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APPENDIX I

Selected Glossary of Islamic Terms

- '*abd* (pl. '*ibād*): creature, servant, worshiper, slave. In Islam, the relationship between God and His servants or worshipers is never filial, as in Christianity, but is instead a relationship between the Lord (*ar-rabb*), who possesses perfect Lordliness (*rubūbiyyah*), and the servant, who must manifest his servanthood (*'ubūdiyyah*), which consists in giving God His proper due in all things.
- ahl al-kitāb*: "People of the Book", a Qur'ānic phrase designating those communities that have received a revelation, or a Book, such as the Jews and the Christians; later in history, Islam recognized still other peoples with Books, such as the Zoroastrians and the Hindus.
- '*aqīdah*: a creedal formulation setting out the principal tenets of belief with regard to God, the Angels, the Messengers and Prophets, the Day of Judgment, and the like, which the Muslim is supposed to know, together with the supporting arguments, according to certain theologians.
- '*aql* (*al*): reason or intellect (or intelligence), depending on context; if it is the former, then it refers to rational or discursive thinking; if it is the latter, then it refers to supra-rational or intuitive intellection. It is sometimes identified with the Spirit (*ar-rūh*, q.v.)
- '*ārif* (pl. '*ārifūn*): the gnostic in Sūfism, who has gnosis (*ma'rifah*, q.v.) of God.
- asmā'* (pl. of *ism*, "name"): *al-asmā' al-husnā*, the Ninety-Nine "Most Beautiful Names" of God, divided into Names of Essence (*asmā' dhātiyyah*) and Names of Quality (*asmā' šifatiyyah*), the latter into Names of Majesty (*asmā' jalāliyyah*), which have to do with rigor, and Names of Beauty (*asmā' jamāliyyah*), which have to do with mercifulness.
- awliyā'* (pl. of *walī*, q.v.): the saints.
- '*ayn al-qalb*: the eye of the heart, referring to the eye of the Spirit that sees the Real (*al-ḥaqq*, q.v.) when it is unveiled; otherwise, it is veiled and has no vision of God or of transcendent realities. The purification of the inner eye of the heart is the primary concern of Sūfism.

- barakah* (pl. *barakāt*): grace, blessing, benediction; beings or things can have *barakah*. There is *barakah* in saints, holy places, relics, pious deeds, rituals, and the like.
- basmalah*: the introductory phrase to all of the Sūrahs of the Qur'ān except one, the ninth; it is *bismi 'llāhi 'r-rahmāni 'r-rahīm* ("In the Name of God, the Compassionate, the Merciful"), and is the formula used to consecrate all deeds when one begins them, the *ḥamdalah* (q.v.) being the formula used when the action has been brought to an end.
- bāṭin*: inward, interior, inner; as *al-bāṭin* ("the Interior"), it is one of the Ninety-Nine Names of *Allāh*; the word *bāṭinī* means "esoteric", and '*ilm al-bāṭin*' ("the science of the inward") is esoterism.
- bay'ah*: a pact; more specifically, the initiatic pact between the Shaykh and his disciple that implies rebirth and entry into the Path; it is said to confer the Muḥammadan grace and power that are actualized by the efforts of the disciple under his teacher's guidance.
- bid'ah* (pl. *bida'*): innovation; it has the meaning of deviating from the established norms, particularly the Sunnah of the Prophet and of the leaders of early Islam; and it has a strong pejorative sense of nonconformism. Since emulating the Sunnah of the Prophet is desirable, all innovation is undesirable, but not renovation (*tajdīd*), which has to do with reviving the Sunnah with a fresh spirit.
- dār al-ḥarb*: the House of Warfare, or the non-Islamic world, which must be fought against until Islam has the upper hand or else peace treaties have been drawn up; opposed to *dār al-islām* (q.v.).
- dār al-islām*: the House of Islam, or the Islamic world; the Islamic community, where submission to the Divine Will reigns; opposed to *dār al-ḥarb* (q.v.).
- dhāt* (*adh-*): the Essence; *adh-dhāt al-ilāhiyyah*, the Divine Essence, as undifferentiated reality, contrasted with the Divine Attributes, or differentiated reality, of the Lord (*ar-rabb*, q.v.); the Divine Essence is the impersonal unity of *Allāh*, the Infinite, the Absolute, and the Eternal as such, beyond His personal nature.
- dhikr*: recollection, remembrance; as *dhikru 'llāh*, it means the Invocation of God, by repeating one of the Ninety-Nine Names, such as *Allāh*; it is the opposite of *ghaflah* (q.v.); the saint is said to be the person whose *dhikru 'llāh* is not merely sporadic but permanent.
- falsafah*: philosophy; a synonym for it is *ḥikmah* (q.v.).
- faqīr* (pl. *fuqarā'*): a poor man, but technically, in Ṣūfism, it means the initiate, the one who has received initiation and is treading the Path. Those who belong to the Ṣūfī orders are called *fuqarā'* (or dervishes, in the East).
- faqīh* (pl. *fuqahā'*): a jurisconsult, a specialist in Islamic jurisprudence (*fiqh*, q.v.).
- faqr*: poverty, in the spiritual sense; one of the cardinal virtues of Ṣūfism; hence, the designation of the person who follows the Path as a *faqīr* (q.v.), a poor man, which in reality means that he seeks to rid himself of all the multiplicity associated with the self.
- fatwā* (pl. *fatāwā*): a legal opinion issued by a *muftī* (q.v.) on some particular point of the Law, and which he draws up in the traditional form.
- fyalasūf* (*falāsifah*): a philosopher, or one who knows Greek wisdom.

- fiqh*: jurisprudence in Islam, based on the Qur'ān (q.v.), the Sunnah (q.v.), *ijmā'* (q.v.) and *qiyās* (q.v.), that are known as the *uṣūl al-fiqh* ("the principles of jurisprudence") in Sunnī Islam.
- fiṭrah*: the primordial nature of man, as he was created, wherewith he recognizes the Oneness of God and is therefore conscious of *tawhīd* (q.v.), unless he is veiled through associationism (*shirk*, q.v.) or disbelief (*kufr*, q.v.).
- fuqahā'*: see *faqīh*.
- fuqarā'*: see *faqīr*.
- ghaflah*: forgetfulness, not merely as a memory lapse, but as a psychophysical veiling of the heart. *Ghaflah* feeds the momentum of the Fall (*al-hubūt*, q.v.) and is responsible for the dispersion of attention that prevents *dhikr* (q.v.), so that the two are in contrast, as are *shirk* (q.v.) and *tawhīd* (q.v.).
- ḥadīth* (pl. *ahādīth*): a statement of the Prophet transmitted through a chain of authorities (*isnād*, q.v.). There are two kinds: a *ḥadīth nabawī*, in which the Prophet speaks under his own authority; and a *ḥadīth qudsī*, in which God speaks through the mouth of the Prophet. The overwhelming mass of *ḥadīths* are of the first kind, whereas there are only several hundred or so of the second type. The *ḥadīths* form the basis of the Sunnah of the Prophet.
- hajj*: one of the Pillars of Religion: the pilgrimage to Mecca, performed during the month of pilgrimage (*dhu 'l-ḥijjah*).
- ḥamdalah*: the formula *al-ḥamdu lillāh* ("Praise be to God"), which is used when ending an activity or when one observes something worth praising; used in conjunction with the consecrational formula, the *basmalah* (q.v.).
- ḥanīf* (pl. *ḥunafā'*): the pure believer, an adherent to the Abrahamic-Ishmaelite monotheistic tradition; one of such persons in the days of the Prophet.
- ḥaqīqah* (al-): Reality, as in *al-ḥaqīqah al-ilāhiyyah* ("The Divine Reality") or *al-ḥaqīqah al-muḥammadiyyah* ("The Muḥammadan Reality"). The Sūfī triad, *al-ḥaqīqah*, *aṭ-ṭarīqah*, and *ash-sharī'ah*, refer respectively to the Divine Reality, the Path, and the Law, with the first one pictured as a point in the center of a circle, the second as a radius going from the center to the circle, and the third as the outer circle itself. To get to the Divine Reality, one must follow the radius going from the outer circle to the inner point.
- ḥaqq* (al-): the Real, the Truth, God; one of the Ninety-Nine Names of God.
- ḥikmah*: wisdom, either in a spiritual sense or else as philosophy. The person who has wisdom is a *ḥakīm*, and he can be either the mystic or the philosopher, according to case.
- hijrah*: the Emigration from Mecca to Medina by the Prophet and his small band of followers in the year 622, which is the year 1 of the Hijrah.
- hubūt* (al-): the Fall from the Garden of Eden, implying the loss of the primordial state through the veiling of the heart. The recovery of the Edenic state is through the inner purification of the heart, that allows the contemplative to see, once again, the transcendent realities perceived by Adam before the *hubūt*. In Islam, the Fall is immediately followed by the revelation given to Adam (the redeemed Adam), who is the first of the line of Messengers and Prophets culminating in Muḥammad. After each message,

addressed to a particular community, another Fall takes place, for *ghaflah* (q.v.) reaffirms itself. The process of rising and falling goes on until the Day of Judgment, when the entire momentum of the *hubūt* is brought to a definite end.

- 'ibādah* (pl. *'ibādāt*): the ritual observances of Islam, such as the five daily prayers, the fast of Ramaḍān, and so on, which the servant (*'abd*, q.v.) performs.
- 'īd*: festival, such as the *'īd al-ḥiṭr* ("Festival of Breaking the Fast of Ramaḍān") or *'īd al-adhā* ("Festival of Sacrifice"), the two principal religious holidays of the Islamic calendar, the first marking the end of Ramaḍān; the second, on the tenth of *dhu 'l-hijjah*, being the animal sacrifice at Mecca during the pilgrimage and throughout the Muslim world, in commemoration of the near sacrifice of Ishmael (or Isaac, according to certain accounts) by Abraham.
- iḥsān*: virtue, morality, spiritual life; the third of the principles or states of religion, the other two being *islām* (q.v.), and *īmān* (q.v.), as described by the Prophet to Gabriel in the *ḥadīth* having to do with the contents of religion. It is especially from this principle that the Ṣūfīs extract the Path because it brings into play all of the spiritual virtues.
- ijmā'*: consensus of the doctors of the Law, or of the notables of Islam, particularly in the early generations, on a legal point; one of the principles of jurisprudence used by the *fuqahā'* (q.v.) to draw conclusions of a jurisprudential nature on any given problem (see *fiqh*).
- ilhām* (pl. *ilhāmāt*): inspiration, in contrast to revelation (*wahy*, q.v.). The sages and saintly people after the days of the Prophet receive inspirations, but not revelations, for the latter are reserved for Prophets and Messengers only. Inspirations are of an indirect nature, whereas revelation is said to be directly from God. Nevertheless, in spite of this distinction, upheld by the Ṣūfīs, some of them have received inspirations that are practically indistinguishable from revelations, but have not called them such so as to preserve the singular nature of the Qur'ānic revelation.
- imām*: leader, chief; one of the descendants of the Prophet in the Shī'ī concept of the Imāmate. An *imām* in a mosque is the one who leads the others in prayer; an individual can also be an *imām* in other fields of human endeavor; but the Shī'ī Imām is the person generally associated with this term.
- īmān*: faith, either in the sense of simple belief in God, or else in the deeper meaning of the word. In the three states or principles of Islam, *īmān* is the first or the second to be mentioned, and means faith in God, His Angels, His Books, His Messengers, the Day of Judgment, and the Predestination of good and evil. (See the other two principles, *islām* and *iḥsān*).
- insān al-kāmil* (al-): the Perfect, or Universal, Man; this is a Ṣūfī term for the axial saints who are like pillars between Heaven and Earth; the Prophet is the first and greatest of the Perfect Men in Islam. It is an impersonal reality between God and man, and corresponds to the created Logos.
- ishrāq*: illumination, in a spiritual sense; the *Ishrāqiyyah*, or Illuminationism, was a brand of mystical philosophy preaching the illumination of the Spirit through ascetical practices.

- islām*: submission to the Divine Will; one of the three states or conditions or principles characterizing Islam as a religion (see *īmān* and *ihsān* for the other two) and is either first or second. More concretely, it means the Pillars of Religion: *shahādah* (q.v.), *ṣalāh* (q.v.), *ṣawm Ramaḍān* (q.v.), *zakāh* (q.v.), and *ḥajj* (q.v.).
- ʿiṣmah*: impeccance, spiritual infallibility; the condition of sinlessness attributed to the Prophets and Messengers, and even to the saints of Ṣūfism; the Imams of the Shīʿis are said to have *ʿiṣmah* also.
- isnād*: chain of transmission for each *ḥadīth* (q.v.), containing the names of the authorities who transmitted that *ḥadīth* from the Prophet and ending with the collector or final person in the line.
- isrāʾ*: the Night Voyage of the Prophet from Mecca to Jerusalem on al-Burāq, the fabulous riding-mount guided by Gabriel, which forms an integral part of the *miʿrāj* (q.v.).
- jāhiliyyah* (*al-*): the Period of Ignorance preceding the coming of Islam; the pre-Islamic days of paganism in Arabia.
- jihād*: Holy War, either *al-jihād al-aṣghar* ("the Lesser Holy War") of actual military warfare or *al-jihād al-akbar* ("the Greater Holy War") of spiritual warfare between the virtues and the vices in the soul. The Prophet is said to have remarked to his followers, who had returned from warfare, "You have returned from the Lesser Holy War to the Greater Holy War," by which he meant the inner *jihad*, within the soul.
- kalām*: theology, or *ʿilm al-kalām*, scholastic theology.
- khalīfah* (pl. *khulafāʾ*): representative, vicegerent, Caliph; in the Qurʾān, man is called the *khalīfah* of God, or the Vicegerent of God, His Representative on earth; the phrase *al-khulafāʾ ar-rāshidūn* refers to the Orthodox Caliphs of early Islam, Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī, who were intimate companions of the Prophet.
- khānaqah* (pl. *khawāniq*): a Ṣūfī meeting-house (in Persia and in the East), equivalent to *zāwiyah* (q.v.), where the Shaykh or Pīr of an order meets regularly with his disciples for instruction and *dhikr* (q.v.).
- khātām al-anbiyāʾ*: the Seal of the Prophets (also, *khātām an-nabiyyīn*), a title given to Muḥammad in the Qurʾān; it signifies that he seals the line of Prophets extending from Adam to himself, so that no Prophet will appear after his time until the Day of Judgment.
- khātām al-wilāyah*: the Seal of Sanctity, a title given to the Christ because he seals the line of sanctity at his Second Coming.
- kitāb* (pl. *kutub*): Book, or Scripture; it also means revelation. In Islam, revelation is a Scripture, not a Person, like the Christ in Christianity. For that reason, all communities are said to have "a Book", whereas what is really meant is that they have "a revelation". See *aḥl al-kitāb*.
- kufr*: disbelief, the opposite of *shukr* ("gratitude"); the disbeliever is a *kāfir*, one who disbelieves in God and revelation, and who is therefore ungrateful.
- madhhab* (pl. *madhāhib*): school of jurisprudence, like the Mālikī *madhhab*, in the Sunnī world, or the Twelver *madhhab* in Shīʿism.
- madrasah* (pl. *madāris*): a religious college for the training of the *ʿulamāʾ* (q.v.) in the disciplines relating to the *sharīʿah* of Islam. It is the exoteric equivalent of the *zāwiyah* (q.v.).

- mahdī* (al-): the Rightly-Guided, a descendant of the Prophet who appears before the end of time, when injustice and corruption reign within the Islamic community, and who heads a Holy State that engages in warfare and restores temporarily the ties between Heaven and Earth. In Shī'ism, he is Muḥammad al-Mahdī, the Twelfth Imam, who went into occultation in the year 940 and has since been the Hidden Imam (*al-imām al-mastūr*) of the Shī'īs who will return before the end of time as the visible Mahdī. He must not be confused with *al-Masīh* (q.v.), the Messiah, who is Jesus.
- ma'rifah*: gnosis or the direct knowledge of the Divine Reality that comes through the spiritual Path; it implies perfect sanctity and wisdom in the gnostic, or the *'arīf* (q.v.). One must distinguish between the experiential knowledge of *ma'rifah* and ordinary theoretical knowledge, which is purely mental. In both cases, the *'aql* is involved: in gnosis, it is the *'aql* as intellect, or pure intelligence, situated in the heart; in mental knowledge, it is the *'aql* as reason, situated in the brain; the former is intuitive, the latter is discursive.
- masīh* (al-): the Messiah, who comes at the end of time, closing the cycle of mankind, and ushering in the Day of Judgment; as in Christianity, the Messiah in Islam is Jesus. He is the one who destroys the Antichrist, putting an end to his totalitarian Government and false religion. In Islam, the Antichrist is known as *al-masīh ad-dajjāl* ("The False Messiah").
- mi'rāj*: the Ascension of the Prophet from Jerusalem through the Heavens to the Divine Presence. This took place during the night of the *isrā'* (q.v.), and it involved, first, his descent into the infernal regions and, second, his Ascension from the Rock now covered over by the Dome of the Rock to the Empyrean. After that, he returned to Jerusalem and went back to Mecca that very evening. It is because of the *mi'rāj* that Jerusalem is a Holy City for Islam, alongside Mecca and Medina, the Dome of the Rock there being one of the earliest Islamic monuments.
- muftī*: an expert in Islamic Law who gives his legal opinion in the form of a *fatwā* (q.v.) and in accordance with the rules of his particular *madhhab* (q.v.).
- mu'jizah* (pl. *mu'jizāt*): a miracle, and more especially the Qur'ān itself, which is the principal miracle of the Prophet. Only Prophets can produce a *mu'jizah*; later saints of Islam do not have that capacity but they do have the power to produce *karāmāt* (pl. of *karāmah*), which are charismatic gifts, sometimes indistinguishable from the *mu'jizāt* of the Prophets.
- mujtahid*: a religious authority who has the requisite qualifications to engage in individual effort (*ijtihād*) with a view to formulating conclusions on all aspects of the Law, using the principles of jurisprudence (*uṣūl al-fiqh*) in a definitive fashion. In Sunnism, the gate of absolute personal authority is said to have been closed in the ninth century, with only relative authority left for later *'ulamā'*; but in Twelver Shī'ism, a more comprehensive *ijtihād* is still available to the religious scholars.
- nabī* (pl. *anbiyā'*): a Prophet, one who renovates a prior Message brought by a *rasūl* (q.v.) and prophesies on the future; all Prophets are said to be chosen from all Eternity, so that no one can choose to be a Prophet. Muḥammad was both a Prophet (he prophesied regarding the end of the world) and a Messenger. There are more Prophets by far than there are Messengers.

- Muhammad is said to have remarked that there would be no Prophet after his time, so that he himself is the Seal of Prophets (*khātam al-anbiyā'*, q.v.).
- nafs* (pl. *nufūs*): the soul, the psyche; also, the ego. The soul is that reality of man that is intermediate between the Spirit (*ar-rūḥ*, q.v.) and the body. It is the soul that is saved or damned at the hour of death through judgment, the body being left behind until the Day of Resurrection. It is also the ego insofar as it opposes the operations of the Spirit (or the Intellect) in man, hindering its radiance from shining through.
- najāh*: salvation, in the sense of entering Paradise among the blessed who enjoy the beatific vision of the Divinity. Salvation is ordinarily interpreted as being posthumous, following upon the judgment of the soul at death; but the term is vast enough to include the mystical interpretation of salvation as being here and now through contemplative union with God.
- qāḍī* (pl. *quḍāt*): religious judge; one of the different types of religious authorities of Islam, who occupies himself with adjudicating particular cases brought before him. In the past, there was a hierarchy of judges, beginning with the chief magistrate (*qāḍī 'l-quḍāt*), and going on down to local judges.
- qalb*: the heart, which is the subtle organ of knowledge or feelings, synonymous with the inner Spirit of Intellect; veiled by the effects of *ghaflah* (q.v.), it becomes the domain of passions and ignorance. The purification of the heart through interior *jihād* (q.v.) is part and parcel of the Path, and leads to the unveiling of the "eye of the heart" (*'ayn al-qalb*, q.v.) through the triumph of the Spirit over the negative tendencies of the soul (*nafs*, q.v.).
- qiblah*: the direction of prayer facing Mecca, indicated in a mosque by the niche (*mīhrāb*) in a wall, frequently a work of art. Mosques are oriented toward Mecca, as are all Muslims who pray outside of mosques, giving the image of concentric circles emanating from the square edifice of the Ka'bah.
- qiyās*: argument by analogy; one of the principles of jurisprudence, along with the Qur'ān (q.v.), Sunnah (q.v.), and *ijmā'* (q.v.), according to which one may proceed to legal conclusions on any given subject not covered by the other three engaging in analogous reasoning; thus, if wine is prohibited because it intoxicates, then all intoxicating substances are prohibited.
- qur'ān*: recitation; the Scripture of Islam, considered to be the revealed Word of God to the Islamic community. The Qur'ān is said to have been revealed to the Prophet in piecemeal fashion over a period of some twenty-three years. Revealed in the Arabic of the Quraysh, it is the foundation of the religious practices, since the prayers and other devotional practices are recited in the sacred Arabic of the Qur'ān.
- rabb* (ar-): the Lord, *Allāh* as the personal Divinity, in contrast to *Allāh* as the impersonal Deity. Referred to in the opening Sūrah of the Qur'ān as *rabb al-'ālamīn* (literally, "the Lord of the Worlds"), He is the ontological principle of the Creation. Among the Five Presences (*al-ḥaḍarāt al-khams*) of Ṣūfism, the Divine Essence is the *hāhūt* ("the Ipseity"), the Lord is the *lāhūt* ("the Divinity"); and then, within the Creation, there are the spiritual world of the Universal Spirit, the Archangels, the different

Paradises of the blessed, and this is the *jabarūt* ("the Realm of Sovereignty"); the subtle, invisible world of the Cosmic Soul, or the *malakūt* ("the Realm of Dominion"), containing the myriads of souls, the *jinn*s, the evil spirits and devils, and the Hells; and the world of visible and material things, the *mulk* ("the Realm of Royalty"), or the *nāsūt* ("the Realm of Humanity"). These terms are sometimes used in different arrangements, depending on the author as well as on the esoteric school, so that the arrangement herein given is not the only one. It will be noted that the tripartite nature of man, within the Creation, operates on the three great planes, his Spirit in the *jabarūt*, his soul in the *malakūt*, and his body in the *mulk* or *nāsūt*. It is with his Spirit that he can reach the *lāhūt* (the *rabb*), and, with His permission, go on to the Divine Essence in the *hāhūt*, the Oneness in itself. In ordinary Islam, distinctions exist between God and the world, but the levels of reality, as taught in the contemplative Way, are nonexistent, and union with God through the Spirit is out of the question, to say nothing of the tendency of exoteric Islam to reject the Divine Immanence in the universe and in man in order to fix its attention on the Divine Transcendence.

rasūl (pl. *rusul*): a Messenger, who founds a religion; he is also a Prophet. Both the Messenger and Prophet are chosen by Heaven and are considered to be without sin. Only four Messengers are to be found in the Abrahamic traditions, Abraham, Moses, Jesus, and Muḥammad; but there are numerous Prophets. Muḥammad, like the Christ, was both a Messenger and a Prophet, and Islam says of him that he will be the last Messenger and Prophet before the coming of the Day of Judgment.

risālah (pl. *rasma'il*): a Divine message, or revelation, sent to a particular community; the word is synonymous with *wahy* (q.v.), *tanzīl* (q.v.), and *kitāb* (q.v.). It contains both the doctrine on the Real as well as the methods of sanctification and sacred art. The fundamental metaphysical notion of revelation is *tawḥīd* (q.v.), with *dhikr* (q.v.), in the widest sense, being the means of sanctification. The object of the revelation is the salvation of the members of a particular community (*ummah*, q.v.) through the principles of faith (*īmān*, q.v.), ritual submission to the Divine Will (*islām*, q.v.), and the practice of the virtues (*iḥsān*, q.v.).

rūḥ (ar-) (pl. *arwā*): the Spirit, both in a particular sense, as the Spirit of man, as well as in a universal and divine sense. The Muḥammadan Spirit (*rūḥ muḥammadī*) is the Logos, which is to be distinguished from the particular Spirit in man and the uncreated Holy Spirit (*rūḥ al-quḍ*s) of God. Likewise, there is a subtle, vital spirit in the psyche of man that is responsible for the life-giving properties of the body. The transcendent Spirit in man must be distinguished also from his soul as such (*naḥs*, q.v.), and indeed, from his entire psychophysical nature, which veils the Spirit (or Intellect) in unregenerate man.

ṣalāh (pl. *ṣalawāt*): ritual prayer, performed five times during the course of the day, and known by the time of the day in which it is performed, such as the early-morning prayer, the noon prayer, and so forth. It is recited in Qur'ānic Arabic and is said to be a source of grace and purification for the believer.

- ṣawn Ramaḍān*: the fast of Ramaḍān, the ninth month of the lunar calendar, during which the faithful are enjoined to abstain from eating, drinking, and all carnal relations from early dawn to sunset.
- shahādah*: the Testimony of Faith, *Lā ilāha illa 'llāh, Muḥammadun rasūlu 'llāh* ("There is no divinity but God, Muḥammad is the Messenger of God"). Composed of two testimonies, one on the Divine as such, the other on the Messengership of Muḥammad, the *shahādah* is the sacred formula of *tawḥīd* (q.v.) in Islam, and is in itself a prayer, when recited as a form of *dhikr* (q.v.).
- shaqq aṣ-ṣadr*: the splitting of the chest, which refers to the purification of the heart of the Prophet, when he was a boy, by one or two angels, who seized him while he was playing in the desert, dropped him to the ground, extracted his heart and removed a dark substance, whereupon they returned it to his chest and healed him. This cleansing of Muḥammad's heart refers no doubt to the restoration of the primordial nature in him.
- sharī'ah*: the revealed or sacred Law of Islam, that establishes the commandments (*al-awāmīr*, pl. of *amr*) and prohibitions (*an-nawāhī*, pl. of *nāhiyah*) of the religion. It is based, fundamentally, on the Qur'ān and the Sunnah of the Prophet, to which other principles such as consensus (*ijmā'*, q.v.) and argument by analogy (*qiyās*, q.v.) are added. Its goal is to furnish a certain equilibrium to the individual and the collectivity in view of salvation (*najāh*). The *sharī'ah* is interpreted by the '*ulamā'* in accordance with the rules of their particular *madhhab* (q.v.), and they explain the actions that are obligatory (*fard*), recommended (*mandūb*), permitted or tolerated (*mubāh*), reprehensible (*makrūh*), and prohibited (*ḥarām*). Since both the Qur'ān and the Sunnah are immutable in their natures, the *sharī'ah* is also. It has, nevertheless, a principle of adaptability to circumstances in the actual differences of the '*ulamā'* belonging to the four great *madhhabs* of Sunni Islam. Thus, the *sharī'ah* cannot be changed, no more than one can change the Qur'ān or the Sunnah; but it can simply go unobserved, which is what happens during declines in the history of Islam.
- shaykh* (pl. *shuyūkh*): spiritual master of the Path, called a *pīr* in Persian. It is he who guides others through the teachings and practices of *taṣawwuf*. Sūfism recognizes the authentic Shaykh (*shaykh kāmil*, "the perfect master"), who has the authority to teach the Path, and the formalistic Shaykh, who is simply preserving the forms of the Sūfī tradition without any celestial permission to guide others in the Path. A distinction has to be made between the spiritual authority of the Shaykhs of Sūfism, which has to do with the domain of the Spirit, and the religious authority of the '*ulamā'*, that concerns itself only with the Law and that has nothing to say on the inner contemplative life.
- shī'ah*: the minority sect of Islam that owes allegiance to its Imāms, beginning with the Imam 'Alī, claiming that he should have been the successor to the Prophet at the latter's death and that the Imāms should have ruled the Islamic community. There is no homogeneity in Shī'ism, for a variety of sects have arisen within it, some of extremist views. The Twelvers (the *ithnā 'ashariyyah*) of Persia are the most moderate, along with the

Zaydīs of the Yemen, whereas the Seveners (the *ismā'īliyyah*) have historically been associated with extremist groups of all sorts. Among the Twelvers, in particular, the cult of the Twelve Imāms, from the Imān 'Alī (d. 661) to the Imāim Muḥammad al-Mahdī (in occultation since the year 940), takes on an importance that practically effaces the centrality of the Prophet Muḥammad for his community.

- shirk*: associationism, polytheism. Associating one or more gods alongside *Allāh* is the cardinal sin of Islam; but associationism can be much more extensive in meaning than mere polytheism: it can mean giving an absolutism to created things that belongs only to the Divinity. *Shirk* is said to be unforgivable, if present in the mind of the believer at death. It is the opposite of *tawḥīd* (q.v.).
- silsilah*: the chain of masters in a Ṣūfī order connecting the latest one with the Prophet. It is a master-to-master lineage that is in unbroken succession from the Prophet. Generally, the sequence of names in a *silsilah* begins with *Allāh*, then goes to Gabriel, and then to Muḥammad, and so on down to the Shaykhs of the present day, the object being to show the divine origin of the Path by citing first the Name of the Divinity, followed by that of the Archangel of Revelation, Gabriel (*Jibrīl*, in Arabic). The *silsilah* has something in it of the notion of apostolic succession taught by the Church to validate its rituals and the ordination of priests, inasmuch as the Shaykhs confer the initiatic pact (*bay'ah*, q.v.), which is the rite transmitted from the days of the Prophet and confined to the Ṣūfī Path.
- Ṣūfī*: an adherent to Ṣūfism. The word Ṣūfī, within the tradition itself, is generally limited to the saint who has reached the end of the Path, everyone else being called by other names, such as *fuqarā'*, or dervishes. It derives from the wool (*ṣūf*) worn by the early ascetics of Islam who followed a mystical discipline.
- sunnah*: the Norm of the Prophet in his words and deeds as transmitted by the companions and followers to later generations, principally through the vehicle of the *ḥadīth*-collections. The Sunnah is complementary to the Qur'ān, and the two are interrelated in the sense that, while the Qur'ān has only general notions about the different acts of worship (*'ibmadah*, q.v.), the Sunnah gives the precise details. The Sunnah is multifaceted: it has ritual, moral, political, military, financial, matrimonial, mystical, and numerous other aspects. The mystical Sunnah of the Prophet, as might be expected, is at times in contradiction to the other aspects, with the result that an overly meticulous observance of the Sunnah, down to the tiniest details, can lead straight to the extinction of all spiritual life in the individual, for the simple reason that the actual multiplicity of forms contained in the Sunnah ends up by dispersing the mind, to say nothing of the formalism that arises from all that.
- sunni*: one who belongs to the mainstream of the community, or Sunnism, as opposed to a Shī'ī, who belongs to the Shī'ah, or Shī'ism. Within Shī'ism there are certain sects, like the Twelvers, who come fairly close to the Sunni tradition, excluding, of course, their political ideas about the succession to the Prophet and the cult of the Imāms. The Sunnis are called *ahl as-*

- sunnah* ("The People of the Sunnah"), not because they alone follow the Sunnah, for the Shī'īs do also, but because they uphold the norms of religio-political life as established by the early Caliphs of Islam, beginning with the first three Caliphs, who are rejected by the Shī'ī authorities.
- tanzīh*: the incomparability of God in relation to creatures; His transcendence. This is often contrasted with "comparability" (*tashbīh*, q.v.).
- tanzīl*: descent, the revelation. The Qur'ān pictures itself as being a message that "descended" into the heart of the Prophet on the Night of Power (*laylat al-qadr*), one of the nights at the end of the month of Ramaḍān.
- ṭarīqah* (pl. *ṭuruq*): the spiritual or contemplative Path of Islam, as opposed to the *sharī'ah*, which is concerned with the life of action. The term *ṭarīqah* is synonymous with the word Ṣūfism and its cognates. It is the Path that moves from the *sharī'ah* to the Divine Reality (*al-ḥaqīqah*, q.v.). In its general sense, it means the spiritual Path as such; but in its more restricted and specialized sense, it can mean a Ṣūfī order, such as the Shadhiliyyah, the Qādiriyyah, or the Suhrawardiyyah. The Path has as its goal the spiritual realization of *tawḥīd* through gnosis, which in turn implies the perfect plenitude of the virtues, such as detachment (*zuhd*), patience (*sabr*), contentment (*riḍa*), gratitude (*shukr*), love (*maḥabbah*), hope (*rajā'*), and fear (*khawf*). The *ṭarīqah* is based on the Qur'ān and the Sunnah, like the *sharī'ah*, but more especially on their esoteric contents, which have to do with the contemplative life.
- taṣawwuf*: Ṣūfism, or Islamic esoterism, as opposed to Islamic exoterism. This is derived from the primitive notion of putting on a woolen garment; but its technical meaning is "the act of adhering to Ṣūfism", or "esoterism".
- tashbīh*: the comparability of God with creatures; His immanence. This is the opposite of *tanzīh* (q.v.), and tends to be rejected by Muslim theologians, who prefer to keep the divine nature transcendent in relation to the created world. Even so, the Qur'ān has both teachings, *tanzīh* and *tashbīh*.
- tawḥīd*: the affirmation of the Divine Unity; the fundamental metaphysical, theological, and spiritual proposition of Islam, given verbal expression in the *shahādah* (q.v.). *Tawḥīd* can be purely verbal, as it is in the great majority of believers, or it can be much more inward and mental, and even spiritual, as we find among the Muslim contemplatives. *Tawḥīd* by itself alone has a salvific force to it; and for that reason, *shirk* (q.v.), its opposite, is the cardinal sin of Islam, since it is the rejection of the interior evidence of the intelligence and of the exterior evidence of the revealed Book that God is One.
- '*ulamā'* (pl. of '*ālim*): the religious authorities of Islam, as contrasted with the Ṣūfī Shaykhs, who are the spiritual authorities of the tradition. The '*ulamā'* are of diverse types, according to their specialization: the *fuqahā'* (q.v.), the *muftīs* (q.v.), and the *qādīs* (q.v.), although all of these functions can be found in one person. The doctors of the Law generally train for their positions in a religious institution *madrasah*, q.v.) for many years, emerging with diplomas entitling them to exercise their functions. There are thousands of them in the Islamic world, and they operate within their particular *madhhabs* (q.v.).

- ummah* (pl. *umam*): the Qur'ānic term for community, by which is meant a community, great or small, that has received a message. The communities mentioned in the Book are often decadent and subject to chastisements for having succumbed to forgetfulness and mistreating their Prophets or Messengers. In the larger sense, the word implies a people, and even a culture and civilization.
- wahdat al-wujūd*: Oneness of Being, a phrase attributed to the Ṣūfī Ibn al-'Arabī (d. 1240), which implies that all being derives from the pure Being of God, and that is distinguished from His Being by the different degrees of reality. It is, metaphysically, the ultimate expression of *tawhīd*, and hence is the definitive word on the Qur'ānic teachings about the Oneness of *Allāh*. The phrase is Ibn al-'Arabī's, but the teaching is essentially Islamic and, more particularly, belongs to Islamic esoterism.
- wahy*: revelation, like the Qur'ān. Only the founders of a religion or the Prophets can have *wahy*; the saints, on the other hand, can have inspiration (*ilhām*, q.v.). It has the same meaning as *kitāb* (q.v.), *tanzīl* (q.v.), and *risālah* (q.v.).
- walī* (pl. *awliyā'*): a saint, defined as one who has an unbroken awareness of the Divine Presence. In Ṣūfism, the saint is thought of as the person who has permanent remembrance through the Invocation of God (*dhikru 'llāh*).
- zāhir*: outward, exterior; as *az-zāhir* ("the Exterior"), one of the Ninety-Nine Names of God, contrasted with *al-bāṭin* (q.v.), the word *zāhirī* means "exoteric", and *'ilm az-zāhir* ("the science of the outward") is exoterism.
- zakāh*: legal alms, given once a year as a pruning of one's wealth; one of the pillars of the religion.
- zāwiyah*: literally, a corner, or an angle; by extension, it means a Ṣūfī meeting-place, where the Shaykh sits, surrounded by his disciples; it is the Arabic equivalent of *khānaqāh* (q.v.).