

A Dictionary of Islamic Terms and Brief Notes on Writing and Publishing about Islam

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0. Introduction

With the advent of home computer, and consequentially that of “home publishing,” there has been a marked increase in publication of books on Islam by amateurs. The tasks which were accomplished by trained and experienced typesetters, k̄atibs, and proof readers are now in the hands of you and I who are trying to figure out how to do this and that. This has given rise to non-uniformities especially in transliteration. Mostly we do things by intuition and lose sight of the principles of putting books together developed painstakingly by professional publishers thus causing mostly confusion and sometimes chaos in conveying our ideas meticulously: the idea is conveyed but not very precisely and professionally. Additionally, most of these writers are full-time workers and publishing is either a hobby or necessity imposed by need and therefore they do not have enough time to research each aspect of writing.

I have put together some of the aspects of compiling an article, a publication or even a book. I am confident that this treatise will help clarify many basic aspects of such chores and will produce well written and well laid out publications about Islām.

1. Arabic Transliteration

All Arabic letters and sounds do not have their exact equivalents in English. Therefore, it becomes necessary to transliterate Arabic words and expressions into English.

One way to transliterate is to use special characters to denote special Arabic sounds to distinguish them from equivalent English sounds and to denote sounds that do not exist in English.

There do exist some standards which are followed by a large majority of writers. Many writers do not consult the standards—or do not comprehend them properly—and try to establish their own rules. The one way we can simplify our problem is that we select a standard and follow it. If we do not follow a standard then we always will be inventing a new set of rules for any new book we write. We should also note that mostly we do not even include the rules in our books making things even more complicated for our readers.

Which standard should we follow? We can choose any one and stick with it. But, our basic book, which every one of us reads, is the Holy Qur’an. Why not follow the system already used for the Holy Qur’an? I looked at all the English translations published by the Ahmadiyyah Community and found that they all follow mainly the same transliteration system. This should make us feel better. We should just follow the system used in our translations of the Holy Qur’an.

If we want to establish a different system than that then we will have to go back and redo the translations of the Holy Qur’an.

Whatever system is used, it still needs to be clarified to the reader. As an example, oo is pronounced differently in cook, in cool, in cooperation, and in poor. That makes four different ways to pronounce for supposedly one syllable. Therefore, it is beneficent to the reader and the writer to use a more commonly known and used system of transliteration for a particular language.

Revelation Rationality Knowledge and Truth, written by our Khalifatul-Masih IV, rahimahullah, also follows this system. I have found this system to be more widely used in literature than any other.

The Royal Society system is the most common system used in the Jamā’at, by other Muslims, and by the rest of the world. The rest of the systems have their peculiar problems and thus have not been able to attain popularity in common literature. To make things simple for the new members and for the young generation, it would be prudent to stick with the system used in our translations of the Qur’an and most of our literature than to go back and to change all of them.

There is one difficulty with the RAS system. It uses some dots and dashes on letters. My opinion is that we use the dots and dashes when available otherwise we use the same letters without additional dots and dashes. Or, alternately, we can underline the particular letters.

Special Symbols: Where to find them/How to type them

In most word processing applications, many of these letters with dots and dashes can be accessed by choosing *symbol* option from *insert* or *edit* menu, or from the toolbar, wherever available. You may have to

scroll down the table or you may have to choose a font which carries the symbols you are looking for—such as the font MS Reference, which comes both in serif and non-serif, or Times Roman Special G2—depending on your application. You can also use the application Character Map which comes with Microsoft Windows, and usually can be found in the Accessories folder under Programs in the Start menu.

An additional source of these characters is the *Thames* font, which comes with the application *al-Kātib*.

When typing -i- the application under the influence of auto-correct makes it -I-. Selecting I and retyping it as i will tell the auto-correct function of the software that you really mean to type i and that you are not typing i in place of I by mistake, and it will keep it as i. You can also go into Options and change auto-correct settings so that i does not change to I automatically.

The computer typewriter has only one key to enter a beginning quote, an ending quote or an apostrophe. When the curly quotes are turned off, an apostrophe always appears as a neutral quote as ' which can be used as a single beginning quote, a single ending quote or as an apostrophe; but when the curly quotes are tuned on and they are operative in a document, an apostrophe at the beginning of a word automatically changes to a beginning single quote. At the end of a word, it changes into a closing single quote. When an apostrophe' is typed within a word, it changes into an ending single quote. This scheme works fine if we want to enter curly beginning or ending single quotes or if we want to type an apostrophe.

Now consider our symbols for hamza and 'ain. The symbol for hamza is an ending single quote and the symbol for an 'ain is a beginning single quote, therefore, the symbol for hamza works fine when it is in a word it is at the end of a word, and it does not when it is at the beginning of a word, and vice versa for the symbol for an 'ain. This situation can be remedied by either using Insert Symbols sequence or using character map to display symbols in the font we are using and then choosing the right symbol for our use or by tricking the software to our advantage in the following way:

To type an 'ain in the middle of a word like du'a, type a space in place of the 'ain and then type the 'ain. Because of the space, it thinks that you are starting to write a new word so it changes the apostrophe into a beginning quote which is the symbol for an 'ain. Now go back and erase the space you typed to trick the software. The symbol for the 'ain will stay and won't change. Use the same method to overcome other difficulties discussed above in typing hamza and 'ain.

Choose the appropriate font for the desired symbols.

When Writing Arabic in English, Watch for Qamari and Shamsi Letters

We can write Arabic in English as it is written in Arabic or as it is spoken in Arabic. If we want to write a formation with al- (ال) in it as how it will be read then we need to know that when al- precedes a Qamarī letter, it will stay as it is and the l (ل) will be pronounced but when al- precedes a Shamsī letter, the l (ل) will be dropped and will be replaced by the Shamsī letter.

Half of the Arabic alphabet consists of Qamarī letters:

ء ب ج ح خ ع غ ف ق ك م ه و ي

hamza (alif), bā, jīm, ḥā, khā, 'ain, ghain, fā, qāf, kāf, mīm, hā, yā.

The other half are Shamsī letters.

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

tā, thā, dāl, dhāl, rā, zā, sīn, shīn, ṣād, ḍād, ṭā, zā, lām, nūn. wāu.

So, ḥā being a Qamarī Ḥarf (letter), al-Ḥamd الحمد will stay as it is but zā being a Shamsī Ḥarf, al-Zuhr الظهر will be read as az-Zuhr. Also note that, to signify that az-Zuhr contains two words al and Zuhr, we use a dash to separate them and we do not write it without a dash as ~~azzuhr~~.

Some examples of Qamarī letters with al- (ال) before them are given in Table 1.

Some examples of Shamsī letters with al- (ال) before them are given in Table 2.

Note that Baitul- is written rather than Bait-ul. The reason is that some may read Bait-ul wrongly as *Bait ul* rather than correctly as *Bai tul*. Same goes for 'Abdul-. If written 'Abd-ul-, some may read it as *'Abd ul* rather than *'Ab dul*. Writing this way should not be strange as we always write Anṣārullāh rather than Anṣār-ullāh. Some yet write AnṣārUllāh or Anṣār-Ullāh or Anṣār Ullāh, which does not make sense. If they want to make sure that Allah is capitalized, then they can always write Anṣār Allāh. Then again some write Anṣāru Allāh, where u, in this form and style, is unnecessary.

Commonly Used Transliteration System for Arabic Words and Expressions

A commonly used transliteration system for Arabic words and expressions is the one adopted by the Royal Asiatic Society. Here is a listing of a number of books using this system:

Table 1

Arabic	As Written	As Read	Alternate	Long Form
بيت الاحد	Bait al-Aḥad	Baitul-Aḥad	Baytul-Aḥad	Baitul-Aḥad
عبد الباقي	‘Abd al-Bāqī	‘Abdul-Bāqī	‘Abdul-Bāqy	‘Abdul-Baaqee
عبد الجليل	‘Abd al-Jalīl	‘Abdul-Jalīl	‘Abdul-Jalyl	‘Abdul-Jaleel
بيت الحميد	Bait al-Ḥamīd	Baitul-Ḥamīd	Baytul-Ḥamyd	Baitul-Ḥameed
عبد الخالق	‘Abd al-Khāliq	‘Abdul-Khāliq	‘Abdul-Khāliq	‘Abdul-Khaaliq
عبد العليم	‘Abd al-‘Alīm	‘Abdul-‘Alīm	‘Abdul-‘Alym	‘Abdul-‘Aleem
عبد الغفار	‘Abd al-Ghaffār	‘Abdul-Ghaffār	‘Abdul-Ghaffār	‘Abd al-Ghaffaar
بيت الفتوح	Bait al-Futūḥ	Baitul-Futūḥ	Baytul-Futūḥ	Baitul-Futooḥ
عبد القادر	‘Abd al-Qādir	‘Abdul-Qādir	‘Abdul-Qādir	‘Abdul-Qaadir
ابو الكلام	Abū al-Kalām	Abul-Kalām	Abul-Kalām	Abul-Kalaam
عبد المالک	‘Abd al-Mālik	‘Abdul-Mālik	‘Abdul-Mālik	‘Abdul-Maalik
عبد الهادي	‘Abd al-Hādī	‘Abdul-Hādī	‘Abdul-Hādy	‘Abdul-Haadee
عبد الواحد	‘Abd al-Wāḥid	‘Abdul-Wāḥid	‘Abdul-Wāḥid	‘Abdul-Waahid
اصحاب اليمين	Ashāb al-Yamīn	Ashābul-Yamīn	Ashābul-Yamyn	Ashaabul-Yameen

Table 2

Arabic	As Written	As Read	Alternate	Long Form
عبد التواب	‘Abd al-Tawwāb	‘Abdut-Tawwāb	‘Abdut-Tawwāb	‘Abdut-Tawwaab
نجم الثاقب	Najm al-Thāqib	Najmuth-Thāqib	Najmuth-Thāqib	Najmuth-Thaaqib
سميع الدعا	Samī‘ al-Du‘ā	Samī‘ud-Du‘ā	Samy‘ud-Du‘ā	Samee‘ud-Du‘aa
بيت الذكر	Bait al-Dhikr	Baitudh-Dhikr	Baytudh-Dhikr	Baitudh-Dhikr
عبد الرحيم	‘Abd al-Raḥīm	‘Abdur-Raḥīm	‘Abdur-Raḥīm	‘Abdur-Raḥeem
يوم الزينه	Yaum al-Zīnah	Yaumuz-Zīnah	Yawmuz-Zynah	Yaumuz-Zeenah
عبد السميع	‘Abd al-Samī	‘Abdus-Samī	‘Abdus-Samy	‘Abdus-Samee
عبد الشكور	‘Abd al-Shakūr	‘Abdush-Shakūr	‘Abdush-Shakūr	‘Abdush-Shakoor
عبد الصمد	‘Abd al-Ṣamad	‘Abduṣ-Ṣamad	‘Abduṣ-Ṣamad	‘Abduṣ-Ṣamad
اكرام الضيف	Ikrām al-Ḍaif	Ikrāmuḍ-Ḍaif	Ikrāmuḍ-Ḍayf	Ikraamuḍ-Ḍaif
جبل الطارق	Jabal al-Ṭāriq	Jabalut-Ṭāriq	Jabalut-Ṭāriq	Jabalut-Ṭaariq
عبد الظاهر	‘Abd al-Zāhir	‘Abduz-Zāhir	‘Abduz-Zāhir	‘Abduz-Zaahir
عبد اللطيف	‘Abd al-Laṭīf	‘Abdul-Laṭīf	‘Abdul-Latīf	‘Abdul-Lateef
بيت النور	Bait al-Nūr	Baitun-Nūr	Baytun-Nūr	Baitun-Noor

Translations of the Holy Qur'an by Maulawi Sher Ali.

Short commentary by Ghulam Farid.

Five volume commentary.

The system is as follows.

The ء is represented by ' , a sort of catch in the voice, and by the i'rāb, if applicable, as indicated below.

The ا is represented by a or the i'rāb, as indicated below.

The ب is represented by b.

The ت is represented by t.

The ث is represented by *th*, pronounced like *th* in the English word *thing*.

The ج is represented by by j.

The ح is represented by h.

The خ is represented by *kh* pronounced like the Scottish *ch* in *loch*.

The د is represented by d.

The ذ is represented by *dh* pronounced like the *th* in the English words *that* and *with*.

The ر is represented by r.

The ز is represented by z.

The س is represented by s.

The ش is represented by sh.

The ص is represented by ṣ.

The ض is represented by ḍ pronounced like the *th* in the English word *this*.

The ط is represented by ṭ.

The ظ is represented by ḍ.

The ع is represented by ' , a strong glottal specific to Arabic.

The غ is represented by *gh*, a sound approached very nearly in the *r grasseye* in French.

The ف is represented by f.

The ق is represented by q.

The ك is represented by k.

The ل is represented by l.

The م is represented by m.

The ن is represented by n.

The ه is represented by h.

The و is represented by v or w.

The ي is represented by y.

The *fatḥa* is represented by an *a* (pronounced like the *u* in the English word *bud*) when short and by *ā* (pronounced like the *a* in the English word *father*) when long, by *ai* (pronounced like the *i* in the English word *say*) when followed by a *ya*, and by *au* (pronounced resembling the *ou* in the English word *sound*) when followed by a *waw*.

The *kasrah* is represented by an *i* (pronounced like the *i* in the English word *bid*) when short, by *ī* (pronounced like the *ee* in the English word *deep*) when long.

The *ḍamma* is represented by a *u* (pronounced like the *oo* in the English word *wood*) when short, by *ū* (pronounced like the *oo* in the English word *shoot*) when long.

This system has many merits. One of them is that in Arabic writings, the letters which carry dots under them in this system, occur much less than the letters which do not. This characteristic of this system makes it much easier to implement.

Ha and Ta

Also, the use of h at the end of a word which ends with round ha is not consistent: It is correct to eliminate h at the end of Chanda as it only signifies that there is a zabar on dal and does not play any other role. Chanda obviously is not an Arabic word. I think we need to differentiate between Arabic and non-Arabic words when translating. Same is the matter with Salana. It also is not an Arabic word.

On the other hand, the ha at the end of the Arabic words plays a role. This h becomes t when connecting to the next term in a formation. This quality of ha is important. As in Khalifatul-Masih. It is the ha at the end of the Khalifah that becomes ta and makes Khalifatul-Masih.

So the list has h at the end of Ansarullah, ilallah, and ima'illah but not at the end of Ahmadiyya, Lajna, Halqa, Amma, Amila. All these are Arabic words.

Dash after al

I additionally think that there needs to be a dash in Atfalul-Ahmadiyya, Khalifatul-Masih, Khuddamul-Ahmadiyya and Nasiratul-Ahmadiyya and other such combinations as Atfalul, Khlifatul, Khuddamul, Nasiratul are imbiguous unless joined with the next word. Some words we already combine and we do not even need a dash such as Ansarullah, Ima'illah but in case of non-shamsi letters and even in the case of many shamsi letters we need to combine them with a dash.

Written vs. Spoken

Arabs mostly transliterate Arabic words just as they are written in Arabic. They write Al-Raḥmān and Al-Raḥīm and not arrahmān and arrahīm as they know how to pronounce them. The same style has been adopted in the Aḥmadiyyah translations of the Holy Qurʾān. On the other hand, the non-Arabs who do not know the rules of Arabic pronunciation, may need these expressions to be presented to them in the latter format in which they are pronounced to make it easy for them to read them correctly.

If we do need to show how to pronounce such expressions then there is only one exception for which we need to define another symbol. That situation is the occurrence of و or of ی with *shadda* after a *tanween* or a ن with sukūn (that is, a sākin ن). In this case, the muffled sound of ن when و or ی with *shadda* follow the *tanween* or follow a sākin ن, can be represented by ñ.

There are no capitals in Arabic, therefore, the use of capitals in transliteration can pose quite a challenge for the transliterator. One convenient resolution is not to use capitals in transliterations when the transliteration is not a part of the English text, as is done by many authors, and to follow the rules of English grammar (and use capitals where applicable) when Arabic words or expressions appear in the English text.

2. Urdu/Persian Transliteration

The pronunciation of some Arabic letters is not the same in Urdu and Persian as in Arabic. The Arabic letter ض (- āḍ) is *zad* and the Arabic letter ث (tha) is *sa* in Urdu. That is one of the reasons that many books originating in India, Pakistan and Iran use *Hazrat* while those in Arab countries or in the West use *Hadrat* (or *Hadhrat*).

A decision to mix the two transliterations in the same article or book will depend on the target audience.

Fath/zabar followed alif, wau or ye in Urdu can be treated same as in Arabic.

But in Urdu sometimes there may not be a diacritic on the consonant. In that case, alif is treated like in Arabic but wau will result in the addition of an o and ye with lead to the addition of an e.

Kasrah/zer followed by a small ye leads to ē.

Ezafi

Ezafi اضافی is a zayr/zer/zair (Arabic kasrah) which

is used in Persian at the end of one word to assign it the ownership of the next word or expression. As an example, in *Durr-i-Sameen*, the zayr connecting the two words *Durr* and *Samin* is called an ezafi. While the kasrah at the end of an Arabic word is not an equivalent of the Persian ezafi. As an example, the trailing i in *Ibni* (or the trailing e in *Ibne*) *Majah* is not an ezafi. Another example is *maliki yaumiddin*. The I at the end of *maliki* is not an ezafi therefore there is no dash before it.

The purpose of an ezafi is quite different than the Arabic kasrah or an ordinary zayr/zer which is used to signify the movement of a letter. To distinguish the two kasrahs, it is appropriate to write them differently so that the reader can know whether an ordinary zayr (kasrah) is being used or an ezafi is being used. It is common to use -i- for ezafi, with alternates of -i, .-e-, and -e-, with the former being the most common and preferable.

In case of both words being Arabic, the elimination of ezafi (-i-, special zer to meaning “of”) makes the expression Arabic friendly and still be recognized in Persian too, such as *Waqf-i-Jadid* to *Waqf Jadid*, etc.

What about the Wau and the Paish/Paysh/Pesh?

If the last letter of a word has a damma or a paysh, it can be represented by an *o* or a *u*. On the other hand, if two words have a wau (for *and*) in between them in a Persian formation, then the formation should be -o- to signify the presence of the special wau—representing *and*—in between the two words. Therefore it would be wrong to write *assalam-o-alaikum* as there is no wau on between the two words, *assalamu* and *alaikum*.

3. Titles and Homage for Prominent Persons

Prophets: The Holy Qurʾān has saluted Allah’s beloved people in various ways. One of them is *salam*, and thus ‘alaihissalām (peace be on him).

Companions: *radiyallahu ‘anhu* (may Allah be pleased with him).

Other godly persons: *rahimahullah* (may God bless him)

The titles and homage, in my opinion, should be added in a way as not to disrupt the flow of the idea being presented. Title or homage will negate the purpose of the writing if the improper presence or absence dilutes the affect of the writing on the mind of the reader. If you read your write-up loudly, you

Letter	R.A.S.	[No symbols]	{Alternates}
اَ	’	’	
ا	a	a	
ب	b	b	
ت	t	t	
ث	th	th	s, <u>th</u>
ج	j	j	
ح	h	h	
خ	kh	kh	<u>kh</u>
د	d	d	
ذ	dh	dh	z, <u>dh</u>
ر	r	r	
ز	z	z	
س	s	s	
ش	sh	sh	
ص	ṣ	s	
ض	ḍ	d	dh, z, <u>dh</u>
ط	ṭ	t	
ظ	ẓ	z	
ع	‘	‘	e, a
غ	gh	gh	<u>gh</u>
ف	f	f	
ق	q	q	
ك	k	k	
ل	l	l	
م	m	m	
ن	n	n	
ه	h	h	
و	w	w	v
ي	y	y	

Notes: Some times a fatḥa is written as an e as in Aḥmed in place of the usual a as in Ahmad (the second a for fatḥa on mīm). It is done to assure that the a after m is not read long.

Letter	RAS	[No symbols]	{Alternates}
<i>fatḥa</i>	<i>a</i>	a	e like in Ahmed.
<i>fatḥa</i> followed by an <i>alif</i>	<i>ā</i>	a	aa, <u>aa</u>
<i>fatḥa</i> followed by a ع	<i>ai</i>	ai	<u>ai</u> , <u>ay</u>
<i>fatḥa</i> followed by a و	<i>au</i>	au	<u>au</u> , <u>aw</u>
<i>kasrah</i>	<i>i</i>	i	e
<i>Kasrah</i> followed by a ع	<i>ī</i>	i	ee, <u>ee</u>
<i>ḍamma</i>	<i>u</i>	u	o
<i>ḍamma</i> followed by a و	<i>ū</i>	u	oo, <u>oo</u>

will notice that some places the homage will merge beautifully in the flow of the text but at some other times it will cause an unnecessary break in the flow of the text, will not enhance the idea being presented, will not blend in the context, and will be a burden on the reader. Use these qualifiers to increase the impact of your writing and not to damage it. One such example to think about is the repetitive use of certain expressions in certain chapters of the Holy Qurʾān beautifies the subject matter tremendously but the same expressions are conspicuously absent from most other chapters.

Sahib is used only in a limited part of the world at the end of names to replace Mr., etc. It also is not used in English. It is used in Urdu mostly. There is no need for it in English text but if it is quite necessary to add a salutation for respect then Revered or Respected can be added at the beginning of the name if Mr., etc., is not desirable.

4. References

A reference tells us where the quote has been cited from or where the information has been taken from. You can simply give the name of the book or the author. You need to give more specific information when you start mentioning page numbers. You need to be specific about the edition, year of publishing and place of publishing if you give a page number. When quoting from Bible, it is important to mention at least the specific translation, as an example, King James Version, as there are subtle differences amongst various translations. Sometimes even the references are not exactly same from one translation to the other. There are many translations of the Holy

Qur'an available worldwide. Please give the name of the translator or the name of the publisher if the name of the translator is not available.

“New Edition” does not make a good reference at all as every latest edition will be a new edition making the last new edition as one of the old editions and may necessarily not render it an Old Edition.

Often a reference needs to be found for a verse of the Holy Qur'an. Compilations listing the references are available, usually called Mu'jams. There are two kinds of Mu'jams. One lists words by their roots and the other lists words alphabetically. For an ordinary person, who may have difficulty determining the root of a word to find it, the latter Mu'jam which lists words alphabetically may be more useful and practical.

5. English Style

5.1 Many of the writers taking up Islamic topics to write about come from countries where the British English is used in media and text-books. A lot of Islamic literature also originates from such authors or these countries. When writing in the United States, they do realize the differences between British English honour and the American English honor, but many a times they neglect various other differences. Sometimes oriental works are translated and the oriental language structure also is transferred into the English translation. There are numerous style references available which can be used as a guide to produce Islamic literature which is nearer to American English. Chicago Manual of Style is one of such reputed references.

Below are some common formations which need attention in this respect.

5.2 Even though grammatically incorrect, yet the Americans use 23 March 1989, March 23, 1989 but not 23rd March 1989 or March 23rd, 1989.

5.3 A.D. precedes the year. Correct form is A.D. 600 and not 600 A.D. Same applies to A.H., but not to C.E. or B.C.

5.4 There is a comma after that is, namely, i.e., e.g., etc.

5.5 Ahmadis is the plural of Ahmadi. Ahmadies is plural of Ahmady.

5.6 And when in 'America,' as illustrated in this sentence, include period and comma inside “both single and double quotes.”

5.7 American language is not that fussy about the distinction between the use of will and shall, the former should do ok in most circumstances.

5.8 'The' within a sentence does not get capitalized

even before a capitalized expression. So, the House of Commons, unless the sentence starts with 'the.'

5.9 Do not add an s to make a plural of etiquette.

5.10 Do not remove s from tidings to make it singular.

5.11 A game of horseshoes.

5.12 For time, American English prefers capitalization, of A.M. and P.M. but lower case is acceptable.

5.13 An honor, an hour

6. Abbreviations

6.1 Within a publication, style should be kept uniform. Choose a style for the present work and stick to it. You can change it for the next publication or for a different publication.

6.2 There are three common choices for the use of a period to signify an abbreviation:

1. Never use a period after an abbreviation (Br for Brother, Dr for Doctor, and USA).
2. Always use a period at the end of an abbreviation (Br. for Brother, Dr. for Doctor, and U.S.A.).
3. Use a period when the word has been abbreviated by truncating the last portion of the word (Bro. For Brother and U.S.A.) and do not add a period when the word has been abbreviated by dropping letters haphazardly (Dr for Doctor).

Choose one of the above three choices and keep it uniform within the body of a work.

6.2 In my opinion, use of the abbreviations like *i.e.* and *e.g.* fit more in science books. It is more appropriate to use *that is* or *as an example* in general prose and in religious writings. Also, if you do use them, remember that they follow a comma and precede a comma.

6.4 Sometimes Arabic expressions are abbreviated. Most common of them is pbuh, that is, peace be upon him.

Many of the new converts and young readers do not even know the meaning of 'alaihissalām and we put another step for them to learn by writing ah, as, AS or AH. First they will have to find what AH means and then they will have to learn the meaning of 'alaihissalām.

Islam is a simple religion and we should present it in as simple a manner as possible, and should make it easy for everyone to learn and understand Islam. In place of using aba or atba for ayyadahullahu (ta'□□□) binasrihil-aziz, I would either use the original Arabic expression in full or its translation, that is, may Allah

be his support.

Sometimes a reader will read the abbreviation as a word and cause confusion. As an example, a person reading AS as ass which definitely will confuse the listener. Therefore, either we should spell the expression out completely or we should translate it. But if we do want to give the abbreviation, we should include periods after each letter to read A.S. or a.s. rather than AS or as. Even just an *a* with a period following it would be better than an as, or simply an *a* if used as a superscript. Then the reader will for sure know that it is an abbreviation and most probably will not read it as as or as ass. Same applies to other abbreviations.

Another example is of ayyadahullahu ta'ala binasrihil-aziz. Some people abbreviate it as atba. Now some people do read it as one word, atba, rather than as ayyadahullahu ta'ala binasrihil-aziz. One should note here that 'Atba was an enemy of Islam. Therefore, if we do want to abbreviate the expression, and do not want to take the trouble of spelling the expression than the right way would be to write it as a.t.b.a. It has been suggested that we should use aba as abbreviation in place of atba. But personally I am of the opinion that if I have time to write these hundreds of words to express my personal views then I should also be able to have enough time at hand to spell out alaihissalam (or spell out *peace be on him*) to pray for a God's messenger which is more desired action compared to the elaborative advocacy of my personal views.

The use of the abbreviation ra has become confusing as it is being used both for radiyallahu 'anhu and rahimahullah. Many readers will have difficulty to distinguish and realize which one it is. Also, ra. RA or R.A. does not tell whether it ends with hu for a gentleman or with ha for a lady.

In Urdu books we see the use of a ra and a shortened duad on top of a name to indicate radiyallahu 'anhu. Same way a shortened 'ain is used for 'alaihissalam and a shortened suad is used for sallallahu 'alaihi wa sallam. But the readers have learned from their childhood to read them as radiyallhu anhu and not as raz or rad, as alaihissalam and not as ain, and as sallallahu 'alaihi wa sallam and not as suad, while the non-Muslim and new-Muslim audience at large is far from grasping these things especially when they are not even the abbreviations of English expressions. Additionally, these abbreviations when used in Urdu script are so small that they neither obstruct the fluent reading of the text nor force themselves to be read by the reader.

To make things easier for people, we should use Ahmadiyya in place of AMC or AMJ as these abbreviations pose another level of identification to sort out before people can understand who we are talking about. Ahmadiyya is easy to relate to Ahmad (peace be on him) and to his community than AMC or AMJ. Also, I have never seen alif-jeem in our Urdu literature to represent us or AMC/AMJ in our English literature

before the last decade. We are Ahmadi Muslims and that what we should say, and not AMs.

Short cuts like don't fit more in conversation than in the written word. They may be used in poetry to follow the rhythm and rhyme of the poetic work.

7. Numbers, Etc.

7.1 Writing 1st and 2nd with superscripts is ok in a list of winners but should be avoided in textual portions and should be written less preferably as 1st and 2nd, etc., and more preferably should be spelled out as first, second, etc.

7.2 Same way, small numbers should be spelled out in text.

7.3 A sentence should not start with numerals.

8. Layout

8.1 Use of proper font is crucial to the reading enjoyment. A strange font can be a distraction from the subject matter and can also turn a reader off completely. Why choose a font which makes USA look like VSA while the computer revolution has made thousands of fonts made available to us readily.

8.2 Try to put expressions and sentences in a single line in headings to make it easier for the reader. Heading, when spanning more than one line, should be split in some reasonable way, as an example, in a heading, the expression "the Promised Messiah" may not be split between two lines.

8.3 Paragraph is a good way to divide a subject in small ideas. It allows mind to grasp the total concept easily step by step.

8.3.1 Paragraphs can be separated from each other by an indent at the beginning of each paragraph as has been done here. This is the most commonly used method.

8.3.2 Paragraphs can also be separated by leaving a blank line between two paragraphs without an indentation of the first line of the paragraph. This method is a default from the documents processed using a home PC because of the lack of immediate availability of a style for indented paragraph. This method has the disadvantage that it is hard to know a new paragraph if it starts at the beginning of a page. Another disadvantage comes from the insufficient width of the blank line left between two paragraphs. If the white space left between two paragraphs is too short, it produces confusion as to its presence. Usually less than half a line spacing will not register properly on the reader's mind.

8.3.3 Another method is using a dropped cap at the

beginning of a paragraph.

8.3.4 There is no need to combine a blank line with an indentation. If you do want to give some separation between two paragraphs, which start with the first line indented, use half line or less spacing. Too much white space does not look good in prose, though it may in poetry, newsletters, advertisements, or special publications.

8.4.1 When using columns on the same page side by side, for a professional look, the lines should be on the same level in both columns, attainable by tweaking the space sizes, or the size of the picture a little bit if you are using one.

8.4.2 Either the bottom of both columns should be flush or the right side may be shorter of the two columns, not the left side.

8.5 It makes easier for the reader if **hyphenation** is turned off and no words are split between two lines.

8.6 Try to keep the whole article together and not divide it and spread over various parts of the publication. It breaks the flow of continuous reading enjoyment.

8.7 Sometimes a book, an article or a chapter contains many topics or stories. If each story or each topic consists of one paragraph only then it is easy for a reader to know where to take a break if they do not want to read the whole book, article or chapter in one sitting. But if the stories or topics are spread over more than one paragraphs then the book, the article or the chapter should be broken up into sections either through providing headings at appropriate places or by inserting white spaces or by inserting some other separators such as numbers, alphabets, miniature pictures, bars, lines, etc.

8.8 In paragraphs justified to the right margin, the last line of the paragraph does not need to be justified, leaving some blank space at the end of the paragraphs depending upon the amount of text in the last line of the paragraph. Sometimes, as an example, when text is copied from internet, the last lines in paragraphs are stretched out to fill the line, and stretch out the few words on the last lines to fill the line to the right margin, and does not look good aesthetically. This anomaly is caused by the line break which you get when you push shift and enter together. To fix it, press the enter key at the end of the line (that is, add a line break) and delete the extra line.

Pictures

For including non-digitized original **photographs**, color or black and white, make half tones or screen pictures before printing. Non-digitized or non-screened pictures have continuous tones which may not come out good, rather they usually do not come out good at all.

Digital pictures are taken at different resolutions. When they are resized, the computer is forced to neglect some pixels and keep some pixels. If it is inserted as 100% of the original then there is no problem. Also, for large files (in Mbs) there is not much problem. If the reduction is 50%, it will neglect every other pixel. But when it is 87% or 42% or some reduction where computer cannot take out every so often a pixel then the picture becomes strange looking and grainy, especially when the picture file size is small (in low Kbs). Pictures to be used in publications should be in large file sizes so when reduced, there are enough pixels that when some are dropped the picture still keeps its definition intact.

When making the **pdf** file, you have a number of choices. You want to fit the options to the purpose of the pdf. For computer screen viewing, choose e-book or screen. Print option should be chosen for a printable pdf. If it is going to be sent for professional printing then Press option should be chosen.

You can also customize some of the options, such as the screen or print resolution. Various options will produce pdf files which may vary significantly in size. If you have a lot of pictures, and you want to produce a pdf to email then it may help you to reduce the size of the pdf if you choose e-book or screen options.

The e-book option has the resolution for screen display though the file is small in size. If you choose Print option then make sure that the resolution is at least 300, preferably 600 dpi, for professional printing.

Paper and publication size

Most common paper sizes are ANSI used in North America and A sizes used in Europe and Japan. These sizes are listed in a table and are depicted graphically.

It is important to choose a size for the publication which fits its function and objective.

Newspapers are published on large paper while magazines are published on letter size. The size also gives a character to the publication. The size of the Readers Digest is a good example.

It is easy to keep and care for publications in book to letter (11 inches x 8.5 inches or so) size. Larger sizes (larger than letter size) are difficult to handle and carry. Smaller than book (smaller than 8.5 inches x 5.5 inches) size publications are good for coat pockets.

The volume (thickness) and weight of a book are also important considerations. For large books, it would be prudent to use thinner paper to decrease their thickness and weight. It does not mean that the smaller books be made heavier by using unnecessarily thick or heavy paper.

9. Revising old translations, republishing previous works

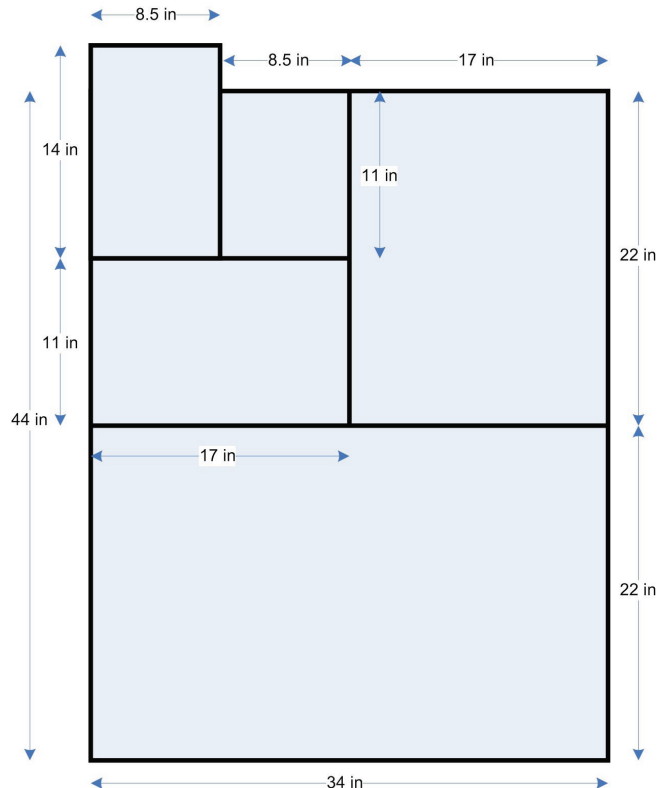
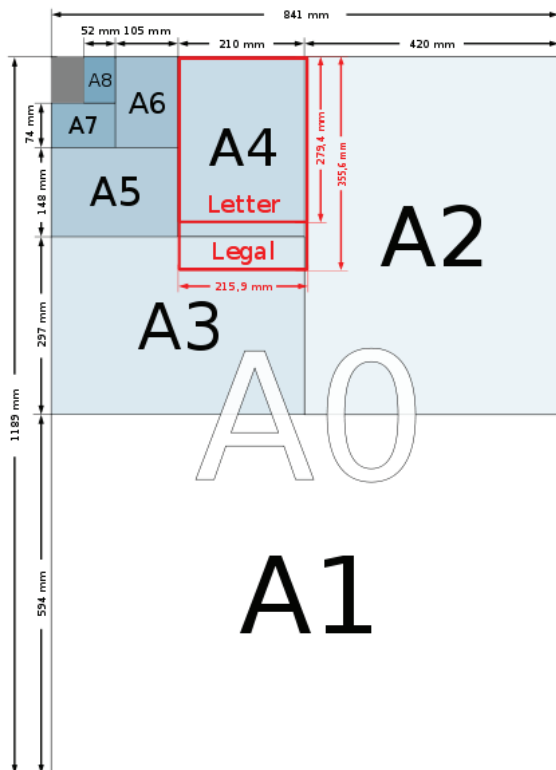
When reprinting previously published work, it is not acceptable to make any changes to the original work. If it is a work of very prominent person then even the typos should be corrected with a note indicating the change. Same rule applies to translations. If a translation needs revision then it should be indicated clearly that it is a revised version. The extent of revision should be explained in an introductory note.

When republishing a book we make only the

North American Paper Sizes

Size	in × in	mm × mm
Letter/ANSI A	8.5 × 11	216 × 279
Legal	8.5 × 14	216 × 356
Junior Legal	8.0 × 5.0	203 × 127
Ledger/Tabloid/ANSI B	17 × 11	432 × 279
ANSI C	17 × 22	432 × 559
ANSI D	22 × 34	559 × 864
ANSI E	34 × 44	864 × 1118

A Series paper Sizes (From Wiki)



following changes:

1. American language style: American English has some spelling differences and some punctuation differences from the British English. The spellings and punctuation should be changed from British English to American English.

2. Typos.

3. Obvious grammatical or similar mistakes. We should actually be writing a footnote for this kind of changes but so far we have not done so.

A written word is the property of the writer. After editing a submission, The edited submission should be sent to the writer to get their approval of the revisions before publishing. Usually they do not object. We cannot and should not print a revised writing without the consent of the writer.

I also remember that once I made a change in a sentence and the author came back and explained that my change damaged his argument. Thus I realized the criticality of editing and necessity of approval by the writer.

It is not possible to have a revision approved by a deceased writer so we cannot change their writing but we can give a footnote except for typos and compliance with American English. In that case we should give a note in the introduction.

A while back Tafsir Saghir was reprinted. I noticed that the translation of at least one of the verses was in

a different font. I discovered that it had been changed. Then I saw on MTA that Revered Khlaifatul-Masih IV explained that he had authorized the change but had received a protest from Revered Mirza Ghulam Ahmad, and he conceded that he was not authorized to make the change and that it is not acceptable to do so. This incident resulted in the publication of his own translation of the Holy Qur'an as was suggested to him by Revered Mirza Ghulam Ahmad.

I do see that editors and publishers are taking the liberty of making changes to the original writings. A clear policy should be promulgated by every publication.

9. Some Compound Words

9.1 There is no need to use a dash between the two words making the compound words listed (or not listed) below.

9.2 Please check the dictionary if the your word processor does not agree as the word processor may not have all the words and all their combinations listed.

afternoon

alongside	hitchhike	snowball
anybody	honeybee	snowboard
anyone	horseshoe	somebody
anything	horseshoes	someone
anywhere	incoming	something
backside	indoor	sometimes
backyard	inside	southeast
baseball	into	southwest
basketball	keepsake	spadework
battlefield	landmark	spiderweb
battleground	lifetime	stronghold
beware	lookout	subcommittee
billboard	mailbox	swimsuit
battlefield	manyfold	suitcase
bloodshed	maybe	thereby
commonplace	meatball	throughout
cooperation	misunderstood	townspeople
cupcake	newspaper	turnaround
deathbed	nightfall	upbringing
downtrodden	nobody	upcoming
everybody	northeast	update
everyday	northwest	upside
everyone	ongoing	viewpoint
everything	outburst	volleyball
everywhere	outdistance	whatever
farewell	outdo	whatsoever
fellowship	outgoing	whenever
football	outside	whereas
footstep	outstand	whoever
forefather	outstanding	whosoever
forehead	peanut	widespread
foremost	postgraduate	within
fountainhead	prophethood	without
grandfather	reinforce	
guideline	reinterpret	
handheld	safeguard	
headlong	seashore	
heyday	setback	

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Dictionary

A

Abān: Arabic name. Gave protection to Uthman in Mecca before Hudaibiyya.

abbā : father, dad

abdāl : an order of saints, saints, devotees. Plural of badal or badīl.

‘Abbās ibn ‘Abdul-Muṭṭalib: Uncle of the Holy Prophet (peace and blessings of Allah be on him)

‘Abdullāh: Servant of God.

‘Abdul-Muṭṭalib عبد المطلب

‘Abd-ur-Raḥmān: Servant of the Gracious God.

‘Abdus Salām, Dr: The first Muslim from Pakistan to win the Nobel Prize in Theoretical Physics in 1979.

abī : father of

abū : father of

Abū Bakr : The first successor to the Holy Prophet, Muhammad, peace and blessings of Allah be on him.

Abū Dāwūd : A collection of ahadith. The author of this collection.

Abū Jahl (father of Ignorance) : ‘Umar bin Hishām. Known as Abul-Ḥakam (Father of Wisdom) before Islam. A Meccan persecutor of Muslims and an adversary of Islam.

Abul-Hakam: Abu Jahl

Adhān : Verbal call, made loudly, to announce the formal Islamic worship five times a day.

‘Adl : justice, equity.

Admiral: From Arabic, amīr al-baḥr, amīr-ul-baḥr : Commander of the seas. Anglicized to Admiral.

afrūz

aftār : breaking the Islamic formal fast at sunset

aftārī : eating to break Islamic formal fast.

aḥādīth : Plural of ḥadīth.

Ahl al-Ḥadīth, Ahlul-Ḥadīth : An Islamic sect considering Hadith to be the the basis of faith. Traditionists.

Ahl al-Sunnah, Ahlus-Sunnah : An Islamic sect considering Sunnah to be the basis of faith.

Ahl-i-Ḥadīth : Persian formation of Ahl al-Ḥadīth, Ahlul-Ḥadīth. Traditionalists.

Ahl al-Ray: rationalists

Ahl-i-Sunnah : Persian formation of Ahl al-Sunnah, Ahlus-Sunnah.

Aḥmad

Aḥmad, Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd (1889-1965): Second successor (1914-1965) to the Promised Messiah, peace be on him.

Aḥmad, Ḥaḍrat Mirzā Ghulām (1835-1908), peace be on him: The Promised Messiah. Claimed to be the Second Advent of Jesus.

Aḥmad, Ḥaḍrat Mirzā Masroor (1950-...), may Allah strengthen him with His mighty support: Fifth successor (2003-...) to the Promised Messiah (peace be on him).

Aḥmad, Ḥaḍrat Mirzā Nāṣir (1909-1982), Allah’s mercy be on him: Third successor (1965-1982) to the Promised Messiah, peace be on him.

Aḥmad, Ḥaḍrat Mirzā Ṭāhir (1928-2003), Allah’s mercy be on him: Fourth successor (1982-2003) to the Promised Messiah, peace be on him.

Aḥmadī, Ahmadi : A member of the Ahmadiyya Muslim Community founded by Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908), the Promised Messiah and Imām Maḥdī, may peace be upon him.

Aḥmadī Muslim : see Ahmadi

Aḥmadīs: Plural of Aḥmadī

Aḥmadiyya : see Ahmadiyyat

Aḥmadiyyah : see Ahmadiyyat

Aḥmadiyyat : Muslim sect believing Ḥaḍrat Mirzā Ghulām Aḥmad to be the Promised Messiah (second coming) and the Maḥdī awaited by Muslims, peace be on him.

Aḥmadiyyat Kā Paighām (Massage of Ahmadiyyat): A booklet authored by Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II, raḍiyallāhu ‘anhu.

a’immah: plural of imām

Akbar Muḥayyuddin Ibni ‘Arabī. See Ibni ‘Arabī.

akhlāq : manners

akhlāq-i-fāḍila : superior manners

A’lā : above

‘alaihassalām : peace be on her

‘alaihissalām : peace be on him

Alaykum: alaikum. If we write Alaykum then we should also write Ahmady, etc. It is difficult in this system of transliteration to identify where y or ya and w ar wau is hard or soft. Royal Asiatic Society system in this respect has an advantage.

‘Alam-i-In’ami: Victory Flag. Flag won for superior performance.

Alborg: al-Burj: tower

Alcantara: al-Qantarāh: bridge

alchemy: from Arabic al-kīmīyā

alcohol: from Arabic, al-kuḥūl

Alcove: al-Qubbah: dome

algebra: from Arabic, al-jabru wal-muqābilah

al-Ḥājj, El-Ḥājj : a person who has performed the prescribed Islāmic pilgrimage to Mecca during its appointed days. Ḥājjī

Alhambra: al-Hamra, from Ahmar: red. pink. Scarlet. Purple.

Al-Ḥamdu Lillāh : All praise belongs to Allah.

Al-Ḥamdu Lillāhi Rabbil-‘Ālamīn. All praise belongs to Allāh, Lord of the worlds.

al-Hilāl الهلال : The new moon.
a'immah: plural of Imām
algorithm: from al-Khuwarazmi
'Alī ibn Abī Tālib : The fourth successor to the Holy Prophet, Muhammad, his cousin and son-in-law.
'ālim or alim عالم : a (religious) scholar.
Āliyah
Allāh الله : The one and only God.
Al-Nahl, An-Nahl النحل : the bee. English magazine published by Majlis Anṣārullāh USA.
Al-Qā'idah
'amal عمل : deed, act, action
a'māl اعمال : deeds, acts, actions
'Āmilah عامله : a committee of workers
Āmīn [Āmeen] آمين : So be it. Amen.
Amīn [Ameen]
Amīr, Ameer امير : Commander, Head. National head of the Aḥmadiyyah Community.
Amīrah
amīr al-baḥr, amīr-ul-baḥr امير البحر : Commander of the seas. Anglicized to Admiral.
'Āmir
'Āmirah
Amīrul-Mu'minīn, Ameerul-Mu'mineen امير المومنين : The Commander of the Faithful. Khalīfah.
Amūr-i-'Āmma : general matters, public relations, social services.
Anjuman Ishā'at-i-Islām: Also known as the Lahori Aḥmadis. The group of Aḥmadis who do not believe in the prophethood of the Promised Messiah, and do not pledge allegiance to the Aḥmadiyya Khilāfah.
Anbiyā: plural of nabī. Prophets.
Ānsah
ansar, anṣār انصار : Plural of nasir. Helpers. Medinites who helped and supported the Holy Prophet Muhammad, sallallahu 'alaihi wa sallam, and the Muslim immigrants from Mecca. Members of Majlis Ansarullah. Anṣār is already a plural so it will be wrong to add an s to it (anṣārs) to make its plural.
Anṣārullāh, Anṣār Allāh انصار الله : Helpers of Allāh. See Majlis Anṣārullāh. The form Ansar Ullah is incorrect as the damma is on ra and not on the alif in the middle. The correct forms are Ansar Allah or Ansarullah.
'aqd عقد : contract, such as in marriage
'Aqīqah عقيقة : Custom of shaving the head of a newborn on the seventh day. Silver or gold equal to the weight of the hair is given to the poor as charity. An animal for a girl and two animals in case of a boy are slaughtered as sacrifice. Prayer (Du'ā) is offered for the long life and protection of the child.
'Aql: human reason
'aqūq عقوق : cutting off
'aqūqul-vālidain عقوق الوالدين : disobedience to parents, not paying their due respect, or not treating them with tenderness of heart and neglecting to look after them.

arsenal: from Arabic dār-uṣ-Ṣanā'ah, industrial complex
Aṣḥāb اصحاب : Plural of ṣaḥābī.
Aṣḥāb al-Ṣuffah, Aṣḥābuṣ-Ṣuffah اصحاب الصف , the people of the shelf, stone bench, platform.
'Aṣr عصر : Late afternoon formal Islamic worship
As-Salāmu 'Alaikum اَلسَّلَامُ عَلَيْكُمْ : Peace be on you. (The formation assalam-o or assalam-u is incorrect as there is no waw z after mīm w, hence the abbreviation AoA or A.O.A. or A-o-A is also incorrect.)
As-Salāmu 'Alaikum Wa Raḥmatullāh Peace be with you and blessings of Allāh.
assassin from Arabic ḥashīshīn.
Aṭfāl اطفال : children. Plural of ṭifl. Members of Majlis Aṭfal-ul-Aḥmadiyya.
aṭḥār اَثَر : remains. Relics. Signs. Traces. footprints
āṭḥār اَثَار : plural of aṭḥār.
Auliyā: plural of walī. Saints. See walī.
Aus اوس : An Arabian tribe at the time of early Islam.
awwal اَوَّل : first
āyah آية : a verse, sign
āyāt آيات : verses, signs
ayyadahullāhu اَيَّدَهُ اللهُ : May Allah support him. May Allah aid him.
Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz اَيَّدَهُ اللهُ تَعَالَى بِنَصْرِهِ الْعَزِيز : May Allah, the Exalted, support him with His Mighty help. Note: the Arabic expression ayyadahullāh does not translate as "strengthen his hands." Somehow this translation has become commonplace though it is incorrect. The form **ayyad** is not related to hand (yad [د] in Arabic) rather it is derived from the root aid [أ] in Arabic meaning to aid, to support, to strengthen, to succor, in English. So it should translate, may Allah support him, aid him, strengthen him, succor him, etc. Words related to this root occur in the Holy Qur'ān nine times in verses 2:88, 2:254, 3:14, 5:111, 8:27, 8:63, 9:40, and 57:23, and 61:15, and their translation is not related to hand (يد).
Aid and yad are two separate roots. The confusion occurs because aid also is plural of yad, therefore, mixing them up can easily occur.
Aid means (noun) strength and (verb) strengthen.
Al-Mawrid (2001 edition) has given the following meaning of ayyada: to support, back (up), stand by, stand up for, advocate, champion,, uphold, be in favor of, go for, to confirm, affirm, sustain, corroborate, second, to endorse, sanction, approve, approbate, countenance, consent to, agree to, concur in, accede to, subscribe to.
And it has the following meaning of aid: force, power, might, strength.
Hans Wehr (1971) and Wortabet et al. (1954) have given similar meanings. Vocabulary of the Holy Qur'an (Abdullah Abbas Nadwi, 1983) also has listed same meaning as cited above.

Dictionary of the Holy Qur'an (Malik Ghulam Farid, 2006) gives the same meaning of ayyada as above. The Mu'jam al-Mufahras, index to the Holy Qur'an has given the following forms under the alif-ya-dal. In front of each occurrence are the translations from Sher Ali. None of them adds hands to strengthen.

Verse	Form	Sher Ali translation
5:111	ayya(d)ttuka	strengthened thee
8:63	ayyadaka	strengthened thee
8:27	ayyadakum	strengthened you
61:15	ayyadna	We gave power
2:88	ayyadnahu	strengthened him
2:254	ayyadnahu	strengthened him
9:40	ayyadahu	strengthened him
58:23	ayyadahum	whom He has strengthened
3:14	yu'ayyidu	strengthens with His aid
38:18	al-aid	hands
51:48	aid	hands

The Ghulam Farid translation has the same approach.

Therefore, ayyadahullahu bi-nasrihil-aziz should be translated as may Allah strengthen him with His mighty support.

Ayyūb ايوب

A'ẓam أَعْظَمُ : greatest, the great

Azān أَذَان : See Adhān.

B

Bahishtī Maqbarah بَهْشْتِي مَقْبَرَه : heavenly graveyard.

Graveyard established by the Promised Messiah (peace be on him).

Bai'at, Bay'ah بَيْعَت : pledge of initiation, covenant of association. Entering the pledge of allegiance with the Aḥmadiyya khilāfat. pledging of allegiance

bait بيت : house

bait : couplet (poetry)

Bait al-Zafar بيت الظفر (Bait-uz-Zafar): House of victory, triumph

bait bāzī بَيْتِ بَازِي : Contest in memorization of poetic compositions. Initiating team or person recites a poetic verse, the opposing team has to recite a verse with the starting letter same as the ending letter of the challenging team.

Bait-ud-Du'ā, Bait al-Du'ā بَيْتُ الدُّعَا : A room in his house designated by the Promised Messiah, 'alaihi-salām, just for praying.

Baitullah بيت الله : house of God

Bait-uz-Zafar, Bait al-Zafar بيت الظفر : House of victory, triumph

Banī Isrā'īl بني اسرائيل : Children of Israel.

Banū 'Abd Manāf بنو عبد مناف : An Arab tribe in early Islam.

Banū Ḍamrah بنو ضمره : A tribe from early Islam.

Banū Naḍīr بنو نضير : A Jewish tribe in Medina during early Islam.

Banū Najjār (نجار)

Banū Qainuqā' (بنو قينقاع) : A Jewish tribe in Medina during early Islam.

Banū Quraizah (بنو قريظة) : A Jewish tribe in Medina during early Islam.

Barmakī, Faḍl: Son of Yahya Barmaki. A minister in the court of Hārūn al-Rashīd.

Barmakī, Yahya: A minister in the court of Hārūn al-Rashīd.

Benediction: A relic given or received as a blessing.

Brahman: Hindu priest. Member of Hindu elite class.

Bhang بهنگ : hemp, cannabis

Bilāl

bin بن : son of

bint بنت : daughter of

biryānī بيرياني : Spiced rice dish including meat and/or vegetables.

bismillāh-irrahmān-irrahīm or Bismillāhir-Rahmānir-Rahīm, or Bismillāh-ir-Rhmān-ir-Rahīm, or Bi sm Allāh al-Rahmān al-Rahīm or B'ism Allah al-Rahman al-Rahim بسم الله الرحمن الرحيم : In the name of Allah, the Gracious, the Merciful.

bn: see bin

Br., Bro.: Brother (in Islam, in Ahmadiyyat).

Brahman: Hindu priest. Member of Hindu elite class.

Bu'āth بعات : a tribal which took place in Arabia before Islam.

Bukhārī: بخاري : The most reliable source of the sayings of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

al-Burāq البراق : A steed Muhammad rode in one of his visions.

C

calif: see khalifah

caliph: see khalifah

Chanda: چنده Monetary contribution, donation. (The ha at the end is to indicate a fath on dal, and is not pronounced, so should not be explicitly written in the transliteration of the word.)

chanda ijtima چنده اجتماع : contribution towards

ijtima' expenses

charas چرس : hemp extract, cannabis resin, marijuana, pot

Chishtiyah

Chosroes خسرو : Kisra كسرى

coffee: qahwah

Crore كرور : 10,000,000

D

ḍa'if ضعیف : weak

dā'ī ilallāh داعی الى الله : caller towards Allah

dā'in ilallāh (da'iyyin ilallah) داعين الى الله : plural of dā'ī ilallāh

Dajjāl دجال : Antichrist. Imposter, deceiver, crook.

ḍammah ضمه : a pronunciation sign equivalent to the

sound of o or u in English.

Banū Damrah بنو ضمره : A tribe from early Islam.

Dār al-Ḥarb, dārul-ḥarb دار الحرب : abode of war

ḍarar ضرر : harm, injury.

Darbār دَرَبَار : court

dars درس : A reading. A teaching.

dars-ul-Ḥadīth درس الحديث : A reading from the saying of the Holy Prophet Muhammad, sallallahu alaihi wa sallam, accompanied by its explanation.

dars-ul-Qur’ān درس القرآن : A reading from the Holy Qur’ān accompanied by its explanation.

Darūd, Darood [Urdū] (Durūd in Persian?) دور : blessings, benediction, salutation.

daruriyyāt ضروريات : essential interests

dār-us-salām دار السلام : Abode of peace.

darveshān: plural of darvesh: In Ahmadi Muslims, who stayed in Qadian, under precarious conditions, to safeguard the sacred places, at the partition of the subcontinent of India in 1947.

Da’wah: call to religion

da’wat ilallāh: دعوت الى الله : calling towards God

David: داود Dawūd

Dawūd داود : David

dhikr ذِكر (also zikr): remembrance

dhikr-i-ilāhī ذِكر الہی : (a Persian/Urdu formation) remembrance of God.

dhimmīs (protected subjects). While Zakāt was collected from believers, non-believers paid jizyah; in return their lives, properties, honor and freedom of religious practice were safeguarded by the Islāmic government.

Dhū al-Ḥajjah, Dhul-Ḥajjah ذُو الْحِجَّة : A month in Islamic lunar calendar. Also Dhū al-Ḥijjah, Dhul-Ḥijjah ذُو الْحِجَّة

Dhū al-Ḥijjah, Dhul-Ḥijjah ذُو الْحِجَّة : A month in Islamic lunar calendar. Also Dhu al-Ḥajjah, Dhul-Ḥajjah ذُو الْحِجَّة .

Dhū al-Qa’dah ذُو الْقَعْدَة , Dhul-Qa’dah: A month in Islamic lunar calendar. Also Dhū al-Qi’dah, Dhul-Qi’dah ذُو الْقَعْدَة .

Dhū al-Qi’dah, Dhul-Qi’dah ذُو الْقَعْدَة : A month in Islamic lunar calendar. Also ذُو الْقَعْدَة Dhū al-Qa’dah, Dhul-Qa’dah.

Dīn: Religion, Faith

Dost دوست : friend. This term has been commonly used by the Promised Messiah (peace be on him) and his successors for the members of the Ahmadiyya Community since its inception.

Dowie, Dr. John Alexander (1847-1907): Challenged to a prayer duel by the Promised Messiah, peace be on him.

du’ā دُعَا : prayer, supplication

duvvam دوم : second

E

Eid: See ‘Īd

El-Ḥājj, al-Ḥājj الْحَاج : a person who has performed the prescribed Islāmic pilgrimage to Mecca during its appointed days. Ḥājjī

elixir: al-iksīr

emir: see Amīr

etiquette: “~~etiquettes~~” is incorrect.

F

Faḍl فَضْل : favor, grace, kindness

Fajr فجر : The dawn-to-sunrise Islamic formal worship.

Faqīh فَقِيه : jurispudent. jurist

Fard ayn: personal obligation

Fard kifai: collective obligation

Farḍ Kifāyah: collective duty

Farīd-ud-Dīn Mas’ūd Ganj Shakar: A Muslim saint (d. 1265).

Fatḥa فَتْحَة : a pronunciation sign on a letter indicating a sound similar to that added by a in English.

Fāṭimah: daughter of Holy Prophet Muḥammad (peace and blessings of Allah be on him) and wife of his cousin Ḥaḍrat ‘Alī (may Allah be pleased with both).

Fatwā فَتْوَى : a jurisprudic edict. judicial decision and learned opinion. juristic opinion. verdict

Fatāwā فَتَاوَى : plural of fatwa

fidyah, fīdya فِدْيَة : ransom

Fiqh فِقْه : jurisprudence. legislative rulings.

firdaus فِرْدَوْس : paradise

Fiṭrāna فِطْرَانَة : specified alms to be given at the ‘Id al-Fitr

al-Futūḥāt al-Makkiyyah by Ḥaḍrat Shaikh Akbar Muḥayyuddīn Ibnī ‘Arabī (A.H. 560 to A.H. 638)

G

Al-Ghāshiyah: Overwhelming Calamity

Ghazawāt: See Ghazwah

Ghazwah (غزوه): plural: Ghazawāt: Expedition led by the Holy Prophet himself, whether there was fighting or no fighting.

Gibraltar (Jabal-uṭ-Ṭāriq): The mountain of an Arab general Ṭāriq bin Ziyād.

H

Ḥadāyatullāhs: Persons guided by Allah.

Ḥadees: see Ḥadīth

Ḥaḍhrat: See Ḥaḍrat

Ḥadīth حَدِيث : Saying of the Holy Prophet Muḥammad, ṣallallāhu ‘alaihi wa sallam. a verified account of a statement or action of the Prophet Muhammad. Plural Aḥādīth.

Ḥadīth Ḍa’īf ضَعِيف : The ḥadīth with an unreliable narrator, either in respect of memory or intelligence

or integrity, so much so that even if one of the narrators is unreliable, in spite of the rest of them being reliable, the ḥadīth will be treated as weak (daʿif).

- Ḥadīth Fiʿlī **حَدِيثُ فِعْلِي** : Does not quote any word or statement of the Holy Prophet (peace and blessings of Allāh be on him) but narrates some act of his.
- Ḥadīth Marfūʿ **حَدِيثُ مَرْفُوعٌ** : Traces a statement direct to the Holy Prophet (peace and blessings of Allāh be on him) without any break in the chain of reporters.
- Ḥadīth Mauḍūʿ **حَدِيثُ مَوْضُوعٌ** : A ḥadīth which is proved to have been invented by a lying narrator.
- Ḥadīth Mauqūf **حَدِيثُ مَوْقُوفٌ** : Cannot be traced to the Holy Prophet (peace and blessings of Allāh be on him) but stops short and does not proceed beyond a particular reporter. But the nature of the ḥadīth and the tenor and tone of the testimony should warrant the conclusion that the Holy Prophet (Peace and blessings of Allāh be on him) must have been heard making the statement.
- Ḥadīth Munqaṭiʿ **حَدِيثُ مُنْقَطِعٌ** : All narrators of this ḥadīth are reliable in point of (a) memory, (b) intelligence and (c) integrity.
- Ḥadīth Muttaṣil **حَدِيثُ مُتَّصِلٌ** : The reporters of this ḥadīth are known and mentioned and are known and placed in a serial order and none of them is found missing or left un-identified.
- Ḥadīth Qaulī **حَدِيثُ قَوْلِي** : Quotes the words of the Holy Prophet (peace and blessings of Allāh be on him) as actually uttered by him.
- Ḥadīth Qudsī **حَدِيثُ قُدْسِي** : The Holy Prophet (peace and blessings of Allāh be on him) ascribes a word or act to God the Excellent, saying that God had commanded him thus. Such a statement is other than the Qurʾānic revelation.
- Ḥadīth Taqrīrī **حَدِيثُ تَقْرِيرِي** : Relates neither a statement nor an act of the Holy Prophet (peace of Allāh be on him and His blessings). Instead it records what a particular person did or said in the presence of the Holy Prophet (peace and blessings of Allāh be on him) and that he did not forbid him to do or say it.
- Ḥaḍrat **حَضْرَتٌ** [Hadhrat, Hazrat]: His Holiness
- Ḥāfiẓ **حَافِظٌ** : A person who has memorized the Arabic text of the Holy Qurʾān.
- Ḥafṣah **حَفْصَةٌ**
- Haiku: A special form of Japanese poetry
- Al-Ḥajar-ul-Aswad **الْحَجَرُ الْأَسْوَدُ** : The Black Stone.
- Hajjiyyat: complementary interests
- Ḥajj **حَجٌّ** : Formal pilgrimage to Mecca during appointed time of the year.
- Ḥājjī (Arabic, Persian), Ḥājī (Urdu) **حَاجِي** : see al-Ḥājj. A person who has performed Ḥajj, the prescribed pilgrimage to Mecca during its appointed days.
- Ḥajjatul-Widāʿ **حَجَّةُ الْوِدَاعِ** : The last hajj of the Holy Prophet, Muhammad, sallallahu ʿalaihi wasallam.
- Ḥakam **حَكَمٌ** : arbitrator, arbiter. umpire, referee

- Ḥakīm **حَكِيمٌ** : wise person, physician
- Ḥalāl wa Ḥarām: lawful and unlawful
- Ḥalāl: lawful
- Ḥaqq Allāh: “pure right of God”
- Ḥarām: forbidden, unlawful
- Hārūn al-Rashīd (763-809): A Muslim king, ruled 786-809.
- Hazri Nigrani
- Hazoor: see Ḥuḍūr
- Ḥasan Ḥaḍrat: son of Ḥaḍrat ʿAlī (may Allah be pleased with both)
- Ḥanīf, Ḥaneef
- Ḥaq: Truth
- Ḥazrat: See Ḥaḍrat
- Hijāb **حِجَابٌ** : Modesty. Niqāb. Veil. Parda. Outerwear for Muslim ladies.
- Ḥikmah **حِكْمَةٌ** : wisdom, foresight
- Ḥikmat **حِكْمَتٌ** : wisdom, foresight, practice of medicine
- al-Hilāl **الهِلَالُ** : The new moon.
- Ḥilful-Fuḍūl **(حلف الفضول)**: Covenant/Alliance of Faḍls. A part of the names of most of the signatories was Faḍl **(فضل)**.
- Hisba: commanding good and forbidding evil
- Ḥishām **هَشَامٌ** : A book of early Islamic history mentioned by the name of its author.
- Horseshoes, game of.
- Ḥudaibiyah
- Ḥudhaifah
- Ḥudud: prescribed punishments
- Ḥuḍūr [Ḥudhūr, Ḥuzūr] **حُضُورٌ** : His Honor, His Holiness, Your Honor, Your Holiness. In Urdu, it is spelled Ḥaḍūr [Ḥaḍoor, Ḥadhūr, Ḥadhoor, Ḥazūr, Ḥazoor].
- Ḥuffāz: Plural of Ḥāfiẓ. Those who commit the entire Qurʾān to memory
- Ḥukm: ruling, ruling with binding force
- Ḥuqūq-ul-ʿibād: man’s obligations toward others
- Ḥuqūqullāh: obligations toward God
- Ḥusain Ḥaḍrat: son of Ḥaḍrat ʿAlī (may Allah be pleased with both)
- Ḥuzūr: see Ḥuḍūr

- ʿIbādat: devotional matters
- Ibāḥah: permissibility.
- ibn, ibni: ابن , bin, bn **بن** : son of.
- Ibn ʿAbbas. Ibni ʿAbbas
- Ibni ʿArabī: Ḥaḍrat Shaikh Akbar Muḥayyuddīn Ibni ʿArabī (A.H. 560 to A.H. 638). Famous work al-Futūḥāt al-Makkiyyah.
- ʿĪd **عِيدٌ** : Muslim religious celebration, festival. Eid.
- ʿĪd-ul-Fiṭr, ʿĪd al-Fiṭr: Celebration at the end of Ramaḍān.
- ʿĪd mubarak **عِيدٌ مُبَارَكٌ** : Felicitation of ʿĪd.
- Ijtihād: rational deduction concerning a legal issue. intellectual exertion, speculative legal reasoning,

“striving,” juristic reasoning, personal reasoning.
 Ijtīmā‘, Ijtemā‘ اجتماع : Rally.
 Ijtīmā‘āt اجتماعات : plural of Ijtima.
 Ijmā‘: Consensus. general consensus.
 ‘Illah: effective cause
 Ilm al-akhlaq: morality
 Ilm al-kalam: dogmatic theology
 imām إمام : leader, chief, guide
 Imām-uṣ-Ṣalāt: A person who leads the formal
 Islamic worship.
 Īmān إيمان : faith, belief
 Innā Lillāhi Wa Innā Ilaihi Rāji‘ūn: From Allāh have
 we come and to Allāh shall we return. (2[Al-
 Baqarah]:157.
 In Shā‘ Allāh, in shā‘allāh ان شاء الله : God willing. Note
 that there is a hamza at the end of inshā’ and the
 fatḥh is on the hamza of Inshā’ and not on the alif of
 Allāh, therefore, in shā‘allāh or inshā‘allāh as
 pronounced and In Shā‘ Allāh otherwise.
 Inqilāb-i-Haqīqī (The Real Revolution): A lecture by
 Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, the
 Muṣliḥ Mau‘ūd.

Insān انسان : human being, human, man, person
 inter se: among themselves
 Iqāmah إقامه : Call to line up for congregational formal
 prayers.
 Iqāmat: see Iqāmah
 I‘rāb اعراب : signs on letters indicating how to
 pronounce them
 ‘Ishā عشاء : Late night formal Islamic worship.
 Ishā‘at إشاعت : publication
 Islām اسلام : submission. Name of the religion
 introduced by Muḥammad, may peace and
 blessings of Allah be on him, in A.D. 610.
 Isra
 istighfār استغفار : seeking forgiveness from Allah
 Istihsan: juristic preference
 Īthār: Selflessness. Social Services.
 izālāh إزالة : abolition, amends, compensation,
 discharge, nullification, removal, revocation,
 withdrawal

J

Ja‘far
 Jahannam
 jāhilin: ignorant
 Jalsa جلسة : meeting. assembly. convention.
 Jalsa (Jalsah) Salāna جلسه سالانه : Annual Convention
 Jamā‘at, Jamā‘ah جماعت : Community, Organization.
 community of believers.
 Jamā‘at Aḥmadiyyah: The Aḥmadiyyah Community.
 Jamāl: beauty
 jāmi‘ جامع : comprehensive, inclusive, universal,
 generic, general, mosque, compiler, author, writer,
 typesetter

Jāmi‘a Ahmadiyya جامعه احمدية : Ahmadiyya University,
 training missionaries from members who have
 devoted their lives for the service of Islam.

Jannah
 jannatul-firdaus, Jannah al-Firdaus جنة الفردوس :
 paradise, heaven.
 jazākallāh جزاك الله : may Allah reward you (one male).
 jazākallāh جزاك الله : may Allah reward you (one female).
 jazākumullāh جزاكم الله : may Allah reward you (plural,
 male or female or both). Also used to address a
 single person to show respect.
 Jihād جهاد : strife
 jizyah: While Zakāt was collected from believers, non-
 believers paid jizyah; in return, their lives,
 properties, honor and freedom of religious practice
 were safeguarded by the Islāmic government.
 Jum‘ah, Jumu‘ah, Jum‘a, Jumu‘a جمعه , جمعه : Friday.
 (Friday Prayer Services)
 Jumu‘atul-Widā‘
 Junaid Baghdādī: Famous Muslim Mystic. Lived A.D.
 830-910.
 Juz z : A thirtieth part of the Holy Qur’an. Para. Part.

K

Kaaba كعبه : See Ka‘ba.
 Ka‘aba كعبه : See Ka‘ba
 Ka‘ba (sukūn on ‘ain) كعبه : a cube. House of God in
 Mecca. Also Ka‘aba (fatha on ‘ain) and Kaaba.
 Kafa‘a: equality
 Kaffarat: expiations
 Kāfirīn: unbelievers
 Kalima, Kalimah, Kalima Tayyaba, Kalimah Shahādah
 كلمة : Pronouncement that there is
 none worthy of worship except Allah and
 Mohammad is His messenger.
 kalif: see khalifah
 kaliph: see khalifah
 Kanāl كنانل : Eighth of an acre.
 Kashti (Persian): boat. kashti rani (kashti ran) and
 kashti bani (kashti ban) are Persian formulations.
 Kashti-i-Nuh (Persian formulation), note that there
 is a hamza on ya with kasrah or zair. Also, see
 kishti.
 Kauthar: A fountain in paradise.
 Khadījah خديجة
 Khādīm خادم : servant, attendant. A member of Majlis
 Khuddāmul-Aḥmadiyyah.
 Khālid, Khaalid
 khalif: see khalifah
 Khalīfah, khalīfa خليفه : Vicegerent. Successor. Also
 calif, caliph, kalif, kaliph, khalif.
 Khalīfatul-Masīḥ, Khalīfat-ul-Masīḥ خليفة المسيح :
 Successor to Ḥaḍrat Mirzā Ghulām Aḥmad of
 Qadian (1835-1908), the Promised Messiah, may

peace be upon him.
 Khalilullah: friend of God.
 Khāmis: Fifth
 Khārijī (Kharijite) خَارِجِي : external, outsider, foreign, seceder.
 Khātaman-Nabiyyīn خَاتَمَ النَّبِيِّينَ : Seal of the prophets.
 Best of the prophets. Muḥammad, peace and blessings of Allah be on him.
 Khatm-i-Nubuwwat خَتْمَ نُبُوءَات : Completion or finality of prophethood. Khilāfat خِلَافَة : Succession
 Khazraj خَزْرَج : A tribe during the time of early Islam.
 Khilāfat, Khilāfah خِلَافَة : succession, caliphate
 Khilāfat-i-Aḥmadiyya خِلَافَاتِ أَحْمَدِيَّة : Aḥmadiyyah
 Khilāfat.
 Khuddām خُدَّام : Plural of khādim. Servants, attendants. Member of Majlis Khuddāmul-Aḥmadiyyah.
 Khuddāmul-Aḥmadiyya خُدَّامُ الْأَحْمَدِيَّة : see Majlis
 Khuddāmul-Aḥmadiyyah
 Khul' خُلْع : divorce initiated by wife.
 Khulafā خُلَفَاء : Plural of khalīfah.
 Khulafā'-ur-Rāshidūn: Righteous Successors
 Khutbah, khutba خُطْبَة : Address, (Friday) sermon.
 kishti (Urdu): boat. kishti chalana (Urdu formulation).
 Kishti Nuh (Urdu formulation), note that there is no zair (or hamza) on ya. Also, see kashti.
 Kisra كِسْرَا : Chosroes كِسْرَى
 Koran: see Qur'an
 Kufw كُفُو : parity, compatibility
 Kulthūm Bin Al-Hidm (كلثوم بن الهمدم), or bin Hidm.

L

lac: see lakh
 laddu لَدُو : A sweet common in the Indian subcontinent.
 Lahore section of Aḥmadiyya Jamā'at: See Anjuman Ishā'at-i-Islām.
 Lahori: A present or past resident of Lahore. Minority faction of Ahmadis differing with the main body with respect to the status of *Hadrat* Mirza Ghulam Ahmad, 'alaihissalam.
 la ilaha illallah: there is none worthy of worship except Allah.
 Lā Ilāha Illallāhu, Muḥammad-ur-Rasūlullāh, '[There is no God but Allāh and Muḥammad is His Messenger].
 lailatulqadr لَيْلَةُ الْقَدْرِ : night of destiny. A special night during the month of Ramadan falling on its odd dates of its last ten days.
 Lajnah Imā'illāh لَجْنَةُ امَّاَللَّهِ : Committee of bondmaids of Allah. Organization of Ahmadi Muslim ladies above 15 years of age.
 lakh لَاح : 100,000. lac.

Latīf, Lateef.

M

Madīnah. Or, and from, Madinatun-Nabi, town of the Prophet. Yathrib before the arrival of Prophet Muhammad there.
 Madrasah, madrasa مَدْرَسَة : School
 Maghrib مَغْرِب : West. Sunset. Islamic formal worship after sunset.
 Mahdī مَهْدِي : Rightly guided.
 Maḥmūd, Maḥmūd
 Mahr مَهْر dowry
 Majālis مَجَالِس : plural of Majlis
 Majlis مَجْلِس : Society, organization.
 Majlis Anṣārullāh مَجْلِسِ أَنْصَارِ اللَّهِ (Literal meaning: Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age.
 Majlis Atfāl-ul-Aḥmadiyya (society of Ahmadi children) مَجْلِسِ اَطْفَالِ الْاِحْمَدِيَّة : The organization of all Ahmadi boys between 7 and 14.
 Majlis-i-Mushāwarat: Advisory council. Consultative Committee.
 Majlis Khuddāmul-Aḥmadiyya مَجْلِسِ خُدَّامِ الْأَحْمَدِيَّة : (Organization of Servants of Ahmadiyyat): The organization of all Ahmadi men from 16 to 40 years of age.
 Malfūzāt مَلْفُوزَات : sayings of the Promised Messiah, 'alaihissalām.
 Makkah مَكَّة : See Mecca
 manārah: minaret
 Manāratul-Masīh: Minaret of the Messiah in Qadian, India.
 Mandala, a kind of a picture used to maintain concentration during meditation.
 maqām: status (muqām: place)
 Marham-i-Īsā, the ointment of Jesus, used on his injuries caused by crucifixion.
 Maryam مَرْيَم : Mary.
 mā shā'allāh مَا شَاءَ اللَّهُ : What God has willed! Well done!
 Mash'al-i-Rāh مَشْعَلِ رَاه :
 Masīh مَسِيح : Messiah
 Masīh-i-Mau'ūd, Masīh Mau'ood مَسِيحِ مَوْعُود : The Promised Messiah (Ḥaḍrat Mirzā Ghulam Aḥmad, 'alaihissalām)
 masjid مَسْجِد : mosque
 Masjid Aqsa (مسجد اقصى) : Mosque in Jerusalem.
 Masjid Nabawi مَسْجِدِ نَبَوِي : Mosque of the Prophet. The mosque built by Muhammad in Madinah, Arabia, after his migration there.
 MATHAL مَثَل : example, instance, illustration, case. Also see Mithl.
 Mauḍū' مَوْضُوع : fabricated
 Maulānā مَوْلَانَا : our master, our lord, our chief. Title of respect for Muslim religious scholars. Revered

person.
Maulawī مَوْلَوِي : Muslim priest, Muslim divine.
maulaviyyat: dry theologianism
Maund من : A measure of about 40 kilograms.
mawakhāt مواخات : brotherhood
Mecca, Makkah مَكَّة : A city in Arabia where Abraham and Ishmael (may peace be upon both) built a structure over old ruins in inhabitant desert, according to Islamic tradition. Muḥammad, may peace and blessings of Allah be upon him, was born in and grew up in Mecca. Birthplace of Islam. Muslims from all over the world go to Makkah every year for pilgrimage.
and blessings of Allah be on him, grew up in Mecca.
mi'rāj مِعْرَاج : Place or route of ascent. Ascent, ladder, stairs. Muḥammad's (peace and blessings of Allah be on him) ascent, spiritual journey. The acme of spiritual exaltation.
Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, *Ḥaḍrat*: See Muṣliḥ Mau'ūd.
Mirzā Sultān Aḥmad: A son of the Promised Messiah, peace be on him, from his first wife.
mithā'ī مِثَالِي : sweets
Mithl مِثْل : similar, like, analogous, equal. Also see Mathal.
MTA: See Muslim Television Aḥmadiyya
mū-si-yāñ, moosian: plural of mūsī
Mu'adhdhin مَوْدِن : caller. Person who calls Adhān.
Mu'allim مَعْلِم : teacher tutor, local missionary in Ahmadiyya community.
Mu'amalat: civil transactions
Mu'āwin: Helper
Mubahala مَبَاهِلَة : Prayer duel.
Muballigh مَبْلِغ : bearer of news, notifier, informer, messenger. A missionary in Ahmadiyya community.
Mubarak مَبَارِك : blessed
Mubarik مَبَارِك : one who blesses
Muftī مَفْتِي : jurist
Muftī Muḥammad Ṣādiq (1872-1957): A companion of the Promised Messiah, peace be on him, who was the first Ahmadiyya missionary to the US (1921-192). He founded the Muslim Sunrise in the US in 1921.
Muḥaddath مَحَدَّث : recipient of word of God
Muḥaddith مَحَدِّث : compiler-scholars or editors of ḥadīth
Muḥaddiththin مَحَدِّثِيْن : plural of Muḥaddith
Muhājir مِهَاجِر : immigrant
Muhājirīn: immigrants
Muḥammad مُحَمَّد : Praiseworthy, commendable, laudable. Holy Prophet and founder of Islām (571-632), peace and blessings of Allāh be on him.
Muḥammadi Khātamiyyat مُحَمَّدِي خَاتَمِيَّت : Excellence of the prophethood of Muḥammad (peace and blessings of Allāh be on him).

Muḥayyud-Dīn. Actually the word is Muḥiyi, which means one "who gives new life," but to join with Al-Dīn the sukūn of "ḥā" should be moved preferably with kasrah (zer), but here it is moved with Fatha (Zabar) to follow the ḍammah (pesh) of Mīm for easyness of pronunciation. (Ḥāfiẓ Muẓaffar Aḥmad)
Muḥayyuddīn Ibnī 'Arabī. See Ibnī 'Arabī.
Muḥṣan (masculine) مُحْصَن : Married. Guarded and protected as if in a well-secured and protected castle.
Muḥṣanah (feminine) مُحْصَنَة : Married. Chaste. Virtuous. Modest. Decent. Guarded and protected as if they in a well-secured and protected castle.
Muhtasib: market controller
Mu'īn-ud-Dīn Chishtī: A Muslim saint (d. 1236)
mujaddid: rejuvenator, religious reformer
mujāhid مُجَاهِد : struggler, fighter, warrior
mujāhidīn, mujahideen مُجَاهِدِيْن : plural of mujahid.
Mujtabā: Chosen. Elect.
Mujtahid: one qualified to exercise independent reasoning, jurist.
Mujtahidun: qualified scholars.
Mulaqat: Meeting. It is incorrect to write mulaqa'at as there is no hamza or ain in mulaqat so it is not correct to have an apostrophe between the two As. It should be written as Mulaqat. Even in Mulaqaat, the first alif is represented by one a and a is written twice for the second alif. This is injustice to the poor alif that first time it gets a once and in the second instance it gets the a twice. If we do want to give a twice for alif then it should be written Mulaqaat which becomes too much. So Mulaqat should be fine.
Mullā: Muslim clergy, teacher. Commonly spelled as Mullah with an h at the end probably to indicate a long a.
munāfiq مُنَافِق : hypocrite
munāfiqīn مُنَافِقِيْن : hypocrites
Munāẓarah مُنَازَرَة : debate, discussion
muqām: place. (maqām: status)
Murabbī مُرَبِّي : Trainer. Teacher.
mursal: envoy, sent
mursalīn: pl. of mursal
Mushāhida-o-mu'ā'ina: observation and recall
Mushāwarat: mutual consultation
Mushrikīn: idolators, polytheists. practicing Shirk.
mūṣī, moosee, musee, moosi مُوسِي : one who has willed.
muslah, musla مُسْلَة : mutilation of the dead enemy by cutting off their noses and other limbs.
Muṣliḥ Mau'ūd, Muṣliḥ-i-Mau'ūd, Musleh Mau'ood: مُصْلِح مَوْعُود (The Promised Reformer): *Ḥaḍrat* Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad (1889-1965), Khalifatul-Masiḥ II, raḍiyallāhu 'anhu, who fulfilled the prophesy of the Promised Messiah, peace be on him, about the advent of a Reformer.

Muslim مسلم : A follower of the religion of Islam. A book of Ḥadīth, second in the six most authentic compilations.
 Muslim Television Aḥmadiyya (MTA): 24/7 satellite television broadcast from London available on www.alislam.org as well.
 Muṣṭafā مَصْطَفَى : chosen, selected, preferred, favorite. The Holy Prophet Muḥammad (peace and blessings of Allah be on him).
 al-Musta‘sim
 Mut‘ah: temporary marriage or “gift of consolation” given to a divorced woman
 Mu‘tamad معتمد : A person relied upon by others.
 Mutawatir: first kind of hadith, word for word transmission of what the Prophet said.
 ‘Abdul-Muṭṭalib (عبد المطلب)

N

Nabi نبي : a prophet
 Banū Naḍīr (بنو نضير) : A Jewish tribe in Medina during early Islam.
 Nafl نفل : supererogatory worship
 Naḥl نحل : Bee
 Nā’ib نَائِب : Assistant. representative (of the imam, [Shiite use]).
 Najāshī: Negus of Abyssinia
 Banū Najjār (نجار)
 Namāz نماز : Ṣalāt. Prescribed formal Islamic worship.
 Naqshbandiyah
 na’ra’-i-takbīr: Call to raise the slogan of the greatness of God, responded by Allāhu Akbar, God is Great.
 Nāsir ناصر : helper. A member of Majlis Ansarullah.
 Nāsirat ناصرات : helpers (feminine). A member of Majlis Nasirat-ul-Aḥmadiyya, association of young Ahmadi girls.
 Nawafil نوافل : plural of Nafl
 Nāẓir ناظر : Supervisor. Observer.
 Nāẓim ناظم : administrator, manager
 Nāẓimīn ناظمين : plural of nazim
 Nasa’ī نَسَائِي : Collection of ahadith compiled by Nasa’ī
 Naṣīḥah: sincere advice
 Nazm: نظم poem
 Na‘ūdhu Billāh: God forbid
 Nikāḥ نِكَاح : marriage, marriage announcement
 Niqāb: Parda. Hijāb. Modesty. Veil. Outerwear for Muslim ladies.
 Niṣāb نَصَاب : Minimum for zakāt levy, course, syllabus, curriculum
 Nizārat نظارت : Supervisory organization.
 Nizam نظام : system
 Nizāmuddīn Auliya A Muslim saint who lived in India A.D. 1238-1328.
 Nūr-ud-Dīn, Ḥaḍrat Al-Ḥājj Maulānā (May Allāh be please with him): First successor (1908-1914) to the Promised Messiah, peace be on him)

O

OM: (Hindu word for Unity, All, or God).
 Osman: See Uthman
 Othman: See Uthman
 Ottoman: From Arabic Uthmān

P

peghām rasānī پیغام رسائی : messaging.
 Panda: A Hindu priest.
 Pandit, pundit: Scholar. Teacher. Hindu priest.
 Para پارہ : A thirtieth part of the Holy Qur’an. Juz. Part.
 parda پردہ : Hijāb, niqāb, modesty, purdah, veil, curtain, screen or concealing garment used by some Hindus and Muslims to hide women from the gaze of men or strangers.
 Pardah: see parda
 per se: by itself, in itself, intrinsically.
 The Philosophy of the Teachings of Islām: A lecture written by Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian.
 Promised Messiah (Second Coming): Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908). See Masih-i-Mau‘ud. prophethood does not need a dash between prophet and hood.
 Punjabi پنجابی : Language and people of the Punjab south of Kashmir in India.
 Purdah: see parda

Q

Qaḍa قَضَا : judgment, injunction. system of arbitration. adjudication.
 Qadar قَدَر : fate, destiny, lot, predestination.
 Qadi قاضي : judge
 Qādiān قَادِيَان : A town in northwest India where Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī, ‘alaihis-salām, lived.
 Qadiani قادياني : Related to Qadian. Also used by anti-Aḥmadiyya forces to denote items related to the Promised Messiah (peace be on him) or Aḥmadiyya.
 Qadiyaniyyat: Related to Qadian. Used by anti-Aḥmadiyya forces to denote the ideas related to the Promised Messiah (peace be on him) or Aḥmadiyya. Aḥmadiyyat.
 qā’id قَائِد : leader. National departmental office holder of Majlis Anṣārullāh
 Banū Qainuqā’ (بنو قينقاع) : A Jewish tribe in Medina during early Islam.
 Qaisar قيصر : Caesar. emperor.
 qalb قَلْب : Turning, reversal, transformation. Essence. The central point of an organism, heart, mind.
 qamiḍ, kamīz, kameez قميص : upper garment.

Qanā'at قناعت : contentment
 qarḍah قَرْضَه : debt.
 qarḍah ḥasanah قَرْضَه حَسَنَه : debt of honor, debt without interest.
 Qāti': definitive.
 Qiblah (قبله): direction to face, for Muslims, when they worship.
 Qiyāmah: Resurrection
 Qiyas: (legal reasoning by) analogy. analogical reasoning
 Qiyas ma al-fariq: analogy with a difference
 Qubā. A town near Medina (Madīnah) in Arabia.
 Qudsiyyah
 Banū Quraizah (بنو قريظه): A Jewish tribe in Medina during early Islam.
 Qur'ān, Quran, Koran قُرْآن : recitation, a book most read. The Holy Book revealed to Muḥammad, ṣallallāhu 'alaihi wa sallam, in Arabic over 23 years.
 Quṭb-ud-Dīn Bakhtiyār Kākī: A saint (d. AD 1235)
 Quwwat-i-Qudsiyya: Spiritual Power

R

Rabb: sustainer. nourisher
 Rabwah رِبْوَه : A town established by the Aḥmadiyya community as their headquarters in Pakistan. The town is located in District Jhang in Punjab next to River Chenāb.
 raḍiyallāhu 'anhā: رَضِيَ اللهُ عَنْهَا : May Allah be pleased with her.
 raḍiyallāhu 'anhu: رَضِيَ اللهُ عَنْهُ : May Allah be pleased with him.
 raḍiyallāhu 'anhum رَضِيَ اللهُ عَنْهُمْ : May Allah be pleased with them.
 raḥimahullāh رَحِمَهُ اللهُ : May Allah have mercy on him
 raḥmah, raḥmat: mercy. (God's) mercy
 raka'āt رَكَعَات : Plural of rak'at
 rak'at, rak 'ah رَكَعَة : A section of the prescribed Prayer. Plural: raka'at
 Ramaḍān (Ramadhān, Ramazān, Ramzān) رَمَضَانَ : Islamic lunar month ascribed for prescribed fasting.
 Rasūl, Rasool رَسُول : messenger, prophet, (pl. rusul)
 Rasul-i-Akram رَسُولِ اکرم : Holy Prophet Muhammad, ṣallallāhu alaihi wa sallam
 Rā'y: personal opinion
 Ribā: usury. disguised usury. interest.
 roza روزه : fast
 Rūḥānī Khazā'in: Spiritual treasures. Collection of the writings of the Promised Messiah, peace be on him.
 Rukḥṣatī رُكْحَصَتِي : Sending bride to husband's house.
 Rupee: South Asian currency
 rusul: messengers, prophets, (pl. of rasūl)

S

Ṣābirin: persons patiently persevering

Sadd al-dhara'i: "blocking the means"
 Ṣadaqah صدقه : alms
 Ṣādiq, Ṣaadiq
 Ṣadr صدر : President.
 Ṣafar: An Islamic month.
 Ṣafih: foolish
 Ṣaḥābah, Ṣaḥāba صحابه : Companions (of the Holy Prophet Muḥammad, peace and blessings of Allah be on him, and of the Promised Messiah, 'alaihissalām).
 Ṣaḥābī: companion
 sahar سحر : early dawn, time before daybreak
 Ṣaḥīb صَاحِب : Companion, fellow, friend, owner, originator. Mr., a gentleman.
 Ṣaḥībah صاحبه : Companion, fellow, friend, owner, originator. Mrs., Ms. Miss, a lady.
 Ṣaḥībzādah: صاحب زاده Son of a respected person. Respected gentleman.
 Ṣaḥībzādah: صاحب زادی Daughter of a respected person. Respected lady.
 ṣaḥīḥ صَاحِح : correct
 Ṣaḥīḥain صَاحِحَيْن : The two most authentic works of Ḥadīth, Bukhārī and Muslim.
 sahur سحور : last (light) meal before daybreak during Ramadan
 Sajdah سَجْدَه : prostration
 Salām: Greeting of peace.
 Salāms: Plural of Salām.
 Ṣalāt صلوة : Formal Prayer offered according to a prescribed procedure. Thus, Ṣalātut-Tahajjud, Ṣalātul-Fajr, Ṣalātuz-Ẓuhr, Ṣalātul-'Asr, Ṣalātul-Maghrib, Ṣalātul-'Ishā.
 ṣallallāhu 'alaihi wa sallam صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : peace and blessings of Allah be on him.
 Ṣan'ā: A city in Yemen.
 Sānī: see Thānī
 Saracen: From Arabic sharqiyyīn
 Sarangi: Fiddle. Violin.
 Sarāyā: See Sariyyah.
 Sariyyah (سريه), plural: Sarāyā: Expedition led by a person appointed by the Prophet.
 Ṣaum صَوْم : fasting, fast
 Sayed al-Ma'soomeen: Chief of the Innocent. Most Innocent.
 Sayyid: master, lord, chief, head, leader. Mr. gentleman, a descendant of the Holy Prophet Muahammad, peace and blessings of Allah be on him. Sovereign, independent.
 Sayyidinā: Our master. There is a kasra on dal in sayyidina.
 Shafā'at شَفَاعَت : intercession.
 Shahīd شهيد : Martyr; also, witness
 shalwār شلوار : lower garment with separate covers for each leg.

Sharadh: Festival. Food given to their priests by Hindus for the dead.

Shari'ah شَرِيْعَة : (Islamic) jurisprudence, divine law, code, law.

Shari'at شَرِيْعَات : see Shari'ah.

Shi'ah: A Muslim sect ascribing succession after Muḥammad (peace and blessings of Allāh be on him) to 'Alī (may Allāh be pleased with him).

Shi'b شعب : mountain pass, gap

Shibli: A Muslim mystic. Died A.D. 945.

Shirk شِرْك : Association of aught as partner in person and attributes to God.

Shu'bah, Sho'ba شعبه : section

Shūrā شُورَى : advisory council. consultation.

Ṣiḥḥat صِحَّة

sihr سِحْر : illusion, magic, witchcraft, sorcery, spell, charm

Sijjīn: a register of a prison

Sipara سپاره : One of the thirty parts of the Holy Qur'ān.

[sī سى : thrity. pārah پاره : part] Juz جز in Arabic.

Sīrah, Sirat, Seerat, Seerah سِيْرَة، سِيْرَات : character, biography, way of life, conduct

Sirah al-Nabi, Siratun-Nabi, Seeratunnabi سِيْرَة النَّبِيِّ : Character of the Holy Prophet Muhammad, peace and blessings of Allah be on him

Sivvum سوم : third

Siyasah: public policy

Siyasah shari'ah: sharia-oriented public policy

Sofa: From Arabic ṣuffah

Suffah صُفَّة : A thatched platform erected in a corner of the courtyard of the mosque of the Prophet in Medina for the homeless immigrants.

Ṣūfī: A follower of Sufism.

Sufism: Being a Ṣūfī. A simple life of righteousness and service to the cause of man and God.

Suhrawardī

suhur: plural of sahar

Sunnah سُنَّة : practice of the Holy Prophet Muḥammad, ṣallallāhu 'alaihi wa sallam. normative teaching of the prophet.

Sunnah mu'assisah: "Founding Sunna"

sunnah prayer: Non-obligatory portion of formal Islāmic worship offered following the example of the Holy Prophet, Muḥammad, peace and blessings of Allāh on him.

Sunnī: Traditionists. A sect of Islam.

Sūrah سُورَة : A chapter of the Holy Qur'ān. There are 114 Sūrahs (chapters)—of various lengths—in the Holy Qur'ān.

Suraqa سُورَاقَة : The Meccan riding a horse who followed the Holy Prophet Muhammad, sallallahu alaihi wa sallam, after he left Mecca, to claim the bounty on his head.

Ta'ālā تَعَالَى : The Most High, The Exalted

Ta'awwudh: There is shadda on wau in ta'awwudh or ta'awwuz.

Tab'a Tābi'ī تَبَعَ تَابِعِي : the generation following the tabi'ī generation

Tābi'ī تَابِعِي : Follower. First generation following the Companions (Ṣaḥābah).

Tābi'īn تَابِعِيْنَ : Plural of Tābi'ī.

tabligh تَبْلِيْغ : preaching, propagation

Tabligh Risālat

Tabshir

Tadhkirah: Reminder. Memento. Collection of the dreams, visions and revelations of the Promised Messiah, peace be on him.

Tafsir: interpretation proper

Tafsir bil mathur: valid precedent

Tafsir bil ray: personal opinion

tahajjud تَهَجُّد : Predawn Islamic worship offered after sleeping during the night.

Tahmīd

Tahrik-i-Jadid, Tahrik Jadid, Tahreek Jadeed, Tahreek-i-Jadeed تحريك جديد : new scheme. A scheme among Ahmadi Muslims started by their second successor to arrange for propagation in countries other than the subcontinent of India. Ta has fath (Zabar) on it so it would be incorrect to follow t by an e as in Tehrik.

Tahsiniyyat: desirabilities.

tidings: tidings is incorrect

tā'ī: Wife of father's elder brother.

tajnīd تَجْنِيْد : census

Taklif: duty.

Tālib

Tālibān

Ta'lil: rational analysis

ta'līm تَعْلِيْم : education

Ta'līm al-Islām (Ta'līm al-Islām): Education of Islam

Talīsmān: From Arabic ṭīlasm

Talqīn-i-'Amal: exhortation to act

Tanakh: Jewish Bible

Taqlid: precedent.

Taqwā تَقْوَى : righteousness.

taravīḥ تَرَاوِيْح : An alternative to tahajjud offered after 'Isha in congregation during Ramadan.

tarbiyat, tarbiyah تَرْبِيَّة : training

tarikh, tareekh, tārikh: history

Tasbīḥ

tashahhud: There is shadda on ha in tashahhud.

taubah, tauba تَوْبَة : repentance

Tauhīd, Tawhid: monotheism. Unity of God.

tawakkul تَوَكَّل : reliance, dependence, trust, confidence.

Tawātur: recurrent and continuous testimony.

Ta'wil: allegorical interpretation.

Tayammum تَيَمُّم : To wash with clean sand or earth where water is unavailable. Dry ablutions.

Ta'zir: deterrent
 Thānī ثَانِي : second in sequence
 Thawāb ثَوَاب : reward
 tilāwat تِلَاوَات : recitation.
 Tilāwatul-Qur'ān تِلَاوَات الْقُرْآن : recitation from the Holy Qur'an.
 Tirmidhī تِرْمِذِي : Tirmidhi's collection of ahadith.
 tonga: cart driven by horses
 Toḥfa-i-Qaisariyyah
 Tughlaq Dynasty: A succession of rulers in India during A.D. 1321-1398.
 Al-Turuq al-Hukmiyyah: Methods of Judgment
 Tzar, Czar: Emperor. King of Russian empire.

U

'Ubaidullah
 Uḥūd أَحَد : Place where the second battle with Meccans took place.
 'Ukāz
 'ulamā عُلَمَاء : (religious) scholars. religious scholars.
 Plural of 'ālim, a (religious) scholar. {ulema}.
 'Ulama is already a plural so it will be wrong to add an s to it ('ulamas) to make its plural.
 'ulema: see 'ulamā
 'Umar ibn al-Khaṭṭāb: The second successor to the Holy Prophet (peace and blessings of Allāh be on him)
 Ummah, Ummat أُمَّة : nation, people. Muslim community.
 Umm Hani, Ummi Hani. Not Umm-i-Hani. Not Umm-e-Hani
 'umūmī عُمُومِي : general
 Umūr or Umoor (not amur or amur)
 'Uqubat: : crimes and penalties
 Urdū اُردُو : National language of Pakistan, also spoken in some areas of India and adjoining regions comprising mostly of Arabic, Persian and Hindī words and expressions.
 'Urf: social custom
 Usman: See Uthmān
 Uthmān (Osman, Usman, Othman): Third successor to the Holy Prophet Muhammad, sallallahu alaihi wa sallam.

V

Vedas: Ancient Hindu texts.
 vis-à-vis (pronounced as veezavee): in regard to, in relation to.

W

wa 'alaikumus-salam وَاَلَيْكُمْ السَّلَام : and peace be on you (plural).
 Waddān وَدَّان : a village to the southwest of Medina from early Islam

Wahhābī: Muslim sect founded by Muḥammad bin 'Abdul-Wahhāb in the eighteenth century.
 Wahy: divine revelation
 Wajib: obligatory.
 Wakil: representative
 walīy, walī وَلِي : guardian, caretaker, custodian, friend, companion, saint, master, chief, owner, ruler, leader, superior
 waqf: dedication. devotion. endowment.
 Waqf-i-Ārdī: Temporary Devotion
 Waqf-i-Jadīd, Waqf Jadīd, Waqf-i-Jadeed, Waqf Jadeed وَقْفٌ جَدِيدٌ : New Devotion. A scheme among the Ahmadiyya community to arrange for the educational and medical support of the people of the less endowed countries of the world.
 Waqf-i-Nau وَقْفِ نَو : New Devotion. Ahmadi Muslim children dedicated to Islam during their childhood. Nau is a Persian word and the zer on fe of waqf is a special zer which is called ezafi. So it should be written as Waqfi-i-Nau (or Waqf-e-Nau) to indicate that it is an ezafi and not an ordinary zer.
 Wāqif: devotee
 Wāqifīn-i-Nau, Waqifeen-i-Nau: Children pledged by parents for devotion to the Ahmadiyya cause.
 Waqif-i-zindagi: An Ahmadi Muslim who has devoted his life for the service of Islam.
 waṣiyyat وَصِيَّة : will
 was-salām (wassalām) وَالسَّلَام : and (greetings of) peace.
 Wuḍū وَضُو : Ablution. Prescribed washing before Islamic worship.

Y

Yathrib: Present day Medina or Madinah in Arabia. Came to be known as Madīnat-un-Nabī (City of the Prophet) after the Holy Prophet Muḥammad (peace and blessings of Allah be on him) migrated there from Mecca.
 Yaum al-Ākhir: the Last Day
 Yaum al-Ba'th: Day of Resurrection
 Yaum al-Dīn: the Day of Judgment
 Yaum al-Faṣl: the Day of Decision
 Yaum al-Ḥisāb: the Day of Reckoning.
 Yaum al-Qiyāmah: Day of Resurrection
 yuzakki: one who purifies.

Z

Zubūr: Book of Psalms
 Zafar ظَفَر : Victory, triumph
 Zafarullāh Khān, Sir Muḥammad Zafarullāh Khān مُحَمَّدُ ظَفَرُ اللَّهِ خَانَ : (February 6, 1893 - September 1, 1985). Barrister-at-Law, Lincoln's Inn, 1914. Member, Punjab Legislative Council, 1926-1935. Member, Governor-General's Executive Council, India, 1935-1941. Judge, Supreme Court of India, 1941-1947. Foreign Minister, Pakistan, 1947-1954. Judge, International Court of Justice, 1954-1961

(Vice President, 1958-1961). Permanent Representative, Pakistan at United Nations, 1961-1964. President, General Assembly of United Nations, 1962-1963. Judge, International Court of Justice, 1964-1973 (President, 1970-1973).
Zaid bin Thābit: a close companion of the Prophet who presented the Holy Qur'ān in a complete Book form, to Ḥaḍrat Abū Bakr.
za'īm زعيم : leader, chief, head, boss, strongman. Head of a local chapter of Majlis Anṣārullāh.
Zakāt, Zakah زكاة : Prescribed alms. legal alms.
zālimin: evildoers
Zanni: speculative
zero: ṣifr (Arabic)
Zia-ul-Haq: Military dictator who ruled Pakistan 1977-1988. Died in a military plane crash.
Zikr: see dhikr
zikr-i-ilāhī: see dhikr-i-ilāhī
Zoroaster: Ancient Persian prophet and poet.
Ẓuhr ظُهر : Afternoon Prayer.
Zulfikar 'Alī Bhutto: Ruled Pakistan 1971-1977. Hanged in 1979 at the age of 52.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Dictionary

- a'immaḥ: plural of imām
- اَثَارَ *āthār*: plural of athar.
- اَمِيْن *Āmīn* [Āmeen]: So be it. Amen.
- اَنسَاه *Ānsah*
- اَيَات *āyāt*: verses, signs
- اَيَّة *āyah*: a verse, sign
- اِبْهَاح *Ibāḥah*: permissibility.
- اَبْدَال *abdāl*: an order of saints, saints, devotees. Plural of badal or badīl.
- اَبِي *abī*: father of
- اَبَا *abbā* : father, dad
- اِبْن *ibn, ibn, ibni*: , bin, bn *بن* : son of.
- Ibn 'Abbas. Ibnī 'Abbas
- Ibnī 'Arabī: Ḥaḍrat Shaikh Akbar Muḥayyuddīn Ibnī 'Arabī (A.H. 560 to A.H. 638). Famous work al-Futūḥāt al-Makkiyyah.
- اَبُو *abū*: father of
- اَبُو بَكْر *Abū Bakr*: The first successor to the Holy Prophet, Muhammad, peace and blessings of Allah be on him.
- اَبُو دَاوُد *Abū Dāwūd*: A collection of ahādith. Author of this collection.
- اَبُو جَاهِل *Abū Jahl* (father of Ignorance) *ابو جهل* : Umar bin Hishām. Known as Abul-Ḥakam *ابو الحكم* (Father of Wisdom) before Islam. A Meccan persecutor of Muslims and an adversary of Islam.
- Abul-Hakam: Abu Jahl
- اَثَر *athar*: remains. Relics. Signs. Traces. footprints
- اِجْتِمَاع *Ijtimā'*, *Ijtemā'* : Rally.
- اِجْتِمَاعَات *Ijtimā'āt* : plural of Ijtimā.
- Ijtihād: rational deduction concerning a legal issue. intellectual exertion, speculative legal reasoning, "striving," juristic reasoning, personal reasoning.
- Ijmā': Consensus. general consensus.
- اَحَادِيْث *aḥādīth*: Plural of ḥadīth.
- اَحَد *Uḥud*: Place where the second battle with Meccans took place.
- Aḥmad
- Aḥmad, Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd (1889-1965): Second successor (1914-1965) to the Promised Messiah, peace be on him.
- Aḥmad, Ḥaḍrat Mirzā Ghulām (1835-1908), peace be on him: The Promised Messiah. Claimed to be the Second Advent of Jesus.
- Aḥmad, Ḥaḍrat Mirzā Masroor (1950-...), may Allah strengthen him with His mighty support: Fifth successor (2003-...) to the Promised Messiah (peace be on him).
- Aḥmad, Ḥaḍrat Mirzā Nāṣir (1909-1982), Allah's mercy be on him: Third successor (1965-1982) to the Promised Messiah, peace be on him)
- Aḥmad, Ḥaḍrat Mirzā Ṭāhir (1928-2003), Allah's mercy be on him: Fourth successor (1982-2003) to the Promised Messiah, peace be on him).
- اَحْمَدِي *Aḥmadī*, *Ahmedi*: A member of the Aḥmadiyya Muslim Community founded by Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908), the Promised Messiah and Imām Maḥdī, may peace be upon him.
- اَحْمَدِي مُسْلِم *Aḥmadī Muslim*: see Aḥmadī
- اَحْمَدِيَّة *Aḥmadiyya*: see Aḥmadiyyat
- اَحْمَدِيَّة *Aḥmadiyyah*: see Aḥmadiyyat
- اَحْمَدِيَّة *Aḥmadiyyat*: Muslim sect believing Ḥaḍrat Mirzā Ghulām Aḥmad to be the Promised Messiah (second coming) and the Maḥdī awaited by Muslims, peace be on him.
- Aḥmadiyyat Kā Peghām (Massage of Aḥmadiyyat): A booklet authored by Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masiḥ II, raḍiyallāhu 'anhu.
- اِخْلَاق *Akhlāq*: manners
- اِخْلَاق فَاضِلَة *Akhlāq-i-fāḍila*: superior manners
- اَذَان *adhān* {Azān} : Verbal call, made loudly, to announce the formal Islamic worship five times a day.
- اُردُو *Urdū*: National language of Pakistan, also spoken in some areas of India and adjoining regions comprising mostly of Arabic, Persian and Hindī words and expressions.
- اِزَالَة *izālah*: abolition, amends, compensation, discharge, nullification, removal, revocation, withdrawal
- Istihsan: juristic preference
- اِسْتِغْفَار *istighfār*: seeking forgiveness from Allah
- اِسْرَا
- اِسْلَام *Islām*: submission. Name of the religion introduced by Muḥammad, may peace and blessings of Allah be on him, in A.D. 610.
- The Philosophy of the Teachings of Islām: A lecture written by Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian.
- اِشَاعَات *Ishā'at*: publication
- اِصْحَاب *Aṣḥāb*: Plural of Ṣaḥābī.
- Aṣḥāb al-Ṣuffah*, *Aṣḥābuṣ-Ṣuffah* (اصحاب الصفه), the people of the shelf, stone bench, platform.
- اطْفَال *Aṭfāl* : children. Plural of Ṭifl. Members of Majlis Aṭfal-ul-Ahmediyya.
- اِعْرَاب *I'rāb*: signs on letters indicating how to pronounce them.
- اَعْلَى *A'lā*
- a'māl *اَعْمَال* : deeds, acts, actions
- اَعْظَم *A'ẓam*: greatest, the great

afrūz

افطار aftar: breaking the Islamic formal fast at sunset
افطاري aftarī: eating to break Islamic formal fast.
اقامة Iqamah: Call to line up for congregational formal prayers.

Iqamat: see Iqamah

Akbar Muḥayyuddīn Ibnī ‘Arabī. See Ibnī ‘Arabī.

al-iksīr: elixir

algebra: from Arabic, al-jabr wal-muqābilah

الحاج al-Ḥājj, El-Ḥājj: a person who has performed the prescribed Islāmic pilgrimage to Mecca during its appointed days. Ḥājjī

اللهم الحمد لله Al-Ḥamdu Lillāh: All praise belongs to Allāh.

Al-Ḥamdu Lillāhi Rabbil-‘Ālamīn. All praise belongs to Allāh, Lord of the worlds.

السلام عليكم As-Salāmu ‘Alaikum : Peace be on you. (The formation assalam-o or assalam-u is incorrect as there is no waw و after mīm م, hence the abbreviation AoA or A.O.A. or A-o-A is also incorrect.)

Amīrah

Amūr-i-‘Āmma: general matters, public relations, social services.

As-Salāmu ‘Alaikum Wa Raḥmatullāh Peace be with you and blessings of Allāh.

الله Allāh: The one and only God.

امير البحر amīr al-baḥr, amīr-ul-baḥr: Commander of the seas. Anglicized to Admiral.

Anbiyā: plural of nabī. Prophets.

النحل Al-Naḥl, An-Naḥl: the bee. English magazine published by Majlis Anṣārullāh, USA.

الهلال al-Hilāl: The new moon.

امام imām: leader, chief, guide

Imām-uṣ-Ṣalāt: A person who leads the formal Islāmic worship.

أمة Ummah, Ummat: nation, people. Muslim community

Umur or Umoor (not amur or amur)

Umm Hani, Ummi Hani. Not Umm-i-Hani. Not Umm-e-Hani

أمير Amīr, Ameer: Commander, Head. National head of the Aḥmadiyyah Community.

أمير المؤمنين Amīrul-Mu‘minīn, Ameerul-Mu‘mineen: The Commander of the Faithful. Khalīfah.

Amīn [Ameen]

Innā Lillāhi Wa Innā Ilaihi Rāji‘ūn: From Allāh have we come and to Allāh shall we return. (2[Al-Baqarah]:157.

Anjuman Ishā‘at-i-Islām: Also known as the Lahori Aḥmadis. The group of Aḥmadis who do not believe in the prophethood of the Promised Messiah, and do not pledge allegiance to the Aḥmadiyya Khilāfat.

إنسان Insān : human being, human, man, person

إن شاء الله In Shā’ Allāh, in shā’ allāh: God willing. Note that there is a hamza at the end of inshā’ and the fatḥ is on the hamza of Inshā’ and not on the alif of

Allāh, therefore, in shā’ allāh or inshā’ allāh as pronounced and In Shā’ Allāh otherwise.

انصار ansar, anṣār: Plural of nasir. Helpers. Medinites who helped and supported the Holy Prophet Muhammad sallallahu ‘alaihi wa sallam, and the Muslim immigrants from Mecca. Members of Majlis Ansarullah. Anṣār is already a plural so it will be wrong to add an s to it (anṣārs) to make its plural.

انصار الله Anṣārullāh, Anṣār Allāh: Helpers of Allāh. See Majlis Anṣārullāh. The form Ansar Ullah is incorrect as the damma is on ra and not on the alif in the middle. The correct forms are Ansar Allah or Ansarullah.

Inqilāb-i-Haqīqī (The Real Revolution): A lecture by Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, the Muṣliḥ Mau‘ūd.

inter se: among themselves

اوس Aus: An Arabian tribe at the time of early Islam.

اول awwal: first

Auliyyā: plural of walī. Saints. See walī.

OM: (Hindu word for Unity, All, or God).

اهل الحديث Ahl al-Ḥadīth, Ahlul-Ḥadīth: An Islamic sect considering Ḥadīth to be the the basis of faith. Traditionists.

Ahl al-Ray: rationalists

اهل السنة Ahl al-Sunnah, Ahlus-Sunnah: An Islamic sect considering Sunnah to be the basis of faith.

اهل الحديث Ahl-i-Ḥadīth: Persian formation of اهل الحديث Ahl al-Ḥadīth, Ahlul-Ḥadīth. Traditionists.

اهل السنة Ahl-i-Sunnah: Persian formation of اهل السنة Ahl al-Sunnah, Ahlus-Sunnah.

a‘immah: plural of Imām

Īthār: Selflessness. Social Services.

أيد الله ayyadahullāhu: May Allah support him. May Allah aid him.

أيد الله تعالى ينصره العزيز ‘Azīz: May Allah, the Exalted, support him with His Mighty help. Note: the Arabic expression ayyadahullāh does not translate as “strengthen his hands.” Somehow this translation has become commonplace though it is incorrect. The form ayyad is not related to hand (yad [د] in Arabic) rather it is derived from the root aid [د] in Arabic meaning to aid, to support, to strengthen, to succor, in English. So it should translate, may Allah support him, aid him, strengthen him, succor him, etc. Words related to this root occur in the Holy Qur’ān nine times in verses 2:88, 2:254, 3:14, 5:111, 8:27, 8:63, 9:40, and 57:23, and 61:15, and their translation is not related to hand (يد).

Aid and yad are two separate roots. The confusion occurs because aid also is plural of yad, therefore, mixing them up can easily occur.

Aid means (noun) strength and (verb) strengthen.

Al-Mawrid (2001 edition) has given the following meaning of ayyada: to support, back (up), stand by,

stand up for, advocate, champion,, uphold, be in favor of, go for, to confirm, affirm, sustain, corroborate, second, to endorse, sanction, approve, approbate, countenance, consent to, agree to, concur in, accede to, subscribe to.

And it has the following meaning of aid: force, power, might, strength.

Hans Wehr (1971) and Wortabet et al. (1954) have given similar meanings. Vocabulary of the Holy Qur'an (Abdullah Abbas Nadwi, 1983) also has listed same meaning as cited above.

Dictionary of the Holy Qur'an (Malik Ghulam Farid, 2006) gives the same meaning of ayyada as above.

The Mu'jam al-Mufahras, index to the Holy Qur'an has given the following forms under the alif-ya-dal. In front of each occurrence are the translations from Sher Ali. None of them adds hands to strenthen.

Verse	Form	Sher Ali translation
5:111	ayya(d)ttuka	strengthened thee
8:63	ayyadaka	strengthened thee
8:27	ayyadakum	strengthened you
61:15	ayyadna	We gave power
2:88	ayyadnahu	strengthened him
2:254	ayyadnahu	strengthened him
9:40	ayyadahu	strengthened him
58:23	ayyadahum	whom He has strengthened
3:14	yu'ayyidu	strengthens with His aid
38:18	al-aid	hands
51:48	aid	hands

The Ghulam Farid translation has the same approach.

Therefore, ayyadahullahu bi-nasrihil-aziz should be translated as may Allah strengthen him with His mighty support.

إِيْمَانٌ Īmān: faith, belief

ايوب Ayyūb

پ

بخارى Bukhārī: The most reliable source of the sayings of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

البراق al-Burāq: A steed Muhammad rode in one of his visions.

Barmakī, Faḍl: Son of Yahya Barmaki. A minister in the court of Hārūn al-Rashīd.

Barmakī, Yahya: A minister in the court of Hārūn al-Rashīd.

Brahman: Hindu priest. Member of Hindu elite class.

بريانی biryānī: Spiced rice dish including meat and/or vegetables.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ bismillāh-irrahmān-irrahīm or

Bismillāhir-Rahmānir-Rahīm, or Bismillāh-ir-Rhmān-ir-Rahīm, or Bi ism Allāh al-Rahmān al-Rahīm or B'ism Allah al-Rahman al-Rahim: In the name of Allah, the Gracious, the Merciful.

بعث Bu'āth: a tribal which took place in Arabia before

Islam.

Bilāl

بن bin: son of

بنت bint: daughter of

بنو ضميره Banū Ḍamrah: A tribe from early Islam.

بنو عبد مناف Banū 'Abd Manāf: An Arab tribe in early Islam.

بنجار Banū Najjār (نجرار)

بنو نضير Banū Naḍīr: A Jewish tribe in Medina during early Islam.

بنو قريظه (بنو قريظه): A Jewish tribe in Medina during early Islam.

بنو قينقاع (بنو قينقاع): A Jewish tribe in Medina during early Islam.

بنی اسرائیل Banī Isrā'īl: Children of Israel.

بَهِشْتِي مَقْبَرَه Bahishti Maqbarah: heavenly graveyard.

Graveyard established by the Promised Messiah (peace be on him).

بھنگ Bhang : hemp, cannabis

بيت bait : house

بيت Bait: couplet (poetry)

بيت بازی Bait bāzi: Contest in memorization of poetic compositions. Initiating team or person recites a poetic verse, the opposing team has to recite a verse with the starting letter same as the ending letter of the challenging team.

بَيْتُ الدَّعَا Bait-ud-Du'ā, Bait al-Du'ā: A room in his house designated by the Promised Messiah, 'alaih-salām, just for praying.

بيت الله Baitullāh : house of God

بيت الظفر Bait al-Zafar (Biat-uz-Zafar): House of victory, triumph

بَيْعَات Bai'at, Bay'ah: pledging of allegiance. pledge of initiation, covenant of association. Entering the pledge of allegiance with the Aḥmadiyya khilāfat.

پ

Panda: A Hindu priest.

پاره Para: A thirtieth part of the Holy Qur'an. Juz. Part. parda پَرْدَه : Ḥijāb, niqāb, modesty, purdah, veil, curtain, screen or concealing garment used by some Hindus and Muslims to hide women from the gaze of men or strangers.

Pardah: see parda

Promised Messiah (Second Coming): See Masih-i-Mau'ud.

Purdah: see parda

Pandit, pundit: Scholar. Teacher. Hindu priest.

Punjabi پنجابی : Language and people of the Punjab south of Kashmir in India.

پیغام رسانی pēghām rasānī : messaging.

prophethood does not need a dash between prophet and hood.

ت

tarikh, tareekh, tāriḥ: history
tonga: cart driven by horses

tā'ī (تَائِي): Wife of father's elder brother.

Ta'wil: allegorical interpretation.

تَابِعِ Tab'a Tābi'ī : the generation following the tabi'i generation

تَابِعِي Tābi'ī : Follower. First generation following the Companions (Ṣaḥabah).

تَابِعِينَ Tābi'in : Plural of Tābi'ī.

Tabshīr

تَبْلِيغِ tabligh: preaching, propagation

Tabligh Risālat

تَجْنِيدِ tajnīd: census

تَحْرِيكِ تَاجِدِ Tahrik-i-Jadid, Tahrik Jadid, Tahreek Jadeed, Tahreek-i-Jadeed: new scheme. A scheme among Ahmadi Muslims started by their second successor to arrange for propagation in countries other than the subcontinent of India. Ta has fath (Zabar) on it so it would be incorrect to follow t by an e as in Tehrik.

Taḥsiniyyat: desirabilities.

Toḥfa-i-Qaisariyyah

Tahmīd

تَرَاوِيحِ tarāvīḥ: An alternative to tahajjud offered after 'Isha in congregation during Ramadan.

تَرْبِيَةِ tarbiyat, tarbiyah: training

تَرْمِذِي Tirmidhī: Tirmidhi's collection of ahadith.

Tasbīḥ

tashahhud: There is shadda on ha in tashahhud.

تَعَالَى Ta'ālā: The Most High, The Exalted

Ta'zir: deterrent

Ta'lil: rational analysis

تَعْلِيمِ Ta'lim: education

Taqlid: precedent.

Taklif: duty.

Ta'limul-Islām (Ta'lim al-Islām): Education of Islam

Ta'awwudh: There is shadda on wau in ta'awwudh or ta'awwuz.

Tughlaq Dynasty: A succession of rulers in India during A.D. 1321-1398.

Tafsir: interpretation proper

Tafsir bil mathur: valid precedent

Tafsir bil ray: personal opinion

تَقْوَى Taqwā: righteousness.

تِلَاوَاتِ tilāwat: recitation.

تِلَاوَاتِ الْقُرْآنِ Tilāwatul-Qur'an: recitation from the Holy Qur'an.

Talqīn-i-'Amal: exhortation to act

Tanakh: Jewish Bible

Tawātur: recurrent and continuous testimony.

تَوْبَةٍ taubah, tauba: repentance

Tauhīd, Tawhid: monotheism. Unity of God.

تَوَكُّلِ tawakkul: reliance, dependence, trust, confidence.

تَهَجُّدِ tahajjud: Predawn Islamic worship offered after

sleeping during the night.

تَيَمُّمِ Tayammum : To wash with clean sand or earth where water is unavailable. Dry ablutions.

ث

ثَانِي Thānī : second in sequence

Sānī: see Thānī

ثَوَابِ Thawab: reward

ج

جَامِعِ jāmi': comprehensive, inclusive, universal, generic, general, mosque, compiler, author, writer, typesetter

جَامِعَةِ أَحْمَدِيَّةِ Jāmi'a Ahmadiyya: Ahmadiyya University, training missionaries from members who have devoted their lives for the service of Islam.

جَاهِلِينَ jāhilīn: ignorant

Jabal-uṭ-Ṭāriq (Gibraltar): The mountain of an Arab general Tāriq bin Ziyād.

جُزِ Juz: A thirtieth part of the Holy Qur'an. Para. Part.

جَزَاكَ اللهُ jazākallāh : may Allah reward you (one male).

جَزَاكَ اللهُ jazākallāh : may Allah reward you (one female).

جَزَاكُمْ اللهُ jazākumullāh: may Allah reward you (plural, male or female or both). Also used to address a single person to show respect.

jizyah: While Zakāt was collected from believers, non-believers paid jizyah; in return, their lives, properties, honor and freedom of religious practice were safeguarded by the Islāmic government.

Ja'far

جَالِسِهِ Jalsa: meeting, assembly, convention.

جَالِسَةِ سَالَانَةٍ Jalsa (Jalsah) Salāna: Annual Convention

جَمَاعَةِ Jamā'at, Jamā'ah: community of believers.

Community, Organization

Jamā'at Aḥmadiyyah: The Aḥmadiyyah Community.

Jamāl: beauty

جُمُعَةٍ, جُمُعَةِ Jum'ah, Jumu'ah, Jum'a, Jumu'a: Friday. (Friday Prayer Services)

Jumu'atul-Widā'

Junaid Baghdādī: Famous Muslim Mystic. Lived A.D. 830-910.

Jannah

جَنَّةِ الْفِرْدَوْسِ jannatul-firdaus, Jannah al-Firdaus: paradise, heaven.

جِهَادِ Jihād: strife

Jahannam

ح

حَرَسِ charas: hemp extract, cannabis resin, marijuana, pot

Chishtiyah

چَنَدِ Chanda: Monetary contribution, donation. (The ha at the end is to indicate a fath on dal, and is not pronounced, so should not be explicitly written in

the transliteration of the word.)
 اجتماع چنده ijtimā': contribution towards
 ijtimā' expenses

ح

الْحَاجُّ al-Hājj: a person who has performed prescribed pilgrimage to Mecca.
 Hājjī (Arabic, Persian), Hāji (Urdu): see al-Hājj. A person who has performed Hajj.
 حَافِظٌ Ḥafiz: A person who has memorized the Arabic text of the Holy Qur'ān.
 Hazri Nigrani
 حج Haj: Formal pilgrimage to Mecca during appointed time of the year.
 حجاب Hijāb: Modesty. Niqāb. Veil. Parda. Outerwear for Muslim ladies.
 الْحَجَرُ الْأَسْوَدُ Al-Hajar-ul-Aswad: The Black Stone.
 حَجَّةُ الْوِدَاعِ Ḥajjatul-Widā': The last hajj of the Holy Prophet, Muhammad, sallallahu 'alaihi wasallam.
 Hajiyyat: complementary interests
 Hudaibiyah
 حَدِيثٌ Ḥadīth: Saying of the Holy Prophet Muḥammad, ṣallallāhu 'alaihi wa sallam, a verified account of a statement or action of the Prophet Muhammad.
 Plural Aḥādīth.
 حَدِيثٌ تَقْرِيرِي Ḥadīth Taqrīrī: Relates neither a statement nor an act of the Holy Prophet (peace of Allāh be on him and His blessings). Instead it records what a particular person did or said in the presence of the Holy Prophet (peace and blessings of Allāh be on him) and that he did not forbid him to do or say it.
 حَدِيثٌ ضَعِيفٌ Ḥadīth Ḍa'if: The ḥadīth with an unreliable narrator, either in respect of memory or intelligence or integrity, so much so that even if one of the narrators is unreliable, in spite of the rest of them being reliable, the ḥadīth will be treated as weak (ḍa'if).
 حَدِيثٌ فِعْلِيٌّ Ḥadīth Fi'lī: Does not quote any word or statement of the Holy Prophet (peace and blessings of Allāh be on him) but narrates some act of his.
 حَدِيثٌ قُدْسِيٌّ Ḥadīth Qudsi: The Holy Prophet (peace and blessings of Allāh be on him) ascribes a word or act to God the Excellent, saying that God had commanded him thus. Such a statement is other than the Qur'ānic revelation.
 حَدِيثٌ قَوْلِيٌّ Ḥadīth Qaulī: Quotes the words of the Holy Prophet (peace and blessings of Allāh be on him) as actually uttered by him.
 حَدِيثٌ مُتَّصِلٌ Ḥadīth Muttaṣil: The reporters of this ḥadīth are known and mentioned and are known and placed in a serial order and none of them is found missing or left un-identified.
 حَدِيثٌ مَرْفُوعٌ Ḥadīth Marfū': Traces a statement direct to the Holy Prophet (peace and blessings of Allāh be on him) without any break in the chain of reporters.
 حَدِيثٌ مُنْقَطِعٌ Ḥadīth Munqaṭi': All narrators of this

ḥadīth are reliable in point of (a) memory, (b) intelligence and (c) integrity.
 حَدِيثٌ مَوْضُوعٌ Ḥadīth Mauḍu': A ḥadīth which is proved to have been invented by a lying narrator.
 حَدِيثٌ مَوْقُوفٌ Ḥadīth Mauqūf: Cannot be traced to the Holy Prophet (peace and blessings of Allāh be on him) but stops short and does not proceed beyond a particular reporter. But the nature of the ḥadīth and the tenor and tone of the testimony should warrant the conclusion that the Holy Prophet (Peace and blessings of Allāh be on him) must have been heard making the statement.
 Hudud: prescribed punishments
 Ḥudhaifah
 Ḥarām: unlawful, forbidden
 Hisba: commanding good and forbidding evil
 Ḥasan Ḥaḍrat: son of Ḥaḍrat 'Alī (may Allah be pleased with both)
 Ḥusain Ḥaḍrat: son of Ḥaḍrat 'Alī (may Allah be pleased with both)
 ḥashishīn: assassin in English. from Arabic
 حَضْرَتٌ Ḥaḍrat [Hadhrat, Hazrat]: His Holiness
 حُضُورٌ Ḥuḍūr [Ḥudhūr, Ḥuzūr]: His Honor, His Holiness, Your Honor, Your Holiness. In Urdu, it is spelled Ḥaḍūr [Ḥaḍoor, Ḥadhūr, Ḥadhoor, Ḥazūr, Ḥazoor].
 ḥuffāz: Plural of Ḥāfīz. Those who commit the entire Qur'ān to memory
 حَفْصَةٌ Ḥafṣah
 Ḥaq: Truth
 Ḥuqūq-ul-'ibād: man's obligations toward others
 Haqq Allah: "pure right of God"
 Ḥuqūqullāh: obligations toward God
 حَكَمٌ Ḥakam: arbitrator, arbiter. umpire, referee
 Hukm: ruling, ruling with binding force
 حِكْمَةٌ Ḥikmat: wisdom, foresight, practice of medicine
 حِكْمَةٌ Ḥikmah: wisdom, foresight
 حَكِيمٌ Ḥakīm: wise person, physician
 Halal: lawful
 Halal wa haram: lawful and unlawful
 حِلْفُ الْفُضُولِ Ḥilful-Fuḍūl: Covenant/Alliance of Faḍls. A part of the names of most of the signatories was Faḍl (فضل).
 Ḥanīf, Ḥaneef
 al-Hilāl الهلال: The new moon.

خ

خَاتَمُ النَّبِيِّينَ Khātaman-Nabiyyīn: Seal of the prophets.
 Best of the prophets. Muḥammad, peace and blessings of Allah be on him.
 خَادِمٌ Khādīm: servant, attendant. A member of Majlis Khuddāmul-Aḥmmadiyyah.
 خَارِجِيٌّ Khārijī (Kharijite): external, outsider, foreign.
 Khālīd, Khaalid
 خَاتْمُ نَبِيَّاتٍ Khatm-i-Nubuwwat: Completion or finality of prophethood.

خُدَام Khuddām: Plural of khādim. Servants, attendants. Member of Majlis Khuddāmul-Aḥmadiyyah.

خُدَامُ الْأَحْمَدِيَّة Khuddāmul-Aḥmadiyya: see Majlis Khuddāmul-Aḥmadiyya

خَدِيجَه Khadijah

خَزْرَج Khazraj: A tribe during the time of early Islam.

كِسْرَا Kisra: Chosroes كسرى

خُطْبَه Khutbah, khutba : Address, (Friday) sermon.

خِلَافَة Khilāfat, Khilāfah : succession, caliphate

خِلَافَة الْأَحْمَدِيَّة Khilāfat-i-Aḥmadiyyah: Aḥmadiyyah Khilāfat.

Khulafā'-ur-Rāshidūn: Righteous Successors

خُلُع Khul': divorce initiated by wife.

خُلَفَاء Khulafā: Plural of khalifah.

خَلِيفَة Khalīfah, khalīfa: Vicegerent. Successor. Also calif, caliph, kalif, kaliph, khalif.

خَلِيفَة الْمَسِيح Khalīfatul-Masiḥ, Khalīfat-ul-Masiḥ: Successor to Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian (1835-1908), the Promised Messiah, may peace be upon him.

Khalilullah: friend of God.

al-Khuwarazmi: [algorithm]

دَارُ الْحَرْبِ Dār al-Ḥarb: abode of war

دَارُ السَّلَامِ darussalām: Abode of peace.

دَارُ-وَشَّ-شَانَا'AH: to English arsenal: from Arabic, industrial complex

دَاعِيَ إِلَى اللَّهِ dā'ī ilallāh: caller towards Allah

دَاعِيْنَ إِلَى اللَّهِ Da'in ilallāh (da'iyin ilallah): plural of da'ī ilallah

دَاوُد Dawūd: David

دَرْبَار Darbār: court

دَرْس dars: A reading. A teaching.

دَرْسُ الْحَدِيثِ dars-ul-Ḥadīth : A reading from the saying of the Holy Prophet Muhammad, sallallahu alaihi wa sallam, accompanied by its explanation.

دَرْسُ الْقُرْآنِ dars-ul-Qur'ān: A reading from the Holy Qur'ān accompanied by its explanation.

دَرُود Darūd, Darood [Urdū] (Durūd in Persian?): blessings, benediction, salutation.

darveshān: plural of darvesh: In Ahmadi Muslims, who stayed in Qadian, under precarious conditions, to safeguard the sacred places, at the partition of the subcontinent of India in 1947.

دَجَال Dajjal: anti-Christ

Da'wah: call to religion

دَعْوَاتُ إِلَى اللَّهِ Da'wat ilallāh: calling towards God

دُعَا' du'ā : prayer, supplication

دُوسْت Dost : friend. This term has been commonly used by the Promised Messiah (peace be on him) and his successors for the members of the Ahmadiyya Community since its inception.

دُوصَم duvvam : second

Dīn: Religion, Faith

؛

Dowie, Dr. John Alexander (1847-1907): Challenged to a prayer duel by the Promised Messiah, peace be on him.

؛

ذِكْر dhikr (also zikr): remembrance

ذِكْرُ إِلَهِی dhikr-i-ilahī : (a Persian/Urdu formation) remembrance of God.

Zulfikar 'Alī Bhutto: Ruled Pakistan 1971-1977.

Hanged in 1979 at the age of 52.

ذُو الْحِجَّةِ Dhū al-Ḥajjah, Dhul-Ḥajjah: A month in Islamic lunar calendar. Also Dhū al-Ḥijjah, Dhul-Ḥijjah ذُو الْحِجَّةِ

ذُو الْحِجَّةِ Dhū al-Ḥijjah, Dhul-Ḥijjah: A month in Islamic lunar calendar. Also Dhu al-Ḥajjah, Dhul-Ḥajjah ذُو الْحِجَّةِ .

ذُو الْقَعْدَةِ Dhū al-Qa'dah, Dhul-Qa'dah: A month in Islamic lunar calendar. Also Dhū al-Qi'dah, Dhul-Qi'dah ذُو الْقَعْدَةِ .

ذُو الْقَعْدَةِ Dhū al-Qi'dah, Dhul-Qi'dah: A month in Islamic lunar calendar. Also ذُو الْقَعْدَةِ Dhū al-Qa'dah, Dhul-Qa'dah.

رَأْيٌ Rā'y: personal opinion

Rabb: sustainer. nourisher

Ribā: usury. disguised usury. interest.

رَبْوَه Rabwah: A town established by the Ahmadiyya community as their headquarters in Pakistan. The town is located in District Jhang in Punjab next to River Chenāb.

Rupee: South Asian currency
رَحْمَةٌ raḥmah, raḥmat: mercy. (God's) mercy

رَحْمَةُ اللَّهِ raḥimahullāh: May Allah have mercy on him

رُكْحَاتِي Rukḥatī: Sending bride to husband's house.

rusul: messengers, prophets, (pl. of rasūl)

رَسُولٌ Rasūl, Rasool: messenger, prophet, (pl. rusul)

رَسُولُ الْكَرَامِ Rasul-i-Akram : Holy Prophet Mohammad, sallallahu alaihe wa sallam

رَضِيَ اللَّهُ عَنْهُ raḍiyallāhu 'anhu:: May Allah be pleased with him.

رَضِيَ اللَّهُ عَنْهَا raḍiyallāhu 'anhā: May Allah be pleased with her.

رَضِيَ اللَّهُ عَنْهُمْ raḍiyallāhu 'anhum (razi allaho anhom, radi allaho anhom): : May Allah be pleased with them.

رَكَعَاتٌ raka'āt: Plural of rak'at

رَكْعَةٌ rak'at, rak 'ah: A section of the prescribed Prayer. Plural: raka'āt

رَمَضانَ, Ramaḍān (Ramadhān, Ramazān, Ramzān):

Islamic lunar month ascribed for prescribed fasting. Rūḥānī Khazā'in: Spiritual treasures. Collection of the writings of the Promised Messiah, peace be on him. روزہ roza: fast

ز

Tzar, Czar: Emperor. King of Russian empire.

رَعيِمَ za'im: leader, chief, head, boss, strongman. Head of a local chapter of Majlis Anṣārullāh.

زَكَاةَ Zakāt, Zakah: legal alms. Prescribed alms.

Zubūr: Book of Psalms

Zaid bin Thābit: a close companion of the Prophet who presented the Holy Qur'ān in a complete Book form, to Ḥaḍrat Abū Bakr.

Zoroaster: Ancient Persian prophet and poet.

س

Sarangi: Fiddle. Violin.

سِپَارَا Sipara: One of the thirty parts of the Holy Qur'ān.

[sī : س thirty. pāra : پاره part] Juz جز in Arabic.

سَجْدَةٌ Sajdah: prostration

Sijjīn: a register of a prison

سِحْرَ sihr: illusion, magic, witchcraft, sorcery, spell, charm

سَحْرَ sahar: early dawn, time before daybreak

سَحْوَرُ sahur: last (light) meal before daybreak during Ramadan

Sadd al-dhara': "blocking the means"

سُرَاقَا Suraqa: The Meccan riding a horse who followed the Holy Prophet

Muḥammad, sallallahu alaihi wa sallam, after he left Mecca, to claim the bounty on his head.

Sarāyā: See Sariyyah.

Sariyyah (سَرِيَّة), plural: Sarāyā: Expedition led by a person appointed by the Prophet.

Safih: foolish

Salām: Greeting of peace.

Salāms: Plural of Salām.

سُنَّةَ Sunnah: practice of the Holy Prophet Muḥammad, ṣallallāhu 'alaihi wa sallam. normative teaching of the prophet.

Sunnah mu'assisah: "Founding Sunna"

sunnah prayer: Non-obligatory portion of formal Islāmic worship offered following the example of the Holy Prophet, Muḥammad, peace and blessings of Allāh on him.

Sunnī: Traditionists. A sect of Islam.

سُورَةَ Sūrah: A chapter of the Holy Qur'ān. There are 114 Sūrahs (chapters)—of various lengths—in the Holy Qur'ān.

سِوْمِ sivvum : third

Siyasah: public policy

Siyasah shari'ah: sharia-oriented public policy

Sayyid: master, lord, chief, head, leader. Mr.

gentleman, a descendant of the Holy Prophet Muahammad, peace and blessings of Allah be on him. Sovereign, independent.

Sayed al-Ma'soomen: Chief of the Innocent. Most Innocent.

Sayyidinā: Our master. There is a kasra on dal in sayyidina.

Sīrah, Sirat, Seerat, Seerah سيرة سيرت : character, biography, way of life, conduct

Sirah al-Nabi, Siratun-Nabi, Seeratunnabi سيرة النبي : Character of the Holy Prophet Muhammad, peace and blessings of Allah be on him

ش

Shibli: A Muslim mystic. Died A.D. 945.

Sharadh: Festival. Food given to their priests by Hindus for the dead.

sharqiyyin: Saracen, From Arabic

شِرْكُ Shirk: Association of aught as partner in person and attributes to God.

شَرِيْعَاتُ Shari'at: see Shari'ah.

شَرِيْعَةُ Shari'ah: (Islamic) jurisprudence, divine law, code, law.

شَعْبُ Shi'b: mountain pass, gap

شُعْبَةُ Shu'bah, Sho'ba: section

شَفَاعَاتُ Shafa'at: intercession.

شَلْوَارِ shalwār: lower garment with separate covers for each leg.

شَهِيدُ Shahīd : Martyr; also, witness

شُورَى Shūrā : advisory council. consultation.

Shi'ah: A Muslim sect ascribing succession after Muḥammad (peace and blessings of Allāh be on him) to 'Alī (may Allāh be pleased with him).

ص

Ṣābirīn: persons patiently persevering

صَاحِبِ Ṣāhib: Companion, fellow, friend, owner, originator. Mr., a gentleman.

صَاحِبِ زَادِ Ṣāhibzādah: Son of a respected person. Respected gentleman.

صَاحِبِ زَاوِيِ Ṣāhibzādah: Daughter of a respected person. Respected lady.

صَاحِبِ صَاحِبِ Ṣāhib: correct

صَاحِبَةُ Ṣāhibah: Companion, fellow, friend, owner, originator. Mrs., Ms. Miss, a lady.

Ṣādiq, Ṣaadiq

صَادِرِ Ṣadr: President.

صَدَقَةٌ Ṣadaqah: alms

صَاحِبَةُ Ṣāḥābah, Ṣāḥāba: Companions (of the Holy Prophet Muḥammad, ṣallallāhu 'alaihi wa sallam, and of the Promised Messiah, 'alaihissalām.)

Ṣāḥābī: companion

صحت Ṣiḥḥat

صحيح ṣaḥīḥ: correct

صحيحين Ṣaḥīḥain: The two most authentic works of

Ḥadīth, Bukhārī and Muslim.

Ṣafar: An Islamic month.

ṣifr: zero (From Arabic)

Suffah صفة: A thatched platform erected in a corner of the courtyard of the mosque of the Prophet in Medina for the homeless immigrants.

صلى الله عليه وسلم ṣallāllāhu ‘alaihi wa sallam: peace and blessings of Allah be on him.

صلاة Ṣalāt: Formal Prayer offered according to a prescribed procedure. Thus, Ṣalātut-Tahajjud, Ṣalātul-Fajr, Ṣalātuḡ-Ṣuhr, Ṣalātul-‘Asr, Ṣalātul-Maghrib, Ṣalātul-‘Ishā.

Ṣan‘ā: A city in Yemen.

Sofa: From Arabic ṣuffah

Ṣūfi: A follower of Sufism.

Sufism: Being a Ṣūfi. A simple life of righteousness and service to the cause of man and God.

صوم Ṣaum: fasting, fast

ض

Darar: harm, injury.

Daruriyyat: essential interests

ضعيف ḍa‘īf: weak

بنو ضمره Banū Ḍamrah: A tribe from early Islam.

ضمه ḍamma: a pronunciation sign equivalent to the sound of o or u in English.

Zia-ul-Haq: Military dictator who ruled Pakistan 1977-1988. Died in a military plane crash.

ط

Tālib

Ṭālibān

Al-Turuq al-Hukmiyyah: Methods of Judgment

Talisman: From Arabic ṭilasm

ظ

ẓālimīn: evildoers

ظفر Ṣafar: Victory, triumph

محمد ظفر الله خان Muḥammad Ṣafarullāh Khān: (February 6, 1893 - September 1, 1985). Barrister-at-Law, Lincoln’s Inn, 1914. Member, Punjab Legislative Council, 1926-1935. Member, Governor-General’s Executive Council, India, 1935-1941. Judge, Supreme Court of India, 1941-1947. Foreign Minister, Pakistan, 1947-1954. Judge, International Court of Justice, 1954-1961 (Vice President, 1958-1961). Permanent Representative, Pakistan at United Nations, 1961-1964. President, General Assembly of United Nations, 1962-1963. Judge, International Court of Justice, 1964-1973 (President, 1970-1973).

Zanni: speculative

ظهر Ṣuhr: Afternoon Prayer.

ع

‘Abdul-Muṭṭalib (عبد المطلب)

عالم ‘ālim or alim, a (religious) scholar.

Āliyah

Amīrah

‘Āmir

‘Āmirah

عامله ‘Āmilah: a committee of workers

Ibadat: devotional matters

‘Abbās ibn ‘Abdul-Muṭṭalib: Uncle of the Holy

Prophet (peace and blessings of Allah be on him)

‘Abdus Salām, Dr: The first Muslim from Pakistan to win the Nobel Prize in Theoretical Physics in 1979.

‘Abdullāh: Servant of God.

‘Abd-ur-Raḥmān: Servant of the Gracious God.

‘Ubaidullah

عدل ‘Adl: justice, equity.

‘Urf: social custom

‘Uthmān (Osman, Usman, Othman): Third successor to the Holy Prophet Muhammad, sallallahu alaihi wa sallam.

Uthmān: Ottoman, From Arabic

عشاء ‘Ishā: Late night formal Islamic worship.

عصر ‘Aṣr: Late afternoon formal Islamic worship

عقد ‘aqd : contract, such as in marriage

‘Aql: human reason

‘Uqubat: : crimes and penalties

عقوق ‘Aqūq: cutting off

عقوق الوالدين ‘aqūqul-vālidain: disobedience to parents, not paying their due respect, or not treating them with tenderness of heart and neglecting to look after them.

عقيقة ‘Aqīqah: Custom of shaving the head of a newborn on the seventh day. Silver or gold equal to the weight of the hair is given to the poor as charity. An animal for a girl and two animals in case of a boy are slaughtered as sacrifice. Prayer (Du‘ā) is offered for the long life and protection of the child.

‘Ukāz

‘Alam-i-In‘ami: Victory Flag. Flag won for superior performance.

علماء ‘ulamā: (religious) scholars. religious scholars.

Plural of ‘ālim, a (religious) scholar. {ulema}.

‘Ulama is already a plural so it will be wrong to add an s to it (‘ulamas) to make its plural.

Ilm al-akhlaq: morality

Ilm al-kalam: dogmatic theology

‘Illah: effective cause

علي ‘Alī ibn Abī Ṭālib: The fourth successor to the Holy Prophet, Muhammad, his cousin and son-in-law.

عليها السلام ‘alaihassalām: peace be on her

عليه السلام ‘alaihissalām: peace be on him

‘amal عَمَل : deed, act, action

‘Umar ibn al-Khaṭṭāb: The second successor to the Holy Prophet (peace and blessings of Allāh be on him)

عمومي umumi: general

عيد ‘Īd: Muslim religious celebration, festival.

عيد مبارك ‘Īd mubarak: Felicitation of ‘Īd.

‘Īd-ul-Fiṭr, ‘Īd al-Fiṭr: Celebration at the end of Ramaḍān.

غ

Al-Ghāshiyah: Overwhelming Calamity

Ghazawāt: See Ghazwah

Ghazwah (غزوه): plural: Ghazawāt: Expedition led by the Holy Prophet himself, whether there was fighting or no fighting.

ف

Fāṭimah: daughter of Holy Prophet Muḥammad (peace and blessings of Allah be on him) and wife of his cousin Ḥaḍrat ‘Alī (may Allah be pleased with both).

فَتْحَ Fatḥa: a pronunciation sign on a letter indicating a sound similar to that added by a in English.

فَتْوَى Fatwā: a jurisprudic edict, judicial decision and learned opinion, juristic opinion, verdict.

فَتَاوَى Fatāwā: plural of fatwa

al-Futūḥāt al-Makkiyyah by Ḥaḍrat Shaikh Akbar Muḥayyuddin Ibnī ‘Arabī (A.H. 560 to A.H. 638)

فَجْر Fajr: The dawn-to-sunrise Islamic formal worship.

فَدْيَه fidiyah, fitya: ransom

Fard ayn: personal obligation

Fard kifai: collective obligation

Fard Kifāyah: collective duty

فِرْدَوْسُ firdaus: paradise

Farīd-ud-Dīn Mas‘ūd Ganj Shakar: A Muslim saint (d. 1265).

فَضْلٌ Faḍl: favor, grace, kindness

فِطْرَانَه Fitrāna: specified alms to be given at the ‘Id al-Fiṭr

فِقْه Fiqh: jurisprudence, legislative rulings.

فَقِيْه Faqīh: jurisprudic, jurist.

ق

قاضي Qadi: judge

Qadiriyyah

قَادِيَانِ Qādiān: A town in northwest India where Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī, ‘alaihis-salām, lived.

قادياني Qadiani: Related to Qadian. Also used by anti-Ahmadiyya forces to denote items related to the Promised Messiah (peace be on him) or Ahmadiyya. Qadiyaniyyat: Related to Qadian. Used by anti-

Aḥmadiyya forces to denote the ideas related to the Promised Messiah (peace be on him) or Aḥmadiyya. Aḥmadiyyat.

قَاتِي: definitive.

قَائِد qā'id: leader. National departmental office holder of Majlis Anṣārullāh

Al-Qā'idah

Qubā. A town near Medina (Madīnah) in Arabia.

قِبْلَه Qiblah: direction to face, for Muslims, when they worship.

قَدَر Qadar: fate, destiny, lot, predestination.

Qudsiyyah

قُرْآن Qur'ān, Quran, Koran: recitation, a book most

read. The Holy Book revealed to Muḥammad,

ṣallallāhu ‘alaihi wa sallam, in Arabic over 23 years.

قَرْضَه qarḍah: debt.

قَرْضَه حَسَنَه qarḍah ḥasanah: debt of honor, debt without interest.

Banū Quraizah (بنو قريظة): A Jewish tribe in Medina during early Islam.

قَضَا Qaḍa: judgment, injunction, system of arbitration, adjudication.

Qutb-ud-Dīn Bakhtiyār Kākī: A saint (d. AD 1235)

قَلْب qalb : Turning, reversal, transformation. Essence.

The central point of an organism, heart, mind.

قَمِيْض qamīḍ, kamīz, kameez: upper garment.

قَنَاعَت Qanā'at: contentment

qahwah: coffee

Quwwat-i-Qudsiyya: Spiritual Power

Qiyas: (legal reasoning by) analogy, analogical reasoning

Qiyas ma al-fariq: analogy with a difference

Qiyāmah: Resurrection

قَيْسَر Qaisar: Caesar, emperor.

Banū Qainuqā' (بنو قينقاع): A Jewish tribe in Medina during early Islam.

ک

Kāfirīn: unbelievers

al-kuḥūl: alcohol

کروڑ Crore: 10,000,000

کِسْرَ Kisra : Chosroes

kishti in Urdu but Kashti in Persian. Therefore when it is used in an Urdu formulation, it should be read and written as kishti but when it is written in a Persian formation it should be read and written as Kashti. As an example, kashti rani (kashti ran) and kashti bani (kashti ban) are Persian formulations, and kishti chalana will be an Urdu formulation. Therefore the name of the book should be either Kishti Nuh, Urdu formulation, note that there is no zair (or hamza) on ya, or it should be Kashti-i-Nuh in Persian formulation, note that there is a hamza on ya with kasrah or zair. Thus Kashti-i-Nuh.

کعبه Ka'ba (sukūn on 'ain): a cube. House of God in

Mecca. Also Ka'aba (fatha on 'ain) and Kaaba.
 Kafa'a: equality
 Kaffarat: expiations
 Kufw: parity, compatibility
 Kulthūm Bin Al-Hidm or bin Hidm. كلثوم بن الهمدم
 Kalima, Kalimah, Kalima كلمة طيبة. كلمه شهاده
 Tayyaba, Kalimah Shahādah: Pronouncement that there is none worthy of worship except Allah and Mohammad is His messenger.
 Kanāl: Eighth of an acre.
 Kauthar: A fountain in paradise.
 al-kīmiyā: alchemy:

گ

ل

lākh: 100,000. لاکھ
 Lahore section of Ahmadiyya Jamā'at: See Anjuman Ishā'at-i-Islām.
 Lahori: A present or past resident of Lahore. Minority faction of Ahmadis differing with the main body with respect to the status of *Hadrat* Mirza Ghulam Ahmad, 'alaihissalam.
 la ilaha illallah: there is none worthy of worship except Allah.
 Lā Ilāha Illallāhu, Muḥammad-ur-Rasūlullāh, '[There is no God but Allāh and Muḥammad is His Messenger].
 laddu: A sweet common in the Indian subcontinent.
 Lajnah Imā'illāh : Committee of bondmaids of Allah. Organization of Ahmadi Muslim ladies above 15 years of age.
 Latīf, Lateef.
 lailatulqadr: night of destiny. A special night during the month of Ramadan falling on its odd dates of its last ten days.

م

māshā'allāh: What God has willed! Well done! ماشاء الله
 Mubarak: blessed مبارك
 Mubarik: one who blesses مبارك
 Mubahala: Prayer duel. mutual imprecation مباہلہ
 Muballigh: bearer of news, notifier, informer, messenger. A missionary in Ahmadiyya community. مبلغ
 Mut'ah: temporary marriage or "gift of consolation" given to a divorced woman
 Mutawatir: first kind of hadith, word for word transmission of what the Prophet said.
 mitha'ee: sweets
 MATHAL: example, instance, illustration, case. Also see Mithl.

Mithl: similar, like, analogous, equal. Also see Mathal.

Majālis: plural of Majlis مجالس
 mujāhid: struggler, fighter, warrior مجاہد
 mujāhidīn, mujahideen: plural of mujahid. مجاہدین
 mujaddid: rejuvenator, religious reformer
 Mujtabā: Chosen. Elect.
 Mujtahid: one qualified to exercise independent reasoning, jurist
 Mujtahidun: qualified scholars
 Majlis: Society, organization. مجلس
 Majlis Atfāl-ul-Ahmadiyya (society of Ahmadi children): The organization of all Ahmadi boys between 7 and 14. مجلس اطفال الاحمدیہ
 Majlis Anṣārullāh (Literal meaning: Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age. مجلس انصار اللہ
 Majlis Khuddāmul-Ahmmadiyya: (Organization of Servants of Ahmadiyyat): The organization of all Ahmadi men from 16 to 40 years of age. مجلس خدام الاحمدیہ
 Majlis-i-Mushāwarat: Advisory council. Consultative Committee.
 Muhtasib: market controller
 Muḥaddath: recipient of word of God مُحَمَّدَات
 Muḥaddith: compiler-scholars or editor of ḥadīth مُحَمَّدَات
 Muḥaddiththin: plural of Muḥaddith مُحَمَّدَات
 Muḥṣan (masculine): Married. Guarded and protected as if in a well-secured and protected castle. مُحْصَن
 Muḥṣanah (feminine): Married. Chaste. مُحْصَنَة
 Virtuous. Modest. Decent. Guarded and protected as if they in a well-secured and protected castle.
 Muḥammad: Praiseworthy, commendable, laudable. Holy Prophet and founder of Islām (571-632), peace and blessings of Allāh be on him. مُحَمَّد
 Muḥammadī Khātamiyyat: Excellence of the prophethood of Muḥammad (peace and blessings of Allāh be on him). مُحَمَّدَاتِ خَاتَمِيَّت
 Maḥmūd, Maḥmūd
 Muḥayyud-Dīn. Actually the word is Muḥyiy, which means one "who gives new life," but to join with Al-Dīn the sukūn of "ḥā" should be moved preferably with kasrah (zer), but here it is moved with Fatha (Zabar) to follow the ḍammah (pesh) of Mīm for easyness of pronunciation. (Ḥāfiẓ Muẓaffar Aḥmad)
 Muḥayyuddīn Ibnī 'Arabī. See Ibnī 'Arabī.
 Madrasah, madrasa: School مدرسه
 Madīnah. Or, and from, Madinatun-Nabi, town of the Prophet. Yathrib before the arrival of Prophet Muhammad there.
 Murabbī مربي: Trainer. Teacher.
 Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Ḥaḍrat: See Muṣliḥ Mau'ūd.

Mirzā Sultān Ahmad: A son of the Promised Messiah, peace be on him, from his first wife.

mursal: envoy, sent

mursalīn: pl. of mursal

Marham-i-Īsā, the ointment of Jesus, used on his injuries caused by crucifixion.

مريم Maryam : Mary.

al-Musta‘šim

مسجد مسجِد masjid: mosque

Masjid Aqsa (مسجد اقصیٰ) : Mosque in Jerusalem.

Masjid Nabawī مسجد نبوی : Mosque of the Prophet. The mosque built by Muhammad in Madinah, Arabia, after his migration there.

مسلم Muslim: A follower of the religion of Islam. A book of Ḥadīth, second in the six most authentic compilations.

Muslim Television Ahmadiyya (MTA): 24/7 satellite television broadcast from London available on www.alislam.org as well.

مسئله muslah, musla: mutilation of the dead enemy by cutting off their noses and other limbs.

مسيح Masīh : Messiah

مسيح موعود Masīh-i-Mau‘ūd, Masīh Mau‘ood : The Promised Messiah (Ḥaḍrat Mirzā Ghulām Ahmad, ‘alaihissalām)

Mushāhida-o-mu‘ā‘ina: observation and recall

Mushāwarat: mutual consultation

Mushrikīn: idolators, polytheists. practicing Shirk.

Mash‘al-i-Rāh

مصلح موعود Muṣliḥ Mau‘ūd, Muṣliḥ-i-Mau‘ūd, Musleh Mau‘ood: (The Promised Reformer): Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Ahmad (1889-1965), Khalīfatul-Masīh II, raḍiyallāhu ‘anhu, who fulfilled the prophesy of the Promised Messiah, peace be on him, about the advent of a Reformer.

مصطفى Muṣṭafā: chosen, selected, preferred, favorite.

The Holy Prophet Muḥammad (peace and blessings of Allah be on him).

عبد المطلب ‘Abdul-Muṭṭalib

Mu‘amat: civil transactions

Mu‘āwin: Helper

معتمد Mu‘tamad: A person relied upon by others.

مِعْرَاج mi‘rāj: Place or route of ascent. Ascent, ladder, stairs. Muḥammad’s (peace and blessings of Allah be on him) ascent, spiritual journey. The acme of spiritual exaltation.

معلم Mu‘allim: teacher tutor, local missionary in Ahmadiyya community.

Mu‘īn-ud-Dīn Chishtī: A Muslim saint (d. 1236)

مغرب Maghrib : West. Sunset. Islamic formal worship after sunset.

مفتي Muftī: jurist

Muftī Muḥammad Ṣādiq (1872-1957): A companion of the Promised Messiah, peace be on him, who was the first Ahmadiyya missionary to the US (1921-192). He founded the Muslim Sunrise in the US in 1921.

maqām: status (muqām: place)

muqām: place (maqām: status)

مكة Mecca, Makkah: A city in Arabia where Abraham and Ishmael (may peace be upon both) built a structure over old ruins in inhabitant desert, according to Islamic tradition. Muḥammad, may peace and blessings of Allah be upon him, was born in and grew up in Mecca. Birthplace of Islam. Muslims from all over the world go to Makkah every year for pilgrimage.

Mulaqat: Meeting. It is incorrect to write mulaqa‘at as there is no hamza or ain in mulaqat so it is not correct to have an apostrophe between the two As. It should be written as Mulaqat. Even in Mulaqaat, the first alif is represented by one a and a is written twice for the second alif. This is injustice to the poor alif that first time it gets a once and in the second instance it gets the a twice. If we do want to give a twice for alif then it should be written Mulaqaat which becomes too much. So Mulaqat should be fine.

مُلا Mullā: Muslim clergy, teacher. Commonly spelled as Mullah with an h at the end probably to indicate a long a.

ملفوظات Malfūzāt: sayings of the Promised Messiah, ‘alaihissalām.

من Maund: A measure of about 40 kilograms.

manārah: minaret

Manāratul-Masīh: Minaret of the Messiah in Qadian, India.

مناظره Munāzarah: debate, discussion

منافق munāfiq: hypocrite

منافقين munāfiqīn: hypocrites

Mandala, a kind of a picture used to maintain concentration during meditation.

مواخات mawakhāt: brotherhood

موسیٰ mū‘ōī, moosee, musee, moosi: one who has willed.

mū-si-yāñ, moosian: plural of musi

مهاجر Muhājir: immigrant

مؤذن Mu‘adhdhin: caller. Person who calls adhān.

موضوع Mauḍu‘ : fabricated

مولانا Maulānā: our master, our lord, our chief. Title of respect for Muslim religious scholars. Revered person.

مولوي Maulawī: Muslim priest, Muslim divine.

maulaviyyat: dry theologianism

مهاجر Muhājir: immigrant

Muhājirīn: immigrants

مهدي Mahdī : Rightly guided.

Mahr مهر dowry

ن

نائب Nā‘ib: Assistant. representative (of the imam,

[Shiite use]).
 ناصر Nāsir: helper. A member of Majlis Ansarullah.
 ناصرات Nāsirat: helpers (feminine). A member of
 Majlis Nasirat-ul-Ahmadiyya, association of young
 Ahmadi girls.
 ناظر Nāzir : Supervisor. Observer.
 ناظم Nāzim: administrator, manager
 ناظمين nāzimīn: plural of nazim
 نبي Nabi: a prophet
 Banū Najjār (نجار)
 Najāshī: Negus of Abyssinia
 نحل Nahl: Bee
 نسابي Nasaī: Collection of ahadith compiled by Nasaī
 نصاب Niṣāb: Minimum for zakāt levy, course, syllabus,
 curriculum
 Naṣīḥah: sincere advice
 Banū Naḍīr (بنو نضير): A Jewish tribe in Medina
 during early Islam.
 نظارت Nizārat: Supervisory organization.
 نظام nizām : system
 Nizāmuddīn Auliyyā: A Muslim saint who lived in
 India A.D. 1238-1328.
 نظم Nazm: poem
 na'ra'-i-takbīr: Call to raise the slogan of the greatness
 of God, responded by Allāhu Akbar, God is Great.
 Na'ūdhu Billāh: God forbid
 نفل Nafil: supererogatory worship
 Niqāb: Parda. ḥijāb. Modesty. Veil. Outerwear for
 Muslim ladies.
 Naqshbandiyah
 نكاح Nikāḥ: marriage, marriage announcement
 نماز Namāz: Ṣalāt. Prescribed formal Islamic worship.
 نوافل Nawafil : plural of Nafil
 Nūr-ud-Dīn, Ḥaḍrat Al-Ḥājj Maulānā (May Allāh be
 please with him): First successor (1908-1914) to the
 Promised Messiah, peace be on him)

Hārūn al-Rashīd (763-809): A Muslim king, ruled
 786-809.

Ḥadāyatullāhs: Persons guided by Allah.
 هشام Hishām: A book of early Islamic history
 mentioned by the name of its author.
 Haiku: A special form of Japanese poetry

Wajib: obligatory
 وادان Waddān: a village to the southwest of Medina
 from early Islam
 والسلام was-salām (wassalām): and (greetings of) peace.
 Wāqif: devotee
 Wāqifīn-i-Nau, Waqifeen-i-Nau: Children pledged by
 parents for devotion to the Ahmadiyya cause.

Waqif-i-zindagi: An Ahmadi Muslim who has devoted
 his life for the service of Islam.

Wahy: divine revelation

wasīyyat: will

وُضُوءُ Wuḍū: Ablution. Prescribed washing before
 Islamic worship.

و عليكم السلام wa 'alaikumus-salam: and peace be on
 you (plural).

waqf: dedication. Devotion. endowment.

وَقْفٍ جَدِيدٍ Waqf-i-Jadīd, Waqf Jadīd, Waqf-i-Jadeed,
 Waqf Jadeed : New Devotion. A scheme among the
 Ahmadiyya community to arrange for the
 educational and medical support of the people of
 the less endowed countries of the world.

وقف نو Waqf-i-Nau: New Devotion. Ahmadi Muslim
 children dedicated to Islam during their childhood.
 Nau is a Persian word and the zer on fe of waqf is a
 special zer which is called ezafi. So it should be
 written as Waqfi-i-Nau (or Waqf-e-Nau) to indicate
 that it is an ezafi and not an ordinary zer.

Wakil: representative

وَالِي walīy, walī: guardian, caretaker, custodian, friend,
 companion, saint, master, chief, owner, ruler,
 leader, superior

Wahhābī: Muslim sect founded by Muḥammad bin
 'Abdul-Wahhāb in the eighteenth century.

Vedas: Ancient Hindu texts.

و

Yathrib: Present day Medina or Madinah in Arabia.
 Came to be known as Madīnatun-Nabī (City of the
 Prophet) after the Holy Prophet Muḥammad (peace
 and blessings of Allah be on him) migrated there
 from Mecca.

Yaum al-Ākhir: the Last Day

Yaum al-Ba'th: Day of Resurrection

Yaum al-Dīn: the Day of Judgment

Yaum al-Faṣl: the Day of Decision

Yaum al-Ḥisāb: the Day of Reckoning.

Yaum al-Qiyāmah: Day of Resurrection

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Syed Sajid Ahmad, son of Syed Sajjad Haider, was born on August 11, 1948, in Gujrat, Pakistan. His grandfather, Syed Muhammad Yusuf (1908-1965) was the first person in the family to accept Ahmadiyya Islam at the young age of sixteen and was then disinherited by his parents as a punishment for his courageous conversion. Syed Muhammad Yusuf volunteered both to counter the Shuddhi movement and as a soldier for the Furqan Force to liberate Kashmir. Syed Muhammad Yusuf moved to Rabwah after retirement and served in the Sadr Anjuman Ahmadiyya offices as Mukhtar-i-'Am for the Ja'idad office. Syed Muhammad Yusuf arranged for sanitary and cleaning aspects of the Jalsa Salanas at Rabwah.

Syed Sajid Ahmad earned his master's in experimental physics from the University of the Punjab in 1972 and in theoretical physics from Qa'id-i-A'zam University, Islamabad, in 1974.

He is blessed with four children - three daughters and one son.

Syed Sajid Ahmad served the Ahmadiyya Community in Pakistan as Nazim Atfal (Hafizabad), Nazim Ta'lim (Gujrat), Mu'tamad Zil' (Gujrat) and Za'im for Khuddam of the Fazl-i-Umar Hostel. He had the blessing to start Khuddam branches at the New Campus in Lahore and at the Islamabad University Campus.

He was the first National Finance Secretary of the Peoples Student Federation (PSF) in Pakistan.

Syed Sajid Ahmad devoted 3½ years of his life for the service of Islam in West Africa (1974-77) and taught at the Ahmadiyya Secondary Schools in Ghana at Fomena, Gomoa Potsin, and Salaga. Before departing Ghana for the US in 1977, he handed over the charge of Salaga School to Sahibzadah Mirza Masroor Ahmad, now Khalifatul-Masih V, ayyadahullahu ta'ala binasrihil-'aziz. Both lived in the same house for a number of months.

In the US, as an engineer, scientist and manager, he has worked in the semiconductor industry and at a university. He was involved in the production of pre-PC "sol" personal computer at Processor Technology (1978-79) in California. He contributed to quality and reliability enhancement of assembly processes, especially gold wire bond, at Intel (1979-89) in California and Arizona. He contributed to packaging development at National Semiconductor (1990) in Washington, and managed quality at GigaBit/TriQuint (1990-91) in California. His major work at Micron Technology (1991-2003) in Idaho involved the development and implementation of advanced semiconductor packaging.

Currently he is manager of engineering services at the Center for Nanoscale Science and Engineering at the North Dakota State University in Fargo, North Dakota. His focus is on enhancing research and manufacturing capabilities at the center in the areas of thin film, thick film, chip scale packaging (CSP) and surface mount technology (SMT). He holds 54 patents and has published or presented internationally 32 papers.

He has held the offices of Finance Secretary, General Secretary and Chairperson of the Boise section of world's largest society of engineers, IEEE. He was awarded the IEEE Third Millennium Medal in recognition for his services to the organization.

In the US, he served Majlis Khuddāmul-Ahmadiyya as Qa'id West Coast Region (1978-85), Editor Tariq, Na'ib National Qa'id (1984-1986), National Qa'id, (1986-1988) and then as the first Sadr, Majlis Khuddāmul-Ahmadiyya, USA (1988-89).

He served the San Francisco Jamā'at (inclusive of Sacramento, Bay Point, Oakland, San Jose and Merced) as its Financial Secretary, then General Secretary, and then during 1982-84 as its President. He served as the President of the Phoenix Jamā'at during 1986-89. He served as the President, Seattle Jamā'at during 1990-1991.

He has served the Ahmadiyya Muslim Community USA as Editor, Muslim Sunrise during 1998-2004. He has been serving as Secretary of the Children's Magazine Committee since 2001 which publishes Al-Hilal. He has been Member of Qaḍa Board USA for numerous years.

He has served the St. Paul/Minnesots Jamā'at as its Secretary PR (2003), Secretary Waqf-i-Nau (2008-2010) and now is its Secretary Ta'limul-Qur'an and Waqf Ardi (2010-...).

He served as the Za'im, Majlis Anṣārullāh, St. Paul during 2003-2005.

He served Majlis Anṣārullāh, USA as Na'ib Sadr I during 1994-1999 and has been editor Al-Nahl since 1993 and Qa'id Isha'at, Majlis Anṣārullāh, USA since 2000.

He has published or edited Tariq (English), Tariq Jr. (English), Ahmadiyya Gazette (English) and Al-Nur (Urdu) previously, has co-authored the hadith book, Words of Wisdom, and compiled and edited the stories "Why Islam is my choice." He has written and translated articles for a number of magazines and newspapers.