

# Glossary of Arabic Terms

## A

**‘adam:** non-existence. Opposite of *wujūd*.

***ma‘dūm:*** non-existent. Opposite of *mawjūd*.

***ahl al-qibla:*** lit. people of the *qibla*, or direction of prayer (Mecca). Refers, essentially, to all those who associate themselves with Islam or identify themselves as Muslims (as long as they recognize the *qibla* and, by extension, the basic rites of Islam, such as the daily prayer). The term, as it is often used, is deliberately agnostic with respect to the correctness or orthodoxy of the belief or practice of those to whom it is applied. One may concede that a person or group is part of *ahl al-qibla* while nonetheless judging that person or group to be wildly heterodox or dangerously astray.

***ahwāl* (sing. *hāl*):** “states.” Concept developed originally by the Mu‘tazila as a theory regarding the nature of the divine attributes. Conceiving of God’s qualities as “states” rather than attributes proper was meant to avoid the implication of a plurality of eternal entities alongside God. The term was later adopted into the Ash‘arī theory of attributes.

***ākhirā:*** the hereafter, in contrast to the life of this world, or *dunyā*.

**‘amm:** general, generally applicable; generic; non-specialized.

**‘amma:** the general public, common people, non-specialists. Contrasted with *khāṣṣa*.

**‘aql:** reason, intellectual faculty; (pl. *‘uqūl*) intellect, mind.

**‘aqlī:** rational (said, e.g., of a science, an indicant, a proof, an objection).

**‘aqliyyāt:** rational matters; rational knowledge, conclusions derived through discursive reason.

***al-ṣifāt al-‘aqliyya:*** see *ṣifa*

**‘aql ṣarīḥ** (also *ṣarīḥ al-ma‘qūl*): pure, authentic, sound natural reason. The unadulterated native human capacity for sound reasoning. Held by Ibn Taymiyya to be fully congruent with *naql ṣaḥīḥ*, or authentic revelation.

***ma‘qūl:*** intelligible (adj.); (pl. *ma‘qūlāt*) intelligible (n.), object of intellection or rational apprehension.

**‘uqalā’** (sing. *‘aql*): people of intellect, rational persons, rational human beings, those endowed with reason.

***arad* (pl. *a‘rād*):** accident (*phil.*, as opposed to substance).

***ṭarīq* (or *ṭarīqat*) *al-a‘rād:*** see *ṭarīq*

**‘arsh:** throne, particularly God’s throne as mentioned in numerous verses of the Qur’ān.

***aṣḥāb* (sing. *ṣāḥib*):** lit. companions. Refers to the direct students or immediate followers of a renowned figure.

*asmā' Allāh al-ḥusnā*: the Most Beautiful Names of God (usually numbered at ninety-nine, drawn mostly from descriptions of God in the Qur'ān).

*atbā'* (sing. *tābi'*): general term referring to the followers of a renowned figure (subsequent to the generation of his direct students or immediate followers).

*athar* (pl. *āthār*; also *ma'thūrāt*): lit. trace, vestige. A verbal report transmitted from (*ma'thūr 'an*) the Prophet or early generations of Muslims, typically not vetted through the mechanisms of formal *ḥadīth* criticism.

*awwalī*: primary, a priori.

*awwalīyyāt*: primary concepts, a priori premises or propositions.

*ʿayn* (pl. *a'yan*): discrete, extra-mental entity; concrete entity; particular. "Concrete" here implies perceptibility, and perhaps also causal efficacy, but not necessarily materiality or corporeality.

*fī al-a'yan*: existing as a discrete entity in the extra-mental world. Contrasted with *fī al-adhhān*.

*mu'ayyan*: particular, particularized; (pl. *mu'ayyanāt*) particular (n.), particular entity in the external world.

## B

*badīhī*: self-evident, axiomatic, self-evidently true without need for inference or appeal to other evidence. Contrasted with *nazarī*.

*badīhiyyāt* (also *badā'ih*, *badā'ih al-'uqūl*): self-evident axioms or principles of reason. Contrasted with *nazarīyyāt*.

*basīṭ*: simple, incomposite, not compound. Antonym of *murakkab*.

*bāṭil*: false, invalid; falsehood. Antonym of *ḥaqq*.

*mubṭil*: one who falsifies or invalidates; one who seeks to undermine something by declaring it false or invalid.

*bāṭin*: hidden, non-manifest; internal, inward, inner (as in *ḥiss bāṭin*, or internal perception); esoteric. Contrasted in all senses with *zāhir*.

**Bāṭinī** (pl. *Bāṭiniyya*): esotericist. One who claims that the revealed texts harbor a hidden, true meaning often at odds with their overt sense. Often used with specific reference to the *Ismā'īlīs*.

*bayān*: see *mubīn*

*bid'ā* (pl. *bida'*): a heretical innovation in religion, whether on the level of creed or practice. The direct opposite, in Ibn Taymiyya's usage, of *shir'ā*.

*bid'ī*: "innovated" (as a departure from normative belief and practice). Contrasted by Ibn Taymiyya with *shar'ī* (revealed, scriptural) in reference not only to inauthentic *ḥadīth* and other textually transmitted religious material but also, in the realm of reason, to faulty assumptions, premises, and arguments that lead to erroneous conclusions.

*mubtadi'*: "innovator." A purveyor of heretical innovations in religious matters.

*bi-l-ḍarūra*: see *ḍarūrī*

*bi-l-idṭirār*: see *bi-l-ḍarūra*, under *ḍarūrī*

*bi-lā kayf*: see *kayfiyya*

*bi-naḥsihi*: see *naḥs*

*burhān* (pl. *barāhīn*): proof; evincive proof, conclusive argument; demonstration, demonstrative proof.

## D

*dahriyya*: lit. “eternalists.” Usually translated as “materialists.” Refers to the adherents of any belief that holds the material universe to be both eternal and ultimate and therefore denies the existence of a Creator.

*dalīl* (pl. *adilla*, *dalā'il*): indicant, (piece of) evidence (rational or revealed); proof; argument. See also *istidlāl*.

*dalāla*: indication; proof value or fact of being a proof; signification, import, or meaning (of a word or expression).

*maddūl*: the thing indicated or proved; the thing or meaning signified by a word or expression, designatum.

*ḍarūrī*: necessary, immediate. Includes, for Ibn Taymiyya, any knowledge, even if inferential, that imposes itself on the mind such that the mind cannot repel or deny it once it is known.

*ḍarūra* (and *idṭirār*): necessity, immediacy, non-inferential quality (of a proposition or knowledge).

*bi-l-ḍarūra* (also *ḍarūratān* or *bi-l-idṭirār*): necessarily, by necessity; immediately, non-inferentially.

*ma'lūm min al-dīn bi-l-ḍarūra*: “known of necessity to be (part and parcel) of the religion.” Refers to beliefs, practices, commands, and prohibitions that are so well-known and germane to the faith that no Muslim, scholar or layman, can be unaware of them.

*dawr*: circularity (of an argument or, e.g., of causes and effects).

*dhāt*: essence; (very) self or being; (pl. *dhawāt*) entity. *Dhāt* translated as “essence” can refer to a thing’s quiddity, or essential qualities, as well as to the thing itself, its very being (that in which its qualities inhere). Synonymous, in all senses, with German *Wesen*.

*dhātī*: essential, pertaining to the essence or the very being of a thing.

*dhawq*: lit. tasting. Refers to the subjective experience of spiritual or other unseen realities or to the direct, intuitive apprehension of meta-rational truths; (pl. *adhawāq*) an instance of such an experience and/or the discrete knowledge acquired through it.

*dhihn* (pl. *adhhān*): mind; intellect.

*dhihnī*: mental, logical, in the mind (as opposed to externally existent; in this sense, contrasted with *khārijī*). See also *muqaddarāt dhihniyya*, under *taqdīr*.

*fī al-adhhān*: existing only in the mind, such as logical and mathematical principles and, according to Ibn Taymiyya, universal concepts. Contrasted with *fī al-a'yān* or *fī al-khārij*.

*dīn*: religion; the religion of Islam, or submission to God; (pl. *adyān*) religion (generic).

See also *ma'lūm min al-dīn bi-l-ḍarūra*, under *ḍarūrī*, and *uṣūl al-dīn*, under *uṣūl*.

*dunyā*: the life of this world, in contrast to the hereafter, or *ākhirā*.

## F

*falāsifa* (sing. *ḥaylasūf*): the Muslim Peripatetic philosophers, including al-Kindī, al-Fārābī, Ibn Rushd, and, most saliently, Ibn Sīnā.

*fāsīd*: (1) invalid, unsound; (2) false, wrong; (3) foul, corrupt. In the first two senses, opposite of *ṣaḥīḥ* and, in the third, opposite of *ṣālīḥ*.

*fasād*: invalidity, unsoundness; falseness, wrongness; corruption. See also *mafsada*.

*fī al-adhhān*: see *dhihn*

*fī al-a'yān*: see *'ayn*

*fī jiha*: see *jiha*

*fī al-khārij*: see *khārijī*

*fī'l* (pl. *af'āl*): act, action.

*fī makān*: see *makān*

*fī naḥs al-amr*: see *naḥs*

*fiqh*: law, jurisprudence. See also *uṣūl al-fiqh*, under *uṣūl*.

*faqīh* (pl. *fuqahā'*): legal scholar, jurist.

*fitna* (pl. *fitan*): discord, dissension; trial; temptation.

*fiṭra*: the innate or original, God-given, normative disposition of the human being; God-given natural human constitution. Ibn Taymiyya ascribes a significant role to *fiṭra* as a cognitive-moral faculty that has the ability to recognize truth from falsehood and right from wrong, and the ability to distinguish between sound and unsound rational premises.

*fiṭrī*: innate, normative, stemming from the original, God-given, normative human disposition.

## G

*ghā'ib*: see *ghayb*

*ghayb*: a Qur'ānic term referring to the unseen realm, in contrast to the *shahāda*, or visible realm. Includes anything that lies beyond our empirical access at the current time, including past and future events in the empirical world, in addition to the ontological realm of the unseen proper, the realm of beings such as angels and *jinn* as well as God.

*ghā'ib*: unseen, lying beyond our current empirical access. Contrasted with *shāhid*.

*ghayr maḥsūs*: see *ḥiss*

*ghulāh* (also *ghālūn*): extremist sectarians.

## H

**ḥadd** (pl. *ḥudūd*): definition.

**ḥādīth** (also *muḥdath*): temporally originated, non-eternal; created. Contrasted with *qadīm*.

**ḥawādīth** (also *muḥdathāt*): temporally originated things or events, that which has come into existence after not being.

**ḥudūth**: temporal origination, non-eternality, createdness (e.g., *ḥudūth al-‘ālam*: createdness/non-eternality of the world). Contrasted with *qidam*.

**muḥdīth**: that which creates, brings about, or causes temporal things to exist (i.e., God).

**ḥads**: intuition.

**ḥadsiyyāt**: matters known by intuition.

**ḥāfiẓ** (pl. *ḥuffāẓ*): master of *ḥadīth*, known for the large quantity of *ḥadīth* expertly memorized. Also used to refer to someone who has memorized the entire Qur’ān.

**ḥifẓ**: memory; expert mastery of *ḥadīth* (including expert memorization of a large number thereof).

**ḥāl**: see *aḥwāl*

**ḥāll** (*fī*): see *ḥulūl*

**ḥaqīqa** (pl. *ḥaqā’iq*): the true or essential ontological reality of an existent thing, its modality of being or *how* it exists; the “real” or literal sense of a word or expression. Contrasted in this latter sense with *majāz*.

**ḥaqq**: true, real; truth. Antonym of *bāṭil*.

**al-Ḥaqq**: God (the Ultimately True or Real).

**ḥashwī** (pl. *ḥashwīyya*): crass literalist (whose literalism leads to blatant theological anthropomorphism).

**hawā** (*aḥwā’*): caprice, whim; preconceived bias, obstinate personal opinion; stubbornly clinging to a preconceived opinion in the face of countervailing evidence.

**ḥayūlā** (Greek *ύλη/hyle*): prime matter.

**ḥayyiz** (pl. *aḥyāz*): the portion of space occupied by a thing possessing dimension.

**mutaḥayyiz**: occupying space; spatially extended. “Occupying space” is appropriate in the context of *kalām*, which conceives of space as existing in its own right independent of objects which then come to occupy it. “Spatially extended” is appropriate in the context of the Aristotelian conception of space as the extension of objects themselves (a conception shared by Ibn Taymiyya).

**tahaḥyuz**: the fact of occupying space or being spatially extended.

**ḥifẓ**: see *ḥāfiẓ*

**ḥijra**: refers to the emigration of the Prophet Muḥammad and his nascent community from Mecca to Medina in the year 622 CE. The Islamic (lunar) calendar is referred to as the *ḥijrī* calendar because it begins in this year (i.e., AH 1 = 622 CE).

**ḥiss**: sensation, sense perception. Divided, according to Ibn Taymiyya, into an outer (*zāhir*) and an inner (*bāṭin*) capacity to sense.

*ḥiss bāṭin*: internal sensation.

*ḥiss zāhir*: external sensation, perception through the external senses.

*maḥsūs*: perceptible, sensible, perceivable.

*ghayr maḥsūs*: imperceptible, insensible, unperceivable.

*ḥujja* (pl. *ḥujaj*): argument; proof.

*ḥukm* (pl. *aḥkām*): (*logic*) judgement; proposition; qualification, predication; characteristic; (*law*) judgement; ruling.

*ḥulūl* (*fī*): lit. entering or being inside of; inhering in, being immanent in, indwelling; supervening in or upon. As a theological term, can be translated as “pantheism” (sometimes also as “incarnation[ism],” depending on the context). Opponents of the doctrine of *waḥdat al-wujūd* (such as Ibn Taymiyya), for instance, typically charge that it entails *ḥulūl*, the notion that God is immanent in, one with, or indistinguishable from the universe.

*ḥāll* (*fī*): inherent or immanent (in); indwelling (in); supervening (in or upon).

*ḥusn al-naẓar*: see *naẓar*

## I

*idāfi*: relational, relative (and, in this sense, synonymous with *nisbī*). Sometimes used in the more specific sense of “co-relative.”

*iḍmār*: implicit signification; ellipsis.

*iftiqār*: see *muftaqir*

*iḥtiyāt*: (*law*) precaution. Exercising legal scrupulousness to avoid all possibility of falling outside the bounds of the revealed law (Sharīʿa).

*ijmāʿ*: consensus, juristic or scholarly consensus, communal consensus. Carries a strong sense of normativity, whether in the field of law, practice, or creed.

*ijmāl*: ambiguity caused by the use of equivocal language (i.e., that fails to clarify the meaning of a vague term or to distinguish between the like or overlapping meanings of a polysemous expression). Similar, in this sense, to *tashābuh*.

*mujmal*: vague or ambiguous (with respect to speech, a word, or an expression).

Similar, in this sense, to *mutashābih* (and *mushtabih*).

*ikhtilāf*: difference of opinion, point of disagreement; that which distinguishes two otherwise similar things. Contrasted in this latter sense with *tashābuh* (and related terms). Latter sense also rendered by the phrase *mā bihi al-ikhtilāf*, the opposite of *mā bihi al-ishtirāk*.

*ilāhiyya*: see *ulūhiyya*

*ilāhiyyāt*: metaphysics (lit. [the science of] divine things). Primarily used in philosophical works. Largely synonymous with *mā baʿda al-ṭabʿa*.

*ilhād*: deviation, heterodoxy, heresy; disbelief; atheism.

*mulḥid* (pl. *malāḥida*): someone who holds a deviant or heretical position that entails a denial of fundamental tenets of the faith; disbeliever; atheist.

**‘ilm:** knowledge; (pl. *‘ulūm*) field of knowledge or science; *Wissenschaft*. Opposite of *jahl*.

**‘ilmī:** epistemic; cognitive, cognitional. More generally, “scientific,” based on or having to do with *‘ilm*, or knowledge.

**imkān:** see *mumkin*

**imtinā’:** see *mumtani’*

**inniyya:** a thing’s being or the fact *that* it is (its “thatness”), in contrast to its *māhiyya* (essence, quiddity), or *what* it is (its “whatness”).

**inqisām:** see *munqasim*

**intifā’:** the absence or non-existence of a thing, the fact that something does not obtain or is not the case. Contrasted with *thubūt*.

**intisāb:** see *muntasib*

**intizā’:** abstracting, abstraction (e.g., of universal concepts from particulars). See also *tajrīd*, under *mujarrad*.

**ishtibāh** (and *ishtabaha*): see *tashābuh*

**ishtirāk:** sharing, co-sharing (as in the partaking of universals in the particulars that are instantiations of them).

**qadr mushtarak:** common element, common factor (in which two or more things share). Also referred to by the phrase *mā bihi al-ishtirāk*, the opposite of *mā bihi al-ikhtilāf*.

**ishtirāk (lafẓī) / ishtirāk al-alfāz:** homonymy or polysemy; equivocity.

**lafẓ mushtarak:** homonym or polyseme; equivocal term.

**ishtirāk al-asmā’:** equivocity of terms.

**ishtirāk ma‘nawī:** May be translated as “analogical signification.” This refers to one word being applied analogically (with the same meaning) to two things that nevertheless differ substantially in their underlying ontological reality. For example, “knowledge” with respect to both God and us means “cognition of a knowable,” but it applies to God in a necessary and perfect manner, while it applies to us contingently and deficiently. Ibn Taymiyya appeals to the concept of *ishtirāk ma‘nawī* to preserve the comprehensibility of revealed language about God while attempting to avoid assimilationism, or *tashbīh*.

**isnād** (pl. *asānīd*): chain of transmission (particularly of a *ḥadīth* report).

**isnād ṣaḥīḥ:** an authentic chain of transmission. A *ḥadīth* with an *isnād ṣaḥīḥ* enjoys the highest level of epistemic probability, falling short only of the complete certainty (*yaqīn*) afforded by *tawātur*.

**istī‘āra:** metaphor. See also *majāz*.

**istī‘ād:** disposition, potentiality; capacity; preparedness, receptivity.

**istidlāl:** inference, reasoning; argumentation; deduction, demonstration. See also *dalīl*.

**istighātha:** lit. entreating for help. Refers to the practice of beseeching the Prophet Muḥammad or a deceased pious figure after him (see *walī*) to intercede on one’s behalf with God for the fulfillment of one’s need. Though permitted by some schol-

ars, Ibn Taymiyya condemned *istighātha* (and the related practice of *tawassul*) as a violation of the principle of *tawhīd*.

***istiḥsān***: juristic preference. A method of legal reasoning in which the ruling engendered by a strict analogy (*qiyās*) is set aside in favor of an alternative ruling judged preferable on the basis of a relevant text, consensus, or necessity.

***iṣṭilāḥ***: technical usage; (pl. *iṣṭilāḥāt*) (also *muṣṭalaḥ*, pl. *muṣṭalaḥāt*) technical term.

***iṣṭilāḥī***: technical (said of a term, meaning, or usage).

***istiṣḥāb*** (also *istiṣḥāb al-ḥāl*): (*law*) presumption of continuity, whereby a previously existing state is presumed to continue in the present unless the contrary is established. For example, inheritance may not be claimed from a missing person until it is proved that he is dead (as his previous living state is presumed still to obtain until the establishment of positive evidence to the contrary).

***istiṣlāḥ***: (*law*) Refers to the consideration of benefit, or *maṣlaḥa*, in deciding the legal status (whether permitted or prohibited) of a thing or an action, particularly in cases not covered by the Qurʾān, Sunna, or juristic consensus (*ijmāʿ*).

***maṣlaḥa mursala***: textually unattested benefit. Refers, in the context of *istiṣlāḥ*, to the consideration of benefits that are not explicitly indicated in the Qurʾān or Sunna.

***istiwāʾ***: settling; sitting, being seated. Used specifically in reference to God's "settling on the throne" (*al-istiwāʾ ʿalā al-ʿarsh*). Whether God's *istiwāʾ* should be understood literally or interpreted figuratively through *taʾwīl* was a major point of contention among various schools of theology.

***ithbāt***: affirmation, specifically of the divine attributes; affirmationism (as a doctrine affirming the reality of the divine attributes). Contrasted with *nafy*, *taʿtīl*, and *tajah-hum*.

***muthbita*** (also *muthbitūn*): "affirmationists." Those who affirm the reality of the divine attributes. Contrasted with *nufāh*, *muʿaṭṭila*, and *jahmiyya*.

***ʿtibārī***: notional; mentally considered, posited in the mind (as opposed to something that exists externally, irrespective of our mental consideration of it).

***ʿtibār***: mental consideration, notion, being of reason (*ens rationis*).

## J

***jadal***: dialectic; argumentation, controversy.

***jahl*** (also *jahāla*): ignorance; not knowing. Opposite of *ʿilm*. The Qurʾān associates faith (*īmān*) with knowledge, while contrasting this latter only to ignorance (and not, e.g., to belief).

**Jāhīliyya**: the Age of Ignorance (in reference to the period of idolatry and iniquity prior to the advent of Islam).

***jahmī*** (pl. *jahmiyya*): "negationist." One who denies the reality of the divine attributes. The name is derived from Jahm b. Ṣafwān. *Jahmiyya* is largely synonymous with

*nufāh* or *mu'aṭṭila*, but carries a stronger polemical charge. Contrasted with *muthbita*.

**tajahhum**: the doctrine of the *jahmiyya*, negationism. Adopting a doctrine that entails denying the reality of the divine attributes. Synonymous with *naḥy* and *ta'ūl*. Contrasted with *ithbāt*.

**jawāz**: possibility; permissibility.

**jā'iz**: possible; permissible.

**jawhar** (pl. *jawāhir*): substance; atom (in the context of *kalām*).

**jawāhir ma'qūla**: intelligible substances.

**jiha** (pl. *jihāt*): lit. direction; (*tech.*) directionality or spatial location.

**fi jiha**: lit. in a direction; (*tech.*) spatially located, referring to a thing's being in a (particular) direction vis-à-vis other objects such that it can be pointed to as being *here* or *there*. Occurs in the theological debate regarding whether God is spatially located (*fi jiha*) with respect to creation (and whether we can, therefore, point to Him as being literally "up there" with respect to the world).

**jism** (pl. *ajsām*): body.

**tajsīm**: corporealism (a subset of *tashbīh*). Attributing a body or corporeal properties to God. See also *tashbīh*.

**mujassim**: corporealist, one who attributes a body or corporeal properties to God.

**jumhūr** (pl. *jamāhīr*): the majority, large majority (e.g., of scholars who hold a particular view); the masses, the common people.

**juz'ī**: particular, a particular. Contrasted with *kullī*, referring to a universal.

**juz'** (pl. *ajzā'*): part.

## K

**kadhib**: falsehood (incl. of an assertion or proposition); lying, mendacity.

**makdhūb**: fabricated (said especially of a forged or unsound *ḥadīth* report).

**kalām**: speech, discourse; discursive or rational theology.

**mutakallīm** (pl. *mutakallimūn*): speaker; theologian (specifically one who engages in systematic discursive theology).

**kashf**: unveiling, spiritual unveiling. See also *mushāhada*.

**kayfiyya** (also *kayf*): the modality or qualitative reality of a thing's existence, its "how."

**bi-lā kayf**: the theological position of affirming seemingly anthropomorphic attributes of God mentioned in revelation, negating their similarity to human attributes but refraining from inquiry into their precise nature or modality.

**khābar** (pl. *akhbār*): report; instance of reporting. Can also refer, in a general sense, to revelation (in consideration of the fact that it reaches us, ultimately, by way of verbal reports or transmission).

**al-ṣifāt al-khabariyya**: see *ṣifa*

**khalaf**: the later scholars. Juxtaposed to the Salaf, or early normative forebears.

*khārijī* (also *fī al-khārijī*): externally existent, existing in the world outside the mind.

Contrasted with *dhihnī* (mental, logical) or *fī al-adhhān*.

*khāṣṣa*: specialists (in contrast to the *‘amma*, the non-specialist general public); the elite.

*kullī*: universal. Contrasted with *juz’ī*, referring to a particular.

*kullīyyāt*: universals, universal concepts.

*kullīyyāt mujarrada*: abstract(ed) universals. Those universal concepts abstracted by the mind from extant particulars.

*kunh*: quintessential nature, inner core or essence.

*kursī*: God’s “footstool,” mentioned in the Qur’ān in addition to the divine throne, or *‘arsh*.

## L

*lafẓ* (pl. *alfāẓ*): (1) utterance; (2) word, term, expression, vocable; (3) verbal form, wording, language; (4) (also *talaffuẓ*) verbalization, verbal recitation, vocal pronunciation (of the Qur’ānic text). Contrasted, in sense (3), with *ma’nā*.

*lafẓ mushtarak*: see *ishtirāk*

*lāzīm* (*lī*) concomitant to, entailed or implied by; (pl. *lawāzīm*) concomitant (n.); consequent (n.); (logical) consequence, implication.

*talāzum*: mutual concomitance, mutual entailment, mutual implication.

*mutalāzīm(ān)*: mutually concomitant, mutually entailing, mutually implied.

## M

*mā ba’da al-tabī‘a*: metaphysics (lit. what is beyond [‘meta’] nature [or physics]). Primarily used in philosophical works. Largely synonymous with *ilāhīyyāt*.

*mā bihi al-ikhtilāf*: see *ikhtilāf*

*mā bihi al-ishtirāk*: see *ishtirāk*

*madhhab* (pl. *madhāhib*): school, school of thought (especially legal); doctrine, position, teaching (of a person or school).

*madlūl*: see *dalīl*

*ma’dūm*: see *‘adam*

*mafhūm*: sense, meaning, signification; linguistic implication, implied meaning; (pl. *mafāhīm*) concept.

*mafsada* (pl. *mafāsīd*): detriment. Opposite of *maṣlaḥa*. See also *fasād*, under *fāsīd*.

*māhīyya*: essence, quiddity. *What* a thing is (its “whatness”) as opposed to *that* it is (its *innīyya*, or “thatness”).

*maḥsūs*: see *ḥiss*

*majāz*: non-literal or figurative meaning of a word or expression, in contrast to its *ḥaqīqa* (“real” or literal) sense. Often translated by the more specific term “metaphor,” which is, more properly speaking, *istī‘āra*.

**makān** (pl. *amkina*, *amākin*): place.

*fī makān*: subject or confined to place; existing in a (specific) place

**makdhūb**: see *kadhib*

**maʿnā** (pl. *maʿānī*): (1) meaning, signification; (2) notion, concept, intentional object; (3) quality, property; (4) entity. Often contrasted, in the first sense, with *lafẓ*.

*ṣifāt al-maʿānī*: see *ṣifa*

*al-ṣifāt al-maʿnawīyya*: see *ṣifa*

**maqāṣid** (sing. *maqṣid*): aims, intentions, objectives; higher objectives or purposes (of the revealed law, or Sharīʿa).

**maʿqūl**: see *ʿaql*

**maʿrifa** (pl. *maʿārif*): knowledge; cognizance, cognition. Also, experiential knowledge or the knowledge of familiarity, in contrast to knowledge of a propositional kind (similar to French *connaissance* vs. *savoir*, German *kennen* vs. *wissen*, or Persian *shenākhtan* vs. *dānestan*). Can therefore refer by extension to spiritual gnosis, or direct, experiential knowledge of God.

**marjūh**: non-preponderant (in reference to the non-literal meaning of a word in contrast to its primary or obvious sense); less probative, of lesser probative value (in reference to the weaker of two positions, arguments, or pieces of evidence). Contrasted in both senses with *rājih*. See also *tarjih*.

**maṣlaḥa** (pl. *maṣāliḥ*): benefit (personal or public); interest, good; common good. The promotion of *maṣlaḥa* among the general public, as opposed to purveying knowledge of ultimate truth, is considered by the philosophers to be the main purpose and value of revealed religion. Opposite of *mafsada*.

*maṣlaḥa mursala*: see *istiṣlāḥ*

**mathal** (pl. *amthāl*): parable (such as the *amthāl* mentioned in the Qurʿān), allegory; analog; likeness or similitude.

*tamthīl*: the use of parable or allegory, allegorization; analogy; likening or striking a similitude.

**maʿthūr** and **maʿthūrāt**: see *athar*

**matn** (pl. *mutūn*): the text of *ḥadīth*, as opposed to its *isnād*, or chain of transmission.

**mawjūd**: see *wujūd*

**mawqūf**: contingent (*ʿalā*, on).

**mawṣūf**: see *ṣifa*

**milla** (pl. *milal*): religion, religious community.

**miqdār**: measure; quantity; dimension; magnitude, volume, spatial expanse.

**mirāʾ**: disputation, disputatiousness.

*mirya*: doubt.

**al-mūthāq**: the “primordial covenant,” referenced in Q. *al-Aʿrāf* 7:172, in which God caused all human souls ever to be to bear witness against themselves that He is their Lord.

*mu'aṭṭila*: see *ta'ṭil*

*mu'awwal*: see *ta'wīl*

*mu'ayyan*: see *'ayn*

*mubāyana*: being distinct and separate from, particularly with respect to God's distinction and separateness from creation.

*mubāyin*: distinct and separate (*li*, from), especially of God with respect to creation.

*mubīn*: clear, manifest (particularly with respect to the meaning of revelation).

*bayān*: clarity (particularly of the meaning of revelation); (also *tibyān*) elucidation, clarification.

*muftaqir* (*ilā*): lit. in want or need (of); (*tech.*) ontologically dependent (on).

*iftiqār*: lit. want, need; (*tech.*) ontological dependence (of one entity on another).

More literally, the ontological "poverty" of one thing in relation to another, as in the case, for instance, of creation in relation to God.

*muḥāyith*: co-located, occupying the same space or location.

*muḥdath*: see *ḥādīth*

*muḥdīth*: see *ḥādīth*

*muḥkam*: lit. firmly established, solid; (*tech.*) determinate (in meaning). A Qur'ānic term often translated as "clear" or "unambiguous" in reference to verses that are understood to be determinate in meaning and meant in a literal sense (and, hence, not open to figurative interpretation through *ta'wīl*). Contrasted with *mutashābih*.

*mujarrabāt*: experiential matters, matters known through observation or experience (such as astronomy).

*mujarrad*: abstract; abstracted from matter or from particulars.

*tajrīd*: abstraction (as in *tajrīd al-kullīyyāt 'an al-mu'ayyanāt*, or the abstraction of universals from particulars; also *tajrīd al-rūḥ 'an al-badan*, referring to the "abstraction" or dissociation of the soul from the body upon death). Sometimes rendered as *intizā'*.

*kullīyyāt mujarrada*: see *kullī*

*mujassim*: see *jism*

*mujmal*: see *ijmāl*

*mulḥid*: see *ilḥād*

*mumāthala*: similarity or likeness. Synonymous with *mushābaha*.

*tamthūl*: likening or assimilating God to created beings (synonymous in this sense with *tashbīh*). Also, allegory.

*mumkīn*: possible (as opposed to impossible), contingent (as opposed to necessary). Contrasted with *mumtani'* (impossible) and *wājib* (necessary).

*imkān*: possibility, contingency.

*mumtani'*: impossible. Contrasted with *mumkin* (possible, contingent) and *wājib* (necessary).

*imtinā'*: impossibility.

*munqasim*: divisible.

*inqisām*: divisibility.

*mntasīb* (*ilā*): someone affiliated or associated (with) (e.g., a doctrine, religion, school of thought, scholarly authority).

*intisāb* (*ilā*): affiliation or association (with) (e.g., a doctrine, religion, school of thought, scholarly authority).

*muqaddarāt dhihniyya*: see *taqdīr*

*muqallid*: see *taqlīd*

*murād*: meaning, intended meaning (of speech or a speaker); intention or objective.

*murajjih*: see *tarjih*

*murakkab*: see *tarkīb*

*musammā* (pl. *musammayāt*): nominatum, the object or concept to which a noun (*ism*) refers.

*mushābaha*: see *tashābuh*

*mushabbih*: see *tashbūh*

*mushāhada*: that which is observed; spiritual witnessing, direct witnessing of unseen realities (through *kashf*, or spiritual unveiling).

*mushakkkhaṣ*: individuated.

*tashkhiṣ*: individuation.

*mushtarak*: see *ishtirāk*

*muta'akkkhirūn*: the later authorities of a pursuit or discipline. In the context of Ash'arī *kalām*, "*al-muta'akkkhirūn*" refers to the generations following (and possibly including) al-Juwaynī (d. 478/1085). Contrasted with *mutaqaddimūn*.

*mutaḥayyiz*: see *ḥayyiz*

*mutakallim*: see *kalām*

*mutalāzim(ān)*: see *lāzim*

*mutaqaddimūn*: the early authorities of a pursuit or discipline. In the context of Ash'arī *kalām*, "*al-mutaqaddimūn*" refers to al-Ash'arī (d. 324/935 or 936) and the first several generations after him, up to (and possibly including) al-Juwaynī (d. 478/1085). Contrasted with *muta'akkkhirūn*.

*mutaṣawwar*: see *taṣawwur*

*mutashābih* and *mushtabih*: see *tashābuh*

*mutawātir*: see *tawātur*

*muthbita* (and *muthbitūn*): see *ithbāt*

*muṭlaq*: absolute; unconditioned (specifically in reference to a universal concept considered apart from any particularizing factors).

## N

*nafs*: (pl. *anfus*) self; (pl. *nufūs*) soul.

*al-nafs al-nāṭiqā*: the rational soul.

*nafsi*: essential, proper to the very being of a thing.

*ṣifa nafsīyya*: see *ṣifa*

*bi-nafsihi*: by virtue of itself (as in *wājib bi-nafsihi*, or necessary by virtue of itself).

See also *qā'im bi-nafsihi*, under *qā'im*.

*fī nafs al-amr*: in and of itself, intrinsically.

*nafy*: negation, specifically of the divine attributes; negationism (as a doctrine that entails negating or also, for Ibn Taymiyya, reinterpreting figuratively through *ta'wīl*) some or all of the divine attributes in order to avoid *tashbīh*. Largely synonymous with *ta'fīl* or *tajahhum*. Contrasted with *ithbāt*, or affirmationism.

*nufāh*: “negationists.” Those who deny the reality of the divine attributes (or also, for Ibn Taymiyya, reinterpret them figuratively through *ta'wīl*). Often used interchangeably with *mu'aṭṭila* or *jahmīyya*. Contrasted with *muthbīta*.

*naql*: lit. transmission. Refers in the *Dar'* primarily to revelation, consisting of the (transmitted) texts of the Qur'ān and authenticated prophetic *ḥadīth*. Largely synonymous with *sam'* and with *shar'*.

*naqlī*: revelational, scriptural. Largely synonymous with *sam'ī* and *shar'ī*.

*naql ṣaḥīḥ* (also *ṣaḥīḥ al-manqūl*): authentic divine revelation, as preserved and transmitted in the form of the Qur'ān and the body of authenticated prophetic *ḥadīth*. Held by Ibn Taymiyya to be fully congruent with *'aql ṣarīḥ*, or pure, authentic, sound natural reason.

*nazar*: discursive reasoning, rational or discursive inference; rational inquiry.

*nazarī*: discursive, inferential (in contrast to *badīhī*); theoretical (as in *al-'aql al-nazarī*: theoretical reason).

*nazarīyyāt*: propositions or knowledge derived through discursive inference or other rational inquiry. Contrasted with *badīhiyyāt*.

*ḥusn al-nazar* (also *nazar ḥasan*): sound reasoning, sound rational inference. The conclusions of *ḥusn al-nazar*, according to Ibn Taymiyya, are always found to be in accord with revealed knowledge.

*nuzḡār*: translated as “rationalists.” Refers to those who engage in systematic discursive reasoning, especially in the realm of theology. Normally used by Ibn Taymiyya in reference to rationalistically inclined *mutakallimūn* like al-Rāzī.

*nisbī*: relational, relative. Often synonymous with *idāfī*.

## Q

*qāḍī* (pl. *quḍāh*): judge.

*qāḍī al-quḍāh*: chief justice (lit. judge of judges).

*qadīm*: eternal, beginningless, pre-eternally existent. Contrasted with *ḥādīth* (or *muḥ-dath*).

*qidam*: eternity, beginninglessness, pre-eternal existence. Contrasted with *ḥu-dūth*.

*qadr mushtarak*: see *ishtirāk*

**qā'ida** (pl. *qawā'id*): term used by Ibn Taymiyya to refer to a treatise (such as *al-Qā'ida al-Murrākushiyya*). Otherwise means *rule; base, basis*.

**qā'im**: subsisting, subsistent (*bi, in*).

**qā'im bi-nafsihi** (or *bi-dhātihi*, pl. *qā'ima bi-anfusihā/bi-dhātihā*): self-subsisting, existing by virtue of itself (said of God); self-standing (said of other entities), independent, existing as a discrete entity independent of other things (in contrast, e.g., to a concept, which subsists in the mind, or an attribute, which subsists in a substance or entity). Etymologically parallel and semantically equivalent to German *selbständig*.

**qāma bi**: to subsist in (as attributes in a substance or entity).

**qalb** (pl. *qulūb*): heart; also, mind. Considered a primary seat of cognition, involved in both discursive reasoning and primary rational intuition as well as the moral-cum-cognitive intuitions grounded in *fiṭra*.

**al-qānūn al-kullī** (also *qānūn al-ta'wīl*): the “universal rule” of the later theologians for reinterpreting figuratively or suspending judgement on the meaning of scripture when it is found to conflict with reason.

**qānūn al-ta'wīl**: see *al-qānūn al-kullī*

**qarā'in** (sing. *qarīna*): circumstantial or contextual evidence; context (by which to understand the meaning of a linguistic utterance). In this latter sense, synonymous with *siyāq/siyāq al-kalām*.

**qarā'in ma'nawīyya**: the non-verbal context of an utterance (indispensable, according to Ibn Taymiyya, for determining the meaning of a word in any given instance of verbal communication).

**qarn** (pl. *qurūn*): generation. For Ibn Taymiyya, the term “Salaf” refers to the first three generations (*qurūn*) of Muslims, namely, the Prophet's Companions (*ṣaḥāba*), the Successors (*tābi'ūn*), and the Successors of the Successors (*tābi'ū al-tābi'īn*).

**qasīm** (pl. *aqsīmā', qasā'im, qusamā'*): counterpart.

**qaṭ'ī**: definitive, conclusive (said of an argument, piece of evidence, or other indicant of knowledge). Contrasted with *ẓannī*.

**qaṭ'**: definitiveness, conclusiveness. Contrasted with *ẓann*.

**qaṭ'īyyāt** (also *qawā'itī'*): definitive matters, propositions of conclusive certainty. Contrasted with *ẓanniyyāt*.

**qawl** (pl. *aqwāl, aqāwīl* [pej.]): statement; position, doctrine.

**al-qā'ilūna bi ...**: those who hold the position/adhere to the doctrine of ...

**qidam**: see *qadīm*

**qiyās** (sometimes pluralized as *maqāyīs*): analogy, legal analogy, analogical inference; syllogism, syllogistic demonstration; (occasionally) rational inference more generally.

**qiyās al-khalḥ**: indirect proof or syllogism (a species of proof by contradiction). Involves assuming the opposite of a proposition *p*, showing that  $\neg p$  leads to a con-

tradition, and therefore concluding *p*. Converse of the *reductio ad absurdum*, which starts by assuming a proposition *p*, then shows that *p* leads to a contradiction or absurdity and therefore concludes  $\neg p$ .

***al-qiyās al-mustaqīm***: (when contrasted with *qiyās al-khalf*) direct proof or syllogism, i.e., the standard form of the syllogism that draws a direct inference from premises to conclusion (as opposed to establishing a conclusion based on the absurdity or contradictoriness of its opposite).

***qiyās al-tamthīl***: analogy, legal analogy; analogical syllogism. Otherwise known simply as *qiyās*. The term *qiyās al-tamthīl* seems to be specific to Ibn Taymiyya, who was keen to make the point that analogy, proceeding from particular to particular, and the syllogism, proceeding from universal to particular, are essentially equivalent, the one readily being converted into the other. Juxtaposed with *qiyās al-shumūl*.

***qiyās al-shumūl***: Ibn Taymiyya's term for a categorical syllogism, which he juxtaposes with *qiyās al-tamthīl*.

***qiyās al-ghā'ib 'alā al-shāhid*** (also *al-qiyās bi-l-shāhid 'alā al-ghā'ib*): drawing an analogy between the seen and the unseen realms, drawing an inference or transferring a judgement from the seen to the unseen.

***quwwa*** (pl. *quwā*): potency, potentiality; capacity; faculty (as in *al-quwwa al-'āqila*: the rational faculty).

***bi-l-quwwa***: potential, potentially, *in potentia*.

***bi-l-fi'l***: actual, actually, *in actu*.

## R

***rājiḥ***: preponderant (in reference to the primary or most obvious meaning of a word); more probative, of greater probative weight (in reference to the stronger of two positions, arguments, or pieces of evidence). Contrasted in both senses with *marjūḥ*. See also *tarjih*.

***ra'y***: reasoned or considered opinion. As a technical term, refers specifically to earlier, less formalized methods of legal reasoning.

***rūḥ*** (pl. *arwāḥ*): spirit, soul.

***ru'ya***: seeing, vision. Specifically, the beatific vision, or seeing of God in the hereafter.

## S

***ṣaḥāba*** (sing. *ṣaḥābī*): the Companions of the Prophet Muḥammad.

***ṣaḥīḥ***: correct; valid, sound (as opposed to *fāsīd*); authentic (said, e.g., of a transmitted text, specifically a text of revelation). See also *naql ṣaḥīḥ* and *ṣaḥīḥ al-manqūl*, under *naql*.

***saj'***: rhymed prose.

**Salaf** (also *al-salaf al-ṣāliḥ*): the normative early community, pious forebears. Confined,

for Ibn Taymiyya, to the first three generations of Muslims, those of the Companions (*ṣaḥāba*), the Successors (*tābiʿūn*), and the Successors of the Successors (*tābiʿū al-tābiʿīn*). Juxtaposed with the *khalaf*, or later scholars.

**salb**: negation; stripping away.

*al-ṣifāt al-salbiyya*: see *ṣifa*

**ṣālīḥ**: good, right; wholesome, healthful; righteous. Opposite of *fāsid*.

**samʿ** (also *samāʿ*): hearing, sense of hearing; revelation (in consideration of the fact that it comes to us, in the first instance, through our *hearing* of the revealed text of the Qurʾān and the prophetic *ḥadīth*). Nearly synonymous in this latter sense with *naql* (lit. “transmission”) as well as with *sharʿ*.

**samʿī**: revealed, revelational, scriptural. Largely synonymous in this sense with *naqlī* and *sharʿī*.

**samʿiyyāt**: a term referring collectively to the revealed texts (which have come to us by way of “hearing”), namely, the Qurʾān and the body of authenticated prophetic *ḥadīth*.

**samāʿ**: see *samʿ*

**al-Ṣānīʿ**: the Maker, the Creator, God. Non-Qurʾānic term used, however, by both philosophers and theologians alike.

**ṣarīḥ**: pure, unadulterated, clear. See also *ʿaql ṣarīḥ* and *ṣarīḥ al-maʿqūl*, under *ʿaql*.

**shabih**: see *tashābuh*

**shahāda**: a Qurʾānic term referring to the visible or seen realm to which we have customary empirical access, contrasted with the habitually unseen realm, or *ghayb*.

**shāhid**: seen, visible; existing in the realm to which we have empirical access. Contrasted with *ghāʾib*.

**shakk** (pl. *shukūk*): doubt.

**sharʿ**: lit. revealed law, *lex*. Also commonly used as a synonym of *dīn* with reference to the religion as a whole. Can also refer to revelation specifically, which is the most common usage of the term in the *Darʿ*. Synonymous in this latter sense with *naql* and *samʿ*.

**sharʿī**: revealed, revelational, prescribed by or known on the basis of revelation.

Often synonymous with *naqlī* and *samʿī*. Frequently contrasted with *ʿaqlī* (rational), but set by Ibn Taymiyya in contrast to *bidʿī* (innovated) instead.

**sharʿā** (pl. *sharāʿī*): revealed law; normative law of a (religious) community. Can also refer, in some contexts, to religion, or revealed religion, more generally. Largely synonymous with *shirʿā*.

**Sharīʿa**: the revealed law of Islam.

**sharāʿīʿ** [also]: religious practices; (religious) laws, ordinances; religious teachings or precepts.

**shirʿa**: revelation, scripture; scriptural or revealed religion. Largely synonymous with *sharʿā*. Also refers, in Ibn Taymiyya’s usage, to that which is scripturally

or religiously legitimated or approved. In this latter sense, the direct opposite of *bid'a*.

**shirk**: idolatry, polytheism, paganism.

**shubha** (pl. *shubuhāt*, *shubah*): specious objection or counterargument; doubt or confusion; point of doubt or confusion (caused by specious objections or counterarguments raised against a doctrine, belief, or other affirmation).

**ṣifa** (pl. *ṣifāt*): attribute, quality.

**mawṣūf**: the entity qualified by an attribute or quality.

**al-ṣifa al-naṣṣiyya**: “attribute of the essence.” That which defines or describes what a thing is in itself without any additional qualification. In the case of God, this attribute is existence itself.

**al-ṣifāt al-salbiyya**: attributes of negation (often called “negative attributes”). Attributes that negate the ascription of a quality to the entity in question. God’s oneness, for example, is a negation of multiplicity; His self-sufficiency is a negation of need; His eternity is the negation of a beginning or end to His existence; etc.

**ṣifāt al-maʿānī**: real, or “entitative,” attributes. Specifically, God’s attributes, such as life, knowledge, power, and will, considered as real entities (*maʿānī*) subsisting in His essence.

**al-ṣifāt al-maʿnawīyya**: predicative attributes, or attributes of predication. Namely, the qualifications entailed by the presence of the real attributes (such as God’s “being powerful,” a *ṣifa maʿnawīyya* entailed by His real attribute of power).

**al-ṣifāt al-aqlīyya**: rational attributes. Those divine attributes that can be known through reason independently of revelation, such as God’s existence, eternity, oneness, life, knowledge, power, and will.

**al-ṣifāt al-khabariyya**: revealed attributes. Refers to those divine attributes that cannot be derived through reason but can only be known on the basis of revelation. Often refers specifically to those revealed attributes that lay at the center of the controversy over *tashbih* and *taʿwīl*, such as God’s hands, eyes, face, or settling on the throne.

**ṣiyāq** (also *ṣiyāq al-kalām*): context (i.e., in light of which the meaning of a linguistic utterance is understood). Synonymous in this sense with *qarīna/qarāʾin*.

**sūra** (pl. *suwar*): chapter of the Qurʾān (as in *Sūrat al-Nisāʾ*, the Chapter of Women).

**ṣūra** (pl. *ṣuwar*): form; image.

## T

**tabādur** (*ilā al-dhihn*): occurring first (to the mind). Said of that meaning, among several meanings of a polysemous word, that first comes to mind upon hearing the term outside a particular context.

**tabdīl**: alteration (of meaning). Term used by Ibn Taymiyya in reference to two sub-

categories of altering the meaning of revelation in the face of an alleged rational contradiction, namely, *al-wahm wa-l-takhyīl* (see *wahm*) and *al-taḥrīf wa-l-taʿwīl* (see *taḥrīf*).

**tābīʿūn** (sing. *tābīʿī*): the Successors (i.e., the generation immediately following that of the Prophet and his Companions).

**tābīʿū al-tābīʿīn** (also *atbāʿ al-tābīʿīn*): the Successors of the Successors (i.e., the second generation after that of the Prophet and his Companions).

**tafriq**: disseverance, disassembling, taking apart.

**tafsīr**: Qurʾānic exegesis.

**tafwīd**: lit. consigning, entrusting. Suspension of meaning, that is, denying the literal meaning of a Qurʾānic verse or *ḥadīth* taken to entail anthropomorphism but consigning or entrusting (“*tafwīd*”) its true meaning to God rather than proffering a particular figurative interpretation through *taʿwīl*.

**taḥayyuz**: see *ḥayyiz*

**taḥrīf**: alteration, change; distortion.

*al-taḥrīf wa-l-taʿwīl* (rendered as “*taḥrīf* and *taʿwīl*”): term used by Ibn Taymiyya to denote the philosophers’ and theologians’ use of what he considers unjustified figurative interpretation of revelation in the face of an alleged rational contradiction.

**ṭāʾifa** (pl. *ṭawāʾif*): faction (political or ideological, including in reference to religious creeds or sects).

**tajahhum**: see *jahmī*

**tajrīd**: see *mujarrad*

**tajsīm**: see *jism*

**takāfuʿ al-adilla**: equivalence, or equipollence, of proofs. The fact of two or more proofs or arguments for different positions appearing to have equal probative weight, resulting in an inability to decide the matter at hand.

**takalluf**: unnaturalness of manner, unnatural strain and affectation.

**takhṣīs**: particularization (of a general, or *ʿāmm*, lexical term or legal ruling); God’s act of determining or specifying the particular attributes of a thing, including the thing’s very instantiation through “specifying” it with the attribute or quality of existence over that of non-existence.

**takhyīl**: “imaginalization” or imaginative evocation. Refers to the philosophers’ doctrine that statements in revelation pertaining to, e.g., the afterlife are not literally true but only imaginative representations of abstract realities that lie beyond the grasp of non-philosophers. See also *al-wahm wa-l-takhyīl*, under *wahm*.

**talāzum**: see *lāzim*

**tamthīl**: see *mathal* and *mumāthala*

**tanzīh**: God’s incomparability or radical dissimilarity to any created thing; affirming God’s incomparability or dissimilarity by declaring Him free of (“*tanzīh*”) creaturely

attributes. Often translated as “transcendence,” which entails that God is wholly beyond and independent of the material universe or any characteristics thereof. Contrasted (positively) with *tashbih*.

**taqdīr:** supposition, assumption, hypothesis.

**muqaddarāt dhihniyya:** mental hypotheses; suppositions, hypotheticals. Objects, relations, or states of affairs hypothesized by the mind, without regard to the possibility of their existence in the external world.

**taqlīd:** imitation, blind imitation; (*law*) legal conformism. Following a position or opinion on the basis of authority. In theology, this refers to belief in God absent any rational reflection whatsoever, resulting (for most theologians) in an absence of valid belief. Upon the perception of basic rational reasons for believing in God, a person ceases to be a *muqallid*. In law, a person may practice *taqlīd* either with or without possessing knowledge of the underlying evidence in support of the legal doctrines of one’s school.

**muqallid:** an “imitator,” someone who practices *taqlīd*.

**ṭarīq** (and *ṭarīqa*, pl. *ṭuruq*): method, way; also, argument.

**ṭarīq** (or *ṭarīqat*) **al-a’rād:** the way/method of proving the existence of God from the temporal origination of accidents or, more simply, the argument from accidents.

See also *‘arād*.

**tarjīh:** (*linguistic*) determination of the preponderant, or dominant, meaning of a polysemous word (see also *rājih* and *marjuh*); (*ontological*) selection (and instantiation) of a specific quality or state from a potentially infinite set of possibilities. A thing only is, for example, because its existence has been selected and instantiated, through *tarjīh*, over its non-existence.

**murajjih:** that which selects and instantiates a specific quality or state from a potentially infinite set of possibilities. In a theological context, God is the ultimate *murajjih* as sufficient cause for the existence and particular characteristics of the universe and all that it contains.

**tarkīb:** composition, compositeness.

**murakkab:** composed, composite. Antonym of *basīṭ*.

**tasalsul:** infinite regress.

**tasalsul al-‘ilal** (or *al-tasalsul fī al-‘ilal*): infinite regress of causes, infinite causal regress.

**tasalsul al-āthār** (or *al-tasalsul fī al-āthār*): infinite regress of effects.

**tasalsul al-fā‘ilīn** (or *al-tasalsul fī al-fā‘ilīn*): infinite regress of agents.

**tasalsul al-shurūṭ** (or *al-tasalsul fī al-shurūṭ*): infinite regress of conditions (as opposed to strict causes, or *‘ilal*).

**tasalsul al-ḥawādīth** (or *al-tasalsul fī al-ḥawādīth*): infinite regress of (temporally originated) events.

**tasalsul al-ḥarakāt** (or *al-tasalsul fī al-ḥarakāt*): infinite regress of motions.

**taṣawwuf:** Sufism; Islamic mysticism. More generally, purification of the heart and actions through spiritual and moral discipline of the soul. Synonymous, in this latter sense, with *tazkiya*.

**taṣawwur** (pl. *taṣawwurāt*): conception, conceptualization.

**mutaṣawwar:** conceived, conceptualized (as in *mutaṣawwar fi al-dhihn*: conceived of or conceptualized in/by the mind).

**taṣḍīq:** assent (*logic*); (pl. *taṣḍīqāt*) assertion, judgement; proposition.

**tashābuh** (and *ishtibāh*): (1) (also *mushābaha*) similarity or likeness; (2) ambiguity caused by the use of equivocal language (i.e., that fails to clarify the meaning of a vague term or to distinguish between the like or overlapping meanings of a polysemous expression); (3) indeterminacy (in meaning). Contrasted in the first sense with *ikhtilāf*. Similar in the second sense to *ijmāl*.

**tashābaha** (and *ishtabaha*): (1) to be alike or similar; (2) to be vague, ambiguous, equivocal (said of speech, a word, or an expression); (3) to be indeterminate (in meaning).

**mutashābih** (and *mushtabih*): (1) (also *mushābih*) similar, like; (2) vague or ambiguous (with respect to speech, a word, or an expression). Similar in this sense to *mujmal*; (3) indeterminate (in meaning). Often translated, in this last sense, as “figurative” or “metaphorical” with respect to Qur’ānic verses whose literal meaning is understood to entail *tashbih* and that must therefore be interpreted figuratively through *ta’wīl*. Contrasted, in the first sense, with *mukhtalif* and, in the second and third senses, with *muḥkam*.

**shabih:** like, likeness (of).

**tashbīh:** “assimilationism.” The ascription to God of attributes shared by created beings in a way that fails to uphold His utter dissimilarity to material or temporal entities (synonymous in this sense with *tamthīl*). A particularly offensive form of *tashbīh* is *tajsīm*, or corporealism. Contrasted (negatively) with *tanzīh*.

**mushabbih:** “assimilator.” Someone who ascribes material, temporal, or other creature-like qualities to God. Sometimes translated as “anthropomorphist,” though this is too narrow as *tashbīh* includes the likening of God to *any* created entity, not just human beings.

**tashkhīṣ:** see *mushakhkhaṣ*

**ta’īl:** lit. nullification. Refers, in a theological context, to the denial (especially the comprehensive denial) of the reality of the divine attributes. Largely synonymous with *nafy* or *tajahhum*. Contrasted with *ithbāt*.

**mu’aṭṭila:** those who “annul” or deny the reality of the divine attributes. Largely synonymous with *nufāh* and *jahmiyya*. Contrasted with *muthbita*.

**tawassul:** lit. taking means or seeking an intermediary. Refers to the practice of supplicating God through (or by the intermediation of) the Prophet Muḥammad or a deceased pious figure after him (see *walī*). This typically involves mentioning the

righteous person's name and/or rank while petitioning God for one's need. Though permitted by the majority of classical scholars, Ibn Taymiyya condemned this type of *tawassul* (and the related practice of *istighātha*) as a violation of the principle of *tawḥīd*.

***tawāṭu'***: collusion or conscious agreement. Used specifically in the definition of *tawātur*, where a report is considered *mutawātir* if, at every level of transmission, it has been conveyed by a number of people so large and disparate as to preclude the possibility of their having colluded or consciously agreed on a forgery.

***tawātur***: recurrent mass transmission of a report, beginning at its origin, on such a wide scale as to preclude the possibility of collusion or conscious agreement on a forgery. Normally applies to the domain of transmitted verbal reports (especially *ḥadīth*), but Ibn Taymiyya expands the concept of *tawātur* significantly to make it the final guarantor of his entire epistemic system.

***mutawātir***: recurrently mass transmitted on such a wide scale as to preclude the possibility of collusion or conscious agreement on a forgery.

***tawḥīd***: oneness of God, divine unicity; affirming the existence of one, singular God with no plurality; monotheism. Ibn Taymiyya distinguishes three subcategories of *tawḥīd*: (1) *tawḥīd al-rubūbiyya*, or the "oneness of lordship," referring to God's status as sole Creator, Master, and Sustainer of the universe; (2) *tawḥīd al-ulūhiyya*, or the "oneness of divinity or Godhood," referring to God's worthiness of being worshipped, loved, and obeyed for His sake, alone and without partner; and (3) *tawḥīd al-asmā' wa-l-ṣifāt*, or the "oneness of names and attributes," referring to the fact that God's divine names and attributes are solely and uniquely His and are not shared in or partaken of by any creature.

***ta'wīl***: a Qur'ānic term meaning explication or elucidation, or referring to the realization, fulfillment, or outcome of a matter. As a later technical term, *ta'wīl* refers to the figurative or metaphorical (re)interpretation of a text, particularly Qur'ānic verses and *ḥadīth* reports whose obvious sense is thought to entail anthropomorphism.

***mu'awwal***: refers to the non-apparent, non-literal sense of a word that is given precedence over the overt meaning in an instance of *ta'wīl*. Contrasted with *zāhir*.

***tazkiya***: Purification of the heart and actions through spiritual and moral discipline of the soul. Synonymous with *taṣawwuf* (in this sense only).

***thiqa***: term used to designate a reliable authority in *ḥadīth* transmission.

***thubūt***: (1) the real or factual existence of something, the fact that something obtains or is the case; (2) (of transmitted texts, especially revelation) authenticity, established textual integrity. Contrasted in the first sense with *intifā'*.

***thābit***: factually existing; obtaining or being the case; (with respect to transmitted texts, especially revelation) authentic, of established textual integrity.

***tibyān***: see *mubīn*

## U

**ulūhīyya** (also *ilāhīyya*): divinity, Godhood. More fundamentally, being worthy of worship, love, and obedience as a god.

**'uluww**: lit. height, highness; being above. Refers to God's being above the created universe ('uluww *Allāh 'alā khalqihī*). Whether God's 'uluww should be understood literally or interpreted figuratively through *ta'wīl* was a major point of contention among various schools of theology.

**umma** (pl. *umam*): nation. Refers primarily to the collective body of Muslims, conceived as a religious/religio-political community distinct from other human groupings.

**'uqalā'**: see 'aql

**'urf**: convention; linguistic convention (of a speech community, indispensable for determining the meaning of a given utterance).

**uṣūl** (sing. *aṣl*): principles; foundations.

**uṣūl al-dīn**: the principles or foundations of religion, in reference to the sources and justificatory grounds for belief. Sometimes translated as "theology," but not necessarily in the formal sense of discursive *kalām*.

**uṣūl al-fiqh**: foundations of jurisprudence, legal theory.

## W

**wad'**: (1) convention; (2) a word's putative initial assignation to a given meaning; the meaning to which a word is considered to have been initially assigned; coinage (of a new term with a particular meaning).

**waḥdat al-wujūd**: the "unity of being." Mystical doctrine associated with the Sufi school of Muḥyī al-Dīn b. 'Arabī (d. 638/1240), criticized as entailing pantheism (*ḥulūl*) by its opponents. Ibn Taymiyya strongly opposed the doctrine of *waḥdat al-wujūd*.

**wahm**: estimation. The ability to apprehend the meaning of sensible objects, draw inferences therefrom, and act accordingly (like a sheep sensing the danger of a nearby wolf and fleeing). Also, the ability to experience an event or state as real in the mind irrespective of its actual occurrence in the outside world.

**al-quwwa al-wahmīyya**: the estimative faculty.

**wahmīyyāt**: products of the estimative faculty; events or states experienced as real in the mind irrespective of their occurrence in the outside world.

**al-wahm wa-l-takhyīl** (rendered as "*wahm* and *takhyīl*"): term used by Ibn Taymiyya for the philosophers' doctrine that statements in revelation pertaining to, e.g., the afterlife are not literally true but only imaginative representations of abstract realities that lie beyond the grasp of non-philosophers.

**wajh** (pl. *wujūh*): aspect, angle, consideration; point, argument, point of argument (used by Ibn Taymiyya in reference to his discrete arguments against the universal rule).

**wājib**: necessary (as a qualification of ontological modality, the opposite of possible or contingent); obligatory (as a moral-legal qualification of acts). Contrasted, in the first sense, with *mumkin* (possible, contingent) and *mumtani'* (impossible).

**wājib al-wujūd**: the Necessarily Existent, God.

**wujūb**: necessity (ontological); obligatoriness, being obligatory (moral-legal).

**walī** (pl. *awliyā'*): lit. close friend (of God). Righteous person of high spiritual rank, saint.

**waqf**: suspension of judgement. Refraining from committing to one of two or more opposing views, arguments, or positions.

**wāqifa**: those who hold an agnostic stance on a question by suspending judgement or refraining from committing to a particular view on it.

**wara'**: moral scrupulousness, scrupulous piety; pious restraint (from committing actions of even slightly questionable moral probity).

**wasf** (pl. *awṣāf*): description.

**wujūb**: see *wājib*

**wujūd**: existence. Opposite of 'adam.

**mawjūd**: existing, existent (opposite of *ma'dūm*); (pl. *mawjūdāt*) existent (n.), existing thing, being, entity.

## Y

**yaqīn**: certainty, certitude. Contrasted with *ẓann*.

**yaqīnī**: certain, known with certainty, definitive. Contrasted with *ẓannī*.

**yaqīniyyāt**: certain premises; matters known with certainty. Contrasted with *ẓanniyyāt*.

## Z

**ẓāhir**: (1) apparent, manifest; (2) external, outward, outer (as in *ḥiss ẓāhir*, or external sensation); (3) the apparent, obvious, or literal meaning of a word, expression, or text. Contrasted in the first two senses with *bāṭin* and in the third with *mu'awwal*.

**ẓann**: inconclusiveness, probability (in contrast to *yaqīn* or *qaṭ'*). Can be translated in some contexts as conjecture, supposition, or even suspicion.

**ẓannī**: inconclusive, probabilistic, non-definitive; suppositional, conjectural; suspect. Contrasted with *yaqīnī* or *qaṭ'ī*.

**ẓanniyyāt**: non-certain or probabilistic premises; probabilistic or non-definitive matters; matters of supposition or conjecture. Contrasted with *yaqīniyyāt* or *qaṭ'iyyāt/qawāti'*.