

وَإِذَا قَرَأْتَ

الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا
مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ

And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an obscuring screen. We have put coverings over their hearts lest they should understand it and deafness in their ears.

[Al-Isrā' (17): 45-46]

When the people who have these types of hearts are admonished to purify their *Tawhīd* and following (*ittibā'*), they turn on their heels and run!

The 'inverted heart' refers to the heart of the hypocrite as Allāh, the Exalted says,

فَمَا لَكُمْ فِي الْمُنَافِقِينَ
فِتْنَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا

Then what is the matter with you that you are divided into two parties regarding the hypocrites? Allāh has cast them back [to disbelief] because of what they have earned.

[An-Nisā' (4): 88]

meaning: he caused them to relapse and return to the falsehood that they used to be in due to their working false deeds.

This is the most evil of hearts and the vilest of them for it believes falsehood to be the truth and shows love and allegiance

to those who follow it. It also believes the truth to be falsehood and displays enmity to those who follow it. The Aid of Allāh is sought!

The 'heart that has two urges' refers to the heart that is not entrenched in faith because it has not devoted itself solely to the truth that Allāh sent His Messenger with. Instead it contains some faith and some of its opposite: it is closer to disbelief than faith sometimes; and at other times it is closer to faith than disbelief. The heart follows whatever is most influential at that time.

Selected biographical notes¹

[The Companions]

‘Ā’ishah: bint Abū Bakr *as-Ṣiddīq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *ahādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘Abdullāh bin ‘Abbās: bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Munāf al-Qurashī al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the *Hijrah* and was called the ‘ocean of knowledge’ due to his vast knowledge. He took part in the *Jihād* in North Africa in the year 27H and died in the year 68H.

‘Abdullāh bin ‘Amr: bin al-‘Ās bin Wā’il bin Hāshim bin Su‘ayd bin Sa’d bin Sahm as-Sahmī. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

‘Abdullāh Abu Jābir: bin ‘Amr bin Ḥazzām bin Tha‘labah al-Anṣārī al-Khazrajī as-Sulamī, amongst those who gave the pledge

¹ Most of the biographical notes are taken from the English translation of - *Furqān bayna Awliyā ur-Rahmān wa awliyā ash-Shayṭān*. The Decisive Criterion between the Friends of Allāh and the friends of Shayṭān Published by Daar us-Sunnah Publishers 2006.

of *'Uqbah*. He witnessed *Badr* and was martyred at *Uḥud*.

'Abdullāh bin Mas'ūd: bin Ghāfil bin Ḥabīb al-Ḥadhli Abū 'Abdur-Raḥmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

'Abdullāh bin 'Umar: bin al-Khaṭṭāb al-'Adawī, Abū 'Abdur-Raḥmān, the noble Companion and scholar. He reported many *aḥādīth* from the Messenger (ﷺ) and died in the year 73H.

'Abdur-Raḥmān bin 'Auf: bin 'Awf bin Abd 'Awf bin al-Ḥārith al-Qurashī az-Zuhrī, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abyssinia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

Abū Bakr as-Ṣiddīq: 'Abdullāh bin 'Uthmān bin 'Āmir al-Qurashī. The first *Khalīfah* of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islaam and died in the year 13H.

Abū ad-Dardā': Uwaymir bin Mālik bin Zayd bin Qays al-Khazrajī al-Anṣārī. There is a difference of opinion concerning his name. He accepted Islām on the day of *Badr* and witnessed *Uḥud*. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

Abū Dharr: Jundub bin Junādah al-Ghifārī. He was from amongst the first to accept Islām, it is said that he was the fifth. He was sent back to his people, to call them to Islam and when

the Prophet (ﷺ) made *Hijrah*, he too went to Madinah and accompanied the Prophet (ﷺ) in many of his battles. He was well respected for his knowledge and strict asceticism. He died in the year 32H.

Abū Hurayrah: 'Abdur-Raḥmān bin Ṣakhr ad-Dūsī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most *ḥadīth* from the Prophet (ﷺ). He died in the year 59H.

Abū Mūsā al-Ash'arī: 'Abdullāh bin Qays bin Salīm. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

'Alī bin Abī Tālib: bin 'Abdul-Muṭṭalib bin Hāshim al-Qurashī al-Hāshimī, the fourth Rightly Guided *Khalīfah* and one of ten promised Paradise. He accepted Islām at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

'Anas bin Mālīk: bin an-Naḍar bin Damdam al-Anṣārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed *Badr* but was not of age to actually participate. He died in the year 93H.

Jābir bin 'Abdullāh: bin 'Amr bin Ḥarrām al-Anṣārī as-Sulamī, he witnessed the second pledge at *'Uqbah* while he was still a child. It is said that he witnessed *Badr* and *Uḥud* and he reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

Mu'āwiyah: bin Abū Sufyān bin Ṣakhr bin Ḥarb bin Umayyah bin Abd Shams al-Qurashī al-Amawī. He accepted Islām in the

year of the Conquest and witnessed *Hunain* and *al-Yamāmab*. He was one of the scribes who would write the revelation and died in the year 60H.

Nu'mān bin Bashīr: bin Sa'd al-Anṣārī al-Khazrajī Abū 'Abdullāh . He was a poet and lecturer and died in the year 65H.

Qatādab: ibn an-Nu'mān bin Zayd al-Anṣārī al-Awsī, Abū 'Amr, he witnessed the pledge of *'Uqbah*, *Badr* and every other battle that the Prophet (ﷺ) fought. He died in the year 23H.

Sa'd bin Abī Waqqās: Sa'd bin Mālik bin Aḥīb bin 'Abd Munāf al-Qurashī az-Zuhrī Abū Ishāq bin Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

'Umar bin al-Khaṭṭāb: Abū Ḥafs 'Umar bin al-Khaṭṭāb bin Nufayl al-Qurashī al-'Adawī, the second Rightly Guided *Khalīfah* and one of the ten promised Paradise. He accepted Islām five years before the *Hijrah* and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

[Others]

Al-Ḥaṣan al-Baṣrī: Al-Ḥasan bin Abū al-Ḥasan al-Anṣārī. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many *aḥādīth*. He died in the year 110H close to the age of ninety.

Ibn Abī Mulaykab: bin 'Abdullāh bin Jud'ān al-Madanī. He met thirty Companions and was trustworthy and precise, a Legal

Jurist.

ʿAbdul-Wāhid bin Zayd: The *shaykh* of the *Ṣufis* at his time, his supplications were answered. He is trustworthy and precise and died in the year 177H.

Abū Dāwūd: Sulaymān bin al-Ash‘ath bin Ishāq bin Bashīr, Abū Dāwūd as-Sijistānī, the *Imām*, *Hāfiẓ* and author of the famous *Sunan*. He died in the year 275H.

Aḥmad: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū ‘Abdullāh, the *Imām* of the *Sunnah* and author of the famous *Musnad*. He was known for his knowledge of ḥadīth, *fiqh*, and his *taqwā* and asceticism. He died in the year 241H.

Bukhārī: Muḥammad bin Isma‘il bin Ibrāhīm bin al-Mughirah, Abū ‘Abdullāh. He was born in the year 194H and became one of the *Imāms* of ḥadīth and was nicknamed -the Leader of the Believers in Ḥadīth. He was extremely intelligent and had a remarkable memory. His life was marked by its simplicity and he was known for his asceticism, worship and generosity. He died in the year 256H.

Ibn Hibbān: Abū Ḥātim Muḥammad ibn Hibbān al-Tamīmī al-Bustī, the *Hāfiḍh*, *Mujtabid* and author of the famous *Ṣaḥīḥ ibn Hibbān*. He died in the year 354H.

Ibn Kathīr: Imād al-Dīn Ibn Kathīr, was a scholars of *tafsīr*, language, history and *ḥadīth*. He was born in Jandal in a province of Basrah and then moved to Damasus where he died. His works include the famous commentary of the Qur’ān, entitled *Tafsīr al-Qur’ān al-‘Azīm*.

Muslim: bin al-Ḥajjāj bin Muslim al-Qushayrī, Abū al-Ḥusain an-

Naisābūrī, the *Hāfīdh* and one of the great *Imāms* of this nation. He is the author of the *Ṣaḥīḥ* which is the most authentic book of *ḥadīth* after Bukhārī. He died in the year 261H.

Shayṭān: Also called *Iblīs*. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word *Shayṭān* is derived from the verb *shatana* which means to be distant, and indeed *Shayṭān* is distant from all good.

At-Tirmidhī: Muḥammad bin ʿĪsā bin Sawrah bin Mūsā bin ad-Ḍaḥḥāk as-Sulamī at-Tirmidhī, the *Imām*, *Hāfīdh* and the author of the famous *Sunan*. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.

Glossary of Arabic Terms

Āyah: pl. *āyāt*. Sign, miracle, example, lesson, verse.

ʿAbd: pl. *ʿebād*. slave, servant, worshipper.

Abrār: righteous.

Adhān: *fiqh*: the call to prayer.

Barẓakh: barrier, obstruction, an isthmus. *fiqh*: a barrier placed between a person who has deceased and this worldly life.

Bidʿah: innovation, *fiqh*: that which is newly introduced into the religion of Allāh.

Daʿif: weak. A *ḥadīth* that has failed to meet the criteria of authenticity.

Dir: religion, way of life.

Dhikr: remembrance, *fiqh*: making mention of Allāh.

Duʿā: supplication, invocation.

Fard: see *wājib*.

Fasād: corruption, decay, and invalidity.

Fatwā: *fiqh*: legal ruling.

Fiqh: understanding and comprehension. *fiqh*: of the rulings and legislation of Islām.

Fisq: pl. *fusūq*. Immorality, transgression, wickedness.

Fitnah: pl. *fitan*. Trial, tribulation, civil strife.

Fiṭrah: primordial nature, the harmony between man, creation and Creator.

Ghayb: the Unseen, those matters beyond our senses.

Ghubṭa: envy, referring to the permissible form of envy where the envier wishes to have the same blessings as the envied

but without desiring to see them removed from the envied. This is opposed to *ḥasad*, the blameworthy form of envy where the envier wishes to see the blessings removed from the envied.

Ḥāfiḍh: pl. *ḥuffādh*. Ḥadīth Master, commonly referred to one who has memorised at least 100 000 *ahādīth*.

Ḥadīth: pl. *ahādīth*, speech, report, account. *fiqh*: a narration describing the sayings, actions, character, physical description and tacit approval of the Prophet (ﷺ).

Ḥajj: *fiqh*: pilgrimage, one of the pillars of Islām.

Ḥalāl: released. *fiqh*: permissible.

Ḥanīf: pl. *Ḥunafā*. Upright and Devout. One who leaves the false religions and beliefs for the truth and does not swerve from it. His outward rectitude reflects what is inside him.

Ḥarām: forbidden, sacred, restricted. *fiqh*: unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.

Ḥasad: see *Ghubṭa*.

Ḥasan: good. *fiqh*: a ḥadīth that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

Hawā: base desires.

Ḥudūd: limits, boundaries. *fiqh*: limits ordained by Allāh, prescribed punishments.

Iḥrām: the ceremonial state of making Ḥajj or the Ḥajj garments themselves.

Imām: model, exemplar. *fiqh*: religious leader, one who leads the congregational prayer or leads a community.

Īmān: faith that also comprises a meaning of submission. Its place is the heart, the tongue and the limbs and it increases with obedience and decreases with disobedience.

Ishk: passionate love.

Isnād: chain of narration.

Jāhiliyyah: Pre-Islāmic Ignorance. Technically this refers to the

condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

Janābah: *fiqh*: state of major impurity.

Janāzah: *fiqh*: funeral prayer, funeral procession.

Jihād: striving in the Way of Allāh to make His Word supreme.

Jinn: another creation besides mankind who are invisible to us.

They are also subject to the laws of Islām and will be judged in the Hereafter according to how they lived in this life.

Kāfir: a rejecter of faith, disbeliever.

Khalīfah: pl. *khulafā*. Successor, representative. *fiqh*: of the Prophet (ﷺ), head of the Islāmic state. Also called *Amīr al-Mu'minin* or Leader of the Believers.

Khawf: fear.

Khuṭbah: sermon, lecture. *fiqh*: Friday sermon.

Makrūb: *fiqh*: disliked, reprehensible, that which the legally responsible person is rewarded for leaving but not punished for doing.

Mawḍu': fabricated *ḥadīth*. That *ḥadīth* which is a lie against the Prophet (ﷺ).

Muḥaddith: pl. *muḥaddithūn*. Scholar of Ḥadīth.

Mujtahid: one who performs *ijtihād*. *fiqh*: that level of scholar who can deduce independent verdicts directly from the primary Islaamic sources.

Munāfiq: hypocrite. *fiqh*: one who outwardly displays Islām but inwardly conceals disbelief. This is the worst type of hypocrisy and its possessor is the worst type of disbeliever, there are other lesser types.

Qadā: see qadar.

Qadar. Allāh's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qiblah: *fiqh*: direction to which the Muslims pray, towards the *ka'bah*.

Rabbah: dread.

- Raḍīy Allāhu ‘anhu/‘anhā/‘anhum/‘anhumā*: may Allāh be pleased with him/her/them/both of them.
- Rabimah Allāh/Rabimahum Allāh*: may Allāh bestow his mercy upon him/them.
- Ramadhān*: ninth month of the Islāmic calendar.
- Riḍā*: contentment and pleasure.
- Riyā’*: an act of worship undertaken by someone to be seen and praised by others and not purely for Allāh.
- Ruqyā*: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur’ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.
- Sabābah*: fervent longing.
- Ṣabr*: patience, steadfastness.
- Ṣahīḥ*: healthy, sound, authentic, correct. A *ḥadīth* that has met the criteria of authenticity and can be used as a legal proof.
- Ṣalāh: fiqh*: the second pillar of Islām, the prayer.
- Salaf*: predecessors, commonly employed to refer to the first three generations of Muslims.
- Sawm: fiqh*: fasting, one of the pillars of Islām.
- Shaghafah*: crazed passion.
- Shahādah*: testification, witness. The declaration that none has the right to be worshipped save Allāh and that Muḥammad (ﷺ) is the Messenger of Allāh.
- Shahwā*: carnal lusts.
- Shari’ah*: divine Islāmic law as ordained by Allāh.
- Sharīk*: partner, associate.
- Shaykh*: old man. *fiqh*: learned person, scholar. *ṣufī*: a guide along the spiritual path.
- Shayṭān*: Satan, Iblīs, a devil.
- Shirk*: polytheism, associating partners with Allāh in matters that are exclusive to Allāh.

Sunan: a compilation of *ahādīth*.

Sunnah: habit, customary practice, norm and usage as sanctioned by tradition. *fiqh*: the sayings, commands, prohibitions, actions, and tacit approvals of the Prophet (ﷺ).

Sūrah: chapter of the Qur'ān.

Ṣurah: image, form, face.

Ṭāghūt: all that is falsely worshipped besides Allāh.

Tafsīr: elucidation, clarification, explanation. *fiqh*: of the Qur'ān.

Taqwā: fearful awareness of Allāh, pious dedication, being careful not to transgress the bounds set by Allāh.

Tawakkul: trust and absolute reliance.

Tawhīd: the foundation stone of Islām, the absolute belief in the Oneness of Allāh - His being the sole Creator and Sustainer, His being the only One deserving worship and His being unique with respect to His Names and Attributes.

Ummah: nation, the Muslim nation.

Wudū': *fiqh*: ritual ablution.

Zakāh: *fiqh*: one of the pillars of Islām, an obligatory tax levied on a Muslim wealth subject to certain criteria.

Zindīq: heretic, *fiqh*: Ḥanafī - one who does not adhere to a religion; Others - one who is a disbeliever pretending to be a Muslim.

Zālim: one who commits *ẓulm*: injustice, harm, transgression either against Allāh, himself or another creation.

Zuhd: asceticism.

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