



**MINDb4ACT**

## **Francophone jihadist glossary**

**Jean-Luc Marret (dir), F. Abdelkrim,  
Jean-Eric Pieraggi and X**

## Francophone jihadist glossary

**Jean-Luc Marret**, Senior Fellow, Fondation pour la Recherche Stratégique  
(jl.marret@frstrategie.org)

In collaboration with **Farid Abdelkrim, Jean-Eric Pieraggi** and X)

### Abstract

This tool is a glossary of the language used by French-speaking jihadists for practitioners interacting with them in a way or another (probation, penitentiary, judiciary, intelligence, P/CVE). The languages used here are: Classical Arabic, Maghrebi dialects, French and its distorted forms, for example by inversion of syllables, as well as hybrid Franco-Arabic forms and marginally other words coming directly or indirectly from other languages or dialects. This glossary is intended to be a practical tool that can be easily manipulated, with deliberately simple definitions.

### Keywords

Glossary, applied linguistics, Arabic dialects, French, slangs, detention, probation, security, P/CVE.



# Index

## Index

Introduction .....	3
Methodology and Sources .....	4
Jihadist Glossary.....	7
Conclusion.....	1
Aknowledgments.....	2
References.....	3

## Introduction

This tool is a collection of current terms used by French-speaking jihadists. As such, it is not a dictionary that would be exhaustive - particularly of Islamic religious terms. Rather, it provides, in alphabetical order, an understandable and reduced, quickly usable definition of several words:

(a) The vocabulary of Salafist-Jihadist (not Muslim, which is broader and less specific) theology

(b) Operational and military vocabulary, including with regard to the hypothesis of aggression in detention, (distinguished in blue)

(c) The vocabulary of detention,

(d) Oral slang forms used by French-speaking European jihadists (France, Belgium, Switzerland in particular), often but not always, far from it - of North African diasporic origin or emanating from cities ("mettre le seum", "babtou"), etc.

The targeted users are supervisors (all ranks, all functions), in particular non-Arabic speakers, probation officers, psycho-medical personnel, even intelligence, analysis or police officers. This glossary will provide them with knowledge or challenge some of their concepts, for example on taqiyya. Its goal is to provide a better understanding, more transparency and ultimately, more security in daily interactions, especially between practitioners and C/PVE beneficiaries.

This tool is certainly not intended for forecasting, profiling or evaluation. It is certainly possible in theory to carry out a quantitative analysis of the vocabulary used by an inmate or a violent extremist, particularly in the context of psycho-social intervention. It should be noted, however, that such an approach presupposes that the person feels confident enough to use such polarizing or sensitive words, which is tantamount to asking the question of the conditions under which these words are collected on a voluntary and transparent basis (or through intelligence technical means).

Finally, it is a tool that can be perfected. Other versions will be released at a later date. Any comments or suggestions for additions should be sent to Jean-Luc Marret ([jl.marret@frstrategie.org](mailto:jl.marret@frstrategie.org)).

It should be noted that this glossary does not reflect the level of knowledge of a given detainee - whether in Arabic, theology or operational matters. On the contrary, it is meant to be a "broad spectrum", in order to cover the full diversity of profiles of current jihadists.

Very often, among people from the Maghreb, and even more so among young people from this immigration background, there is a relationship to the Arabic language that is intuitive before being rigorous. In such cases, the Arabic language, or one of its dialectal forms, is above all oral when its written form is sometimes less mastered.

This glossary is affected by this: the use of the Arabic language around a few words defining an identity can be justified:

- with regard to the respect of "moral obligations", between licit/illicit, pure and impure;
- and the other (which in detention is critical).

The use of the Arabic language, even if poorly mastered, also allows for self-promotion through the use of words or formulas that are well felt but poorly understood: The meaning given to these words can be imprecise, or even false, especially among young people with an immigrant background for whom Arabic is a language of authenticity, linked to family and ancestors, even if it is sometimes reduced to the use of a few automatic formulas, such as - In shâ-a L-lâh, which literally means "If God wills", can mean for some people "perhaps", or "we shall see".

The use of words and concepts from the vocabulary of jihadist organizations also has the function of "promoting" the one who uses them, especially in situations of proselytism.

Finally, it should be pointed out, and this is reflected in this glossary (particularly in the slang forms), that the pronunciation of Arabic leaves much to be desired by many young people (or prisoners): in addition to the distortion of expressions, the long vowels - so important in Arabic - tend to disappear or, on the contrary, to appear where they do not exist. The language of French-speaking jihadists is hybrid in many ways. The transliteration adopted here is intended solely to facilitate pronunciation by French-speaking users.

### Methodology and Sources

We have used different semantic fields, using open vocabulary databases. In this case, this work could only be done from Franco-Arabic sources, as the vocabulary appears to have a very specific use. Based on our practical knowledge of the field (especially in detention) or the linguistic and theological skills of our team, we collected our data from sources cited in the bibliography. Thus, our method was partly a retro-process from multiple open sources. We supplemented it with the use of an extremely helpful living-lab community, as well as a very complex ethical approach, in order to avoid misuse of this tool.

We were struck by the extent to which the language spoken by French-speaking jihadists in Europe was hybrid. The Arabic language is sometimes a tool of identity, even though this language is sometimes little or poorly mastered. Very often, among people from the Maghreb, and even more so among young people from this immigration background, there is a relationship to the Arabic language that is intuitive before being rigorous. In such cases, the Arabic language, or one of its dialectal forms, is above all oral when its written form is sometimes less mastered.

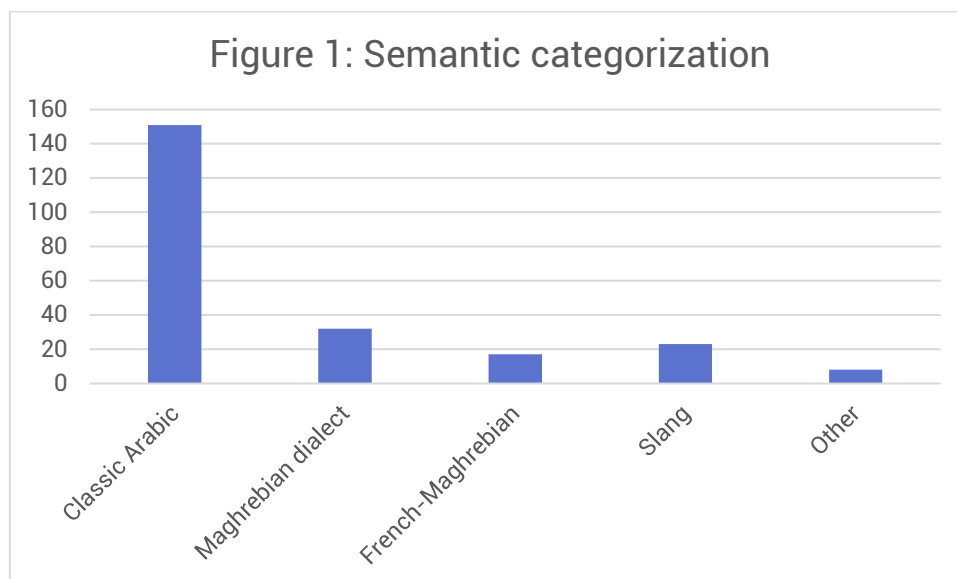
This glossary is affected by the use of the Arabic language around a few words defining how an identity can be justified:

- with regard to the respect of "moral obligations", between licit/illicit, pure and impure;
- with "the other" (which in detention is critical).

The use of the Arabic language, even if poorly mastered, also allows for self-promotion through the use of words or formulas that are well felt but poorly understood: The meaning given to these words can be imprecise, or even false, especially among young people with an immigrant background for whom Arabic is a language of authenticity, linked to family and ancestors, even if it is sometimes reduced to the use of a few automatic formulas, such as - In shâ-a L-lâh, which literally means "If God wills", can mean for some people "perhaps", or "we shall see".

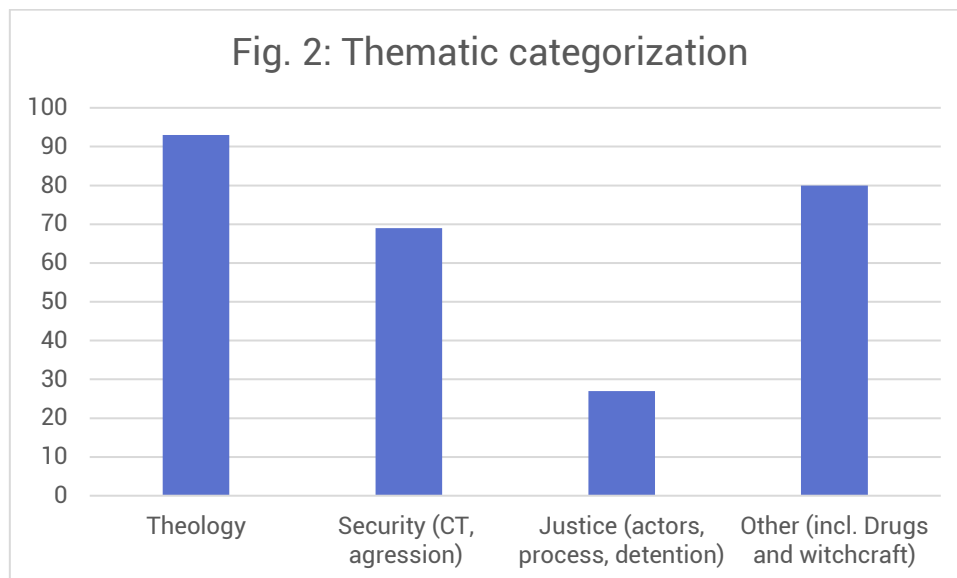
The vocabulary, originally edited in French and translated here into English for dissemination purposes toward non-French speaking end-users, consists of 234 items with brief and rather simple definitions. The Wikipedia format seemed ideal and we have been inspired in a number of cases, not only by its form, but also by its definitions, even if it obviously means supplementing or putting them into context and for our selected end-users.

Just over half of these terms are in Classical Arabic, which no doubt underscores the non-Maghrebin nature of both the Qur'an and current jihadist corpora and languages, including post-ISIS. Moreover, it would be interesting to make a comparison with Algerian jihadist texts produced during the civil war that struck Algeria in the 1990s. The distribution between Maghrebi dialects (mainly Algerian and Algerian sub-dialects), francized Maghrebi words and slang is more homogeneous. It should be noted that slang often comes either from words of alternative cultural origin (West African Malinke and Wolof languages (toubab= babtou= White people) or gipsy in particular), or from distortion by syllables inversion (dealer= Leurdi).



The analysis of the items indicates an omnipresence of religious terms (Koranic, hadithic), prescriptions and moral standards. The importance of items relating to security, the vocabulary of aggression or terrorism processes many of the demands of practitioners in the field. We will qualify this aspect as a “precautionary bias”.

Much the same applies to the vocabulary about justice and the actors involved in the judicial and police processes. For those dealing with justice, Francophone jihadists are both constrained by a judicial time, evident in their language, but also interact with security and justice personnel on a daily basis. Finally, the weight of the vocabulary associated with narcotics (despite the religious prohibitions in this area) and the references to bewitchment, possession and witchcraft should be emphasized. In many respects, and with caution, these two semantic domains can be associated with the Arab-Muslim imagination specific to the Maghreb (Figure 2, below).



## Jihadist Glossary

### A

**Abî: Al-abb** = the father, abî = my father (is pronounced èbi). From literary Arabic. Among the Maghrebians, one will find: bâb, bèba, bbâ whose equivalent in French would be papa (dad), al-wâlid (is pronounced èl-wèlid), literally, the progenitor who is a matter of decorum to call his father

**Adâb (pronounced èdèb):** "propriety"; "what is suitable"; refers to the hereditary norm of traditional conduct in Islam aimed at bringing one's being into harmony with both this world and the other by integrating into daily life acts and practices in imitation of the Prophet Muhammad's life but also of the elders; it is the "spiritual courtesy" that governs relations between members of the Muslim tradition. Composed of both rules of manners and codifications, adab makes it possible to harmonize the external attitude with the internal one. Adab covers the way of living, dressing, eating and, in general, behaving. Beware of confusion here with al-khuluq, al-akhlaq, ethics and/or morals, good behaviour. That is why we propose to add here for al-adab, the beautiful and good education and also, in a more dialectal register, respect. To add more respect to someone because he or she lacks it may refer to al-adab. Saying to someone "t'addab" also means behaving with respect.

**Adan/Adane (maka) Call (to prayer) Adhân (pronounced aidhaine):** can indeed be pronounced very often èdèn.

It is the call made by al-mu'adhhdhin, literally the one who calls, to the faithful from the mosques through the loudspeakers to come to prayer together. The voice announcing the prayer from the minaret is the bell ringing from the bell tower.

**Ad'iya: Ad'iyâ (pronounced Ad'iyè, plural of du'â (pronounced dou'â):** These are invocations, supplications, prayers, requests addressed to God. They are generally practiced after the canonical prayer with both hands joined together and raised at face level, palms towards the face. These prayers addressed to God are made in a low voice when they are pronounced individually. When they are said in a collective, they are said in a loud voice by a person (imam for example) and are punctuated by the faithful who say in chorus Âmin, Amen, which means, so be it

**Akhi: my brother, my, friend Al-akh** = the brother, akhî = my brother (pronounced èkhî). From classic Arabic. Among the Maghrebi people, one will find khuya (pronounced khouya), my brother.

**Allah Alâm:** "God is the Most Wise", "God knows better" Allâhu a'lam is pronounced Allâhou a'lèm, God is the Most Wise, God knows better. But this expression is also widely used to say "I do not know", "perhaps well". Here we are in the case of expressions whose meaning, like the example "In shâ-a L-



lâh", has evolved towards these meanings.

**Amiliya amniya:** security operation (= action in enemy territory, e.g. France, Daech vocabulary) 'Amaliyatu amniya, is pronounced 'amèliyatou èmniya and may be pronounced 'amaliyatu amniyah (the 'tu' marking the feminine of the term which should be pronounced in the interests of respect for literary Arabic but may not be).

**Amn Khariji:** External security (Daech vocabulary). Amnun khâridjî, pronounced Amnoun khâridjî.

**Anashîd (anachid),** pronounced ènèchide, sing. Unshûda (pronounced ounshouda). May also be pronounced Nashîd. These are songs qualified as religious because the words are strictly related to God, the Prophet, the Koran, religion, companions and the values of Islam, but also because they are respectful of the canonical norms regarding the prohibitions related to the use of musical instruments. Most often, there are only voices with, in rare cases, the use of Duff (pronounced Douff), a drum that provides a reasonable rhythm to the nashîd. It is percussion that is played with the hands.

**Aqida 'aqîda:** depending on the context, Islamic dogma (the six pillars of faith) or

**Babtou:** White, European

**Badr (Battle of),** according to as-sîra, the biography of the Prophet, the one written by the Muslims themselves and which is considered by historians to be

simply the ideology of a particular Islamist current or group in its specificity.

**Ansar:** The Arabic word ansâr ('anṣār ansâr, Arabic: أنصار, "partisan; auxiliary") refers to the companions of the Prophet Muhammad, originally from Yathrib (Medina), to distinguish them from the muhâjirûn/muhâdjirûn, expatriated from Mecca to join Muhammad. In ISIS/Daech's vocabulary, this word refers to local fighters, as opposed to muhajireen (foreign fighters).

**Ard,** the earth, the earth on which man lives. The land of my ancestors, the land of my countrymen, the land of the unbelievers.

**As-sijn/ as-sijn:** the prison

**As-sajin:** inmate, prisoner.

**Assas:** prison guard or warden.

**Ayyat:** mobile phone used in detention.

**(Avoir le) Seum:** to be disgusted, to hold a grudge. Specify that it is a slang term but comes from the literary Arabic as-samm (pronounced as-sèmm) and means poison. It is used by the younger generation to say that someone is hateful, jealous.

## B

more of a hagiography than a history in the scientific sense of the term, it would therefore be the first battle between the first Muslims and Mecca (Makkah) inhabitants. A battle celebrated by

many Muslims who see the overwhelming victory of the Muslims as a miracle because they were outnumbered. This episode evokes the support of God by sending a contingent of angels who would have fought alongside the Muslims.

**Balec:** Contraction of the expression "bas les c\*\*\*\*s", synonymous with I don't give a s\*\*t.

**Baqiya wa tatamaddad / baqiyyatu wa tatamaddad**, pronounced baqiyyatou wa tatamèddèd): to stay and expand -

**Baya/Bay'ah:** Oath of Faithfulness, pronounced bèy'a, pact of allegiance.

**Bayt**, pronounced bèyt, means house but can also mean room.

**Bedave:** hashish smoke.

**Bédo:** hashish cigarette

**Belek! Watch out!** It's pronounced bèlèk, it's Arabic dialect which means watch out.

**Bicraver:** to deal/sell drug (transitive verb), diminutive: Bibi, dealer: je bibi, je deal.)

**Bicraveur:** dealer

**Bid'a' / bid'a:** innovation. From a Salafist perspective, but not only, it is first and foremost a relationship to orthodoxy in the sense that anything that could be seen as an addition to or a withdrawal from the beliefs and practices of orthodoxy unanimously recognized by the consensus of Islamic scholars must be firmly rejected. The idea being that in

to be associated with ISIS/Daech's defeat. Slogan of the Islamic state to underline its claims to the continuity and control of a territory (the caliphate) that is destined to be the whole world.

**Baraka Allah fikum or baraka L-lâhu fikum, or baraka L-lâhu fik**, literally may Allah's blessing be upon you or upon you in the case of the second formulation. Here, among the younger generations, like in shâ-a L-lâh, this expression is often used to say "thank you".

matters of religious beliefs and practices, everything has been said. Therefore, nothing can be subtracted or added. it refers in particular to moral or theological/religious innovations to underline their negativity.

**Biidhnillah bi-idhni L-lâh**, is pronounced bi-idhni L-lèh: literally "with Allah's permission, God willing, an expression that does not escape the implication mentioned above with in shâ-a L-lâh, namely: "perhaps", "we shall see" ...

**Bismillah bismi L-lâh**, literally "by the name of Allah", which is a formula used before beginning any act that the worshipper desires to dedicate entirely to God. Therefore, many acts begin with the pronunciation of this formula which, as with in shâ-a L-Lâh, may imply "let's go", "come on, I am going". For some, and this is the case with many identical formulas, it is a matter of anticipating a possible misfortune or the misdeeds of the evil eye... There is superstition to the point of conferring a talismanic effect to this formula.

**Blunt:** cigarette rolled with hashish

**Bolos(s):** drug dealer's client, weak person

**Bolossar:** assaulting a weak person

**Bounty:** pejorative: Black taking or talking like a white person

**Bylka:** Kabyle

## C

**Caliphate:** comes from the Arabic, al-khilâfa, literally the lieutenancy on earth that Muslims on earth must achieve, it is to be the representatives of God and His law on earth.

**Carba Karab:** qahba prostitute. A dialectal slang register that means whore, slut.

**Carlouche/Karlouche:** Black (e) kahlush, pronounced kahlush which is also a trivial dialectal expression derived from the Arabic word akhal which refers to the color black but not to the black man. Its use refers more to negro than to black.

**Shahada/shahada** shahâda, is pronounced shêda. This is the first part of the double profession of faith that a monotheistic believer is supposed to perform: "I testify that there is no god besides Allah". The second part is to attest that Muhammad is the messenger of Allah. Shahâda is also a term that can simply mean testimony, that of a witness in a judicial setting for example.

**Shahid/shahid** shahîd, pronounced shêhîd: a martyr

**Chbeb:** a passive homo Shbâb, pronounced shbèb, also means "beautiful" in Maghreb dialectal Arabic.

**Cheh! Shahh,** is pronounced shèhh. It is a dialectal term that can be qualified as onomatopeya: Said to a person when one is happy about his misfortune.

**Chibani:** from Maghreb dialect: old, ancient male person.

**Chirk/Shirk:** This is a central notion among monotheistic believers since it is what calls into question the oneness of God himself. Ash-shirk amounts to considering deities other than God. These can be men, women, stars, the living, the dead, animals, planets, institutions... This is the sin by definition, unforgivable, the one into which one should never fall. Muslims distinguish the small shirk from the great shirk. The small one is the one that can happen in a moment of recklessness and from which it is possible to repent easily.

**Chmeta:** traitor. From Maghreb dialect, Shmata, is pronounced shmèta. Also means coward.

**(faire) crari:** Pretending, making believe that.

**D**

**Dhabiba:** A method of ritual slaughter of animals prescribed by Islamic law.

**Dabiq:** The name of the French-speaking jihadist magazine. Comes from the city of Dabiq, in northern Syria. According to Islamic eschatology, this is where the armies of Islam will confront the anti-Islamic forces during the apocalypse. In August 1516, the battle of Marj Dabiq marked the victory of the Ottomans over the Mamelukes; in October 2016, Dabiq and its surroundings were taken by the Free Syrian Army (hence perhaps the magazine's discontinuation).

**Dabit almuraqaba:** the probation officer Dâbitu l-murâqaba, pronounces dâbitou l-murâqaba.

**Dalil:** Dalîl (pronounced dèlîl). This term means proof, argument. Often used by Salafists when it comes to asserting a religious legal opinion. The dalîl will be hierarchically taken from the Koran, then from the Sunnah tradition, from the consensus of the idjma' scholars or by analogy qiyâs. This argument is often used by Muslims who are unfamiliar with the processes of developing Islamic law and usually expresses a refusal to hear a different point of view or one of which they are unaware. It is also a means of avoiding having to reflect on a "teaching" that, through reflection, could be questioned.

**Dar:** Dâr. House, dwelling.

**Dar al Islam:** Dâru l-islâm, is pronounced dâru l-islème, literally the house of Islam. It is a legal category

elaborated by Muslim jurists designating a context where Muslims are in a majority Islamic situation. The elaboration of the law is done by taking into account this predominantly Islamic context.

**Dar al harb:** Dâru l-harb, literally, the house of war. This is a legal category elaborated by Muslim jurists designating a context dominated by war. The elaboration of the law is done with the consideration of a conflictual context.

**Dar al kufr:** Dâru l-kufr, is pronounced dâru l-koufr, literally, the house of mistrust. It is not a category elaborated by Muslim jurists to think the law but by the promoters of an Islam of rupture where the logic consists in very strongly inciting Muslims to leave any land that would not be Islamic.

**Darûra:** constraint. Muslim canonists consider this notion to be important in the elaboration of Muslim law, notably through this rule: ad-darûratu tubîhu l-mahdhûrât "Necessity makes law". When the case of coercion is proven, Islam authorizes the person to perform (in certain cases, under certain conditions and with precise nuances) the act to which he or she is coerced, despite the fact that it is in itself prohibited. In the prison environment, this may be akin to what is too broadly known as taqiya.

**Dawa:** The da`wa (Arabic: دَعْوَة [da`wa], invitation) is an invitation to non-Muslims to listen to the message of Islam. It refers to the technique of

religious proselytizing used by different Muslim currents to extend their reach. This technique consists in sending missionaries, preachers (du'ât pl.) (dâ`i sing.) into the population. More broadly, any step consisting in transmitting, making the message of Islam heard and accepted.... This term is also translated as preaching.

**Dawa:** disorder, mess, sbeul

**Dawla:** The state (and by extension, for example, the Islamic state). Dawla, is pronounced dèwla.

**Deblé:** verlan de Bled, can mean the country (al-balad), the one in which one is or the country of origin, can also mean the city.

**Dek/Deck:** policeman; apocope of Dékis

**Dékis:** Kisdé's French slang - policeman

**Dhimma:** dhimma, protection, contract, security.

**Dhimmis:** dhimmî, one who has made a contract to have his property, dignity and religion protected.

**Din:** Religion, in the sense of the Islamic religion when nothing is specified. This word is used as it is by the younger generations who, instead of saying for example: "One must practice the Islamic religion", they will say: "one must practice din".

**Fajr: fadjr.** Literally, dawn. But also refers to the first of the five canonical prayers, the morning prayer. The name of the obligatory canonical morning

**Djez:** Algerian (apocope of djazair)

**Djinn:** genie or spirit belonging to a parallel world invisible to humans. It is a world in which there are good jinns, Muslims, Christians, Jews... and bad, unbelieving jinns... Satan and all his people belong to this world. Like humans, they will be judged on Judgment Day. They are close to the world of humans, see them and can sometimes interact with them (e.g. through possession).

**Diwan** (ديوان, dīwān) al jund ( dīwān; plural ajnad, اجناد): military council dīwānu l-djund, pronounced dīwènou l-djound.

**Dogma:** in Arabic of the Persian Gulf, means "button" to indicate the firing of the improvised explosive device (IED) embarked in a car/vehicle and on which the operational militant will press.

**Dunya:** dunyâ, pronounced dounyâ. Refers to life on Earth, the "first life". This term takes on a pejorative dimension according to a certain reading. The earthly life is vain, does not deserve to be enjoyed in comparison with the hereafter. The dunyâ is the place and time of trials, where one must work exclusively in anticipation of a life of reward and rest after death. But it may prove to be the place of failure, perdition, and thus punishment in the afterlife.

## F

prayer is actually called salâtu s-subh, literally morning prayer. Al-fadjr is the supererogatory prayer of two rak'â units. The name of the obligatory

morning prayer is changed in the common language from salâtu s-subh to al-fadjr. One chapter of the Qur'an is entitled al-fajr.

**Fatwa:** A fatwa, fatwâ, is pronounced fêtwâ sometimes spelled fetwa or fetva, in Arabic fatwâ, فتوى, au pl.: fatāwā, فتاوى, (literally "answer, enlightenment") is, in Islam, a legal opinion given by a specialist, or recognized as such by peers or comrades, of Islamic law on a particular issue. Generally, a fatwa is issued at the request of an individual or a judge to address an issue on which Islamic jurisprudence is unclear. A specialist who can issue a fatwa is called a mufti. A fatwa is not necessarily a conviction. A fatwa is a religious opinion that can cover a variety of areas: tax rules, ritual practices or food.

**Faya (être/being faya):** high. "Faya": To set fire to, to make a mess.

**Fay'e (le):** acquired wealth/goods acquired without exerting force.

**Fath (al-) (Battle of)** ghazwatu l-fath, pronounced razwatou l-fêth. It is one of the many expeditions led by the Muslims whose account can be found,

like the battle of Badr, in the books of sîrah biography of the prophet of Islam. Al-fath means openness, conquest. This battle is better known as Fath Makka, the conquest of Mecca.

**Fiqh:** Islamic law.

**Firkat:** firqa, means faction, group. This term whose popularity is due to its presence in a hadith tradition where it refers to the community of Mohammed who will become 73 factions including al-firqatu n-nâdjiya, literally the saved faction, which is the only one who will reach heaven when the 72 others go to hell. By the way, this is a tradition which, according to the criteria of traditionalists (the scholars of the hadith), is not authentic and, what is more, admits several versions, one of which is surprising since it would be reversed, only one will go to hell and the 72 others will go to heaven.

**Furqan:** furqân according to our transliteration table (pronounced fourqâne). It is one of the names given to the Qur'an in the Qur'an and is the title of a chapter of the Qur'an and literally means "discernment".

## G

**Ghanîma:** spoils of war. Ghanîma according to our transliteration table (pronounced ranîma)

**Ghulat:** ghulat, pronounced roulat in the jihadist movement, designates the extremists - ghulat at-takfir, the extremists of takfir. Al-Qaeda supporters use this term to refer to Daech and his militants.

**Guèouri:** refers to a Westerner, borrowed from the Turkish word for pig, and by extension the infidel or incredulous. See Gwère.

**Gwère:** French (e) - pejorative (of North African origin), pronounced gouère (pl.), guèouri (sg.).

## H

**Halal:** Halal according to our transliteration table (pronounced hèlel). Literally "the licit", which is religiously authorized as opposed to harâm "the illicit". Has taken on a considerable identity dimension marking what Muslims (in France in particular) are entitled to consume (food, drink, etc.).

**Hagra or hogra:** (feminine name) misery, injustice Action of the one who is victim or guilty of unjust, arbitrary, abusive, wrongful treatment

**Haram:** harâm according to our transliteration table. Literally "the illicit", which is religiously forbidden as opposed to halâl "the licit".

**Hijra/hijrah:** hijra according to our table of transliteration. In a current religious context, emigration from a non-Muslim country to a land of jihad or more broadly to a land of Islam.

**Hakkimiya/Hakimiya:** Tawhid al-Hakimiya refers to the oneness of Allah; the fact that He alone has the right to pass judgment (Huhammad) and to make laws (Tashri'). Therefore, the Most High dominates and controls His creation without a partner, just as He judges and legislates without a partner. Refers to the political sovereignty of God.

**Hala:** masculine name: fucking mess. "Hala: Niquer le hala" - f\*\*\* the mess up, pronounced hèlel also means "good atmosphere" or "very good".

**Hass:** Noise, noise, fuss.

Hèbs/habs: prison, is pronounced hèbs.

**Hisba: hisba or hisbah** (سبحة [hisba], calculation; verification. Islamic principle designating the duty to order good and forbid evil (al 'amr bi-l ma'rûf wa-n nahy 'an al munkar). This principle is particularly important in Wahhabism and Salafism. By extension, it also refers to the institution responsible for implementing the hisba, whose members are then called muhtasib.

**Hiya:** marijuana

**Hizb, literally "Party",** used to designate a party in politics. It is also a unit in the Qur'an used to divide it into 60 parts, one of which is called hizb.

**Houriah:** al-hur, (pronounced èl-hour), it refers to the virgin women in paradise, they are the reward of good believers and martyrs.

**Houtis:** al-hûthiyîn, is pronounced al-houthiyîn. Members of an armed, political and theological Zaydite organization, active initially in the north-west of Yemen and then from 2014 throughout the country. Thus, the name houthi was originally the name of a tribe from which the members of the organization came.

**Hudjûm, pronounced houdjourn,** attack, aggression, offensive.

**Hujjaj (singular: Hajji):** Hujjadj according to our transliteration table, pronounced Hujjadj the senior members of ISIS/DAECH. Hajji, Hajji (Arabic: الحَجِّي) or El-Hajj is an honorary title given to a Muslim who has completed the pilgrimage to Makkah, the hajj but is actually the designation



given to the one who makes the pilgrimage while he is doing so.

**Hudûd:** The **hudûd** (Arabic: **ḥadd** حدّ pl. **ḥudūd** حدود **limit; boundary; definition**), is pronounced **hudûd**, literally limits, boundaries. In Muslim law, the legal penalties prescribed by the Koran or the Sunna: the judge cannot modulate them because they are ordered by God, contrary to the penalties that remain modulable by the jurisdiction (**ta'zîr**): fornication and adultery, called (al-

zinâ), الزنا **az-zinâ**, the false imputation of this crime, called (al-qaḍf bi-l-zinâ), بالزنا القذف **al-qadhfu biz-zinâ**. the consumption of fermented drink, called (šurb al-ḥamr), شرب الخمر **sharbu l-khamr**. robbery (theft/burglary), called (**sariqa**), السرقة **as-sariqa**; banditry (blocking the way (to rob)), called (**qaṭ' al-ṭarīq**), الطريق قطع **sat'u t-tarīq**. apostasy, called (**al-rida**), الردة **ar-rida**. rebellion (disobedience), called (**al-'iṣyān**), ال-'iṣyān, pronounced èl-'iṣyèn.

## I

**Idarat:** the administration (e.g. prison administration) **idâra**

**Iencli:** or **yencli:** slang - client of the dealer.

**Ihtihab:** wealth acquired through fraud and deception.

**Ijmaâ:** **idjmâ'**, is pronounced **idjmè'**. Among the sources on which Islamic legislation is based such as the Qur'an, tradition (**sunna**), analogy (**al-qiyâs**)... There is also consensus (**idjmâ'**), the consensus of scholars on a question.

**Ikhlass/ikhlâs.** This is the 'purity' in intention when practising an act, dedicating it exclusively to God on the esoteric level.

**Iktiham :** attaque , intrusion. **Iqtiḥâm**,

**Ikhwan:** **ikhwân** according to our table of transliteration (pronounced **Ikhwèn**),

literally "brothers". They can be brothers in religion and this in the absolute, or "Brothers", implying the brotherhood of the Muslim Brothers.

**Inghimasiyoun:** the operational commandos (ISIS/DAECH)

**Istishhadiyoun:** those who perpetrate suicide attacks (**daechine** term). **Istishhadiyun**, is pronounced **istishhâdiyoun**.

**Izza wa jal :** **azza wa djall**, il s'agit d'une formule de dévotion que prononce un fidèle juste après avoir mentionné le nom de Dieu, **Allâhu azza wa djall**. Littéralement Dieu. Ces deux termes viennent respectivement des mots 'azîz et **Djalîl** qui sont deux des attributs de Dieu le « Tout Puissant » et le « Sublime »



**J**

**Jahiliya:** The jahiliya/jahiliya. pronounced djèhiliya (in Arabic: جاهليّة [jāhiliyya], from the word jahl (جَهْل) which means human ignorance), refers in the Koran to the ante-Islamic period, characterized by polytheism on the territory of Arabia. The Prophet of Islam Mohammed gave one of his Quraychite opponents the infamous nickname of Abû Jahl (هشام بن جهل أبو) [abû al-jahl ben hišām], the father of ignorance). Abû Jahl, whose real name was Abû al-Hikâm ben Hichâm (إحكام) [ihkâm], accuracy; precision), had wounded Muhammad by throwing stones at him. He was one of the dead in the battle of Badr. In Islamic teaching, the term jâhiliyya can be pejoratively applied to pre-Islamic societies, even outside Arabia, for example in North Africa before the Muslim conquest of the Maghreb. It also serves to condemn the practice of music associated with taverns, female sexuality and wine. The concept of jâhiliyya is often used by Islamic currents. For Sayyid Qutb (1906-1966), the theorist of the Muslim Brotherhood in Egypt, "Muslims today are more ignorant than the Arabs of jahiliyya": Muslim society is divided into a minority of true believers (ummah) and a vast majority plunged into

**Kaba'ir:** a great sin kabâ-ir is pronounced kèbè-ir, plural of kabîra, these are the great sins or major sins.

**Karr oual farr:** sharp and furtive attack followed by a quick retreat as well. Razzia.

ignorance and misguidance, a new form of Jahiliya, under the influence of the West and corrupt Muslim leaders, which can justify the use of violence against the latter.

**Jannah:** djanna, pronounced djanna, literally "Garden" most often associated with the term "Paradise".

**Jaysh:** Djaysh army, pronounced djaysh/djèysh

**Jahmi:** djahmî, is pronounced djèhmî, a pejorative term used by the early Hanbalites about the followers of Jahm ibn Safwan, and by extension used today by the Salafists against Muslims who think that the Qur'an is created.

**Jdid:** recent, rookie, novice. jdîd, Arabic dialect whose origin is the word djadîd (pronounced djèdîd). Can also mean new.

**Jizya/djizyâ,** a tax that must be paid by non-Muslims in the land of Islam in order to be considered and protected as Muslim "citizens".

**Junun/Djunûn,** pronounced djounoun. Insanity.

**K**

**Katiba:** military troop, Katiba: Katîba, battalion, military unit. Same root as book, defined as a group of pages.

**Keusdi:** unit of value of a hashish bar

**Khaybar (Battle of) khaybar (ghazwatu)**, is pronounced kheybar. Battle fought against the Jewish tribe of Khaybar.

**Khandaq (Battle of) al-khandaq (ghazwatu)**, the Battle of the Ditch in which the Muslims were besieged and protected Medina by digging a trench around the city.

**Kharijites/khawarij: khâridjî sing. Khawâridj pl.** This is a group considered to be a sect. Kharidjism is a branch of Islam that appeared during the arbitration between Ali and Mu'awiya at the end of the battle of Siffin between them in 657. It is therefore the third branch, alongside Sunnism, which is in the majority, and Shiism. Refers negatively to those who go out of the obedience of the Muslim governor, for example because of their extreme indiscriminated violence. The Algerian armed Islamic group in the 1990s was referred to in this way because of its violent misdeeds.

**Khey: syn. kho**, brother, friend (my brother) khayy or khû. These 2 terms mean "brother", the first is a pronunciation specific to a region of Algeria (Bel Abbès) the second would be an Algerian pronunciation, diminutive of Khouya.

**Kholot:** person without interest, dull/dumb). Kh'oloto: bad frequentation khurût according to our table of transliteration (is pronounced khorot), of the dialectal slang also means Arabic of little value, without principle.

**Khorassan: Khorassan (in Persian: خراسان, also spelled Khorasan, Chorasán or Khurasan)** is a region in northeastern

Iran. The name comes from Persian and means "where the sun comes from". It was given to the eastern part of the Sassanid Empire. Khorassan is also considered the medieval name of Afghanistan by Afghans. Indeed, this territory included present-day Afghanistan, as well as southern Turkmenistan, Uzbekistan and Tajikistan. In a radical Islamic eschatological view, this term from Arab geography refers to a statement by Muhammad: "Buraidah (may Allah be pleased with him) said that the Messenger of Allah (peace and blessing of Allah upon him) said: "There will be many armies after me". You must join the one coming from Khurassan." (Ibn Adi) Known today as Afghanistan, which will march westward, conquering the cities in its path and remaining invincible until the taking of Jerusalem. This army and its Emir will swear allegiance [baya'ah] to the Mahdi. However, on the path of this army coming from the East, a powerful beast called "Iran" will stand, from where the Prophet predicted that the Dajjâl [Antichrist] would arise, followed by 70,000 Jews from Esfahan. What can be argued is that there will be a major battle between the Sunnah forces from the East and the Iranians with their "70,000" Jews standing on the road to Jerusalem.

**Kif:** mixture of tobacco and cannabis. By extension, delicacy, fun thrill. From: Kayf - pleasure, well-being

**Kitmân:** action to conceal. In the case of testimony, for example, al-kitmân consists in concealing, not giving testimony. At the time of the Prophet of Islam, some Muslims, because of their

status (poor, weak, inferior, slave), were allowed to conceal their faith in the new religion. Yaktumu î mânahu means "he conceals his faith".

**Kufr/kafir/kuffar:** kufr, kâfir, kuffâr. Literally "misbelief", "miscreant" and "unbelievers".

**Kuniya:** The nickname (كنية) kunya: abu, father of or 'umm, mother of, followed by the Arabic (pre)name of the eldest child (in principle the son, but there are also

many cases of a girl's name), or pseudonym often omitted in official civil status; it corresponds to the customary name and here to the name of war. Outside the Maghreb, this practice is commonplace. Also used by Christians in Jordan and Lebanon. In this local custom, it is almost always the first name of the eldest son that is used, but rarely the case among Salafists or Jihadists (use of the nom de guerre sometimes associated with the geographical origin of the bearer).

**Lanceba:** From "balance", police informant (pejorative).

**Ma châ'a Allah, machallah, ما شاء الله** -- which, by the will of God, is not to be confused with the meaning inshallah (if God wills it), although some young French-speaking Muslims do, but rather to glorify something or an action that is beautiful in the Islamic sense of the word.

**Madjnûn:** is pronounced madjnoun, the one who is possessed, inhabited by a jinn. This makes him someone who is no longer master of his acts. In the common language of the Maghreb and the Mashrek, it is also said of someone who is mad, but also for someone who is unconscious in the sense of someone who does things that are beyond understanding, whether negative or positive.

**Mahdi:** the saviour of the end times who will guide Muslims into the millennium era.

## L

**Leurdi:** dealer.

## M

**Al-malhamatu l-kubrâ** is a conflict which, after having been led by Muslims and ar-rûm (Westerners in general) against a common enemy whose identity is unknown but who will be defeated, this conflict will then oppose Muslims and the same ar-rûm at the end of time, a battle which the Muslims will win.

**Manhaj:** the "way". minhadj, pronounced minhedj, literally the "way" Term generally used by Salafists to evoke the orthodoxy of a group or organization. It also refers to the mode of political action that necessarily follows the ideological line.

**Marocco:** Moroccan, hashish, from Morocco

**Mashûr:** is pronounced mashur, he who is bewitched. This term is often applied when the behaviour of a loved one or someone else escapes understanding.

It is important to remember that many Muslims are very suspicious of diagnoses made by psychiatrists, for example.

**Maslaha.** The interest, the good (common implication).

**Miskine/meskine/miskîn:** poor guy, looser.

**Mu'askarat/ mu'askarât:** military training camp, pronounced mou'askarât.

**Mudir (al) (as-sijn):** the (prison) warden mudîr (as-sijn), pronounces mudîr.

**Mudira (al) (as-sijn):** the female (prison) director mudîratu (as-sijn) according to our TT, pronounces moudîra.

**Muhajirine/muhajiroun/**

**Muhâdjirîn/muhâdjirûn:** literally the emigrants - refers in DAECH's vocabulary to the foreign fighters of the caliphate. It is pronounced mouhâdjiroun. Originally, it was the Mecca Muslims who had to leave Mecca and take refuge in Medina.

**Mujahid/moudjahid:** mudjâhid according to our transliteration, pronounced mujahid. The mujahid or mujahid (Arabic: مُجَاهِد [muḏāhid], fighter; resistant; militant, pl. مُجَاهِدُونَ [muḏāhidūn]) mujahidin, mujahidin or mujahidin (the plural, or its Persian form: مجاهدين [modḏāhidîn]) is in Islam a fighter of the faith who engages in Jihad, the fighter being a mujahida<sup>2</sup>.

The plural form moudjahidine is more often used in French, forgetting the singular Arabic form: un moudjahid, des moudjahidines.

**Munafiq:** munâfiq. is pronounced mounèfiq, literally the hypocrite, the one who pretends to be a Muslim in appearance but doesn't think so.

**Murji'ah.** The Murji'ah/Murji-a, pronounced Mourji-a, openly declare that faith is to acknowledge with the tongue and to witness with the heart, but that virtuous deeds are not part of faith, and by this they reject many texts.

**Murjites:** a term used by jihadists to designate quietist salafists. Reverses kharijites.

**Mourtad/murtad:** murtadd, pronounced mourtèdd). Literally "the apostate".

**Murûna:** literally flexibility, suppleness (of behaviour, e.g. for reasons of tactical expediency).

**Musharaf:** (Prison) Warden Musharraf, pronounces himself Musharraf.

**Mustaliq (Battle of al-) mustaliq (ghazwatu),** pronounced moustaliq. It is a counter-offensive led by Muhammad against the Banu Mustaliq tribe.

**Muwahiddin muwahhidîn,** pronounced mouwahhidîn: monotheistic. A term appreciated for self-designation by the Salafists.

**N**

**Nachîd/Nashid nashîd**, in the singular is also called unshûda (pronounced unshouda): The nachîds or nasheeds (in Arabic نشيد; in the plural anachîd , أناشيد) are Muslim religious songs. These songs, originally pious, can be societal, mortuary or bellicose. These songs are polyphonic sung pieces without instrumental accompaniment (the instruments being haram, except for some Salafist theologians of the duff (which is only allowed to be played by women during weddings)) and use a wide range of melodic possibilities.

They are nowadays the subject of digital remixes.

**Nafs:** Nèfs. Literally the spirit, but can also mean, depending on the use, the ego, the soul or the dark part that the individual contains, the one that pushes him to act badly.

**Nasiha:** Literally "The right advice".

**Nawaqi :** nullifications. plural of nâqid which cancels, which is contrary.

**Nifaq :** hypocrisy nifâq

**O**

**Oiseaux (verts) Bird (green, sometimes white):** reference to martyrdom. Based on: "Do not think that those who have been killed in the way of Allah are dead. On the contrary, they are alive with their Lord, well provided for" (Qur'an 3:169), a hadith states: "He answered: 'We also asked about this and the Prophet replied: "Their souls are inside green birds and have lamps hanging from the Throne. They graze in Paradise wherever they want and then return to those lamps. Then their Lord looks at them and asks: "Do you desire anything? "They reply, "What would we desire? "We graze in Heaven as we please". He asks them this question three times, and when they see that they will not stop being asked the question, they answer: "O Lord! We desire that You put our souls back into our bodies so that we may be killed in Your way

once again". When He sees that they have no need, they will be left".

**Ouallah! Wa L-lah.** Interjection often used to underline the veracity of his words. From "w'Allah" meaning among other things the call to God to testify. An interlocutor saying "wallah" thus assures "before God" that what he says is true. Henceforth used without religious consideration. From والله, wallāh ("forgiveness"). Literally "By Allah" also means "I swear".

**Oualou, walou:** nothing

**Oukht:** ukht, is pronounced okht. Literally "sister."

**Oumm:** Umm, is pronounced omm. Literally "mother."

**Q**

**Qamis**, from Arabic, coming from late Latin *camisia*: shirt. By extension, the *qamis* is the garment worn by Muslim men. It is usually a long, wide tunic that reaches above the ankles. The *qamis* is the garment worn by Muslim men, as a general rule, on their way to the mosque. The religious purposes of this garment are to cover the man's private parts, not to be ostentatious, but also to imitate Muhammad. Salafist clothing par excellence, but not only.

**Qate alraas**: decapitation *qat'u r-ras*.

**Rabb**: Literally, the Lord and Master, God.

**Rabla**: heroin (from *Ghabra* - powder, dust) *ghabra* according to our transliteration table.

**Rabza/Rabzouz**: Arab, North African.

**Rafidites**: *Râfidhites*, *Râfidhis* or *Râfidhun* *Ar-râfidûn*, pronounced *ar-râfidoun* (meaning "those who reject", or "those who refuse", or even "resist") is a term used in the Middle Ages by Sunni authors to pejoratively designate members of the duodecimal majority current among the Shiites. By extension Shiism can be called *râfidha*. For the Shiites this title is a praise, it is a title superior to that of "Shiite" and therefore of partisans of the prophet and his family.

**Sabaya**: one of the terms used in the Middle Ages to designate concubines,

**Qurashi** : *Qurayshî*, pronounced *qurayshî*, inhabitant of Mecca belonging to the large tribe of *Qurayshe*.

**Quraraysh (Battle of) Quraysh**, is pronounced *quraysh*.

**Quburi**: follower of the cult of the saints (*qubur* - tombs), in negative reference to the Sufis. *Qubûrî* according to our table of transliteration (pronounced *qoubourî*).

**R**

**Rahîna**: Hostage. Term used in the *Qur'an*: "Every soul is a hostage of what it has acquired" 74.38.

**Rahma**: *rahma*. Literally "Mercy" often implied, the Mercy of Allah.

**Retba**: From *Barette*. Drug bar

**Reuf**: Brother

**Ribat**: to protect with watchful attention /to guard (if armed) (DAECH). The *ribat* (رباط (*ribât*)) *Ribat*. was originally a small fortress built in the early days of the Muslim conquest of the Maghreb to protect the borders of Islam.

**Rnouch/Rnoucha (la)**: police. From *khnach*, the snake. *Hnûsh*, pronounced *hnouch*, from Arabic dialect, slang for police.

**S**

sexual slaves. Term used by ISIS/DAECH to designate their sex

slaves. Sabâyâ, plural of sabiya, little girl.

**Sahawat:** pl of Sahwa. Sahawat "Awakening", in reference to the awakening of Sunni Iraqi tribes against DAECH, often with Western money. For DAECH, a way of denigrating its Sunni opponents, "substitutes" for the West.

**Sabr (as-):** patience as-sabr.

**Sakkin:** knife

**Salaat al aïd: salaat l-îd.** This is the prayer celebrating one of the two feasts, the one marking the end of the month of Ramadan and the one marking the feast of the sacrifice of Abraham.

**Salul:** Jihadist play on the word against the Saudi royal dynasty Salûl, in reference to the chief son of the hypocrites of Madinah, Abdullah Ibn Abî Salûl. From the resemblance between the name of the Saudis and a negative character in Islamic culture - Salul, considered the son of the hypocrites (munafiqûn) who pretended to embrace the faith of the Prophet in order to better fight him.

**Samaa: Samâ'.** Literally, listening.

**Sbeul:** mess, chaos, disorder, dawa (from Zbèl, scum)

**Scred:** Scredi's apocope - discreet.

**Shafra:** blade

**Sheitan:** shaytân, pronounced shèytân. The Devil/Satan.

**Sira:** sîra. The biography of the Prophet, the one written by the Muslims themselves and which is considered by historians to be more of a hagiography than a history in the scientific sense of the term.

**Siwak** (from Arabic: سواك or مسواك), souek, souak, meswak or "araq wood (arak stick)", is the root of the shrub *Salvadora persica* used as a natural toothbrush. It is also the name (souak) given for the same use to walnut bark in the Maghreb. A piece of wood with which one can clean one's teeth, in imitation of the Prophet Mohammed.

**Soujoud:** sudjûd, pronounced soujoud. It is the prostration in prayer.

**(En) soumsoum:** Discreetly, without arousing suspicion.

**Srab:** Dude, buddy, comrade (from s'rab, friend). Rather shâb according to our transliteration table.

**Starfalou! /starfalah!** - Interjection: May God forgive me! From الله أستغفر, 'astaġfirullāh. Staghfullah, this is an adaptation of the astaghfiru L-lāh formula, literally "I ask Allah for forgiveness". It can be used today by the younger generations to express "it's too much, it's not done".

**Subban Allah.** Subhana L-lah according to our transliteration, is pronounced soubhana L-lah. It is a formula pronounced by the believer to express the greatness of God and it means "Purity to Allah". It is used by some of the younger generation to express "Incredible" astonishment.



**T**

**Tabaâ: Taba'.** - A mark on the forehead (sometimes false, among the youngest, made for personal prestige), caused by the frequent pressing of the forehead on the prayer mat - allows the person who has it to make believe that he or she is a very great religious practitioner.

**Tafsir:** religious commentary. tafsîr, pronounced tèfsir. It is exegesis, the commentary on the Koran.

**Taghut /taghut:** Tâghût, pronounced Târout for many, just means "tyrant" or "despot". But this term has several meanings in the Koran (satan, sorcerer, judicial or political leader not applying Shariah).

**Takbir:** Takbîr, is the name given to the formula Allâhu Akbar which consists in proclaiming the greatness of God.

**Takfir: Takfir.** The takfiri (from the Arabic word: تكفير), from Takfir wal Hijra (in Arabic: والهجرة تكفير, Excommunication and Immigration, a group founded in 1971), are Islamist extremists born from a split in the Muslim Brotherhood and followers of an ultra-violent ideology, namely takfîr. The term takfir literally means "excommunication" pronounced against the kâfir (Arabic: كافر, "miscreant, unbeliever, ungrateful, infidel", plural kouffar, كفار / kuffâr), an accusation that justifies killing. The takfiris consider Muslims who do not share their point of view as apostates, which authorizes them - according to them - to legitimately shed their blood. They therefore systematically resort to

the weapon of the takfir in order to bring their co-religionists into line.

**Tahqiq alqadayiyu (al):** the judicial instruction Tahqîqu l-qadâ-î, pronounced Tahqîqou l-qadâ-î

**Taqqiya,** concealment, double talk. Should not be systematically evoked by users of this glossary when faced with shy or open behaviour. Highly recommended: see the following related terms in the glossary: kitmân, tawriya, muruna.

**Tarbiya:** Education.

**Tarjih: Tardjîh.** Determining what is most likely correct theologically/morally from the point of view of faith and the Qur'an.

**Tawahhush: Tawahhush** is pronounced tawahhoush. savagery

**Tawakoul:** Tawakkul, pronounced Tawakkul, the act of placing one's trust in God.

**Tawhid:** Tawhid Tawhîd (in Arabic توحيد tawhîd, meaning "the unity [of God]" also romanized as tawheed, touheed, or tevhid is the indivisible concept of unity of monotheism in Islam. Tawhid is the central and most important concept of religion, on which the entire faith of the Muslim rests. It unequivocally affirms that God is One (Al-'Aḥad) and Unique (Al-Wāḥid); therefore, Islamic belief in God is considered to be unitary". Tawhid is the most important article in the Muslim faith profession. The first part of the shahada (the Islamic declaration of faith) is the declaration of



belief in the oneness of God; attributing divinity to anything or anyone is fleeing - an unforgivable sin according to the Qur'an, if one does not then seek conversion.

**Tazkiyya:** recommendation in favour of an individual who wishes to join a group or an educational or political structure, for example a jihadist group. It can also mean purification in relation to the soul. Purification of the soul is called Tazkiyyatu n-nafs.

**Uhud (battle of), Uhud (ghazwatu).** Is pronounced Uhud, the second battle between the Muslims and the Qurayshites on the outskirts of Medina.

**Wala wal-bara: Al-walâ-u wa l-brâ.** It is pronounced Al-walâ-ou wa l-barâ. Concept defined at the end of the 19th century. For the Jihadists, it means alliance and disavowal that should lead to confrontation against the Infidels. Quietist Salafists rather designate an existential and symbolic break with the Western way of life perceived as toxic (→ The danger of "Westoxication").

**Wali: Wâlî.** the Prefect, high-civil servant in the French administrative system. In charge of local security, among other things.

**Thiqat:** Thiqat al-Islâm Thiqatu l-islâm - a general honorary title for a person whose religious knowledge is respected - e.g. a self-appointed imam or a motivator/recruiter in detention.

**Tiek, tiéquer:** neighbourhood

**Tminyîk:** problem, confusion. It's pronounced Tményîk.

**Toubab:** from Babtou - White.

## U

It bears this name in connection with that of the mountain on which Mohammed and his companions took refuge.

## W

**Wa lil lahal hamd: wa lillâhi l-hamd** according to our table of transliteration (is pronounced wa lillèhi l-hamd) "And to Allah is praise", is the inverted formula of al-hamdu lill-ah praise is to Allah.

**Walou:** Nothing.

**Wesh, wesh!:** is used as a greeting, How are you? What's up?!

**Wilayat:** province Wilâyât, is pronounced wilèyèt, it is plural of wilâya, provinces, departments

## Y

**Yahoud:** Jew. Yahûd is pronounced Yahoud.

**Yakin:** **Yaqîn**, literally certainty. This term is also associated with "death". The latter will show with certainty, no doubt possible, the truth. A verse from the Qur'an invites: "And worship your Lord until al-yaqîn comes to you", in other words, death.

**Zabiba, zebiba (wiki).** Az-zabîba, raisin and also the task on the priors' foreheads.

**Zakat:** **zaka**, the legal almsgiving, a pillar of the 5 pillars of Islam.

**Zarma (!):** Accentuates the derisory side in a story. Za'ma, means "supposedly".

**Zawjat:** zawdjât. plural of zawdja, the wife.

**Yolo:** Basically, carpe diem, let's take advantage, we only live once, we don't care about anything.

**Yomb (je suis...):** Angry, upset.(I'm)

**Youm:** Mother. From maghr. Umm and yemma (my mother). Yumma is pronounced Youmma

## Z

**Zdar/sdar:** hashish cigarette.

**Zébi/zobi (!):** mark of contempt. From the Arabic maghr. Zebi, my cock. Zubbî, is pronounced zébbî.

**Zéref: adj.** Angry, angry. Transitive verb: to be angry. from zéref. Za'af.

**Zamel:** homosexual, faggot. Zâmal, is pronounced Zâmél.

**Zetla:** of the Maghr. Hashish. Drug.

## Conclusion

In the end, this glossary seems to fill an operational gap. It provides quick and easily usable knowledge elements (low-tech innovation). Moreover, it is necessarily evolving according to the feedback from its users, but also according to the possible emergence of new jihadist networks, if necessary, based on new themes of mobilization and a specific vocabulary (post-ISIS). It should be stressed in particular that if a jihadist land crystallizes one day in a non-Arab-speaking area, the question of the collection of new words, semantically unusual, will arise: the French-speaking jihadist language would then be influenced by it.

We also believe that we have scientifically and operationally avoided, in particular following the feedback from the field expressed by operational actors, suggesting that this tool may be of interest for prediction or profiling.

Beyond that, such a tool is perfectly conceivable for other forms of violent extremism as soon as the needs will be felt in the French-speaking world or elsewhere, in a P/CVE approach: ultra-right (with, for example, elements of semantic analysis on the anti-democratic, anti-parliamentary, or xenophobic corpus), ultra-left (with, for example, a focus on anti-capitalist or anti-Zionist language), etc. The same applies for ethno-separatist forms of violent extremism (Basque, Kurdish, Corsican), etc. This can be done by others, as our team does not have the language skills, if it does not exist yet in a way or another, partially or more broadly.

Finally, the question of adding a sound component (such as MP3) to facilitate pronunciation was not addressed, but should be taken into account if a need is expressed by field end-users.

## Acknowledgments

Jean-Luc Marret, project director, assumes alone the imperfections of this tool and would like to thank:

My teammates Farid Abdelkrim, Jean-Eric Pieraggi and X, who, despite his operational position, found the courage and time to contribute his experience.

Mr. Toutain, from the Directorate of Penitentiary Administration (DAP), for his support and his remarks and advice.

Wilfried Fonck, National Secretary of UFAP-UNSA Justice who was one of the most active Associate Operational Evaluators and UFAP UNSA in general for his support, especially for the dissemination.

"Abou Portant", of the Katiba des Narvalos, a network of online concerned citizens against ISIS.

---

## References

Belhaiba Aicha :

2014 : *Le langage des jeunes issus de l'immigration maghrébine à Bordeaux : Pratiques, fonctions et représentations*. Linguistique. Université Michel de Montaigne - Bordeaux III.

Benzakour Fouzia :

2008 : « Chapitre 2. Le français au Maroc : de l'usage maghrébin à la langue du terroir », dans : Claudine Bavoux éd., *Le français des dictionnaires. L'autre versant de la lexicographie française*. Louvain-la-Neuve, De Boeck Supérieur, « Champs linguistiques », p. 191-204.

Chebel Malek :

1984 : *Le corps en Islam*, Éd. PUF, coll. Quadrige 2<sup>e</sup> éd. 1999, 3<sup>e</sup> éd. 2004.

1993 : *L'imaginaire arabo-musulman*, Éd. PUF, 2<sup>e</sup> éd. coll. Quadrige 2002.

1995 : *Dictionnaire des symboles musulmans*, Éd. Albin Michel, 2<sup>e</sup> éd. 2001.

Colin JP, Mevel JP, Leclère C :

2019 : *Grand dictionnaire de l'argot (Français)*, Éd. Larousse.

Collectif Permis de vivre la ville :

2007: *Lexik des Cités*, Éd. Fleuve.

Mongaillard Vincent :

2013: *Petit Livre de la tchatche (Français)*, Éd. First.

Ribeiro Stéphane :

2014: *Dictionnaire Ados Français*, Éd. First.

Tengour Abdelkrim :

2013: *Tout l'argot des banlieues*. Éd. Opportun.

Vincent Aurore :

2017: *Les mots du bitume*, Éd. Le Robert.

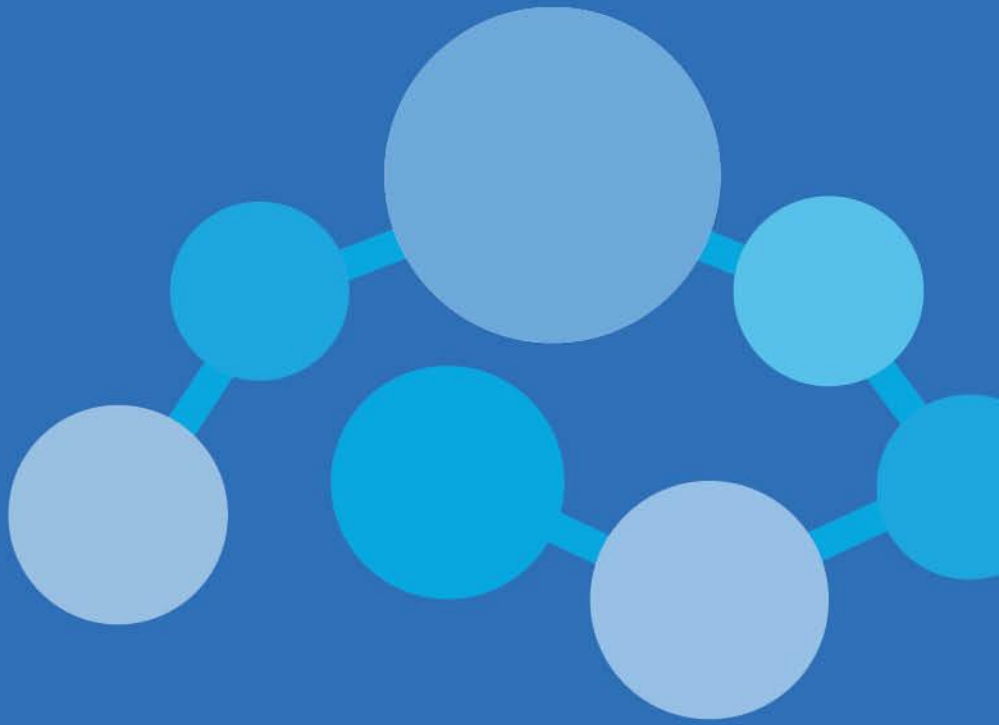
Websites :

<http://www.dictionnairedelazone.fr/>,

<https://jihadology.net/>;

<https://www.maison-islam.com/articles/?p=424>.

Wikipedia, both as a basis for some definitions and as a model of tone and level of definition. This tool is meant to be simple.



The **MINDb4ACT Project** (*'Developing skills and opportunities to develop ethical, innovative and effective actions against violent extremism'*) is a Horizon 2020 research project led by the Spanish think tank Real Instituto Elcano (ELCANO) and funded by the European Commission. It brings together seventeen partners from nine European countries (Austria, Belgium, Denmark, France, Germany, Italy, Poland, Spain, United Kingdom) to research the phenomenon of radicalisation in Europe. By adopting an innovative participatory method known as Living Lab, the project will test existing prevention and counter practices in the field of violent extremism to detect possible gaps and advance with effective actions. The project expands over 2017-2021 and has a total budget of €4 million. The four domains around which the project will revolve are prisons, schools, local initiatives and the Internet and media



European  
Commission

Horizon 2020  
European Union funding  
for Research & Innovation

For more info:  
[www.mindb4act.eu](http://www.mindb4act.eu)

Contact us  
[info@mindb4act.eu](mailto:info@mindb4act.eu)

[@mindb4act](https://twitter.com/mindb4act)  
[#mindb4act](https://twitter.com/mindb4act)