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**Habs** حبس: confinement, imprisonment, detention, jail

**Hadas** حدس: conjecture, presumption, a sense of something

**Hadd** حد: penalty imposed by the Shari`a, border, adjoin, margin, frontier, barrier, ceiling, limit

**Hadi** هادي: guide, one who shows the right path to others: It may be any ordinary person who guides others towards what is good for them, something which is righteous, useful and beneficial. If the definite article "the " is added to it, it will have a special meaning, a much broader one: It will then refer to the Almighty Who guides His servants to His Right Path, or it may be one of the Infallible Imams who, in turn, are guided by the Almighty and instructed to show the right way to people. Here are two examples for you:

**Al-Hadi** الهادي, the Almighty God, Allah, سبحانه و تعالی Praise and Exaltation belong to Him and only Him. The Most Glorified and Exalted One has said, ... *and sufficient is your Lord as a Guide and a Helper* (Qur'an, 25:31). "Al-Hadi" is an Attribute derived, linguistically, from hidaya, guidance, which means: to attract someone to something, such as attracting the heart of a believer to al-Hadi, to the One Who provides such guidance.

Guidance means bringing the hearts closer to the Almighty. Guidance is the following of one's sound reason and common sense and the graceful way of bringing someone to the anticipated goal. He guides the elite from among His servants whom He has chosen to know His Essence, so much so that they see things through Him, and He guides the commoners among them to witness His creatures, so much so that they have seen them as signs of His being their Creator and Sustainer.

He has guided everything He created to whatever means whereby it can satisfy its needs. He has guided the baby to suck the breast of its mother, the young birds to pick the seeds, and the bees to build their honey-combs in hexagonal shapes which are the best to suit the forms of their bodies, and such examples are quite lengthy indeed.

Al-Hadi guides the guilty to repentance, and those blessed with knowledge to the facts regarding

nearness to Him. Al-Hadi occupies the hearts by truthfulness and equity, the bodies by life and death. Al-Hadi has given everything He has created its shape and characteristics, and He guides whom He creates to the goals behind His creating them, to issues related to their life in this world and to those related to their creed, in addition to everything else related to them. He guides the hearts to know Him and the souls to obey Him; He guides the guilty to the path of repentance, the sincere ones to nearness to Him after being far from it. He keeps the hearts filled with love for equity and truth; He enables them to treat people justly. Al-Hadi is in all reality Allah. Al-Hadi has guided the elite from among His servants to wisdom and knowledge.

Whenever the Messenger of Allah woke up during the night for prayers, he would supplicate to his Lord saying, "Lord! God of Gabriel, Michael and Israfil, Originator of the heavens and the earth, Knower of the unknown and the Witness! You judge between Your servants regarding that wherein they dispute! I plead to You to guide me to that wherein they have differed, by Your will, for You guide whomsoever You please to a straight path." We know that the Almighty is the source of all guidance, but we also know that He works through mediums, agents, servants of His who obey His commandments and guide others to His Path, the Path of happiness in this life and in the life to come. These guides can be ordinary men and they can be scholars of theology who dedicate years of their life to studying His Holy Book, the Qur'an, and His Prophet's Sunna. Below is information about one of His servants who dedicated his life to serving his Creator and the servants of this Creator; he is Infallible Imam Ali al-Hadi, peace be with him and with all Imams from among the Prophet's Progeny:

**Imam al-Hadi (ع):** His first name is Ali which is usually prefixed by one of his many titles the most famous of which are: an-Nasih, al-Muftah, an-Najib, al-Murtada, al-Hadi, an-Naqi, al-Alim, al-Faqih, al-Amin, al-Mu'taman, at-Tayyib, al-Mutawakkil, a title which he avoided very much during the Abbasid ruler who also was called "al-Mutawakkil", and the "Askari *Faqih*". Because both Imams Ali ibn Abu Talib, al-Murtada, and Ali ar-Rida, peace be with both of them, were called "Abul-Hassan" each, Imam Ali al-Hadi (ع) is referred to as "Abul-Hassan III". His mother's name is Sumana Khatun. He was born in Saria, a suburb of Medina, now "Saudi Arabia", on Rajab 5, 214 A.H./September 8, 829 A.D.

He enjoyed the love of his father, Imam at-Taqi and also al-Jawad (ع), for only six years because his father had to leave for Baghdad where he was martyred on the 29th of Thu al-Qi`da 220 A.H./November 24, 835 A.D. and the responsibilities of Imamate devolved on his young son's shoulders. Providence was the only tutor and instructor that reared and raised him to the extreme zenith of learning. For more information about Imam al-Hadi (ع), refer to our discussion above of the nine Imams who descended from the hero of this book (ع).

**Hadith or Hadeeth** حديث: A report on a statement or tradition (action) of Prophet Muhammad (ص) or what he witnessed and approved of is called *hadith* (sing.; plural: *ahadith*). These are the explanations, interpretations and living examples of the Prophet (ص) as he taught the nation and/or explained the teachings of the Qur'an. Other meanings of this word include: modern, new, talk, speech, conversation,

fresh, novel

**Hadith Qudsi** حديث قدسي: one of *ahadith* in which the Prophet cites the Almighty; i.e. the speech of the Almighty as worded by His Prophet Muhammad. The meaning of these *ahadith* indicates revelations to the Prophet which the Prophet (ص) put in his own words, unlike the Qur'an which is the word of Allah Almighty as conveyed to the Prophet (ص) exactly, *verbatim*.

**Hafi** حافظ: one who has learned the entire text of the Holy Qur'an by heart; plural *huffaz*; another meaning refers to an angel in charge of protecting a human's life till it is time for his/her demise

**Hajib** حاجب: doorkeeper, usher

**Hajiz** حاجز: barrier, curtain, separator, obstruction, check or control post

**Hajj or Haj or Hijj** حج: Hajj is an Arabic word which means: the performance of the Islamic pilgrimage to Mecca in Hijaz, northern Saudi Arabia. It is one of the five pillars of Islam. A Muslim is to perform *hajj* at least once in his/her life, if he has the means (of health and financial ability) to do so. There are rules and regulations as well as specific outfits related to the performance of this rite. The Islamic pilgrimage takes place during the last month of the Islamic lunar calendar, namely the month of Thul-Hijja.

**Hajz** حجز: seizure, sequestration, garnishment, confinement, impounding

**Halal** حلال: something which is lawful, permissible, in Islam, the opposite of *haram*

**Halif or Haleef** حليف: ally, one who enjoys the protection of a tribe but does not belong to it

**Hakim** حاكم: ruler, governor, judge, magistrate

**Halaqa** حلقة: ring, circle, cycle, a group of students involved in the study of Islam

**Hamid or Hameed** حميد: praiseworthy, commendable, laudable

**Hamim or Hameem** حميم: intimate, very close (friend); another meaning refers to the boiling water or pus given to the residents of hell whenever they ask for water

**Hamiya** حاميه: garrison, protection force

**Hamil** حامل: bearer, carrier, conveyor, holder, expectant, pregnant

**Hanan** حنان: affection, tenderness, sympathy, compassion

**Hanif or Haneef** حنيف: *Haneefs* are people who, during the pre-Islamic period of *jahiliyya*, rejected the worship of idols. These people were in search for the true religion of Prophet Abraham.

**Hanith** حانث: perjurer, guilty of perjury

**Hannata (v.) حنط:** embalmed, (n.) embalming حنوط. A word of caution here: Do not confuse what the Muslims do to corpses of their dead with that of non-Muslims, mostly the Christians who embalm their dead by draining them of blood then injecting a liquid in them. This is not permissible in Islam. Instead, Muslims anoint/oil the corpse with a special mixture of herbs which preserve the freshness of the corpse for some time. The best who excelled in this art are the Pharaohs of ancient Egypt.

The hardest period that follows death (which, in Islam, means: the separation of the eternal and indestructible soul from the temporal and decaying body) is the first three days of our own counting. Researching true life, eternal life, that is, life after death, is from my viewpoint a most fascinating research.

For those who wish to research this subject, the best reference I have come across is Sheikh (mentor) Abbas al-Qummi's *Manazil al-Akhira* which was originally written in Farsi then translated into Arabic by Dr. Abdul-Mahdi Yargari who, by the way, did an outstanding job. The edition I read was published in 1990 by the Balagh Foundation of Beirut, Lebanon. It falls only in 124 pages, yet it draws a road map for you and explains what you should expect, and how to be prepared for, as the stages on the very long and rough road to eternity succeed each other. To my deep dismay, not a single Publisher has till now asked me to translate this precious book, and I do not know if I will live long enough to see this great book translated into English...

**Haqq حَق:** the truth, what is right, an obligation, a responsibility, what belongs to someone

**Harām or Haraam حرام:** a thing or action which is forbidden, prohibited, made unlawful by Islam

**Haram حرم:** sanctuary, a sacred territory. Mecca has been a *haram* since time immemorial. All things within the limits/boundaries of the *haram* are protected and considered inviolable; non-Muslims are not supposed to enter them. Medina was also declared a *haram* by the Prophet (ص). The term "Haramain" refers to both sanctuaries of Mecca and Medina.

**Hasana or Hasaanah حسنة:** immunity, privilege, exemption, liberty

**Hashd حشد:** crowd (of people, etc.), throng, multitude (of persons, etc.), riotous assembly

**Hashr حشر:** crowding, grouping, gathering together, assembling يوم الحشر (such as for the Day of Judgment). Speaking of the Day of Judgment, here is the picture I have drawn in my imagination for the Gathering on that Day: First of all, the place where I believe the Judgment will take place will be on our Planet Earth since we all are earthlings. The globe will change its form considerably: The mountains will be crushed and made to look like cotton being worked by a cotton carder (نداف) as we are told in 101:5 (Chapter 101, Verse 5) of the Holy Qur'an and the oxygen will be separated from the hydrogen in water and the oxygen is set ablaze, so much so that you will see oceans set on fire as we are told in verses such as 81:6 and 52:6, till the entire earth is flattened like a computer's storage CD.

This completely circular disk will be split into at least 128,000 triangles, this number corresponding to the number of prophets whom the Almighty sent to various nations of the human species. If you place many triangles side by side, you will come up with a circle. On tip of each pyramid will be the prophet who will face the nation to whom he was sent as those closest to him will be the nearest followed those who emulated them, and so on and so forth.

For example, immediately facing the prophet will be his *wasis* الأوصياء (successors to prophets), then the *walis* الأولياء, then the martyrs الشهداء, then the scholars العلماء, that is, the people of knowledge who did not profit by their knowledge, who did not sell their religion, who did not become wealthy or politically powerful (or who gained both wealth and power while losing all their balance with God), those who did not write for fame or reputation but to benefit the public and hopefully earn the Almighty's Pleasure and rewards.

Another tough condition for these scholars is that they should have acted upon what they had taught the people, a condition which not many of them can meet, and this includes the writer of this book who, therefore, needs your prayers and supplications, perhaps these prayers and supplications will benefit him on the Day of Gathering يوم الحشر.

These will be followed by others and others who disseminated knowledge or who in some way benefited the people especially in assisting them in getting closer to know and to worship their Maker rather than worship their ego, whims and desires. Within each triangle, there will be numerous groups. Each group will share one or more characteristic. People, we are told by a number of *ahadith* (traditions), will be gathered in the company of those whom they love the most, and "love" here does not mean only emotional but in actuality, in practicality, in reality, in degree of emulation and following.

So, it is now up to you to give your heart to whomsoever you please: the movie stars, the singers, the dancers and their likes, or those who sacrificed their lives for the sake of humanity, setting immortal models for self-denial and self-sacrifice, rather than self-worship, such as the prophets and messengers of God who we, Muslims, respect and revere without making distinctions, as we are instructed to do in the Holy Qur'an. Now, and only now, you have an option. When the Day of Gathering comes, there will be no options left.

The angels will know exactly where to place you for judgment; they are the judgment angels, for each angel has a function for which the Almighty creates him, and "him" here is used loosely since angels in Islam have no gender nor will have the souls. After the judgment is done and the accounts are settled (make sure you do not die while owing people some money or a past due apology!), the fortunate ones will be transported, in groups or individually, to the gardens of bliss جنات النعيم, which I think will occupy the vast cosmos at that time—and only God knows if that cosmos will be similar to this cosmos, and most likely it will not—whereas those doomed will remain on earth. At that time, the earth will take another shape, becoming an inferno with numerous methods and chambers of torture described vividly in the Holy Qur'an for our admonishment. This is just an imagined picture, that is all, and you can say

that I have a "wild imagination"! If you have a better idea, let us hear it! Surely Allah knows best.

**Hasra or Hasrah** حسره: regret, sorrow, remorse

**Hawza** حوزه: place of acquisition (of higher learning), religious seminary; among the world's most famous *hawzas* are located in Najaf, Iraq, and Qum, Iran.

**Haya'** حياء: timidity, shyness, feeling of decorum or propriety, modesty

**Hayawan** حيوان: animal. It also means "eternal life", everlasting life, eternity, as we read in Ch. 29 (Al-Ankabut, Spider), Verse 64. Most Arabic words have more than one meaning.

**Hayawi** حيوي: vital, full of vitality and energy, of utmost importance, essential

**Hayawiyya** حيويه: vitality, energy

**Hayd or Haydh or Hayz** حيض: menstruation period

**Hayta or Heeta** حيطه "precaution, safeguard; *al-ahwat* الأحوط refers to what is regarded by the creed as the most precautionary measure

**Hazan (or Huzn)** حزن: grief, agony, sorrow

**Hazim** حازم: strict, stringent, stern

**Hifz** حفظ: preservation, protection from loss, memorization (usually of the Holy Qur'an). Anyone who memorizes the entire text of the Holy Qur'an is called *hafiz*.

**Hila or Heelah** حيله: trick, cunning, ruse, artifice, stratagem, ingenuity, contrivance

**Hijab** حجاب: veil, curtain, barrier

**Hijama** or Hijaamah حجامه: cupping

**Hikma** حكمة: wisdom, sagacity, prudence

**Hilal** هلال: crescent, singular of *ahilla*

**Hilf** حلف: alliance, confederation, an oath

**Hijra** هجره: migration. The *hijra* or hegira refers to the Prophet's migration from Mecca to Madinah. This journey took place in the 13th year of his mission (which coincided at the time with the month of September of 622 A.D.). This is the beginning of the Muslim calendar. The word "*hijra*" means: leaving a place in order to seek sanctuary or freedom from persecution or to go where there is freedom of religion, or for any other purpose. *Hijra* can also mean to leave a bad way of life for a good or more righteous

way, or to leave the company of bad folks and choose that of good folks.

**Hiqd حقد**: grudge, animosity, intense hatred, hostility, malice. (Do not let any of these diseases eat your heart up. Instead, pray for the wrongdoers to see the light of the Right Path so they may return to their senses, amend their ways and spare people their mischief. Do not harbor such negative feelings towards any human being, animal, plant or even stone, for all these are servants of the Almighty.

Direct such sentiments towards bad actions caused through the insinuations of the Devil, arch-enemy Satan, Lucifer, and those of his tribe. Direct your contempt towards the deed rather than the doer for the doer may not be aware of what he does or why he does it. Empty your heart of hatred and fill it with love for everyone and everything, and this love will return back to you multiplied many times. Those who sow good seeds will reap a good harvest. Try it! It comes with a guarantee!)

**Hisab حساب**: accounting, accounting (or right and wrong, etc.), arithmetic, computation

**Hisar حصار**: siege, boycott, blockade, embargo

**Hiwar حوار**: dialogue, conversation (usually between two persons or groups)

**Hizb حزب**: literally, it means party (plural *azab*); another meaning is each 60th portion of the text of the Holy Qur'an

**Hisn حصن**: fortress, fortified place, chateau, citadel, protection against or a protective place or measure, security against, immunity

**Hudud or Hudood حدود**: limits ordained by Allah. This includes the punishment for crimes; it also refers to the plural of *hadd حد*, specific penalty

**Hujja حجة**: proof, argument, evidence, authority

**Huri حوري**: heavenly wives known for their extreme whiteness and large lovely eyes married to the male residents of Paradise

**Hurr حر**: free, liberal, open-minded

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