

HISTORICAL DICTIONARY *of*

# ISLAM



LUDWIG W. ADAMEC

THIRD  
EDITION



The logo for the Historical Dictionary features the letters 'HID' in a large, bold, red serif font. The word 'HISTORICAL DICTIONARY' is written in a smaller, gold-colored serif font across the middle of the 'HID' letters. The entire logo is set against a light green rectangular background.

# HID

HISTORICAL DICTIONARY

The historical dictionaries present essential information on a broad range of subjects, including American and world history, art, business, cities, countries, cultures, customs, film, global conflicts, international relations, literature, music, philosophy, religion, sports, and theater. Written by experts, all contain highly informative introductory essays on the topic and detailed chronologies that, in some cases, cover vast historical time periods but still manage to heavily feature more recent events.

Brief A–Z entries describe the main people, events, politics, social issues, institutions, and policies that make the topic unique, and entries are cross-referenced for ease of browsing. Extensive bibliographies are divided into several general subject areas, providing excellent access points for students, researchers, and anyone wanting to know more. Additionally, maps, photographs, and appendixes of supplemental information aid high school and college students doing term papers or introductory research projects. In short, the historical dictionaries are the perfect starting point for anyone looking to research in these fields.

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# Historical Dictionary of Islam

*Third Edition*

Ludwig W. Adamec

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## Editor's Foreword

All religions are hard to explain, but few seem to be as difficult as Islam. Indeed, the more it is explained—and it is explained a lot nowadays—the less it seems to be understood. There are various reasons for this, aside from any inherent complexities. One of the most pertinent is that Islam is undergoing considerable flux at present, swayed by various currents whose adherents hold different views, from the modernists and reformers to the traditionalists and conservatives, to the fundamentalists and Islamists. And each differs in its interpretation of the traditions, precepts, and even sometimes facts, let alone just what one should believe and do as a practicing Muslim. Then there is the problem of vocabulary, most of it in Arabic, the meaning of which is difficult to convey to outsiders and not always entirely grasped even by Muslims. No book could really overcome the many hurdles, but at least this revised edition of the *Historical Dictionary of Islam*, like its predecessor, seriously attempts to provide, in relatively simple language, the theory and practice, views, and acts of the competing currents.

In addition to surveying Islam today, it reviews Islam in its formative period and how it has evolved over many centuries. This is done first in the chronology and introduction, which also provide an overview of Islam as a world religion. Key aspects are further elucidated in the dictionary, which contains entries on crucial persons, including Muhammad and his Companions, imams and secular leaders, Koranic scholars and legal theorists, and even jihadists and terrorists. Other entries deal with significant stages in the expansion and development of Islam. And yet others present basic concepts and practices. As a guide, with no claim to completeness, a particularly useful section is the bibliography, including numerous sources for further study. Unlike the authors of most “dictionaries” and similar reference works on Islam, Ludwig Adamec’s views are more practical, his interests more pragmatic, and his presentation more accessible. This brings him closer to the concerns of ordinary laypersons and interested observer. Adamec has devoted over half a century to the study of the Middle East and the Islamic world, which he knows uncommonly well. Over this time he has taught at various universities, in particular the University of Arizona, and he has written extensively on Afghanistan, on which he is a leading authority, having written, among other things, successive editions of the *Historical Dictionary of Afghanistan*. This combination of study and teaching was indispensable in generating a handy guide, which should balance other existing guides to a religion that must absolutely become better understood. While maintaining

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most of the material from the very well-received first and second editions, this third edition focuses even more on what has happened in the recent past and keeps on evolving at an unprecedented pace. Indeed, so much is going on in so many places that it is hard to keep track. This explains why the chronology keeps growing even without going into detail on events that affect Islam but also impact non-Muslims around the world. Needless to say, the dictionary has also expanded substantially, both through the updating of earlier entries and the addition of new ones. More titles have been added to the bibliography as well. This makes the third edition even more useful at a time when scholarship has trouble keeping up with events, and the approach and insight of Dr. Adamec prove particularly useful.

Jon Woronoff  
Series Editor

## Preface to the Third Edition

This edition includes many new entries and expands on existing ones. Special emphasis has been placed on providing data on historical figures, leaders in political, economic, and social fields who use Islam on their ideological banners. This includes radical Islamists and their opponents.

In order to facilitate the rapid and efficient location of information and make this book as useful a reference tool as possible, extensive cross-references have again been provided in the dictionary section. Within individual entries, terms that have their own entries are in **bold type** the first time they appear. Related terms are indicated by *See* or *See also*. A number of frequently occurring entries, such as God, Islam, Koran, Muslim, Shari'ah, Shi'is, and Sunnis, are not indicated in bold type. Terms that are listed in Webster's dictionary are given in English spelling; for example, Koran rather than Qur'an, Medina rather than Madina. Regarding names and Arabic terms, no changes have been made from the second edition. The chronology has been updated, mainly with entries on military activities, and the bibliography has been provided with new entries and sources published after the second edition.

It should also be noted that interpretations of Islamic law and practices differed at various times and in different areas. For example, Saudi Arabia enforces the restrictive Hanbali interpretation that is also propagated by various Islamist movements, whereas Muslim modernists favor a reinterpretation of Islam to adapt to the requirements of modern times. In part, the present hostilities in the Islamic world and beyond are the result of the fight between "literalists" and "modernists." Islamic slogans are often employed for secular objectives.

I want to take this opportunity to thank Helena Malikiyar for assisting me with computer problems and Jon Woronoff, the series editor of this edition, for his advice and suggestions for this and all previous Historical Dictionaries I have published.



## Reader's Notes

The purpose of this work is to provide for the layperson as well as the serious student a concise dictionary of Islamic history, religion, philosophy, and political movements. Entries include biographies and thoughts of medieval thinkers as well as of modern members of the religious and political establishments. They describe the major sects, schools of theology, and jurisprudence, as well as aspects of Islamic culture, to present a brief introduction to the field of Islamic studies.

Muslims believe that the Koran is God's message in Arabic, revealed through the medium of the Prophet Muhammad for the guidance of the Arabs and subsequently for all humanity. Therefore, much of the Islamic terminology is Arabic, a fact that may pose some problems for the beginner.

Regarding names, in many parts of the Islamic world individuals have not adopted a family name. Some are known by their personal names (*ism*), such as 'Ali or Muhammad (as explained in the entry "Names and Name Giving"); others are identified under a group name (*nisba*) indicating a place of origin or residence, such as al-Baghdadi (the one from Baghdad) or al-Siqqilli (the Sicilian). They may be known by their patronymics (*nasab*), such as, for example, Ibn Khaldun, the son of Khaldun (listed under "I") or Abu Muslim, the father of Muslim (listed under "A"). The Arabic article "al-" is ignored in the alphabetical order, and only the short name of an individual is given; for example, the full name of Taqi al-Din al-Maqrizi (listed under "M") is Abu 'l-'Abbas Ahmad ibn 'Ali ibn 'Abd al-Qadir al-Husayni Taqi al-Din al-Maqrizi (meaning the father of Abbas Ahmad, the son of Abd al-Qadir al-Husayni).

"Abd al-", meaning "the servant of," is also spelled "Abdul"; 'Abd Allah and 'Abdullah are variant spellings of the same name. The reader may ignore the diacritical mark "*ayn*" (‘), which stands for a certain sound in Arabic, as do the ligatures—*dh*, which non-Arabic speakers often pronounce like "z," and *kh*, pronounced like "ch" in the German exclamation "ach." The article is transliterated "al" even in "sun letters," for example, al-Shafi'i (not ash-Shafi'i), l-Rashid (not ar-Rashid), al-Dajjal (not ad-Dajjal), and al-Salam (not as-Salam).

Where possible, main entries are provided in English, with the equivalent term in Arabic; for example, the entry "Almsgiving" also provides the Arabic terms "zakat" and "sadaqah." The English word "judge" is followed by "qadhi" (also spelled "cadi" or "kadi" in Webster's dictionary). There are, however, a considerable number of proper names that cannot be cross-referenced.

Terms in **boldface** type have their own entries. Some Islamic terms listed in Webster's dictionary are given in the English spelling: Koran, rather than Qur'an; Medina, rather than Madina; and Mecca, rather than Makka.

Citations from the Koran are from *The Holy Qur'an: English Translation of the Meanings and Commentary*, revised and edited by the Presidency of Islamic researches, IFTA, Call and Guidance, Kingdom of Saudi Arabia. Surahs and verses of the Koran are indicated listing the Surah first and the verse after a colon; for example, 22:36 indicates Surah 22 and verse 36.

Muslims reckon time from 622 CE, when Muhammad emigrated from Mecca to Medina; therefore, all dates in this volume are within our Common Era. It should be mentioned here that the dates of birth of individuals were usually not known and are often guesses and therefore are less reliable than the dates of those persons' deaths. Also, the records disagree on some dates, which may be reflected in this publication. The Islamic lunar year does not coincide with the Western solar year; some sources would list an event occurring in 911/912, but I have listed only the first date.

The chronology lists important dates and events, and the bibliography should enable the serious student to pursue more specialized research.

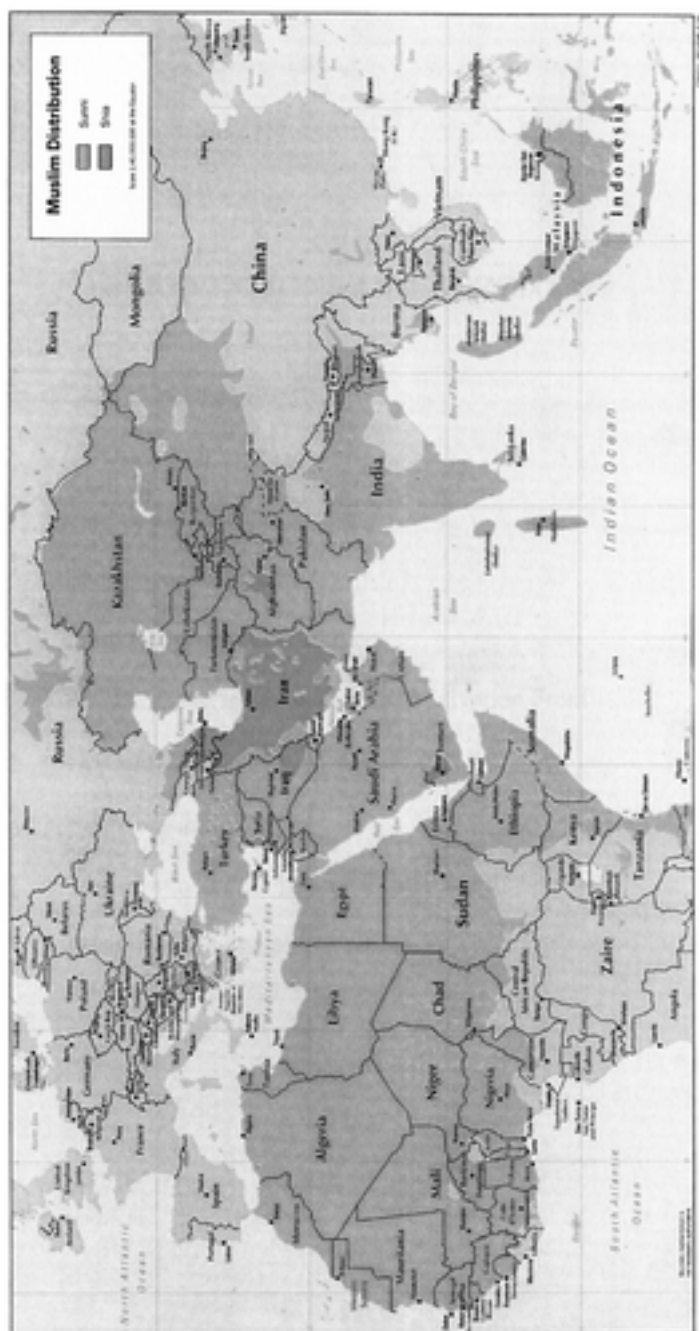


## Acronyms and Abbreviations

BCE	Before Common Era
CE	Common Era
d.	died
EI2	Encyclopedia of Islam
FIC	Front for Islamic Constitution
FIS	Front de Salut Islamique (Islamic Salvation Front)
ISIL	Islamic State of Iraq and the Levant
ISIS	Islamic State of Iraq and Syria
ISNA	Islamic Society of North America
MCB	Muslim Council of Britain
NASIMCO	North American Shi'a Ithna-Asheri Muslim Communities Organization
NATO	North Atlantic Treaty Organization
n.d.	no date
OIC	Organization of the Islamic Conference
PLO	Palestinian Liberation Organization
r.	ruled
UN	United Nations



# Map



## Chronology

**570** The traditional date of the birth of the Prophet Muhammad in the “Year of the Elephant.” During this year (approximate date), Abraham, the Christian king of Yemen, moves against Mecca with an elephant in his advance columns.

**577** Muhammad’s mother, Minah b. Wahb, dies (his father had died soon after Muhammad’s birth).

**596** Muhammad marries Khadijah, a wealthy merchant woman.

**602** Lakhmid dynasty at Hira ends.

**ca. 610** The “Night of Destiny.” Muhammad receives his first revelation from the angel Gabriel. Khadijah becomes his first convert.

**613** First group of converts face persecution by the Quraysh, the major tribe of Mecca, which fears to lose its cultural and commercial dominance.

**615** Exodus of some early converts to Ethiopia because of persecution by Meccans. Ascent of Muhammad to the seventh heaven.

**617** Conversion of ‘Umar ibn al-Khattab.

**619** Death of Khadijah and later ‘Abu Talib, Muhammad’s uncle and protector.

**620** Prophet goes to Ta’if to win converts and find protection; does not succeed. Night journey in which Muhammad is taken from Mecca to Jerusalem and from there to heaven.

**621** First Aqabah covenant with 12 men from the Khazraj and Auz tribes, who convert to Islam.

**622 June:** Muslim converts in Yathrib (later Madinat al-Nabi, “City of the Prophet”) promise loyalty and invite Muhammad to Yathrib. **July:** Muhammad flees to Yathrib. First of Muharram begins “Year One” of the Islamic lunar calendar.

**623** Muhammad concludes marriage with ‘A’ishah, daughter of Abu Bakr. Constitution of Medina establishes coexistence of Muslim and Jewish communities, ummah. Fatimah, daughter of Muhammad, marries ‘Ali ibn Abi Talib, cousin of Muhammad.

**624 March:** Battle of Badr in which Muslims defeat a superior Meccan force. Jewish tribe, Banu Qaynuqa, accused of collaborating with Quraysh, expelled from Medina. The month of Ramadhan proclaimed as the period of fasting. Mecca, rather than Jerusalem, is designated as the qiblah, direction of prayer.

**625 March:** Battle of Uhud in which Muslim forces are defeated by Meccans, who do not follow up on their victory. Jewish tribe, Banu Nadir, accused of collaboration with enemy and expelled from Medina.

**627** Battle of the Ditch. Meccans fail to conquer Medina, which is protected by a ditch (*kandaq*). Jewish tribe, Banu Qurayza, accused of collaborating with the enemy and destroyed.

**628** Muhammad sets out on pilgrimage and is prevented from entering Mecca. Treaty of Hudaibiyyah establishes a 10-year truce with Meccans to permit Muslim pilgrims to enter Mecca.

**629** Bedouin allies of the Quraysh break the Treaty of Hudaibiyyah.

**630** Muhammad, with about 10,000 men, enters Mecca without a fight. Muslims destroy the idols of the Ka'bah and declare the interior sacred, haram. "Farewell Pilgrimage" to Mecca by Muhammad.

**630–631** "Year of Delegations." Tribal chiefs accept Islam. Abu Bakr leads pilgrimage to Mecca.

**632 March:** "Farewell Pilgrimage." **8 June:** Muhammad dies. Abu Bakr becomes successor (khalifa) of Muhammad (632–634). Beginning of the Rightly Guided Caliphate (632–657). Fatimah dies.

**633** Wars of Apostasy (Riddah). Khalid b. al-Walid defeats Musaylimah; captures Hira. Ghassanids defeated at Marj Rahit.

**634** Muslim forces defeat Byzantine army at Ajnadayn, occupy parts of Palestine. **August:** Abu Bakr dies, 'Umar b. al-Khattab chosen as his successor (634–644).

**635** Jews from Khaybar and Christians from Najran forced to settle in Syria. Arabian Peninsula unified under Islam. Khalid ibn Walid defeats Byzantines in Marj al-Suffar near Damascus.

**636** Battle of Yarmuk expels Byzantines from Syria; Muslims are established in Damascus.

**637** Sassanids defeated in the Battle of Qadisiyyah.

**638** Jerusalem captured.

**639** First raid of 'Amr ibn al-'As into Egypt.

- 640** Garrison towns (amsar) of Kufah and Basra founded.
- 641** ‘Amr ibn al-‘As captures Babylon. Foundation of Fustat.
- 642** Sassanids defeated at Nihavand; Arabs rule Mesopotamia and parts of Persia. Muslims capture Alexandria for first time.
- 644** Caliph ‘Umar assassinated. ‘Uthman b. ‘Affan elected as caliph (644–656).
- 646** Alexandria retaken by Muslims; under permanent control of Muslims.
- 649** Mu‘awiyah, governor of Syria, takes Cyprus.
- 650** Koran edited in definitive version.
- 651** Eastern Persia occupied. Caliph ‘Umar loses the ring of the Prophet; end of six good years of his rule.
- 653** Final version of Koran compiled.
- 655** Battle of the Masts. Arabs defeat Byzantine fleet.
- 656** ‘Uthman assassinated, accused of nepotism. Ali ibn Abi Talib proclaimed caliph (656–661). Talhah, Zubayr, and ‘A’ishah revolt, fight ‘Ali in Battle of the Camel. ‘A’ishah on camelback views the defeat.
- 657** Mu‘awiyah challenges ‘Ali, meets him in Battle of Siffin. Ali accepts arbitration and loses some of his followers, Kharijites, who reject arbitration. Kharijites develop into a puritanical sect that exists to this day.
- 658** Caliph ‘Ali’s forces defeat Kharijites at Nahrawan.
- 659** Adhruh Arbitration rejects claims of both ‘Ali and Mu‘awiyah.
- 660** Mu‘awiyah proclaimed caliph in Syria, Egypt, and Hijaz. ‘Ali recognized as caliph in Iraq and Iran.
- 661** ‘Ali assassinated in Kufah by a Kharijite. Mu‘awiyah (661–680) proclaimed first Umayyad caliph (661–750). Husayn proclaimed caliph, cedes title to Mu‘awiyah.
- 662** Ziyad ibn Abihi becomes governor of Basra, later also of Kufah (662–675).
- 670** Foundation of Qayrawan. ‘Uqba ibn Nafi‘ conquers northwest Africa.
- 674–679** Muslim army besieges Constantinople.
- 680** Yazid, son of Mu‘awiyah, succeeds as caliph (680–683). **10 October:** (10th of Muharram) ‘Ali’s son Husayn is killed in the battle of Karbala near Kufah. Partisans of ‘Ali, *shiat* ‘Ali, eventually develop into a rival sect,

counting the descendants of 'Ali as rightful successors of Muhammad. Shi'ites commemorate the 10th of Muharram (Islamic month) as the martyrdom of Husayn.

**683** Reign of Caliph Mu'awiyah II (683–684). Medina sacked by Umayyads.

**683–692** 'Abd Allah ibn al-Zubayr proclaims himself caliph at Mecca.

**684** Reign of Caliph Marwan (684–685). Battle of Marj Rahit and defeat of the Qays.

**685** 'Abd al-Malik elected caliph (685–705). Arabizes the administration and issues the first Islamic coins (693). Mukhtar leads 'Alid revolt at Kufah (685–687).

**691** Dome of the Rock built in Jerusalem.

**692** Ibn al-Zubayr killed in battle. Hajjaj occupies Mecca.

**694** Hajjaj becomes governor of Iraq.

**695–698** Consolidation of conquest of the Maghreb.

**705** Walid I succeeds as caliph (705–715), founds the Umayyad Mosque in Damascus.

**706–715** Qutayba b. Muslim conquers Transoxania.

**711** Tariq b. Ziyad crosses Strait of Gibraltar (named after him Jabl al-Tariq, Mountain of Tariq). Battle of Wadi Baakkah, conquest of Spain.

**713** Zayd becomes imam of Fiver Shi'ites (Zaydis).

**715** Sulayman succeeds as caliph (715–717).

**717** 'Umar II most respected of Umayyad caliphs (717–720). Siege of Constantinople (717–718).

**720** Yazid II becomes caliph (720–724).

**724** Reign of Hisham (724–743), noted for his administrative reforms.

**728** Hasan al-Basri dies.

**731–732** Charles Martel stops Arab advance in the Battle of Tours/Poitiers.

**743** Walid II (743–744) killed in a struggle between factions.

**744** Yazid III succeeds to the caliphate. Ibrahim succeeds to the caliphate. Marwan II succeeds to the caliphate (744–750), last of the Umayyads.

**746** Revolt of Abu Muslim, who raises the black banners of the Khorasanian army and assists in the establishment of the 'Abbasid caliphate (749–1258).



**749** Abu al-‘Abbas al-Saffah proclaimed first ‘Abbasid caliph (750–754).

**750** Umayyad Caliph Marwan defeated at the Battle of the Greater Zab.

**751** Battle on the Talas; Arabs defeat Chinese in Central Asia, capture paper-makers; begin to manufacture paper.

**754** Al-Mansur, brother of Abu al-‘Abbas, becomes caliph (754–775).

**756** Umayyad dynasty of Spain founded (756–1031) by ‘Abd al-Rahman I (756–788).

**762** Baghdad founded as capital of the ‘Abbasid caliphate. ‘Alid rebellions. Death of Isma‘il; he becomes imam of the Isma‘ili (or Sevener) Shi‘ites.

**765** Ja‘far al-Sadiq, Sixth Shi‘ite Imam, dies.

**767** Death of Abu Hanifa, founder of Hanafite school.

**775** Al-Mahdi becomes caliph (775–785).

**778** Muqanna leads revolt in Khorasan.

**780** Revolt of Muqanna, “the Veiled One,” crushed.

**785** Musa al-Hadi begins his short reign (785–786). Great mosque of Cordoba erected. Muqanna commits suicide.

**786** Harun al-Rashid becomes caliph (786–809).

**788** Idrisid dynasty founded.

**793** Death of Malik ibn-Anas, founder of Malikite school.

**796** Hakam I in Spain, revolts in Cordoba.

**800** Rise of the Aghlabid amirs.

**803** End of Barmakid wazirate.

**809** Al-Amin becomes caliph (809–813); his brother Ma‘mun revolts.

**813** Al-Amin assassinated and Ma‘mun begins his caliphate (813–833), adopts Mu‘tazilite school (827), and founds a university in Baghdad, the Bayt al-Hikma (House of Wisdom) (830).

**820** Death of Shafi‘i, founder of the Shafi‘ite school.

**821** Rise of the Tahirid amirs in Khorasan (822–873).

**831** Palermo seized by the Arabs.

**833** Al-Mu‘tasim assumes caliphate (833–842). Mu‘tazilite “rationalist” school gains ascendancy.

**836** New ‘Abbasid capital built in Samarra.

**837** Sect of Babak destroyed.

**842** Wathiq succeeds to caliphate (842–847).

**847** Mutawakkil becomes caliph (847–861). Mu‘tazilite school abandoned.

**855** Death of Ahmad ibn Hanbal, founder of Hanbalite school.

**861** Mutawakkil assassinated. Caliphate of Muntasir begins.

**862** Caliphate of Musta‘in begins (862–866). Caliph moves from Samarra to Baghdad.

**864** Zaydi Shi‘ism established in Daylam, Iran; continues until 1126.

**866** Caliphate of Mu‘tazz begins (866–869).

**867** Rise of the Saffarid amirs in Eastern Iran.

**868** Tulunid dynasty founded.

**869** Zanj Rebellion of black slaves. Muhtadi becomes caliph (869–870). ‘Ali ibn Muhammad founds kingdom of black slaves (869–883).

**870** Mu‘tamid becomes caliph (870–892). Conquest of Malta. Al-Bukhari dies.

**871** Yaqub al-Saffar rules Persia (871–879).

**873** Eleventh Shi‘ite Imam dies. Disappearance of the 12th Shi‘ite Imam and beginning of “Lesser Occultation” (873–940), followed by the “Greater Occultation” after 940, until the coming of the Mahdi.

**874** Eleventh Shi‘ite Imam dies.

**875** Twelfth Imam goes into Occultation. End of direct rule of Shi‘ite imams. Rise of the Samanid amirs in Transoxania.

**877** Hamdan Qarmat revolts.

**892** Caliphate of Mu‘tadid begins (892–902).

**894** Foundation of the Qarmatian state (894–977).

**898** Foundation of a Zaydi state in Yemen; beginning of Rassi dynasty.

**902** Al-Muktafi (902–908).

**908** Al-Muqtadir becomes caliph (908–932); death of rival ‘Abdallah ibn al-Mu‘tazz.

- 909** ‘Ubaydullah al Mahdi becomes first Fatimid ruler (909–1171), assumes title of caliph in 911.
- 929** Rise of the Hamdanid amirs in Mesopotamia and Syria.
- 930** Qarmatians take Black Stone from Ka’ba. Abd al-Rahman II (912–961) assumes title of caliph in Spain.
- 932** Qahir becomes caliph (932–934). Buyid Mu’izz al-Dawlah becomes guardian of caliph, founds Buyid dynasty (932–1062).
- 934** Qahir blinded and deposed. Radhi becomes caliph (934–940).
- 935** Ikhshidid dynasty founded.
- 940** Beginning of “Grand Occultation” after fourth representative of the Hidden Imam. Muttaqi becomes caliph (940–944).
- 944** Muttaqi blinded and deposed. Mustakfi becomes caliph (944–946).
- 945** Buyids take Baghdad; rule Iraq and Iran (932–1062).
- 946** Muti’ becomes caliph (946–974).
- 951** The imam dies. Qarmatians return Black Stone to Mecca.
- 953** Mu’izz becomes Fatimid caliph (953–975).
- 969** Fatimids conquer Egypt. Foundation of Cairo.
- 973** Fatimids found Al-Azhar mosque, the first Muslim university.
- 974** Ta’i becomes caliph (974–991).
- 975** ‘Aziz becomes Fatimid caliph (975–996).
- 977** Beginning of Ghaznavid state (977–1186).
- 991** Qadir becomes caliph (991–1031). Recognizes independence of Mahmud of Ghazna and Ghaznavid dynasty (977–1186). Foundation in Baghdad of Shi‘ite library, Dar al’Ilm (House of Knowledge).
- 996** Al-Hakim becomes Fatimid ruler at Cairo (996–1021), revered by the Druzes as a deity. Fatimids destroy Church of the Holy Sepulcher in Jerusalem.
- 1027** Hisham III, last Umayyad in Cordova (1027–1031).
- 1031** Qaim becomes caliph (1031–1075).
- 1036** Mustansir becomes Fatimid caliph (1036–1094).
- 1038** Almoravid (al-Morabitun) Berber kingdom founded. Beginning of Saljuq sultanate (1038–1194).

- 1058** Al-Mawardi dies.
- 1062** Almoravid Yusuf ibn-Tashfin conquers Morocco.
- 1071** Battle of Manzikert. Rum Saljuqs established in Anatolia.
- 1075** Al-Muqtadi becomes caliph (1075–1094).
- 1090** Hasan al-Sabbah captures Alamut fortress and begins rule of the Assassins.
- 1092** Nizam al-Mulk assassinated.
- 1094** Al-Mustazhir becomes caliph (1094–1118).
- 1099** Crusaders conquer Jerusalem.
- 1107** Muhammad ibn-Tumart founds Almohad dynasty.
- 1111** Al-Ghazali dies.
- 1118** Al-Mustarshid becomes caliph (1118–1135).
- 1124** Death of Hasan al-Sabbah.
- 1130** Almohad (al-Muwahhidun) kingdom founded (1130–1269).
- 1135** Al-Rashid becomes caliph (1135–1136).
- 1136** Al-Muqtafi becomes caliph (1136–1160).
- 1160** Al-Mustanjid becomes caliph (1160–1170).
- 1170** Al-Mustadi' becomes caliph (1170–1180).
- 1171** Salah al-Din (Saladin) ends Fatimid regime in Egypt.
- 1174** Saladin captures Damascus and Syria. Ayyubid dynasty founded.
- 1180** Al-Nasir becomes caliph (1180–1225).
- 1187** Salah al-Din (Saladin) defeats crusaders at Battle of Hattin, captures Jerusalem.
- 1203** Genghis Khan (Timuchin) founds Mongol Empire.
- 1212** Almohades defeated at Battle of Las Navas de Tolosa.
- 1225** Al-Zahir becomes caliph (1225–1226).
- 1226** Al-Mustansir becomes caliph (1226–1242).
- 1230** End of Almohad rule in Spain.
- 1242** Al-Musta'sim becomes last 'Abbasid caliph (1242–1258).

- 1254** Mamluk rule in Egypt (1254–1517).
- 1256** Mongols capture Assassin fortress of Alamut.
- 1258** Mongols sack Baghdad; end of ‘Abbasid caliphate at Baghdad.
- 1260** Mamluks defeat Mongols at Ayn Jalut.
- 1273** Jalal al-Din Rumi dies.
- 1324** Orkhan founds Ottoman Empire (1324–1922).
- 1328** Ibn Taymiyyah dies.
- 1402** Timur-i Lang (Tamerlane) defeats Bayezid in Battle of Ankara.
- 1406** Ibn Khaldun dies.
- 1453** Ottomans capture Constantinople.
- 1492** Fall of Granada, the last Muslim kingdom in Spain.
- 1497** Babur captures Samarkand, becomes founder of Mughal dynasty (1526–1858).
- 1501** Shah Isma‘il founds Safavid dynasty, imposes Shi’ism in Iran.
- 1514** Selim defeats Shah Isma‘il at Chalidran.
- 1517** Ottomans conquer Egypt.
- 1521** Ottomans capture Belgrade.
- 1529** Ottomans besiege Vienna.
- 1534** Ottomans capture Baghdad.
- 1538** Ottomans annex Hungary, capture Baghdad.
- 1556** Akbar begins rule of Moghul (Mughal) India.
- 1683** Second siege of Vienna.
- 1722** Afghans defeat Safavid Empire at Gulnabad.
- 1745** Emergence of the Wahhabi (Unitarian) movement.
- 1798** Napoleon invades Egypt (1798–1801).
- 1802** Wahhabis capture Mecca and Medina (1802–1804).
- 1805** Muhammad ‘Ali founds Egyptian dynasty (1805–1952).
- 1812** Ibrahim, son of Muhammad ‘Ali, takes Mecca and Medina.
- 1818** Ibrahim defeats Wahhabis.

**1826** Massacre of the Janissaries under Mahmud II.

**1828** Parts of Greece gain independence.

**1830** French take Algeria.

**1850** Execution of the Bab.

**1869** Suez Canal opens.

**1870** The “Mahdi” Muhammad ibn ‘Abdallah in Sudan.

**1874** Aligarh school (later university) founded by Sir Sayyid Ahmad Khan.

**1876** ‘Abd al-Hamid becomes sultan/caliph of the Ottoman Empire.

**1881** French occupy Tunisia. Agha Khan I dies.

**1882** The Mahdi drives Egyptians out of Sudan. **5 November:** British invade Egypt, begin colonial rule (1882–1952).

**1885** Khartoum attacked and General Charles Gordon killed. Mahdi dies.

**1898 27 March:** Sir Sayyid Ahmad Khan dies.

**1901** Wahhabi forces take Riyadh. The French invade Morocco.

**1905–1911** Constitutional Revolt in Iran.

**1907** Anglo–Russian Convention divides Iran, Afghanistan, and Tibet into spheres of influence.

**1908 3 July:** Young Turk revolt.

**1914** Ottoman Empire enters war against Triple Entente.

**1916 May:** Sykes–Picot Agreement. **June:** Arab Revolt.

**1917 November:** Balfour Declaration promises Jewish “homeland” in Palestine.

**1918** Armistice of Mudros between Ottomans and Allies.

**1920 10 August:** Ottoman government signs Treaty of Sèvres.

**1921** Sons of Husayn, sharif of Mecca, become kings—‘Abd Allah in Transjordan and Faisal in Iraq.

**1922 1 November:** Mustafa Kemal abolishes the sultanate.

**1923** Turks defeat Greeks. **24 July:** Sign Treaty of Lausanne, which repeals Treaty of Sèvres.

**1924 3 March:** Turks abolish the caliphate.

**1928** Hasan al-Banna founds Muslim Brotherhood. Assassinated in 1949.

**1938** Sir Muhammad Iqbal dies.

**1941** Abu Ala Maududi founds Jama'at-i Islami.

**1947 14 August:** Pakistan founded as a state for Indian Muslims.

**1948 May:** State of Israel founded.

**1971** Organization of Islamic Conference founded.

**1974 31 August:** Musa al-Sabr founds Movement of the Disinherited.

**1975 25 February:** Elijah Muhammad dies.

**1977 5 July:** General Zia ul-Haq deposes Zulfikar Ali Bhutto.

**1978** Imam Musa Sadr, leader of Twelver Shi'ites, disappears on a trip to Libya.

**1979 16 January:** Shah of Iran flees; Ruhollah Khomeyni establishes Islamic Republic of Iran.

**1989** Islamic Salvation Front (FIS) founded. Khomeyni issues a fatwa against Salman Rushdie for writing *The Satanic Verses*.

**1994 5 November:** Emergence of the Taliban, students of religious schools, who capture Kandahar.

**1995 5 September:** Taliban capture Herat.

**1996 26 September:** Taliban take Kabul and two years later control most of Afghanistan.

**1997 6 October:** Taliban issue a decree prohibiting dolls for children and all photographic images of humans and animals.

**1998 22 April:** Court in Pakistan sentences a Christian, Ayyub Masih, to death for blaspheming Islam. The sentence is later suspended. **28 July:** The Taliban government decrees that Afghan parents must give their children "Islamic" names. **7 August:** Car bombs destroy U.S. embassies in Kenya and Tanzania. **20 August:** United States launches approximately 75 cruise missiles on a training camp of Osama bin Laden in Khost province of Afghanistan. **11 September:** Mullah 'Umar, head of the Taliban movement, issues a decree prohibiting forced marriages of women. **October:** Taliban require Hindus in Kandahar to wear yellow marks on their clothing. **4 November:** The United States offers a reward of \$5 million for the capture of Osama bin Laden, who enjoys protection in Afghanistan.

**1999 12 October:** General Pervez Musharraf stages a coup, takes over government of Pakistan. **19 October:** Merve Kavakci is stripped of her citizenship and her seat in parliament after she appears in an Islamic head scarf. **4 November:** Roman Catholics and Orthodox Christians close their churches to protest Israeli decision to permit building a mosque next to the Church of the Annunciation in Nazareth. **14 November:** The United Nations imposes sanctions on Afghanistan for its refusal to surrender Osama bin Laden. **30 November:** A bill granting full political rights to women is rejected in Kuwait by a vote of 32 to 30. For approval, 33 votes would have been needed.

**2000 20 May:** Israeli troops withdraw from southern Lebanon as a result of casualties from Hizbullah campaigns. **1 August:** A group of six Iranian religious leaders issues a fatwa declaring that women could lead congregational prayers of their own gender. **6 October:** It is reported that the Bahrain government appointed to the consultative assembly four women, one Christian, and one Jew. **19 December:** The United Nations Security Council votes to impose sanctions on the Taliban government.

**2001 2 January:** Mulla Muhammad 'Umar of Afghanistan issues a decree making conversion from Islam to Christianity a capital crime. **26 February:** Mulla Muhammad 'Umar calls for the destruction of all statues because they are a threat to Islam. **6 March:** Destruction of the giant Buddha statues begins. **5 May:** Taliban government issues a ruling to prohibit foreigners from drinking alcohol, eating pork, listening to loud music, and being in contact with members of the opposite sex. **21 May:** A decree of Mulla 'Umar demands that Hindus wear a yellow mark on their clothing and homes and prohibits them from wearing a turban. **31 May:** The Taliban government prohibits foreign women from driving cars. **11 September:** Suicide bombers, believed to be members of Osama bin Laden's al-Qaeda organization, crash commercial airplanes into the World Trade Center and the Pentagon. **13 September:** The U.S. government mobilizes forces for action against the Taliban. **7 October:** American and British aircraft attack Taliban and al-Qaeda bases in Afghanistan. **22 December:** Afghan Interim Government begins its tenure.

**2002 11 January:** The first contingent of Taliban/al-Qaeda prisoners arrives at the American base at Guantanamo (Cuba). **13 August:** Iranian president Muhammad Khatami makes an official visit to Kabul. **4 September:** Gulbuddin Hekmatyar, an Afghan jihadist, proclaims jihad against American forces. **12 October:** Muslim radicals are blamed for a series of bombings, including at a night club in Bali in which 202 people are killed.

**2003 17 February:** Mulla Muhammad 'Umar calls for Afghans to join in holy war against Washington. **20 March:** United States launches war on Iraq.



**2004 4 January:** Afghan Great Council establishes Islamic State of Afghanistan. **11 March:** Terrorists bomb Madrid train, killing 190 people and injuring about 1,500.

**2005 7 July:** Terrorists bomb underground trains and a bus in London, killing 52 people and injuring 700. **21 July:** Terrorists attempt a repeat attack in London on underground trains and a bus, but none of the devices explode.

**2006 8 June:** Abu Musab al-Zarqawi, head of al-Qaeda in Iraq, is killed in a U.S. air attack. **12 July:** Israel–Hizbullah war begins in Lebanon when Hizbullah forces cross into Israel and kill three soldiers and capture two others. A UN-brokered cease-fire ends war on 14 August.

**2008 8 October:** An earthquake in Pakistan kills thousands and leaves families homeless in the Khyber–Pakhunkha/Hazara region. **8 November:** Ten Pakistani members of Lashkar-e-Taiba, an Islamic militant organization, carry out a series of 12 coordinated shooting and bombing attacks lasting four days across Mumbai, India.

**2009 4 June:** President Barack Obama delivers an address at Cairo University promising “A New Beginning” in U.S.–Muslim relations.

**2010 11 December:** U.S. combat troops leave Iraq. **December:** Tunisian Revolution begins.

**2011** Tunisian Revolution, an intensive campaign of civil disobedience and protests against President Zine El Abidine Ben Ali—the first of a series of upheavals known as the Arab Spring. **25 January:** Revolution, a series of demonstrations, civil disobedience, and strikes in Egyptian urban areas, part of the Arab Spring movement, resulted in the resignation of President Hosni Mubarak, who turned power over to a Supreme Council of the Armed Forces. Crackdown in Syria on protests inspired by Arab Spring leads to Syrian Civil War. The opposition rebels are largely Sunni Muslims, while loyalists are largely Alawites. A refugee crisis ensues with over two million Syrian refugees fleeing to Turkey, Jordan, Iraq, and Lebanon. Uprising of the professional class, defecting soldiers, and Islamists, later backed by French, British, and U.S. airpower, topple administration of Mu‘ammar Gadhafi (who is captured and executed), the power of which was assumed by the rebels’ organization the National Transitional Council. Al-Qaeda leader Osama bin Laden killed by U.S. Special Forces inside Pakistan.

**2012 30 June:** Mohamed Morsi, a leading member of the Muslim Brotherhood, becomes the first democratically elected president in Egyptian history.

**2013 13 June:** Egyptian protests, a mass public demonstration against the administration of Mohamed Morsi, followed by a military coup d'état in which Morsi is deposed and arrested. After leading protests against the coup, the Muslim Brotherhood is officially banned by the end of the year.

**2014 April:** Islamic terrorist group Boko Haram kidnaps 276 female students, 16 to 18 years old in northeast Nigeria. **June:** Islamic State of Iraq and the Levant (ISIL) invades northern Iraq. **May:** General Abdul-Fattah Al-Sissi wins the presidential elections and becomes the fifth president of Egypt after ousting King Faruq. **11 June:** Mosul is under the control of the Islamic State of Iraq and Syria (ISIS), and the official formation of the Islamic State is announced. Abu Bakr Al-Baghdadi is placed as the caliph. Transfer of power from Al-Maliki to Haidar Al-Abadi, although Al-Maliki is declared the winner in the election. **August:** After the displacement of thousands of Christians and non-Muslims in Mosul and massacres in that city, the United States initiates air strikes against ISIS in Iraq. **September:** The Houthis enter the capital city of Sana and seize the city and the major governmental buildings. **December:** This month marks the anniversary of the (Arba'een) procession in Iraq, where millions of Shi'a Muslims walk hundreds of kilometers toward the holy city of Karbala to commemorate the 40th day after the martyrdom of Imam Husayn in Karbala. Taliban attacks a military school in Peshawar (Pakistan) and kills 145 people, including 100 children.

**2015 3–7 January:** Boko Haram kills more than 2,000 people. **22 January:** After Houthi forces seize the presidential palace, Yemeni president Abd Rabbuh Mansur Hadi resigns after months of unrest. **16 February:** The Egyptian military begins conducting air strikes against a branch of the Islamic militant group Islamic State of Iraq and Syria (ISIS) in Libya in retaliation for the group's beheading of over a dozen Egyptian Christians. **25 March:** A Saudi Arabia-led coalition of Arab countries start a military intervention in Yemen in order to support the Yemeni government in its fight against the Houtis' southern offensive. **25–26 June:** ISIL claims responsibility for three attacks around the world during Ramadhan. **24 July:** Turkey begins air strikes against Kurdish bases in Syria and the Islamic State of Iraq and Syria. **24 September:** A stampede during the hajj pilgrimage in Mecca, Saudi Arabia, kills at least 2,200 people and injures more than 900 others, with more than 650 missing. **13 November:** Multiple attacks claimed by the Islamic State of Iraq and Syria in Paris result in 130 fatalities. **24 November:** Turkey shoots down a Russian fighter jet at the Syrian border. **19 May:** Egypt Air Flight 904 crashes with 66 people on board over the Mediterranean en route from Paris to Cairo.

# Introduction

The Arabian Peninsula, heartland of the Arab nation and birthplace of the Muslim Prophet Muhammad, is a vast expanse of deserts with oases on the periphery, covering an area of about 2,750,000 square kilometers. It is a plateau that slopes away from the west to the Persian/Arabian Gulf and Mesopotamia, the present Iraq. Its backbone is a range of mountains running parallel to the Red Sea coast, forming the Hijaz (barrier), which includes the holy cities of Mecca and Medina. The slope to the east is gradual and long, and the fall to the Red Sea is short and steep. Between the Nile and the Indus Rivers is only one major river system: the Euphrates and Tigris and their tributaries. In the south-center lies the Rub' al-Khali, Empty Quarter, the largest expanse of sand in the world, comprising an area of about 640,000 square kilometers.

Sheltered by impenetrable barriers, nomad Bedouins eked out a precarious existence. Only they knew the location of the water holes that made survival possible. They grazed their livestock, moving within confined areas, some tending to limited agriculture in valleys and oases, others depending entirely on their flocks. Dates and the milk and meat from camels were the major items of nourishment. To possess the “two black ones”—that is, water and dates—is still the minimum requirement for survival. The camel was the nomad’s nourisher, his means of transportation, and his medium of exchange. He still drinks its milk, feasts on its flesh, and makes his tent with its hair, which is fashioned into a felt. The mahr (dowry) of a bride, the price of blood, and the wealth of a chief were counted in terms of camels. The Bedouin has been called the parasite of the camel (Hitti, 1964, 21). Without the camel, the desert could not be crossed, and the Arabs could never have conquered an empire. Although the camel was the most useful, the horse was the most noble of all animals. In Arabia, the horse has been kept pure and free of admixtures; it provided speed in raids (ghazwah), a necessity for survival.

Each tribe was an independent nation. It made war and peace with neighboring tribes, allied itself with other tribes, or became part of confederations on the basis of their common interests. There was no existence for the individual outside of the protection of his tribe. If a tribe was destroyed, its members had to attach themselves as clients to another tribe. To be expelled from one’s tribe was tantamount to a sentence of death.

## THE MESSAGE OF ISLAM

The period of 150 years prior to the Prophet's message was called the *jahiliyyah*, the "Age of Ignorance." Arabia was then isolated from the rest of the Near East. Two superpowers ruled in the north: the Eastern Roman, or Byzantine, Empire and the Sassanian Persian Empire.

They employed satellite kingdoms as buffer states to prevent the Arab nomads from raiding the northern territories. Yemen in the south was contested by the empires of the north. In the "Year of the Elephant," in the 570s, an Abyssinian army under Abrahah moved against Mecca but was forced to return to Yemen. Most of the Arabs were pagans, but some were Christian or Jewish. One of the most important cultural centers was the city-state of Mecca, ruled by an oligarchy of merchants from the tribe of Quraysh. The Quraysh were subdivided into a number of clans, one of which, the Banu Hashim (Hashimites), was the clan of the Prophet. The prosperity of Mecca depended on keeping the caravan routes free from attacks; therefore, they promoted two sacred periods during which raiding and blood feuds were temporarily stopped. Customary tribal law in Mecca was beginning to give way to hegemonic rule by the Quraysh. The Bedouin concept of honor was giving way to the idea of accumulating wealth. Muhammad was born in the "Year of the Elephant." His mother, Amina, was of the clan of Zuhra, and his father, 'Abd Allah, was of the Hashimite clan of the Quraysh. His father died four months before his birth, and his mother died a few years later. As was the custom, he was raised by a Bedouin nurse, Halima, and then stayed with his grandfather, 'Abd al-Muttalib, and later with his uncle Abu Talib.

At age 25, Muhammad married Khadijah, a wealthy woman of about 40 for whom he had conducted some business. Every year in the month of Rajab, Muhammad would go to Mount Hira and live there and fast. When he was 40, he came home one day, confessing to Khadijah that he heard voices. And one day in the month of Ramadhan, Muhammad had his first revelation. He heard a voice, commanding him to "Read!" Muhammad answered, "I cannot read!" The spirit gripped him again and said:

Read: In the name of thy lord who created,  
created man from a clot.

Read: And it is thy lord the most bountiful  
who teacheth by the pen,  
teacheth each man that which he knew not.

Then the spirit disappeared, and Muhammad went home to Khadijah. His wife covered him with a cloak, and Muhammad fell asleep. Suddenly the spirit returned and shouted:

O thou that are cloaked, arise and warn!  
 Thy lord magnify! Thy raiment purify!  
 And from iniquity get thee away.

Muhammad woke up and told Khadijah that the spirit had bid him to call men to God. He asked, “Whom shall I call? And who will believe me?” Khadijah was said to have answered, “Call me the first, for I believe in thee.” Muhammad began to have additional revelations, and an angel—later identified as Gabriel—told Muhammad that he was chosen as the Messenger of God. He gained a small number of converts to his creed. After Khadijah, ‘Ali, his cousin and son-in-law; Abu Bakr; and the freed slave Zayd ibn Harith were among the first. The early converts came from three groups: young men of influential families who did not themselves wield any power; young men of weaker families and clans; and foreigners and men from outside the clan system who did not have any powerful protectors. The time was ripe for Muhammad’s message; there was a social malaise as tribal traditional values and the existing social relationships were unable to cope with the problems faced by urban society. A new ideology was needed to replace the bonds of blood with the bonds of religion to provide a new concept of social justice and equality. Muhammad was soon faced with opposition from the Quraysh, who feared that the new religion would threaten their social and commercial interests. Islam taught worship of one God and condemned the worship of idols. It propagated a philosophy of equality that threatened not only their pagan beliefs but also their wealth and political power. In 619, Muhammad lost his uncle and protector and soon afterward Khadija, his wife. Abu Lahab, an old enemy, now became head of the Hashimite clan. Some of Muhammad’s followers, who did not enjoy the protection of a powerful tribe, were forced to migrate to Abyssinia, and Muhammad was forced to flee to Yathrib, subsequently called Madinat al-Nabi, “City of the Prophet,” or simply Medina.

Members of the Khazraj and Aws tribes at Yathrib converted to Islam and invited Muhammad to come to their city, which was torn by disputes between two Arab and three Jewish tribes. The year 622, marking Muhammad’s flight, became “Year One” of the Islamic era. In Medina, Muhammad was Prophet of the early Arab converts and statesman and arbiter between them and the Jews. The “Charter of Medina” was the first constitution in Islam, regulating the coexistence of a heterogeneous community.

The growth of the Muslim community in Medina considerably alarmed the Quraysh, who feared that the caravan route to the north would be blocked. The first confrontation between the two city-states resulted in the Battle of Badr in 624, when a force of 300 Muslims defeated a superior force of 1,000 Meccans. This was a severe loss of prestige for Mecca, which lost a number of its most prominent leaders. For the Muslims, it was confirmation that

#### 4 • INTRODUCTION

Allah was on their side. One of the Jewish tribes, the Qaynuqah, was accused of collaboration with the Meccans and expelled from Medina. Another engagement, the Battle of Uhud in 625, was a temporary setback, which Muhammad blamed on a lack of steadfastness among the Muslim forces. The second Jewish tribe, the Banu Nadir, was now expelled. In 627, the Meccans moved with an army of between 7,500 and 10,000 against Medina, but the Muslim community was saved by digging a trench that the Meccans were unable to cross. This came to be known as the Battle of the Trench. The last Jewish tribe, the Qurayzah, was accused of intriguing with the Meccans and was destroyed. Medina was now a Muslim Arab city, growing in power as converts joined the banners of the new faith.

Realizing the weakness of the Meccans, Muhammad decided to go on a pilgrimage to the Ka'bah, a cube-like building in Mecca that has been a shrine since pre-Islamic days. According to legend, the shrine was built by Adam and rebuilt by Abraham after the deluge. The angel Gabriel brought the Black Stone that is now in the Ka'bah and instructed the people about the pilgrimage. Muhammad set out in 628 for Mecca with some 1,400 Muslims, but he was not able to enter the city. He concluded with the Meccans the Treaty of Hudaibiyah, which was supposed to maintain peace for the subsequent 10 years. Accusing the Meccans of violating the treaty, the Muslim forces took Mecca in 630, at the loss of two Muslim lives.

In the Year of Delegations, 630–631, delegations of tribes from all over the Arabian Peninsula came to Medina to offer their allegiance. They agreed to be instructed in the new faith and to pay a poor tax (zakat) for the institutional use of the Muslim community. The area of Mecca and Medina was declared haram, forbidden to non-Muslims, a prohibition that some believe was later extended to much of the peninsula. By the time the Prophet Muhammad died in 632, virtually all the Arabs in the Peninsula had offered their allegiance (bay'ah), and the Arab nation and the Islamic state were one and the same.

The death of the Prophet caused considerable consternation. It was soon decided that a khalifa, successor or caliph, was to be elected to lead the Muslim community (ummah). Three factions in Medina seemed to vie for power: the emigrants, muhajirun, who came with Muhammad to Medina; the Helpers, ansar, Medinans who converted and supported the Prophet; and members of the Quraysh, Meccans who had now become Muslims and felt that their past leadership and blood relationship with the Prophet especially qualified them for assuming leadership of the state. An assembly of Companions of the Prophet seemed unable to agree about who would lead until 'Umar ibn al-Khattab spontaneously offered bay'ah to Abu Bakr. Others followed suit, and he was elected the first caliph.

Abu Bakr did not have much time to institutionalize his functions as head of state. Many of the tribes who had nominally become Muslims considered themselves free of any obligation to Muhammad's successor. Therefore, most of the short reign of Abu Bakr was devoted to reuniting Arabia in the Wars of Riddah, defeating the apostates. He was ably assisted by Khalid ibn al-Walid and 'Amr ibn al-'As, who eliminated the Ghassanid and Lakhmid buffer states and moved into Palestine.

Campaigns during the caliphate of 'Umar ibn al-Khattab (634–644) led the Islamic forces into North Africa and Mesopotamia. 'Umar adopted the title Amir al-Mu'minin, Commander of the Believers. The Byzantines were defeated in the Battle of al-Yarmuk (636), and the Persian Sassanids were defeated at the Battle of Nihavand (641). 'Umar was worried about overextending his forces, and he cautioned his reckless commander, 'Amr ibn al-As: "If my letter ordering thee to turn back from Egypt overtakes thee before entering any part of it, then turn back; but if thou enter the land before the receipt of my letter, then proceed and solicit Allah's aid" (Hitti, 1964, 160). Surmising its contents, Amr did not open the letter until he had entered Egypt. At the siege of the fortress of Babylon, Cyrus, in charge of the fortress, tried to bribe the Muslim commander, but his negotiators found that it was impossible to corrupt the enemy. They reported,

We have witnessed a people to each and every one of whom death is preferable to life, and humility to prominence, and to none of whom this world has the least attraction. They sit not except on the ground, and eat naught but on their knees. Their leader [amir] is like unto one of them: the low cannot be distinguished from the high, nor the master from the slave. And when the time of prayer comes none of them absents himself, all wash their extremities and humbly observe their prayer. (Hitti, 1964, 163)

In 643, the Muslim armies reached the borders of India. When 'Umar was assassinated in 644, a council of five Companions elected 'Uthman ibn 'Affan (644–656), an aristocratic member of the Quraysh, to lead the Islamic community. 'Uthman was a compromise candidate; he was old and weak and was soon dominated by members of his clan who wanted to take over leading positions in the state. The most important legacy of his rule is believed to be the final collection of the revelations in the Koran (Qur'an, the holy book of Muslims). Unrest continued in the empire; malcontents from Medina and disaffected groups in Egypt and Iraq turned against 'Uthman and murdered the 80-year-old caliph. 'Ali ibn Abi Talib was the last of the Rashidun, the "Rightly Guided Caliphs" of Sunni Islam.

'Ali moved the capital of the Islamic state from Medina to Kufah. One reason may have been that Medina had been tainted by the murder of 'Uthman, another that he felt insecure in the old capital. He was immediately challenged by Talhah, Zubayr, and 'A'ishah, Muhammad's widow. They

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blamed him for permitting 'Uthman's murderers to escape and finally met him in combat in the Battle of the Camel (656). Both Talhah and Zubayr were killed, and 'A'ishah was returned to Medina to resign herself to a life of seclusion. Mu'awiyah, the governor of Syria and a relative of 'Uthman, was next to challenge 'Ali's authority. He refused to swear allegiance to 'Ali and demanded that he first avenge the murder of 'Uthman. The two armies met in the Battle of Siffin (657). 'Ali's forces were about to gain the upper hand when the Syrians appealed for arbitration and an end of the bloodshed. There was great reluctance among the soldiers to fight fellow Muslims. Each had relatives in the other camp, and 'Ali agreed to submit the dispute to arbitration. This marked the origins of the division of Islam into Sunni, or orthodox Muslims, and Shi'ites, the partisans of 'Ali, who felt that he was the rightful successor of the Prophet Muhammad. The Kharijites, or seceders, followers of 'Ali, turned against him because he had submitted to arbitration. A Kharijite assassinated 'Ali in 661. Najaf, 'Ali's burial place in present-day Iraq, is a holy city to Shi'ites.

Mu'awiyah had himself proclaimed caliph in 660 while 'Ali was still alive. He was a clever politician and presented himself as the model of an Arabian king. He was quoted as having said, "I apply not my sword where the lash suffices, nor my lash where my tongue is enough." He performed all the functions required of a caliph and said he would resign if all the Muslims could agree on a man more fit to lead them. He based his right to rule on the fact that he alone had sufficient power to maintain and defend the Islamic state. While he was still governor of Syria, Mu'awiyah built the first Islamic navy, and in the Battle of the Masts (655), he won a naval engagement with the Byzantine Empire. New conquests in the east brought his forces into central Asia: Kabul in 664 and Bukhara in 674. One of his most important governors and military leaders was Ziyad ibn Abihi (Ziyad, the Son of His Father, whose name was not known). Ziyad crushed the Kharijites again, as well as some of their Bedouin allies. Mu'awiyah assured the continuation of the Umayyad caliphate (661–750) when he appointed his son, Yazid (680–683), as his successor. This continued the civil war into the second generation, when 'Abdullah, the son of 'Umar; 'Abdullah, the son of Zubayr; and Husayn, the son of 'Ali, refused to swear allegiance to Yazid. Husayn, expecting support from the Kufahns, moved with a band of 200 men into Iraq, but they were met by an Umayyad army of 4,000 men, and he and his supporters were killed. His death at Karbala in 680 is still mourned by Shi'ites today. They observe the first 10 days of the month of Muharram as days of lamentation. This event sealed the schism in Islam.

Yazid was able to defeat Abdullah ibn al-Zubayr, who had proclaimed himself caliph, in Medina in 683. 'Abd al-Malik, the "great Arabizer," succeeded in 685, marking the high point of Umayyad power. Assisted by his general, al-Hajjaj, 'Abd al-Malik captured Mecca in 692 and defeated a



number of uprisings. He divided the empire into provinces, each of which was in charge of a governor; appointed judges (Qadhis) to the major towns; and established a large standing army. The first Muslim coins were struck, and the Arabic script was improved with the addition of vowel marks. The Umayyads expanded the territories of Islam from Bukhara and Samarkand to Spain; they reached southern France, but were stopped at the Battle of Poitiers (or Tours) in 731–732. Accused by the pious opposition of being Arab kings, rather than caliphs, resistance to the Umayyads began to grow. ‘Umar ibn Abd al-Aziz II (682–720), known as the “renovator” of Islam, was an exception.

With the capture of new lands, Arabs became a minority in the Islamic empire. Their secularism and lack of a clear ideology; ill treatment of the newly converted, who were taxed like non-Muslim subjects; and internecine warfare ended in a revolt that established the ‘Abbasid caliphate (749–1258), with its capital in Baghdad.

The Umayyads were given bad press by ‘Abbasid historians, in part to justify the ‘Abbasid revolt, but also with some justification. Of the 14 caliphs, only Mu‘awiyah, ‘Abd al-Malik, and ‘Umar were capable rulers, and with a weak man in charge, the empire was weakened. The Umayyads, like subsequent Muslim rulers, lacked a clear rule of succession; the Arabs did not follow the law of primogeniture. The practice of polygamy greatly increased the number of eligible successors, and several caliphs were the sons of slave women. If the oldest male relative was chosen to succeed, it was not necessarily a son; cousins, uncles, and others had an equal claim. The result was a measure of internecine conflict that continued throughout the centuries in the Islamic world. The Umayyads failed to engender a sense of loyalty among their most deserving officials. They put to death some of their best generals and deposed their administrative officials to deprive them of their wealth. The Umayyads were Arab kings rather than theocratic rulers, enjoying the pleasures of life and more attuned to the culture of pre-Islamic times. Tribalism and conflicts between Arab tribes continued to divide the Arab–Islamic nation. Non-Arab converts, mawlas, were treated as second-class citizens, which encouraged them to join the Shi‘ite opposition, attitudes to be expected in a period of transition from an Arab–Islamic nation to an Islamic empire.

The ‘Abbasid assumption of power was not just a dynastic change; it was a revolution in the early history of Islam. The short rule of Abu al-‘Abbas al-Saffah, “the Shedder of Blood” (749–754), was followed by al-Mansur (754–775), the real founder of a dynasty of 37 caliphs, which ended with the Mongol conquest of Baghdad in 1258. He established his capital at Baghdad. Ruthless to real or imagined rivals, he preserved the supremacy of Islamic law and was a good administrator. His thriftiness earned him the title “Father of the Penny” (the penny pincher). On his deathbed, he advised his successor,

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“Never allow a thing which has to be done today to remain over for tomorrow. Associate with people from whom you can get good advice. Keep the people and the army contented. Never make your treasury empty. Never go beyond the bounds of moderation,” advice he himself often did not follow. Although the ‘Abbasid state was hailed as a return to the theocratic state, it became increasingly patterned after an older, Persian model, with the caliph the august, unapproachable, godlike autocrat. The ‘Alids, who supported the revolution, were rudely disappointed when the ‘Abbasids restored Sunni orthodoxy. Mansur has been called a treacherous man—he put to death his distinguished general, Abu Muslim, and cruelly killed his uncle Abdullah—but he preserved the supremacy of Islamic law and was a good administrator. The empire was organized after the Sassanian model, and Ministries of the Army, the Seal, Finances, the Post, and Intelligence were set up. The only sphere in which Arabic continued to dominate was the religious sciences. The ‘Abbasids gained valued help in their state building by drawing on the talents of the Barmakids, a Persian family of secretaries and viziers who were men of great ability and administrative skill and amassed considerable wealth.

The “Arabian Nights” period of the ‘Abbasids began with Harun al-Rashid (786–809). He conducted a brilliant court, which attracted the talented and beautiful, including the Barmakids. But it was the end of an era. The Umayyad caliphate continued in Spain and, under Harun’s successors, the empire began to lose control of the periphery. Harun hoped to prevent civil war after his death by arranging for an orderly succession; he appointed Amin as his successor at Baghdad and Ma‘mun as governor of the eastern province of Khorasan and second in line of succession. It was not to be. Ma‘mun prevailed in a struggle for power, and the unity of the Islamic world was ended with the establishment of independent sultanates in the periphery and the hegemony of the Turks, who came in as slaves and eventually became the masters of large parts of the Islamic world. Ma‘mun tried to mend the Sunni–Shi‘ite schism; he gave his daughter in marriage to the eighth Shi‘ite imam, ‘Ali al-Ridha, and appointed him as his successor. This was not well received by the Sunni ‘ulama’, and only the premature death of al-Ridha brought an end to Ma‘mun’s efforts. Ma‘mun began a short “age of rationalism,” and the Mu‘tazilite dogma became the accepted doctrine. He established the Houses of Wisdom, in which Arabic and foreign sciences were taught. Religion was freely debated among Christians, Jews, and Muslims of Baghdad; and Greek philosophers were translated and later retranslated from Arabic in the West. Unlike the Umayyad caliphs, the ‘Abbasids prided themselves on being the heads of a theocratic empire. They patronized the ‘ulama’ (doctors of Islamic sciences) and made a show of consulting them on matters of state and law. Culturally, first Persian and later Turkish influences dominated; with the loss of its tribal basis, the empire lost its

democratic features, and the caliphate was transformed into monarchical despotism. The caliphs kept themselves aloof and surrounded themselves with an awe-inspiring court, and the vizier became the alter ego of the invisible caliph. The Muslim historian al-Fakhri said about the ‘Abbasid caliphate,

It was a dynasty abounding in good qualities, richly endowed with generous attributes, wherein the wares of science found a ready sale, the merchandise of culture was in great demand, the observances of religion were respected, charitable bequests flowed freely, the world was prosperous, the Holy Shrines were well cared for, and the frontiers were bravely kept.

Under the Umayyads, no true orthodoxy prevailed, and only with the beginning of ‘Abbasid control do we have the creation of a systematic theology. Theological schools emerged in major cities, most importantly in Medina, Damascus, Basra, and Kufah, which developed such disciplines as law, jurisprudence, grammar, and Koranic exegesis. In each of these towns, pious men gathered, usually in mosques, to discuss questions of theology. Certain men gained a reputation for their knowledge; others were famous for their asceticism. They argued such questions as free will and predestination, capital sin and the sinner’s fate, and the divine unity and justice of Allah. The major philosophical trends were espoused by the rationalist Mu‘tazilites; the uncommitted Murji‘ites, who would leave judgment to God; the radical Kharijites, who declared a sinner a kafir to be killed; and the fundamentalist Ash‘arites, whose doctrine became orthodox dogma. An important dogma in Islam is God’s omnipotence, with the corollary that nothing happens without God’s will. From that, it would follow that all is preordained, and man can’t help committing sins, but al-Ash‘ari, with his doctrine of kasb (acquisition), stated that God produces the act, which is then “acquired” by the individual, giving him a choice, without infringing on God’s omnipotence. Al-Ash‘ari denied the existence of causality or a natural law, and he demanded the unquestioned acceptance of divine law and revelation. He held that the Koran was the uncreated speech of God and espoused a literalism in which he used logic to expound an extreme fundamentalism.

The Mu‘tazilite school, on the other hand, stood for free will and God’s justice, giving man the certainty that choosing the good and avoiding evil will win salvation. They also held that the Koran was created. When Caliph Ma‘mun supported the Mu‘tazilite doctrine of the createdness of the Koran and forced its acceptance by the ‘ulama’, the ‘Abbasid caliphs eventually lost their authority to interfere in matters of religion and law. Muslim historians call the period of the first 10 caliphs the golden age; Mansur (754) was the “Opener,” Ma‘mun (813) the “Middler,” and Mu‘tadid (892) the “Closer.” The 21 caliphs after al-Mu‘tadid were pawns and at times virtual captives of a new type of de facto political ruler, called a sultan. Sunni Muslims disagree

about when the caliphate ended: some say it was after the four “Rightly Guided” caliphs (632–661), who were Companions of the Prophet; others that it ended with the Mongol conquest of Baghdad (1258). The Ottoman conquerors of western Asia and North Africa claimed to have been appointed by a member of the ‘Abbasid clan when they captured Egypt in 1517. Thus, the Ottoman sultanate/caliphate continued until its defeat in World War I. Shi‘ites count the end of the imamate, respectively, with the Fifth, Seventh, or Twelfth Imam.

Political development in the Islamic world was a slow process. In pre-Islamic times and long afterward, the political unit was the biological and sociological unit: the family, the clan, and the tribe. Political unity meant the voluntary acceptance of arbitration, sharing resources, and providing for the common defense. An assembly (majlis) consisted of the male members of a tribe, who were to make decisions affecting the common interest. A chief (shaykh) presided, but he was essentially an arbitrator, a *primus inter pares*. The votes were weighed, not counted; the elders and more prosperous carried the day. There was no priestly class, only a shamanist type of soothsayer (kahin), who was the custodian of the idols, usually stones which were collected in the Ka‘bah. The kahin did not have any authority over the tribe. In urban areas, a kind of city council (mala’) existed, but it was not very effective.

Initially, Muhammad’s community acted like a clan, but the bonds of Islam began to replace the bonds of blood. The early community consisted of two classes of believers (mu’minun): the Companions, who followed Muhammad to Medina (muhajirun), and the Helpers (Ansar), Medinans of the Aws and Khazraj tribes who converted to Islam. But there were also three Jewish tribes in Medina, and together they formed the first Judeo-Muslim community (ummah). Muhammad became the ruler on the basis of a contract, called the Charter of Medina, which provided for the common defense and coexistence of the communities. Once Arabia was unified under Islam and new territories were conquered, the ummah included only Muslims, and non-Muslim subjects (dhimmis) continued to coexist in autonomous communities, subject to payment of a capitation tax (jizyah) and dispensations from military service.

Under the successors of Muhammad’s rule, the caliphs served as heads of state, but since Islamic law consisted of God’s commands—as collected in the Koran—sovereignty rested with God. The caliphs and subsequent rulers could not legislate; they had to enforce the God-given law. Only in matters not conflicting with divine law, the Koran, and Traditions (Shari‘ah) was legislation permitted. With ‘Umar I (634–644), a new constitution came into force: No religion other than Islam was to be tolerated in the Arabian Peninsula. The Muslim Arabs were to be a warrior class, racially and political segregated from the conquered in garrison camps (amsar). They were not to

hold any land outside the Arabian Peninsula, and the dhimmis were to have protection for their life, property, and religion. If they converted to Islam, they no longer had to pay the jizyah tax. A land tax, *kharaj*, was first levied only on non-Muslims in the newly conquered territories (as Arabs acquired land, they eventually also had to pay the land tax), and a cadastral survey was conducted for the assessment of taxes. ‘Ushr (a tenth) eventually became a tithe on property owned by Muslims, and a poor tax (*zakat*) came to be levied. A public register, the *Diwan*, was set up for the distribution of movable booty (*ghanima* or *khums*), of which at first one-fifth went to the ruler for his institutional use, while four-fifths was taken by the conquering soldiers. But soon the state took four-fifths and paid pensions to the soldiers, to Muhammad’s wives, and to widows and families of martyrs. Pensions were paid on a scale depending on priority of conversion and nearness to the Prophet: wives, who got 10,000 dirhams; the Companions of the Prophet and those who had participated in the Battle of Badr, who got 5,000 dirhams; and so forth. ‘Umar divided the empire into provinces, each headed by a governor (*wali*), who also acted as a judge and tax collector (*‘amil*), and judges were eventually appointed to the major towns.

Muslim political philosophers in the 10th and 11th centuries began to define the ideal character of an Islamic state. The caliph was the supreme head of state, ruling with the assistance of a consultative council (*shurah*). Sunnis believed in the principle of election, which was established with the election of the first four caliphs by a council of Companions of the Prophet. Nevertheless, dynastic succession was common, and the caliph was essentially an absolute monarch as long as he also held military power. Shi‘ites held that the imam must be a descendant of ‘Ali, nominated by his predecessor. The caliph had to be knowledgeable about Islamic law and the Traditions of the Prophet. He had to be of good character and piety, have good judgment in the functions of government and administration, and be of sound health and body. Eventually, a doctrine of the caliphate was evolved. One Islamic jurist, al-Mawardi (974–1058), defined the functions of the caliph as follows: (1) protecting Islam from innovation, (2) providing justice, (3) protecting the borders of Islam, (4) executing the penalties of the Shari‘ah, (5) garrisoning the borders, (6) fighting unbelievers to convert or pay the poll tax, (7) levying taxes according to the Koran, (8) regulating the expenditures of the state, (9) appointing the right people to offices, and (10) supervising the administration. However, when the sultans became *de facto* rulers, the institution of the sultanate was legitimized as long as sultans performed all the functions the caliph no longer could. For a time, the caliphs had the power to approve the legislation of a sultan, but eventually sultans, like the Shi‘ite Buyids, ignored or defied the wishes of the caliph.

Already from the beginning of the ‘Abbasid Empire, the unity of the Islamic world was lost. In Spain, the Umayyad dynasty/caliphate continued from 756 to 1031 at the capitals of Seville and Cordova, ending the fiction of a united caliphate. The Idrisids (788–926) were the first Shi‘ite dynasty in Islamic history, founded by Idris ibn ‘Abdullah and established in Morocco, but they fell prey to the Fatimids in the east and the Spanish Umayyads in the west. The Tulunid dynasty (868–905) was the first local principality of Egypt and Syria to gain autonomy from Baghdad. The Ikhshidis (935–969) established themselves in Egypt but finally gave way to the Shi‘ite Fatimids (909–1171). North Africa was subsequently ruled by the Ayyubids who, under Salah al-Din (Saladin, 1138–1193), defeated the crusaders at the battle of Hittin (1187) and captured Jerusalem. The Mamluk slave dynasties (1250–1517) gave way to the Ottoman Empire (1342–1924), which reunited most of the Islamic world west of the Iranian border.

In the east, territory was lost to the short-lived Tahirids (820–873), who were replaced by the Saffarids (867–ca. 1495), who in turn were largely replaced by the Samanids (874–999). Turks were the founders of the Ghaznavid dynasty (977–1186), the Saljuq dynasty (1038–1194) (who replaced the Buyids), and the Ottoman Empire. By the 16th century, the Islamic world was divided into the Ottoman Empire, controlling the lands west of Iran; the Safavid dynasty (1501–1732), which founded modern Shi‘ite Iran; and the Moghul (Mughal) Empire of India (1526–1858), which existed until defeated by Britain in 1858.

A body of Islamic law (Shari‘ah) also gradually evolved in the eighth and ninth centuries based on the revelations of God’s commands collected in the Koran. But it was soon felt that the Koran was not sufficient to cover all aspects of a complex society, and the jurists turned for guidance to the life of the Prophet. Acting on the premise that God would not have chosen Muhammad as prophet if he had not led an exemplary life, the Traditions (actions and sayings of the Prophet), collected in news items (hadith), were examined for guidance. A science of hadith criticism evolved in which news items, transmitted by an original witness through a chain of transmitters, were judged according to the reliability of the chain. Six major Sunni collections were compiled, with the one of Muhammad ibn Isma‘il al-Bukhari being the most authoritative, including 7,000 Traditions with information on such topics as revelation, belief, prayer and ablutions, fasting, pilgrimage, marriage, and others. The Traditions thus became a second pillar of Islamic law.

Four schools of law developed in Sunni Islam, named after early legal scholars, the Malikite, named after Malik ibn Anas (d. 795); the Shafi‘ite, named after Ibn Idris al-Shafi‘i (d. 819); the Hanbalite, named after Ahmad ibn Hanbal (d. 855); and the Hanafite, named after Abu Hanifah (d. 767). These schools recognize each other as orthodox but differ in the application and extent of two additional pillars of Islamic law. The Hanafite school has

the largest number of adherents. It recognizes as a basis of jurisprudence, in addition to the Koran and the Sunnah, *ijma'* (consensus of the Muslim community) and *qiyas* (reasoning by analogy). Legal reasoning is called *ijtihad*, the struggle or effort in arriving at a legal decision. By the 10th century, Muslim jurists had decided by consensus that Islamic law was complete and that independent interpretation (*ijtihad*) was no longer permissible. Henceforth, Muslims were to follow, or imitate (*taqlid*), God's law and the body of decisions of the four schools. Islamic modernists as well as radical Islamists want to reopen the "gate of *ijtihad*" to permit a reinterpretation of Islamic law to meet new, modern requirements.

Judges (*qadhis*) in Shari'ah courts are to apply the law, subject to consultation with legal experts (*muftis*), who issue legal decisions (*fatwas*). A jurist (*faqih*) is trained in an Islamic college (*madrasah*) to serve as a lawyer, teacher, judge, or *mufti*. Punishments include the penalties for major offenses prescribed in the Koran (*hadd*, pl. *hudud*), discretionary and variable punishments (*ta'zir*), and retaliation (*qisas*).

Shi'ites find their sources of law in the Koran and the Traditions of the Prophet and the infallible imams. In the absence of the Hidden Imam, the Imamis, or Twelver Shi'ites, are permitted to legislate on the basis of *ijtihad* of the qualified scholar (*mujtahid*).

The Shari'ah was unevenly enforced, and a dichotomy always existed between God's and the king's law (*qanun* or *'urf*, customary law). The latter began to infringe on the former. The governor or his deputy presided over the police court or court of tort in cases that did not come under canon law. Muslims are enjoined to command virtue and prevent vice (*al-amr bi'l ma'rufwa'n nahy 'an al-munkar*), and the governments institutionalized this in a Department of Promotion of Virtue and Suppression of Vice. It was to supervise public morals and command Muslims to attend the daily prayers. The *muhtasib*, overseer of public morals and market inspector, was appointed to maintain public order, resolve disputes between buyers and sellers, examine weights and measures, and check goods for quality and quantity. He had to be a jurist to be able to check the preaching of heretical doctrines. He could not act on suspicion, nor could he enter the closed doors of homes. His function was eventually taken over by the urban police in most countries.

With time, especially during the 19th and 20th centuries, the state increasingly restricted the application of Islamic law to personal law, matters of marriage, divorce, inheritance, and the like. Under the influence of colonial rule and modernization, governments adopted, to varying degrees, Western legal systems. In the post-classical age, a number of Islamic reform movements (*Salafiyyah*) emerged, often originating on the periphery of the Islamic world. Some were messianic, like the Almohads (1130–1269), the Almoravids (1061–1147), the Wahhabis, and the Mahdi of the Sudan (1880s–1899). Of these, only the Wahhabis, or Unitarians, as they call themselves, have had

a lasting influence. An alliance between the revivalist Muhammad ibn ‘Abd al-Wahhab and the tribal chief Muhammad ibn Sa‘ud in the late 18th century led to the establishment of the Kingdom of Saudi Arabia as an Islamic state, in which the Shari‘ah is enforced in all its provisions. Based on the Hanbali school of Sunni Islam, it is the most restrictive of the orthodox schools and, because of the country’s relative isolation, it has scarcely been affected by the process of Westernization. The rest of the Islamic world has been affected to varying degrees by Western influences as a result of colonization, integration into the world economy, the rise of nationalism, the Cold War, the emergence of Israel, and other factors.

Muslims differ in their interpretation of Islam. Secularists favor the separation of church and state. They tend to be cosmopolitan in outlook and favor the organization of the state along Western lines, and they support mass education and scientific investigation. The secularists have achieved their objectives with the establishment of the Republic of Turkey and the victory of the secular policies of Kemalism. They can be found among the higher echelons of the military, the bureaucracy, and the urban intelligentsia.

Muslim modernists want to reinterpret Islam to adapt to the requirements of modern times. They feel that Islam and democracy are compatible and that selective borrowing from the West would benefit their societies and solve their socioeconomic problems. They are often the product of Western education, are urban, and belong to professional groups. Among its most important proponents have been Sayyid Jamal a-Din Afghani (d. 1897) and his disciple, Muhammad ‘Abduh (d. 1905).

Numerically, the largest segment of the Muslim population can be summarized under the label of traditionalists. They are devout, practicing Muslims, the products of madrasahs and Islamic elementary schools, as well as government schools, which accept the leadership of the ‘ulama’ and, although relatively tolerant, tend to reject alien ideas and practices. They tend to look to the classical and medieval periods of Islam as their model of the Islamic state. They feel that the Koran and the Traditions are sufficient for finding answers to the problems of today, and they are generally conservative. Most of the traditionalists come from the rural population, circles attached to the mosques and bazaars. They are farmers, craftsmen, and Muslim intellectuals who feel that the Islamic world is in danger. They favor the establishment of a Muslim, if not an Islamic, state, organized after the example of the classical and medieval models. A new, radical, Islamist movement has emerged in the 20th century, which wants to establish an Islamic state and draws its inspiration from the writings of the trinity of Sayyid Abu’l A’la al-Maududi (1903–1979), Hasan al-Banna (1906–1949), and Sayyid Qutb (1906–1966). To these should be added the Shi‘ite Ayatollah Khomeyni (1900–1989), who was the first to achieve his objective of establishing a theocratic government in the Islamic Republic of Iran in 1979.



Islamism is a new term for a radical, fundamentalist movement that is gaining adherents among the youth of the Islamic world. They emerged on university campuses as the opponents of the leftists and developed a political ideology based on Islam that aims to restore power and influence to the Islamic world. The Islamists blame the backwardness and decline of the Islamic world on the rulers who did not enforce the injunctions of Islam and permitted the growth of Westernization. They share the basic beliefs of the ‘ulama’ but blame the traditional ‘ulama’ for having tolerated secular ideologies like nationalism and socialism. The Islamists proclaim holy war against the process of secularization. They maintain that sovereignty belongs to God; the amir is his representative, who rules with the advice of a council (shurah), which bases its decisions on the Koran and Traditions. The Islamists teach through political sermons and use violence to achieve their objectives, stating that no truly Islamic society existed after the first four Rightly Guided Caliphs (Rashidun). The leaders are intellectuals who see themselves as avant-gardist and the only Islamic party, while their opponents characterize them as fascists. They are organized in centralized, disciplined groups, some in cells—like the communists and other clandestine parties. They are the product of government education, often members of the lower middle class. Some were attracted to Marxism and joined radical Islam after the fall of the communist empire. Many studied Marxism and Western thought so as to be able to refute it. They want the consensus (ijma‘) of the community, not of the ‘ulama’.

Their program consists of reeducating Muslims to accept their view of a purist Islam and starting a revolution to bring justice and happiness to the people. They accept the principle of private property and profit but want to prevent social inequalities. They forbid lending money for interest and demand that taxes be on income and capital and that the poor be helped. The Islamists prohibit music, television, and games and enforce attendance at prayers and the wearing of traditional dress. Most will give women the right to education, but not co-education. They build mosques in poor areas and provide social services that the governments failed to provide, such as soup kitchens and aid to families of their martyrs. The Islamists are missionaries who want to make “true” Muslims out of the believers and to eliminate all manifestations of Westernization.

A militant offshoot of the Islamists are the Jihadis, who have declared war on Muslim and Western governments and include some members of the Taliban and al-Qaeda and their supporters in the Islamic world and Europe. They have carried out terrorist attacks in Bali, Madrid, and London, as well as in Afghanistan, Pakistan, and Iraq. They have resorted to suicide bombings, which have taken a considerable toll on civilian lives.

There is both unity and variety in the Islamic world. Muslims are not a homogeneous, timeless people who can be explained solely by their normative texts, the Koran and the Sunnah. At the present time, the emergence of Islamic revivalism and its political impact is one example of the continuing process of redefinition. Although Muslims believe in the unity of the Islamic community (umma), there is no *Homo islamicus* as sometimes represented in Orientalist literature.

# A

**AARON (HARUN).** Older brother of **Moses**.

**ABADITES.** *See* IBADITES (ABADITES).

**‘ABBAS IBN ‘ABD AL-MUTTALIB (573–653).** Paternal uncle of the **Prophet** and head of the **Hashimite clan**. He protected **Muhammad** from his **Qurayshi** enemies. ‘Abbas fought in the Battle of **Badr** on the side of the Meccans and was taken prisoner by the Muslims. Ransomed, he converted to Islam in 630 and consolidated his link to Muhammad by giving him his sister-in-law, **Maymuna**, in **marriage**. In spite of his former opposition, he was accepted as one of the **Companions** of the Prophet, the “last of the refugees” (**muhajirun**). His great-grandson Abu al-‘Abbas al-Saffah was the eponymic founder of the **‘Abbasid caliphate**.

**ABBAS IBN FIRNAS.** *See* IBN FIRNAS, ABBAS (810–887).

**‘ABBASID CALIPHATE (749–1258).** The dynasty that succeeded the **Umayyad caliphate** at the time when the Islamic community (**ummah**) evolved from an **Arab** kingdom into an international Islamic empire. As the number of new converts increased, there was considerable discontent about discriminatory treatment by the Arabs, and a coalition of malcontents, partisans of **‘Ali**, and the pious opposition in **Medina** supported the ‘Abbasid revolt. To a certain extent, an Iranian revivalism appeared under the guise of international Islam, led by the **Khorasanian** leader **Abu Muslim** (d. 755). He captured Marv in 747, defeated Marwan II in the battle of the Greater **Zab** in 750, and thus ended Umayyad rule. Abu al-‘Abbas al-Saffah (the Shedder of Blood) became the first ‘Abbasid caliph. His title al-Saffah may have been adopted because of a tradition, according to which there would be three precursors to the **Mahdi** (Redeemer), one of them the “Shedder of Blood.” The empire enjoyed a period of greatness, which, however, did not

last longer than about 100 years. Islamic unity was ended when 'Abd al-Rahman continued the Umayyad dynasty in Spain (755–1031) and there existed two states with claims to the caliphate.

**Al-Mansur** was the real founder of the dynasty, supported by the army and bureaucracy; he established his capital at **Baghdad** (762), which became the intellectual center of the empire. Members of the **Barmakid** family held the position of first minister (**vizier**) of the state and were famous as builders and patrons of the arts. The empire reached its greatness during the reign of **Harun al-Rashid**, but decline began when two of his sons, **al-Amin** and **al-Ma'mun**, fought over succession, with the latter victorious. Under the influence of Greek philosophy, al-Ma'mun adopted the **Mu'tazilite** interpretation on such questions as the createdness of the Koran. This was followed by an inquisition (**mihna**) during which Islamic scholars were forced to accept the dogma that the Koran was created, an idea that was eventually rejected 25 years later. **Ahmad ibn Hanbal** (780–855), founder of the **Hanbalite** school of Sunni Islam, refused to recant.

Under al-Mu'tasim Turkic units, drafted to protect the ruler, became increasingly powerful and eventually became the real power behind the 'Abbasid throne. For his own protection and to appease the citizens of Baghdad who resented the unruliness of the Turkic troops, al-Mu'tasim had to move the capital to **Samarra**, where it remained from 836 until 892. From the reign of al-Qahir to the time of al-Qaim, the 'Abbasids suffered the ignominy of being dominated by the Shi'ite **Buyids**. Trends to Shi'ism were reversed when the **Saljuq** Turks established their empire at Baghdad, supporting Sunni orthodoxy and relegating the **caliphs** to an honored, but powerless, status. Finally, the **Mongol** invasion of the Middle East led to the destruction of Baghdad in 1258 and the massacre of members of the 'Abbasid clan. An uncle of al-Musta'sim continued the 'Abbasid line in **Cairo** until Egypt was captured by the **Ottomans** in 1517. The Ottomans later propagated the idea that the last of the 'Abbasids appointed Sultan Selim I as his successor.

The 'Abbasids included the following members:

Abu al-'Abbas al-Saffah (749–754)

Al-Mansur (754–775)

Al-Mahdi (775–785)

Musa al-Hadi (785–786)

Harun al-Rashid (786–809)

Al-Amin (809–813)

Al-Ma'mun (813–833)

Al-Mu'tasim (833–842)

Al-Wathiq (842–847)

Al-Mutawakkil (847–861)

Al-Muntasir (861–862)

Al-Musta'in (862–866)  
 Al-Mu'tazz (866–869)  
 Al-Muhtadi (869–870)  
 Al-Mu'tamid (870–892)  
 Al-Mu'tadid (892–902)  
 Al-Muktafi (902–908)  
 Al-Muqtadir (908–923)  
 Al-Qahir (923–934)  
 Al-Radhi (934–940)  
 Al-Muttaqi (940–944)  
 Al-Mustakfi (944–946)  
 Al-Muti' (946–974)  
 Al-Ta'i (974–991)  
 Al-Qadir (991–1031)  
 Al-Qaim (1031–1075)  
 Al-Muqtadi (1075–1094)  
 Al-Mustazhir (1094–1118)  
 Al-Mustarshid (1118–1135)  
 Al-Rashid (1135–1136)  
 Al-Muqtafi (1136–1160)  
 Al-Mustanjid (1160–1170)  
 Al-Mustadi' (1170–1180)  
 Al-Nasir (1180–1225)  
 Al-Zahir (1225–1226)  
 Al-Mustansir (1226–1242)  
 Al-usta'sim (1242–1258)

The 'Abbasid assumption of power was a revolution in the early history of Islam: The "**Rightly Guided**" caliphate was an Islamic theocracy, the Umayyad caliphate was a kingdom of the Arabs, and the 'Abbasid caliphate was an Islamic empire. Culturally, first **Persian** and then Turkish influences prevailed. Only the Arabic language and Sunni orthodoxy remained. Politically, the 'Abbasid caliphate was a monarchical despotism; the caliphs kept themselves aloof and surrounded themselves with an awe-inspiring court. Slaves gained influence in the administration and army. As the empire lost territory in the west, the center of power moved to the east. The Golden Age of the empire lasted until the death of the 10th caliph, Mutawakkil, in 861, and thereafter the decline began. Sectarian conflict prevailed, and a military feudalism spread. The Mongol invaders destroyed an empire that was already near disintegration.

*See also* ZANJ.

'**ABD.** "Servant, slave." In a compound with one of the names of **Allah** ('Abd Allah), it designates a believer in the one God, 'Abd Allah; it is also a common name.

'**ABD ALLAH.** *See also* 'ABDULLAH.

'**ABD ALLAH IBN AL-ZUBAYR.** *See* ZUBAYR 'ABDALLAH IBN AL-(624–692).

'**ABD AL-'AZIZ IBN MUHAMMAD IBN SA'UD (1721–1803).** *See* IBN SA'UD, 'ABD AL-'AZIZ IBN MUHAMMAD (1721–1803).

'**ABD AL-'AZIZ IBN SA'UD (1880–1953).** *See* IBN SA'UD, 'ABD AL-'AZIZ IBN MUHAMMAD (1721–1803).

'**ABD AL-HAMID II (r. 1876–1909).** **Ottoman sultan/caliph** who fought a losing battle with domestic and foreign enemies. He promulgated the first Ottoman constitution in 1876 and assumed power as a constitutional monarch. But he prorogued parliament for 30 years when it was unable to agree on a budget and tried to limit his own powers. The sultan continued his predecessor's reforms, including the construction of modern government buildings. He greatly expanded the educational system and founded the Dar al-Funun in 1900, which later became **Istanbul** University. 'Abd al-Hamid built a rail network, including the **Hijaz** railroad that connected Istanbul with **Medina** and was to facilitate **pilgrimage** as well as serve the strategic purpose of centralizing the powers of the state. To consolidate his power, he promoted **pan-Islamism**, Ottomanism, and Turkism to appeal to his varying constituencies, but foreign pressures increased: Great Britain occupied Cyprus (1878) and **Egypt** (1882), and France took **Tunisia** in 1881. Austria annexed **Bosnia-Herzegovina** in 1908. The rise of nationalism among the ethnic minorities and, finally, the Young Turk revolution led to the ouster of 'Abd al-Hamid in 1909. He died in 1918.

'**ABD AL-JABBAR (d. 1025).** Author, theologian, and jurist of the **Mu'tazilite** school. He dictated the monumental *Summa on the Matter of Unity and Justice (al-Mughni fi abwab al-tawhid wa al-'adl)*. A native of Asadabad in western **Iran**, he studied at Qazvin, Hamadan, and **Isfahan**. Originally an **Ash'arite**, he gained a reputation as the most respected Mu'tazilite scholar in the Islamic world. He served as chief **judge (qadhi al-qudhat)** of Ray and was praised by some for his "goodness and high station in knowledge," and maligned by others for "corruption, greed, dim wits, and homosexuality." He was deposed by the **Buyid** ruler Mu'ayyid al-Dawla,

according to some sources, when he refused to say the mercy **prayer** (*tarah-hum*) for Ibn Abbad, the man who had appointed him to the position of chief judge.

**‘ABD AL-KARIM AL-KHATABI (1882–1963)**. Hero in the fight against Spanish and French rule in North Africa and leader of the “Independent Republic of the Rif.” He defeated a Spanish army of 13,000 and conducted a successful guerilla war until a combined Spanish–French army of 250,000 soldiers was able to defeat him in 1925. He surrendered to the French in 1926 and was exiled to the island of Réunion. In 1947, he was freed and was given asylum by the **Egyptian** government, and for a number of years he presided over the Liberation Committee of the **Arab West** in **Cairo**.

**‘ABD AL-MALIK (646–705)**. Fifth **Umayyad caliph** (r. 685–705) and native of **Medina** who fought secessionist forces, defeating **‘Abdallah ibn al-Zubayr** in 692, who had proclaimed himself caliph in **Mecca**. He consolidated the state and centralized power in which he was greatly assisted by his governor of **Iraq**, **Hajjaj** ibn Yusuf. More of an autocrat than **Mu‘awiyah**, he was attuned to the pious opposition in the **Hijaz**. Described as dark, thickset, and with a long beard, he was an astute judge of character, appointing capable people to positions of power. He was known for his eloquence and miserliness, which earned him the nickname “Dew of the Stone.”

‘Abd al-Malik was the great Arabizer, substituting **Arabic** for Greek and **Persian** in the administration and issuing the first Islamic coins. During his reign, diacritical markings were added to the Arabic script, permitting greater accuracy in the rendition of Arabic speech. He established a regular postal service, which also served as a system for collecting intelligence. His policy of forcing newly converted Muslims to return to the land and to continue to pay their original taxes caused considerable resentment and contributed to hostility toward the Umayyad regime. Construction on the **Dome of the Rock** began during his reign.

**‘ABD AL-MUTTALIB IBN HASHIM**. Grandfather of the **Prophet** and head of the **Banu Hashim**. He was the guardian and protector of **Muhammad** and died when Muhammad was eight years old. He is said to have rediscovered the **Zamzam** well and was subsequently selling its water to pilgrims.

Nufayl ibn Abdul ‘Uzza arbitrated in a dispute between ‘Abd al-Muttalib and Harb ibn Umayyah, **Abu Sufyan**’s father, over the custodianship of the **Ka‘bah**. Nufayl gave his verdict in favor of ‘Abd al-Muttalib. Addressing Harb ibn Umayyah, he said, “Why do you pick a quarrel with a person who is taller than you in stature; more imposing than you in appearance; more

refined than you in intellect; whose progeny outnumbers yours and whose generosity outshines yours in luster? Do not, however, construe this into any disparagement of your good qualities, which I highly appreciate. You are as gentle as a lamb, you are renowned throughout Arabia for the stentorian tones of your voice, and you are an asset to your tribe.” See ABRAHAM (IBRAHIM).

‘**ABD AL-QADIR (1808–1883)**. Hero in the struggle against French colonial forces in Algeria and a noted scholar, poet, and man of religion. Variouslly described as of **Berber** ancestry or a **sharif** (descendant of the **Prophet**), he headed an uprising against the French in 1832 and was proclaimed emir of Oran in 1834. He remained a power in Algeria until 1847 when he surrendered to French forces and was imprisoned until 1852. He died in 1883 and is buried next to Ibn ‘Arabi in **Damascus**. After Algerian independence, his remains were transferred to Algeria.

‘**ABD AL-QADIR AL-JILANI**. See JILANI, ‘ABDUL QADIR AL-(1077–1166).

‘**ABD AL-RAHMAN (r. 756–787)**. Founder of the **Umayyad caliphate** of Spain (756–1031). He escaped the massacre of the Umayyad clan at **Baghdad** and made his way to Spain where he was well received. He defeated the ‘**Abbasid** governor at Cordoba in 756 and made the city his capital. Cordoba became a famous center of **Arabic** culture and learning; it took its place as the most cultured city in Europe and with **Constantinople** and Baghdad as one of the three cultural centers of the world.

With its 113,000 homes, 21 suburbs, 70 libraries, and numerous bookshops, **mosques**, and palaces, it acquired international fame and inspired awe and admiration in the hearts of travelers (Hitti, 1964, 526).

Abd al-Rahman III (r. 912–961), the eighth in line of succession, proclaimed himself **caliph** in 929, and his reign marked the height of Umayyad power in Spain.

‘**ABD AL-RAHMAN, ‘UMAR (ABDUL RAHMAN, OMAR, 1938–)**. Egyptian **Islamist** leader, native of a village in Daqaliyah district in the Nile delta. He went blind in infancy, but he was able to study and obtain a doctorate from **Al-Azhar** University in 1977. Subsequently, he taught at a branch of the university at Asyut. He went abroad and took a job as teacher of Islamic studies in **Saudi Arabia**. Upon his return to **Egypt**, he was arrested for instigating the assassination of President Anwar Sadat but was freed in 1984 for lack of evidence.



Abd al-Rahman is said to have inspired the **Islamist movements** of **Jama‘at al-Islamiya** and **Islamic Jihad** (*al-Jihad al-Islami*), which deny the legitimacy of any Muslim state that adopts Western government principles and demands the establishment of an Islamic state, governed on the basis of the Koran and Traditions (**Sunnah**). He fled to **Sudan** and came to the United States in 1990, where he continued his campaign against the Egyptian government. He was arrested and given a life sentence in 1994 for involvement in the bombing of the World Trade Center in New York on 26 February 1993.

‘**ABD AL-WAHHAB, MUHAMMAD IBN (1703–1792)**. ‘Abd al-Wahhab studied theology with his father and then traveled widely in Arabia, **Iran**, and **Iraq** before going to **Medina** to study **Islamic law** and **theology**. Influenced by the teachings of **Ibn Hanbal** (780–855) and **Ibn Taymiyyah** (1263–1328), he campaigned for a return to the practices of early Islam. He was shocked by what he considered sinful innovations in the great cities of Islam and allied himself with Muhammad **ibn Sa‘ud** of Dariya in Central Arabia to propagate his reformist ideas.

‘Abd al-Wahhab presented his ideas in *The Book of Unity* (*Kitab al-tawhid*), in which he attacked as sinful innovations the doctrines of **Sufism**, saint cults, and intercession and demanded the Koran and Traditions (**Sunnah**) as the sole bases of Islamic theology and jurisprudence. He was able to gain a considerable following among the Arab tribes, and, although initially defeated, the alliance between the Islamist reformer and the clan of Al Sa‘ud led to the conquest of Arabia and the establishment of **Wahhabism** in what came to be the Kingdom of **Saudi Arabia**.

‘**ABDUH, MUHAMMAD (1849–1905)**. Journalist, theologian, jurist, reformer, and one of the promoters of **Muslim modernism**. Born in **Egypt**, he received the traditional education and earned the title of **Hafiz** when he had memorized the Koran at the age of 12. He graduated from **Al-Azhar** University in 1874 and immediately started to criticize the traditional ‘**ulama**’ for its dogmatic and doctrinaire attitude in theology and jurisprudence. He called for a renaissance in the Islamic world and encouraged Muslims to study modern science and technology. He rejected imitation or emulation (**taqlid**) of the law as consolidated in the 10th century, and he advocated the adoption of independent reasoning and judgment (**ijtihad**) in revising **Islamic law**. As a teacher at Al-Azhar, he preached that **revelation** and reason were inherently harmonious. In his major publication, *The Message of Unity* (*Risalat al-tawhid*, 1887), he held that what was given in revelation should be rationally possessed.

As a result of the British invasion of Egypt in 1882, 'Abduh was suspended and joined his mentor, the **pan-Islamist** Sayyid Jamal al-Din **Afghani**, in Paris where they published the journal *Al-Urwat Al-Wuthqa* (The Firmest Bond). Exiled from France, he returned to Egypt in 1887, where his teachings and moderate views won him many followers. In 1889, Abdu was appointed grand mufti of Egypt, and in 1894 he was elected a member of the Supreme Council of Al-Azhar University. He issued liberal **fatwas** (legal decisions) proclaiming it legal to eat the meat of animals slaughtered by **Christians** and **Jews**; discouraging **polygamy**, as it would require the impossible equal treatment by a man of each wife; and fighting the misuse of **talaq**, **divorce of women** by men. **Rashid Ridha** (1865–1935), his biographer and the most important of his disciples, gradually abandoned his modernist views and moved toward a type of **fundamentalism** akin to the contemporary **Islamism**. See SALAFIYYAH.

'ABDUL. See 'ABD AL.

'ABDULLAH. See 'ABD ALLAH.

ABEL. See CAIN AND ABEL (QABIL AND HABIL).

**ABLUTION.** “*Wudhu*’.” Ritual washing prescribed before **prayers**. It is commanded on the authority of the Koran, which says, “O ye who believe! Approach not prayer . . . until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from the privy, or ye have been in contact with **women**, and ye find no water, then take for yourselves clean sand (or earth), and rub therewith your faces and hands” (4:43). There are three types of ablutions, **ghusl** (greater ablution), which involves washing the entire body; *wudhu*’ (lesser ablution), washing the hands, mouth, nose, face, arms, head, and the feet; and **tayammum**, where, for lack of water, sand or earth is used instead. Shi‘ites and **Kharijites** do not permit the use of **tayammum**. One Islamic scholar proclaimed,

When a believer washes his face during ablution, every sin he contemplated with his eyes will come forth from his face along with the water; when he washes his hands, every sin they wrought will come forth from his hands with the water; when he washes his feet, every sin toward which his feet have walked will come out with the water, with the result that he will come forth pure from offenses. (Tabrizi, 94)

**ABODE OF WAR.** See DAR AL-HARB.

**ABORTION.** “*Isqat.*” Abortion is not mentioned in the Koran, but blame-worthy in Islam except if the life of the pregnant mother is in danger (*fatawi alamgiri*). The practice of infanticide in pre-Islamic Arabia was outlawed in the Koran, which says, “Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin” (Surah 17:31). According to Tradition (**Sunnah**), after 120 days of conception, the fetus receives its soul; therefore, abortion is considered homicide. Female infanticide was rationalized by the **Bedouins** in pre-Islamic Arabia “because **women** have to be adorned in gold and silver only to be married off, thus resulting in a material loss.” Women were seen as a liability in battle, as they could not serve as fighters, and they were carried off as part of the booty.

**ABRAHAH (ca. 540–570).** **Christian** viceroy of the Negus in **Yemen** who invaded the **Hijaz** in about 570 but was not able to capture **Mecca**. He brought war elephants with his army, animals not known by the desert **Arabs**; therefore, they named the year of the campaign the “Year of the Elephant.” This is traditionally claimed to be the year of the birth of the **Prophet Muhammad**. Abrahah’s troops were decimated by smallpox and forced to retreat. The Koran says,

Seest thou not how thy Lord dealt  
With the companions of the Elephant  
Did he not make their treacherous plan go astray?  
And he sent against them flights of birds,  
Striking them with stones of baked clay.  
Then did he make them like an empty field. (105:1–5)

**ABRAHAM (IBRAHIM).** The biblical ancestor of the **Arabs** and **Jews**. He rebuilt the **Ka’bah**, established the **pilgrimage** to **Mecca**, and destroyed the idols in the temple (2:125–127, 3:96, 22:26). According to the Koran, Abraham was neither **Christian** nor **Jew**, but a **hanif**, monotheist. He is reckoned to be one of six **prophets** to whom God delivered special laws. Legend has it that Abraham was buried under a **mosque** in Hebron and that he was buried, along with his wife Sarah, at the Cave of the Patriarchs in Hebron. Known to Muslims as the Sanctuary of Abraham. It is also thought to be the burial site of Isaac, his wife Rebecca, and Jacob and his wife Leah. *See* HAGAR (HAGAR); PROPHETS.

**ABROGATION.** “*Naskh.*” The repeal of a **revelation** by another. The Koran says, “**Allah** doth blot out or confirm what He pleaseth; with Him is the Mother of the Book” (13:39) and “When We substitute one revelation for another—and Allah knows best what He reveals (in stages)—They say,

‘Thou art but a forger’ but most of them know not” (16:101). This refers to changes in legal and practical matters, such as the **prayer** direction (**qiblah**), matters of **inheritance**, and penalties for **adultery**.

**ABU**. “Father, or owner of,” indicates possession, state, property, or father of the person named; for example, “Abu Musa” means the father of Musa.

**ABU AL-‘ABBAS AL-SAFFAH (r. 750–754)**. See ‘ABBASID CALIPHATE (749–1258).

**ABU BAKR (573–634)**. First of the “**Rightly Guided caliphs**” and father of ‘**A’ishah**, the favorite wife of **Muhammad**. He was one of the first three male converts to Islam and the first of a socially prominent position. He was called *al-Siddiq* (the Sincere) and described as a man of fair complexion, thin frame, with a stoop. He spent much of his fortune on buying and manumitting slaves, which was reckoned to be a good deed to be rewarded on the **Day of Judgment**. He was elected as khalifa, successor to the **Prophet**, in 632 by a council in which members of the Helpers (**Ansar**) contested the choice of the immigrants (**muhajirun**). Abu Bakr suggested the selection of ‘**Umar ibn al-Khattab**, but ‘Umar, in turn, offered allegiance (**bay‘ah**) to Abu Bakr and the council accepted the choice.

Many of the tribes that had allied themselves with Muhammad considered themselves free of any obligation to his successor. Rival prophets appeared, most importantly one **Musaylimah** (Maslamah). Therefore, Abu Bakr’s short reign (632–634) was devoted to forcing the tribes to renew their allegiance in what came to be known as the War of **Riddah** (apostasy). Abu Bakr’s election established the elective principle of leadership in Sunni Islam (although, in fact, it was largely dynastic) and the principle of the oath of loyalty by members of the community. The seeds of schism were sown when the partisans of ‘**Ali**, son of **Abu Talib** and cousin of Muhammad, disputed the election. The partisans of ‘Ali (*shi‘at ‘ali*) later evolved into the Shi‘ite **sect**. Abu Bakr’s major achievements included the consolidation of the young Muslim state. He made the first attempt to collect the scattered **revelations**, which were subsequently collected in the Koran (Qor’an), and he established government by consultation (**shurah**). Abu Bakr nominated ‘Umar as his successor before he died in 634 in **Medina**.

**ABU BAKR**. See **IBN AL-ARABI** (1076–1148).

**ABU DAWUD**. See **SIJISTANI**, **SULAYMAN** **ABU DAWUD** **AL-** (817–888).

**ABU AL-FARAJ.** See ISFAHANI, ABU AL-FARAJ AL- (897–ca. 967).

**ABU HANIFAH, AL-NU‘MAN IBN THABIT (ca. 700–767).** Great **Sunni** jurist and eponymic founder of the **Hanafi school of law**, the largest of the four orthodox schools (**madhhab**) and the dominant school in the **Ottoman Empire** (1281–1924). He was born in **Kufah** and died in prison in **Baghdad** because he refused to serve as a judge (**qadhi**), or more likely because he was a supporter of the **Zaydi** revolt. He derived his income from trading in silks and did not need government patronage. **Ibn Khallikan** described him as tall, of medium weight, with a somber disposition, “a learned man and a practiser (of good works), remarkable for self-denial, piety, devotion and the fear of God; humble in spirit and constant in his acts of submission to the Almighty.” He embarked on the study of law with **Ja‘far al-Sadiq** in **Medina** as well as with other famed **mujtahids**.

With Abu Hanifah, the science of Muslim jurisprudence (**fiqh**) really began. Before him, doctrines were formulated in response to actual problems, whereas he attempted to solve future problems. He did not declare a sinner to have become an infidel, and he accepted reasoning by analogy (**qiyas**) and permitted the use of personal opinion (**ra‘y**) in the interpretation of law. Because of this, he and his followers were also called *ahl al-ra‘y*, the “people of opinion.” Abu Hanifah dictated his teachings to his disciples Abu Yusuf (d. 799), Muhammad ibn al-Hasan, and others who subsequently compiled them. See SCHOOLS OF LAW; SHARI‘AH.

**ABU HURAYRAH (d. 681).** “Father of the Kitten,” so named because of his liking for kittens. Before his conversion, his name was ‘Abd al-Rahman al-Dawsi. He was a **Companion** of the **Prophet**, whom he joined in **Medina** in 629, and was appointed governor of Bahrain by **Caliph ‘Umar I**. Described as having a reputation for piety and a fondness for jesting, he was one of the most prolific transmitters of **hadith**. There is, however, some doubt that many attributed to him are genuine. Shia tradition rejects the authenticity of Abu Hurayrah’s hadith, accepting them only when there are similar hadith narrated by Sahabah (Companions) and family of **Muhammad** who are considered reliable by Shi‘ites. They consider him an enemy of **Imam ‘Ali**, **Imam Hasan**, and **Imam Husayn**, due to having been in favor of **Mu‘awiyah** according to Shi‘ite sources, and thus hold him in low regard.

His mother, Maymouna Bint Subaih, who was still a polytheist, was with him. He prayed for her to become a Muslim, but she refused. One day, he again invited his mother to believe in the One God and His Prophet. She answered with some bad words about the Prophet. Abu Hurayrah went to the Prophet with tears in his eyes. “Why are you crying, Abu Hurayrah?” asked the Prophet. “I always invite my mother to Islam, and she always refuses,”

said Abu Hurayrah. “I asked her again today. But she said some things about you that made me sad. Can you pray to Allah for her to turn to Islam?” The Prophet prayed for Abu Hurayrah’s mother to accept Islam. When Abu Hurayrah went home, he found the door closed. He heard the splashing of water. He tried to enter the house, but his mother said, “Wait a minute. Don’t come in yet.” Then she got dressed and said, “You can come in now.” When Abu Hurayrah went inside, his mother said, “I declare that there is no god but **Allah** and that Muhammad is His Servant and Messenger.” Abu Hurayrah again went to the Prophet crying. But this time his tears were tears of joy. “I have good news, Rasul’Allah. . . . Allah has answered your prayer and guided my mother to Islam.” He died in Medina at the age of 78.

**ABU JAHL (d. 624).** His real name was Amr ibn Hisham, but he was named by the **Prophet** “Father of Ignorance.” A mortal enemy of the Prophet, he suggested that **Muhammad** be killed by a group of **Qurayshis** who would strike together so that the **Hashimites** could not fight them all and would have to accept blood money. Aware of the plot, Muhammad hid in a cave and after four days traveled with **Abu Bakr** to **Medina** where he started the first Muslim community. Abu Jahl was killed in the Battle of **Badr**.

**ABU LAHAB.** “Father of the Flame” (Hellfire), a name given by **Muhammad** to his uncle whose name was ‘Abd al ‘Uzza. He was a mortal enemy of the early Islamic community. After the death of **Abu Talib**, head of Muhammad’s clan, the Banu **Hashim**, Abu Lahab withdrew the clan’s protection from Muhammad, forcing him to flee to **Medina (hijrah)**. The Koran says, “Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon he will be in a fire of blazing flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm-leaf fiber round her (own) neck!” (111:1–5). Abu Lahab died shortly after the Battle of **Badr** in 624.

**ABU MADYAN (1126–1198).** Important **Andalusian** mystic and **Sufi** master, born in Cantillana near Seville. He practiced a strict asceticism and reached the rank of **Qutb**. It was claimed that no one surpassed him in religious and intellectual influence.

**ABU MA’SHAR (787–886).** Astrologer, astronomer, and Islamic philosopher, said to be the greatest astrologer of the ‘**Abbasid** court in **Baghdad**. He wrote a number of practical manuals on **astrology** that profoundly influenced Muslim intellectual history and, through translations, that of western Europe and Byzantium.

**ABU MUSA AL-ASH‘ARI (614–663).** A native of **Yemen** and a **Companion** of the **Prophet** who converted to Islam after 628. He was a military commander in **Yemen**, **Persia**, and **Mesopotamia** and a transmitter of a number of **hadith**. Governor of **Basra** and **Kufah** under **caliphs ‘Umar** and **‘Uthman**, he was appointed by **‘Ali ibn Abi Talib** to represent him at the **Adhruh Arbitration** in 659, which demanded that **‘Ali** and **Mu‘awiyah** resign their claim to the **caliphate**. He was also a respected **faqih** and was regarded as among the leading judges in early Muslim history. People used to say, “The judges in this **ummah** are four: **‘Umar**, **‘Ali ibn Abi Talib**, **Abu Musa**, and **Zayd ibn Thabit**.” Abu Musa is also credited with narrating numerous **hadith**, as well as being the ancestor of the founder of the **Ash‘ari** theological school within Islam, **Abu al-Hasan al-Ash‘ari** (d. 935). *See also* QUTB.

**ABU MUSLIM (d. 755).** Son of a **Persian** slave woman, he was born at **Marv** (or near **Isfahan**) and raised in **Kufah**. He conducted pro-**‘Abbasid** propaganda and headed the **Khorasanian** forces, which brought the **‘Abbasids** to power. The rebels, consisting of **Persian converts** (*mawali*s), **Shi‘ites**, and **Himyarite Arabs**, raised the black banners of **Muhammad** and invaded **Iraq**. He defeated the **Umayyad caliph** **Marwan II** in 750, and **Abdullah**, uncle of the **‘Abbasid caliph al-Mansur**, at **Nasibin** in 754. He thus secured the **caliphate** for **al-Mansur**. He was appointed governor of **Khorasan**, where his tenure contributed to a revival of **Persian** culture. Becoming apparently too powerful for the caliph, he invited **Abu Muslim** to the court and had him treacherously assassinated. He was described as “low in stature, of a tawny complexion, with handsome features and engaging manners, his skin was clear, his eyes large, his forehead lofty, and his beard ample and bushy . . . his legs and thighs short, and his voice soft. . . . He abstained from intercourse with females, except once in each year. ‘Such an act,’ said he, ‘is a sort of folly, and it is quite enough for a man to be mad once a year’” (*Khallikan*, II, 103).

**ABU NUWAS (753–813/15).** “Father of the Lock of Hair,” whose real name was **Hasan ibn Hani**. A native of **Khuzistan**, **Iran**, who was educated in **Basra** and **Kufah** in Islamic studies and lived with **Bedouins** to acquire a command of “pure” **Arabic**. Famed poet and boon companion of **Caliphs Harun al-Rashid** and his son **al-Amin**, he glorified **Bedouin** life and also wrote hunting and drinking songs (*Khamriyyah*), elegies, panegyrics, satires, and religious poems. His drinking and debauchery got him repeatedly imprisoned, but the elegance of his style and command of **Arabic** and his accomplishments as a poet, as well as his supposed remorse in old age, saved him from a violent death. From prison he wrote to **Fadh**l, the **Barmakid vizier**,

30 • ABU AL-QASIM (AL-ZARAWI, 939–1013)

Fadhl, who hast taught and trained me up to goodness  
(And goodness is but habit), thee I praise.  
Now hath vice fled and virtue me revisits,  
And I have turned to chaste and pious ways. (Nicholson, 293)

Ibn Khallikan quotes one contemporary saying,

I never saw a man of more extensive learning than Abu Nuwas, nor one who, with a memory so richly furnished, possessed so few books; after his decease we searched his house, and could only find one book-cover, containing a quire of paper, in which was a collection of rare expressions and grammatical observations. (I, 392)

**ABU AL-QASIM (AL-ZARAWI, 939–1013).** Famous surgeon, known as Albucasis in the West, who greatly influenced European surgical practices until the 16th century. He was court physician of the **Umayyad caliph ‘Abd al-Rahman III** (d. 961) at Cordoba, Spain, and there he published his famous treatise *The Method (al-Tashrif liman ‘jaz ‘an al-ta ‘lif)*. It was translated into Latin in the 12th century and served as the leading text on surgery.

Donald Campbell, a historian of **Arabic** medicine, described al-Zahrawi’s influence on Europe as follows:

The chief influence of Albucasis on the medical system of Europe was that his lucidity and method of presentation awakened a prepossession in favor of Arabic literature among the scholars of the West: the methods of Albucasis eclipsed those of Galen and maintained a dominant position in medical Europe for five hundred years, i.e., long after it had passed its usefulness. He, however, helped to raise the status of surgery in Christian Europe; in his book on fractures and luxations, he states that this part of surgery has passed into the hands of vulgar and uncultivated minds, for which reason it has fallen into contempt.

The surgery of Albucasis became firmly grafted on Europe after the time of Guy de Chauliac (d. 1368).

**ABU SAYYAF.** (Jama‘at Abu Sayyaf.) This is a militant **Islamist** group in the Joloan Basilan islands in the southwest part of the Philippines where the **Moro** groups have engaged in an insurgency. The group has been designated as a terrorist group by the United States and its allies. The group was led by Abdurajik Abubakr Janjalani (d. 1998) in 1991, and in July 2014 its leader swore loyalty to the **Islamic State of Abu Bakr al-Baghdadi**. Abu Sayyaf conducted bombing and terrorist attacks, and its activities spread into neighboring Indonesia and Malaysia.



**ABU SUFYAN (d. 651).** Head of the **Umayyad** clan and leader of a Meccan force that fought **Muhammad** in the Battle of **Badr** (624) and the Battle of the **Trench** (627), but he submitted to Islam when Muhammad took **Mecca** in 630. His ties to the **Prophet** were strengthened when he gave him his daughter **Umm Habibah** in **marriage**. His son, **Mu'awiyah**, became the founder of the **Umayyad caliphate**.

After the conquest of Mecca, Abu Sufyan fought as one of Muhammad's commanders in the subsequent wars. During the Siege of **Ta'if**, he lost an eye. When Muhammad died in 632, Abu Sufyan was in charge of **Najran**. Abu Sufyan also fought in the Battle of **Yarmuk** in 636, in which he lost his second eye. He played a very important role in the war, being the *naqeeb* (chief of staff) of the Muslim army. He fought under command of his son Yazid bin Abu Sufyan. Abu Sufyan died at the age of 90 in 650 at Medina. His kinsman **'Uthman ibn 'Affan**, who had become the third caliph in 644, led the prayer over his grave.

**ABU TALIB (d. 619).** Uncle and guardian of the **Prophet** and father of **'Ali**, fourth of the **"Rightly Guided Caliphs."** He was head of the Banu **Hashim**, and he protected **Muhammad** from persecution by the Meccans, but he never became a Muslim. When he died, **Abu Lahab** succeeded to leadership of the Banu Hashim, and Muhammad was forced to flee to **Medina**.

There is disagreement as to his conversion. Sunnis accept one tradition recorded by the historian al-Mada'ini, and widely circulated by the **'Abbasids**, in which one man stated, "I wish that Abu Talib had embraced Islam, for the Apostle of God would have been delighted at that. But he was an unbeliever." Shias believe that the father of the first **imam**, **'Ali**, must be nearly as great as the imam himself. Shias elevate Abu Talib and see him as a heroic defender of Muhammad. Many sources from this perspective claim that Abu Talib was indeed Muslim; he just kept his faith a secret so that he could better protect Muhammad.

**ABU 'UBAYDAH.** *See* 'UBAYDAH, IBN AL-JARRAH ABU (d. 639).

**ABU AL-WAFA (BUZJANI, 940–997).** *See* WAFa', ABU AL- (BUZJANI, 940–997).

**ABU YAZID.** *See* BASTAMI, BAYAZID (ABU YAZID AL-BISTAMI, (804–874).

**ADAB.** Polite behavior, good morals, and also belles lettres. The *Book of Adab* of **al-Bukhari** specifies, for example, how Muslims should greet others: a small group of people should first greet a large one, a riding person should greet the walking person, and the walking person should first greet the sitting one. *See also* EDUCATION.

**‘ADAH (ADAT).** “Custom.” In Islamic jurisprudence, *‘ada* is customary law, synonymous with **‘urf** or **qanun**. It complements divine law, Shari‘ah, but must not be contrary to it.

**ADAM.** The first man and **prophet**; he had the title “God’s Chosen One.” God made him of dried clay, and the **angels** were ordered to prostrate before him; only one, **Iblis** (Satan), refused, claiming superiority because he was made of fire (15:26–32). Adam was separated from **Eve** after they were driven from paradise, but he was reunited with her in the valley of **Arafat** near **Mecca**. According to tradition, he built the **Ka‘bah** and died in Mecca.

It has been said that Eve went through 120 pregnancies with Adam, and each of these consisted of a set of twins: a boy and a girl. According to several sources, God took all of Adam’s progeny from his back while they were still in heaven. He asked each of them, “Am I not your lord?” as read in 7:172, and they all replied yes. For this reason, it is believed that all humans are born with an innate knowledge of God.

**‘ADAWIYYAH, RABI‘AH AL-.** *See* RABI‘AH AL-‘ADAWIYYAH (714[?]-801).

**ADHAN (AZAN).** *See* CALL TO PRAYER.

**ADHRUH ARBITRATION (659).** As a result of the Battle of **Siffin** (657) in which **Mu‘awiyah** challenged Caliph **‘Ali**, demanding vengeance for the murder of Caliph **‘Uthman**, **‘Ali** agreed to arbitration at a time when his forces seemed to gain the upper hand. Following a suggestion by **‘Amr ibn al-‘As**, the Syrians had fastened copies of the Koran on their lances and called for an appeal to the “Law of the Lord.” This appeal resulted in the appointment of two intermediaries, **‘Amr** for **Mu‘awiyah** and **Abu Musa al-Ash‘ari** for **‘Ali**, who were to consult the Holy Book as a basis for arbitration. Instead, it became an arbitration by men. Now a large number of **‘Ali**’s forces seceded, and the Seceders (**Kharijites**) turned against their **caliph**.

The arbiters met at Adhruh in February 658, and **‘Amr** convinced **Abu Musa** that both candidates should resign, to which the latter agreed. According to the traditional account, **Abu Musa** was tricked into announcing the demotion of **‘Ali**, after which **‘Amr** proclaimed **Mu‘awiyah** caliph. Accord-

ing to the Orientalist Wellhausen, there was no treachery, and it was ‘Ali who refused to step down. ‘Ali was subsequently assassinated by a Kharijite, and Mu‘awiyah became the first of the **Umayyad** caliphs.

**ADL, AL-**. “Justice,” due to every Muslim. In jurisprudence, a person whose testimony is valid. Al-Adl is one of the 99 names of **Allah**, meaning the Just.

‘**ADN**. The Garden of Eden. *See* HEAVEN.

**ADULTERY**. “*Zinah*.” Adultery is forbidden and punished by stoning, but the penalty requires that there be either four witnesses to the act or else the confession of the culprits. Since four witnesses have not been easily found, this penalty has been rarely exacted. If a husband catches his wife in flagrante delicto, he is authorized to kill her and her partner. The culprits must be free Muslims of maturity and married; the punishment for fornication is 100 lashes, and only half that number for slaves. False accusation of adultery is punished with 80 lashes. Muslim **modernists** claim that since witnesses cannot usually be found, this drastic penalty should not be inflicted (24:2–4). In most parts of the Islamic world, *zinah* is not a capital crime. **Islamist** radicals, as for example the **Taliban** of **Afghanistan**, reintroduced these as well as other Islamic (**hadd**) punishments. *Zinah* also includes **fornication**. *See also* LI‘AN.

**AFGHANI, SAYYID JAMAL AL-DIN (1838–1897)**. Father of the **Pan-Islamic** movement, **Muslim modernist**, and political propagandist who called for the unity of the Islamic world and selective borrowing from the West for the purpose of stemming the tide of Western imperialism. Afghani was the adviser of Muslim rulers in many parts of the Middle East and a political activist in **Iran**, **Afghanistan**, **India**, **Egypt**, and the **Ottoman Empire**. Frequently opposed by the ‘**ulama**’ and suspected as an intriguer by the temporal powers, he was often on the run. When one of his followers assassinated the **Persian** ruler Nasr al-Din Shah (r. 1848–1896), Afghani was placed under house arrest by the Ottoman **sultan** ‘**Abd al-Hamid** (r. 1876–1907). Afghani died in **Istanbul** in 1897.

He was not a prolific writer and varied his message to suit a particular audience. He wrote a *Refutation of the Materialists* (*al-Radd ‘ala al-dahriyyin*) and published the periodical *The Firmest Bond* (*al-‘Urwah al-wuthqa*) with his disciple **Muhammad ‘Abduh**. Afghani was also the precursor of the **Islamist** movement. Afghans revere his memory and believe him to be a descendant of a family of **Sayyids** from Asadabad in the Kunar province of **Afghanistan**. Western and Iranian scholars agree on his Iranian origin.

**AFGHANIS.** Radical **Islamists** called Afghanis, mostly of **Arab** nationality, but also from other Muslim countries, who participated in the war against the communist regime in **Afghanistan**. Many of them returned to their countries and continued the **jihād** against their governments with the intention of establishing an “**Islamic State**.” They are said to include 5,000 Saudis, 3,000 Yemenis, 2,000 Egyptians, 2,800 Algerians, 400 Tunisians, 370 Iraqis, 200 Libyans, some Jordanians, as well as citizens of other Muslim countries. They are a serious threat to the military regime in Algeria, have started terrorist activities in **Egypt**, and are fighting in regional wars from **Bosnia** to **Kashmir**. **Osama bin Laden** was an “Afghani,” accused of instigating the bombings of American embassies in Nairobi and Dar es Salaam. He was a wealthy Saudi citizen who had taken refuge with the **Taliban** regime in Afghanistan, as have several thousand others, including one **Khalid Islam-buli**, a brother of the assassin of the Egyptian president Anwar al-Sadat.

**AFGHANISTAN.** The “Land of the Afghans” was founded as a political entity in 1747 when Ahmad Shah (r. 1747–1773) was crowned king of a tribal confederation which was welded into a state by **Amir** ‘Abd al-Rahman (r. 1880–1901). For some time, Afghanistan became a buffer between the **Russian** and British-Indian empires, after unsuccessful British attempts to exert direct control over the country. Afghanistan fought three wars with British-India: the First Anglo-Afghan War (1839–1842) resulted in the virtual destruction of the British army; in the Second Anglo-Afghan War (1878–1881), the British army evacuated Afghanistan to avoid increasing harassment by Afghan forces; and the Third Anglo-Afghan War (1919) resulted in Afghan independence from British suzerainty.

King Amanullah (r. 1919–1929) was the first Afghan ruler who started to introduce modern reforms, including constitutional government and participation of **women** in the social and economic life of the country. He was ousted by tribal forces who opposed his reforms, and after a period of anarchy, Nadir Shah (r. 1929–1933) and his son Zahir Shah (r. 1933–1975) resumed the process of modernization, resulting in the Constitution of 1963 and permission for women to discard the veil and become active in the professions and in economic life. A coup by Muhammad Daud in 1975 established a republican government that was followed by a Marxist coup in 1978 and Soviet intervention during the subsequent 10 years. American and international support brought thousands of Muslim volunteers to Afghanistan to fight the communist government, forcing the withdrawal of Soviet forces in 1989 and the fall of the Marxist government in 1992. A period of civil war lasted until the **Taliban** emerged as a political force in 1994 and within two years controlled most of the country. **Mulla Muhammad ‘Umar** was proclaimed “Commander of the Faithful” (**amir al-mu’minin**), and the “Islamic Emirate of Afghanistan” was declared the new center of an Islamic state with

the **Shari‘ah** (Islamic law) as sole law of the country. Women were restricted to their homes, girls’ schools were closed, men had to grow **beards**, and religious police enforced the new edicts. The Taliban government gave shelter to **al-Qaeda**, the party of **Osama bin Laden**, which had declared war on the United States.

A veritable “foreign legion” of volunteers came to Afghanistan to be trained for military action in Central Asia, **Kashmir**, and elsewhere. The attacks by suicide bombers on the World Trade Center and the Pentagon on 11 September 2001, finally led to American and British intervention and the ouster of the Taliban regime. A new government was established in December 2004 in Kabul, headed by Hamid Karzai, and the United States and her allies started the process of consolidating the country. Mulla Muhammad ‘Umar died in a hospital in Karachi in 2013, and Osama bin Laden was killed by a U.S. Special Forces unit on 2 May 2011. *See also* GHAZNAVID DYNASTY (977–1186); HEKMATYAR, GULBUDDIN (1947–); HIZB-I ISLAMIA; AFGHANI, SAYYID JAMAL AL-DIN (1838–1897); KHILAFAT MOVEMENT (1919–1924); MAZAR-I SHARIF.

**AFSHARID DYNASTY (r. 1736–1795).** Founded by Nadir Shah Afshar, who was born in 1688 as Nadir Quli in northern **Khorasan**, the son of Imam Quli, a member of a clan affiliated with the Afshar tribe. He started life as a raider for booty and became one of the last great nomadic conquerors of Asia. He ended the Ghilzai dream of ruling an empire after Mahmud, son of Mir Wais, captured **Isfahan** in 1722. Nadir defeated the Afghans and drove them out of **Iran**. He attacked Herat and invaded **India**, where he defeated the Mughal army at Karnal, near Delhi, in 1739. Ruling over a heterogeneous population, he wanted to unite his subjects by proclaiming Shi’ism the fifth (**Ja‘farite**) orthodox school of Sunni Islam. The Shia clergy objected to this. Nadir became increasingly tyrannical and was eventually killed by his own tribesmen.

Afsharid rulers included the following: Nader Shah (1736–1747), Adil Shah (1747–1748), Ibrahim Afshar (1748), and Shahrukh Afshar (1748–1796). *See* AKHBARIS (AKHBARIYYAH); IRAN; QIZILBASH; SAFAVID DYNASTY (1501–1732).

**AFTER LIFE.** *See* HEREAFTER, THE.

**AGA KHAN.** Imam of the **Nizari** branch of the **Isma‘ilis**. The **Qajar** rulers of **Iran** at times bestowed this title on notables. In 1818, Fath ‘Ali Shah gave the title Aga Khan I to Abu al-Hasan ‘Ali Shah Mahallati (1800–1881), governor of Kerman province. He fled Iran after an unsuccessful revolt in 1841 and settled in Bombay. He was able to organize Isma‘ili communities

in **India**, supported by a court order that gave him control of the **sect's** property. He was succeeded by 'Ali Shah (1881–1885), who became the official representative of Iran to the government of India. The third Aga Khan (1877–1957), Sultan Sir Muhammad Shah, was a very active individual. Born in Karachi, he became the head of the Isma'ili community at the age of eight. Although he moved to Europe in 1898, he continued to take charge of the interests of the sect from there. Aga Khan III gave his support to the Allies in World Wars I and II. He was president of the **All-India Muslim League** and was involved in raising **Aligarh** College to the status of a university in 1920. In 1937, he was elected president of the League of Nations.

The present Aga Khan is Karim IV (b. 1937), who counts himself the 49th successor of the Nisari Isma'ili Imam and attends to the welfare of the Isma'ili community in Africa, **Syria**, Iran, **Tajikistan**, India, the United States, **Pakistan**, and **Afghanistan**. He founded a charitable organization, the **Aga Khan Foundation**, in 1967 with headquarters in Geneva, which supports developmental assistance in many parts of the world. Muhammad, Karim's grandfather, was on special occasions weighed on a scale and presented with gold and precious stones to an equal amount, a practice that has since been discontinued. The Aga Khan claims descent from Isma'il through the last grand master of **Alamut**. *See also* SHI'ISM (SHIA, SHI'ITES).

**AGA KHAN FOUNDATION.** A non-denominational, international development agency established in 1967 by the **Aga Khan**, imam of the Shia **Isma'ili** community. Based in Geneva, Switzerland, the foundation has branches and independent affiliates in 15 countries, most of them in Asia and Africa. Its major areas of focus are on selected issues in health, education, rural development, and the strengthening of civil society. Its principal criterion is for bringing lasting benefits to project participants, and it normally intervenes "where it has a strong volunteer base to ensure knowledgeable and culturally sensitive management of its local affairs." It is helping to build an endowment for **Pakistan's** first private university, the Aga Khan University in Karachi, and has built the first five-star hotel in Kabul, **Afghanistan** (this was recently attacked by a suicide bomber). A private University of Central Asia is planned with campuses in Kazakhstan, Kyrgyzstan, and Tajikistan. In 2004, the foundation provided \$149 million in grants for 130 projects in 16 countries.

**AGE OF IGNORANCE.** *See* IGNORANCE, THE AGE OF.

**AGHA KHAN (AGA, AQA).** *See* AGA KHAN.

**AGHLABID DYNASTY (800–909).** One of a number of petty dynasties in North Africa named after Ibrahim ibn al-Aghlab. The ‘**Abbasid caliph Harun al-Rashid** appointed him governor of the area of present **Tunisia**, but he proclaimed himself an independent **amir**, subject to payment of tribute to **Baghdad**. The Aghlabids quickly expanded their realm, capturing Sicily in 827, Malta in 869, and invading the southern coast of Italy. They established their capital at Qayrawan (Keruan) where the Great **Mosque** is an architectural treasure left from their short-lived reign. The century-long reign of the Sunni Aghlabids was ended by the **Fatimid**, Shia dynasty in 909.

Aghlabid rulers included the following:

Ibrahim I ibn al-Aghlab ibn Salim (800–812)

Abdallah I ibn Ibrahim (812–817)

Ziyadat Allah I ibn Ibrahim (817–838)

al-Aghlab Abu Iqal ibn Ibrahim (838–841)

Abu ‘l-Abbas Muhammad I, ibn al-Aghlab Abi Affan (841–856)

Ahmad ibn Muhammad al-Aghlabi (856–863)

Ziyadat Allah II ibn Abil-Abbas (863)

Abu ‘l-Gharaniq Muhammad II ibn Ahmad (863–875)

Abu Ishaq Ibrahim II ibn Ahmad (875–902)

Abu ‘l-Abbas Abdallah II ibn Ibrahim (902–903)

Abu Mudhar Ziyadat Allah III ibn Abdallah (903–909)

**AHADIIYAH.** “Unity.” A term used by **Sufis** to express the condition of the mind completely absorbed in meditation on the Divine Unity.

‘**AHD.** Contract, treaty, or pact between **caliph** and community. *See also* COVENANT.

**AHKAM AL-KHAMSAH, AL-.** *See* FIVE PRINCIPAL ACTS IN ISLAMIC LAW.

**AHL.** Originally, those living in the same tent, but in combination with other words, it denotes persons belonging to the same group. For example, **ahl al-kitab** means Peoples of the Book, scriptuaries.

**AHL AL-BAYT.** “People of the House,” a term used for the family of the **Prophet Muhammad** in the Koran (33:33). **Shi‘ites** restrict the term to Muhammad’s descendants through ‘**Ali** and **Fatimah** and their sons **Hasan** and **Husayn**, including the **Twelve Imams**, and believe that they embody a special **barakah**, blessing, and authority inherited from their blood relationship to the Prophet. *See also* IMAM.

**AHL AL-DHIMMA.** *See* PEOPLES OF THE BOOK.

**AHL AL-HADITH.** “The People of **Tradition**.” A Muslim reformist movement founded in the early 19th century in the Indian subcontinent and now a political movement in **Pakistan** and **Afghanistan**. Its founding fathers are **Shah Wali Allah** (d. 1762) and Sayyid Ahmad **Barelvi** (d. 1831), who demanded adherence solely to the Koran and Tradition (**Sunnah**), rejected **Sufism** and Shi‘ism, and called for the right to **ijtihad**. They are commonly called **Wahhabis**.

**AHL AL-HALL WA ’L-‘AQD.** “Men with the power to loosen and bind,” that is, representatives of the community with the power to offer the caliphate to the most qualified person and to depose a sinful ruler. Once selected, the community offers an oath of allegiance (**bay‘ah**). There is disagreement as to the number of persons required, even one was seen as sufficient, which enabled **caliphs** to nominate their sons. The *ahl al-hall* had to be jurists versed in Islamic sciences, capable of exercising **ijtihad** (interpretation of **Islamic law**). Since the demise of the caliphate, the appointment of a ruler has become more of an inauguration ceremony, and the *ahl al-hall* have had little success in deposing an autocratic ruler. In modern days, radical **Islamists** claim the right to this function for the entire community, and **Muslim modernists** likened their functions to that of an elected parliament.

**AHL AL-HAQQ (AHL-I HAQQ).** “The People of Truth.” A syncretist sect of a number of groups found predominantly in western **Iran** and **Kurdistan** (where they are related to the **Yazidis**). They recognize the 12 Shia **imams** and count seven successive manifestations of God, believing that humans must pass through a cycle of reincarnations with corresponding rewards. ‘**Ali**, cousin of **Muhammad**, is one of the manifestations, but the most important is a person called Sultan Sohak (15th century). The sect, also called ‘Ali Illahi, is said to combine elements of Shi‘ism with **Jewish** and **Christian** practices. Their doctrines are secret, but what is known comes from the *Firqan al-Akhbar*, a publication of a former member.

**AHL AL-KISA.** “People of the Cloak,” refers to the **Prophet Muhammad** who held his daughter **Fatimah**, his cousin and son-in-law ‘**Ali**, and his two grandsons **Hasan** and **Husayn** under his cloak. It is one of the foundations of the Shia idea of the **imamate**, which states that the patrilineal descendants of Muhammad’s daughter have a special divine spiritual leadership over the Muslim community. The major branches of Shi‘ism, the **Twelvers** and **Isma‘ilis**, consider them and the **imams** infallible. In a **hadith**, they are referred to as **Ahl al-Bayt** (33:33). The angel **Gabriel** assured Muhammad



that the five under the cloak are the dearest and closest to God. Sunnis maintain that *Ahl al-Kisa* referred only to five people and does not imply inerrancy because the wives of Muhammad would be included.

**AHL AL-KITAB.** *See* PEOPLES OF THE BOOK.

**AHL AL-SUNNAH WA AL-JAMA'AH.** *See* BARELVI, SAYYID AHMAD (1786–1831).

**AHMAD BARELVI, SAYYID.** *See* BARELVI, SAYYID AHMAD (1786–1831).

**AHMAD IBN HANBAL.** *See* IBN HANBAL, AHMAD (780–855).

**AHMADIS (AMADIYYAH).** A messianic movement in modern Islam that originated in British **India**. It is named after its founder, Mirza Ghulam Ahmad (ca. 1839–1908) of Qadian, Punjab, who declared himself the “Renewer of the Faith” in 1882. He eventually laid claim to prophethood. The sect divided in 1914, after the death of Mirza Ghulam’s successor, into the more radical Qadiani, who considered all others to be infidels, and the Lahori, who held Ahmad to be merely a “renewer” (**mujaddid**) of the faith. The Ahmadis conducted a vigorous missionary activity that brought them into conflict with orthodox Sunni regimes. After the partition of India in 1947, the headquarters of the movement moved to **Pakistan**. Because of ‘**ulama**’ opposition in 1974, the government of Prime Minister Zulfikar Ali Bhutto declared the movement not to be Muslim. In 1984, the government of President Zia ul-Haq made Ahmadi religious observance a punishable offense, and the head of the Qadianis, Mirza Tahir Ahmad (1982–), was forced to move to London. The Ahmadis present themselves as **Muslim modernists** and have been successful in winning converts in America, Europe, Asia, and Africa. They are said to number between 500,000 and one million but claim to count from 10 to 20 million. The sect is prohibited in **Syria**, Uganda, Pakistan, and several other countries.

There are also several **Sufi** orders with this name, most importantly the one of Ahmad al-Badawi (d. 1276).

**AHMAD KHAN, SIR SAYYID (1817–1898).** **Muslim modernist** who demanded reforms and called for the adoption of Western technology and education. After receiving a traditional education, he found work as a writer with the East India Company’s court of justice at Delhi in 1841. He advocated coexistence between Muslims and the British, feeling that Muslim interests would be better protected under British rather than Hindu rule. In 1888, he

was awarded a Knight Commander of the Star of **India**. Among his many publications was a commentary on the **Bible** and the Koran, pointing out the common source of the scriptures. In 1875, Sir Sayyid Ahmad founded the All-India Muhammadan Anglo-Oriental College at **Aligarh**, which was eventually transformed into the Aligarh Muslim University (which supporters called the Muslim Cambridge). He sought to reconcile faith and reason and favored the adoption of Western concepts, such as science, technology, justice, and freedom. He is credited with being one of the initiators of India's Islamic renaissance and a promoter of the idea of creating a Muslim state, which was finally implemented long after his death with the creation of **Pakistan**. *See also* ISLAMIC MODERNISM.

**AHSA'I, AHMAD AL- (1753–1826)**. A native of Ahsa al-Hasa (now a province of **Saudi Arabia**) of a Shi'ite family. He was self-taught and, at age 20, went to **Najaf** and **Karbala** for advanced study of Shi'ite jurisprudence (**fiqh**) and theology (**kalam**). Ahsa'i spent about 20 years at Yazd before moving to Kermanshah, where he was excommunicated when he claimed to be inspired in his dreams by the **Prophet** and **Imams**. Denounced as an infidel in 1824, he left on a **pilgrimage** to **Mecca** and died on the way. His followers founded the **Shaykhi** Shi'ite movement, which included Sayyid Ali Muhammad (1820–1850), founder of the Babi, later **Baha'i**, religion.

Juan Cole summarizes the situation at the advent of the Shaykhi school, and the questions that were unfolding as his views crystallized and he acquired an early following:

When Shaykh Ahmad al-Ahsa'i wrote, there was no Shaykhi school, which only crystallized after his death. He saw himself as a mainstream Shi'ite, not as a sectarian leader. Yet he clearly innovated in Shi'i thought in ways that, toward the end of his life, sparked great controversy. Among the contentious arenas he entered was that of the nature of religious authority. He lived at a time when his branch of Islam was deeply divided on the role of the Muslim learned man. Was he an exemplar to be emulated by the laity without fail, or merely the first among equals, bound by a literal interpretation of the sacred text just as was everyone else? Or was he, as the **Sufis** maintained, a **pole** channeling the grace of God to those less enlightened than himself? How may we situate Shaykh Ahmad al-Ahsa'i with regard to these contending visions of Shi'i Islam?

*See also* BAB.

**'A'ISHAH (AYESHA, 613–678)**. “Mother of the **Believers**” (*Umm al-mu'minin*), the favorite wife of the **Prophet Muhammad** and daughter of **Abu Bakr**. She was given in **marriage** to Muhammad when she was six years old after his wife **Khadijah** died, but the marriage was consummated a

number of years later. The Prophet gave some household goods worth 50 (according to *Sirat*, 400) dirham as a dowry for ‘A’ishah. A scandal threatened the marriage when ‘A’ishah was missing on the return from an expedition. She had left her litter in search of a necklace she had lost, and the caravan left without her. Waiting to be rescued, she fell asleep and was found the next morning by a young nomad called Safwan, who brought her back to **Medina**. Rumors about infidelity finally made Muhammad consult with some of his followers, including ‘**Ali**, who counseled that he should **divorce** ‘A’ishah. A **revelation** solved the problem in Surah 24:13, saying, “Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men in the sight of **Allah** (stand forth) themselves as liars.” This established the requirement in **Islamic law** of witnesses in cases of **adultery**, unless the culprits confess.

‘A’ishah did not forgive ‘Ali for his advice, and she met him with the **Companions Talhah and al-Zubayr** during the Battle of the **Camel** in 656. The rebels were defeated, and ‘A’ishah was returned to Medina where she lived an honored life until her death in 678. A childless widow at 18, ‘A’ishah outlived many of the early Companions of the Prophet and became an important transmitter of the sayings and actions (**hadith**) of the Prophet Muhammad.

According to a hadith ‘A’ishah declared the following:

I was preferred over the wives of the Prophet by 10 things: “It was asked what are they, Umm al-Mu’minin?” She said: “He did not marry any other virgin but me. He did not marry a woman whose parents were **muhajirun** except me. Allah Almighty revealed my innocence from heaven. **Jibril** brought my picture from heaven in silk and said, ‘Marry her. She is your wife.’ He and I used to do **ghusl** from the same vessel, and he did not do that with any of his wives except me. He used to pray while I was stretched out in front of him, and he did not do that with any of his wives except with me. The revelation would come to him while he was with me, and it did not come down when he was with any of his wives except me. Allah took his soul while he was against my chest. He died on the night when it was my turn and he was buried in my room. (Tabaqat, trans. Aisha Beverley, *Women of Madina*)

**AJAL**. The “appointed time” of death ordained by God.

**AJNADAYN**. Scene of a battle on 30 July 634, about 45 kilometers southwest of **Jerusalem**, in which a united force of **Arabs** under **Khalid ibn al-Walid** and ‘**Amr ibn al-‘As** defeated a Byzantine army commanded by the brother of the Greek emperor. This opened the way to the conquest of **Palestine**.

**Heraclius** himself withdrew from Emesa to the greater safety of Antioch after Ajnadayn, while the surviving Byzantine units fled to the safety of walled towns and left the countryside undefended before the Muslim raids. The whole of Palestine was thus left open to Muslim raids, especially in the interior parts away from the coastal towns. As a result, panic spread across the region, and large numbers of the rural population also sought safety behind the town walls. After their victory, the Arab army once more broke up into several raiding columns until they reunited once more to confront another Byzantine attempt at halting the Muslim invasion at the Battle of Fahl six months later.

**AKBAR, MUHAMMAD (1542–1605).** Akbar the Great was the third emperor of the Moghul (Mughal) Empire, 1556–1605. He was the son of **Zahir al-Din Muhammad Babur**, founder of the empire, and, although himself illiterate, a great sponsor of the arts, letters, and education and contributed to the creation of a Perso-Islamic culture to merge with Indian elements to create a distinct Indo-**Persian** culture.

**AKHBARIS (AKHBARIYYAH).** A traditional school in **Twelver Shi'ite** jurisprudence, which holds that legal opinions should be based on the Koran, the **Traditions (Sunnah)** of **Muhammad**, and the **Imams**, rather than “derived from general principles (**usul**) by analogical reasoning.” In other words, religious scholars should not exercise independent judgment (**ijtihad**) in matters of law, as maintained by the **Usuli school**. The latter was adopted by the Shia clergy in **Iran** in the late 17th and early 18th centuries as a justification for its role as the “guardians of the **believers**.” The Akhbariyyah school was first established by Muhammad Amin Astarabadi (Akhbari, d. 1624), who rejected the teachings of most jurists after the 10th century. By the 19th century, Agha Muhammad Baqir Bihbahani (1706–1790) was instrumental in contributing to the supremacy of the Usuli school. *See also* AYATOLLAH (AYAT ALLAH); SHI'ISM (SHIA, SHI'ITES).

**AKHIRAH.** “Afterlife.” Belief in akhirah is one of the main beliefs of Islam. Muslims believe in a three-tiered cosmos: **heaven**, **hell**, and earth. God will decide whether a person's akhirah lies in **Jahannam** (hell) or **Jannah** (heaven). Heaven and hell both have various levels, and only Muslims will go to heaven. Death is not the end of life, but the person is transferred from this world to the everlasting world. There will be no judgment for those who have sacrificed their life for Islam; the **martyr** will go directly to heaven.

**AKHTAL, GHIYATH AL-TAGHLIBI AL-** (640–710). **Christian** Arab poet and rival of his contemporaries **Jarir ibn 'Atiyah** and **Hamman ibn Ghalib al-Farazdak**, who are considered among the founders of **Arabic** literary criticism. Ostentatiously **Christian** and not ready to renounce wine, Akhtal refused an offer of a pension of 10,000 dirhams from Caliph **'Abd al-Malik** if he converted to Islam. He was a supporter of the **Umayyad** dynasty, which used him to attack members of the pious opposition. Akhtal was devoted to his religion, but this did not prevent him from saying there was no difference between the bishop and the tail of his ass when his wife could touch only the tail of the bishop's ass when he rode by. Akhtal was acclaimed as the first among the poets of Islam—and it was said that, if he had lived a single day before the advent of Islam, he would also have been the first of the **Jahiliyyah** poets.

**AKHUND.** A title for religious personalities and scholars. The term was first used in Timurid times (15th century) as an honorific for a great scholar, but it later denoted a simple school teacher with a slightly pejorative connotation. In some areas it also was the designation of theology students. A descendant of an Akhund is called Akhund-zada.

**ALAMUT.** A fortress in the Elburz mountain range about 45 kilometers northeast of Qazvin, captured by **Hasan al-Sabbah** (d. 1124) in 1090. He was the grand master of a religious order of **Isma'ilis**, subsequently called the **Assassins**, or *hashishin*—hashish smokers. The members of the order were initiated into successive stages of hierarchy, corresponding to their level of advancement, the lowest of which were the **fida'i**, devotees, who were sent on errands of assassination. They were said to have used hashish as part of their rituals and became a threat to the princes and **Crusader** kings in the Middle East. **Nizam al-Mulk**, the **vizier** of the **Saljuq** ruler Alp Arslan, is said to have been one of the more famous statesmen who fell under the dagger of a fida'i of the "Old Man of the Mountain."

**Hulagu**, founder of the **Ilkhanid** state in **Iran**, finally captured Alamut and other Isma'ili fortifications in 1256 and ended the existence of the state, which lasted for 166 years. The word "assassin" came into Western languages as a corruption of the word *hashishiyun*. The followers of the grand master reckon the **Aga Khan** as their titular head.

**AL'AT.** With **Manat** and **'Uzza**, Al'at was one of the pre-Islamic goddesses of **Mecca**. The shrine and temple dedicated to Al'at in **Ta'if** was demolished on order of **Muhammad** in 630. The destruction of the idol was a demand by Muhammad before he would allow any reconciliation to take place with the tribes of Ta'if, who were under his siege.

'**ALAWIS ('ALAWIYUN)**. A term generally applied to all Shias, but more specifically to a religious community of several hundred thousand located in **Syria, Lebanon,** and southern **Turkey**. They are also called Nusayris after their eponymic leader, ibn Nusayr (d. c. 873), a follower of the Eleventh Shi'ite **Imam** Hasan al-'Askari (d. 873). Their religious practices are secret, but they are known to have a holy book, the *Book of Collection* (*Kitab al-majmu'*) and are said to combine syncretist elements from Shi'ite **Isma'ili** and even Christian teachings. They observe the **Zoroastrian** New Year, Easter, and St. Barbara's Day and are said to believe in a Holy Trinity of '**Ali, Muhammad,** and **Salman** al-Farisi. They permit wine drinking but prohibit drunkenness. They use candles. The 'Alawis practice **taqiyyah** (dissimulation) to protect themselves from persecution. In addition to the **Five Pillars of Islam**, they also accept **jihād** and *waliyah*, devotion to Imam 'Ali, and hatred of his adversaries. During the French occupation of Syria, many 'Alawis joined the armed services and, after independence, the Arab Socialist (Ba'ath) Party. Thus, they were able to gain control of the country. Hafez al-Assad, an 'Alawi, was president of Syria from 1971 to 2000 and is succeeded by his son Bashir al-Assad.

Other communities of 'Alawis (Alevi) exist in **Kurdish** regions of eastern Turkey and in **Arabic**-speaking areas in the south near the Syrian border. An 'Alawi dynasty established itself in **Morocco** and continues to lead the country until the present. It was founded by Mawlay Rashid (d. 1672), who established his capital in Meknes. It derives its legitimacy from the monarch's claim as a descendant of the House of 'Ali through his son **Hasan**.

**ALBANIA, REPUBLIC OF.** A Balkan republic with a population of about 2.9 million, of whom 57 percent are Sunni Muslim, about 10 percent Catholic, and 7 percent Eastern Orthodox (as many as 24 percent according to Orthodox claims). In addition, there are also 2 percent **Bektashi** members. During the **Ottoman Empire**, the Muslim population increased considerably, but the Ottoman governor Iskanderbeg revolted in 1443 and established Christian rule until 1479. Albania is said to be the least religious country in the Balkans.

**ALBUCASIS.** *See* ABU AL-QASIM (AL-ZARAWI, 939–1013).

**ALCOHOL.** Forbidden in the Koran, where alcohol is mentioned as *khamr*, wine. The Koran says, "They ask thee concerning wine and **gambling**. Say: 'in them is great sin, and some profit for men; but the sin is greater than the profit'" (2:219). On the other hand, **believers** are promised in heaven "Rivers of wine, a joy to those who drink" (47:15). Jurists decided that it should be forbidden, including all intoxicating spirits. Alcohol was nevertheless pro-

duced by non-Muslim minorities and accessible even to Muslims in some countries. With independence, governments often established a monopoly in the production and sale of alcoholic beverages, as, for example, in **Turkey**, **Egypt**, and Algeria, among others. But **Islamist** agitation has now resulted in restricting, or prohibiting, the consumption of alcohol in many parts of the Islamic world.

**ALGEBRA.** “*Algabr*” restoration. The name derives from the **Arabic** title of the book *‘Ilm al-jabr wa ‘l-muqabala* by the mathematician **Ibn Musa al-Khwarizmi**. See also ALGORITHM.

**ALGORITHM.** Named after **Ibn Musa al-Khwarizmi**, who was the most widely read mathematician in Europe in the late Middle Ages, for his mathematical calculations and for his other book, the **Algebra**.

**ALHAMBRA (AL-HAMRA’).** “The Red One” is the name of one of the great architectural monuments of Muslim Spain. It was named thus because of the red stucco used in construction of the palace, built in 1238–1258 under the Nasrite dynasty of **Granada**. The building covered an area about 740 meters in length and 205 meters at its greatest width. It was surrounded by a strong wall with 13 towers. Partially destroyed as a result of war and an earthquake, the Alhambra was periodically restored to its old glory. In 1492, an army of Ferdinand and Isabella captured Granada, the last Muslim outpost on the Iberian Peninsula.

**ALHAZEN.** See HAYTHAM, IBN AL-ALHAZEN (965–1039).

**ALI BENHADJ (BEN HAJJ, 1950–).** **Islamist** activist and co-founder of the **Islamic Salvation Front (FIS)**, which won in the first free election in Algeria. Born in 1956 in Tunisia, he became an Islamist activist. He was arrested in 1983, but in 1989 he helped found FIS. In 1991, he was rearrested and jailed until 2003 on charges of threatening state security. He stated that democracy is a stranger in the House of God and warned to “guard yourself against those who say that the notion of democracy exists in Islam. There is no democracy in Islam. There exists only the **shurah** (consultation) with its rules and constraints. . . . We are not a nation that thinks in terms of majority-minority. The majority does not express the truth.”

**ALIGARH.** A town in **India**, about 80 miles southeast of New Delhi, which is the location of the modernist Aligarh University. Founded by Sir Sayyid **Ahmad Khan** (1817–1898) as a boys’ school and college (the All-Indian Muhammadan Anglo-Oriental College at Aligarh) to educate committed

Muslims according to Western curricula, it became a university in 1920, and **women** were admitted in some faculties in 1938. Many of the graduates achieved positions of prominence in the early 20th century. They led the Muslim League, the **Pakistan** movement, and the new Republic of Pakistan. The first vice chancellor of Aligarh after independence was Zakir Husain, who subsequently became president of India.

**'ALI IBN ABI TALIB (r. 656–661).** The fourth of the “**Rightly Guided Caliphs**” and the first **imam** of Shia **Islam**. He was a cousin of **Muhammad** and his son-in-law, after his marriage to **Fatimah**. He was one of the early converts to Islam, according to some sources the first male convert after **Khadijah**, Muhammad’s wife. Division in Islam into the Sunnis and Shias resulted in a dispute over the right of succession to Muhammad after his death in 632. The partisans of ‘Ali (*shi’atu ‘ali*) maintained that ‘Ali had a divine right to succession, to be continued through his sons **Hasan** and **Husayn**, and repudiated the first three Sunni caliphs as usurpers. ‘Ali moved his capital to **Kufah** where he had the support of his troops. He was immediately challenged by **Talhah** and **Zubayr** in the Battle of the **Camel** (656), named after **A’ishah**, the wife of Muhammad, who surveyed the battle from atop a camel to give moral support to the rebels.

Challenged by **Mu‘awiyah**, the **Umayyad** governor of **Damascus**, ‘Ali met him in the Battle of **Siffin** (657), which was inconclusive, and ‘Ali was forced to accept arbitration. This cost him the support of part of his army, and the “Seceders,” **Kharijites**, eventually turned against him. He was assassinated by a Kharijite during morning prayer in 661. His tomb in **Najaf**, in present-day **Iraq**, is one of the most important places of Shi‘ite pilgrimage. ‘Ali was described as a resolute warrior and was revered for his piety, nobility, and learning. He favored the distribution of booty among the Muslim community, and upon his death he was said to have only 600 dirhams to his name. Shi‘ites attribute to ‘Ali and the imams divine inspiration and infallibility.

**ALI ILLAHI.** A Shi‘ite sect that reveres **Caliph ‘Ali** as divine. They call themselves People of the Truth (**Ahl al-Haqq**). Their leaders are known as *sayyids*, and their position is hereditary. See **SHI‘ISM** (SHIA, SHI‘ITES).

**'ALIM.** A person who has knowledge (*i‘lm*) of the **Traditions**, canon law, and theology. In **Arabic**, also the term for a secular scholar. The plural, **'ulama'**, is taken for the body of scholars, loosely described as clergy.

**'ALI AL-RIDHA.** See **RIDHA**, 'ALI AL- (REZA, 765–818).



**ALI-SHIR NAWA'I (ALI SHIR HERAWI, 1441–1501).** A Chagatai Turkic and **Persian** poet, writer, mystic, and painter. He was born in 1441 in Herat (present **Afghanistan**). A prolific author whose influence extended from the **Ottoman Empire** to **India**.

**ALLAH.** “God.” The **Arabic** name for the one and only omnipotent, omnipresent, just, and merciful God. To be a Muslim, one must testify that “there is no god but Allah and that **Muhammad** is his prophet.” Giving partners to Allah is an unforgivable sin. The Koran says, “Say: He is Allah, the One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him” (112). There is no Trinity or son of God; he is the Lord of heaven and earth, the Creator of the universe. He will reward and punish humankind on the **Day of Judgment**. His revelations through the medium of Muhammad are the commands of Allah, collected in the Koran. The Koran says, “Certainly they disbelieve who say: ‘Allah is Christ the son of Mary.’ Whoever joins other gods with Allah—Allah will forbid him the Garden [paradise], and the fire will be his abode” (5:72).

#### **ALLAH, MOST BEAUTIFUL NAMES OF.**

1	Al-Rahman	The Compassionate
2	Al-Rahim	The Merciful
3	Al-Malik	The King
4	Al-Quddus	The Pure One
5	Al-Salam	The Source of Peace
6	Al-Mu'min	The Inspirer of Faith
7	Al-Muhaymin	The Guardian
8	Al-Aziz	The Powerful
9	Al-Jabbar	The Compeller
10	Al-Mutakabbir	The Greatest
11	Al-Khaliq	The Creator
12	Al-Bari'	The Maker of Order
13	Al-Musawwir	The Fashioner
14	Al-Ghaffar	The Forgiving
15	Al-Qahhar	The Subduer
16	Al-Wahhab	The Giver
17	Al-Razzaq	The Provider

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18	Al-Fattah	The Opener
19	Al-‘Alim	The Knowing
20	Al-Qabid	The Seizer
21	Al-Basit	The Reliever
22	Al-Khafid	The Abaser
23	Al-Rafi’	The Exalter
24	Al-Mu’izz	The Bestower of Honors
25	Al-Muhill	The Humiliator
26	Al-Sami’	The Hearer
27	Al-Basir	The Seer
28	Al-Hakam	The Judge
29	Al ‘Adl	The Just
30	Al-Latif	The Gracious
53	Al-Qawiy	The Strong
54	Al-Matin	The Forceful
55	Al-Wali	The Protector
56	Al-Hamid	The Praised
57	Al-Muhsi	The Appraiser
58	Al-Mubdi	The Originator
59	Al-Mu’id	The Restorer
60	Al-Muhyi	The Giver of Life
61	Al-Mumit	The Taker of Life
62	Al-Hayy	The Living
63	Al-Qayyum	The Self-Existing
64	Al-Wajid	The Finder
65	Al-Majid	The Glorious
66	Al-Wahid	The Unique
67	Al-Ahad	The One
68	Al-Samad	The Everlasting
69	Al-Qadir	The Powerful
70	Al-Muqtadir	The Prevailer
71	A-Muqaddim	The Expediter

72	Al-Mu'akkhkir	The Delayer
73	Al-Awwal	The First
74	Al-Akhir	The Last
75	Al-Zahir	The Manifest
76	Al-Batin	The Hidden
77	Al-Wali	The Protector
78	Al-Muta'ali	The Exalted
79	Al-Barr	The Beneficent
80	Al-Tawwib	The Guide to Repentance
81	Al-Muntaqim	The Avenger
82	Al-Afu	The Forgiver
83	Al-Ra'uf	The Gentle
84	Malik Al-Mulk	The Owner of All
85	Dhu 'l-Jalali Wa-l-Ikram	The Lord of Majesty and Bounty
86	Al-Muqsit	The Equitable
87	Al-Jami'	The Gatherer
88	Al-Ghani	The Rich
89	Al-Mughni	The Enricher
90	Al-Mani'	The Preventer of Harm
91	Al-Darr	The Creator of the Harmful
92	Al-Nafi	The Creator of Good
93	Al-Nur	The Light
94	Al-Hadi	The Guide
95	Al-Badi	The Originator
96	Al-Baqi	The Everlasting
97	Al-Warith	The Inheritor
98	Al-Rashid	The Righteous Teacher
99	Al-Sabur	The Patient

**ALLAHU AKBAR.** "God is most great." A formula in Islam, called the **takbir**, occurring in ritual prayers, as a call to prayer, or as a battle cry during war.

**ALLIANCE OF BUILDERS OF ISLAMIC IRAN.** (Etelaf-e Abadgaran-e Iran-e Islami.) The Abadgaran is an Iranian political federation of parties and organizations. It was founded by Mahmoud Ahmadinejad in 2003 and led by Mehdi Chamran. It is conservative, and many of their members were part of the Iranian **Revolutionary Guard** and their affiliates. They are the leading party in **Iran** and won the 2009 election.

**ALL-INDIA MUSLIM LEAGUE.** A political party founded at Dhaka in 1906 for the purpose of representing the Muslim people of **India** and eventually to create a Muslim state after independence from Great Britain. It was the force behind the creation of **Pakistan** and continued as a political party there. The **Aga Khan III** was appointed the first honorary president. **Muhammad Ali Jinnah** and **Sir Muhammad Iqbal** were early leaders, and, after independence, Jinnah (the Quaid-e-Azam Great Leader) became governor general and Liaquat Ali prime minister of Pakistan. The Muslim League continued to be a political party and, after the death of the dictator **Zia-ul-Haq** in 1988, Nawaz Sharif became the head of a new Muslim League, which exists to the present.

**ALMOHADS (AL-MUWAHHIDUN, 1130–1269).** A Masmuda **Berber** confederation and Islamic revivalist movement ruling in the **Maghreb** (Northwest Africa) and Spain. The **Almohads** (Unitarians—those who affirm the unity of God) were inspired by the teachings of **Muhammad ibn Tumart** (1077–1130) who formulated a doctrine of puritanical moral reform but eventually proclaimed himself the “**Mahdi**,” the “guided one” who was to appear before the **Day of Judgment**. Ibn Tumart was succeeded by ‘Abd al-Mu’min, who proclaimed himself Ibn Tumart’s **caliph** and made his capital at Marrakesh in 1147. The Almohads put an end to the **Almoravids** and founded a dynasty, centered in Seville, which witnessed a short period of great cultural revival before the end of Muslim rule in Spain.

Almohad rulers included the following:

Ibn Tumart (1121–1130)

Abd al-Mu’min (1130–1163)

Abu Ya’qub Yusuf I (1163–1184)

Abu Yusuf Ya’qub ‘al-Mansur’ (1184–1199)

Muhammad al-Nasir (1199–1213)

Abu Ya’qub Yusuf II ‘al-Mustansir’ (1213–1224)

Abu Muhammad ‘Abd al-Wahid I ‘al-Makhlu’ (1224)

Abdallah al-Adil (1224–1227)

Yahya ‘al-Mutasim’ (1227–1229)

Abu al-Ala Idris I al-Ma’mun (1229–1232)

Abu Muhammad ‘Abd al-Wahid II ‘al-Rashid’ (1232–1242)

Abu al-Hassan Ali ‘al-Said’ (1242–1248)

Abu Hafis ‘Umar ‘al-Murtada’ (1248–1266)

*See* RECONQUISTA.

**ALMORAVIDS (AL-MURABITUN, 1061–1147).** A revivalist dynasty of Lamtuna **Berber** tribes, named after their fortified camps (**ribat**) on the edges of the Sahara desert, who conquered an empire in North Africa and Spain. Yahya ibn Ibrahim, a chief of the “Veiled” Sanhaja branch, returned from **pilgrimage** to **Mecca** and brought with him the **Berber** scholar ‘Abd Alla ibn Yasin. Yasin provided the ideological impetus for a series of conquests of **Morocco** and parts of Spain. The state reached its greatness under Yusuf ibn Tashfin (r. 1061–1106), who established his capitals at Marrakesh and Seville in Spain. The Almoravids were eventually replaced by the **Almohads**.

Almoravid rulers included the following:

‘Abdallah ibn Yasin (1040–1050), founder and spiritual leader

Yahya ibn ‘Umar al-Lamtuni (ca. 1050–1056)

Abu Bakr ibn ‘Umar (1056–1087), partitioned reign from 1072

Yusuf ibn Tashfin (ca. 1072–1106)

Ali ibn Yusuf (1106–1143)

Tashfin ibn Ali (1143–1145)

Ibrahim ibn Tashfin (1145–1147)

Ishaq ibn Ali (1147)

**ALMSGIVING.** “**Sadaqah**” alms, or “**zakat**,” a tax incumbent on all Muslims. The Koran says, “Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been reconciled (converted to truth); for those in bondage and in debt; in the cause of **Allah**; and for the wayfarer; thus it is ordained by Allah” (9:60). It is one of the obligations subsumed under the code of rituals called the **Five Pillars of Islam** and can be given in cash or in kind. Now largely voluntary, as much as 2.5 to 10 percent was customary.

According to the Muwatta of Imam **Malik ibn Anas**, zakat is paid on three things: the produce of cultivated land, gold and silver, and livestock. But there is no zakat obligation on less than five camels, on less than five awaq (200 dirhams of pure silver), or on less than five awaq of dates (1,500 double-handled scoops) (17.1.1–3.). Shias look at zakat as charity rather than a religious tax.

**AL SHAYKH FAMILY.** Name for the descendants of Muhammad ibn ‘Abd al-**Wahhab** in **Saudi Arabia**.

'**AMAL**. Action for which one will be rewarded on the **Day of Judgment**.

**AMAL**. "Hope." A populist Shia movement that emerged in **Lebanon** in 1975 and became a major political factor in Lebanon politics. It superseded the Movement of the Deprived, *Harakat al-Mahrumin*, headed by **Sayyid Musa al-Sadr** and marked a move to the left when **Nabih Berri** assumed its leadership in 1980. Amal means "hope." It is also the acronym for the Lebanese Resistance Detachment (*Afwaj al-Muqawamah al-Lubnaniyah*). Amal fought Israeli occupiers but also opposed a PLO presence in southern Lebanon. It eventually disbanded its military arm, and Nabih Berri was elected in 1992 to the position of speaker in the Lebanese parliament. Continued economic distress and Israeli occupation in the south led to the emergence of **Hizbullah**, the Party of **Allah**, a religio-political party which has since merged with the **Islamic Amal** and eclipsed the popularity of the secular Amal.

**AMAN**. Protection given by Muslim conquerors to **Peoples of the Book** who pay the poll tax, **jizyah**.

'**AMIL**. Until the 10th century, a provincial official responsible for the collection of taxes. Later it was the office of the finance minister of a prince.

**AMIN**. Name of the Prophet **Muhammad**. See MUHAMMAD, MESSENGER OF GOD (ca. 570–632).

**AMIN, MUHAMMAD AL- (787–813)**. Son of **Harun al-Rashid** and his appointed successor (809–813). He was to be succeeded by his brother **Ma'mun**, who served as governor of **Khorasan**. Educated under the supervision of Fadhli ibn Yahya **al-Barmaki**, Amin decided to appoint his son as his successor rather than accepting Ma'mun as the crown prince. In the succeeding war, Amin was defeated and killed, leading to the succession of Ma'mun. According to one account, when Ma'mun's general Tahir ibn al-Husayn besieged **Baghdad**, he asked for permission to take care of Amin as he pleased; in reply, Ma'mun sent a shirt with no opening for the head. Thereupon Tahir killed Amin. See also TAHIRID DYNASTY (822–873).

**AMINAH (d. ca. 576)**. Mother of the Prophet **Muhammad**. She died when the **Prophet** was about six years old.

**AMIN AHSAN ISLAHI (1904–1997)**. **Pakistani** scholar famous for his Urdu exegeses of the Koran, *Tadabbur-i-Quran*, which he based on Hamiduddin Farahi's (1863–1930) idea of thematic and structural coherence in the

Koran. Islahi was one of the founder members of the **Jama‘at-e Islami**, founded by **Sayyid Abu l-A‘la Maududi** in 1941. During his 17-year stay in the party, he represented the intellectual element and remained a member of the central governing body, *Majlis-i-Shura*. In 1958, he left the party over disagreements with Maududi.

**AMIR (EMIR)**. From the Arabic *amara*, meaning to command. Title of a military commander, a nobleman, chief, prince, or ruler. Amir is also a common name. During the **Umayyad** and early **‘Abbasid** periods, this title was given to heads of ruling families, high **Arab** officials, and governors. **Islamist** groups call their supreme leader Amir.

**AMIR AL-HAJJ**. Leader of the **pilgrim** caravans, in charge of maintaining order and security while traveling and during the ceremonies. The first Amir al-Hajj was **Abu Bakr**, but the position later became an office entrusted to a notable and continued as an honorary position during the **Ottoman Empire**. The amir used to receive a part of the property of individuals deceased during pilgrimage. Today, when up to two million pilgrims go on hajj, each country provides its own group leader.

**AMIR AL-MU‘MININ**. “Commander of the Faithful,” title of the **caliph** or **imam** who also is the commander-in-chief of the Islamic army. Abdullah ibn Jahsh first held the title as a reward for his bravery in battle, and subsequently it was adopted by Caliph **‘Umar I**. It was later adopted by sultans, kings, secular rulers, and military commanders. **Mulla Muhammad ‘Umar**, head of the **Taliban** regime of **Afghanistan**, was given this title by his supporters.

**AMIR AL-UMARA**. “Amir of Amirs,” title of the commander-in-chief or the governor of a large province in the **Ottoman Empire**. The title was first given by the **‘Abbasid caliph** al-Muqtadir (908–932) to the commander of his bodyguard. In the 10th century, the title became hereditary under the **Buyids** but later lost its importance.

**AMR BI‘L-MA‘RUF**. *See* ENJOINING THE GOOD AND FORBIDDING EVIL.

**‘AMR IBN AL-‘AS (ca. 575–663)**. A member of the **Quraysh** and conqueror of **Egypt**. He was originally an opponent of **Muhammad** and embraced Islam only shortly before the capture of **Mecca**, and he became an important general of the Muslim armies. Together with **Khalid ibn al-Walid**, he defeated the Byzantines in the battle of **Ajnadayn** (634) and at **Yarmuk** (636). The 45-year-old warrior raided into Egypt (642) when a messenger of **Caliph**

'Umar I brought him a letter advising him to desist from entering Egypt unless he had already done so. Surmising the contents of the letter, 'Amr did not open it until he had entered the country.

He forced Alexandria to pay tribute, established himself at Babylon in 642, and founded Fustat (later part of **Cairo**). In a letter to 'Umar in **Medina**, he said, "I have captured a city from the description of which I shall refrain. Suffice it to say that I have seized therein 4,000 villas with 4,000 baths, 40,000 poll-tax-paying **Jews** and 400 places of entertainment for the royalty." 'Amr became governor of Egypt; he fought against 'Ali at the Battle of **Siffin** in 657 and skillfully represented his clansman, **Mu'awiyah**, in the **Adhruh Arbitration**. He remained governor of Egypt at **Fustat** under Mu'awiyah until his death in 663.

'**AMR IBN AL-KULTHUM (SIXTH CENTURY)**. Pre-Islamic poet and chief of the Taghlib tribe who extolled the **Bedouin** values, his own nobility and bravery is in one of the odes included in the **Mu'allaqat**. An anecdote has him kill 'Amr ibn Hind, the King of Hira, when he arranged to have the poet's mother, Layla, insulted. An Arab proverb says of him, "Bolder in onset than 'Amr ibn al-Kulthum."

**AMSAR**. Garrison towns founded on the borders of deserts by Muslim forces in newly conquered lands. They were populated by **Arab** warriors and became the nuclei of the first Muslim cities: **Kufah** (638), **Basra** (635), **Fustat** (641, now part of **Cairo**), and Qayrawan (670).

**AMULETS**. "*Hama'il*." Known already in pre-Islamic times, amulets are widely used in the Islamic world. They consist of passages of the Koran, some of the 99 **Names of Allah**, or prayers written on paper or engraved in metal or stone. Small copies of the Koran are often worn around the neck in a silk or leather bag. They are fastened on arms or some other part of the body, but are also fixed on doors of houses, animals, etc. They are to ward off the "**evil eye**" and to protect individuals from the envy and harm of others.

**ANDALUSIA (AL-ANDALUS)**. A medieval Muslim territory and cultural domain occupying at its peak most of what are today Spain and Portugal. At its greatest geographical extent in the eighth century, southern France was briefly under its control. The name more generally describes parts of the Iberian Peninsula governed by Muslims at various times between 711 and 1492, though the boundaries changed constantly as the **Christian Reconquista** progressed. The non-Muslims were given the status of *ahl al-dhimma*



(the people under protection), with adults paying a “**jizyah**” tax, equal to one dinar per year with exemptions for old people, women, children, and the disabled.

**ANGELS.** (*Mala'ika.*) Angels are the messengers of God. They are, like men, His servants. They record men's actions and bear witness against them on the **Day of Judgment**. **Gabriel** (Jibril) was God's chief messenger to **Muhammad**. One angel, **Iblis**, refused to bow before **Adam** and tempted Eve; therefore, he was banished from paradise but was given the power to lead astray all those who are not true servants of God. Other angels are **Israfil**, who trumpets in the Last Judgment, and “**Izra'il**, the Angel of Death. **Munkar and Nakir** are two guardian angels who interrogate men in the tomb about God and the **Prophet**. Those who cannot answer will be placed in the “tomb of torment” with snakes and scorpions. Two angels, **Harut and Marut**, mentioned in the Koran (2:102), were sent to earth where they sinned and were punished for it. According to a Tradition, angels are made of light, except for Iblis, who is made of fire. **Mika'il** provides men with food and knowledge. The Koran (35:1) describes angels: “Messengers with wings, two, three, or four (pairs).”

**ANSAR.** “Helpers,” name of the people of **Medina** who converted to Islam and came to be referred to as the “Helpers of the **Prophet**” (*Ansar al-Nabi*), a name of honor given to them. The Ansar participated in the Battle of **Badr** against the pagan **Meccans**, furnishing as many as 238 men of a force of about 300, which defeated the Meccans on 15 March 624. They became members of the “pious” opposition when a member of the **Quraysh** was elected caliph. Ansari is a patronymic meaning descent from a Helper and is a common name today. The Koran praises them as “those who before them (the *muhajir*), had homes (in Madinah) and had adopted the faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (Quraysh) but give them preference over themselves, even though poverty was their (own lot)” (59:9).

**ANSAR ALSHARIAH (ASL).** The Partisans of **Islamic Law** is a **Salafist** Islamic militia group that advocates the implementation of Islamic law in **Libya**. It was founded in 2011 and led by Muhammad al-Zahawi. In June 2012, they led a rally of 200 pickup trucks mounted with artillery on Benghazi's Tahrir Square and demanded the imposition of Islamic law.

**ANSARI, 'ABD ALLAH AL- (1005–1089).** Islamic theologian, commentator on the Koran, mystic from Herat, and author of a commentary on **Sufi** theory (*Manazil-i sha'irin*) and other works. Brilliant as a youth, he studied

at Nishapur under **Shafi'ite** teachers but later adopted the more restrictive **Hanbali** school and opposed **Ash'arite** doctrines. He was born in Herat and spent most of his life in that city, a much celebrated Sufi poet and philosopher, “mystic of love,” and “mystic of tawhid” (Unity of God). The **caliph** gave him the title **Shaykh al-Islam**. He wrote both in **Arabic** and **Persian**; his Arabic collection is said to contain more than 6,000 couplets, and his Persian poetry is said to amount to about 14,000 verses. He went blind toward the end of his life; his tomb is in Gazargah, near Herat, amid ruins from the Timurid period.

**AL-ANSARI, ABU AYYUB (d. 674)**. Born in Yathrib (**Medina**) of the Banu Najjar and a **Companion** of the **Prophet**. He was one of the early supporters (**Ansar**) of **Muhammad** after the **hijrah**. Ansari died during the first siege of **Constantinople** and was buried near the wall of the city. After the conquest of Constantinople by the **Ottoman** Turks, a tomb was constructed above Abu Ayyub's grave and a **mosque** built in his honor. The area has been named Eyüp (Ayyub) by the **Turks**.

**ANTARAH IBN SHADDAT (d. ca. 615)**. Pre-Islamic poet and hero. Only one complete **qasidah** of his is extant describing a battle scene and part of the **Mu'allaqat** collection. The son of a black **slave** woman, Antarah was freed by his father when his bravery was needed to fight off **Bedouin** raiders. He cried, “On one side nobly born and of the best, of Abs am I, my sword makes good the rest” (Nicholson, 115). In modern times, novels, songs, and proverbs celebrate him as a popular hero and a protagonist of **Arab** union and patriotism.

**APOSTASY**. “*Riddah*.” There is no agreement among the ‘**ulama**’ about the punishment for apostasy. Some would kill an apostate, while others would forgive him if he repents. At the death of the **Prophet**, some tribes, which had accepted Islam and given their allegiance to **Muhammad**, felt free from their allegiance and were fought in the War of **Riddah** and defeated by **Caliph Abu Bakr**. The **Kharijites** (seventh century) would kill the apostate and his entire family. This was explained as “political, economical, and ethnical apostasy” and not an ideological act. One interpretation would declare the apostate's wife divorced (since a Muslim woman cannot be married with a non-Muslim) and his property divided among his heirs, and execution on the order of the **imam**. Islamic moderates refer to passages in the Koran which declare, “Let there be no compulsion in religion,” or “Let him who will believe, and let him who will reject.” They would declare it unlawful but

not a crime (**Surah** 47:25). Some regimes, as for example the **Taliban** of **Afghanistan**, would kill the apostate, but most modern Muslim states would try to ignore instances of conversions.

**‘AQABAH.** A hill near **Mecca** where in 621, members of the **Aws** and **Khazraj** tribes of Yathrib (**Medina**) accepted Islam. *See* ‘AQABAH, PLEDGE OF.

**‘AQABAH, PLEDGE OF.** During the time of pilgrimage in 621, a group of men of the **Khazraj** and **Aws** tribes of Yathrib (later **Medina**) secretly met with **Muhammad** and adopted Islam. They pledged that “We will not worship any god but the one God; we will not steal; nor commit adultery; nor kill our children; nor will we slander our neighbor; and we will obey the **Prophet** of God.” This was the first pledge of ‘Aqaba, also called the “Pledge of Women” because it did not require fighting in the defense of Islam. The men returned to Yathrib and converted others. A year later, 73 men and 2 women came to **Mecca** and offered their loyalty and invited the Prophet to come to Yathrib. The city was torn by tribal disputes, and it was hoped that Muhammad’s leadership would restore peace. In the second pledge of ‘Aqaba, the new converts agreed to be Helpers (**Ansar**) and fight for the Prophet. Muhammad thereupon made preparations for his immigration (**hijrah**) to Yathrib where he founded the first Islamic community.

A hadith describes the event as follows:

‘Ubaydah ibn al-Samit said: I was present at the first ‘Aqaba. There were twelve of us and we pledged ourselves to the prophet after the manner of women and that was before war was enjoined, the undertaking being that we should associate nothing with God; we should not steal; we should not commit fornication; nor kill our offspring; we should not slander our neighbors; we should not disobey him in what was right; if we fulfilled this paradise would be ours; if we committed any of those sins it was for God to punish or forgive as He pleased. (*Sira*, trans. Guillaume, *The Life of Muhammad*, 199)

**‘AQIDAH.** *See* CREED.

**‘AQL.** Intellect, soul, the universal mind, spirit.

**AQ QOYUNLU (1378–1501).** White Sheep Turkoman are a Sunni Oghuz Turkic tribal federation that ruled over an area of present **Azerbaijan**, Armenia, eastern **Turkey**, and part of **Iran**. They moved into the area from the northeastern steppes and eventually defeated their **Qara Qoyunlu** rivals in 1467. Uzun Hasan (1452–1478), their leader, sought the alliance of Venice

against the **Ottoman Empire** but was defeated by the Ottomans in the Battle of Otlukbeli in 1473. Situated between the Ottomans in the west and the **Safavids** in the east, they were eventually destroyed.

**AQRABA, BATTLE OF.** *See* MUSAYLIMAH (MASLAMA).

**AQSA, AL-**. A **mosque**, built by **Umayyad** caliph ‘**Abd al-Malik** in the seventh century in **Jerusalem** as part of the sanctuary known as the “**Dome of the Rock**.” Partly destroyed in an earthquake, it was rebuilt in about 771 by the ‘**Abbasid** caliph **al-Mansur** and restored by **Salah al-Din** (Saladin) in 1187 after his conquest of Jerusalem. It is the third holiest sanctuary (after **Mecca** and **Medina**) in Islam and the first Islamic building with a dome. The site is traditionally identified as the starting place of **Muhammad’s Nocturnal Journey** to heaven.

‘**ARABI.** *See* IBN AL-ARABI (1076–1148).

**ARABIC.** The language in which **Allah’s** commands were transmitted through the medium of the **Prophet Muhammad**. It was the language of the pre-Islamic **Bedouin Arabs** and is spoken today by 200 million people, including non-Muslim citizens of the Arab world. It is the language of ritual **prayers** of all Muslims. God’s **revelations** were collected in the Koran, which Muslims believe to be inimitable. Because of the sacred character of the language, it has been preserved as a classical language and serves in modified form as the written language even of present-day Arabs, whose spoken dialects vary considerably. *See also* RHYMED PROSE.

**ARAB LEAGUE.** A regional organization of Arab states founded in **Cairo** in 1945 with six members: **Egypt, Iraq, Lebanon, Saudi Arabia, Syria, Jordan, and Yemen**. It eventually included 22 members and three observer states. The main goal of the League is to:

draw closer the relations between member States and coordinate collaboration between them, to safeguard their independence and their sovereignty, and to consider in a general way the affairs and interests of the Arab countries.

The league has been more successful in the cultural and social spheres than in political matters. The league endorsed the principle of an Arab homeland while respecting the sovereignty of the individual member states. **Palestine** was included in the membership.

**ARABS.** Arabs are a Semitic people, which includes others who adopted the **Arabic** language and culture like **Christians** and **Jews** who are tied by common linguistic, cultural, and political traditions. They are largely Sunnis but include also members of other Islamic sects. Their heartland was the Arabian Peninsula from where they spread north and, after adopting Islam, established the **Umayyad caliphate** (661–750). During the subsequent **‘Abbasid caliphate** (749–1258), the Arabs lost their dominance, and the **Ottoman Empire/caliphate** was founded by **Turkic** tribes. Arabic continues to be the language of Islam. Until the end of World War I, some Arabs were part of the **Ottoman Empire**, but in North Africa and the Near East, they came under French, British, and Italian colonial control. After World War II, Gamal Abdul Nasser, the president of the Arab Republic of **Egypt**, advocated the reunion of newly freed Arab states and succeeded to win temporary Syrian support, but the colonial divisions could not be resolved. *See also* ABRAHAH (ca. 540–570); BAGHDAD; DAMASCUS (DIMASHQ); IBN KHALDUN, ‘ABD AL RAHMAN IBN MUHAMMAD (1332–1406); IMRU AL-QAYS (ca. 500–540); ISMA‘IL (d. 760); JAHILIYYAH; MA‘RIB; MECCA (MAKKA); MEDINA (AL-MADINA); MUHAMMAD, MESSENGER OF GOD (ca. 570–632); NAJRAN; QURAYSH; SABA’ (SHEBA); ‘UKAZ.

**‘ARAFAT.** A valley and a hill, about 27 kilometers southwest of **Mecca**, and the place where pilgrims (hajji) stay on the ninth day of **pilgrimage**. They rest in tents in the valley and pray and hear the **khutbah**, or sermon, from the place where **Muhammad** stood during his **Farewell Pilgrimage**. According to tradition, **Adam** and Eve met here on the Mountain of Mercy (Jabal al-Rahma) again, after being driven from paradise.

**ARBA‘AYN.** “The Forty.” Among Sunnis, the commemoration of the death of a family member 40 days later. For Shias, it is a religious observation 40 days after the Day of **‘Ashura**. It commemorates the martyrdom of **Husayn**, the son of ‘Ali, at **Karbala** in 680. The ceremony was prohibited in **Iraq** during the government of Saddam Hussein, and it was again held for the first time after his overthrow in April 2003.

**ARCHANGELS.** In Islam, the archangels named in the Koran include the following:

Gabriel (*Jibril* in Arabic). He is responsible for transmitting God’s revelations to all **prophets**, including revealing the Koran to **Muhammad** and inducing him to recite it. Various **hadith** mention his role in delivering messages to the prophets.

Michael (*Mika'il* in Arabic). He is often depicted as the archangel of mercy who is responsible for bringing rain and thunder to earth or to take death. He is also responsible for the rewards doled out to good people in this life.

Raphael (*Israfil* in Arabic). He responsible for signaling the coming of **Judgment Day** by blowing a horn/trumpet. There will be three blowings: the first one will cause everyone to be startled; at the second, everyone will die; and the third will be that of resurrection.

'Izra'il. He is the Angel of Death. He is responsible for the parting of the soul from the body.

**ARKAN AL-DIN.** "Pillars." *See* FIVE PILLARS OF ISLAM (ARKAN AL-DIN).

**ARON.** *See* AARON (HARUN).

**ARSH.** The throne of God.

**'ASABIYAH.** Voluntary social solidarity and unconditional loyalty and devotion to one's clan or tribe; tribal "nationalism," also fanaticism. Islam replaced the bonds of blood with the bonds of religion and gave it its own 'asabiyah. **Ibn Khaldun** saw the decline of urban civilization in the loss of 'asabiyah of its people. With the emergence of nation-states in the Middle East, 'asabiyah also stood for **Arab** nationalism.

**ASCENSION.** *See* NOCTURNAL JOURNEY (MI'RAJ).

**ASCETICISM.** *See* ZUHED.

**ASHAB.** *See* COMPANIONS.

**ASH'ARI, ABU 'L-HASAN AL- (873–935 [941?]).** A dogmatic theologian, considered the founder of Islamic scholasticism. He was born in **Basra** of **Yemeni** origin and became a student of al-**Jubba'i** of the **Mu'tazilite** school. However, he adopted the teachings of **Ibn Hanbal**. Impressed by the omnipotence of God, he held that God could not be limited. He proclaimed the reality of God's eternal attributes, the Koran as the uncreated word of God, and the absolute sovereignty of God over human actions. He acquired his name from Ashar (the hairy) because he was born with hair on his body. One **Friday**, he was sitting in the great mosque of Basra and shouted, "I am 'Ali ibn Isma'il al-Ash'ari, and I used to hold that the Koran was created, that the eyes (of men) shall not see God, and that we ourselves are the authors of

our deeds; now I have returned to the truth; I renounce these opinions and I take the engagement to refute the Mu'tazilites and expose their infamy and turpitude." One scholar commented that "the Mu'tazilites went with their heads up till such time as God produced al-Ash'ari to the world." He died at **Baghdad**.

Qadi Iyad the Maliki said of him,

He composed the major works for the Ash'ari school and established the proofs for Sunni Islam and established the attributes of God that the people of innovation negated. He established the eternity of the speech of God, His will, and His hearing. The people of **Sunnah** held fast to his books, learned from him, and studied under him. They became intimately familiar with his school of thought, and this school grew in number of students so that they could learn this way of defending the Sunnah and adducing these arguments and proofs to give victory to the faith. In doing this, these students took on his name as well as his students' students so they all became known as Ash'aris. Originally they were known as the *muthbita* (those who make firm), a name given to them by the Mu'tazilites since they affirmed from the Sunnah and the Shari'a what the Mu'tazilites negated. . . . Therefore the people of Sunnah from the East and the West use his (al-Ash'ari) methodology and his arguments, and he has been praised by many as well as his school.

*See also* ASH'ARITES (ASH'ARIYYAH).

**ASH'ARI, ABU MUSA.** *See* ABU MUSA AL-ASH'ARI (614–663).

**ASH'ARITES (ASH'ARIYYAH).** A school of theology founded by Abu 'l-Hasan al-**Ash'ari** (873–935). Al-Ash'ari shaped the intellectual framework for orthodox theology. He studied under the head of the **Mu'tazilites**, al-**Jubba'i**, but he seceded from the "rationalist" school, declaring that **revelation** is superior to reason. He taught that the Koran was the eternal and uncreated word of God, based on the Koranic **surah** (85:21–22) that says, "Nay, this is a Glorious Qur'an, (inscribed) in a Tablet Preserved!" He accepted anthropomorphisms in the Koran, and, impressed by God's omnipotence, he rejected free will but held that God created in man the power of choice that can be acquired (**kasb**) by man. He rejected all causality, as it would limit the power of God, and demanded that religious dogma be accepted without questioning (*bila kayfa*). A famous quote of his states,

We believe that God created everything by bidding it "Be" [*kun*] . . . that nothing on earth, whether a fortune or misfortune, comes to be, save through God's will; that things exist through God's fiat; . . . and that the deeds of the creatures are created by Him and predestined by Him; . . . that

the creatures can create nothing but are rather created themselves; We . . . profess faith in God's decree and fore-ordination. (Mir Zohair Husain, *Global Islamic Politics*, 91)

Ash'ari's teachings at the **Nizamiyyah in Baghdad** became part of orthodox Sunni doctrine. His *Islamic Theological Opinions (Maqalat al-Islamiyyin)* is a record of the doctrines of a number of **sects**. Leading Ash'arites included **al-Baqillani** (d. 1013), **al-Juwayni** (d. 1086), and **al-Ghazali** (d. 1111).

**ASHRAF.** See SHARIF.

**'ASHURA.** "The Tenth." The first 10 days of the 10th Muslim month, **Muharram**, and specifically the 10th day when Shia Muslims commemorate the martyrdom of **Imam Husayn**, son of 'Ali, at **Karbala** in 680. Passion plays (**ta'ziyah**) are publicly performed. Processions wind through the streets with floats reenacting the scenes at Karbala, and mourners flagellate themselves or strike their bodies with their hands, knives, or stones. For Sunnis, it is a day of voluntary **fasting**. According to tradition, it is the day on which God began his Creation and when **Noah** left the Ark.

**ASMA BINT ABU BAKR.** Wife of the **Prophet** and daughter of **Abu Bakr**.

**ASMA'I, ABU SA'ID AL- (741–828).** Philologist and representative of the grammarian school of **Basra** whose works have preserved knowledge about early **Arab** lexicography and poetry. His *Asma'iyyat* is a collection of some 72 pieces of pre-Islamic and early Islamic poetry. He also wrote about the customs and values of the **Bedouins**, as well as about animals and plants. **Ibn Khallikan** calls Asma'i "a complete master of the Arabic language, and able grammarian, and the most eminent of all those persons who transmitted orally historical narrations, singular anecdotes, amusing stories, and rare expressions of the language" (II, 123). Asma'i was born and died in Marw; he was said to have been quite ugly. Yahya, the **Barmakid vizier** of **Harun al-Rashid**, once asked him whether he was married, and since he was not, Yahya gave him a slave girl. Upon seeing Asma'i, the girl cried, "How can you give me away to such a man as that? Do you not see how ugly he is." Yahya relented and bought the girl back for 2,000 dinars (IV, 107). In one incident recounted by numerous historians, **Caliph al-Rashid** brought forth a horse and asked both al-Asma'i and **Abu 'Ubaydah** (who had also written extensively about zoology) to identify the correct terms for each part of the horse's anatomy. Abu 'Ubaydah excused himself from the challenge, saying that he was a linguist and anthologist rather than a veterinarian; al-Asma'i



then leaped onto the horse, identified every part of its body, and gave examples from Bedouin Arab poetry establishing the terms as proper Arabic vocabulary.

**ASRAFIL.** *See* ISRAFIL (ASRAFIL).

**ASR PRAYER.** It is the afternoon **prayer** and one of the five daily prayers that together form one of the **Five Pillars of Islam** and one of the **Ten Practices of Religion** (Furu al-Din) according to Shia Islam. It is higher in rank when it falls on a **Friday**. The time to begin the prayer differs in the **Maliki**, **Shafi'ite**, and **Hanbali** schools “when the length of any object’s shadow equals the length of the object itself plus the length of that object’s shadow at noon.” The dominant opinion in the **Hanafi** school says it begins when the length of any object’s shadow is twice the length of the object plus the length of that object’s shadow at noon.

**ASSASSINS (HASHISHIYIN).** *See* ALAMUT; NIZARIS (NIZARIYY-AH).

**ASSEMBLY OF CONSTITUTIONAL EXPERTS.** A body of 85 “virtuous and learned clerics” charged by the Revolutionary Council to draft a constitution for the Islamic Republic of **Iran**. The assembly was dominated by Shia clergy and laid the foundation for the theocratic government of Iran, establishing the supremacy of the “Guardianship of the Jurist” (**vilayat-i faqih**). It gave **Ayatollah Khomeyni** and his successors supreme authority as the representative of the **Hidden Imam**. The assembly concluded its work in October 1979, and the draft was ratified by a referendum in December. Secular forces who participated in the overthrow of the shah of Iran were eventually eliminated, and individuals running for parliamentary elections had to be approved as to their suitability for office by a Council of **Guardians**. Article 110 of the constitution gave Ayatollah Khomeyni sole power of appointing and dismissing the highest military and government officials, making him a virtual dictator.

**ASTROLABE.** An inclinometer used by astronomers and navigators to locate and predict the positions of the sun, moon, planets, and stars and to predict the local time and latitude. In the Islamic world, it was used to calculate the **qiblah** and times for **prayers**. Invented by the ancient Greeks, it was further developed by the Muslim astronomer **al-Battani** (Albatenius) in his treatise *Kitab al-Zij* (ca. 520) and others and was eventually translated into Latin in 1116.

**ASTROLOGY.** (*ʿIlm al-Nujum.*) The science of stars, rooted in **Arab**, **Persian**, Babylonian, Hellenistic, and **Indian** traditions, was developed by the Arabs, who established observatories and a library of **astronomical** and astrological texts at **Baghdad** in the eighth century. During this time, knowledge of astronomy was greatly increased, and the **astrolabe** was further developed by **al-Battani**. Albumasur or **Abu Ma’shar** (805–885) was one of the most influential Islamic astrologers. His treatise *Introductorium in Astro-nomiam* (*Kitab al-Mudkhal al-Kabir*) was one of the first books to find its way in translation through Spain and into Europe in the Middle Ages, and it was highly influential in the revival of astrology. As a means of telling the future, however, astrology was prohibited in Islam; nevertheless it has been widely practiced.

**ASWAD, AL-.** See BLACK STONE.

**ASWAD, AL-ANSI.** One of a number of rebels, called the “False **Prophet**,” who proclaimed himself prophet in southern **Yemen** during the final period of the Prophet **Muhammad**’s life. After initial success in establishing a base at Sana’, a Muslim army, headed by Firuz Dhulaymi, attacked and killed him and forced his followers to surrender.

**‘ATA’, WASIL IBN-.** See WASIL IBN ‘ATA’ (d. 748).

**ATABAT.** “Thresholds.” The Shi’ite shrine cities of **Iraq**—**Najaf**, **Karbala**, **Kazimayn**, and **Samarra**—containing tombs of 6 of the 12 Shi’ite **Imams**. At Kazimayn, the Seventh and Ninth Imams are buried, and at Samarra the Tenth and Eleventh Imams. The Twelfth went into **occultation** from Samarra. The tomb of **Caliph ‘Ali** is located in **Najaf**, and his son **Husayn** was martyred at Karbala in 680.

**ATATÜRK, MUSTAFA KEMAL.** See KEMALISM.

**ATHAR.** A relic, trace, or tradition—used synonymously with **hadith** when referring to the saying or action of a **Companion**.

**ATHIR.** See IBN AL-ATHIR, ‘IZZ AL-DIN (1160–1234).

**ATID.** See KIRAMAN KATIBIN.

**ATTAR (d. ca. 1229).** **Persian** mystic and author of *Mantic al-Tapir* (The Language of the Birds) and *Tadhkirat al-Awliya* (Recollections of the Saints).

**ATTRIBUTES.** There are seven divine names or attributes to God in the Koran: namely, Life (*Hayat*), Knowledge (*‘Ilm*), Power (*Quadrat*), Will (*Iradat*), Hearing (*Sam*), Sight (*Basr*), and Speech (*Kalam*).

**AVEMBACE.** *See* IBN BAJJAH, IBN AL-SA‘IGH (AVEMPACE, ca. 1095–1138).

**AVERROES.** *See* IBN RUSHD, ABU AL-WALID MUHAMMAD (AVERROËS, 1126–1198).

**AVICENNA.** *See* IBN SINA, ABU ‘ALI AL-HUSAYN IBN ‘ABD AL-LAH (AVICENNA) (980–1037).

**AWLIYAH.** *See* SAINTS.

**AWQAF.** *See* WAQF.

**AWS (AUZ).** One of two tribes at Yathrib (**Medina**) who invited the **Prophet** to take refuge in its town, the other being the **Khazraj**. The Aws were among the early converts to Islam, subsequently called the Helpers (**Ansar**). *See also* ‘AQABAH, PLEDGE OF.

**AYAHS.** “Signs or miracles,” verses in which the 114 chapters (**surahs**) of the Koran are divided. There are said to be 6,236 verses. It is also part of the title of a Shia **mujtahid**: **Ayatollah** (Miracle of God).

**A’YAN.** “Notables,” prominent persons.

**AYA SOFIA (HAGIA SOPHIA).** One of the great cathedral **mosques** of **Istanbul**. It was built in 537 by the Byzantine emperor Justinian and was the seat of the Orthodox patriarch of **Constantinople**. It was the largest cathedral in the world for almost a thousand years. After the **Ottomans** captured the city in 1453, it became a **mosque**, and again a cathedral during the short-lived **Crusader** conquest of the city. It was converted into a museum since the secular government of **Kemal Atatürk**. Original wall painting, white-washed for centuries, can again be seen. The new government of **Recep Tayyip Erdogan** has again opened it as a mosque.

**AYATOLLAH (AYAT ALLAH).** “Sign, or miracle, of God,” title given to the most eminent **Twelver Shi‘ite** legal experts. The honorific of Shi‘ite **mujtahids** (jurists) in **Iran**, first used in the 14th century and generally

adopted during the **Qajar** dynasty (1779–1924) (Arab-speaking Shi‘ites use the title **Imam**). To qualify for the title, one had to demonstrate superior learning and leadership, as well as acclamation by one’s peers. The most learned of Ayatollahs were the “Sources of Emulation” (Marja-i Taqlid) who are addressed as Ayatollah al-‘Uzma. In his lecture in 1970, Ayatollah **Ru-hollah Khomeyni** created the concept of the **vilayat-i faqih**, political and spiritual leadership of the Islamic state, preparing the way for a theocratic regime after the Islamic Revolution of 1979. Khomeyni was proclaimed the highest of Ayatollahs; he was succeeded after his death by **Sayyid ‘Ali Khamene’i**, who no longer enjoys the charisma and power of his predecessor. *See also* IRAN.

**AYESHA.** *See* ‘A’ISHAH (AYESHA, 613–678).

**AYN.** “Eye, well.” *See* EVIL EYE.

**AYN JALUT.** “Spring of Goliath.” A place in **Palestine**, near Nazareth, where **Baybars**, the **Mamluk** general of **Egypt**, defeated a **Mongol** army under the **Christian** Turk Kitbuga in 1260. This victory led to the reconquest of **Syria** and stemmed the tide of Mongol advance into the Near East. According to legend, it is the site where David killed Goliath.

Before the campaign, **Hulagu** sent envoys to Qutuz in **Cairo**, demanding his surrender:

From the King of Kings of the East and West, the Great Khan. To Qutuz the **Mamluk**, who fled to escape our swords. You should think of what happened to other countries and submit to us. You have heard how we have conquered a vast empire and have purified the earth of the disorders that tainted it. We have conquered vast areas, massacring all the people. You cannot escape from the terror of our armies. Where can you flee? What road will you use to escape us? Our horses are swift, our arrows sharp, our swords like thunderbolts, our hearts as hard as the mountains, our soldiers as numerous as the sand. Fortresses will not detain us, nor armies stop us. Your prayers to God will not avail against us. We are not moved by tears nor touched by lamentations. Only those who beg our protection will be safe. Hasten your reply before the fire of war is kindled. Resist and you will suffer the most terrible catastrophes. We will shatter your **mosques** and reveal the weakness of your God and then will kill your children and your old men together. At present you are the only enemy against whom we have to march.

Qutuz responded, however, by killing the envoys and displaying their heads on Bab Zuweila, one of the gates of **Cairo**. Hulagu was able to send only a small army of two *tumens* in his sole attempt to attack the Mamluks after Ayn Jalut, and it was repulsed. Hulagu Khan died in 1265 and was succeeded by his son Abaqa.

**AYYUBID DYNASTY.** Named after Ayyub ibn Shadhi, but founded in 1174 by **Salah al-Din** (Saladin, r. 1138–1193) in **Egypt**. He extended his rule over **Syria**, **Iraq**, and South Arabia and destroyed the remnants of the **Fatimid** state, restoring **Sunni** orthodoxy to Egypt. Salah al-Din defeated the **Crusaders** in the battle of **Hittin** (1187) and reconquered **Jerusalem**. Before his death, he divided the Ayyubid Empire as appanages among his relatives, but by the middle of the 13th century, the Ayyubid Empire fell prey to their slaves, who established the **Mamluk** dynasty with its center in Egypt.

Ayyubid rulers include the following:

Saladin (1174–1193)  
 Al-‘Aziz (1193–1198)  
 Al-Mansur (1198–1200)  
 Adil (1200–1218)  
 Al-Kamil (1218–1238)  
 Al-Adil II (1238–1240)  
 Al-Salih Ayyub (1240–1249)  
 Al-Ashraf (1250–1254)

**AZABU ‘L-QADIR.** The punishment of the grave. *See* MUNKAR AND NAKIR.

**AZAN (ADHAN).** *See* CALL TO PRAYER.

**AZERBAIJAN, REPUBLIC OF.** A Middle Eastern state, until 1991 part of the Soviet Union, with a population of about nine million, of whom about 96 percent are Muslim. About 85 percent of the Muslim are Shias; the rest are Sunnis. The language of the country is a **Turkic** dialect. **Russian** is still used. The capital is Baku. Azerbaijan is located to the northwest of **Iran**, and an adjoining province of Iran is also called Azerbaijan.

**AZHAR, AL-.** “The Resplendent,” important university in Sunni Islam. It was founded by the **Fatimid** general Jawahar al-**Siqilli** in 972 in **Cairo** as a Shi‘ite college for the propagation of the **Isma‘ili sect**. After the **Ayyubids** conquered **Egypt**, the country reverted to Sunni Islam, and Al-Azhar eventually became the dominant orthodox institution and a model also for European universities. The famous historian/sociologist **Ibn-Khaldun** lectured at Al-

Azhar in the 14th century, and by the 18th century it dominated the educational scene in the Islamic world. **Shaykhs** of Al-Azhar were members of Napoleon's provincial councils, but six shaykhs were executed after a short revolt in 1798 in Cairo.

In the 19th and early 20th centuries, shaykhs of Al-Azhar were accused of acquiescing to government edicts. **Muhammad 'Abduh**, member of the Supreme Council of Al-Azhar, was instrumental in initiating modern reforms in the administration and curriculum. During British colonial rule, members of the faculty and students were often in the forefront of public protests. In the 1950s, the government of Gamal Abdul Nasser strictly regulated the university, and its shaykh supported **Arab** nationalism and socialism. It became a modern university, teaching secular as well as theological subjects. **Women** were also admitted. But the majority of the faculty stood for stability rather than revolution, and the university even approved of the peace treaty with Israel.

'AZRA'IL. *See* 'IZRA'IL.

**AZRAQITES.** An extremist offshoot of the **Kharijite** movement in the late seventh century, named after Nafi ibn Azraq, which declared that all Muslims were unbelievers (**kafirs**) and should be killed with their **women** and children if they did not accept their radical interpretation of Islam. The Azraqites elected the warrior-poet Qatari ibn Fuja'ah as their **caliph** and invaded southern Mesopotamia and Khuzistan, and for a long time they held out against superior government forces. They opposed the **Umayyads** as **apostates**. Being a small movement, their fanaticism caused their eventual destruction. Ironically, while they attacked other Muslims, they did not direct their violence against non-Muslims.

# B

**BA ‘ALAWIYYA.** A Sufi order centered in the Hadhramaut, **Yemen**, but now spread across the Indian Ocean. It was founded by al-Faqih Muqaddam al-Sayyid Muhammad bin Ali Ba’Alawi al-Husaini, who died in the year 1232. The basic doctrine of Ba ‘Alawiyya is the purification of heart through saintly life. Even though it is a Sufism and an offshoot of Qadiriyyah, it does not have *Khalwah* (seclusion for purposes of spiritual exercise) and does not renounce worldly activities. It also emphasizes the teaching and practicing of Akhlaq as exemplified by the **Prophet Muhammad**.

**BAB.** A title of varied application in **Shi’ism**, also given to **Sufi shaykhs**. Sayyid Ali Muhammad (1820–1850), a native of Shiraz, proclaimed himself the Bab, “the Gateway” to the Truth, and the initiator of a new prophetic age. In the early 1840s, he went on **pilgrimage** to **Karbala** and remained there to study with Shi’ite theologians. He became a member of the **Shaykhi** movement, which held among others the view that there always existed a man who was capable of interpreting the will of the **Hidden Imam**. Upon returning to Shiraz in 1844, he announced that the mission of **Muhammad** was ended and he was to inaugurate a new era. He published the Babi scripture, the *Bayan* (Explanation), which was to replace the Koran. He was arrested, but his teachings found wide acceptance. Eventually, he was sent to Tabriz where he was executed. His followers saw it as a miracle that he was not killed in the first volley; he might have escaped, but he was found and shot in the second attempt.

The Bab’s successors were two half-brothers, Mirza Yahya, the *Sobh-i Azal* (Eternal Dawn) and Mirza Husayn Ali (d. 1892), who headed separate factions; the latter proclaimed himself Baha Allah, the “Splendor of God,” and his followers came to be known as **Baha’is**. Baha Allah published his teachings in the *Kitab al-Aqdas* (The Most Holy Book). The Baha’is greatly increased in numbers and founded communities also in Europe and America. After a radical beginning, the Baha’is shed their militancy, abolished **jihad**, and advocated obedience to lawful government, universal peace and brotherhood, and a recognition of all prophets.

Babi/Baha'i doctrines suggest a predominance of commercial outlook and progressive spirit. They permitted the taking of interest—which is forbidden in Islam—and favored the emancipation of **women**. 'Abd al-Baha, eldest son of Baha Allah, visited Europe and subsequently introduced new concepts, including the equality of sexes, the harmony of religion and science, the commonality of all religions, and progressive **revelation** (Judeo-Christian-Islamic-Babi-Baha'i), and less emphasis on questions of reincarnation, astrology, faith healing, and spiritualism. Numerology was important, the number 19 having special mystical meaning. In 1923, Haifa in **Palestine** became the administrative center (the Universal House of Justice) of the Baha'is. The tomb of the Bab is in Haifa, and Baha Allah is buried in Acre (Akka), Israel. There are between 500,000 and one million Baha'is in **Iran** and thousands in England and America. Since the religion is an offshoot of Islam, the Baha'is in Iran have often been persecuted as heretics, and they are outlawed in **Morocco, Egypt, Syria, Iraq**, and other countries. *See also* BABI.

**BABAK.** *See* BABIK (BABAK, r. 816–837).

**BABAWAYHI.** *See* IBN BABAWAYHI (BABUYAH, 923–991).

**BABI.** Followers of the “Bab” Sayyid 'Ali Muhammad, who divided into two major branches, the *Azali* of Mirza Yahya, who were more radical and are reduced in number to a few thousand mostly in **Iran**, and the Baha'i of Baha Allah, who evolved into a world religion.

**BAB-I A'LA.** The Sublime Porte—name of the executive offices of the grand **vizier** in the **Ottoman Empire**.

**BABIK (BABAK, r. 816–837).** A rebel who established himself in 816/17 in **Azerbaijan** and for some 20 years defied the power of **Caliph al-Ma'mun**'s armies. He founded a **sect**, called Khurramiyyah, which wanted to restore the religion of Mazdak and believed in various mystical doctrines, including the transmigration of souls. Babik was finally defeated by Caliph al-Mu'tasim's general Afshin and put to a torturous death. Babik was of humble origin, the son of an oil seller, and what we know about him and his activities comes mainly from hostile sources.

Babak Khorramdin was not well known outside academia until the 20th century; however, due to Soviet nation-building efforts and Babak's following of the teaching of Mazdak with its pseudo-communist and socialist themes, Babak Khorramdin was proclaimed a national hero in the Azerbaijan Soviet Socialist Republic. For example, the Soviet-era scholar Ziya Bunya-



dov claimed that “Babak was a national hero of Azerbaijani people,” while the **Russian** ethnologist, historian, and anthropologist Victor Schnirelmann dismisses Bunyadov’s theory, criticizing Bunyadov for not mentioning that Babak spoke **Persian** and for ignoring the witness accounts of Babak’s contemporaries who call him Persian. To this day, in the modern Republic of Azerbaijan, Babak is a cult figure and is celebrated as a national hero.

**BABIS.** *See* BAB.

**BABUR, ZAHIR AL-DIN MUHAMMAD (1483–1530).** Founder of the Moghul (Mughal) Empire, the “greatest soldier of his age,” and a talented writer and great poet (Sykes, 1940). He was a Barlas **Turk** who descended on his mother’s side from **Genghis Khan** and on his father’s side from Tamerlane (**Timur-i Lang**). He was ousted from his native Ferghana, the Turkic lands north of the Amu Daria, and when he could not retake his homeland, he settled in Kabul in 1504. Probing expeditions into **India** led to territorial conquests that became the foundation of the Moghul Empire. He loved Kabul and wrote fondly about the town and wanted to be buried in the Bagh-i Babur, a garden he had planted on the western slope of Sher Darwaza mountain. He died in Agra on 26 December 1530, and his body was transported to Kabul where his rather modest tomb is still located.

F. Lehmann states in the *Encyclopædia Iranica*,

His origin, milieu, training, and culture were steeped in **Persian** culture and so Babur was largely responsible for the fostering of this culture by his descendants, the Mughals of India, and for the expansion of Persian cultural influence in the Indian subcontinent, with brilliant literary, artistic, and historiographical results.

**BABUYAH.** *See* IBN BABAWAYHI (BABUYAH, 923–991).

**BADR, BATTLE OF.** First military victory of the Muslim community of **Medina** against a superior force of **Meccans**. In March 624, a heavily armed Meccan caravan was attacked by a small band of some 300 Muslim raiders who faced an army of about 950 men with 700 camels and 100 horses. In spite of the heavy odds against them, the **Prophet** persisted in the attack, and the Meccans were defeated. A sandstorm blowing in the direction of the **Quraysh** impeded their visibility, which was seen as a sign of **Allah**’s support.

The battle began with a “war of words” as each hurled insults at the other. Next followed single combat in which the Muslims prevailed, and finally the forces engaged. The unity and greater morale of the Muslim forces eventually led to a rout of the Meccans. They left behind 70 (50?) men dead, includ-

ing many of their Quraysh leaders; only 14 Muslims were killed. About 50 prisoners were held for ransom. For the Muslim community, this was a sign that God was on their side and permitted the consolidation of the early Muslim community. The Koran says, “Allah had helped you at Badr, when ye were helpless; then fear Allah; thus may ye show your gratitude” (3:123). And

There has already been for you a sign  
in the two armies that met (in combat):  
One was fighting in the cause of Allah, the other  
Resisting Allah; these saw with their own eyes  
twice their number. But Allah doth support with His aid whom He pleas-  
eth.  
In this is a lesson for such as have eyes to see. (3:13)

**BAGHAWI, HUSAYN AL- (d. 1130 OR 1136).** A **Shafi‘ite** traditionist and commentator on the Koran, he is the author of a collection of **hadith**, titled *Masabih al-sunnah*, which has been translated into English by James Robson and published in four volumes. Unlike **al-Bukhari’s** and **Muslim ibn al-Hajjaj’s** works, it covers a greater variety of topics and lists only the first transmitter and the text of the hadith, and is therefore more practical for use. The work was later revised and expanded under the title *Mishkat al-masabih* (Niche for Light) by Shaykh Wali al-Din Mahmud (d. 1342) and others. Baghawi was born near Herat, in present-day **Afghanistan**. He led an ascetic life, living on bread and olive oil, and refused to accept a portion of the **inheritance** after the death of his wife. **Ibn Khallikan** says about Baghawi, “A wife of this doctor died, and he refused to accept any portion of the inheritance left by her: he used also to live on dry bread, but having been blamed for this (as an affectation of abstinence), he ate his bread with olive oil.”

**BAGHDAD.** The “City of Peace” (Madinat al-Salam) was founded in 762 by Caliph **al-Mansur** as the capital of the ‘**Abbasid**’ dynasty. It was a circular-shaped city, located where the Euphrates and Tigris Rivers came closest, at the crossroads of trade where there was an abundance of water and fertile soil. It took four years to build the town and cost 4,883,000 dirhams. The caliphal palace and the great **mosque** were in the center from which roads connected to the four gates. Baghdad rapidly grew and soon surpassed the older cities in splendor. Although named the “City of Peace,” Baghdad, the **Persian** name of a nearby village, was eventually adopted.

The city reached its cultural greatness under Caliph **Harun al-Rashid** (786–809) and the succeeding five decades. **Al-Ma‘mun** (813–833) founded the “House of Wisdom” (Bayt al-Hikma), which became the center for trans-

lation of Greek science and philosophy. He sponsored the **Mu‘tazilite** rationalists, which culminated in the controversy about the createdness, or eternal existence, of the Koran. Turkish influence grew as **caliphs** surrounded themselves with bodyguards who became so unruly that the caliphs moved the capital to **Samarra** in 838 for about 45 years.

In the middle of the 10th century, the **Shi‘ite Buyids** captured the city and limited the helpless caliphs to an undignified existence until the **Saljuqs** liberated the city in the 11th century. They restored **Sunni** orthodoxy and gave the ‘Abbasid caliphs their dignity, but little real power. The ‘Abbasid dynasty was brought to an end when **Hulagu** captured the city in 1258. The **Ottomans** captured the city in 1638, after which it lost its importance to **Istanbul**. Baghdad is an important place of **pilgrimage** for Shi‘ites who visit the tombs of the Seventh and Ninth **Imams** and for members of the **Qadiriyyah Sufi** fraternity, whose founder ‘Abd al-Qadir al-**Jilani** is buried there.

**BAGHDADI, ‘ABD AL-LATIF AL- (1162–1231)**. Encyclopedic scholar and author of numerous books, including a history of **Egypt** that, among other things, stated that Caliph ‘**Umar** ordered his general ‘**Amr ibn al-‘As** to burn the library of Alexandria. This fact has not been corroborated by any other source. Born in **Baghdad**, he traveled widely in **Syria**, **Egypt**, and **Iraq** and spent a number of years at the court of **Salah al-Din** (1138–1193).

**BAGHDADI, ABU BAKR AL- (1971–2014)**. Founder and leader of the **Islamic State of Iraq and Syria (ISIS)**. Born in **Samarra, Iraq**, he lived as a religious scholar in a poor area of **Baghdad**. After the U.S. invasion of Iraq in 2003, he helped found the **Islamist Al-Jama’a Jaysh Ahl Al-Sunnah wa ‘l-Jama’s (JJASJ)**. The JJASJ joined the **Mujahidin Shurah Council** in 2006. Arrested by U.S. forces in Iraq and interned for a time, Al-Baghdadi became the head of an Iraqi division of **al-Qaeda** and, in 2010, head of the **Islamic State**. In June 2014, an announcement proclaimed the caliphate with Al-Baghdadi as the **caliph** and **amir al-mu‘minin**, which was recognized by Islamic groups in **Libya**, **Nigeria**, and **Syria**. The American government offered a reward of \$10 million for his capture or death, but Al-Baghdadi was killed in an American bombing attack.

**BAGHDADI, ABU MANSUR AL- (d. 1037)**. **Ash‘arite** dogmatic theologian and legist who studied and taught at Nishapur. He published a systematized dogmatic in his *Roots of Religion* and a study of Islamic **sects** called *al-Farq bayn al-firaq*. He died and is buried in Isfarayn in present-day **Iran**. **Ibn Khallikan** quotes from the *History of Naisapur*, saying, “He possessed great riches, which he spent on the learned (in the law) and on the Traditionists: he never made of his information a source of profit. . . . He composed

treatises on different sciences and surpassed his contemporaries in every branch of learning . . . he gave lessons there (at the mosque of Akil), which were assiduously attended by doctors of the greatest eminence” (II, 150).

**BAHA'I.** Follower of Baha Allah, leader of the main branch of the Babi sect. *See* BAB.

**BAHIRAH.** According to tradition, Bahira, a Nestorian **Christian** monk who lived near Busra on the caravan route from the **Hijaz** to **Syria**, recognized the sign of prophethood when he saw the 12-year-old **Muhammad**. Muhammad was traveling with his uncle **Abu Talib** to Syria when they came upon the monk. Bahira asked Muhammad several questions and then told Abu Talib that in Muhammad's eyes are the marks of a great prophet. A similar event is said to have happened 12 years later when Muhammad traveled on business for his wife **Khadijah** and another monk called Nestor made the same prediction.

**BAHRAIN, EMIRATE OF.** The island state has a population of about 1.2 million, of which about 600,000 are natives and a similar number are non-nationals. According to a 2010 Pew count, the population divides into 70 percent Muslim, 15 percent **Christian**, 10 percent Hindu, 2 percent Buddhist, and 3 percent other. About 65–75 percent of Muslims are **Shi'ite**, but the ruler and government are **Sunni** and the dominant force in Bahrain. The capital is Manama.

**BALADHURI, AHMAD (d. 892).** One of the great historians of the ninth century, a native of **Baghdad** but probably of **Persian** origin. Two of his historical works still extant are *The History of Muslim Conquests* (*Kitab futuh al-buldan*), an abbreviated version of which has been published in English by P. K. Hitti and F. C. Murgotten under the title *The Origin of the Islamic State*. The other is the *Genealogy of Nobles* (*Kitab ansab al-ashraf*), which is also important for the history of the **Kharijites**. Toward the end of his life, he became deranged, purportedly as a result of drinking the juice of the anacardia (baladhur), and he was chained to his bed in a hospital where he died.

**BALI BOMBINGS.** *See* JIHADIS DECLARATION OF WAR.

**BALKH.** A town in northern **Afghanistan** which derives its name from the ancient city of Bactria, whose ruins are still present nearby. It was a center of Buddhism and is said to be the birthplace of **Zoroaster**, and because of its antiquity, it is called the “Mother of Cities.” It was part of the first-century

Kushanid Kingdom and was destroyed by **Genghis Khan** in the 13th century. Now Balkh is also the name of the surrounding province with its capital **Mazar-i Sharif**. According to Afghan tradition, the shrine of Mazar houses the tomb of **Caliph ‘Ali** (Najaf is also claimed to be the site of ‘Ali’s tomb).

**BAMBA, AHMADU (1850–1927)**. *See* MURIDISM (MURIDIYYAH).

**BANGLADESH, PEOPLE’S REPUBLIC OF**. A state with a population of about 150 million, with about 83 percent Muslim and 16 percent Hindu. The country was the eastern wing of **Pakistan**, but the Bengali forces revolted and established the country of Bangladesh in 1971. The Muslims are divided into 90 percent **Hanafi** Sunnis and 10 percent **Twelver Shi’ites**. The capital is Dhaka.

**BANNA, HASAN AL- (1906–1949)**. Founder of the **Muslim Brotherhood** (Ikhwan al-Musulimin) of **Egypt** in 1928 and one of the founding fathers of radical Islam. He was born in Mahmudiyya, a town about 135 kilometers from **Cairo**, and educated in his hometown and subsequently in Cairo at the Dar al-Ulum, an Islamic teacher training college. He taught **Arabic** at an elementary school in Isma‘iliya. There he founded the Society of Muslim Brethren, a religio-political organization that eventually spread to other parts of the Islamic world.

Al-Banna, an ascetic and charismatic teacher, became the “Supreme Guide” (Murshid al-’Amm) who advocated social and economic reforms, expulsion of the British from Egypt, and the establishment of an Islamic state. He blamed Egypt’s social malaise of ignorance, hunger, and disease on the fact that Muslims had strayed from orthodox Islam. He called for the creation of a state that was based on the Koran and the Traditions (**Sunnah**) of the classical period of Islam and demanded the abrogation of secular laws and the enforcement of Islamic canonic law.

As a political party, the Ikhwan was not very successful, but it was able to mobilize the masses of lower urban and rural classes. In response to government suppression, the Ikhwan resorted to violence, and al-Banna himself became the target of assassination in 1949 (reputedly by government agents). Hasan al-Banna’s teachings were carried to all corners of the Islamic world and spawned other, more radical offshoots that agitated for the overthrow of established governments.

A Muslim Egyptian who met Hasan al-Banna’ said of him,

He talked chiefly of religious topics, but not in the accustomed manner of the preacher, with sonorous phrases and learned references. He went straight to the nub of the question, and he spoke with directness and ease.

It seemed strange to me, but here was a theologian with a sense of reality, a man of religion who recognized the existence of facts. (Quoted by Wendell, 1975)

**BANU.** Tribe. *See* under tribal name, for example, HASHIM, BANU and UMAYYA, BANU.

**BAQI, JANNAT AL-** "Tree Garden." Cemetery east of **Medina** southeast of the **Prophet's Mosque** where many of the **Companions** of the **Prophet** are buried, including **Hasan** and **Husayn**, the sons of **Caliph 'Ali**; the Shi'ite **imams** Muhammad al-Baqir and **Ja'far al-Sadiq**; and Caliph **'Uthman** and **Malik ibn Anas**, as well as all the Prophet's wives, except **Khadijah**. In 1818 and again on 21 April 1926 (Wednesday, 8 Shawwal 1344 AH), the mausoleums in al-Baqi were destroyed by King **Ibn Sa'ud**. In the same year, he also demolished the tombs of persons at Mualla Cemetery in **Mecca** where Muhammad's first wife Khadijah, his grandfather, and other ancestors are buried. This happened despite protests by the international Islamic community.

**BAQILLANI, ABU BAKR MUHAMMAD AL- (BAKILANI, d. 1013).** **Malikite** jurist and theologian who systematized **Ash'ari** teachings, especially the dogma of atomism, according to which everything is newly created every instant by God. He rejected causality and miracles, except the miracle of the Koran. Baqillani gave a concise statement defining the functions of the **caliph**, saying,

[the caliph] need not be impeccable . . . having knowledge of the unseen, nor even every aspect of the faith . . . the **Imam** is [only] appointed to uphold the precepts and the limitations and the commands which the **Messenger** promulgated. For the knowledge of the Community has precedence therein, and in everything he undertakes [the caliph] is the trustee and deputy of the Community, and the Community stand behind him guiding him and setting him right and reminding him and demanding the right from him as it is incumbent upon him, even removing and replacing him if he has committed a crime requiring his deposition. (Binder, 1961, 167)

Al-Baqillani has been called the real founder of the Ash'arite school. He was the first to devote an entire book, the *Kitab i'jaz al-Qur'an*, to the dogma of the inimitability of the Koran. He resided in **Baghdad** and died there.

**BARA'AT, THE NIGHT OF.** A Muslim holiday celebrated on the 14th night of the month of Sha'aban, the eighth month of the Islamic **calendar**. It commemorates the entry of **Muhammad** into the city of **Mecca**. Muslims

believe that on the night of Bara’at, God writes the destinies of all men for the coming year by taking into account the deeds committed by them in the past. According to tradition, ‘A’ishah said,

This is the middle night of Sha’ban. **Allah** frees in it a large number of the people from Hellfire, more than the number of the hair growing on the sheep of the tribe, Kalb. But He does not even look at a person who associates partners with Allah, or a person who nourishes malice in his heart (against another Muslim), or at a person who cuts off the ties of womb-relations, or of a man who leaves his clothes extending beyond his ankles (as a sign of pride), or at a person who disobeys his parents, or at a person who has a habit of drinking wine. (Bayhaqi)

**BARAKAH.** “Grace,” or blessing, a vital force inherent in a person, place, or thing. Founders and heads of **Sufi** fraternities are thought to possess barakah, a spiritual power that can be transmitted from a saintly person to a disciple or devotee. A saint’s barakah provides spiritual blessings, which pilgrims can obtain from shrines of venerated **pirs**. The **Hanbali** school of Sunni Islam rejects the veneration of saints as sinful innovation (**bid’ah**). **Shi’ites** feel that their **imams** enjoy the special illumination or barakah and are, in fact, infallible; therefore, they are entitled to leadership of the Muslim community.

**BARBAROSSA, KHAYR AL-DIN (d. 1546).** The “Redbeard,” a Mediterranean pirate and later admiral of the Ottoman fleet who succeeded to gain Algeria and **Tunisia** for the **Ottoman Empire**. The Holy Roman Emperor Charles V led a **Crusade** that captured Tunis and Goletta in 1535, but Barbarossa defeated Charles V’s fleet at the Battle of Preveza (1538), thereby securing the eastern Mediterranean for the **Turks** (until their defeat at the Battle of Lepanto in 1571). However, even after their defeat in Lepanto, the Ottomans quickly rebuilt their fleet, regained Cyprus and other lost territories in Morea and Dalmatia from the Republic of Venice between 1571 and 1572, and reconquered Tunisia from Spain in 1574. Furthermore, the Ottomans ventured into the northern Atlantic Ocean between 1585 and 1660 and continued to be a major Mediterranean sea power for three more centuries, until the reign of Sultan Abdülaziz (r. 1861–1876) in the 19th century (in 1875, the Ottoman navy had 21 battleships and 173 other types of warships, ranking as the third-largest naval force in the world, after the British and French navies).

**BARELVI, SAYYID AHMAD (1786–1831).** Native of Rae Bareli, **India**, and founder of the “Way of the **Prophet Muhammad**” (Tariqah-i Muhammadiyah), a revolutionary **Islamist movement**. He called himself Command-

er of the **Believers** (Amir al-Mu'minin) and proclaimed a **jihād** against the Sikhs in the Punjab, India. He was defeated and killed, and this ended the dream of establishing an Islamic state in Peshawar, now **Pakistan**. The Bar-  
relvis upheld the doctrine of the unity of God (**tawhid**) and called themselves Unitarians or **Ahl al-Hadith**, while others called them **Wahhabis**. They rejected innovation (**bid'ah**) but accepted **Sufism** and believed in **intercession**, that the spirits of dead saints can be invoked for help. They used **amulets** and accepted most features of popular Islam. They are also called Ahl al-Sunna wa'l Jama'ah.

**BARMAKIDS.** The Barmakids of **Balkh** (now **Afghanistan**) were a family of secretaries and **viziers** in the service of 'Abbasid caliphs. Al-Saffah (749–754) put the first Barmakid, Khalid ibn-Barmak, in charge of the divans of the army and the land tax and made him his personal adviser. Caliph **al-Mansur** (754–775) appointed him governor of Fars and Tabaristan provinces, and his grandson, Fadhl ibn Yahya, was adopted as foster brother of **Harun al-Rashid** (786–809). Yahya, the son of Khalid, was secretary and tutor to Harun and governor of **Azerbaijan**, and his 17-year rule (786–803) was called the “reign of the Barmakids.” His two sons, Fadhl and Ja'far, became governors and served as military commanders.

The Barmakids amassed fabulous wealth and built beautiful palaces in **Baghdad**; they rivaled in splendor the 'Abbasid court, which was no doubt one factor in their eventual destruction. After Harun returned from **pilgrimage** in 802, he had all of the Barmakids executed. The Barmakids were good administrators; they sponsored the arts and contributed to a revival of Iranian culture. They had become too rich, powerful, and popular to be seen as a threat to Harun. The name *barmak*, meaning chief priest, was derived from a Buddhist monastery in Balkh. A poet said in praise of the Barmakids, “The sons of Yahya are four in number, like the elements; when put to the test, they are found to be the elements of (which) beneficence (is formed)!” (Khallikan, IV, 105).

A memorial presented by an unknown person to Harun al-Rashid was said to have been instrumental in the destruction of the Barmakids. It stated,

Behold, the son of Yahya has become sovereign like yourself; there is no difference between you! Your orders must yield to his, and his orders dare not be resisted. He has built a palace, of which the like was never erected by the **Persian** or the Indian (king). Pearls and rubies for its pavement, and the floor is of amber and aloes wood. We fear that he will inherit the empire, when you are hidden in the tomb. It is only the insolent slave who rivals his master in splendor.



Another reason given was that Harun married Ja‘far to his sister al-‘Abbasa on condition that the **marriage** not be consummated. Al-‘Abbasa intrigued to bear Ja‘far a child, which greatly infuriated the caliph. *See also* JA‘FAR AL-BARMAKI (d. 803).

**BASIJ RESISTANCE FORCE.** (Niru-yi Muqawamat-i Basij.) A voluntary **Iranian** paramilitary force founded by Ayatollah **Ruhollah Khomeyni** in November 1979. It was a vital factor in helping the revolutionary government to consolidate its power. Also called Basij-i Mostaz‘afin (the Mobilized Oppressed), the force combined the tasks of a religious police, enforcing adherence to public morals as well as ideological conformity. It suppressed student protests and arrested individuals, some of whom were kept in secret prisons. The Basij takes orders from the Iranian **Revolutionary Guard** and, during the war with **Iraq**, engaged in human-wave attacks that were costly in casualties. They are a decentralized organization, present in virtually every Iranian town, and number as many as some 12 million or as few as 400,000. The force also includes **women**. They are easily mobilized in case of natural or political emergencies.

**BASMACHIS.** “Thieves.” Name given by the Soviet government to an irregular force that fought the Bolshevik army in the mountains of **Tajikistan** and Ferghana from 1919 until the 1930s. Their leaders included Muhammad Amin Beg, Ibrahim Beg, and Enver Pasha, the minister of war and leader of the **Ottoman** war government who fled **Turkey** after the war. Ibrahim Beg was forced to seek shelter in **Afghanistan** but was eventually captured by Soviet forces and executed in April 1931.

**BASMALAH (BISMILLAH).** A phrase that is invoked at the beginning of an action, translated “in the name of God, the Merciful and Compassionate” (*bism’ Allah’ ar-rahman’ ar-rahim*). It is used at the beginning of a meal, when putting on new clothes, and when starting any new work. It occurs at the beginning of every **surah** in the Koran except the ninth.

**BASRA.** An important Islamic city in present-day **Iraq**, founded as a garrison town (*misr*, pl. *amsar*) in 638. It was a center of learning where renowned theologians, poets, grammarians, and historians flourished. Hasan al-**Basri** (642–728), Abu Bishr al-**Sibawayh** (d. 796), Abdullah ibn al-**Muqaffa’** (720–757), and **Abu Nuwas** (753–813) resided in Basra. With the beginning of **Buyid** rule in the 10th century and the **Ottoman** conquest in the 16th century, the city lost much of its importance.

**BASRI, HASAN AL- (HASAN-I BASRA, 642–728).** Celebrated preacher, ascetic, scholar, and important traditionist, he was born in **Medina** the son of a slave, and he was raised and educated in **Basra**. He personally met many of the **Companions** of the **Prophet** and was known for his uncompromising piety. He is said to have known all the branches of science and was noted for his self-mortification, fear of God, and devotion. He presided over a circle of students who discussed the question of free will and **sin**. Some, later called the **Murji'ites** (those who defer), felt that man had no right to judge sinners, that only God will make his merciful decision; their opponents held that a great sinner had become an unbeliever (**kafir**) and would be punished in hell. One **Wasil ibn 'Ata'** stated that a grave sinner is neither an unbeliever nor a believer but occupies an intermediary position. Then he left and formed his own circle. Hasan al-Basri said Wasil withdrew (*i'tazila*), which became the name of the adherents of the **Mu'tazilite** school.

Hasan was claimed later as one of theirs by the **Sufis**, orthodox **Sunnis**, and the Mu'tazilites. Hasan was quoted to say, "I never saw a certainty of which there is no doubt, bear greater resemblance to a doubtful thing of which there is no certainty, than does death" (Khallikan, I, 370). He was described as the handsomest person in Basra until an accident that disfigured his nose by a fall from a horse. Hasan died in Basra and, according to a contemporary report, "all the people followed the funeral and were so taken up with it, that no afternoon prayer was said that day in the **mosque**, for none remained in it to pray; this, I believe, was till then unexampled in Islamism" (Khallikan, I, 372).

**BAST.** "Sanctuary." Persecuted individuals in **Iran** could escape arrest by taking refuge (*bast*) in a shrine or major **mosque**, or in the residence of a **mujtahid**. During the Iranian Revolution of 1905–1906, some 12,000 protesters took *bast* in the British embassy in Tehran, forcing Shah Muzaffar al-Din to grant the drafting of a constitution and the establishment of a parliament. However, on occasions, a ruler violated the sanctity of *bast* and had a refugee arrested.

**BASTAMI, BAYAZID (ABU YAZID AL-BISTAMI, (804–874).** Iranian **Sufi** also known as Sultan al-Arefin, he emphasized the importance of religious ecstasy in Islam and played a major role in placing the concept of Divine Love at the core of Sufism. There are shrines in his name in Chittagong, northern **India**, a center of Sufism; Bistam, **Iran**; and Kirikhan, **Turkey**. He left no writings.

**BASTARD.** An illegitimate child has, according to Islamic law, no legal father, and the father has no right to interfere with his child. The child cannot inherit the property of his father, but it is acknowledged the rightful heir of his mother.

**BATINITES (BATINIYYAH).** A generic term for groups and **sects**, mostly Shi‘ites, who distinguish the inner (*batin*) esoteric interpretation of the Koran and **Islamic law** from the outer (**zahir**) exoteric form. The esoteric doctrine consists of two main parts: the allegorical interpretation (**ta‘wil**) of the Koran and the Traditions (**Sunnah**), and the truths (*haqa’iq*), a system of philosophy and science coordinated with religion. **Isma‘ilis** and **Qarmatians** favored this interpretation and devised levels of initiation according to the comprehension of the believer. Among **Sunnis**, some **Sufi** orders also accept allegorical interpretation.

**BATTANI, MUHAMMAD IBN JABIR AL-HARRANI AL-** (ca. 853–929). **Arab** astronomer, astrologer, and mathematician who was born in Harran, near Urfa in present-day **Turkey**. The *fihrist* of **Ibn al-Nadim** describes him as

one of the famous observers and a leader in geometry, theoretical and practical astronomy, and astrology. He composed a work on astronomy, with tables, containing his own observations of the sun and moon and a more accurate description of their motions than given by Ptolemy’s “Almagest.” In it, moreover, he gives the motions of the five planets, with the improved observations he succeeded in making, as well as other necessary astronomical calculations. . . . Nobody is known in Islam who reached similar perfection in observing the stars and scrutinizing their motions. Apart from this, he took great interest in astrology, which led him to write on this subject too: of his compositions in this field I mention his commentary on Ptolemy’s *Tetrabiblos*. (<http://www-groups.dcs.st-and.ac.uk/history/Biographies/Al-Battani.html>)

He was a Muslim of a family of Sabian ancestry. Copernicus mentioned his indebtedness to Al-Battani. He was known in the West as Albateghius. His *Kitab al-Zij* (On the Motion of the Stars) was translated into Latin by Plato of Tivoli in 1116.

**BATTLES.** Refer to individual designations.

**BATUTAH.** See **IBN BATUTAH, MUHAMMAD IBN ‘ABD ALLAH** (1304–1368 [1377?]).

**BAY'AH.** An oath of loyalty taken from the chiefs of tribes and notables in pre-Islamic times. It was adopted in Islam upon the election of **Abu Bakr** (632–634) and was subsequently taken upon the election of his successors. Once elected, Muslims owe obedience to the **caliph**, unless he commits a grave **sin** or becomes an **apostate**. The principle of leadership by election became accepted in **Sunni** Islam, although, in fact, dynastic succession was common. There exists no indication as to the number of electors needed, and bay'ah came to be primarily a symbolic act.

**BAYBARS I (r. 1260–1277).** Sultan of the **Mamluk (slave)** dynasty, which ruled over **Egypt** and Greater **Syria**. As a commander of Amir Qotuz, Baybars defeated the **Mongol** invaders in the Battle of **Ayn Jalut** in 1260 and saved the Near East from Mongol conquest. Sold as a slave to the **Ayyubid** sultan, he rose from the ranks because of his martial skills. He killed Sultan Qotuz and assumed supreme power. He continued the **'Abbasid caliphate** when he recognized a survivor of the 'Abbasid clan as the new caliph.

**BAYDAWI, 'ABD ALLAH IBN 'UMAR (d. 1291).** Sunni scholar of the **Shafi'ite** school of jurisprudence who was born in Fars, **Iran**, where his father was chief judge, and died in Tabriz. He served as a judge in Shiraz. He is considered one of the soundest and most authoritative commentators. He wrote a commentary on the Koran entitled *The Light of Revelation and the Secrets of Interpretation (Anwar al-Tanzil wa Asrar al-Ta'wil)*. A selection with numerous notes was edited by D. S. Margoliouth as *Chrestomathia Beidawiana* (London, 1894).

**BAYHAQI, ABU'L FAZL (995–1077).** Secretary to the **Ghaznavid** court and historian of the dynasty. Of his monumental work, the 30-volume *Mujalladat*, the extant portion covers the period of Mas'ud (1030–1041), called *History of Masud (Tarikh-i mas'ud)* also called *History of Bayhaqi* and *Tarikh-i naseri*. Bayhaqi was born in 995 in Baihaq, the present Sabzawar in Farah province of **Afghanistan**. He studied in Nishapur and became one of the most gifted and graceful writers of **Persian** prose. **Ibn Khallikan** quotes a contemporary who said, "There was no follower of the Shafi'ite sect who was not under some obligation of **al-Shafi'i**, al-Bayhaqi excepted; for al-Shafi'i was obligated to him." He was imprisoned briefly for failure of paying a dowry to a former wife. For 19 years, he worked under Abu Nasr Mushkan and was head of the Ghaznavid secretariat for a brief time.

**BAYRAM.** Turkish name for the festivals of **'Id al-Adha** and the **'Id al-Fitr**.

**BAYT AL-HIKMAH.** *See* HOUSE OF WISDOM.

**BAZ, ABDUL AZIZ IBN ABDULLAH AL- (1911–1999).** Grand mufti of **Saudi Arabia** and president of the Supreme Religious Council. A native of Riyadh, he went blind as a youth but continued his studies and served as a judge (1938–1952) until he became a professor of jurisprudence at the University of Riyadh (1953–1960). He advanced to the position of vice president of the University of Medina in 1961 and president in 1969. He was quoted as having said that the earth was flat, which he denies, saying “he only denied the earth’s rotation.” He opposed the stationing of non-Muslim troops in Saudi Arabia during the Gulf War, but he endorsed the Oslo peace accord between the Palestinian Liberation Organization (PLO) and Israel. He issued a **fatwa** forbidding **women** to drive and supported a petition that demanded, among other things, that Saudi Arabia end its close ties with the West. He became grand mufti in 1993.

**BEARDS.** According to a **Tradition**, the **Prophet** said, “Do the opposite of the polytheists, let your beards grow long and clip your mustache.” This is recommended but not obligatory, **fardh**, but the neo-traditionalist **Taliban** of **Afghanistan** enforced the growing of beards and other non-obligatory categories of human actions after they achieved power. *See also* FIVE PRINCIPAL ACTS IN ISLAMIC LAW.

**BEATIFIC VISION.** Sunni Islam, like **Christianity**, has the idea of beatific vision. The Koran (75:22–23) states, “On that day faces shall be radiant, gazing upon their Lord.” A **hadith**, narrated by Jarir bin Abdullah Al-Bajali, says, “We were sitting with the **Messenger** of **Allah** when he looked at the full moon and observed, ‘You will see your Lord in the Hereafter as you see this moon having no difficulty in seeing it’” (Bukhari, X, 529). The **Mu‘tazilites** and the Shi‘ites, however, are against this idea. Shi‘ites believe that it’s impossible to see God because if God can be seen, then God has a form; and if God has a form, then God needs the form, and that can’t be because God is absolute.

**BEDOUIN (BEDUIN).** The Bedouin (Arabic: *badawi*) are an **Arab** seminomadic group, descended from nomads who have historically inhabited the Arabian and Syrian deserts. Their name means “desert dwellers” in Arabic. Their territory stretches from the vast deserts of North Africa to the Middle East. They are traditionally divided into tribes and share a common culture of herding camels and goats.

**BEGGING.** It is not lawful for a person who has sufficient food for a day to beg. “It is better for a man to take a rope and bring in a bundle of sticks to sell than to beg.” However, this injunction is largely disregarded, and beggars are abundant in Muslim cities. Giving of alms (**sadaqah**) is a religious duty.

**BEHESHTI, MUHAMMAD (1929–1981).** A jurist, philosopher, and politician who served as chief justice of the Islamic Republic of **Iran**, 1979–1981. Said to have ranked second after **Ruhollah Khomeyni** in the political hierarchy. He served as the secretary general of the **Islamic Republican Party**, the head of Iran’s judicial system, and chairman of the Council of the Islamic Revolution and the **Assembly of Constitutional Experts**. He led the Islamic Center in Hamburg, 1965–1970, and was fluent in English, German, and Arabic. He was assassinated.

**BEKTASHI.** A syncretic, heterodox **Sufi** order (*tariqa*) founded in Anatolia by Haji Bektash in 1337. According to **Ottoman** legend, Haji Bektash initiated the first contingent of the **Janissary** corps, and the order became closely associated with the Janissaries, the **pirs** serving as chaplains of its battalions. In the late 16th century, the grand master of the order became part of the force with the rank of *chorbaji* (soup ladler), the equivalent to company commander. Although it eventually represented itself as an orthodox Sunni order, it was eclectic, assimilating **Christian** and Shi’ite elements. Its esoteric doctrines were described thus:

Each human soul is a portion of divinity which exists only in man. The eternal soul, saved by perishable mediums, constantly changes its dwelling without quitting the earth. Morality consists in enjoying the good things of earth without injury to anyone, whatever causes no ill to a person is lawful. The wise man is he who regulates his pleasures, for joy is a science which has degrees, made known little by little to the initiated. Contemplation is the best of all joys, for it belongs to the celestial vision. (Canon Sell, *The Religious Orders of Islam*)

It was said that members confess their sins to their spiritual chiefs, and **women** participate unveiled in their religious rites. Celibacy was preferred by the higher ranks. In 1826, the Ottoman **sultan** Mahmud II destroyed the Janissary corps and abolished the Bektashi order. It revived in the latter part of the 19th century to be again abolished by **Mustafa Kemal Atatürk** in 1925, but it has continued to exist to the present in **Turkey**, the Balkans, and especially in **Albania**, where it was widespread in spite of the communist regime.

**BELIEVERS (MU'MINUN).** Believers in Islam. A **surah** in the Koran states, "Successful indeed are the believers, those who humble themselves in their **prayers**; who avoid vain talk; who are active in giving **zakat**; who guard their modesty, except with those joined to them in **marriage bond**" (23:1–6). *See also* FAITH, ARTICLES OF.

**BEN HADJ, ALI.** *See* ALI BENHADJ (BEN HAJJ, 1950–).

**BERBERS.** Indigenous population of North Africa, now primarily in **Morocco** and Algeria. Mostly sedentary, they now include also nomadic and seminomadic tribes. They were the dominant population in Northwest Africa prior to the **Arab** conquest in the seventh century and resisted for a long time Arab domination. Eventually converted to Islam, they founded the **Almoravid** and **Almohad** dynasties. The Muslim invaders of the Iberian Peninsula were largely Berbers, headed by **Tariq ibn Ziyad**, after whom Gibraltar is named (Jabal al-Tariq—the mountain of Tariq). Conversion to Islam and cultural discrimination have led to the Arabization of some, but Berbers still make up 42 percent of the population in Morocco and 27 percent in Algeria.

**BERRI, NABIH (1938–).** Speaker of the Lebanese parliament since 1992 and leader of the Shi'ite **Amal** party since 1980. Born in Freetown, Sierra Leone, of Lebanese parents, Berri came to **Lebanon** and studied law at the Lebanese University and at the Sorbonne in Paris. In 1975, he joined the paramilitary organization of Amal, headed by Sayyid Musa al-**Sadr**. After the disappearance of Sadr in 1978, Berri advanced in the movement, and in 1980 he became chairman of Amal and the leading politician of Lebanese Shi'ites. He participated in the siege of the **Palestinian** refugee camps and fought **Hizbullah** in 1989, while at the same time conducting military operations into the Israeli-declared "Security Zone."

**BEYLERBEY.** Bey of beys, originally the title of the commander-in-chief and subsequently the title of governor. There were two beylerbeys, one for Anatolia, the other for Rumelia (Europe). In campaigns in the East, the Anatolian beylerbey was in command of the army; in campaigns in the West, the Rumelian had precedence. As a sign of their rank, they carried three or two horsetails on their banner. The title of the Beylerbey of the Sea (admiral) was called Kapudanpasha.

**BIBLE.** Islam accepts that three sets of books from the Bible are based on revelations to **messengers**: the **Tawrat**, given to **Moses**; the **Psalms** (Zabur), given to David; and the **Gospel** (Injil), given to **Jesus**. But these messages were subsequently corrupted and had to be corrected by the latest revelation,

the Koran. Therefore, the **Peoples of the Book** and other monotheists with a book are not considered unbelievers (*kafirs*) and are protected subjects of the Islamic state.

**BID'AH.** "Innovation," or deviation, from Islamic tradition. Anything that is new and contradicts the Koran and **Traditions** is sinful innovation. There are five categories of bid'ah. A good innovation is accepted if it is in conformity with Islamic teachings.

Traditional Sunni scholars, especially practitioners of **Sufism**, argue for an inclusive, holistic definition. 'Umar Faruq Abd-Allah writes,

[B]ida could take on various shades of meaning. When used without qualifying adjectives, it tended to be condemnatory, as, for example, in the statement, "bida must be avoided." Nevertheless, bida was not always something bad. In certain contexts, especially when qualified by adjectives, bida could cover a wide range of meanings from what was praiseworthy to what was completely wrong, as, for example, in the caliph 'Umar's statement below, "what an excellent bid'a is this!" (Umar Faruq Abd-Allah, *Innovation and Creativity in Islam*)

**BILA KAYFAH.** "Without questioning." The doctrine of literalism propagated by Abu 'l-Hasan al-**Ash'ari** according to which religious dogma that has been generally approved by the leading **Sunni** schools should be accepted without further argument. This includes even seemingly anthropomorphist references to God in the Koran.

**BILAL.** A black **slave** who converted to Islam and was appointed by **Muhammad** to be the first **muezzin**, or caller to **prayer**. He was an Abyssinian slave, tortured by his master to recant his conversion but was ransomed by **Abu Bakr**. He accompanied the **Prophet** on all his campaigns and died in the 640s. Bilal was described as tall, dark, and gaunt, with Negroid features and bushy hair. His grave in **Damascus** has become a place of **pilgrimage**.

**BIN LADEN.** See LADEN, OSAMA BIN.

**BIRTH CONTROL IN ISLAM.** See ABORTION.

**BIRUNI, ABU RAYHAN AL- (973–1048).** Chronicler, astrologer, astronomer, mathematician, and historian at the court of **Mahmud of Ghazni**. He accompanied the **Ghaznavid** ruler on his campaigns to **India** and studied Sanskrit and Indian philosophy there. He was one of the most profound and original scholars of medieval Islam. Born near Khiva, he was first at the court of the Khwarizm shahs in Transcaspia and later was called to the court



of Mahmud of Ghazni. He was a prolific scholar, said to have 103 finished and 10 unfinished works to his name, and, as tradition has it, his writings have exceeded a “camel-load.” Translated into English are his *Chronology of Ancient Nations* (*Kitab al-athar al-baqiyah*) and *Description of India* (*Tarikh al-hind*).

Most of the works of al-Biruni are in **Arabic**, although he wrote one of his masterpieces, the *Kitab al-Ta'fihim*, apparently in both **Persian** and Arabic, showing his mastery of both languages. His catalogue of his own literary production lists 103 titles divided into 12 categories: astronomy, mathematical geography, mathematics, astrological aspects and transits, astronomical instruments, chronology, comets, an untitled category, astrology, anecdotes, religion, and books of which he no longer possesses copies. Biruni died in Ghazni.

**BISMILLAH.** *See* BASMALAH (BISMILLAH).

**BISTAMI.** *See* BASTAMI, BAYAZID (ABU YAZID AL-BISTAMI, (804–874).

**BLACK MUSLIMS.** *See* NATION OF ISLAM.

**BLACK STONE.** The Black Stone (al-Hajar al-Aswad) is a stone, possibly a meteorite, positioned in the eastern corner of the **Ka'bah**, a cube-like building that is the holiest shrine in Islam. According to tradition, the stone was first placed in the Ka'bah by **Adam** and later again by the **angel Gabriel**. It is an object of veneration, touched by pilgrims during their circumambulations of the Ka'bah. The **Qarmatians**, a Shi'ite religio-political movement named after Hamdan Qarmat, invaded the **Hijaz** in 930 and carried off the stone to their camp at al-Ahsa. It was not returned to the Ka'bah until 951. The stone was broken into seven pieces and is now held together by a silver ring.

**BLASPHEMY IN ISLAM.** Blasphemy is any impious utterance or action concerning God, **Muhammad**, or anything considered sacred in Islam. Schools of jurisprudence suggest various punishment, including death. **Modernists** argue that the death penalty applies only in cases where there is treason that may seriously harm the Muslim community, especially during war. The **Hanafi** school considers blasphemy as synonymous with apostasy and therefore accepts the repentance of apostates. For those who refuse to repent, their punishment is death if the blasphemer is a Muslim man, and if the blasphemer is a **woman**, she must be imprisoned with coercion (beating)

until she repents and returns to Islam. If a non-Muslim commits blasphemy, his punishment must be a **ta'zir** (discretionary, can be death, arrest, caning, etc.).

The **Maliki** school views blasphemy as worse than apostasy. Death is mandatory for Muslim men, and repentance is not accepted. **Women** are arrested and punished until they repent and return to Islam or die in custody. A non-Muslim must be punished but can escape punishment if he converts to Islam.

The **Hanbali** school demands death for both men and women, and repentance is not accepted.

The **Shafi'ite** school accepts repentance or else death.

The **Ja'fari** (Shi'ite) school views blasphemy against the **Prophet** or any of the **Imams** to be punishable by death if the blasphemer is Muslim; a non-Muslim is given a chance to convert or death. An example of blasphemy is that God has a son: "For it is not consonant with the majesty of the Most Gracious that He should beget a son" (19:92).

**BLOOD MONEY.** *See* DIYYAH; RETALIATION.

**BOHRAS.** Originally Hindus who converted to the **Isma'ili** branch of Shi'ism in the 11th century. They broke with the supporters of the **Aga Khan** and accepted the leadership of their "Absolute Preacher." The Bohra community of about one million is located in the Bombay area. There are also small **Sunni** Bohra communities in **India** and **Pakistan**. Another group of Bohras exists in **Yemen**.

**BOKO HARAM.** Roughly translated as "Western education is forbidden," this is an extremist group based in northeastern **Nigeria** and also in Chad, Niger, and northern Cameroon. It evolved from the Society of the People of **Sunnah** for Preaching and **Jihad** (Jama'at Ahl Sunnah li'l-Dawa wa al-Jihad). The group's leader, Abu Bakr Shekau, had links to **al-Qaeda**, but in March 2015 the movement pledged its allegiance to the **Islamic State of Syria and Iraq (ISIS)**. Since its founding in 2002, the movement has become increasingly violent and has killed more than 10,000 people and enslaved hundreds of **women** and girls.

**BOOTY.** *See* GHANIMA.

**BOSNIA AND HERZEGOVINA.** A Balkan republic with a population of 4.4 million people, of whom Bosnian Muslims make up 48.04 percent, Catholic Croats 14.6 percent, and Orthodox Serbs 32.7 percent. The Muslims are

of the **Hanafite** school of jurisprudence. The area was part of Yugoslavia, and when the state disintegrated, war resulted between three ethnic groups. It became independent in 1992 and a federal state in 1995.

**BRETHREN OF PURITY.** *See* IKHWAN AL-SAFA (BRETHREN OF PURITY).

**BROTHERHOOD, MUSLIM.** *See* MUSLIM BROTHERHOOD.

**BUKHARI, MUHAMMAD IBN ISMA‘IL AL- (810–870).** Imam Bukhari was one of the great traditionists who compiled one of the six books of **hadith**, titled *Sahih al-bukhari*, which has been called the most authoritative book after the Koran. A native of Bukhara, hence his name, he traveled to **Mecca** at age 16, spent six years in the **Hijaz**, and then visited the great cities in **Syria** and **Iraq**. He was said to have collected 600,000 hadith but approved only 7,275. They were divided into such topics as **prayer**, **pilgrimage**, manners, commerce, medicine, and holy war ( **Jihad**). He was buried in Khartank, a village near Samarkand. Bukhari was describes as “a lean-bodied man and of middle size”; he was quoted as having said, “I never inserted a **Tradition** in my *Sahih* till after I had made an **ablution**, and offered up a **prayer** of two rakas” (Khallikan, II, 596).

**BURAQ.** The animal on which the **Prophet** is believed to have performed the **Nocturnal Journey**, called **mi‘raj**, or ascent, from **Mecca** to **Jerusalem** and from there to **heaven**. The **archangel Gabriel** brought **Muhammad** the white animal, the size of a mule, with a woman’s head, a peacock’s tail, and two wings.

The Buraq was described as follows:

Then he [Gabriel] brought the Buraq, handsome-faced and bridled, a tall, white beast, bigger than the donkey but smaller than the mule. He could place his hooves at the farthest boundary of his gaze. He had long ears. Whenever he faced a mountain his hind legs would extend, and whenever he went downhill his front legs would extend. He had two wings on his thighs which lent strength to his legs.

He bucked when Muhammad came to mount him. The angel Jibril (**Gabriel**) put his hand on his mane and said, “Are you not ashamed, O Buraq? By **Allah**, no one has ridden you in all creation more dear to Allah than he is.” Hearing this, he was so ashamed that he sweated until he became soaked, and he stood still so that the Prophet mounted him.

**BURDAH.** A cloak, especially the mantle of the **Prophet**, which, according to **Ottoman** claims, came into their possession and is now exhibited in the **Topkapi serai**.

**BURIALS.** *See* DEATH.

**BURQA'.** A **veil** and covering that encloses the entire body, worn by **women** in public.

**BUYID (BUWAYHID) DYNASTY (932–1062).** A **Persian** dynasty from Dailam on the southwestern shores of the Caspian Sea that ruled over **Iran** and **Iraq** from 932 to 1062. The Shi'ite Buyids entered **Baghdad** in 945 and dominated the '**Abbasid caliphs** for 110 years, but they did not depose them. The Caliph al-Mustakfi (944–946) gave Ahmad ibn-Buwayh the title Mu'izz al-Dawlah and made him his commander (*amir al-umara'*), but Ahmad insisted on having his name mentioned in the **Friday** sermon (**khutbah**) and coins minted with his name as an act of his sovereignty. Under 'Adud al-Dawla (949–983), the dynasty reached its greatest power, but it was eventually eliminated by the **Ghaznavids** and **Saljuqs** who restored orthodoxy and the dignity, if not the power, of the caliphs.

Muizz al-Dawla is said to have started the Shi'ite custom of commemorating the 10th of **Muharram** by holding a procession in Baghdad in 952. They promoted the feast of **Ghadir al-Khumm**, the appointment of '**Ali** as **Muhammad's** successor; rebuilt Shi'ite shrines; and supported **Twelver Shi'ism** as equal to Sunnism. The Buyids also introduced the system of military feudalism, giving officers districts to tax in lieu of a salary. The Buyids were great patrons of the arts and sciences and contributed to a revival of Persian culture and **Mu'tazilite** doctrines. Buyid supremacy marked the low point in the 'Abbasid caliphate and contributed to a clear division in Sunnite and Shi'ite theology.

Buyid rulers included the following:

**Buyids in Fars**

- Imad al-Dawla (934–949)
- 'Adud al-Dawla (949–983)
- Sharaf al-Dawla (983–989)
- Samsam al-Dawla (989–998)
- Baha' al-Dawla (998–1012)
- Sultan al-Dawla (1012–1024)
- Abu Kalijar (1024–1048)
- Abu Mansur Fulad Sutun (1048–1051)
- Abu Sa'd Khusrau Shah (1051–1054)
- Abu Mansur Fulad Sutun (1051–1062)

**Buyids in Ray**

Rukn al-Dawla (935–976)

Fakhr al-Dawla (976–980)

Mu'ayyad al-Dawla (980–983)

Fakhr al-Dawla (restored) (984–997)

Majd al-Dawla (997–1029)

**Buyids in Iraq**

Mu'izz al-Dawla (945–967)

'Izz al-Dawla (967–978)

'Adud al-Dawla (978–983)

Samsam al-Dawla (983–987)

Sharaf al-Dawla (987–989)

Baha' al-Dawla (989–1012)

Sultan al-Dawla (1012–1021)

Musharrif al-Dawla (1021–1025)

Jalal al-Dawla (1025–1044)

Abu Kalijar (1044–1048)

Al-Malik al-Rahim (1048–1055)



# C

**CADI (KAZI).** *See* JUDGE.

**CAIN AND ABEL (QABIL AND HABIL).** As presented in the **Bible**, they are believed to be the first two sons of **Adam** and **Eve**. Both were asked to offer individual sacrifices to God. God accepted Abel's sacrifices because of his righteousness, and Cain slew Abel out of jealousy. This was the first sin committed on earth. Some scholars consider Abel a **prophet** like his father.

**CAIRO (AL-QAHIRA).** Cairo is the capital of **Egypt** (Misr) with a population of about 15 million people. It is the largest city in Africa, located on the Nile River, about 170 kilometers south of the Mediterranean coast. Its general location was the site of such ancient cities as Memphis, about 5,000 years ago, and Babylon dating back 2,000 years. The nucleus of the modern city was Fustat, a garrison town (**amsar**) founded by 'Amr ibn al-'As in 641. Cairo was founded slightly to the north by the **Fatimid** commander Jawhar in 969, and as the city grew, it eventually incorporated the area of Fustat. The city became successively the capital of the Fatimid (909–1171) and **Mamluk** (1250–1717) dynasties, after which Egypt became part of the **Ottoman Empire**. The Napoleonic invasion of Egypt in 1798 brought Western influence into the area, which continued to grow under the dynasty of **Muhammad 'Ali** (1805–1848) and during the British occupation of Egypt (1882–1954). A military coup abolished the monarchy and established a government under military control, which continues to this day.

Cairo became one of the major intellectual centers of the Islamic world. The city is rich in architectural treasures, cathedral mosques, great fortresses, and **Al-Azhar**, the oldest existing university in the world. **Ibn Khaldun**, the famous **Arab** philosopher of history, taught there, as did **Muhammad 'Abduh**, the famous **Muslim modernist**. Under the regime of Gamal Abdul Nasser (1954–1970), Cairo became the center of Arab nationalism, and as a result of the founding of the **Muslim Brotherhood** by Hasan al-Banna, it became a center of the **Islamist** movement, which spread from there throughout the Islamic world.

**CALENDAR.** The Islamic calendar year begins with the **hijrah**, the emigration of **Muhammad** from **Mecca** to Yathrib/**Medina** on 16 July 622. It is divided into “lunar” years of about 354 days and is shorter than the Western “solar year,” and therefore the months do not coincide with the seasons. The first month, **Muharram**, is dedicated by Shi‘ites to the commemoration of the martyrdom of **Imam Husayn**, the son of ‘**Ali**. It begins with the sighting of the new moon. Rabi‘ al-Awwal is the month of the **Prophet**’s birthday. **Ramadhan** is the month of daylight **fasting** and Dhu ‘l-Hijjah the month of **pilgrimage**. The Muslim months have 29 or 30 days and are named as follows:

1. Muharram—the sacred month
2. Safar—the month that is void
3. Rabi‘ al-Awwal—the first of spring
4. Rabi‘ al-Thani—the last of spring
5. Jamad al-Ula—the first dry month
6. Jama al-Akhira—the last dry month
7. Rajab—the revered month
8. Sha‘ban—the month of division
9. Ramadhan—the hot month
10. Shawwal—the month of hunting
11. Dhu ‘l-Qa‘da—the month of rest
12. Dhu ‘l-Hijjah—the month of pilgrimage

The days of the week in **Arabic** are counted from Sunday, First Day, to Thursday, Fifth Day; then comes **Friday**, the Day of Congregation (**Jum‘a**), and Saturday, the Day of Sabbath (*Sabt*). In most Muslim countries, dates show both the Islamic lunar year (*qamari*) and the Gregorian solar year (*shamsi*); for example, 1999 is equivalent to 1420/21.

*See also* FESTIVALS.

**CALIPH (KHALIFA).** In Sunni Islam, the caliph was the successor of **Muhammad** in leadership of the Islamic community. (The Shi‘ites use the term “**imam**” but count only ‘**Ali** as the legitimate successor of the **Prophet** and then count his descendants down to the **Twelfth Imam**.) The Sunnis accept the first four caliphs, the Rightly Guided Caliphs (Rashidun), as the legitimate successors of the Prophet. To qualify for the position, a caliph must be an adult Muslim man, sane, of sound mind and body, free, and a just person. He receives his power by nomination and election, but there is no indication as to the number of electors and their qualifications. **Abu Bakr** was elected by a council of **Companions** of the Prophet, ‘**Umar** was nominated by the dying Abu Bakr, and ‘**Uthman** was appointed as a compromise candidate. In the beginning of the **Umayyad caliphate**, election was usually



symbolic, and in fact the dynastic principle predominated. Some scholars, like **Ibn Taymiyyah**, claimed that with the orthodox caliphs ended the era of prophetic succession. After the prophetic caliphate, there is *mulk* (kingship), that is, cooperation of the ‘**ulama**’ and the *umara* (amirs)—no longer the ideal form of government—but sovereignty belongs to the Shari‘ah (Qamaruddin Khan, *The Political Thought of Ibn Taymiyyah*). But most Sunni schools accept the legitimacy of the ‘**Abbasid caliphate**, which ended with the **Mongol** conquest of **Baghdad**. The **Umayyad** caliphate continued in Spain during the early ‘Abbasid period, and some accept the continuation of the ‘Abbasid caliphate in **Egypt** until the capture of Egypt by the Ottomans in 1517. Ottoman rulers in the 19th century claimed that the last ‘Abbasid caliph in **Cairo** had appointed Sultan Selim as his successor, and therefore the caliphate continued until the defeat of the **Ottoman Empire** in World War I. It was abolished by the government of **Kemal Atatürk** in 1924.

Although usually respected and revered, the caliph held no power to make pronouncements on dogma. When this was done in the middle of the ninth century, the jurists, ‘ulama’, reacted by proclaiming **Islamic law** complete and prohibited any legislation as sinful innovation (**bid‘ah**). The caliphate was often weak, and during the **Buyid** occupation of Baghdad in the 9th and 10th centuries, it suffered the humiliation of being dominated by Shi‘ite rulers. Eventually, the caliphs accepted the political realities and recognized secular rulers, the **sultans**, giving them the authority to legislate provided they did not infringe on the Islamic law. Some present-day **Islamist** and fundamentalist groups want to restore the caliphate and establish an Islamic state in which the Shari‘ah is the sole law.

**CALIPHATE, CLASSICAL CONCEPT OF.** Political philosophers have agreed that the caliphate is necessary and prescribed by the Shari‘ah and that the **caliph** (or **imam**) has to possess the necessary qualifications as well as the requisite military power. He is elected by those with the “power of loosening and binding” (**ahl al-hall wa ’l-aqd**), but there is no agreement as to the number of electors required. After accepting homage (**bay‘ah**), the caliph assumes a contractual obligation to perform a number of functions, and Muslims are bound to obey him. According to **al-Ghazali**, even if he is a tyrant he should be obeyed to prevent civil war.

As to the qualifications of the caliph, **al-Mawardi** gave the following: justice (*adalah*); knowledge (‘ilm) of Islamic law and theology; sound sight, hearing, and speech; sound limbs; administrative competence (*kifayah*); courage and energy in war; and descent from Muhammad’s tribe, the **Quraysh**. The functions of the caliph include upholding religious orthodoxy, enforcing judicial verdicts, maintaining security, applying the Koranic penalties for offenses, garrisoning the frontiers, waging holy war against infidels, collecting legally authorized tributes (*fay’*) and alms taxes (**zakat**), paying salaries

and expenses, appointing trustworthy officials, and personally supervising governmental and religious business (*Nazihat al-muluk*, by Ghazali, trans. F. R. C. Bagley). Al-Ghazali gives six physical and four moral qualifications. The former are adulthood, sanity, liberty, male sex, Qurayshite descent, and sound sight and hearing. The latter are military prowess, administrative competence, piety, and knowledge. *See also* BAQILLANI, ABU BAKR MUHAMMAD AL- (BAKILANI, d. 1013); IBN TAYMIYYAH, AHMAD (1263–1328).

When the ‘**Abbasid** caliphs lost most of their power to the **sultans**, the concept of legitimate leadership was extended to include the “pious sultan,” who was to have the same qualifications and functions. **Islamists**, who want to establish an Islamic state, envision the **amir** as conforming to this model.

**Twelver Shi‘ites** consider the imams to be the only legitimate leaders of the community but accept the leadership of the highest clergy as the representatives of the **Hidden Imam**. Under **Ayatollah Khomeyni**, the concept of the guardianship of the highest Islamic jurist (**vilayat-i faqih**) was promulgated, establishing a theocratic state in **Iran**. *See also* FATIMIDS (909–1171); Umayyad Caliphate (661–750).

**CALIPHS (pl. KHULAFÄ)**. For the successors of the Sunni community, *see* RIGHTLY GUIDED CALIPHS (RASHIDUN) (632–661); Umayyad Caliphate (661–750) (660–750); ‘Abbasid Caliphate (749–1258) (749–1258); and OTTOMAN EMPIRE (OSMANLI, 1342–1922) (1342–1922). The Ottomans claim that, after the conquest of Egypt in 1517, the last ‘Abbasid caliph in Cairo had appointed Sultan Selim as his successor. The caliphate was abolished by Kemal Atatürk in 1934. For Shi‘ite imams, *see* IMAM.

**CALL**. *See* DA‘WAH.

**CALL TO PRAYER**. “*Adhan*.” The call to the five daily ritual **prayers** by the **muezzin** (*mu‘adhdhin*) from the door of a **mosque** or from the top of a minaret of a large mosque. The muezzin chants the following formula with some repetitions: “**Allah** is most great. There is no god but Allah. I testify that **Muhammad** is the apostle of Allah. Come to prayer. Come to salvation. Allah is most great. There is no god but Allah.” At the morning prayer, the words “prayer is better than sleep” are added. The Shi‘ites add the words “come to the best work!” And also “I testify that ‘Ali is the wali [protected friend] of Allah.” **Bilal**, a black slave, was the first muezzin.

**CALLIGRAPHY, ISLAMIC.** A primary art form in the Islamic world due to the fact that pictorial representation of living creatures is considered idolatrous and forbidden by most schools. Thus, the various styles of script are used for ornamentation. In addition to the Kufic, angular script, major styles include the *Naskh*, *Ruq'ah*, and the **Persian** *Ta'liq*, *Nasta'liq*, and *Shekasteh*. There are also calligrams, figurative styles from Shi'ite iconography, using the words "Allah," "Muhammad," "Basmalah," and others to depict various types of animals.

**CAMEL, BATTLE OF THE.** Named after the camel on which 'A'ishah sat during a battle in 656 between 'Ali, the fourth caliph, and a force led by 'A'ishah, wife of Muhammad; al-Zubayr ibn al-Awwam, a cousin of the Prophet; and Talhah ibn 'Ubaydullah. The coalition was defeated, and Zubayr and Talhah were killed; 'A'ishah was captured and returned to Medina and restricted to honorable confinement.

**CANON LAW.** See ISLAMIC LAW.

**CANON OF MEDICINE.** See *KITAB AL-TIBB*.

**CAPITAL PUNISHMENT.** Capital punishment in Islam is part of the principle of **retaliation** (qisas), equivalent of the *lex talionis* of the Mosaic law. The Koran says,

O ye who believe! The law of equality is prescribed to you in cases of murder: The free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave chastisement.

It says a life for a life and a tooth for a tooth, practiced especially in tribal society where the difference in blood debt is paid in blood money in various forms. In case of individuals, the next of kin can decide to have the culprit killed or forgive the deed with, or without, the payment of blood money. States have resorted to capital punishment in different ways: for treason/apostasy; terrorism; land, sea, or air piracy; rape; adultery; and homosexual behavior. Methods of punishment included beheading, hanging, stoning, and firing squads. Executions were usually held in public. In states in which the Shari'ah is not enforced, only murder and treason are capital crimes.

**CAPITULATIONS.** An agreement of 1535 between the **Ottoman sultan Sulayman the Magnificent** and King Francis I of France in which the sultan granted the “Franks” economic and social privileges. Ottoman citizens gained the same privileges in France, most of them **Christian**, Armenians, and Greeks. The name derives from the Latin “capitulo” chapter of the document and not from the word “capitulation.” French subjects were free to travel and trade freely in all parts of the **Ottoman Empire**, French goods could be imported at low custom rates, French ships could enter Ottoman ports without paying the usual high fees, and French citizens would be subject to French rather than Ottoman laws. It was an agreement between equals, but eventually some 26 states gained the same preferential rights. European powers supported various sectarian and ethnic minorities and opened missionary schools. The system was greatly abused, and some embassies sold passports to local merchants to enable them to avoid local taxation and gain a degree of extraterritoriality. The Capitulations were one of a number of factors contributing to the bankruptcy of the Ottoman state.

**CARAVANSERAI.** Walled shelters on trade and **pilgrimage** routes to accommodate travelers, including their servants, animals, and merchandise. They were located within one-day traffic through deserts to protect the travelers from bandits or marauding tribes. They consisted of square buildings with high walls, accommodating the animals in the center and the travelers in individual rooms along the inside wall. Food, water, and other necessities could be obtained. With the construction of paved roads and motorized traffic, the need for the traditional caravanserai has diminished.

**CARRION.** It is unlawful to eat “dead” meat. *See* FOOD.

**CHADOR.** “Tent,” or portable dwelling. Also the traditional garment covering a **woman** from head to toe, which in some Muslim countries is obligatory. Wearing of the chador, also called *chatri* or burqa’, was prohibited in **Turkey** in the 1920s and in **Iran** in 1936, and it was discouraged in other Islamic countries, but agitation by radical elements has contributed to forcing a partial or complete reintroduction, as for example in **Afghanistan**. *See also* VEIL.

**CHARITIES.** Almsgiving is one of the obligations for Muslims. It includes such practices as the **sadaqah** (righteousness), a voluntary donation, or **zakat** (purification), a Koranic obligation, which is in effect a tax on a person’s possessions. There is also the **waqf** (detention), a pious foundation, usually real estate, which is given to God in perpetuity. Like church property in the West, it is exempt from taxation. In the 20th century, charitable foundations

have been established on a worldwide basis to support the poor in the Islamic world. Oil-rich countries have contributed considerable funds for the construction of **mosques** and to sponsor Muslim communities in the West. **Palestinians**, among others, received foundation support, in addition to what they received from the United Nations and individual Western countries. Support was also given to fighters in the war against the communist regime in **Afghanistan**. As a result of the “war on terrorism” the American government declared some charity foundations fronts for terrorist organizations and banned their operation worldwide. The al-Haramain Foundation, operating internationally, was one of those banned, although charges were dropped by a federal judge.

**CHECHNYA.** A Caucasian ethnic group, one of the Vainakh people, who have lived in the North Caucasus region since prehistory. With a 2010 population of about 2.3 million and Grozny its capital. The population is largely Muslim; most are of the **Shafi‘ite** school of Sunni Islam, and about half of the people belong to the **Qadariyyah** and **Naqshbandiyyah Sufi** brotherhoods. Part of the Soviet Union until the fall of communism, when Chechnyans fought two unsuccessful wars for independence. The province is now headed by Ramzan Kadyrov, who proclaimed himself an ally of President Vladimir Putin.

**CHILDREN.** According to tradition, infants who die have a natural inclination to Islam and are therefore saved from hellfire. At the birth of a child, a **mulla** recites the **adhan** into the right ear of the child. The child is given a name on the seventh day of birth; and when it is able to talk, it is taught the **basmalah**. Children are exempt from **fasting** during **Ramadhan**; they are not to be killed in battle. A mother has custody of her children in infancy, but the father has charge after that.

**CHISHTIS (CHISHTIYYAH) (1142–1236).** A **Sufi** order, named after Khwajah Abu Ishaq (d. 940) and Khwajah Muin al-Din Chishti. The latter was born in 1142 in Chisht, a village in Herat province of present-day **Afghanistan**, and died in Ajmir, **India**, in 1236. The Chishti order has most of its followers in India, where the tomb of the saint in Ajmir is an important place of **pilgrimage**. Originally, the Chishtis were a puritanical and pacific order, emphasizing the oneness of God (*wahdat al-wujud*) and invoking the names of God in their **dhikrs**.

The Chishtis follow five basic devotional practices (dhikrs):

1. Reciting the names of **Allah** loudly, sitting in the prescribed posture at prescribed times (*dhikr-i zahir*)

2. Reciting the names of Allah silently (*dhikr-i khafi*)
3. Regulating the breath (*pas-i anfas*)
4. Absorption in mystic contemplation (*mura kaba*)
5. Forty days of spiritual confinement in a lonely corner or cell for prayer and contemplation (*cilla*)

The *Encyclopedia of Islam* divides Chishti history into four periods:

1. Era of the great shaykhs (ca. 597/1200–757/1356)
2. Era of the provincial khanakhs (8th/14th and 9th/15th centuries)
3. Rise of the Sabiriyya branch (9th/15th century onward)
4. Revival of the Nizamiyyah branch (12th/18th century onward)

**CHRISTIANS.** Islam recognizes Christianity as a revealed religion and Christ as a prophet, but not the son of God, and objects to what it considers accretions, such as the Trinity, and the refusal of Christians to accept Islam. The Koran (5:14) says, “From those too who call themselves Christians, We did take a covenant, but they forgot a good part of the Message that was sent them: so we stirred up enmity and hatred between the one and the other, to the **Day of Judgment**. And soon will **Allah** show them what it is they have done.” The Koran accepts the immaculate conception of Christ by **Mary** (Maryam). Christians (as well as **Jews**, and other monotheists) are “**Peoples of the Book**” (*ahl al-kitab*), with a revealed scripture, and they are not to be forcefully converted to Islam. A Muslim man can marry a Christian woman. In Islamic states, they are protected in their lives and religion but pay a special tax (**jizyah**) and are usually exempt from military service. In the **Ottoman Empire**, **dhimmis**, as they were called, were organized in autonomous communities (**millets**) and led by their patriarchs, bishops, or rabbis.

**CIRCUMCISION.** “*Khitan*.” Practiced traditionally by the **Arabs** even before Islam, male and female circumcision is not mentioned in the Koran. The times for circumcision vary from the seventh or 40th day after birth to between 7 and 12 years of age. The **Malikite** school considers *khitan* meritorious but not obligatory, whereas the **Shafi’ites** require it for both males and females. Circumcision was also considered a remedy for various diseases prevalent in the desert environment of Arabia. In parts of Africa, Southeast Asia, and the Arabian Peninsula, female circumcision is still practiced.

**CIVIL LAW.** See QANUN (KANUN).

**CLEANLINESS.** See ABLUTION.

**COFFEE.** A beverage that was introduced into **Yemen** from Abyssinia and came to be widely accepted in the **Ottoman Empire**. It was first the beverage of **Sufi** fraternities who drank it as part of their ceremonies, and eventually coffeehouses (*buyut al-qahwah*) were established in major towns and even in **Istanbul**, in spite of ‘**ulama**’ opposition. When the Ottoman army had to withdraw from Vienna after an unsuccessful siege in 1529, they left some sacks of coffee beans behind. The Viennese experimented for a while, and eventually they brewed a decent cup, which could be relished in the proliferating cafés of the city. Today, to offer coffee is part of Middle Eastern hospitality, but from **Iran** eastward, tea is the most common beverage.

**COMBATANT CLERGY ASSOCIATION.** (Jam’e-ye Ruhaniyyat-e Mobarez.) A pragmatic–conservative clerical party that was the majority party in the fourth and fifth parliaments of the Islamic Republic of **Iran**. It was founded in 1977 during the shah’s reign. Its founding members were **Ali Khamene’i**, **Muhammad Beheshti**, and **Akbar Hashemi Rafsanjani**. **Hasan Rouhani**, a member, has been president of Iran since 2013.

**COMMANDER OF THE FAITHFUL.** *See* AMIR AL-MU’MININ.

**COMMANDING THE GOOD.** *See* ENJOINING THE GOOD AND FORBIDDING EVIL.

**COMMENTARIES ON THE KORAN.** *See* EXEGESIS OF THE KORAN.

**COMMITTEE FOR THE PROMOTION OF VIRTUE.** *See* HISBAH.

**COMPANIONS.** “*Ashab*” or “*Sahaba*.” The Companions of the **Prophet** were close associates of the Prophet, most importantly the first four **caliphs**, the contemporaries, and those who had seen him. Eventually, anyone who had seen the Prophet or came in contact with him came to be called a Companion; according to some biographers, there were as many as 144,000. They are the transmitters of **hadith** who recorded the actions and sayings of the Prophet, constituting together with the Koran the core of **Islamic law**. Works listing the names and biographies of Companions were compiled to serve the task of evaluating the quality of a hadith. Shi’ites (except for **Zaydis**) do not recognize the legitimacy of the first three caliphs and accept only hadith from the Prophet and the **imams**.

**CONCEALMENT.** In Shi‘ite Islam, discretion or concealment (*taqiyya*, or *kitman*) is permitted under compulsion, threat, or fear of injury. The Koran allows denial of faith as long as one keeps believing in one’s heart. **Surah** 16:106 says, “Anyone who, after accepting faith in **Allah**, utters unbelief, except under compulsion, his heart remaining firm in faith—but such as open their breasts to unbelief on them is wrath from Allah, and theirs will be a threatful chastisement.” Therefore, it is permissible also for **Sunnis**. *See also* GHAYBAH.

**CONCUBINAGE.** “*Surriyah*.” As a result of war, **slavery** existed, and **women** were part of the spoils. Concubinage was inferred as permissible on the basis of **Surah** 23:5–6, which says, “[The **Believers**] who guard their modesty, except with those joined to them in the **marriage** bond, or [the captives] whom their right hands possess, they are free from blame.” **Modernists** maintain that it is forbidden because of the injunction that all males and females must be married. *See also* ‘ABD.

**CONSTANTINOPLE.** *See* ISTANBUL.

**CONSTITUTION OF MEDINA.** *See* MEDINA, CHARTER OF.

**CONVERSION.** One converts to Islam by testifying before two witnesses that one believes there is only one God and that **Muhammad** is the **Prophet** of God. Orthodox consensus requires that there are six conditions before reciting the word “*kalima*”: It must be repeated aloud, it must be perfectly understood, it must be believed in the heart, it must be professed until death, it must be recited correctly, and it must be professed and declared without hesitation. The convert is then committed to the obligations of performing the five daily **prayers**, paying the poor tax (**zakat**), **fasting** during **Ramadhan**, and performing **pilgrimage** to **Mecca** during his lifetime if he can afford it. The convert no longer pays the poll tax (**jizyah**); he usually adopts a Muslim name and enjoys all the privileges granted to Muslims.

A **hadith**, narrated by Abu Sa‘id says,

If any person embraces Islam sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed and a bad deed will be recorded as it is. (**Bukhari**, II, 32)

**COPTS.** (*Qupti*.) Copts are the largest **Christian** community in the Middle East. They were the original Egyptians before the Muslim conquest in the seventh century and, although Arabized, they adhered to their Christian belief. They disagreed with the Byzantine church after the Council of Chalce-



ton in 451 proclaimed the doctrine that Jesus had two natures, one human and one divine, and adhered to a Monophysite interpretation that Jesus had only one, divine nature. They have preserved Coptic, the original language of **Egypt**, as their liturgical language. Persecuted by the Byzantine church, they did not fight the Arab conquest and enjoyed a measure of religious freedom thereafter. Although they often held high government offices, they were at times subject to discriminatory treatment and, in recent times, suffered from attacks by **Islamist** groups. Boutros Boutros-Ghali, Egypt's acting foreign minister (1978–1979) and United Nations secretary general (1992–1997), was a Copt.

**CORDOVA.** Capital of the **Umayyad caliphate** of al-Andalus, which reached the zenith of its greatness under Caliph 'Abd al-Rahman III (912–961). It was described as the most cultured city in Europe and, with **Constantinople** and **Baghdad**, one of the three cultural centers of the world. With its 113,000 homes, 21 suburbs, 70 libraries, and numerous bookshops, **mosques**, and palaces, it acquired international fame and inspired awe and admiration in the hearts of travelers (Hitti, 1964, 526). The Cordovan **caliphate** eventually collapsed in 1016 and was followed by petty states, which ended with the **Reconquista** of the Iberian Peninsula.

**COUNCIL OF EXPERTS.** *See* ASSEMBLY OF CONSTITUTIONAL EXPERTS.

**COUSIN MARRIAGE IN ISLAM.** Due to the example of the **Prophet**, marriage between cousins is explicitly allowed and even encouraged in Islam. According to the **Hanafi** school of jurisprudence, a man may give his daughter in marriage to his brother's son without her consent. From a biological point of view, first-cousin marriage is not recommended because close relatives have a higher than normal consanguinity, which means a greater chance of sharing genes for recessive traits. That is why cousin marriage is forbidden in many European countries and some American states.

**COVENANT.** "*Mithaq.*" The dominant opinion of commentators accept that there is an implied covenant taken from the posterity of **Adam**, that is, humanity, which creates a spiritual obligation of obedience to God's commands. It is based on a Koranic passage (7:172) that says, "When the Lord drew forth from the children of Adam—from their loins—their descendants, and made them testify concerning themselves (saying) 'Am I not your Lord (who cherishes and sustains you)?' They said 'Yeah! We do testify! (This)

lest ye should say on the **Day of Judgment**: Of this we were never mindful.” According to tradition, the souls of **Muhammad**, **Noah**, **Abraham**, **Moses**, and **Jesus** were present at the Covenant.

A document called the “Covenant of ‘Umar”—in fact, an abstract of many letters—gives a description of the situation at about 800 CE of the “**Peoples of the Book**.” They are monotheists with a scripture and prophets recognized in Islam, like Moses and Jesus, and are in possession of a protective treaty, **dhimma**, which guards their personal safety, property, and religion. They were relegated to second-class status and were under obligation to pay a poll tax (**jizyah**). Dhimmis were not to be ostentatious in performing their religious performances and were not to be armed. In most parts of the Islamic world, non-Muslims now have equal citizen rights.

**CREATEDNESS OF THE KORAN.** Controversy on this issue led to acceptance in Sunni Islam that the Koran is uncreated and existed with God. See also **ASH‘ARITES (ASH‘ARIYYAH)**; **IBN HANBAL**, **AHMAD (780–855)**; **MU‘TAZILITES**.

**CREATION.** “*Khalqa*.” Muslims believe that God created **heaven** and earth and all that is between them. According to **Traditions**, God created the earth on Saturday, the hills on Sunday, the trees on Monday, all unpleasant things on Tuesday, the light on Wednesday, the beasts on Thursday, and **Adam**, the last of Creation, after the afternoon prayer on **Friday**. Surah 41:9 reads,

Say: is it that ye deny Him who created the earth in two days? And do ye join equals with Him? He is the Lord of (all) the worlds. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein its sustenance in four days, alike for (all) who ask. Then He turned to the sky, and it had been (as) smoke: He said to it and to the earth: come ye together, willing or unwillingly. So, He completed them as seven firmaments in two days, and He assigned to each heaven its duty and commands.

**CREED.** “*Aqida*, pl. *Aqa'id*.” Belief in God, **angels**, **prophets**, **scripture**, and the **Day of Judgment**. Muslims believe in one God, **Allah**, who is the Creator, Supreme Power, Judge, and Avenger but is also the Compassionate and Merciful One. Angels are Allah’s messengers and, like humans, his creatures and servants. **Surah 4:136** says, “O ye who believe! Believe in Allah and His **Messenger**, and the scripture which He hath sent to His Messenger and the scripture which He sent those before (him). Any who denieth Allah, His Angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.”

**CRESCENT MOON.** Now a symbol of Islam on the flags of several countries, it was not until the founding of the **Ottoman Empire** that the crescent moon and star became affiliated with the Muslim world. As the major Muslim power fighting on the fringes of **Christian** Europe, the crescent became a symbol, for example, the Red Crescent for the Muslim Red Cross. Although widely used, the symbol is not accepted as Islamic by many who cite it as a secular innovation.

**CRUCIFIXION.** The Koran denies the crucifixion of **Jesus**: “That they said (in boast), ‘We killed Christ **Jesus** the son of **Mary**, the **Messenger** of **Allah**’; But they killed him not, nor crucified him. Only a likeness of that was shown to them” (4:157).

**CRUSADES.** A period of confrontation between the **Christian** West and the Islamic world that had a greater impact in the West than in the East. Historians have divided the confrontation into a period of conquest from the end of the 11th century to 1144; a period of Muslim reaction culminating in the victory of **Salah al-Din** (Saladin) in the Battle of **Hittin** (Hattin) in 1187; and a period of petty wars, ending in 1291, when the Crusaders were expelled from the Syrian mainland. It was a coastal affair that had little impact on the interior of the Islamic world. The First Crusade, proclaimed by Pope Urban II in 1095, was to liberate **Jerusalem**, which was accomplished by the end of the century. It was accompanied by a general massacre of the Muslim population, and the Kingdom of Jerusalem was created. The sacking of **Constantinople** in the Fourth Crusade (1204) contributed to weakening the Byzantine Empire for Muslim conquest. Both the Crusaders and the Muslims were divided into competing factions, and after local wars with not much impact, the 200-year Crusades came to an end.



# D

**DADULLAH, MULLA (1968–2007).** Born a member of the Kakar tribe from the **Pakistani** side of the Afghan border, Dadullah joined the **mujahidin** as a young man in the 1980s and rose to become one of the most important **Taliban** commanders. The one-legged commander was a member of **Mulla Muhammad Umar**'s 10-man leadership council. He contributed to the resurgence of Taliban fighting by recruiting and training new fighters. He reportedly ordered the execution of Ricardo Manguia, a Red Cross worker, in March 2003. In December 2005, he was sentenced in absentia to life imprisonment for attempting to kill a Pakistani politician. He was active in Baluchistan, **Pakistan**, and the southern provinces of **Afghanistan**. Killed on 12 May 2007 in Helmand by Coalition forces, he is succeeded by his younger brother Mansur.

**DAESH.** Al-Dawlat al-Islamiyyah fi'l-Iraq wa al-Shams, acronym for the Islamic State of Iraq and Syria. *See* ISLAMIC STATE (IS).

**DAHNA.** The 10 days of **Muharram**, during which Shi'ites mourn the assassination of **Husayn**.

**DAHRI.** "Atheists," or materialists, characterized in the Koran as saying: "What is there but our life in this world? We shall die and we live, and nothing but time (*dahr*) can destroy us" (14:24).

**DA'I.** Literally, "he who summons." The term was applied to Shi'ite missionaries or propagandists during the latter part of the **Umayyad** and **Fatimid** periods. The **Druzes** are named after Darazi, one of their da'is.

**DAJJAL, AL-.** "The Deceiver." A false messiah or Antichrist who will come before the appearance of **Christ** to lead people into disbelief. Sunnis believe that **Jesus** will destroy the Dajjal and the **Day of Judgment** will

follow. Shi'ites link his appearance as a precursor to the **Mahdi**. The Dajjal was described as a plump, one-eyed man with a ruddy face and curly hair and the letters *k-f-r* (kufr—unbelief) on his forehead.

The following signs are ascribed to the coming of Dajjal:

- People will stop offering the prayers.
- Dishonesty will be the way of life.
- Falsehood will become a virtue.
- People will mortgage their faith for worldly gain.
- Usury and bribery will become legitimate.
- There will be acute famine at the time.
- There will be no shame among people.
- Many people would worship Satan.
- There would be no respect for elderly people.

**DAMASCUS (DIMASHQ)**. Said to be the oldest inhabited settlement in the world and at present the capital of **Syria**. It was the seat of the **Umayyad caliphate** from 661 to 750. The city surrendered in 635 to Muslim forces under **Khalid ibn al-Walid** after a six-month siege. Khalid promised the residents protection (**dhimma**) and security for their lives, property, churches, and the walls of the city upon payment of a poll tax (**jizyah**). According to some sources, the Great Mosque of Damascus was for a time shared with the **Christians**. **Mu'awiyah** was appointed governor of the city, and in 661 he became the first Umayyad ruler at Damascus. With the establishment of the '**Abbasid caliphate**, **Baghdad** became the capital of the Islamic empire. Some Sunnis rank the city as the fourth holiest after **Mecca**, **Medina**, and **Jerusalem**.

**DANCING**. "*Raqs*." Dancing in Islam is a reprehensible act, *makruh*, but not expressly forbidden, *haram*, in the Koran or Traditions (**Sunnah**). In many countries, dancers are a caste, usually young men, who are often not native to the area in which they perform. Tribal and folk dances are performed in public on special occasions, such as weddings, when the participating men dance to the accompaniment of drums and various instruments. Female belly dancers perform in metropolitan areas in many parts of the **Arab** world. Only among the most Westernized do men and **women** dance together. Mystical orders perform ecstatic dances as part of their rituals. Radical **Islamists** or neo-fundamentalists, such as the **Taliban** rulers of Afghanistan, forbid dancing and **music**. This prohibition is deduced from a passage in the Koran that says, "Nor walk on the earth with insolence" (17:37). *See also* MEVLEVIS (MAULAWIYYA).

**DARAZI, MUHAMMAD IBN ISMA‘IL AL- (d. 1019).** *Isma‘ili* missionary whose followers came to be known as the **Druzes**. Darazi was a **Persian** who entered the service of the **Fatimid Caliph al-Hakim** in 1017. He started preaching that the divine spirit, transmitted through ‘Ali and the **imams**, had become incarnated in al-Hakim. This caused a public riot, and Darazi had to flee from **Cairo** to **Syria** where he was killed in battle (or was assassinated at the instigation of a rival). His teachings found acceptance in the mountains of **Lebanon**, leading to the creation of the Druze community.

**DAR AL-HARB.** The “abode of war” is that part of the world in which Islam does not prevail. It can also be applied to a Muslim state that is under non-Muslim control, if the edicts of Islam are suppressed. After World War I, a movement in **India** proclaimed the state dar al-harb, and 50,000 Muslims made the “**hijrah**” (immigration) to **Afghanistan**, which was an independent Muslim state. **Muslim modernists** do not accept this classification by the jurists, saying it has no basis in the Koran or **Traditions**. *See also* DAR AL-ISLAM; DAR AL-SULH.

**DAR AL-HIKMAH.** “House of Wisdom.” A foundation established by the **Fatimid** ruler of **Cairo**, **al-Hakim**, in 1005 for the purpose of teaching and propagating Shi‘ite doctrine. The Dar al-Hikmah, also called Dar al-‘Ilm, House of Wisdom and Science, included a library with 6,500 volumes, lecture rooms, and rooms for translation of manuscripts. It was connected to the palace. In addition to the Islamic sciences, its curriculum included astronomy and medicine. The library was headed by the Fatimid chief missionary (*da‘i al-du‘at*). The institution survived until the conquest of **Egypt** by the **Ayyubids** under **Salah al-Din** (Saladin, 1169–1193).

**DAR AL-ISLAM.** The “abode of Islam” defines that part of the world ruled by a Muslim and where the edicts of Islam have been fully promulgated. Non-Muslim monotheists were protected subjects (**dhimmis**), but not full citizens. They were protected in life and property and permitted to worship God according to their own customs. Certain restrictions applied to them, as for example the paying of a poll tax (**jizyah**). The dar al-Islam is territorial, whereas the community of **believers (ummah)** is universal; it includes individual Muslims wherever they may be. *See also* DAR AL-HARB; DAR AL-SULH.

**DARQAWI, MUHAMMAD AL-ARABI AL- (1737–1823).** A Moroccan **Sufi** master of the **Shadhili** mystical path (**tariqa**). Author of letters concerning the **dhikr** and 19th-century Renewer of Islam in the **Arabic West (mujaddid)**. Arrested as a rebel for a time. He was recognized as the **qutb**

(spiritual axis or pole of his time). The Darqawa was at a time the most important tariqa in **Morocco**. His tomb is in the Zawiya Bou Brih in the Rif mountains.

**DAR AL-SULH.** The “abode of truce” is that part of the world that is in a treaty or tributary relationship with the Islamic world (**dar al-Islam**). It originally applied to areas whose inhabitants had voluntarily surrendered to Muslim conquerors on the condition that they be allowed to retain their lands and practice their religion and customs. This category is not accepted by some schools, but **Muslim modernists** would apply this term to the entire non-Muslim world, implying an end to the obligation of perpetual warfare against the “abode of war” (**dar al-harb**).

**DARWISH (DERVISH).** A **Sufi**, religious mendicant, the **Persian** equivalent of a **faqir**.

**DAUGHTERS OF THE PROPHET.** *See* FATIMAH; RUQAYYAH; UMM KULTHUM; ZAYNAB BINT KHADIJAH.

**DAVID (DAUD, DAWUD).** King of Israel and a **Prophet** to whom **God** revealed the **Zabur**, or Book of **Psalms**. The Koran says, “And David slew Goliath and **Allah** gave him power and wisdom and taught him whatever (else) He willed.” *See also* SOLOMON (SULAYMAN).

**DA‘WAH.** “Call.” Appeal to conversion by missionary activity rather than by **jihad**. In modern times, **Islamists** call Muslims to accept their **fundamentalist** beliefs based on the Koran and early **Traditions**.

**DA‘WAH, HIZB AL-.** “Islamic Call” Party founded in **Iraq** in 1969 in response to government suppression of Shi‘ite political activity. A religious procession in 1974 resulted in political demonstrations, which were severely suppressed, and five of its leaders were executed. Da‘wah militants tried to assassinate Tariq Aziz, the deputy premier, and, with the start of the **Iran–Iraq War** in September 1980, they began a campaign of sabotage and armed attacks. Eventually Saddam Hussein’s government was able to destroy them as a fighting force.

**DAY OF JUDGMENT.** “*Al-Yaum al akhir*.” Muslims believe in the resurrection of the body and the Day of Judgment when God will reward or punish men according to their deeds. **Surah** 18:49 states, “And the book (of deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, ‘Ah! woe to us! What a



book is this! It leaves out nothing small or great, but takes account thereof!’ They will find all that they did, placed before them: and not one will thy Lord treat with injustice.” There will be a number of signs preceding the **Last Day**: the appearance of the Antichrist (**Dajjal**), the decline of faith on earth, tumults and sedition, commotion in heaven and earth, the sun and moon will be darkened, and **Christ** will appear to fight the Dajjal.

**DEATH.** Burial ceremonies include the ritual washing of the corpse, which is then enveloped in a shroud (Shi‘ites permit a coffin); a ritual prayer is said for the dead, and the funeral service is performed. The corpse is buried with the head in the direction of Mecca. The Koran says, “Every soul shall have a taste of death: and only on the **Day of Judgment** shall you be paid your recompense. Only he who is saved far from the fire and admitted to the garden will have succeeded: For the life of this world is but goods and chattels of deception” (3:185). The Koran is silent on funerals, but according to **Tradition**, the dead are to be handled with respect and buried swiftly, and mourners are to refrain from excessive lamentation. According to a **hadith** transmitted by **Abu Bakr, Muhammad** said that “no **prophet** was ever buried except in the place where he died.” Therefore, a grave was dug at the spot where Muhammad died (Muwatta, 16.10.27).

**DELUGE.** “*Tufan.*” The story of the deluge is given in the Koran: “We, when the water (of **Noah**’s Flood) overflowed beyond its limits, carried you (mankind) in the floating (Ark), that We might make it a reminder unto you, and that ears (that should hear the tale and) retain its memory should bear its (lesson) in remembrance” (69:11–12).

**DEOBAND.** An Islamic college (*dar al-ulum*, later **madrasah**), founded in 1866 in Deoband, a town near Delhi, **India**, by the **Hanafi** mystic Muhammad ‘Abid. The Deobandis are strictly orthodox but accept the dogma of **intercession** and permit **prayer** at the tombs of prophets and saints to appeal for God’s assistance. They are traditionists and insist on following the law (**taqlid**) and reject independent reasoning (**ijtihad**) of the jurists to interpret **Islamic law**. The Deobandis were hostile to the modernism of **Aligarh**, and because many graduates supported the Shah **Wali Allah** reformist movement, they were called **Wahhabis** by their critics. They founded a political party, the Jami‘at-i ‘Ulama-i Islami, in **Pakistan** which established hundreds of madrasahs in the tribal belt of the **Afghan** frontier. The students of these schools, many of them orphans, were provided free education, food, shelter, and military training during the war against the communist government of **Afghanistan** in the 1980s. These students later became the core of the **Tali-**

**ban** forces that conquered most of Afghanistan. The Jami‘at-i ‘Ulama-i Islami and their Taliban brothers have now won followers in neighboring countries who are spreading their **Islamist** ideology.

**DEPUTATIONS, YEAR OF (630–631).** After the fall of **Mecca** and the conversion of the **Quraysh**, tribal deputations from all over Arabia came to Medina to submit to the new dominant power and accept Islam.

**DEVIL.** The devil, **Iblis**, or Shaytan, in Islam is a fallen **angel** who refused to bow before **Adam** when commanded by God. For this he was expelled from **heaven** until the **Day of Judgment**, to be the “Adversary,” tempting human beings to sin.

**DEVOTEES OF THE PEOPLE.** *See* FIDA’IYAN-I KHALQ.

**DEVSHIRME.** A system of levying **Christian** boys in the **Ottoman Empire** in the form of taxation for service in the Ottoman army and government administration. Boys, 8 to 10 years old, were periodically levied from Christian subjects in the Balkans, converted to Islam, and divided into two groups. The larger group was destined for military service, and the best intellectual and physical specimens were trained to be the **sultan**’s pages or to head administrative positions, including those of provincial governors and ministers (**viziers**) of government departments. This prevented the development of a hereditary aristocracy as each generation of the sultan’s **slaves** became members of the Ottoman ruling class. It was a practice contrary to the *Shari‘ah*, which considered monotheists protected citizens, or **dhimmis**, who enjoyed a measure of cultural autonomy on payment of a special capitation tax (**jizyah**).

The Ottomans tried to rationalize the system by claiming that children have a natural inclination to Islam, and thus conversion was leading them to the true religion and salvation. Sons of the sultan’s slaves were born Muslims and were not qualified for service in the positions of their fathers. Since it was an avenue to social advancement, Christian boys became loyal protectors of the sultan. When in the 17th century Muslims were admitted to the administration, the devshirme system gradually declined. *See also* SLAVERY.

**DHIKR (ZIKR).** “Remembrance.” In **Sufism**, dhikr is the remembrance of God, his commands, death, and the **Day of Judgment**. It is a recitation of a litany consisting of the glorification of the names of God, selections from the Koran, and special **prayers**. Dhikr may be performed in private meetings or **mosques** and involve rhythmical body movements and breathing techniques,

while uttering the various formulas and names. Dhikr Allah, the Remembrance of Allah, is a striving for union with God, performed under the supervision of a master; it also includes dancing in which the practitioners reach a state of ecstasy. Dhikr can be performed in a loud voice or silently, when a person shuts his eyes, closes his lips, and fixes his attention on inhalations and exhalations, thinking *la ilaha*, “there is no god,” at exhalation and *illa Allah*, “except God,” at inhalation.

**DHIMMI (ZIMMI).** See PEOPLES OF THE BOOK.

**DHU ‘L-QA’DAH.** “The Master of Truce.” The 11th month of the Muslim year, because it was the month in which the **Arabs** abstained from warfare during the **Jahiliyyah** period.

**DHU L-QARNAYN (ZULQARNAYN).** “He of the Two Horns,” a figure empowered by **Allah** to erect a wall between mankind and **Gog and Magog**, the representation of chaos. The end of the world would be preceded by the release of Gog and Magog from behind the wall, and their destruction will usher in the Day of Resurrection. The Koran says,

They ask thee concerning Zul-qarnain. Say “I will relate to you something of his story. Verily We established his power on earth, and We gave him the ways and the means to all ends. One such way he followed, until when he reached the setting of the sun, he found it set in a spring of murky water: near it he found a people: We said: ‘O Zul-qarnain (thou hast authority), either to punish them, or treat them with kindness.’ He said: ‘Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and shall punish him with a punishment unheard of (before). But whoever believes, and works righteousness, he shall have a good reward, and easy will be his task as we order it by our command.’ Then followed he another way until, when he came to the rising sun, he found it rising on a people for whom We had provided no covering protection against the sun. (He left them) as they were: We completely understood what was before him. Then followed he (another) way, until when he reached a (tract) between two mountains, he found beneath them, a people who scarcely understood a word. They said: ‘O Zul-qarnain! The Gog and Magog (people) do great mischief on earth; shall we then render thee tribute in order that thou mightest erect a wall a barrier between us and them?’ He said: ‘(The power) in which my Lord has established me is better (than tribute). Help me therefore with strength (and labor). I will erect a strong barrier between you and them.’” (18:83–95)

In traditional scholarship, the character is usually identified as Alexander the Great.

**DIN.** “Religion.” Muslim theologians distinguish between religious belief (**iman**) and acts of worship and religious duties (**‘ibadat**), all of which are included in the term *din*, religion.

**DINAR.** From *denarius* (Greek/Latin). The gold coin of the early Islamic period, weighing until the 10th century 4.25 grams. It was divided into 10 **dirhams** and later into 12. First copied by the **Umayyads**, the dinar was struck as an Islamic coin during the reign of **Caliph ‘Abd al-Malik** (d. 705). The dinar is still the name of some Middle Eastern currencies.

**DINAWARI, ABU HANIFAH AL- (828–896).** An Islamic Golden Age polymath, astronomer, agriculturist, botanist, metallurgist, geographer, mathematician, and historian whose most famous work is the *Book of Plants* (*Kitab al-nabat*). He also pioneered in writing a book on the *Ancestry of the Kurds* (*Ansab al-akrad*), his own ethnic background. He was born in Dinawar, in present-day western **Iran**, and studied in **Isfahan**, **Kufah**, and **Basra**. His book on history, *Akhbar al-tiwal*, was translated into French.

**DIRHAM.** Monetary unit named from *drachme*, the currency in use in Greece, until it was replaced by the euro. It is a silver coin, originally of 2.97 grams (or 50 grains of barley with cut ends), later of varying value. Ten or 12 dirhams equaled the value of one gold **dinar**.

**DITCH, BATTLE OF THE.** See TRENCH, BATTLE OF THE.

**DIVINE NAMES.** See ALLAH, MOST BEAUTIFUL NAMES OF.

**DIVORCE.** “*Talaq*.” According to tradition, “with **Allah** the most detestable of all things is divorce” (**Bukhari**, VIII, 63). The various orthodox schools and **sects** disagree on the details, but generally a man can divorce his wife by repudiation, repeating three times, “I divorce thee,” and a **woman** has the right to divorce under certain conditions that require dissolution by a court. If a husband is missing for four years, a woman can sue for divorce according to the **Malikite** and **Shafi‘ite** schools of jurisprudence; Shi‘ites agree with this period, but the **Hanbali** school favors a waiting period of 100 years, making divorce in that case impossible. Divorce by mutual consent is immediately effective, and courts accept such grounds against the husband as impotence, **apostasy**, madness, and dangerous illness, among others.

After repudiation, the man must wait for three menstrual periods to be certain that there is no pregnancy before the divorce is legal. During this waiting period, *‘idda*, the man can relent his decision and his **marriage** remains legal. If a man divorces his wife three times, she has to be married to

another man before he can marry her again: “So, if a husband divorces his wife (irrevocably) he cannot, after that, remarry her until after she has married another husband and he has divorced her” (2:230). Part, or all, of the **dowry** must be given the woman upon divorce, and **women** get custody of the children, in some cases until the age of seven and in others until puberty. In a number of countries in the Islamic world, **Turkey** and **Albania**, for example, divorce is possible only in a court of law, but in most countries, personal law is still under the jurisdiction of **Islamic law**, modified more or less to give women protection from certain abuses. Divorce is relatively rare because marriage is often concluded within a clan; cousin marriages are frequent, and alliances are formed through marriage. Therefore, a certain stigma attaches to divorce. *See also* LI‘AN.

**DIWAN.** A word adopted from **Persian** for an anthology, financial register, or government department. The French word *douane*, customs, is derived from it. Under ‘**Umar I** (634–644), it was a register for the distribution of state income in the form of pensions paid to members of the early community according to closeness to the Prophet and early conversion to Islam. The allocations were as follows:

- Those who fought at **Badr** (dirhams): 5,000
- Those who were Muslims before **al-Hudaybiyah**: 4,000
- Muslims in the reign of **Abu Bakr**: 3,000
- Fighters at **Qadisiyyah** and in **Syria**: 2,000
- Muslims after Qadisiyyah and the **Yarmuk**: 1,000
- Various minor groups: 500, 300, 250, 200
- Muhammad**’s widows: 10,000
- Wives of men at Badr: 500
- Wives of next three classes: 400, 300, 200
- Wives of others and children: 100 (Watt, 1974, 49)

Under the ‘**Abbasids**, the term “diwan” was used for government departments, and under the **Ottomans**, it designated a council of court and eventually an administrative department of government. In literature, it means a collection of poetry of an individual.

**DIYYAH.** “Blood Money.” In pre-Islamic Arabia, blood money was to be paid in retaliation for injury or death. The principle became part of **Islamic law** as **retaliation** (qisas). The Koran says, “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it is an act of atonement for himself” (5:45). This amounted to a recommendation for mercy, which did not exist in pre-Islamic times. Blood money is still demanded, especially in tribal areas of some parts of the Middle East. During their occupation of

**India**, the British Indian government codified tribal law, including the blood money to be paid for injury or death. Examples include the following: The compensation for murder of a man was 3,000 rupees, and half that amount for a woman; accidental death of a man was 1,550, and half that for a woman. Cutting off a hand or a foot demanded a compensation of 1,000 rupees; breaking a hand or a foot or rendering an eye blind cost 500 rupees. Facial wounds demanded greater compensation than wounds covered by clothing.

In a tribal war, peace was possible when the casualties were equal; otherwise, the party with a blood debt had to pay the difference. Retaliation for murder could be forgiven if the next of kin agreed to accept blood money. This was often seen as dishonorable; therefore, blood money had to be paid secretly, and, if refused, the next of kin was permitted to kill the culprit. The amount of blood money also varied with the importance or wealth of a person, tribe, or community. In Afghanistan, the state had extended its jurisdiction into criminal law, but the **Taliban** regime enforced qisas as a public event.

Some Shi'ite schools counted six types of compensation: either 100 camels, 200 cows, 1,000 sheep, 100 two-piece garments, 100 **dinars** in gold coinage, or 10,000 in silver. The diyah for a **dhimmi** or **slave** was less.

**DOGS.** Dogs are unclean animals, but hunting dogs are all right and the game he catches becomes lawful food. There is some disagreement on this between various legal schools.

**DOME OF THE ROCK.** A shrine that stands on the rock of the Temple Mount in **Jerusalem** from which the **Prophet** ascended to heaven in the **Nocturnal Journey** (mi'raj). The sanctuary was built during the period of the **Umayyad caliph 'Abd al-Malik** in the late seventh century and is part of the **Al-Aqsa Mosque** complex.

**DÖNME.** The followers of Shabbetai Tsevi (1626–1676), who proclaimed himself the messiah of Muslims and Jews. He went to **Istanbul** in 1666 to overthrow the **Ottoman sultan** and inaugurate his kingdom. Forced to convert, he adopted the name Mehmet 'Aziz Effendi, and many of his followers also adopted Islam, but they seem to have secretly continued practicing Judaic rites. Their descendants were largely concentrated in Salonika, which had the largest Jewish community in the **Ottoman Empire**. There is no evidence that they maintained their beliefs and practices. Many of the Young Turk leadership who fought **'Abd al-Hamid's** absolutism were Dönmes, but they had assimilated with the Muslim **Turks** and rejected a return to **Judaism**.

**DOWRY.** *See* MAHR; MARRIAGE.

**DRUZES.** A religious community with a worldwide population of about one million, found primarily in **Lebanon** and **Syria**, and in smaller numbers in the Israeli-occupied Golan Heights. The Druzes are named after one of their early missionaries, **Muhammad al-Darazi** (d. 1019), who converted the early communities on Mount Lebanon where most of them are still settled. They call themselves Unitarians (Muwahhidun). The religion recognizes the **Fatimid** caliph Abu'l 'Ali al-Mansur al-**Hakim** (r. 996–1021) at **Cairo** as a manifestation of God. Other missionaries included **Hamza ibn 'Ali**, who announced that al-Hakim had temporarily withdrawn from the world when he mysteriously disappeared. Baha al-Din al-Samuki (al-Muqtana?) succeeded after the disappearance of Hamza; he codified the new religious teachings in the six books known as *The Noble Knowledge* (*al-Hikma al-sharifa* or *rasa'il al-hikma*).

The Druze faith is exclusive and secret; therefore, accounts of their rites are unclear. They do not accept two of the **Five Pillars of Islam**, **fasting** during **Ramadhan** and **pilgrimage** to Mecca. In 1043, the “door of conversion” was shut, and no new converts were admitted. Although monotheistic like their Islamic origins, Druzes believe in the transmigration of souls, prohibit **polygamy**, temporary **marriage** ('mut'ah), practice dissimulation (**ta-qiyya**), and are known for their strict morality. They are divided into the “sages,” *'uqqal*, who are initiated into the faith and are the leaders of the community, and the “ignorant,” *juhhal*. Although at times considered heretics, they are accepted as **Peoples of the Book** by Muslims. In Syria and Lebanon, they have supported **Arab** nationalism and Palestinian rights and profess themselves to be Muslims. Druzes in Israel have served in the Israeli military.

**DRUZIYYAH.** Religion of the Druzes. *See* DRUZES.

**DU'A.** “Call.” The individual, informal **prayer** that is offered on special occasions, as for example at the birth of a child or visit to a grave. The **Prophet** described du'a as “the kernel of worship.” According to a **hadith** transmitted by **'A'ishah**, the Prophet abstained from performing the du'a because of fear that the people would do the same and it would become obligatory (**fardh**) (Muwatta, 9.8.32).





# E

**EDEN.** “*Adn.*” **Paradise.** *See* HEAVEN.

**EDUCATION.** Classical Islamic education consisted of two levels: elementary (*kuttab* or *maktab*) and secondary (**madrasah**, “a place to study”). Education was informal, conducted at home, in a **mosque**, or in a building attached to a mosque. Elementary schools taught reading and writing skills; the textbook was usually the Koran, but writing was practiced from secular works so as not “to dishonor the sacred book.” Teaching included the **prayers** and rituals and simple arithmetic. Some students memorized the Koran and thus earned the title **Hafiz**. In non-Arab areas, some **Turkish** and **Persian** poetry was usually memorized. Secondary education included the study of the Islamic sciences, the Koran, **hadith**, jurisprudence (**fiqh**), and ancillary fields, such as **Arabic** grammar, philology, etc. Philosophy or the rational sciences were not included, and medical studies were by apprenticeship. Students attended the lectures of a teacher who would certify that a certain course had been completed, and he could then teach the subjects he had mastered. He would have a license (*ijaza*) to answer juridical questions. It would read like the following:

The most eminent, unique, learned lawyer . . . read with me the whole of *al-muhadh'dhab* in law with all proofs from the Koran and **Sunna** and, where there are no proofs, the meaning, correct reading, and implications of the text, the agreement, the adductions and extension of it so that he is worthy that advantage may be taken of him and may be handed on by his teaching. (Szylowicz, 61)

Special buildings for education, madrasahs, were first erected in the 10th century; they included living quarters for students. Education was free and informal. The first Islamic universities were the **Fatimid Al-Azhar at Cairo** (972) and the 11th-century Sunni **Nizamiyyah at Baghdad**, which became models for educational institutions elsewhere. During the **Ottoman** period,

the classical system continued and reached its height by the 17th century. The medieval secretary (*katib*) needed, in addition to a natural gift for expression and a general knowledge of everything (*adab*), eight kinds of tools:

1) a thorough knowledge of Arabic, accident and syntax, and 2) of lexicography and the distinctions between eloquent, obsolete, unusual, etc., expression; 3) an acquaintance with proverbs and *ayyam* (war) tales of the Arabs and with other incidents current among the people; 4) a wide reading in prose and poetry of early authors and a memorization of a great deal of their work; 5) a solid knowledge of political theory and the science of administration; 6) knowledge by heart of the Koran and 7) of the traditions issuing from the Prophet; and 8) command of prosody and poetics. (Von Grunebaum, 1956, 253–254)

Modern reforms in the Islamic world began as a reaction to Western imperialism. **Muhammad Ali** of **Egypt** and Ottoman **sultans** felt a need to modernize their armies and began to introduce reforms along European lines. In the early 19th century, foreign teachers were imported, and native students were first sent abroad to study in Europe. Military academies and medical and administrative colleges were established, resulting in the beginning of a dual educational system: the traditional and the modified modern system, which trained different elites competing for government positions. This educational dualism exists in most parts of the Islamic world today.

In the 18th and 19th centuries, missionary schools were established in the Middle East that provided education in Arabic and local languages. Some of their textbooks and curricula were gradually adopted by local schools. American missionaries founded the Syrian Protestant College in 1866, which eventually became the American University of Beirut, and French Jesuits founded the St. Joseph University in Beirut in 1875. Other European powers established schools. Local authorities established schools and teachers colleges (*dar al-ulum*), but by 1939 there were fewer than a dozen colleges in the Middle East. Only after World War II did higher education, patterned after Western models, greatly expand. By the 1980s, there existed about 100 colleges and universities in the Middle East.

**EDUCATION IN CRISIS.** After great successes in the Islamic world, education has been in crisis in many countries. In **Afghanistan**, the **Taliban** have made a comeback, and the insecurity in Helmand province and a number of rural areas has resulted in the closing of many schools. Under Taliban control, female education has been virtually ended, and schools have been one of the targets of attacks. In the **Arab** world, many schools are closed because of fighting by various forces. A report by the Strategic Foresight Group has mentioned the academic cost of conflict in the Middle East. After the 2003 U.S. war in **Iraq**, there has been a deliberate targeting of education-

al establishments by militants. In 2007, 353 academics were assassinated. Almost 800,000 children are currently out of school, and over 3,000 academics have fled the country. Over 30 percent of children and 40 percent of university students stay at home due to fear and the paucity of schools near them. In the **Lebanon** war in 2006, children were some of the worst affected, where 33 percent of all civilian deaths were children and 390,000 children were displaced. And 40,000 children had their education disrupted during the war, with over 300 schools having been damaged. More than 1,300 **Palestinian** schools have been disrupted by curfews and closures. A study of the quality of education in **Pakistan** has found a declining trend where a shortage of teachers and poorly equipped laboratories have resulted in an outdated curriculum that has little relevance to present-day needs. In some areas, schools are closed or nonexistent. **Yemen** and **Libya** are torn by conflicts, and the **Boko Haram** in northern Nigeria are infamous for attacks on schools and enslavement of girls and women. There is a lack of schools throughout the Islamic world, but there are **mosques** everywhere. Children who cannot get a modern education will turn to mosque schools, which often supply the fighters of Islamist forces. It will require the pacification of the Islamic world before the educational system will return to normal.

**EGYPT, ARAB REPUBLIC OF.** Egypt has one of the longest histories of any modern country, arising in the 10th millennium BCE as one of the world's first nation-states. Considered a cradle of civilization, ancient Egypt experienced some of the earliest developments of writing, agriculture, urbanization, organized religion, and central government. Egypt's rich cultural heritage is an integral part of its national identity, having endured, and at times assimilated, various foreign influences, including Greek, Persian, Roman, Arab, Ottoman, and European. Although Christian since the first century of the Common Era, it subsequently became Muslim due to the Arab conquest of the seventh century.

After a brief **Persian** invasion, Muslim **Arabs** invaded in 642 and brought Sunni Islam to the country. The **Fatimid caliphate** (909–1171) and successive **Ayyubid** and **Mamluk** dynasties ruled until the **Ottoman** rule of Egypt in 1517–1867. The modern period began with the rule of **Muhammad Ali** (1805–1914) and the British occupation of Egypt (1914–1954).

Modern Egypt has an estimated population of about 91 million, 90 percent of whom are Sunni Muslim, largely of the **Maliki** rite; 9 percent are **Coptic Christians**, and 1 percent are other Christians. Egypt hosts two major religious institutions, the Coptic Orthodox Church of Alexandria, established in the middle of the first century CE by St. Mark the Evangelist, and **Al-Azhar** University, founded in 970 by the Fatimids as a Shi'ite college for the propagation of the **Isma'ili** sect. Under Anwar Sadat (1970–1981), Islam became the official state religion and the Shari'ah the main source of law, although

military dictators controlled the government most of the time. It is estimated that 15 million Egyptians are members of native Sufi orders. **Cairo** is famous for its numerous **mosque** minarets and has been called “the City of 1,000 Minarets.”

**EID.** *See* ‘ID.

**ELIJAH MUHAMMAD (1897–1975).** Leader of the **Nation of Islam**, which transformed itself into one of the most powerful Afro-American organizations. Born Paul Robert Poole in 1897 in Georgia, Elijah Muhammad moved to Detroit in the 1920s where he came under the influence of Fard Muhammad and succeeded him as leader of the early Muslim community. He successfully reformed thousands of Afro-Americans in the ghettos and won notable converts in the persons of Malcolm X and Muhammad Ali. Wallace (Warith) Deen Muhammad, son of Elijah, assumed leadership of the movement and made the transition to orthodox Islam, calling the movement “the American Muslim Mission.”

During his time as leader of the **Nation of Islam**, Muhammad developed the Nation of Islam from a small movement in Detroit to an empire consisting of banks, schools, restaurants, and stores across 46 cities in America. The Nation also owned over 15,000 acres of farmland, their own truck- and air-transport systems, and a publishing company that printed the country’s largest black newspaper. As a leader, Muhammad served as mentor to many notable members, such as Malcolm X, Muhammad Ali, Louis Farrakhan, and his son Warith Deen Mohammed. The Nation of Islam is estimated to have between 20,000 and 50,000 members, and 130 mosques offering numerous social programs.

**EMIGRANTS.** *See* MUHAJIRUN.

**EMIGRATION.** “Hijrah.” The flight of **Muhammad** from **Mecca** to Yathrib (**Medina**) on 16 July 622. It marks the date from which Muslims count the Islamic **calendar**.

**EMIR.** *See* AMIR (EMIR).

**ENJOINING THE GOOD AND FORBIDDING EVIL.** One of the obligations of every Muslim, based on the Koran (22:41; *al-amr bi ‘l-ma‘ruf wa an-n-nahy ‘an al-munkar*), which became institutionalized in offices like the **muhtasib**. In some Arab Gulf countries, this institution is still practiced, and

in the newly established “Islamic states,” such as **Iran** and **Taliban Afghanistan**, a ministry employs guardians who ensure that **women** are properly attired, people attend ritual prayers, and public morality is enforced.

**ERBAKAN, NECMETTIN (ARBAKAN NAJM AL-DIN, 1926–)**. Turkish **Islamist** and prime minister (1996–1997), who led his Refa party to victory in municipal elections in 1994–1995 and won the position of prime minister in parliamentary elections in 1996. Because of his policy of re-Islamization, which went counter to **Kemalist** principles, he was forced to resign. His foreign policy had two main pillars: close cooperation and unity among Muslim countries, and struggle against **Zionism**. He created “D8” or the Developing Eight, to achieve an economic and political unity among Muslim countries. It has eight members, including **Turkey, Iran, Malaysia, Indonesia, Egypt, Bangladesh, Pakistan, and Nigeria**. *See also* ERDOGAN, RECEP TAYYIP (1954–).

**ERDOGAN, RECEP TAYYIP (1954–)**. Prime minister of **Turkey** since March 2003, he is an **Islamist** turned pro-Western conservative. He showed himself a good administrator and was responsible for improving **Istanbul’s** infrastructure and beautifying the city. When his Justice and Development Party gained power in November 2002, the stand-in prime minister had to serve until legislation permitted him to assume the position. He was barred from standing in elections because of a conviction in 1998 for “inciting religious hatred” when he recited a poem stating, “The mosques are our barracks, the domes our helmets, the minarets our bayonets, and the faithful our soldiers.” Once elected prime minister, he claimed to be in favor of membership in NATO and desirous of entering the European Union (EU). He visited Greece in May 2004 and won a promise from his Greek counterpart that Greece would support a Turkish bid for European Union membership. Erdogan was born in a village in northern Turkey and came with his family to Istanbul in 1967. He attended an Islamic school before graduating in management from Istanbul’s Marmara University. He is a charismatic politician from a poor background and enjoys great popularity among the masses, although secularist still do not quite trust him.

Elected president in 2014, he has increased the power of the formerly honorific position. He was criticized for openly stating that he would not maintain presidential neutrality. Erdogan has also stated his intention to pursue a more active role as president, such as utilizing the president’s rarely used cabinet-calling powers. The political opposition has argued that Erdogan will continue to pursue his own political agenda, controlling the government, while his new prime minister, Ahmet Davutoglu, would be docile and submissive. Furthermore, the domination of loyal Erdogan supporters in

Davutoglu's cabinet has also fueled speculation that Erdogan intends to exercise substantial control over the running of the government. Erdogan has gradually eliminated many secular practices of **Kemalism**.

**ETHICS IN ISLAM.** *See* ENJOINING THE GOOD AND FORBIDDING EVIL.

**EVE (HAWWA).** Wife of **Adam**, created from his rib. She is the mother of Cain, Abel, and Seth. When driven from **paradise**, according to tradition, Eve was united with him in the valley of 'Arafat near **Mecca**.

There is no Koranic basis for the view that Eve was created from Adam's rib; instead, the Koran relates a gender-neutral account in which God created "one soul and created from it its mate and dispersed from both of them many men and women" (Surah Al-Nisa 4:1). Another difference is that Eve is not blamed for enticing Adam to eat the forbidden fruit (nor is there the concept of original sin). On the contrary, the Koran indicates that "they ate of it" and were both to blame for that transgression (20:121–122). But there are hadith that support the creation of woman "from a rib" (Sahih Bukhari, IV, 55:548; Sahih Bukhari VII, 62:114; Sahih Muslim 8:3467, Sahih Muslim 8:3468).

**EVIDENCE.** It is the duty of witnesses to bear testimony, and it is not lawful for them to conceal it when the party concerned demands it from them, because the Koran says, "Let not witnesses withhold their evidence when it is demanded of them," and "Conceal not your testimony, for whoever conceals his testimony is an offender" (2:282). In case of adultery, four men have to testify (24:3). The testimony of a person that has been punished for slander is inadmissible: "But as to those who accuse married persons of whoredom, and produce not four witnesses of the fact, scourge them with four score stripes and receive not their testimony for ever; for such are infamous prevarications—excepting those who shall afterwards repent" (24:4). Testimony in favor of a son or grandson, or in favor of a father or grandfather, is not admissible. The retraction of evidence is not valid, unless it be made in the presence of the **kadhi**.

**EVIL EYE.** "*Isabat al-‘ayn.*" It is the common belief that certain individuals have the power of looking at people, animals, and inanimate objects to cause harm. It has existed since pre-Islamic times, and the Koran warns to seek refuge "from the mischief of the envious one as he practices envy" (113:5). Talismans and images with an eye are used to ward off the evil eye. An **amulet** may read as follows: "O God, tear forth his eye who would curse therewith, snatch the evil thought from his forehead and the word from his

tongue. Let his mischief fall upon his own head, upon his goods and on those most dear to him” (Canon Sell, 64). According to a **hadith**, the **Prophet** permitted the use of talismans to ward off the evil eye (Muwatta, 50.2.3).

**EXCOMMUNICATION.** “*Takfir.*” Modern radical revivalist movements demand excommunication of Muslims who have been lax in the performance of the ritual obligations of Islam and have accepted a measure of secularism. They oppose Muslim rulers as **apostates** because they have permitted Islamic lands to fall into a condition of **jahiliyyah** (ignorance of the true mission of Islam). The movement calls for the establishment of an Islamic state in which all manifestations of Westernization are abolished and the **Islamic law** (Shari‘ah) is the only law of the state. It tries to mobilize the masses to accept its purist concept of Islam and proclaims holy war (**jihād**) against its enemies. Some **Islamist** movements like **Takfir wa al-Hijrah** demand that the **believers** make the migration to an Islamic community or state. In their radicalism and **fundamentalist** beliefs, they resemble the **Kharijites**, who proclaimed that all Muslims who did not make the migration (**hijrah**) to their camp were infidels.

**EXECUTION.** The executioner (*jallad*) seizes the condemned by the right hand, while with a sharp sword or axe he aims a blow at the back of the neck, and the head is detached at the first stroke. This type of execution is still practiced in **Saudi Arabia** and by **Islamist** groups elsewhere.

**EXEGESIS OF THE KORAN.** “*Tafsir.*” ‘Abdallah ibn al-‘Abbas (d. 686) is said to have been the first to write a commentary on the Koran, but **Muhammad** already provided verbal explanations. As time passed, difficulties had to be explained, and eventually commentaries examined philological, historical, and juridical questions. In addition to literal interpretation, some Shi‘ites (and **Sufis**) focused on an allegorical interpretation. An extensive Sunni **tafsir** literature exists, produced by such scholars as Al-**Tabari** (d. 923), Fakhr al-Din Radhi (**Razi**, d. 1209), **Ibn Kathir** (d. 1373), Al-**Suyuti** (d. 1505), and the Shi‘ite al-Tabarsi (d. 1153). Modern authors who published exegetic works are **Muhammad ‘Abduh** (d. 1905), **Rashid Ridha** (d. 1935), and the **Islamist Sayyid Qutb** (d. 1966). Recent authors have tried to show that even the most recent technical innovations were predicted in the Koran.

**EXTINCTION.** *See* FANA’.

**EXTREMISM.** *See* GHULAT.





# F

**FADLALLAH, MUHAMMAD HUSAYN (FAZL ALLAH, 1935–2010).** Shi'ite religious scholar and spiritual leader of the Lebanese **Hizbullah** (Party of God). Born of a Lebanese family in **Najaf, Iraq**, he was educated at the Shi'ite university at Najaf. He came to **Lebanon** in 1966 and established cultural youth clubs, free clinics, and community centers to attract the youth to religion. He was inspired by the Islamic Revolution in **Iran** and in 1982 became Hizbullah's spiritual leader. He participated in a council that drafted the Lebanese Islamic Constitution, but he had reservations about giving autocratic power to an individual. Nor did he want to reestablish the **caliphate**. While not participating in any violent actions, he did not rule out the possibility of violent revolution and was suspected of supporting military activities. He supports equal rights for **women** but favors Islamic dress which leaves only the face and hands free. An assassination attempt on 8 March 1985 did not kill him but leveled an apartment building and a cinema and killed 80 people. Fadlallah was married with 11 children. He died in 2010 in Beirut.

**FAITH, ARTICLES OF.** "*Iman.*" The doctrine in Islam that includes the belief in God (**Allah**), **angels**, **prophets**, **scripture**, the Last Day, and the Divine Decree. A passage in the Koran says, "O ye who believe! Believe in Allah and his **Messenger**, and the scripture which He hath sent to his messenger and the **scripture** which he sent to those before (him). Any who denieth Allah, His angels, His books, His messengers, and the **Day of Judgment**, hath gone far, far astray" (4:136). Belief in Allah is expressed in the **shahada**, or profession of faith: "There is no god, but Allah" (*la ilaha illah illah*). Allah has 99 "beautiful names," the most important of which are *al-rahman al-rahim*, "The Compassionate, The Merciful." All **surahs** of the Koran, except the ninth, begin with the **basmalah**, "In the name of Allah, Most Compassionate, Most Merciful." Allah has neither beginning nor end, he has knowledge of all things, he is almighty, he has hearing, sight, and speech. Most important is the oneness of God; it is a great offense to give partners to God. God is eternal, and everything from the seven heavens

downward is created by him. God reveals himself in the Koran, and to understand Him, one must ponder the Koran in its entirety. He is utterly transcendent and yet nearer to man “than his jugular vein.”

Angels have specific activities: They praise Allah and are His messengers, guardians of the Koran in **heaven**, guardians of man, recorders of man’s deeds, receivers and punishers of sinners, and guardians of **hell**. They are made of fire. The **jinn** are like man, good and evil, and will be judged like man. They differ from man in that they are created of fire rather than clay. The rebellious jinn are **devils** (shaytan), and the fallen angel (**Iblis**) is their chief.

Great Prophets include **Adam**, God’s chosen one; **Noah**, God’s preacher; **Abraham**, God’s friend; **Moses**, speaker with God; **Jesus**, God’s spirit; and Muhammad, God’s messenger and last prophet. Muhammad is merely a man and has no superhuman powers. The Shi‘ites believe that he had a special **barakah** and that his descendants, the **imams**, were infallible.

Scripture (*kitab*) comes to man through his messengers. The Koran is the word of Allah to Muhammad; Moses received the **Torah** (Tawrat), David the **Psalms** (**Zabur**), and Jesus the Gospel (**Injil**).

Resurrection and the Last Day are preceded by a number of signs: the appearance of the **Dajjal**, Antichrist; the decline of faith on earth; tumults and sedition; commotion in heaven and earth; and the sun and moon will be darkened, leading to the second advent of Christ. The **archangel Israfil** will sound the trumpet, and Allah will appear. Then follows the weighing of the deeds at which the archangels **Gabriel** and Michael will preside, and everyone crosses a narrow bridge from which the infidels will fall into hell. The only sure way of going to paradise is to be a **martyr** for the faith. Others must repent and believe and be righteous in their actions.

The fifth article of belief is the “divine decree and predestination” (*al-qadha wa ‘l-qadar*), which recognizes the absolute power of God but does not exclude a measure of free will. **Al-Ash‘ari** has tried to resolve this question with the mechanism of “acquisition” (**kasb**), according to which God creates the actions of his creatures, but they are then acquired by the individual. See also ALLAH, MOST BEAUTIFUL NAMES OF; PILLARS OF ISLAM.

**FAJR PRAYER.** It is the first (dawn) of the five daily **prayers** that together form one of the **Five Pillars of Islam** and one of **Ten Practices of the Religion** (Furu al-Din) according to Shi‘ite Islam. It is explained as being God’s most favored prayer. A hadith narrated by **Abu Hurayrah** reported, “No **salat** is more burdensome to the **hypocrites** than the fajr prayer and the **Isha’a** (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so (**Bukhari**).

**FAKIR.** *See* FAQIR.

**FALSE PROPHET.** *See* ASWAD, AL-ANSI.

**FANA'.** “Extinction,” when everything will perish on the **Last Day**. In Islamic mysticism, it is the last stage of the journey, the passing away from the self, the union with God. *See also* SUFI(ISM).

**FAQIH.** A jurist (pl. *fuqaha*), interpreter of Islamic jurisprudence (**fiqh**). The *fuqaha* function as **judges**, jurisconsults, and **muftis**, giving legal opinions (**fatwas**). The institution of the faqih became important in the 10th century, but it lost its importance in parts of the Islamic world where the traditional system was supplanted by European codes and courts. In the Islamic Republic of **Iran**, the principle of the guardianship of the jurisprudent (**vilayat-i faqih**) over all spiritual and temporal authority of the state was proclaimed by Ayatollah **Khomeyni**.

**FAQIR.** “Poor.” In **Arabic**, it is the designation of a religious mendicant, also called **darwish**. In the West, the term has been applied to a public performer or magician.

**FARABI, ABU NASR MUHAMMAD AL- (ca. 870–950).** One of the greatest Muslim philosophers who published in the fields of logic, politics, ethics, natural science, psychology, mathematics, music theory, and other subjects. He was of **Turkic** origin, born in Farab, Turkestan, and studied in **Baghdad** and other cities of the Islamic world and finally settled in Aleppo, **Syria**. He tried to create a synthesis of Platonic and Aristotelian philosophy and **Sufism** and aimed at the reconciliation of philosophy and religion. Called the “Second Master” (next to Aristotle), his major works include the *Epistles on the Gems of Wisdom (Risalat fusus al-hikam)*, *Opinions of the People of the Model State (Risalat fi ara ahl al-madinah al-fadhila)*, and *Political Economy (al-Siyasah al-madaniyah)*, among others.

**Ibn Khallikan** writes of him that he excelled all the people of Islamism and surpassed them by his real acquirements in that science; he explained its obscurities, revealed its mysteries, facilitated its comprehension, and furnished every requisite for its intelligence, in works remarkable for precision and style and subtlety of elucidation (III, 308).

**FARAHI, HAMIDULLAH (1863–1930).** A celebrated Islamic scholar of South Asia known for his groundbreaking work on the concept of *Nazm*, or Coherence, in the Koran. He was instrumental in producing scholarly work which proved that the verses of the Koran are interconnected in such a way

that each **surah** forms a coherent structure, having its own central theme, which he called *umood* (the theme which stands out). He also started writing his own exegesis, or **tafsir**, of the Koran, which was left incomplete due to his death in 1930. **Amin Ahsan Islahi** (1904–1997) further developed Farahi's thesis of structural coherence in the Koran.

**FARAHIDI.** See KHALIL IBN AHMAD, AL-FARAHIDI (718–791).

**FARAJ, ABU AL-.** See ISFAHANI, ABU AL-FARAJ AL- (897–ca. 967).

**FARAMUSH KHANA.** Masonic lodges established in the mid-19th century in **Iran**. The name *faramush*, to forget, was given to the lodges, because members, when asked, said they could not remember what it is all about. Many important personalities, like Sayyid Jamal al-din **Afghani**, were members of masonic lodges. Forbidden, members of the lodges were actors in spreading modern social and political ideas and supported the Iranian Revolution of 1905–1907.

**FARAZDAK, HAMMAM IBN GHALIB AL- (640–733).** A native of **Basra** and one of the great poets of the **Umayyad** period. A contemporary of **al-Jarir** and **al-Akhtal**, he was a bitter rival of Jarir and tended to be supported by Akhtal. He was described as “reckless, dissolute, and thoroughly unprincipled,” and apart from his gift of vituperation, “there was nothing in him to admire” (Nicholson, 243). His panegyrics of the ‘Alids and lampoons of important individuals resulted in his banishment and flight. Farazdak tricked Nawar, his cousin, into **marriage**, only to **divorce** her soon afterward, a step he bitterly regretted, and “the repentance of Farazdak” became a proverbial expression.

**FARDH (FARZ).** A religious duty (pl. *fara'idh*) enjoined in the Koran, the performance of which is incumbent on all Muslims. Fulfillment of such a duty is rewarded, and neglect is punished. In the **Hanafi** school, a distinction is made between fardh as a “duty on the basis of cogent arguments” and **wajib**, necessity, on the grounds of probability. *Fardh al-'ayn* is an individual duty, binding on all adult Muslims, such as **prayer** and **fasting**. *Fardh al-kifaya* is a communal duty, binding on the Muslims as a group, which is fulfilled if a sufficient number performs it, for example, **pilgrimage**, visiting the sick, and returning a greeting.

**FAREWELL PILGRIMAGE.** See PILGRIMAGE, FAREWELL.

**FARQ BAYN AL-FIRAQ.** A study of Islamic sects. *See* BAGHDADI, ABU MANSUR AL- (d. 1037).

**FARRAKHAN.** *See* NATION OF ISLAM.

**FASTING.** “*Sawm.*” Daylight fasting is obligatory during the 30 days of the month of **Ramadhan**. The Koran enjoins, “[Fasting] for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later” (Surah 2:184). Voluntary fasting is recommended on various occasions, especially on the 10th of the month of **Muharram**, the month of Sha‘ban, on alternate days, etc. According to a **Tradition**, the **Prophet** said, “Every good act that a man does shall receive from ten to seven hundred rewards, but the rewards for fasting are beyond bounds, for fasting is for God alone, and He will give the rewards.” Fasting includes refraining from drink or sexual intercourse, the inhaling of tobacco smoke, and swallowing of spittle that could have been ejected. It begins at daybreak when one can distinguish a white from a black thread. The end of fasting is generally announced by the firing of a cannon.

**FATALISM.** Impressed by the omnipotence of God, **Al-Ash‘ari** rejected free will and all causality as limiting the powers of God, hence contributing to a tendency of fatalism in Islam. He quotes the Koranic saying, “Nothing will happen to us except what **Allah** has decreed for us” (9:51). But another **surah** says, “Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee, is from thyself” (4:79). Al-Ash‘ari reconciled this with the doctrine of acquisition (**kasb**). *See also* KISMET; PREDESTINATION.

**FATIHA.** The “Opener,” or first **surah** in the Koran, is part of the Muslim **prayer**. It can be translated as follows: “In the name of Allah, Most Gracious, Most Merciful, Praise be to Allah the Cherisher and Sustainer of Worlds: Most Gracious Most Merciful; Master of the **Day of Judgment**. Thee do we worship, and Thine aid we seek. Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath. And who go not astray” (1:1–7).

**FATIMA B. ABI AL-QASIM (d. 1216).** Said to be one of the most learned **women** in al-**Andalus** during the late 12th and early 13th centuries. She was the mother of the eminent Andalusian scholar Abu al-Qasim b. al-Taylasan. Her engagement with works of legal theory, jurisprudence, as well as **mysticism** shows that she was familiar with a wide variety of Islamic sciences. She

memorized numerable books, including the Koran, under the guidance of Abu ‘Abd Allah al-Madwari, the great ascetic who is considered to be among the *abdal* (an important rank within **Sufism**).

**FATIMAH.** Daughter of the Prophet and **Khadijah** who married **Muhammad**’s cousin **‘Ali ibn Abi Talib** at **Medina** in 624. Since he was poor, ‘Ali gave his coat of mail (or a sheepskin) as a dower; it was worth four **dirhams**. They had two daughters and three sons, **Hasan**, **Husayn**, and Muhsin; the latter died in infancy. Their descendants through Husayn are revered by **Twelver Shi‘ites** as infallible **imams**, whereas Sunnites count ‘Ali as the fourth of the **Rightly Guided Caliphs**. For Muslims, Fatimah is the example of the virtuous woman; she died in about 633 at age 29. The founders of the **Fatimid** caliphate claimed descent from ‘Ali and Fatimah.

**FATIMIDS (909–1171).** An **Isma‘ili** Shi‘ite dynasty, claiming ‘Alid descent through **Fatimah**, which ruled **Egypt** and parts of North Africa, as well as **Syria** and the holy places of **Mecca** and **Medina**, and for a short time even extended their power to **Baghdad** and **Sicily**. Sunni opponents deny their link to Fatimah and call them ‘Ubaydiyyun, the descendants of ‘Ubaydallah al-Mahdi (909–934), the first of the Fatimid rulers. They established their capital at **Cairo** in 969 and founded **Al-Azhar** University as an Isma‘ili research center. Under the rule of **al-Hakim** (996–1021), the Fatimids sent their missionaries to distant lands. One of them, Muhammad **al-Darazi**, converted the **Druze** community in **Lebanon** that still carries his name. A **Persian** Isma‘ili, **Hasan al-Sabbah**, visited Cairo and then established a base in **Alamut**, founding the Order of the Assassins.

After about 1070, the Fatimid hold on the Levant coast and parts of Syria was challenged first by **Turkic** invasions and then the **Crusades**, so that Fatimid territory shrank until it consisted only of Egypt. The Fatimids gradually lost the Emirate of Sicily over 30 years to the Italo-Norman Roger I who was in total control of the entire island by 1091.

The Fatimids were finally replaced by the Sunni **Ayyubid** dynasty of **Salah al-Din** (Saladin).

The Fatimid dynasty included the following members:

Ubaydullah al-Mahd (909–934)

Al-Qaim (934–946)

Al-Mansur (946–953)

Al-Mu‘izz (953–975)

Al-‘Aziz (975–996)

Al-Hakim (996–1021)

Al-Zahir (1021–1036)

Al-Mustansir (1036–1094)

Al-Must‘ali (1094–1101)  
 Al-Amir (1101–1130)  
 Al-Hafiz (1130–1149)  
 Al-Zafir (1149–1154)  
 Al-Fa’iz (1154–1160)  
 Al-Adid (1160–1171)

Several movements adopted this designation, as for example the devotees of the grand master of the **Assassins**, the **Fida’iyan-i Islam**, and the **Fida’iyan-i Khalq** of Iran. In the 1950s, the term designated guerrilla fighters against the British forces in Egypt and later Palestinian guerilla fighters who conducted raids against Israel.

**FATWA (FETVA).** A formal legal opinion by a **mufti**, or canon lawyer, in answer to a question of a judge, kadhi, or private individual. Fatwas cover legal theory, theology, philosophy, and creeds, which are not included in **fiqh** books. Fatwas are informational and advisory and generally not enforced by the state. Until the 19th century, the **Ottoman Empire** maintained a hierarchy of muftis, headed by the grand mufti of **Istanbul** who held the title of **Shaykh al-Islam**. He had the function of certifying the legality of secular laws, *qanun*, issued by the government and appointed muftis to the major towns in the empire. **Muhammad ‘Abduh**, grand mufti of **Egypt**, issued a number of liberal fatwas, and the grand mufti of **Jerusalem**, Amin al-**Husayni** (b. 1890s), issued fatwas opposing the British mandatory power over Egypt and the **Zionist** movement. In most Muslim countries, fatwas were relegated to personal law, such as **marriage** and **divorce**, when the state extended its jurisdiction in criminal and civil law. Famous fatwas from Shi‘ite **Iran** were the prohibition of smoking, which led to the “Tobacco Revolt” of 1891, and the fatwa issued by Ayatollah **Ruhollah Khomeyni** in 1989, calling for the execution of Salman Rushdie for blasphemy as a result of publication of the book *The Satanic Verses*.

**FAY’.** See GHANIMA.

**FELICITY PARTY (SAADET PARTISI).** Founded in 2001, it is an **Islamist** Turkish political party led by Mustafa Kamalak. It opposed **Turkey** joining the European Union and wanted to end military ties with Israel and the United States. It never won the 10 percent threshold necessary to gain representation in the Turkish Grand National Assembly.

**FERDAUSI.** See FIRDAUSI, ABU’L QASIM MANSUR (940?–1020?).

**FESTIVALS.** Islamic festivals include Shi'ite and Sunni observances of 'Ashura, the 10th of the month of **Muharram**, the Prophet's Birthday ('*id al-milad al-nabi*'), the Breaking of the Fast ('**Id al-Fitr**) in the month of **Ramadhan**, Muhammad's Ascension (*laylat al-mi'raj*), fasting (**sawm**) during the month of Ramadhan, and the Feast of Sacrifice ('**Id al-Adha**). Muslims exchange presents and give gifts to their servants and the poor. *See also* HOLIDAYS.

**FIDA'I** (pl. **FIDA'IYAN**). One who sacrifices his life, a guerrilla soldier.

**FIDA'IYAN-I ISLAM (FIDA'IYYUN).** A Shi'ite religio-political movement founded in 1945 in Tehran by Sayyid Mujtaba Navvab Safavi (1923–1956). The Fida'iyān (Devotees) were a radical movement that wanted to establish a government guided by **Islamic law**. Navvab had the support of Ayatollah Abu al-Qasim Kashani in his fight against the Iranian monarchy. The Feda'iyān assassinated high government officials, including the court minister, 'Abd al-Husayn Hazhir, and the prime minister, Husayn 'Ali Razmara, both in 1949. During the National Front government of Muhammad Musaddiq (1951–1953), Navvab broke with Kashani, and many of the Feda'iyān were arrested.

In 1955, Navvab and three of his comrades were sentenced to death and executed. The movement supported the Palestinian Arabs and opposed Iranian membership in the **Baghdad** Pact. It favored an increased role for the '**ulama**' in the state, Islamic **education**, and the introduction of Koranic punishments, including mutilation for theft and stoning for **adultery**. The movement considered the **Baha'is** heretics. Its violence led to increased suppression by the state, but many of its demands were realized after the Islamic Revolution of 1979. *See also* IRAN.

**FIDA'IYAN-I KHALQ.** "Devotees of the People." A movement of university students and intellectuals founded in 1970 by the merger of two leftist groups, which started guerrilla activities against the regime of the shah of **Iran**. They attacked official buildings, especially police stations and banks, trying to rouse the Iranian people to revolt. After the Iranian Revolution of 1979, they cooperated with the regime of Ayatollah **Ruhollah Khomeyni**, but they were eventually destroyed by the revolutionary government and disbanded in 1987.

**FIDA'IYYUN.** *See* FIDA'IYAN-I ISLAM (FIDA'IYYUN).

**FINES.** *See* DIYYAH.



**FIQH.** “Understanding; jurisprudence.” The science of knowledge and interpretation of law, both civil and religious; it encompasses all branches of Islamic studies. It is the core of Islamic **education**. The books of fiqh provide details about the obligations of the individual in **Islamic law** (Shari‘ah). The **faqih** (pl. *fuqaha*), canon lawyer, must be a learned and pious scholar. He interprets the law on the basis of the **Koran** and the Traditions (**Sunnah**) and, depending on the school, on consensus of the scholars (**ijma‘**) and analogical reasoning (**qiyas**). The *Book of Great Fiqh (Kitab al-fiqh al-akbar)* by **Abu Hanifah**, eponymic head of the Hanafite **school of law**, is a treatise on theology rather than on fiqh. Sunnis recognize four schools, or rites, of fiqh, and Shi‘ites adhere to the **Ja‘farite school**, named after the sixth **imam, Ja‘far al-Sadiq** (d. 765). Shi‘ites also permit **ijtihad**, independent reasoning and judgment by learned theologians (**mujtahids**).

**FIQH AL-AKBAR.** A collection of canon law and one of the earliest texts written on Islamic creed and one of the surviving works of **Abu Hanifah** (ca. 700–767). It elucidates critical aspects of the orthodox Muslim creed and sheds light on contentious historical and theological issues. It specifies among other things the following:

1. We do not consider anyone to be an infidel on account of sin, nor do we deny his faith.
2. We enjoin what is just and prohibit what is evil.
3. What reaches you could not possibly have missed you; and what misses you could not possibly have reached you.
4. We disavow none of the Companions of the Messenger of God; nor do we adhere to any of them exclusively.
5. We leave the question of ‘Uthman and ‘Ali to God, who knows the secret and hidden things.
6. Insight in matters of religion is better than insight in matters of knowledge and law.
7. Difference of opinion in the Community is a token of Divine mercy.
8. We believe all that he is bound to believe except that he says, I do not know whether Moses or Jesus (Peace be upon them) do or do not belong to the Messenger is an infidel.
9. Who says I do not know about punishment in the tomb, belongs to the sect of Jahmites who go to perdition. (Glassé)

**FIRDAUSI, ABU’L QASIM MANSUR (940?–1020?).** Author of the great national epic, the *Book of Kings (Shahnama)*, which contains all the legends and history of **Persia** and ancient **Afghanistan** known to him. Born in Tus, **Khorasan**, he began work on the *Shahnama* there and at age 71 presented it

to **Mahmud of Ghazni** (r. 988–1030), at whose court he had completed the work. His work is the most voluminous collection of early Persian poetry and therefore an important source for linguistics and literary studies. He felt not properly rewarded and was forced to flee Mahmud's domain after he made his discontent known.

According to legend, Sultan Mahmud of Ghazni offered Firdausi a gold piece for every couplet of the *Shahnama* he wrote. The poet agreed to receive the money as a lump sum when he had completed the epic. He planned to use it to rebuild the dykes in his native Tus. After 30 years of work, Firdausi finished his masterpiece. The **sultan** prepared to give him 60,000 gold pieces, as agreed. However, the courtier Mahmud had entrusted with the money despised Firdausi, regarding him as a heretic, and he replaced the gold coins with silver. Firdausi was in the bathhouse when he received the reward. Finding it was silver not gold, he gave the money away to the bath keeper, a refreshment seller, and the slave who had carried the coins. When the courtier told the sultan about Firdausi's behavior, he was furious and threatened to execute him. Firdausi fled **Khorasan**, having first written a satire on Mahmud, and spent most of the remainder of his life in exile. Mahmud eventually learned the truth about the courtier's deception and had him either banished or executed. By this time, the aged Firdausi had returned to Tus. The sultan sent him a new gift of 60,000 gold pieces, but just as the caravan bearing the money entered the gates of Tus, a funeral procession exited the gates on the opposite side: the poet had died from a heart attack.

**FIRDAWS.** *See* HEAVEN; SEVENTH HEAVEN.

**FIRST ASSEMBLY OF EXPERTS.** *See* ASSEMBLY OF CONSTITUTIONAL EXPERTS.

**FITNAH (pl. FITAN).** "Trial, revolt." In Islamic history, a period of dissension or civil war. Also the period preceding the Day of Resurrection. It shall precede the resurrection.

**FITRA.** Instinct. According to Islam, human beings are born with an innate inclination of **tawhid** (Oneness), which is part of the *fitra*, along with compassion, intelligence, *ihsan*, and all other attributes that embody what it is to be human. Therefore Muslims refer to converts to Islam as reverts, as they are returning to the "pure" state. A **hadith** narrated by **Abu Huraira** states, the Apostle said, "No child is born except on the *fitra* and then his parents make him **Jewish, Christian** or **Magian (Zoroastrian)**, as an animal produces a perfect young animal: do you see any part of its body amputated?" (Sahih, II, 23:44).

**FIVE DIVINE PRESENCES IN SUFISM.** (*Khams al-hadharat al-ila-hiyya.*) A metaphysical doctrine of degrees of reality. In **Sufi** terminology, they are (1) the human realm (*nasut*), the domain of the corporeal; (2) the realm of royalty (*malakut*), because it dominates the corporeal world; (3) the realm of power (*jabarut*), which is heaven and human intellect; (4) the realm of the divine (*lahut*), the uncreated intellect, the Logos; and (5) Quiddity, Aseiti, and Ipseiti (*Hahut*), the infinite self. *See also* ALLAH; ANGELS; ARSH; IBLIS; INSAN AL-KAMEL; JINN; NAFS.

**FIVE PILLARS OF ISLAM (ARKAN AL-DIN).** The belief and actions required of a Muslim can be summarized as follows: profession of faith, performance of ritual **prayers, almsgiving, fasting, and pilgrimage.** The profession of faith (**shahada**) consists in testifying that “there is no god but Allah and that Muhammad is the **Messenger** of Allah.” To become a Muslim, six conditions must be fulfilled: the shahada must be repeated aloud, it must be perfectly understood, it must be believed in the heart, it must be professed until death, it must be recited correctly, and it must be declared without any hesitation.

Fasting (*sawm*) during the day is obligatory in the month of **Ramadhan.** It begins on the eve of Ramadhan, that is, on the 29th of the month of Sha’ban, and ends at sunset on the last day of Ramadhan. Believers are to avoid all **sins** and abstain from eating, drinking, and having sexual intercourse.

Almsgiving (**zakat**) is enjoined to help the poor, destitute, those in debt, travelers, those who are fighting in the cause of Islam, slaves to buy their freedom, and those who perform a public service. It is a tax on savings, not on income. In many countries, it has become a voluntary tax.

Pilgrimage (**hajj**) is an obligation only for those who can afford the expense. It can also be performed for a person by a substitute.

Some consider holy war (**jihad**) a sixth pillar of Islam, which is satisfied if a “sufficient number” of Muslims perform it, but most schools now justify it only as a war of defense against aggression. *See also* FIQH AL-AKBAR; PILGRIMAGE; RAMADHAN (RAMAZAN); SALAH; SHAHADA.

**FIVE PRINCIPAL ACTS IN ISLAMIC LAW.** Human acts are divided into five categories (*al-ahkam al-khamsa*) as follows: (1) Obligatory (**fardh** or **wajib**), duties whose performance is rewarded and whose omission is punished. This includes such acts as **prayer, almsgiving, fasting,** etc. (2) Recommended (Sunnah, *masnun*, **mandub**, and *mustahabb*), actions whose performance is rewarded but whose omission is not punished, for example, supererogatory prayers. (3) Indifferent (**mubah** or *ja’iz*), actions whose performance or omission is neither rewarded nor punished. (4) Reprehensible

(**makruh**), actions that are not forbidden and will not be punished, as for example certain dietary rules. (5) Forbidden (**haram**), actions that are forbidden and punishable, for example, **adultery**.

**FIVERS.** Shi'ite followers of the Fifth **Imam**, Zayd ibn 'Ali (ca. 698–740). *See* ZAYDIS (ZAYDIYYAH).

**FOOD.** Food must be lawful (**halal**) and earned lawfully. No animal, except fish and locust, is lawful unless it is ritually slaughtered by cutting the throat. Meat of all quadrupeds that seize their prey with their teeth and all birds that seize it with their talons is forbidden. The Koran enjoins **believers**: “O ye who believe! Eat of the good things that We have provided for you. And be grateful to **Allah**, if it is Him ye worship. He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits—then is he guiltless” (2:172–173). The prohibition of wine also includes all intoxicating beverages as well as opium and similar drugs. Muslims are permitted to eat in the company of **Peoples of the Book** (*ahl al-kitab*), which includes **Christians** and **Jews**; the golden rule is to eat in moderation. *See also* ALCOHOL.

**FORGIVENESS.** God is merciful. He forgave **Adam** and **Eve** the sin of eating from the forbidden tree, and he wants men to also be forgiving. He never forgives **shirk**, idolatry, and those who disbelieve or commit repeated acts of unbelief. The Koran says, “Those who disbelieve and hinder (men) from the path of Allah, then die disbelieving—Allah will not forgive them” (47:34). According to one **hadith**, “anyone who does **wudhu**’, and makes sure he does it correctly, and then does the **prayer**, will be forgiven everything that he does between then and the time when he prays the next prayer” (Muwatta, 2.6.30).

**FORNICATION.** “*Zinah*.” Fornication is prohibited in Islam. Like **adultery**, it must be established by proof provided by four witnesses or by confession. The confession can be retracted. The punishment for fornication is 100 lashes, which should be given with moderation and not aimed at the same location. The law is based on the passage in the Koran that says, “The **woman** and the man guilty of fornication—flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the **Last Day**: and let a party of the **believers** witness their punishment” (24:2). Any person who wrongfully accuses a chaste woman of fornication must be punished with 80 lashes.

**FOUR BOOKS.** The four principal collections of **hadith** are *When No Theologian is Present (Man la yahdururhu al-faqih)* by Muhammad **ibn Babawayhi**; *Compendium of the Science of Religion (Al-Kafi)* by **Muhammad Yaqub al-Kulayni**; and *The Perspicacious (al-Istibsar)* and *The Confirmation of Decisions (Tahdhib al-ahkam)* by **Muhammad al-Tusi**.

**FOURTEEN INFALLIBLES.** See ISMAH.

**FREE CAUSE PARTY (HÜR DAVA PARTISI).** A Sunni **Islamist** party in **Turkey** that was founded in December 2012. Its abbreviated name, Huda-Par, is synonymous with the **Arabic** word “**Hizbullah**,” God’s Party. It evolved from an organization called the Movement of the Oppressed (Mus-tasaflar Hareketi) and is generally left-Islamist. It is led by Zekeriya Yapicio-glu and calls for, among other things, the constitutional recognition of the **Kurds** and Kurdish language, but in local elections it never gained more than 5 percent of the vote.

**FREE WILL.** See ASH‘ARITES (ASH‘ARIYYAH); FATALISM; KISMET; PREDESTINATION.

**FRIDAY.** “*Jum‘a*.” Friday, rather than Sunday, is the Islamic holiday. It is the Day of the Assembly when Muslims are enjoined to attend midday **prayer** at a congregational **mosque**. A preacher (**khatib**) delivers a sermon (**khutbah**) in which the name of the legitimate ruler is invoked. Therefore, the khutbah also had political importance as, at the outbreak of a rebellion, the name of the ruler is omitted, or a challenger has his name proclaimed. In some countries, as for example in **Saudi Arabia** and in **Afghanistan** during the **Taliban** regime, attendance at the Friday prayer is obligatory, and no one may loiter in the streets or conduct business at prayer times. According to tradition, Friday is the day on which the **Creation** was finished, or when **Adam** entered paradise and was again expelled; Muhammad came to **Medina** on a Friday, and Friday will also be the **Day of Judgment**.

**FUNDAMENTALISM.** “*Usuliyya*.” Fundamentalism is a term that was originally applied to conservative Protestant movements in the United States. It has subsequently been applied to any major religion with tendencies like authoritarianism, a messianic spirit, subordination of secular politics to religious beliefs, belief in the infallibility of holy scripture, charismatic leadership, and enforced moralism. The designation “fundamentalist” has been applied to puritanical Islamic revivalist movements such as those promoted by Muhammad ibn ‘Abd al-**Wahhab** (1703–1792), Hassan al-**Banna** (1906–1949), **Sayyid** Abu’l A‘la **Maududi** (1903–1979), **Ayatollah** Ruhol-

lah **Khomeyni** (1900–1989), and **Mulla Muhammad ‘Umar** (b. ca. 1960–2013) of **Afghanistan**. Supporters of Muslim “fundamentalism” have come to be called **Islamists**. *See also* HAMAS; HIZBULLAH (HIZB AL-LAH); MUSLIM BROTHERHOOD.

**FUNERALS.** *See* DEATH.

**FURQAN.** “Criterion.” A name for the Koran, because it divides or makes a distinction between good and evil. Surah 25, named *al-Furqan*, states that God’s highest gift to humanity is the criterion for judgment between right and wrong, and those who do not heed it will be “full of woe on the **Day of Judgment**.”

**FURU AL-DIN.** *See* TEN PRACTICES OF RELIGION IN SHI’ISM (FURU AL-DIN).

**FUSTAT.** *See* CAIRO (AL-QAHIRA).

**FUTUH AL BULDAN.** *The History of Muslim Conquests.* *See* BALADHURI, AHMAD (d. 892).

**FUTUWWA.** A **Sufi** term that implies chivalry and virtue. It is also the name of urban organizations or guilds in medieval times emphasizing honesty, peacefulness, gentleness, generosity, avoidance of complaint, and hospitality. They entertained travelers and supported charities. The term has been reused in modern times for some **Arab**-fascist nationalist youth movements.

# G

**GABRIEL (JIBRIL).** The **archangel** Gabriel is believed to be the **angel of revelation**. He led **Adam** from paradise to Mount **Arafat** where he found Eve, and he accompanied the **Prophet** on Muhammad's **Nocturnal Journey** (*lailat al-mi'raj*) from **Jerusalem** to **heaven**. He (and the angel Michael) will supervise the weighing of good and bad deeds. The Koran is believed to have been communicated to Muhammad by means of the angel Gabriel.

**GAILANI, SAYYID AHMAD (GILANI, JILANI, 1932–).** Descendant of the Muslim Pir Baba Abdul Qadir Gailani (1077–1166) and hereditary head of the **Qadiriyyah Sufi** fraternity. He succeeded to his position upon the death of his older brother, Sayyid Ali, in 1964. Born in Kabul, the son of **Sayyid Hasan Gailani**, he was educated at Abu Hanifah College and the faculty of theology of Kabul University. He left **Afghanistan** after the Saur Revolt and founded the National Islamic Front of Afghanistan (NIFA, Mahaz-i Milli-yi Afghanistan) in Peshawar. His movement was part of the seven-member alliance that formed the “Afghan Interim Government” in 1989. Although Sayyid Gailani did not want any position in the interim government, he later accepted the post of supreme justice (*qadhi al-qudhat*). After the fall of the **Taliban** regime, Gailani returned to Kabul as a supporter of the Loya Jirga process of democratic elections.

**GAILANI, SAYYID HASAN (GILANI, JILANI, 1862–1941).** Born in **Baghdad**, Sayyid Hasan Gailani is the son of Sayyid Ali Gailani, the son of Sayyid Salman Gailani, descendant of **al-Imam Hasan**, son of **Caliph ‘Ali**, son of Abu Taleb. A member of the family of the Naqib al-Ashraf of Baghdad, Sayyid Hasan Gailani came to **Afghanistan** in 1905. He was welcomed warmly by the king and the *qadrites* of Afghanistan. Amir Habibullah paid him an allowance of Rs. 3,500 per month and built him a winter residence at Chaharbagh, near Jalalabad. Thus, he became known as the Naqib Sahib of Chaharbagh, as well as the Pir Naqib of Baghdad, the place where his ancestor's tomb is located. His reason for leaving Baghdad and coming to Afghanistan was primarily a disagreement with his older brother, Sayyid Abdul

Rahman Gailani, who was the oldest in the family and was Naqib al-Ashraf of Baghdad. He wanted to get married in spite of the wishes of his brother, and Sayyid Hasan Gailani—wherever he would have gone—would have been sent back because of the influence of his brother. So he went to Afghanistan, which was not a part of the **Ottoman Empire**. Furthermore, Afghanistan is a **Hanafite** Islamic country, having many **Qadiriyyah** followers. In 1941, he died of a brain hemorrhage and was buried in his Chaharbagh garden in Jalalabad.

**GALIEV.** *See* SULTAN-GALIEV, MIRZA (MIR SAYYID).

**GAMA‘AT AL-ISLAMIYYAH (JAMA‘AT).** An **Islamist** movement founded with the support of the Egyptian government of President Anwar Sadat in 1971 as a check on the Marxist movements in schools and universities. The Islamists grew in numbers and in 1978 gained 60 percent representation in the university student union election. As a result of the **Egypt–Israeli** peace treaty of 1979, they turned against the government. They applauded the assassination of Sadat in 1981 and continued their activities against the regime of Hosni Mubarak. Under the guidance of Shaykh Muhammad Abu Nasr, they set up a network of private **mosques** that provided, among other things, health, welfare, and **educational** facilities. Augmented by Egyptians, who had been fighting the communist government in **Afghanistan**, the movement eventually tried to destabilize the country by attacking foreign tourists and the economic benefits derived from tourism. The government responded with mass arrests, but it has not succeeded in crushing them.

**GAMBLING.** Gambling is forbidden in Islam. **Surah** 2:219 says, “They ask thee concerning wine and gambling. Say: ‘In them is great sin, and some profit for men; But the sin is greater than the profit.’” Or another (5:90) that says, “O ye who believe! Intoxicants and gambling, sacrificing to stones, and (divination by) arrows, are an abomination—of **Satan**’s handiwork: eschew such (abomination) that ye may prosper.” According to tradition, the evidence of a gambler is not admissible in a court of law. However, in most Muslim countries, various types of gambling have been tolerated. The **Taliban** regime in **Afghanistan**, which desired to establish an Islamic state in which the Shari‘ah is enforced, has forbidden all games of chance and betting on pigeons and quails, among others.

**GARDEN.** *See* HEAVEN.

**GARRISON TOWNS.** *See* AMSAR.



**GAZA STRIP.** Gaza is a small self-governing **Palestinian** territory on the eastern coast of the Mediterranean Sea that borders **Egypt** on the southwest for 11 km (6.8 mi.) and Israel on the east and north along a 51 km (32 mi.) border. The territories of Gaza and the West Bank are separated from each other by the territory of Israel. Both fall under the jurisdiction of the Palestinian Authority, but Gaza has since June 2007 been governed by **Hamas**, a Palestinian **Islamist** organization which came to power in free elections in 2006. It has been placed under an Israeli and U.S.-led international economic and political boycott from that time onward.

The territory is still considered to be occupied by Israel by the United Nations, international human rights organizations, and the majority of governments and legal commentators, despite the 2005 Israeli disengagement from Gaza and additional restrictions placed on Gaza by Egypt. Israel maintains direct external control over Gaza and indirect control over life within Gaza: it controls Gaza's air and maritime space, and six of Gaza's seven land crossings. It reserves the right to enter Gaza at will with its military and maintains a no-go buffer zone within the Gaza territory. Gaza is dependent on Israel for its water, electricity, telecommunications, and other utilities.

**GENGHIS (CHINGIZ) KHAN.** *See* MONGOL INVASION.

**GENIE.** In **Arabic**, “*jinn*”; they are said to be spirits who enjoy a certain amount of free will and will therefore be called to account on the **Day of Judgment**. They are created of fire, unlike man who is created of clay, as stated in the Koran: “We created man from sounding clay, from mud molded into shape; and the jinn race, We had created before, from the fire of a scorching wind” (15:26–27).

**GHADIR, AL.** *The Ghadir in the Book, the Sunnah, and Literature (al-Ghadir fi'l-Kitab wa'l-Sunna wa'l-Adab)* is a 20-volume work by the Iranian Shi'ite scholar 'Abd al-Husayn Amini. It discusses **hadith** in the **Ghadir al-Khumm** according to Sunni documents and has tried to prove **Caliph 'Ali's** rightful succession, rather than that of **Abu Bakr**.

**GHADIR AL-KHUMM.** “The Pool of Khumm.” A small lake near **Mecca** where, according to Shi'ite belief, **Muhammad** had promised **'Ali** “as much power as he held.” This was taken as 'Ali's appointment to succeed the **Prophet** after his death. Shi'ites celebrate this event each year in the Islamic month of Dhu 'l-Hijjah.

The Shi‘ite claim is as follows: On the way back to **Medina** from Mecca, Muhammad ordered his companions to stop at Ghadir al-Khumm and delivered the following sermon (in brief):

“O people, Allah the Most Kind the Omniscient has told me that no apostle lives to more than half the age of him who had preceded him. I think I am about to be called (to die) and thus I must respond. I am responsible and you are responsible, then what do you say?” They said, “We witness that you have informed, advised and striven. May Allah bless you.” He said, “Do you not bear witness that there is no god but Allah and that Muhammad is His servant and Apostle, and that His Heaven is true, His Hell is true, death is true, the Resurrection after death is true, that there is no doubt that the **Day of Judgment** will come, and that Allah will resurrect the dead from their graves?” They said, “Yes, we bear witness.” He said, “O Allah, bear witness.” Then he said, “O people, Allah is my Lord and I am the lord of the believers. I am worthier of believers than themselves. Of whomsoever I had been Master (Mawla), ‘Ali here is to be his Master O Allah, be a supporter of whoever supports him (‘Ali) and an enemy of whoever opposes him and divert the Truth to ‘Ali.”

**GHANIMA.** “Booty” in the early wars of conquest, which consisted of movable property. The soldiers traditionally received four-fifths, and one-fifth went to **Muhammad**, the **caliphs**, or, later, the heads of state to defray the costs of government. When an area, or city, surrendered peacefully (*sulhan*), no plunder was permitted, and the new subjects paid only their taxes, but if an enemy resisted until defeat (*anwatan*), leaving the decision to God, even the population could become ghanima. The spoils of war acquired without fighting, called fay‘, are divided into five equal shares: for God (missionary activity), for the **Prophet’s** institutional use, for kinsmen in need, and for orphans, the needy, and wayfarers. The Koran says, “And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah and to the **Messenger**, and to near relatives, orphans, the needy, and the wayfarer” (8:41). Subsequently, the state took four-fifths of the booty and provided pensions to the soldiers. *See also* GHAZWAH (GHAZW).

**GHANNUSHI, RASHID AL-** (b. 1941–). Tunisian **Islamist** leader and one of the founders of the Renaissance Party (Harakat al-nahda al-Islamiyya). He was born in Balhamah, **Tunisia**, in 1941 and educated at the University of **Damascus** and at the Sorbonne but did not finish his doctoral degree. Originally a socialist, he turned Islamist, devoted to reforming Tunisian society along Islamic principles. He became a professor of philosophy in Tunisia in

1969 and published articles in Islamist publications. His activities resulted in a prison term of 11 years in 1981 and a life sentence in 1987, but he was released after only short terms.

On 17 May 2013, the BBC published an apology on their website for previously publishing inaccurate statements about Ghannushi six months earlier on 21 November 2012. The article had accused Ghannushi of threatening to order troops onto the streets if the En-Nahda Party did not get the results he expected in the elections in 2011, and suggested he condoned the violent Salafist attack on the U.S. embassy and the burning of the American School in Tunis in September 2012. Acknowledging that none of these accusations and suggestions were in fact true, the retraction concluded, “The BBC apologises to Mr Ghannouchi for these mistakes and for the distress they caused him.”

**GHASSANIDS.** An Arab kingdom of Monophysite Christians in the Syrian desert, which served as an auxiliary force of the Byzantine Empire. It acted as a buffer state to protect the Byzantines from Bedouin raids. The state came to an end when Persia captured Jerusalem and Damascus in 613/14. The Ghassanids fought on the side of the Byzantines at the battle of Yarmuk (636). Labid, one of the seven poets of the Mu‘allaqat, flourished in the Ghassanid state.

**GHAYBAH.** “Occultation.” Meaning also absence or concealment. The Twelver Shi‘ites believe that the Twelfth Imam, Muhammad al-Muntazar (878), did not die but went into concealment to guide the community and to reappear as the messianic Mahdi. He then will restore justice and equity after a long reign of injustice and oppression. There are two periods of ghaybah, the lesser and the greater concealment. The lesser occultation lasted for 60 years, during which the imam guided the community through four intermediaries. After the death of the fourth intermediary in 940, the greater occultation began, which has lasted until the present. In the absence of the imam, the ‘ulama’ is collectively responsible for the interpretation of Shi‘ite doctrine.

**GHAZALI, ABU HAMID MUHAMMAD AL- (1058–1111).** Jurist of the Shafi‘ite school, philosopher, theologian, mystic, and one of the most influential thinkers. He was born at Tus, near the present city of Mashhad in eastern Iran, and educated in Nishapur. Still a child, he memorized the Koran and subsequently studied the Traditions and Islamic law under the famous theologian Imam al-Haramayn al-Juwayni. In his works *Deliverance from Error (al-Munqidh min al-dalal)* and *The Incoherence of the Philosophers (Tahafut al-falasifa)*, al-Ghazali attacked the philosophers and batinites who advocated an esoteric, inner (*batin*), interpretation of the Koran.

He served as chief teacher at the **Nizamiyyah** in **Baghdad** from 1091 to 1095, when he suffered a spiritual crisis and dedicated himself to **Sufism**. Ghazali said about his conversion, “This did not come about by systematic demonstration or marshaled argument, but by a light which God Most High cast into my breast” (*Deliverance from Error*, from Denny, 193). He traveled widely and eventually settled down to compile his encyclopedic work, *The Revival of the Religious Sciences (Ihya ulum al-din)*. He was instrumental in reconciling Sufism with orthodox Islam.

**GHAZALI, ZAYNAB AL- (1917–2005)**. Female Egyptian **Islamist** leader and, in 1936, founder of the Muslim Women’s Association (Jama‘at al-sayyidat al-Muslimat) affiliated with the **Muslim Brotherhood** of Hassan al-**Banna**. The daughter of a merchant educated at **Al-Azhar**, she was a feminist, but at the age of 18 she founded the **women’s** organization that eventually attained a membership of about three million. She believed that Islam guaranteed women freedom and economic, political, and social rights. Although a woman’s first duty is to her family, she can devote her time to public affairs. She was divorced from her first husband, but she nevertheless considered **divorce** a crime. Her organization was able to cooperate with the Muslim Brotherhood when the government of Gamal Abdul Nasser imprisoned many of its members. In 1965, she was sentenced to 25 years but was freed in 1971 by the Anwar Sadat government. A prolific writer who contributed to Islamist publications, she published an autobiographical book called *Days of My Life (Ayyam min hayyati)* in which she reports on her prison experience. An activist rather than Islamic scholar, she would postpone the full implementation of Shari‘ah rule until after at least 75 percent of Egyptians were ready to accept Islamic rule.

**GHAZI**. Originally “one who conducts a raid” (*ghazw*); also a veteran, or hero, in a religious war. Ghazi became a title for a victorious leader in war, but it was also adopted as a family name. It is synonymous with **mujahid**, a fighter in a holy war (**jihad**).

**GHAZNAVID DYNASTY (977–1186)**. A dynasty of **Turkic** origin founded by Nasir al-Dawla Sebuktegin (r. 977–997) with its administrative capital in the city of Ghazni. During the reign of Sultan **Mahmud of Ghazni** (r. 998–1030), the Ghaznavid Empire extended from the Tigris River to the Ganges River and from the Indian Ocean to the Amu Darya. **Ibn Khallikan** puts it thus: “He [Mahmud] continued to pursue his conquests in **India**, and he carried his arms into regions which the banner of Islamism had never yet reached, and where no *surat* or verse of the Koran had ever been chanted before” (III, 332). Ghazni experienced a period of enormous wealth, most of

it amassed by Mahmud during some 17 campaigns into the Indian subcontinent. He attracted some 400 scholars and poets to his capital, including Abu al-Qasim **Firdausi** and Abu Rayhan al-**Biruni**. Although the dynasty counted 19 rulers over a period of two centuries, the empire began to disintegrate soon after Mahmud's death.

Ghaznavid rulers include the following:

Sebuktign (977–997)  
 Isma'il (997–998)  
 Mahmud (998–1030)  
 Muhammad (1030)  
 Masud I (1030–1041)  
 Muhammad (1041)  
 Mawdud (1041–1048)  
 Masud II (1048)  
 Ali (1048–1049)  
 Abdul Rashid (1049–1052)  
 Toghrul (1052–1053)  
 Farukhzad (1053–1059)  
 Ibrahim (1059–1099)  
 Masud III (1099–1115)  
 Shirzad (1115–1116)  
 Arslan Shah (1116–1117)  
 Bahram Shah (1117–1157)  
 Khosraw Shah (1157–1160)  
 Khosraw Malik (1160–1186)

**GHAZWAH (GHAZW).** “Raiding.” Originally a **Bedouin** raid for booty in which camels were used to cross the desert and horses for a lightning attack on the object of prey. After Islam, it designated forays into hostile territory, the no-man's-land between the **dar al-Islam** and the **dar al-harb**. The word *razzia* in some Western languages is derived from *ghazwah*, meaning a police raid. One **Umayyad** poet says about ghazwah: “Our business is to make raids on the enemy, on our neighbour and on our own brother, in case we find none to raid but a brother” (Hitti, 1964, 25). *See also* GHANIMA.

**GHULAT.** “Exaggerators.” Sects of religious extremists, mostly Shi'ites, who ascribe sainthood to members of the **Prophet's** family and differ from orthodox practices in various ways. They are a peaceful people, situated in the borderlands between **Iran, Iraq, Turkey,** and **Syria**. They go by different names and avoid persecution by keeping their practices secret.

**GHUSL.** Ritual washing, which is obligatory before **prayer** after a major impurity caused by orgasm, menstruation, childbirth, etc. It is also obligatory on **Fridays**, and during the two **festivals**, the '**Id al-Fitr** and the '**Id al-Adha**. A pilgrim to **Mecca** will perform ghusl before entering the sanctuary. It requires that the entire body be washed, beginning with the head, the body, starting from the right side, and finally cleaning the interstices of the body. The water must moisten every part of the body. If there is no water, a symbolic washing (**tayammum**) can be made by wiping with sand the face and arms. *See also* ABLUTION.

**GNOSIS.** *See* MA'RIFAH.

**GOD.** *See* ALLAH.

**GOG AND MAGOG (YAJUJ AND MAJUJ).** According to tradition, they are two creatures who live near the sea that encircles the earth and can be counted only by God. They are only half the height of normal man, with claws instead of nails and a hairy tail and huge hairy ears which they use as a mattress and cover for sleeping. They scratch at their wall, which separates chaos from civilization, each day until they almost break through, and each night God restores it, but when they break through, they will be so numerous that their vanguard is in **Syria** and their rear in **Khorasan**. They usher in the **Day of Resurrection**. *See also* DHU L-QARNAYN (ZULQARNAYN).

**GOSPEL.** *See* INJIL.

**GRANADA.** Muslim kingdom in southern Spain, which was the longest-lasting Muslim dynasty in the Iberian Peninsula, ruled by the Nasrid dynasty from 1232 to 1492. The state became the Kingdom of Granada in 1238, and its rulers started the building of the **Alhambra**. Eventually, the kingdom was weakened, and the Nasrid kings became vassals of the Christian kingdom of Castile until they were finally destroyed by the **Reconquista** in 1492. Persecutions eventually forced Muslims and **Jews** to flee and settle in the cities of the Islamic world. Some Jews have continued to speak Latino, a Spanish dialect, to this day.

**GRAND MUFTI OF JERUSALEM.** Sunni cleric in charge of **Jerusalem**'s holy places, including the **Al-Aqsa** Mosque. He was first appointed by the **Ottoman sultan** and subsequently by the ruling power of Jerusalem, including the British high commissioner, which was not accepted by Muhammad Amin al-**Husayni** (1897–1974), an **Arab** nationalist and leader of the Arab High Committee. Husayni was deposed by the British in 1937 and

fled to Italy and Germany from where he conducted propaganda broadcasts against the Allied powers. Mahmud Abbas, president of the Palestinian National Authority, appointed Muhammad Ahmad Husain to the position in July 2006.

**GRAVE.** *See* DEATH.

**GREEN ALGERIA ALLIANCE.** The Green Alliance is an **Islamist** coalition of political parties, created in March 2012 for the Algerian legislative election. It consists of the Movement of Society for Peace (**Hamas**), the Islamic Renaissance Movement (Ennahda), and the Movement for National Reform (**Islah**). The alliance is led by Bouguerra Soltani of the Hamas.

**GREETINGS IN ISLAM.** Greetings and etiquette require that “when a courteous greeting is offered to you, meet it with a greeting still more courteous or at least of equal courtesy.” The complete form for the Islamic greeting is “*Assalamu Alaykum wa Rahmatullah wa barakatuh*,” Peace be upon you and God’s mercy and blessing. At a meeting, one man says “*salam alaykum*,” and the other responds “*wa alykumu salam*.” It is enough for one to say the Islamic greeting to a group, and it is enough for one of the group to return it, according to the **hadith** by **Imams Abu Dawud** and **Malik ibn Anas**.

According to hadith by Imams **Muhammad Isma‘il al-Bukhari** and **Muslim ibn al-Hajjaj**,

1. The one who comes greets the Muslims that are present.
2. The one who is riding greets the one who is walking.
3. The one who is walking greets the one who is sitting.
4. The smaller group greets the bigger group.
5. The young greet the elder.

*See* ADAB.

**GUARDIAN COUNCIL.** As a result of the Iranian Revolution in 1979, a council of 12 guardians was set up to pass on the legitimacy of all laws and regulations of government. Six of the members were jurists, appointed by Ayatollah **Ruhollah Khomeyni** and, subsequently, by a Leadership Council, and six were nominated by the head of the judiciary and approved by parliament for a six-year term. Together they certified that all parliamentary legislation was in conformity with the Iranian constitution and **Islamic law**. In the parliamentary elections of 1992 and 1999, large numbers of reformist candi-

dates were disqualified. In the 2005 elections, most of the reformists were eliminated, and Mahmud Amadinejad, a hard-liner, was elected president. *See also* IRAN.

**GUARDIANSHIP IN ISAM.** There are two types of guardianship over a minor: *wilayah*, or guardianship, and *hizanah*, or guardianship over the rearing and bringing up of the child. Guardians are appointed by natural right or by testament, or appointment by a judge. Neil B. E. Baillie in his *Digest of Moohummadan Law*, which is a condensed presentation of the Hanafi code of jurisprudence (*Fatawa-e-Alamgiri*, xxxiii), treats these three methods of appointment in this way: “Of Guardians there seems to be two kinds the *lineal* and the *testamentary* guardian. The powers and duties of the former are limited to the marriage of his ward, and of the latter to the care of his person and property. The testamentary guardian does not appear to be distinguished from the ordinary executor. No executor has authority to contract minor in marriage, unless he happens to be the lineal guardian also.”

**GÜLEN, FETHULLAH.** An **Islamic modernist** and founder of the **Gülen movement**. Born in 1941 in the village of Korucuk near Erzurum, the son of an **imam** and a mother who taught the Koran in a village school during the secular **Kemalist** government. Gülen had a **madrasah** education, but he was modernist in outlook, believing in science, interfaith dialogue, and multi-party democracy. He started as a preacher and in 1994 was one of the founders of the Journalist and Writers Foundation and became its honorary president. His fame grew in **Turkey** and abroad, and in 1999 he moved to the **United States** to escape arrest by the **Recep Tayyip Erdogan** government. In 2000, he was tried in absentia but acquitted in 2008. His supporters accused the government of corruption in “high places,” which resulted in the purge of many Gülenists from positions of power. The Erdogan government demanded that Gülen be extradited from the United States.

**GÜLEN MOVEMENT.** The Gülen movement is a transnational religious and social movement led by Turkish Islamic scholar and preacher Fethullah Gülen. The movement has no official name, but it is usually referred to as Hizmet (“the Service”) by its followers and as Cemaat (“the Community/Assembly”) by the broader public in Turkey. Gülenists in the diaspora established a worldwide network of some 1,000 schools, including about 140 in 26 states of the United States. It is a cultural organization that emphasizes education in math and the sciences. The membership of the movement consists primarily of students, teachers, businesspeople, academicians, journal-



ists, and other professionals. Its members have founded schools, universities, an employers' association, charities, real estate trusts, student organizations, radio and television stations, and newspapers.

**GULHANE, EDICT OF (HATT-I SHARIF).** *See* TANZIMAT (REORGANIZATION).



# H

**HABIBAH.** Wife of Muhammad. *See* UMM HABIBAH BINT ABI SUFYAN.

**HADAS (AL-HARAKAT AL-DASTURIYAH AL-ISLAMIYAH).** Acronym for the Islamic Constitutional Movement, a Kuwaiti Sunni-**Islamist** organization. It is an offshoot of the **Muslim Brotherhood** founded in 1991. Its secretary general, Bader al-Nashi, served from 2003 to 2009, followed by a committee of three members.

**HADD (HUDUD).** “Obstruction.” Mandatory punishments imposed in classical **Islamic law** in cases of **adultery**, **fornication**, and false accusation of adultery, as well as for theft, highway robbery, **apostasy**, and drunkenness. For these offenses, punishments are fixed and details as to their execution specified in the **Traditions** or the Koran. For example, the punishment for adultery is stoning or 100 lashes for fornication, but strict rules of evidence require either a confession from the culprits or the testimony of four male witnesses. The amputation of a hand for theft requires either a confession or two witnesses. Furthermore, the stolen property has to exceed a certain value, and the theft must not be between relations. The punishment for wine drinking, not mentioned in the Koran, is 80 lashes according to the Traditions. Because of the severity of hadd punishments, they have not been imposed in most parts of the Islamic world. Only in **Saudi Arabia** and in the self-described “**Islamic States**” of **Pakistan** and **Sudan**, and, during the **Taliban** regime, in **Afghanistan**, have hadd punishments been exacted. **Islamists** want to reintroduce hadd punishments in their domains.

**HADITH.** It has been defined as “the story of a particular occurrence, and **Sunnah** as the rule of law deduced from it. It is the practice of the **Prophet**, his model behavior” (Fyzee, 19). Next to the Koran, the Sunnah, **Tradition**, is the second source of the doctrine and ritual of Islam, political theory, and **Islamic law**. During the life of the Prophet **Muhammad**, stories as to his actions and sayings were collected by eyewitnesses and then told to others.

These stories were transmitted by word of mouth. A chain (**isnad**) of credible transmitters was produced that preceded the text (**matn**), which went somewhat like this: “Muhammad bin Abdullah said to us that Abu Khalid said that Abu Malik said that Sa’d bin ‘Ubaydah said that the son of ‘Umar said that the Prophet said ‘Islam is founded on five things. . . .’”

The hadith were eventually recorded in writing, and a science of hadith criticism classified hadith as Sound (*sahih*), if there was no weak link in the chain of transmitters and corroboration existed from others; Good (*hasan*), if there was a weak link or the character of the transmitter was doubtful; and Weak (*dha’if*), if there were several weak links or the narrator was unreliable. This resulted in the production of biographical works that described the qualifications and character of transmitters.

Six major collections of hadith were eventually compiled, which were accepted by all Sunni Muslims. They included those of **al-Bukhari** (d. 870), **Muslim ibn al-Hajjaj** (d. 875), **Ibn Majah al-Qazvini** (d. 886), Abu Dawud al-Sijistani (d. 888), Abu ‘Isa al-Tirmidhi (d. 892), and Abu ‘Abd al-Rahman al-Nasa’i (d. 915). The collections of al-Bukhari and al-Muslim are considered the most reliable. **Malik ibn Anas** (d. 795) and **Ahmad ibn Hanbal** (d. 855), the founders of two orthodox schools, also produced collections. One collection by Husayn al-Baghawi, titled *Niche for Lights (Mishkat al-masabih)*, has been translated into English by James Robson and published in four volumes. In addition to the hadith of the Prophet, Shi‘ites also use those of their **imams**. Authoritative collections of the Shi‘ites were compiled by Muhammad ibn Yaqub al-Kulayni (d. 939), **Ibn Babawayhi** (Babuya, d. 991), and Muhammad al-Tusi (d. 1067).

The hadith provide a wealth of information regarding the personality, family, and activities of the Prophet and serve as examples for emulation, providing guidance in matters of jurisprudence not stipulated in the Koran. A Western, revisionist school supports the Goldzieher-Schacht thesis that the majority of hadith were “back-projected as the sayings of the Prophet only at a much later date.” Another view holds that the Sunnah is actually the local practice of the people of **Medina**; but this interpretation is not likely to find acceptance in the Islamic world.

Different branches of Islam refer to different collections of hadith, though the same incident may be found in hadith in different collections. In the Sunni branch of Islam, the canonical hadith collections are the six books, of which Sahih al-Bukhari and Sahih Muslim generally have the highest status. The other books of hadith are Sunan **Abu Dawud**, Jami‘ al-Tirmidhi, Al-Sunan al-Sughra, and Sunan **ibn Majah**. However the **Malikis** traditionally reject Sunan ibn Majah and assert the canonical status of the Muwatta of Imam Malik. The Fath al-Bari commentary on Sahih al-Bukhari and Al-Nawawi’s commentary on Sahih Muslim are studied alongside the hadith, although they are Sahih and not part of the hadith themselves.

In the Shi'ite branch of Islam, the canonical hadith collections are the Four Books: *Kitab al-Kafi* of Muhammad Ya'qub ibn Kulayni, *Man la yahduruhu al-Faqih* of Muhammad ibn Babawayh, and *Tahdhib al-Ahkam* and *Al-Istib-sah* of Muhammad Tusi. In the Ibadi (**Ibadite**) branch, the main canonical collection is the *Tartib al-Musnad*. This is an expansion of the earlier Jami Sahih collection, which retains canonical status in its own right. The **Ahmadi** branch generally relies on Sunni hadith collections. Some minor heterodox groups, collectively known as Quranists, reject the authority of the hadith collections.

**HAFIZ.** One who has memorized (*hafaza*) the Koran. As part of Islamic education, many scholars memorized the Koran in early youth, before progressing to higher education. One who has memorized the Koran carries the title "Hafiz." Encouragement for this task is found in the Koran, which says, "And we have indeed made the Qur'an easy to understand and remember" (Surah 54:17). Hafiz and Hafiza are also male and female names.

**HAFIZ SHIRAZI, KHWAJAH SHAMS AL-DIN MUHAMMAD (1319–1389).** Persian mystic and poet, "one of the three greatest poets of the world." Said to have produced 500 *ghazals*, 42 *rubayat*, and a number of **qasidahs**. As a child, he memorized the Koran, hence his name and title "**Hafiz**." He became a poet at the court of Abu Ishaq in Shiraz and subsequently of Shah Shuja of the Muzaffarid dynasty. He is said to have met the nomadic conqueror **Timur-i Lang** to defend himself against charges of blasphemy. Hafiz's tomb is located in the Musalla Gardens of Shiraz. His poetry was compiled only some 20 years after his death.

**HAFSAH.** Daughter of Caliph 'Umar ibn al-Khattab and one of the wives of Muhammad. Hafsah was the widow of a man killed in the Battle of Badr. Her father offered her to 'Uthman and Abu Bakr in marriage, and when they did not accept her, the Prophet married her, giving her a dowry of 400 dirhams. According to tradition, Hafsah was the custodian of the first official copy of the Koran, compiled during the caliphate of Abu Bakr (632–634) or 'Umar. The version accepted as definitive by Muslims, however, was compiled during the period of Caliph 'Uthman (644–656). Hafsah enjoyed considerable influence and recorded a number of Traditions of the Prophet. She died at age 60 in 667.

**HAGAR (HAJAR).** Slave wife of **Abraham** and mother of his son Isma‘il. When Abraham built the foundation of the **Ka‘bah**, he abandoned Hagar and Isma‘il in the desert, and their search for water led them to discover the **Zamzam** well. According to tradition, Hagar’s descendants were the **Arabs** and Sarah’s the **Jews**.

**HAGIAH SOFIA.** *See* AYA SOFIA (HAGIA SOPHIA).

**HAJAR AL-ASWAD.** *See* BLACK STONE.

**HAJJ.** *See* PILGRIMAGE.

**HAJJAJ, IBN YUSUF AL- (661–714).** A schoolmaster of Ta‘if in **Hijaz** who became an important general in the service of the **Umayyad caliphs** ‘**Abd al-Malik** (685–705) and **al-Walid** (705–715). He besieged **Mecca** for seven months and defeated and killed the anti-caliph ‘**Abd Allah** ibn **Zubayr** in 692. He pacified Arabia and **Iraq**, where he served as governor for about 20 years until his death. He arrived at **Kufah** with an escort of only 12 cameleers and proclaimed from the city **mosque**, “O people of al-Kufah! Certain am I that I see heads ripe for cutting, and verily I am the man to do it. Methinks I see blood between the **turbans** and the beards” (Hitti, 1964, 207). He is said to have sacrificed some 120,000 lives before he was able to establish his tyrannical control over **Persia** and Iraq. Under his direction, vowel markings were introduced into the **Arabic** script to make the pronunciation of the Koran more precise. Hajjaj was buried in Wasit (middle), the city he founded between Kufah and **Basra**.

**HAKIM.** A doctor, wise man, and one of the names of God.

**HAKIM, ABU’L ‘ALI AL-MANSUR AL- (r. 996–1021).** The sixth **Fatimid caliph** at **Cairo**, described as a whimsical tyrant who promoted **Isma‘ili** propaganda in a predominantly **Sunni** country. He enforced discriminatory restrictions on **Christians** and **Jews** who had attained high positions at court during the reign of his father, and he instituted puritanical reforms, prohibiting **women** to appear in the streets. At one time, he ordered all the dogs in the city to be killed; then he forbade the sale of grapes and ordered all the jars of honey broken and the contents poured into the Nile. He founded “A House of Wisdom” (**Dar al-Hikmah**) in 1004 for the training of Isma‘ili missionaries. Two of his missionaries (**da’is**), Hamza al-Zuzani and **Darazi**, urged him to proclaim his divinity, which led to civil war and the flight of Darazi, who founded the **Druze** community in **Lebanon**. Al-Hakim disappeared during one of his nocturnal wanderings about the city; the

Druzes expect him to return at the end of time as the **Mahdi**. **Ibn Khallikan** says of him, “He was prodigal of wealth and fond of shedding blood: a great number of persons holding eminent stations in the administration of the state were put to death by him in an arbitrary manner” (III, 449).

**HALAL**. “Permissible.” That which is lawful and allowed as compared to that which is forbidden (**haram**). It includes proper behavior in law as well as the consumption of **food**. Halal food includes meat of animals that have been ritually slaughtered, game over which the name of Allah has been pronounced, and various types of seafood. *See also* FIVE PRINCIPAL ACTS IN ISLAMIC LAW.

**HALIMAH**. A **Bedouin** woman who acted as wet nurse to **Muhammad** during his early childhood. It was the custom of city nobility temporarily to leave their infants with Bedouins in the desert, away from the unhealthy conditions of urban life.

**HALLAJ, HUSAYN IBN MANSUR AL- (857–922)**. A **Persian Sufi** poet who was born in Tus (or Bayza in Fars?) and executed as a heretic. A cotton carder by trade, he traveled as far as Turkestan and northern **India** and was able to win many disciples, who ascribed to him supernatural powers. He stressed a spiritual relationship between human beings and God, denied the necessity of **pilgrimage**, and suggested that saved funds ought to be spent on the support of orphans. An ‘**Abbasid** inquisition had him flogged and tortured, then decapitated and burned, because of his ecstatic utterance: “I am the Truth” (*ana al-haqq*), that is, God. One of his verses states: “I am He whom I love, and He whom I love is I, We are two souls dwelling in one body. When thou seest me, thou seest Him: And when thou seest Him, thou seest us both” (Hitti, 1964, 436).

**Ibn Khallikan** said of Hallaj “some (are) extolling him to the utmost, whilst others treat him as an infidel” (I, 423). Members of the ‘**ulama**’ said he merited death, and he was handed over to the police guards with the instructions to administer a flogging of 1,000 strokes and “if al-Hallaj does not expire under the bastonnade, cut off one of his hands, then one of his feet, then the other hand, then the other foot; then strike off his head and burn his body” (I, 425). Hallaj and I believe the same thing, said Shibli; but my madness saved my life, and his intelligence led him to his death (Schroeder, 521).

**HAMAS**. Acronym for the Movement of Islamic Resistance (Harakat al-Muqawamah al-Islamiyah), a **Palestinian Islamist** revivalist movement. It was established in December 1987 at the beginning of the intifada, the Pales-

tinian uprising against Israeli occupation in the West Bank and **Gaza Strip**. It rose out of the **Muslim Brotherhood** and combined a network of social welfare activities with political and military action. Its military wing, the Qassim Brigade (Kata'eb 'Izz al-Din al-Qassam), conducted armed attacks against Israeli targets. Unlike the nationalist Palestinian Liberation Organization (PLO), Hamas wants to “re-Islamize” society with the objective of creating an Islamic state.

Israel originally welcomed the emergence of Hamas “in order to help create a force that would stand against the leftist forces which support the PLO” (Gen. Yitzhak Segev, quoted in *What Kind of Nation?* by Graham Usher). But it embarked on armed actions against Israeli targets in retaliation for the **Al-Aqsa Mosque massacre in Jerusalem** in 1990 in which 18 Palestinians were killed. In the ensuing conflict, Israel sentenced Shaykh Ahmad Yasin, the “spiritual guide” of Hamas, to life imprisonment; assassinated 'Imad 'Aql, leader of the brigade; and attempted to assassinate Khalid Mash'al, head of the Hamas political bureau in Amman, **Jordan** (King Husayn demanded the freeing of Shaykh Yasin after the Mossad assassination attempt). According to Efraim Halevy, onetime head of Mossad, Israeli's foreign intelligence service, Hamas offered a 30-year truce to Israel in 1997, but Israel was not interested. This move, repeated several times, constitutes de facto recognition of Israel, contingent on Israel ending its occupation of the West Bank and Gaza Strip. In the parliamentary elections of January 2006, Hamas won a landslide victory. It gained 30 out of 66 national seats, compared to 27 for Fatah and 9 others and 76 seats out of 132 national and district seats, reducing Fatah to 43 seats. This appears to be as much a protest vote against perceived Fatah corruption as a vote to demonstrate the Palestinian plight to the world. Israel and the United States announced that they will not deal with the new government. In July 2008, Israel and Hamas agreed to an exchange of prisoners and a general truce in Gaza. Two subsequent wars in 2012 and 2015 resulted in indiscriminate bombings and the death and wounding of thousands of Gazans.

**HAMDAN QARMAT.** *See* QARMATIANS (CARMATIANS).

**HAMZA IBN ALI IBN AHMAD.** An **Isma'ili** missionary (**da'i**) of the **Fatimid caliph al-Hakim**. He promoted the idea that **Hakim** was a manifestation of God, a doctrine eventually accepted by the **Druzes**. He disappeared or was assassinated in 1021.

**HANAFLI.** *See* ABU HANIFAH, AL-NU'MAN IBN THABIT (ca. 700–767); SCHOOLS OF LAW.



**HANAFIYYAH, MUHAMMAD IBN AL- (637–701).** Son of **Caliph ‘Ali** by a woman of the Hanifah tribe and therefore not a descendant of the **Prophet**. He was not politically active and reluctantly carried the banner of his father ‘Ali at the Battle of the **Camel**. As ‘Ali’s only surviving son, he was recognized by the **Kaysaniyyah** as their **imam**. **Al-Mukhtar** revolted in **Kufah** in 685–687 in the name of al-Hanafiyyah, proclaiming him the expected **Mahdi** in **occultation** on Mount Radwa. Hanafiyyah eventually declared his allegiance to Caliph **Mu‘awiyah** and retired to **Medina**.

**HANBAL, AHMAD IBN.** *See* IBN HANBAL, AHMAD (780–855).

**HANBALI.** *See* IBN HANBAL, AHMAD (780–855); SCHOOLS OF LAW.

**HAND.** Muslims traditionally use the right hand for “honorable purposes” and the left hand for necessary but unclean actions. When eating with one’s fingers, as is customary in many parts of the world, one is supposed to eat with the right hand.

**HAND OF FATIMAH.** A charm or **amulet** also called the Eye of **Fatimah**, referring to Fatimah, the daughter of **Muhammad**. The symbol is painted at the entrance of homes to fend off the **evil eye**, or fashioned of metal or ceramics carried as an adornment. Orthodox **‘ulama’** object to its use as idolatry, but its use is widespread in the Islamic world.

**HANIF.** “One who is inclined to Islam,” the term for a monotheist in pre-Islamic Arabia. **Abraham**, the biblical ancestor of Muslims and **Jews**, is a hanif. The Koran says, “They say: ‘Become Jews or **Christians** if ye would be guided (to salvation).’ Say thou: ‘Nay! (I would rather) the religion of Abraham the True, and he joined not gods with Allah’” (Surah 2:135). A Hanif rejects idolatry and worships God with complete devotion and undivided loyalty. It was the religion of Abraham (*hanifiyya*), who was neither Jew nor Christian.

**HANIFAH, ABU.** *See* ABU HANIFAH, AL-NU‘MAN IBN THABIT (ca. 700–767).

**HANAFITES.** *See* SCHOOLS OF LAW.

**HAQANI, JALALUDDIN (HAQQANI, 1950–2007).** Born a Jadran (tribe) in **Afghanistan**, Haqani was educated in a private **madrasah**. He was an **Islamist** militant exiled to **Pakistan** during Muhammad Daud’s presidency.

During the **Jihad** years (1980s), Haqani fought the Soviet Union in Paktia and Paktika provinces as a **mujahidin** commander of Maulawi Yunus Khales's **Hizb-i Islami**. He was deputy chief of Hizb-i Islami and joined Muhammad Yunus Khales after the break with **Gulbuddin Hekmatyar**'s faction in 1979. In 1989, he was appointed chairman of a commission to form an interim government. Haqani was one of the few prominent **Pashtun** commanders who cooperated with Ahmad Shah Mas'ud's **Shurah** in 1990 to build better coordination between mujahidin fronts.

Haqani was the first mujahidin commander to capture an important town when his forces finally took Khost in April 1991 after two years of siege. Following the fall of Kabul in April 1992, Haqani was appointed minister of justice in the first interim mujahidin government. He and his brothers, Abdul Haq and Abdul Qadir (both killed), were major leaders of the Jalalabad Shurah that ruled Nangarhar province until the capture of Jalalabad by the **Taliban**.

When the Taliban rose in southern Afghanistan, Haqani was the most prominent jihadi leader to side with this new force, whose vision of Islam was close to his own. After the Taliban captured Kabul in 1996, they appointed Haqani minister of tribal affairs in 1998; but his relations with the Taliban soon got colder, and Haqani spent much of his time in Pakistan and in the Gulf states. He was wounded in an air strike and died in a hospital in Abu Dhabi in 2007.

**HAQANI, SIRAJUDDIN (born ca. 1973–1980).** Son of **Jalaluddin Haqani** and a senior leader of the Haqani network. His base is in Miramshahr, North Waziristan, on the **Pakistan–Afghanistan** border. Haqani is one of the leaders of the **Taliban** Quetta **Surah**. He admitted that he had planned the January 2007 bombing of the Serena Hotel in Kabul and is blamed for a 2008 assassination attempt on Afghan president Hamid Karzai. He escaped a drone attack in 2010 that killed his younger brother Muhammad Haqani. There is a bounty of \$10 million for information leading to his capture.

**HAQIQA.** One of the four stages in **Sufism**. Shari'ah, the exoteric path, the first step in Sufism, is following every aspect of the law perfectly. When the Sufi fully lives to his or her love for God, he is ready to progress to the second step. The second step is Tariqat, the esoteric path. When the disciple has passed various tests, he is introduced to the *awrad*, a series of prayers particular to that order. These prayers must be studied for an indeterminate amount of time, and the disciple is expected to experience visions and revelation from God. Sufis believe that at this point the disciple is able to see spiritual things that are veiled from most people. In the third step, Haqiqat, the mystical truth, one who has advanced to this step can see into the life of

his disciples in a spiritual sense. In the fourth step, Marifat, final mystical knowledge is intuitive knowledge of spiritual truth reached through ecstatic experiences, rather than rationally acquired.

**HAQANIYYA, DAR AL-ULUM.** Dubbed “University of Jihad,” it is a **madrasah** in Akora Khattak, about 35 miles east of Peshawar, **Pakistan**, which trained many of the **Islamist** and **Taliban** leadership. Its graduates supported the war against the communist regime in **Afghanistan**, and, on occasion, schools were closed to assist the Taliban in major campaigns. Some 2,500 students, aged from 8 to 30 years, enjoy free tuition and board, and some 600 of the older students are enrolled in **mufti** (canon law) courses (a World Bank study shows that the number of “**jihadi**” schools was greatly exaggerated). Most students are from **Pashtun** areas in Afghanistan and Pakistan, but there is also a sizable international student body. Maulana al-Haq, the principal of the madrasah, is also a head of the Jam’iat-i ‘Ulama’ Islami, a Pakistani religio-political party. Notable alumni include Amir Khan Muttaki, minister of information and culture; Abdul Latif Mansur, minister of agriculture; Maulawi Ahmad Jan, minister of mines and industries; and Mulla Jalaluddin Haqani, minister of frontier affairs in the former Taliban government. The government of former president Pervez Musharraf was not able to force the school to abandon the martial aspect of education.

**AL-HAQQ.** One of the names of God in the Koran and refers to the Ultimate Reality in **Sufism**.

**HAQQANI.** *See* HAQANI.

**HARAKAT-I INQILAB-I ISLAMI.** The Islamic Revolutionary Movement, Harakat, is one of the earliest **mujahidin** movements in **Afghanistan**, which rose from the merger of **Islamist** factions of the 1960s. It was headed by Maulawi **Muhammad Nabi Muhammadi**. In the early 1980s, it was the largest mujahidin movement, but it lost some of its influence when the Islamists under **Burhanuddin Rabbani** and **Gulbuddin Hekmatyar** seceded and formed their own parties. Harakat is based on a network of clergy and **madrasah** students, with some **Pashtun** tribal support in the south. The movement is traditional in outlook and was among the moderate forces, but in March 1995, Muhammadi joined the radical Islamist **Taliban**, many of whom were his former students.

**HARAKAT-I ISLAMI.** The Harakat is a **Shi’i mujahidin** group in **Afghanistan**, headed by Ayatollah **Muhammad Asef Muhsini**, who is not a member of the **Shi’i** Unity Party, **Hizb-i Wahdat**. It allied itself with the

Kabul government of **Burhanuddin Rabbani** and was represented in **Gulbuddin Hekmatyar**'s cabinet by Sayyid Husain Anwari, who held the portfolio of minister of works and social affairs.

**HARAM.** "Sanctuary." The areas of **Mecca** and **Medina**, the Haramayn, which are sacred and forbidden to non-Muslims. Haram is that which is forbidden and sinful and will be punished on the **Day of Judgment**. In jurisprudence, it is an unlawful act, subject to punishment by an Islamic **judge** (kadhi). *See also* FIVE PRINCIPAL ACTS IN ISLAMIC LAW.

**HARIM (HAREM).** The **women**'s quarters of an apartment that any unrelated men were forbidden to enter. Muslim rulers maintained special quarters in which their wives and female servants were kept. The custom is based on the injunction of the Koran that says, "There is no blame (on those ladies if they appear) before their fathers or their sons, their brothers, or their brothers' sons, or their sisters' sons, or their women, or the (**slaves**) whom their right hand possess" (33:55). As an institution, the harim was taken from Byzantine practices and continued by **caliphs** and secular rulers down to the **Ottoman Empire**, when it included several hundred women. Only a few were the actual wives of the **sultan**; the majority were servants and slaves. The mother of the reigning sultan was the queen of the harim, which was organized in a highly hierarchical order. The harim system ended in 1909 with the Young Turk revolution and the removal of **Sultan 'Abd al-Hamid**.

**HARIRI, ABU MUHAMMAD AL-QASIM IBN ALI AL- (1054–1122).** Scholar of **Arabic** language and literature born in **Basra** in the street of the Banu Haram from which he got the surname Hariri. He was of a wealthy family that possessed 18,000 palm trees. Hariri was described as one of the ablest writers of his time, and he obtained the most complete success in the composition of his *Makamat* (Stations), wherein is contained a large portion of the language spoken by the Arabs of the desert, such as the idioms, its proverbs, and its subtle delicacies of expression. "Any person who acquires a sufficient acquaintance with this book to understand it rightly, will be led to acknowledge the eminent merit of this man, his extensive information and his vast abilities" (Khallikan, Slane, II 490).

**HARITH IBN HILLIZAH AL-YASHKURI (FIFTH CENTURY).** Pre-Islamic **Arab** poet of the tribe of Bakr. He was famous as the author of one of the poems of the **Mu'allaqat**. Nothing is known of the details of his life.

**HARUN.** *See* AARON (HARUN).

**HARUN AL-RASHID (r. 786–809).** The fifth ‘**Abbasid caliph** whose reign was the high point of ‘Abbasid rule in **Baghdad**. A contemporary of Charlemagne in the West, Harun exceeded the European rulers in power and territorial possessions. He was served by the **Persian Barmakid** family of **viziers**, but he eventually eliminated them when they began to rival his power and wealth. Harun repeatedly fought **Kharijite** revolts and could not prevent the emergence of the **Idrisids** (789–926) and **Aghlabids** (800–909) in North Africa as independent states. As a youth, Harun led an army against the Byzantines, forcing Constantine VI to pay a tribute of some 70,000 **dinars**. In the West, he came to be known from the tales of *Thousand and One Nights*. Before his death, he divided his realm among his sons **Amin** and **Ma‘mun**, which resulted in wars and the breakup of the ‘Abbasid state.

**HARUT AND MARUT.** Two **angels** who deplored sinful humanity and were sent by God to earth and became sinful themselves. They taught magic to people without warning them of its evil uses; therefore, they were punished. “They learned from them (the angels) the means to sow discord between man and wife” (2:102).

**HASAN AL-BANNA.** See BANNA, HASAN AL- (1906–1949).

**HASAN AL-BARI.** See BASRI, HASAN AL- (HASAN-I BASRA, 642–728).

**HASAN AL-BASRI.** See BASRI, HASAN AL- (HASAN-I BASRA, 642–728).

**HASAN IBN THABIT (d. 674).** Arab poet and companion of the **Prophet Muhammad**. Born in **Medina**, a member of the **Khazraj** tribe. After Muhammad’s death, he traveled with the forces of **Sa’d ibn Abi Waqqas** and others as far as China, preaching to convert people to Islam.

**HASAN AL-SABBAH (HASAN-I SABBAH, 1055–1124).** A propagandist (**da‘i**) of the **Isma‘ili sect** who established his base in the fortress of **Alamut** and as grand master sent his devotees (*feda’i*) on errands of assassination. The members of the sect are said to have used hashish in their ceremonies and therefore came to be known as the *hashashiyun*, from which the word “assassin” derives.

His supporters claim that Hasan was highly educated and was known for austerity, studying, translating, praying, fasting, and directing the activities of the **Da‘wah**; the propagation of the **Nizari** doctrine was headquartered at Alamut. He knew the Koran by heart, could quote extensively from the texts

of most Muslim sects, and, in addition to philosophy, was well versed in mathematics, astronomy, alchemy, medicine, architecture, and the major scientific disciplines of his time.

**HASHIM, BANU.** *See* HASHIMITE CLAN.

**HASHIMITE CLAN.** The noble, but small, clan of the **Prophet**, named after its eponymic ancestor, Hashim ibn al-Manaf (d. 540). The Hashimites were part of the **Quraysh** tribe and were able to protect **Muhammad** from Meccan persecution. It was only when his grandfather, ‘Abd al-Muttalib, and his uncle, **Abu Talib**, died that Muhammad was forced to flee to **Medina**. The rulers of **Jordan** (1922–present) claim Hashimite descent and designate their state the Hashimite Kingdom of Jordan.

**HASHISHIN.** *See* ALAMUT; NIZARIS (NIZARIYYAH).

**HATIM AL-TA’I (d. ca. 605).** A man who personifies the **Bedouin** ideal of generosity and hospitality. He was in charge of his father’s camels when he encountered three travelers and slaughtered three camels for them when they asked only for some milk. Then he divided the camels among the travelers. *See also* HOSPITALITY.

**HAWWA.** *See* EVE (HAWWA).

**HAWZA ‘ILMIYYA.** A **Shi‘ite** seminary where Muslim clerics are trained. The institutions in **Najaf, Iraq**, and **Qom, Iran**, are the preeminent seminary centers for the training of Shi‘ite clergymen. The Howza ‘Ilmiyyah in Najaf was established in the 11th century by Shaykh **Muhammad ibn-Hasan al-Tusi** (995–1067) and continued as a center of study until the establishment of modern Iraq in 1921. **Ayatollah Sistani** heads the Hawza ‘Ilmiyyah in Najaf.

**HAYTHAM, IBN AL-ALHAZEN (965–1039).** **Arab** mathematician, astronomer, and physicist from **Basra**. In his *Opticae Thesaurus (Kitab al-manazir)*, he rejected theories of Euclid and Ptolemy that visual rays travel from the eye to the object. In what came to be known in the West as “Alhazen’s problem,” he solved an equation of the fourth degree. Al-Haytham was invited to **Cairo** by the **Fatimid caliph al-Hakim** to study the feasibility of controlling the flooding of the Nile.

Alhazen wrote as many as 200 books, although only 55 have survived. Some of his treatises on optics survived only through Latin translation. During the Middle Ages, his books on cosmology were translated into Latin, Hebrew, and other languages. The crater Alhazen on the Moon is named in

his honor, as was the asteroid 59239 Alhazen. In honor of Alhazen, the **Aga Khan University (Pakistan)** named its ophthalmology endowed chair the “Ibn-e-Haitham Associate Professor and Chief of Ophthalmology.” Alhazen, by the name Ibn al-Haytham, is featured on the obverse of the **Iraqi** 10,000-dinar banknote issued in 2003 and on 10-dinar notes from 1982.

**HEAD SCARVES.** *See* HIJAB; VEIL.

**HEAVEN.** “*Jannah.*” Heaven is the abode of the virtuous in the next life. The **Arabic** word, *jannah*, means garden; another term, *firdaws* (probably of **Persian** origin), means paradise. Heaven is described as a garden with flowing streams, a place of bliss and perpetual happiness (2:25). Surah 3:15 reads, “Say: Shall I give you glad tidings of things far better than those (wealth)? For the righteous are gardens in nearness to their Lord with rivers flowing beneath; therein is their eternal home; with spouses purified and the good pleasure of **Allah.**” Also: “And he will be in a life of bliss, in a garden on high, the fruits whereof (will hang in bunches) low and near. ‘Eat ye and drink ye, with full satisfaction; Because of the (good) that ye sent before you, in the days that are gone!’” (69:21–24).

There are several types of heaven, including the seventh heaven. “But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two gardens . . . abounding in branches . . . in them (each) will be two springs flowing (free) . . . in them will be fruits of every kind two and two. . . . They will recline on carpets, whose inner linings will be of rich brocade: the fruit of the garden will be near (and easy to reach) . . . in them will be (maidens), chaste, restraining their glances, whom no man or **jinn** before them has touched” (55:46–56). While some Muslims tend to take the descriptions of the joys of paradise literally, others see them as metaphors.

**HEAVEN, HOW TO WIN.** The conditions of going to **paradise** according to the Koran (3:134–3:136) are as follows:

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;—for **Allah** loves those who do good; and those who, having done an act of indecency, or wronged their own souls, remember Allah and ask for forgiveness for their sins,—and who can forgive sins except Allah?—in persisting knowingly in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, an eternal dwelling: How excellent a recompense for those who work (and strive)! (3:134–136)

**HEKMATYAR, GULBUDDIN (1947–).** Amir of the **Hizb-i Islami-yi Afghanistan** (Islamic Party of Afghanistan), one of the seven **mujahidin** groups formed in Peshawar. His party is radical **Islamist** and fights for the establishment of an Islamic republic to be governed according to its interpretation of **Islamic law**. Born in Imam Sahib, Kunduz, a Ghilzai **Pashtun**, Hekmatyar studied engineering at Kabul University for two years and became involved in campus politics. He became a member of the “Muslim Youth” movement in 1970 and was elected to its executive council (**shurah**). He was imprisoned in Dehmazang jail in Kabul from 1972 to 1973 and, after the Muhammad Daud coup of 1973, fled to **Pakistan**. In 1975, he became leader of the Hizb-i Islami and began armed attacks from bases in Pakistan with clandestine support from the Zulfikar Ali Bhutto government. Isolated raids developed into modern guerrilla warfare after the communist coup of April 1978. The party adopted from the **Muslim Brotherhood** such features as centralized command structure, secrecy of membership, organization in cells, infiltration of government and social institutions, and the concept of the party as an Islamist “vanguard” in Afghan society.

Being Islamist rather than nationalist, the party enjoyed considerable support from like-minded groups in Pakistan and the Gulf. Hekmatyar surprised friends and foes alike when he allied himself with Lieutenant General Shahnawaz Tanai, a radical Khalqi, in a coup against the Kabul government of Dr. Najibullah. Expelled by the **Taliban**, Hekmatyar fled to **Iran** to return to Afghanistan in spring 2002 to continue his **jihād** against the American forces. In January 2010, he was still considered one of the three main leaders of the Afghan insurgency. By then, he held out the possibility of negotiations with President Karzai and outlined a road map for political reconciliation, but no agreement has yet been reached.

**HELL.** “*Jahannam*,” the abode of polytheists and sinners. There is disagreement as to who will be condemned to eternal hellfire. Some theologians believe that Muslims who sinned but repented will be only temporarily in hell, while others would assign Muslims who committed a great **sin** forever to hell. According to tradition, there are seven gates of hell: one a purgatory for Muslims, and individual sections for **idolaters**, **hypocrites**, **Christians**, **Jews**, and others (15:44). The sinners will neither live nor die and will be tormented forever. Their food will consist of thorny bushes and the fruit of the *zaqqum* tree: “In front of such a one [sinner] is hell, and he is given, for drink, boiled fetid water. In gulps will he sip it, but never will he be near swallowing it down his throat; death will come to him from every quarter, yet will he not die; and in front of him will be a chastisement unrelenting” (14:16–17).



**HELPERS.** *See* ANSAR.

**HENNAH (HINNAH).** The leaves of a bush widely grown in the Middle East that are ground and mixed with various ingredients to make a paste used as a cosmetic for **women**. They dye their palms, soles of the feet, fingertips, nails, or face in a bright red color. With certain admixtures, it is used to dye men's hair and beards. Originally, hennah was believed to have magical powers, for example, protection from the “**evil eye**.”

**HERACLIUS (ca. 575–641).** Byzantine emperor who fought the Byzantine–Sassanian War (602–628) and was defeated, but recovered to defeat the **Persians** in the Battle of Nineveh in 627. Both empires were weakened to the extent that the **Arabs** were able to conquer **Syria**. The Byzantines sent a major expedition into southern **Palestine**, which was defeated by the Arab forces under command of **Khalid ibn al-Walid** at the Battle of Ajnadayn (634). Following their victory, the Arab armies took **Damascus** in 636, with Baalbek, Homs, and Hama to follow soon afterward. However, other fortified towns continued to resist despite the rout of the imperial army and had to be conquered individually. Jerusalem fell in 638 and Caesarea in 640, while others held out until 641.

The Islamic view of Heraclius—in **Surah 30**, the Koran refers to the Roman–Sassanid wars as follows:

The Romans have been defeated in the nearest land. But they, after their defeat, will overcome. Within several years. To **Allah** belongs the command before and after. And that day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. (30:2)

In Islamic and **Arab** histories, **Heraclius** is the only Roman emperor who is discussed at any length. Owing to his role as the Roman emperor at the time Islam emerged, he was remembered in Arabic literature, such as the Islamic **hadith** and **sira**.

**HEREAFTER, THE.** The concept of life after death, **akhirah**, resurrection, judgment, and reward or punishment on the **Day of Judgment**. God has created humankind and will recreate man a second time: “Say, He will give them life Who created them for the first time! For He fully knows all creation.” **Abraham** was shown how God will revive the dead in the hereafter: “He [Abraham] said: ‘Oh! How shall **Allah** bring it (ever) to life, after this (its) death?’ But Allah caused him to die for a hundred years, then raised him up (again). He said: ‘How long didst thou tarry (thus)?’ He said: ‘(Perhaps) a day or part of a day.’ He said: ‘Nay, thou hast tarried thus a hundred years:

But look at thy food and thy drink; they show no signs of age: and look at thy donkey: and that we may make of thee a sign unto the people. Look further at the bones, how We bring them together and cloth them with flesh.’ When this was shown clearly to him, he said: ‘I know that Allah hath power over all things’” (2:259). Belief in the hereafter is one of the basic tenets of Islam. *See also* HEAVEN; HELL.

**HERESI (ILHAD).** *See* BID‘AH.

**HIDDEN IMAM.** The Twelfth Shi‘ite **Imam, Muhammad al-Muntazar**, who disappeared in 878 and is believed to be in **occultation** and expected to return at the end of time. During the first stage, the Lesser Occultation (878–940), the Hidden Imam was represented by four intermediaries who had the authority to speak on his behalf. After this, the Greater Occultation began, and the ‘**ulama**’ is believed to act as his representatives. *See also* GHAYBAH; ISMA‘ILIS; MAHDI OF THE SUDAN; USULI SCHOOL (USULIYYAH).

**HIJAB.** “Cover, Veil.” One of a number of terms for the **veil** and the seclusion of **women**. In the Koran, the term is taken for seclusion: “O ye who believe! Enter not the **Prophet**’s houses—until leave is given you . . . and when ye ask (his ladies) for anything ye want ask them before a screen: that makes for greater purity for your hearts and for theirs” (33–53). The veil existed in the Hellenistic–Byzantine and the Sassanian Empires and was worn by aristocratic ladies in urban environments. Adopted in Islam, the veil became obligatory for women, but the type of veil varied in different parts of the Islamic world. Nomad and peasant women would wear a kerchief that did not limit them from work. In cities, women would wear the burqa’ **chador** or *chatri* that covers the head and the entire body. As a result of Westernization, women began to appear on the streets without a veil, and modernizing reformers tried with varying success to abolish the veil. The Islamic revival, beginning in the 1970s, led to the adoption of the “Islamic” dress as a political statement in many parts of the Islamic world and even among Muslims in the West.

**HIJAZ.** “Barrier.” A province in west-central **Saudi Arabia** in which the holy cities of **Mecca** and **Medina** are located. **Pilgrims** from all over the world visit the two cities, which are off limits to non-Muslims. Hijaz means “barrier,” named after a range of high mountains, which rises parallel to the Red Sea coast and in the east gradually declines to form the Arabian plateau.

**HIJRAH (HEJIRA).** “Emigration.” The beginning of the Islamic **calendar** was determined to be 16 July 622, when **Muhammad** and a small group of his followers fled from **Mecca** to Yathrib (**Medina**). It was during the month of **Muharram**, the first month of the Islamic lunar year. Muhammad’s teachings had aroused the hostility of the powerful **Quraysh**, who feared the new Islamic community as a threat to their social and economic interests. When **Abu Lahab** became head of the **Hashimite clan**, Muhammad lost the protection of his clan, and his enemies conspired to kill him. Once established in Medina, the Muslim community grew to the extent that it recaptured Mecca and unified Arabia under Islam. Hijrah also means “fleeing from sin” and the act of leaving a country under infidel rule.

**HIJRAT MOVEMENT.** “Emigration movement,” also called **Khilafat movement** (of 1920), which originated in the North-West Frontier Province of **India** in protest of the destruction of the **Ottoman Empire** by Britain and her allies. Indian Muslims recognized the Ottoman claims to the **caliphate** and spiritual leadership of the (Sunni) Islamic world. Muhammad Ali and other leaders of the movement proclaimed it the “Islamic duty” of Indian Muslims “to abandon a country ruled by a sacrilegious government,” the abode of war (**dar al-harb**), and migrate to the abode of peace (**dar al-Islam**) an Islamic state. Encouraged by King Amanullah, who had just won independence for his country, some 18,000 Muslims came to **Afghanistan**. The Afghan king hoped to attract professional and skilled manpower, but most of the immigrants (**muhajirun**) were unskilled and poor and could not adapt to the new environment. Some **Pashtuns** from Peshawar were settled in the area of Kunduz and some Sindhis in the area of **Balkh**, and a few went on to the Soviet Union and Europe, but most of the muhajirun eventually returned to India.

**HILA (pl. HIYAL).** “Evasion,” or subterfuge, used to circumvent the dictates of law, as for example, to permit the taking of interest. The transaction is represented as the sale of an item, repurchased for a smaller amount, or to make the transaction a partnership. Such stratagems came into use during the ‘**Abbasid** period, mainly in the **Hanafi school of law**, but they were also adopted by others.

**HILAL.** “Crescent.” A symbol carried in Muslim banners. The Red Crescent (al-Hilal al-Ahmar) is the Muslim equivalent of the Western Red Cross. The appearance of the crescent marks the beginning of the Muslim month and the beginning of the sacred seasons.

**HILLI, 'ALLAMAH IBN AL-MUTAHHAR AL- (1250–1325).** An **Islamic** scholar and jurist of the **Twelver Shi'ite** school, known as the “wise man of Hilli.” Born in Hilla, **Iraq**, and educated in **Baghdad**, he became famous for his works on grammar, logic, **hadith**, **tafsir** (commentary on the Koran), and biography. He was a supporter of the **Usuli** movement, which favored the use of independent judgment (**ijtihad**) in matters of law. His treatise on the *Principles of Shi'ite Theology (al-Bab al-hadi 'ashar)* is still used by Shi'ites today. Hilli is buried in **Mashhad**.

Al-Hilli wrote on Islamic law, jurisprudence, theology, and Koranic commentary. Of these, about 60 are still extant. Yet only eight of these are published. They are “regarded by the **Imami Shi'a** as the most authentic expositions of their dogma and practice.” The popularity and influence of his writings on later scholars are demonstrated by the large number of manuscripts and great number of commentaries written on them. He himself is the best source of information on his own works as he has recorded all of his writings up to the year 1294 in his biographical work *Khulasat ul-Aqwal* (The Summary of Opinions).

**HIRAH AL-** Capital of the **Lakhmid** buffer state between the nomads of Arabia and Sassanian **Persia** that flourished under its king. **Imru' al-Qays** (d. 328), son of the Hirite king, and three of the seven authors of the **Mu'allaqat** enjoyed the patronage of the al-Hirah courts, which were famous for sponsoring prizewinning competitions. The population was largely **Christian** and spoke **Arabic**, but used Syriac in writing. The Muslim general **Khalid ibn al-Walid** conquered al-Hirah in 633.

**HISBAH.** The state institution that promotes virtue and forbids vice: *al-amr bi al-ma'ruf wa-al-nahy 'an al-munkar*. Although every Muslim has the obligation to admonish fellow Muslims to good conduct, the hisbah has a function in public law. The **muhtasib**, the person responsible for the hisbah, has been a combination of market inspector and overseer of public morals, who could investigate and judge an offender and administer punishment, usually a number of lashes. In most Islamic countries, the urban police has taken over this function, and in some, such as **Afghanistan** under the **Taliban**, the hisbah institution has been reintroduced.

**HISHAM, 'ABD AL-MALIK IBN.** See IBN HISHAM, ABU MUHAMMAD 'ABD AL-MALIK (767–833/34).

**HITTIN (HATTIN).** A place in **Palestine** where **Salah al-Din** (Saladin) defeated the **Crusader** army in 1187. The battle prepared the way for the conquest of **Jerusalem** three months later.

An eyewitness account of the defeat of the Crusaders was given by Saladin's 17-year-old son, al-Afdal. It is quoted by Muslim chronicler **Ibn al-Athir**:

When the king of the Franks [Guy] was on the hill with that band, they made a formidable charge against the Muslims facing them, so that they drove them back to my father [Saladin]. I looked towards him and he was overcome by grief and his complexion pale. He took hold of his beard and advanced, crying out "Give the lie to the **Devil!**" The Muslims rallied, returned to the fight and climbed the hill. When I saw that the Franks withdrew, pursued by the Muslims, I shouted for joy, "We have beaten them!" But the Franks rallied and charged again like the first time and drove the Muslims back to my father. He acted as he had done on the first occasion and the Muslims turned upon the Franks and drove them back to the hill. I again shouted, "We have beaten them!" but my father rounded on me and said, "Be quiet! We have not beaten them until that tent [Guy's] falls." As he was speaking to me, the tent fell. The sultan dismounted, prostrated himself in thanks to God Almighty and wept for joy.

**HIZANAH.** *Al-hizanah* is the right of a mother to the custody of her children. "The mother is of all persons the best entitled to the custody of her infant children during the connubial relationship as well as after its dissolution" (Fatawa-i-Alamgiri, I, 728). When the children are no longer dependent on the mother's care, the father has a right to educate and take charge of them and is entitled to the guardianship of their person in preference to the mother. Among the **Hanafis**, the mother is entitled to the custody of her daughter until she arrives at puberty; but according to the other three **Sunni** sects, the custody continues until she is married. There is a difference of opinion as to the extent of the period of the mother's custody over her male children. The Hanafis limit it to the child's seventh year, but the **Shafi'ites** and **Malakis** allow the boy the option of remaining under his mother's guardianship until he has arrived at puberty. Among the Shias, the mother is entitled to the custody of her children until they are weaned, a period limited to two years. After the child is weaned, its custody, if a male, devolves on the father, if a female, on the mother. The mother's custody of the girl continues to the seventh year.

**HIZB.** A part, division, such as a part of the Koran; also political party.

**HIZB ALLAH.** *See* HIZBULLAH (HIZB ALLAH).

**HIZB AL-DA'WAH.** *See* DA'WAH, HIZB AL-.

**HIZB-I ISLAMI.** “Islamic Party.” Two **Islamist** parties with this name in **Afghanistan**, headed by **Gulbuddin Hekmatyar** and Yunus Khalis, fought against the Marxist government in the 1980s with considerable assistance from the United States, **Pakistan**, and governments from the Gulf states. They were ideologically trusted to be implacable enemies of the communists. Many Arab **mujahidin** favored these parties and fought on their side; the skills they acquired in weaponry and guerrilla warfare were later employed in fighting the governments in their countries of origin. Some stayed in Afghanistan, such as **Osama bin Laden**, and supported the **Taliban** regime, which for four years controlled most of the country. *See also* AFGHANIS.

**HIZB-I WAHDAT.** The Hizb-i Wahdat is a coalition of eight Hazara Shia parties in **Afghanistan** led by Abdul Ali Mazari and centered in the area of Bamian and Wardak. It forged an alliance with **Gulbuddin Hekmatyar’s Hizb-i Islami** in August 1993. Mazari prevailed in a power struggle with Muhammad Akbari, who was head of the Wahdat’s political committee (Akbar was forced to flee and joined the forces of **Burhanuddin Rabbani**). In January 1995, Hizb-i Wahdat was fighting for turf with the Shi’i Harakat-i Islami of **Ayatollah Muhsini**. When Hekmatyar’s forces were driven from Kabul in February 1995, Jam’iat captured the territory of the weakened Wahdat, and Mazari joined, or surrendered to, the **Taliban** and was killed while in captivity on 13 March 1995. He was succeeded by Muhammad Karim Khalili.

**HIZB AL-TAHRIR (PARTY OF LIBERATION).** A **Sunni Islamist** party founded in **Jerusalem** in 1953 by Taqi al-Din Nabhani. It advocated the establishment of an Islamic state ruled by **Islamic law** (Shari‘ah). The party has spread to more than 50 countries and has members also in the United Kingdom and the United States. The state was to unite all Muslim-majority countries, and, once united, the state should turn its missionary effort to the rest of the world. Because of its efforts to overthrow governments in **Jordan**, **Egypt**, and **Syria**, it has been outlawed in a number of Muslim countries. The party is heavily involved in fighting in Syria, but it is not clear if the members have merged with the newly founded **Islamic State**.

**HIZBULLAH (HIZB ALLAH).** The Party of God (**Allah**), a term that was adopted by Shi‘ite **Islamist** parties in **Iran** and **Lebanon**. In Iran, Hizbullah rose as a revolutionary movement in the late 1970s when it contributed to the downfall of Muhammad Reza Shah and became a vanguard of the Islamic Republican Party. It contributed to the consolidation of the new regime, but it did not emerge as a separate party. The movement established links with the Lebanese forces and contributed to their training and financial support.

In Lebanon, Hizbullah emerged in the late 1970s among Shi'ites with support from Iran. Its spiritual leader was **Sayyid Muhammad Husayn Fadlallah**, and Shaykh 'Abbas Mussavi was secretary general until his assassination by Israeli agents in 1992. Supported by volunteers from Iran, the party opposed the **Maronite** regime of President Amin Gemayel and cooperated with like-minded Islamist parties. It proclaimed its objective to fight American and French influence in Lebanon, eliminate Israeli occupation of Lebanese territory, and establish an Islamic system of government. It staged assassinations and suicide attacks on the American and French embassies and peacekeeping forces, including the attack in 1983 on the U.S. marine barracks that resulted in the death of 241 American soldiers.

Hizbullah became a major force in the struggle against Israeli occupation in southern Lebanon, exacting a continuing toll in lives that the Israeli government could not stop. In 1992 and 1996, Hizbullah participated in the Lebanese elections and obtained a minority of 27 parliamentary seats allotted to the Shi'ite community. The successes of the Lebanese Hizbullah against the South Lebanon Army and its Israeli supporters resulted in increasing appeals for unilateral withdrawal of Israeli forces from its self-declared security zone, which was completed in 2000. Hizbullah's secretary general, **Shaykh Hasan Nasrallah**, was elected in 1992, after the Israelis assassinated his predecessor Shaykh Abbas Musawi. A number of splinter groups, the **Islamic Amal**, **Islamic Jihad**, and Islamic Resistance were either part of Hizbullah or merged with the movement. The Party of God prevailed when Prime Minister Ehud Barak pulled out all Israeli troops in June 2000, and it fought Israel to a stalemate in the "Second" Lebanon War (12 July–8 September 2006). *See also* IRAN.

**HOJJATIYEH.** *See* HUIJATIYAH SOCIETY (SAZMAN-E HOJJIATYEH).

**HOLIDAYS.** *See* 'ASHURA; CALENDAR; 'ID AL-ADHA; 'ID AL-FITR; ID AL-GHADIR; FESTIVALS; LAYLAT AL-BARA'AH; LAYLAT AL-QADR; MAWLID AL-NABI (MAULID AN-NABI); MUHARRAM; NAURUZ (NOW ROZ); RAMADHAN (RAMAZAN).

**HOLY CITIES AND SITES.** Holy sites accepted by all Muslims are the **Masjid al-Haram (Ka'bah)** in **Mecca**, the **Masjid al Nabawi** in **Medina**, and the **Al-Aqsa Mosque** in **Jerusalem**. Holy sites accepted by all Shia Muslims include the **Imam 'Ali Mosque** in **Najaf, Iraq**; the **Imam Husayn Shrine** in **Karbala** in Iraq; **Al-Baqi Cemetery** in Medina; the **Sayyidah Zaynab Mosque** in **Damascus**; the **Al-'Abbas Mosque** in Karbala; the **Sayyidah Ruqayya Mosque** in Damascus; and the **Bab al-Saghir Cemetery** in Damascus.

**Twelver Shi'ite** Muslims revere the Imam Reza (Ridha) Mosque in **Mashhad, Iran**, the al-Kadhimiyyah Mosque in **Baghdad**, and the Al-Askari Mosque in **Samarra** in Baghdad. Other sites include tombs for the families of Muhammad, and the Shia imams.

**HOLY WARRIOR.** *See* MUJAHID (pl. MUJAHIDUN, MUJAHIDIN).

**HOSPITALITY.** “Dhiyafah.” A virtue obligatory by **Tradition** and enjoined in the Koran: “And do good to parents and kinfolk, orphans, those in need, neighbors who are of kin, neighbors who are strangers, the companion by your side, the way-farer (ye meet)” (4:36). Pre-Islamic poetry extols the virtue of **Hatim al-Ta'i**, who slaughtered three camels to entertain three travelers who only wanted a little milk. Hospitality is one of the obligations of the code of manly virtue, **muruwwa**, which demands courage, loyalty, and generosity. Originally the code of the **Bedouin Arabs** and an act that permitted survival in a hostile environment, hospitality is an obligation observed throughout the Islamic world.

**HOURIS.** Companions of believers who enter **paradise**. They are described as gazelle-eyed of modest gaze, beautiful, and pure beings. They are eternally young, hairless except for the eyebrows and the head. The numbers of 72 houris for each martyr comes from a weak chain of **hadith** and is not mentioned in the Koran.

**HOUSE OF WISDOM.** An academy with a library and translation bureau founded in **Baghdad** in 830 by Caliph **al-Ma'mun** (r. 813–833), which became the most important educational institution in the **'Abbasid** period (749–1258). Scholars translated Greek works in medicine by Galen (d. ca. 200), mathematics by Euclid and Ptolemy, and philosophy by Plato and Aristotle at a time when Europeans were almost totally ignorant of Greek thought and science.

**HOUSES, PERMISSION TO ENTER (ISTI'ZAN).** To enter a persons' house or apartment unannounced, abruptly, or suddenly is a great offense. The Koran says, “O ye who believe! Enter not houses other than our own, until you have asked permission and saluted those in them: this will be best for you, in order that ye may heed (what is seemly).

“If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all the ye do.

It is no fault on your part to enter houses not used for living in, which serve some other use for you” (24:27–29).



**HOUTHIS.** A **Zaydi** sectarian party, officially known as Ansar Allah (Supporters of God), revolted against the **Yemeni** government of President Ali Abdullah Saleh and took over the government in Sana'a in 1914–1915. The party's founder, Husain Badreddin al-Houthi, was killed by Yemeni army forces in 2004, but under Abdul Malik al-Houthi, the rebels captured much of northern Yemen. **Saudi Arabia** tried to restore the Saleh government and has started an air and land campaign that is still in progress.

**HUDAYBIYAH.** A valley on the road from Jeddah to **Mecca** where **Muhammad** concluded a treaty with the **Quraysh** in February 628. Muhammad moved from **Medina** to Mecca, accompanied by a force of 1,400 of his followers. He halted at Hdaybiyah and stated that he wanted to perform the **pilgrimage** to the **Ka'bah**. After some negotiations, Muhammad agreed to postpone his entry to Mecca for a year and to conclude a truce for 10 years. He also agreed to return subjects of the Quraysh who had accepted Islam, although Muslims who defected were not to be extradited. In the following year, the Muslims performed their pilgrimage, and in 630, they took Mecca, claiming a violation of the treaty by the Quraysh.

**HUDUD.** *See* HADD (HUDUD).

**HUJJAT AL-ISLAM (HUJJATOLESLAM).** An honorific title, meaning “authority on Islam” or “proof of Islam.” In the Sunni tradition, it is given exclusively to **Muhammad al-Ghazali** for his integration of **Sufism** in the Shari'ah. In **Twelver Shi'ism**, it is a title given to scholars at a status below **Ayatollah**. **Hawza** seminary students, after mastering **fiqh**, **kalam**, **tafsir**, philosophy, and **Arabic** literature, are given the title **Hojatoleslam** and can become **mujtahids**.

**HUJJATIYAH SOCIETY (SAZMAN-E HOJJATIYEH).** A Shi'ite religio-political school founded in the early 1950s by Shaykh Mahmud Halabi in **Mashhad, Iran**. Hujjat, meaning proof, refers to a person who is an intermediary to the **Hidden Imam**. The society organized campaigns of intimidation of **Baha'is**, calling them heretics, and after the Iranian Revolution it was suspected of rejecting the concept of the **vilayat-i faqih**, the rule of the jurisconsult Ayatollah Ruhollah **Khomeyni**. Therefore, it was eventually forced to suspend its activities.

**HULAGU (1217–1265).** Grandson of the **Mongol** conqueror **Genghis Khan** and founder of the **Ilkhanid** dynasty of **Iran**. He invaded Iran and captured the fortress of **Alamut** of the **Assassins** in 1256 and took **Baghdad** in 1258. He ordered the execution of the 'Abbasid caliph Al-Musta'sim and members

of his family and thus ended the classical **caliphate**. One member of the 'Abbasid family managed to escape and established himself as caliph under **Mamluk** protection in **Cairo**. Hulagu invaded **Syria** and took Aleppo and Hama, but he could not capture **Damascus**. The Mongols were finally stopped by the Mamluks under Qotuz at **Ayn Jalut** in 1260. Although largely shamanist by religion, the Ilkhanids eventually adopted Islam and assimilated with the local population.

The legacy of Hulagu Khan's invasion was that he laid the foundations of the Ilkhanate and thus paved the way for the later **Safavid** dynastic state, and ultimately the modern country of Iran. Hulagu's conquests also opened Iran to both European influence from the West and Chinese influence from the East. This would develop Iran's distinctive excellence in architecture. Under Hulagu's dynasty, Iranian historians began writing in **Persian** rather than Arabic. *See also* JUWAYNI, ALA AL-DIN ATA MALIK AL- (1226–1283).

**HUNAYN, BATTLE OF.** A valley on the road from **Mecca** to Ta'if, where **Muhammad** fought the tribes of Hawazin and Thaqif who planned to recapture Mecca in 630. The tribes attacked Muhammad's forces and after some success were decisively defeated. According to the **Prophet's** biographers, some 6,000 **women** and children and large herds of camels were taken as **booty**. Many of the survivors embraced Islam, and the prestige of the Muslim community was greatly enhanced. The Koran related that an unseen army of **angels** supported the Muslims: "Assuredly **Allah** did help you in many battle fields and on the day of Hunayn: Behold! Your great numbers elated you, but they availed you nought; the land for all that it is wide did not constrain you, and ye turned back in retreat. But Allah did pour His calm on the **Messenger** and on the **believers**, and sent down forces which ye saw not: He punished the unbelievers: thus doth he reward those without faith" (9:25–26).

The event is mentioned in the Sunni hadith collection **Sahih Bukhari** as follows:

We set out in the company of Allah's Apostle on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and came upon him from behind and hit him on the shoulder with the sword. He (i.e., the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed 'Umar bin Al Khattab and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allah." After the people returned, the Prophet sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I

(again) got up and said, “Who will be a witness for me?” and sat down. Then the Prophet said the same for the third time. I again got up, and Allah’s Apostle said, “O Abu Qatada! What is your story?” Then I narrated the whole story to him. A man (got up and) said, “O Allah’s Apostle! He is speaking the truth, and the spoils of the killed man are with me. So please compensate him on my behalf.” On that Abu Bakr As-Siddiq said, “No, by Allah, he (i.e., Allah’s Apostle) will not agree to give you the spoils gained by one of Allah’s Lions who fights on the behalf of Allah and His Apostle.” The Prophet said, “Abu Bakr has spoken the truth.” So, Allah’s Apostle gave the spoils to me. I sold that armor (i.e., the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam. (Bukhari, IV, 53:370)

The event is also in **Imam Malik**’s Muwatta as follows:

Yahya related to me from Malik from Ibn Shihab that al-Qasim ibn Muhammad said that he had heard a man asking Ibn Abbas about booty. Ibn Abbas said, “Horses are part of the booty and personal effects are as well.” Then the man repeated his question, and Ibn Abbas repeated his answer. Then the man said, “What are the spoils which He, the Blessed, the Exalted, mentioned in His Book?” He kept on asking until Ibn Abbas was on the verge of being annoyed, then Ibn Abbas said, “Do you know who this man is like? Ibn Sabigh, who was beaten by ‘Umar ibn al-Khattab because he was notorious for asking foolish questions.” Yahya said that Malik was asked whether someone who killed one of the enemy could keep the man’s effects without the permission of the Imam. He said, “No one can do that without the permission of the Imam. Only the Imam can make *ijtihad*. I have not heard that the Messenger of Allah, may Allah bless him and grant him peace, ever said, ‘Whoever kills someone can have his effects,’ on any other day than the day of Hunayn. (Muwatta, 21.10.19)

**HURAYRAH, ABU.** *See* ABU HURAYRAH (d. 681).

**HURIS.** The **women of paradise**, described in the Koran: “We shall wed them to maidens with beautiful, big, and lustrous eyes” (44:54). Commentaries explain the word “Hur” as connoting the idea of purity, beauty, and truth. *See also* HOURIS.

**HURUFIIYAH.** A mystical, esoteric **Sufi** sect founded by Fazlallah Astarabadi (1340–1394) which is the mystical science of letters and words as a key to the “seventh sealed book,” the Koran. The Hurufis staged an uprising in **Azerbaijan** which was crushed, and Fazlallah was executed in 1394. It existed primarily in the area of present **Iran** and **Turkey** and became extinct within a decade of its foundation.

**HUSAYN IBN 'ALI (626–680).** Second son of 'Ali ibn Abi Talib and **Fatimah** and grandson of the **Prophet Muhammad**. Muhammad had no male heirs; therefore, Husayn and his brother, **Hasan**, were considered by the partisans of 'Ali as rightful successors to the leadership of the Islamic community. When 'Ali was assassinated in 661, **Iraq** opted for Hasan, but he abdicated in a deal with **Mu'awiyah**, which gained him a considerable pension and retirement in Medina. Husayn refused to acknowledge Mu'awiyah and, following a call by the people of Iraq, he set out for **Kufah**. Deserted by most of his followers, he was confronted at **Karbala** by an army of some 4,000 troops, headed by **Sa'd ibn-Abi Waqqas**, and he was killed with his family and companions. The 10th of **Muharram** (680) has since been mourned by Shi'ites with passion plays, reenacting the scenes at Karbala (*see* 'ASHURA). Shi'ites consider him the second infallible **imam**, and Sunnis respect him as the grandson of the Prophet.

When Husayn was killed in Karbala, 'Abd Allah ibn al-Zubayr, the grandson of **Abu Bakr**, collected the people of **Mecca** and made the following speech: "O people! No other people are worse than Iraqis and among the Iraqis, the people of Kufah are the worst. They repeatedly wrote letters and called Imam Husayn to them and took **bay'ah** (allegiance) for his caliphate. But when Ibn Ziyad arrived in Kufah, they rallied around him and killed Imam Husayn who was pious, observed the fast, read the Koran and deserved the caliphate in all respects."

**HUSAYN, TAHA (1889–1973).** Egyptian modernist and reformer who, although blind, studied at **Al-Azhar** University in **Egypt** and obtained a doctorate from the Sorbonne in Paris. He rose from humble beginnings to become university professor, provost, rector, and minister of education. Praised as the "conqueror of darkness," he advocated modernization of **education** at both traditional and secular institutions. He produced works of both literature and literary criticism. He wanted Muslims to learn from the West but continue to be inspired by their own traditions. He believed the Koran and **Sunna** are for all times, but to be a heritage to inspire later generations in a more flexible manner. He became a member of UNESCO's Executive Board and vice president of the General Conference in 1950–1951.

**HUSAYNI, AMIN AL- (1895–1974).** Grand **mufti** of **Jerusalem** (1926–1937) and head of the Arabic High Command in **Palestine** (1936). Educated at **Al-Azhar** University in **Cairo** and the School of Administration in **Istanbul**, he became a major force against the British mandatory power of **Palestine** and was eventually forced to flee in 1937. He spent the years

during World War II in Italy and Germany from where he conducted anti-Allied propaganda. He was a leading member of the Palestinian Nationalist Movement.

The historian Peter Novick has argued that the postwar historiographical depiction of al-Husseini reflected complex geopolitical interests that distorted the record.

The claims of Palestinian complicity in the murder of European Jews were to some extent a defensive strategy, a preemptive response to the Palestinian complaint that if Israel was recompensed for the Holocaust, it was unjust that Palestinian Muslims should pick up the bill for the crimes of European **Christians**. The assertion that Palestinians were complicit in the Holocaust was mostly based on the case of the mufti of Jerusalem, a pre-World War II Palestinian nationalist leader who, to escape imprisonment by the British, sought refuge during the war in Germany. The mufti was in many ways a disreputable character, but postwar claims that he played any significant part in the Holocaust have never been sustained. This did not prevent the editors of the four-volume *Encyclopedia of the Holocaust* from giving him a starring role. The article on the mufti is more than twice as long as the articles on Goebbels and Göring, longer than the articles on Himmler and Heydrich combined, longer than the article on Eichmann—of all the biographical articles, it is exceeded in length, but only slightly, by the entry for Hitler.

**HUSAYNIYYAH.** A special site for ritual commemoration of the martyrdom of **Imam Husayn**. Husayniyyahs exist in every Shi'ite community in **Iraq, Iran, and Lebanon** and, with different names, also in **Bahrain, Oman, and India**. First introduced in **Baghdad** by the Buyyids (932–1055) and eventually institutionalized under the **Safavid** dynasty (1501–1722), the practice of commemoration spread throughout the Shi'ite world and has become a common feature in every community.

**HYPOCRITES, THE.** “*Munafiqun*.” Medinans and members of tribes who adopted Islam but deserted **Muhammad** before the battle of **Uhud** in 625. They wanted to ally themselves with the growing strength of Islam but were ready to desert or intrigue against the early Islamic community. By extension, the term “hypocrites” has come to refer to opportunists who did not become Muslims by conviction. The Koran says, “When the hypocrites come to thee, they say, ‘We bear witness that thou art indeed the **Messenger** of Allah. Yea, **Allah** knoweth that thou art indeed His Messenger. And Allah beareth witness that the hypocrites are indeed liars. They have made their oaths a screen (for their misdeeds): Thus they obstruct (men) from the path of Allah: Truly evil are their deeds” (63:1–2).





**‘IBADAT.** God’s commands concerning worship and ritual. They include ritual **prayer** (salat), **fasting** (sawm), **almsgiving** (zakat), and **pilgrimage** (hajj), and they constitute part of the **Five Pillars of Islam**, the first of which is the **profession of faith** (shahada). *See* FAITH, ARTICLES OF; PILLARS OF ISLAM.

**IBADITES (ABADITES).** Followers of the Ibadiyya, a **Kharijite** offshoot named after its eponymic ancestor, ‘Abdallah ibn Ibad (d. 680), who lived in **Basra** in the second half of the seventh century. They rejected the intolerance of other Kharijites and did not consider Muslims of other **sects** to be unbelievers (**kafirs**). They opposed political assassinations and believed in the election of their **imam**. Unlike the orthodox schools, they believe that the Koran is created. They live in parts of northwest Africa as well as in **Oman** and the **United Arab Emirates**. The head of the Ibadites established his center at Nazwa in the sultanate of Oman.

Chief among their doctrinal differences with other denominations of Islam are the following:

God will not show himself to Muslims on the **Day of Judgment**, a belief shared with Shi’ites. Sunnis believe that Muslims will see God on the Day of Judgment.

The Koran was created by God at a certain point in time. This belief is shared with the Mutazilites, whereas Sunnis hold the Koran to be the word of God, as exemplified by the suffering of **Ahmad ibn Hanbal** during the **mihna**.

Like the Mutazilites, they interpret anthropomorphic references to God in the Koran symbolically rather than literally.

Their views on predestination are like the **Ash‘ari** Sunnis.

It is unnecessary to have one leader for the entire Muslim world, and if no single leader is fit for the job, Muslim communities can rule themselves. That is different from both the Sunni belief in a **caliphate** and the Shi’ite belief in an imamate.

It is not necessary for the ruler of the Muslims to be descended from the **Quraysh** tribe, which was the tribe of the Muslim prophet Muhammad.

They believe it is acceptable to conceal one's beliefs under certain circumstances (*kitman*), analogous to the Shia **taqiyya**.

**IBLIS**. “*Shaytan*.” A **devil** and a fallen **angel** (or rebellious **jinn**) who refused to bow before **Adam** and tempted Eve to eat from the tree of immorality; therefore, he was expelled from paradise and given the power to lead astray all those who are not true servants of God. He is made of fire, whereas man is made of clay, and he will exist until the **Day of Judgment** when he will be destroyed. The Koran says, “And behold, We said to the angels: ‘Bow down to Adam’: and they bowed down: Not so Iblis: he refused and was haughty: he was of those who reject faith” (2:34). Also “(Allah) said: ‘What prevented thee from prostrating when I commanded thee?’ He said: ‘I am better than he: Thou didst create me from fire, and him from clay’”; and “(Allah) said: ‘get thee down from it: it is not for thee to be arrogant. Here: get out for thou art of the meanest (of creatures)’” (7:12–13).

**IBN AL-‘ABBAS, ‘ABDALLAH (619–687)**. Son of ‘Abbas ibn ‘Abd al-Muttalib, the uncle of the **Prophet**. He was a **Companion** of the Prophet and Islamic scholar, the first to produce a commentary of the Koran. Originally a partisan of ‘Ali, who appointed him governor of **Basra**, he made peace with the **Umayyads**. He participated in many campaigns, acted as an adviser to **caliphs**, and retired to Ta’if, where he died.

**Sa’d ibn Abi Waqqas** said:

I have never seen someone who was quicker in understanding, who had more knowledge and greater wisdom than Ibn Abbas. I have seen ‘Umar summon him to discuss difficult problems in the presence of veterans of Badr from among the **Muhajirin** and **Ansar**. Ibn Abbas would speak and ‘Umar would not disregard what he had to say.

**IBN ABIHI**. See ZIYAD IBN ABIHI (ca. 626–675).

**IBN ADHAM, IBRAHIM (ca. 718–788)**. King of **Balkh** (present **Afghanistan**) who abdicated his throne to take up the **Sufi** life in **Syria**. He adopted a seminomadic lifestyle and became an ascetic, but, since he abhorred begging, he worked tirelessly for his livelihood. The story of his conversion is one of the most celebrated in Sufi legend. **Jalal al-Din Rumi** (Balkhi) describes the legend of Ibrahim in his *Masnawi*.



**IBN AL-ARABI (1076–1148).** Abu Bakr ibn al-Arabi or, in full, Muhammad b. ‘Abdallah, Ibn al-‘Arabi al-Maāfirī, al-Išbīlī, born in Seville and died in Fez, was a judge and scholar of **Maliki** law from al-**Andalus**. Like al-Mu‘tamid ibn Abbad, Ibn al-Arabi was forced to migrate to **Morocco** during the reign of the **Almoravids**. It is reported that he was a student of **Al-Ghazali** for some time. He was a master of **Maliki** jurisprudence. He also contributed to the spread of **Ash‘ari** theology in Spain. A detailed biography about him was written by his contemporary Qadi Ayyad (d. 1149), the famous Maliki scholar and judge from Ceuta.

**IBN AL-ARABI, ABU ABDULLAH (767–846).** Philologist and genealogist of the highest reputation who transmitted orally the poems composed by the **Arab** tribes. Son of Ziad, a slave from Sind, he was raised by **Mufadhdhal** ibn Muhammad al-Dabbi, author of the *Mufadhdhaliyat* who had married his mother. **Ibn Khallikan** reports that up to 100 persons attended his sittings, one commenting, “I followed his lessons upwards to ten years, and I never saw him with a book in his hand; and yet he dictated to his pupils camel-loads of (philological) information.” He died in **Samarra** (*surra man raa*) in 846 (III 24).

**IBN AL-ARABI MUHYI AL-DIN (1165–1240).** Mystic, philosopher, and poet known as the “Greatest Master” (Shaykh al-Akbar) of the Ta’i tribe. He was educated in Seville, Spain, where he lived for 30 years. He traveled widely in the Middle East and settled in Malatya, near **Damascus**, where his tomb is a much-visited shrine. Some 150 of his numerous works are still extant, the most famous of which are his *Meccan Revelations* (*Futuh al-makkiyah*) and *Gems of Wisdom* (*Fusus al-hikam*). In these works, he expounded his ideas as a fusion of literal belief and belief submerging into spiritual illumination and divine inspiration. His concept of the “Perfect Man” (al-Insan al-Kamil) shows man as the image of God whose mission is to reveal the perfection of God. Condemned as a pantheist by **Ibn Taymiyyah** and **Ibn Khaldun**, he was defended by Firuzabadi (d. 1414), **al-Suyuti** (1445–1505), and **al-Sha‘rani**.

**IBN ATA ALLAH (ATAULLAH) (d. 1309).** A **Malikite** jurist, **hadith** scholar, and the third **murshid** (master) of the **Shadhili Sufi** order. He was born in Alexandria and taught at both **Al-Azhar** and the Mansuriyyah madrasah in **Cairo**. He systematized Shadhili doctrines and authored the first systematic treatise on **dhikr**. His publications led to the spread of the Shadhili order in North Africa.

**IBN ATA, WASIL.** See WASIL IBN ‘ATA’ (d. 748).

**IBN AL-ATHIR, 'IZZ AL-DIN (1160–1234).** Arab historian and biographer, born in southeastern **Turkey** and educated at Mosul, **Baghdad**, and **Jerusalem**. He was with **Salah al-Din's** (Saladin) army in **Syria** and served as minister at various princely courts. He published the *Complete History of the World* (*Kitab al-kamil fi 'l-tarikh*), starting with **Adam**, and a work on **Traditions**, *Lion of the Jungle* (*Usd al-ghaba*), which contains biographies of some 7,500 **Companions** of the Prophet. **Ibn Khallikan** placed him in the first rank of traditionists, historians, and genealogists. Considered arrogant and conceited by some, he was appreciated by others for his independent and original mind.

**IBN BABAWAYHI (BABUYAH, 923–991).** Most eminent of traditionists and a jurist of the school of **Qom**. His *Kitab al-tawhid* tries to show the compatibility of the imamate traditions with God's unity and justice. He held a position between the **Ghulat** and **Mu'tazilite** Shi'ite collector of **hadith**. Educated by his father, he continued his studies at Rayy with noted scholars and traveled widely in the Islamic world. Author of one of the Shi'ite Four Books of hadith (*Kutub al-arba'a*), he was the last prominent member of the Shi'ite traditionist school of Qom. His *Shi'ite Creed* (*Risalat al-i'tiqadat*) shows the doctrinal development of Shi'ism. Most of his 200 publications are lost.

**IBN BAJJAH, IBN AL-SA'IGH (AVEMPACE, ca. 1095–1138).** Spanish-Arab philosopher, natural historian, music theorist, composer, and musician. He spent 20 years as **vizier** of the governor of Murcia and Zaragoza until the region was captured by King Alphonso. He wrote, among others, commentaries on the writings of Aristotle. He tended to a pantheistic-materialistic philosophy, which exposed him to the accusation of heresy. Khakan, a Muslim contemporary, called him an infidel and atheist, saying, "Faith disappeared from his heart and left no trace behind; his tongue forgot (the praises of) the Merciful, neither did (the holy) name cross his lips" (Khallikan, III, 131).

The *Stanford Encyclopedia of Philosophy* describes his theory and observation on the Milky Way as follows: "The Milky Way is the light of many stars which almost touch one another. Their light forms a 'continuous image' (*khayâl muttasil*) on the surface of the body which is like a 'tent' (*takhawwum*) under the fierily element and over the air which it covers. Avempace defines the continuous image as the result of refraction (*in'ikâs*) and supports its explanation with an observation of a conjunction of two planets, Jupiter and Mars, which took place in 500/1106–7. He watched the conjunction and 'saw them having an elongate figure' although their figure is circular."

**IBN BATUTAH, MUHAMMAD IBN ‘ABD ALLAH (1304–1368 [1377?])**. A native of Tangiers who started out on a **pilgrimage to Mecca** in 1325/26 and continued to visit most countries in the Islamic world. He had a traditional education and later studied with noted Islamic scholars and wrote about his travels to the **Ottoman Empire**, the steppes of the Golden Horde, **India**, East Asia—including China—and East and West Africa. After his return to Tangiers 24 years later, he set out for Spain and then crossed the Sahara into black Africa. It is doubtful whether the “Arab Marco Polo” actually visited the Volga regions, but he included descriptions of all these areas in his travel accounts, entitled *Tuhfat al-nuzzar fi ghar’ib al-amsar wa-’aja’ib al-asfar*. It has been translated into French, and parts appeared in English under the title *The Travels of Ibn Batuta*. His rule was “never travel the same road a second time,” and he seems to have adhered to it.

In June 1325, at the age of 21, Ibn Battuta set off from his hometown on a journey that would take 16 months. He would not see **Morocco** again for 24 years. As he explains,

I set out alone, having neither fellow-traveler in whose companionship I might find cheer, nor caravan whose part I might join, but swayed by an overmastering impulse within me and a desire long-cherished in my bosom to visit these illustrious sanctuaries. So I braced my resolution to quit my dear ones, female and male, and forsook my home as birds forsake their nests. My parents being yet in the bonds of life, it weighed sorely upon me to part from them, and both they and I were afflicted with sorrow at this separation.

**IBN BAZ.** *See* BAZ, ABDUL AZIZ IBN ABDULLAH AL- (1911–1999).

**IBN FARID (1181–1235)**. Full name Omar Ali ibn-Al-Farid, an **Arab** poet who was born and died in **Cairo**. Acclaimed as the “greatest” mystical poet of the Arabs. His masterpieces are the *Wine Ode (Khamriyyah)* and the *Poem of the Sufi Way (Nazm al-Suluk)*. The *Khamriyyah*, the longest mystical poem in Arabic, takes wine as a symbol of divine knowledge. The *Khamriyyah* is as follows:

Rememb’ring the belovèd, wine we drink Which drunk had made us ere  
the vine’s creation. A sun it is; the full moon is its cup; A crescent hands it  
round; how many stars Shine forth from it the moment it be mixed! But  
for its fragrance ne’er had I been guided Unto its tavern; but for its re-  
splendence Imagining could no image make of it. Time its mere gasp hath  
left; hidden it is. Like secrets pent in the intelligence, Yet if it be remem-  
bered[1] in the tribe, All become drunk—no shame on them nor sin. Up  
hath it fumed from out the vessel’s dregs. Nothing is left of it, only a  
name; Yet if that name but enter a man’s mind, Gladness shall dwell with  
him and grief depart. Had the boon revelers gazed upon its seal,[2] That

seal, without the wine, had made them drunk. Sprinkle a dead man's grave  
 with drops of it, His spirit would return, his body quicken. If in the shadow  
 of the wall where spreads Its vine they laid a man, mortally sick, Gone  
 were his sickness; and one paralyzed, Brought near its tavern, would walk;  
 the dumb would speak, Did he its savor recollect. Its fragrance, If wafted  
 through the East, even in the West, Would free, for one berheumed, his  
 sense of smell; And he who stained his palm, clasping its cup, Could  
 never, star in hand, be lost by night. Unveil it[3] like a bride in secrecy  
 Before one blind from birth: his sight would dawn. Decant it, and the deaf  
 would hearing have. If riders[4] rode out for its native earth, And one of  
 them were bit by snake, unharmed By poison he. If the enchanter[5] traced  
 The letters of its name on madman's brow, That script would cure him of  
 his lunacy; And blazoned on the standard of a host,[6] Its name would  
 make all men beneath it drunk. In virtue the boon revelers it amends,  
 Makes perfect. Thus by it the irresolute Is guided to the path of firm  
 resolve. Bountiful he, whose hand no bounty knew; And he that never yet  
 forbore forbearth, Despite the goad of anger. The tribe's dunce, Could he  
 but kiss its filter, by that kiss Would win the sense of all its attributes.  
 "Describe it, well thou knowest how it is," They bid me. Yea, its qualities  
 I know: Not water and not air nor fire nor earth, But purity for water, and  
 for air Subtlety, light for fire, spirit for earth—Excellencies that guide to  
 extol its good All who would tell of it, and excellent Their prose in praise  
 of it, excellent their verse. So he that knew not of it[7] can rejoice To hear  
 it mentioned, as Nu'm's lover doth To hear her name, whenever Nu'm is  
 named. Before all beings, in Eternity It is, ere yet was any shape or trace.  
 Through it things were, then it by them was veiled, Wisely, from him who  
 understandeth not. My spirit loved it, was made one with it, But not as  
 bodies each in other merge. Wine without vine: Adam my father is. Vine  
 without wine, vine mothereth it and me.[8] Vessels are purer for the purity  
 Of truths which are their content, and those truths Are heightened[9] by  
 the vessels being pure. Things have been diff'renced, and yet all is One:  
 Our spirits wine are, and our bodies vine.[10] Before it no before is, after  
 it No after is; absolute its privilege To be before all afters. Ere time's span  
 It pressing was, and our first father's[11] age Came afterwards—parent-  
 less orphan it! They tell me: "Thou hast drunk iniquity." Not so, I have but  
 drunk what not to drink Would be for me iniquitous indeed. Good for the  
 monastery folk, that oft They drunken were with it, yet drank it not,  
 Though fain would drink. But ecstasy from it Was mine ere I existed, shall  
 be mine Beyond my bones' decaying. Drink it pure! But if thou needs  
 must have it mixed, 'twere sin To shun mouth-water[12] from the Loved  
 One's lips. Go seek it in the tavern; bid it unveil To strains of music. They  
 offset its worth, For wine and care dwelt never in one place, Even as woe  
 with music cannot dwell. Be drunk one hour with it, and thou shalt see  
 Time's whole age as thy slave, at thy command. He hath not lived here,  
 who hath sober lived, And he that dieth not drunk hath missed the mark.  
 With tears then let him mourn himself, whose life Hath passed, and he no  
 share of it hath had. (*Mystical Poems of Ibn al-Fârid*, Chester Beatty  
 Monographs, no. 6, 81–84)

**IBN FIRNAS, ABBAS (810–887).** Said to be of **Berber** descent, he was an **Andalusian** scientist, musician, and inventor. He developed a clear glass used in drinking vessels, and lenses used for magnification and the improvement of vision. He had a room in his house where the sky was simulated, including the motion of planets, stars, and weather, complete with clouds, thunder, and lightning. He is best known for reportedly surviving an attempt at controlled flight.

**IBN HAJAR AL-ASQALANI (1372–1448).** Author of some 50 works on **hadith**, history, geography, **tafsir**, poetry, and **Shafi‘ite** jurisprudence. He compiled the most valued commentary of the sahih of **Bukhari** whose completion in 1428 was marked as “the greatest celebration of the age in **Egypt**.” Ibn Hajar’s funeral was said to have been attended by 50,000 people, including the sultan and the caliph.

Fath al-Bari, considered the most prominent and reliable commentary on al-Bukhari’s *Jami’ al-Sahih*, said Ibn Hajar commenced the enormous task of assembling his commentary on Sahih Bukhari. Ibn Rajab had begun to write a huge commentary on Sahih Bukhari in the 1390s with the title of Fath al-Bari. Thus, Ibn Hajar decided to name his own commentary with the same title, Fath al-Bari, which in time became the most valued commentary of Sahih Bukhari. When it was finished in December 1428 (Rajab 842 AH), a celebration was held near **Cairo**, attended by the ulema, judges, and leading Egyptian personalities. Ibn Hajar read the final pages of his work, after which poets recited eulogies and gold was distributed. It was, according to historian Ibn Iyaas (d. 930 AH), “the greatest celebration of the age in Egypt.”

**IBN HANBAL, AHMAD (780–855).** Islamic scholar and eponymous head of the Hanbali **school of law**. He was a student of **al-Shafi‘i**, founder of the Shafi‘ite school of law. His is the most conservative, but smallest, of the four Sunni schools. It limits the jurists only to the Koran and the **Sunnah** for a decision of law. Ibn Hanbal was born in **Baghdad** and traveled widely in the Arab world in search of **Traditions** of the Prophet. His *Musnad* is a collection of some 28,000 Traditions. Ibn Hanbal resided in Baghdad, where he was an opponent of the **Mu‘tazilite** school, which held that the Koran was created. During the inquisition, **mihna**, he refused to recant and was imprisoned during the reigns of the caliphs **al-Ma‘mun** and al-Mu‘tasim. Vindicated under the rule of Caliph al-Mutawakkil, Ibn Hanbal saw Sunni Islam accept the dogma of the uncreatedness of the Koran. He was described as “a handsome man of middle size, having his hair dyed of a light red color with hinna, and a few black hairs appearing in his (white) beard” (Khallikan, I, 44). **Imam** Shafi‘i said of him, “I went forth from Baghdad and left not

behind me a more pious and a better jurisconsult than Ibn Hanbal.” Historians relate that his funeral was attended by 800,000 men and 60,000 **women** and that 20,000 **Christians** and **Jews** converted to Islam on the day. The **Wahhabis** (Unitarians) of **Saudi Arabia** are followers of the Hanbali school, and many of the **Islamists** follow the Hanbali interpretation. *See also* CREATEDNESS OF THE KORAN.

**IBN HAWQAL, ABU 'L-QASM MUHAMMAD (HAUKAL) (d. 978).** **Arab** writer, geographer, and chronicler who traveled widely and visited most parts of the Islamic world and remote parts of Asia and Africa between 943 and 969. He described countries in gazetteer form in his *Face of the Earth* (*Kitab surat al ardh*), which included a map of the world and a detailed description of Muslim Spain, southern Italy, the Byzantine Empire, the Caucasus, and northern Kiev. His book was first published in the West by M. J. De Goeje in Leiden in 1873 and most recently by Wiet in 1964. Ibn Hawqal was born in Nisibis in present-day Iraq. He was suspected by some to be a **Fatimid** agent.

**IBN HAYYAN, JABIR.** *See* JABIR IBN HAYYAN (GEBER, 721–776).

**IBN HAZM, ABU MUHAMMAD 'ALI (994–1064).** He is said to have been the “greatest scholar and most original genius of Muslim Spain.” He was a literalist (**Zahirite**) and so virulently critical of other scholars that it was said “the tongue of Ibn Hazm and the sword of al-**Hajjaj** ibn Yusuf were brothers.” Born in Cordoba of a family of **Christian** converts, he held high offices at princely courts but retired to devote himself to the writing of poetry, biographies, and history. He was said to have produced 400 works; the best known in the West is *The Dove's Neck Ring: On Love and Lovers* (*Tawq al-hamamah fi al-ulfa wa al-ullaf*). Because of his unorthodox beliefs, he was several times imprisoned, and most of his works were burned. **Ibn Khallikan** called him a man of “profound humility equal to the greatness of his talents” and quotes one Ibn Bashkuwal as saying, “Of all the natives of Spain, Ibn Hazm was the most eminent by the universality and depth of his learning in the sciences cultivated by the Muslims; add to this his profound acquaintance with the (**Arabic**) tongue, and his vast abilities as an elegant writer, a poet, a biographer, and a historian” (II, 268).

**IBN HISHAM, ABU MUHAMMAD 'ABD AL-MALIK (767–833/34).** **Arab** Islamic scholar of south Arabian origin and a native of **Basra**, who lived in **Egypt** where he edited **Ibn Ishaq's** *Biography of the Prophet* (*Sirat rasul Allah*). Only Ibn Hisham's recension is extant. It has been translated

into German by G. Weil with the title *Das Leben Mohammeds* (Stuttgart, 1894) and into English by A. Guillaume with the title *The Life of Muhammad*.

**IBN ISHAQ, MUHAMMAD (704–767).** Author of the first biography of **Muhammad** (*Sirat rasul Allah*), which is extant only in the recension of **Ibn Hisham**. Ishaq was born in **Medina** and died in **Baghdad**. He studied with his father and with Medinan scholars and moved to Hira and **Kufah** to teach and write before spending the rest of his life in Baghdad. The traditionist Ibn Shihab al-Zuhri said of him, “Medina would never lack ‘ilm [knowledge] as long as Ibn Ishaq is there.”

**IBN KATHIR, ISMA‘IL BIN ‘UMAR BIN- (1301–1373).** A **Shafi‘ite judge**, master scholar of history, and commentator of the **Koran**. Born in Busra, **Syria**, he was a student of **Ibn Taymiyyah** in **Damascus** and held various positions, including a professorship of Koranic commentary at the **Great Mosque** of Damascus. His *Tafsir ibn-Kathir* is one of the most widely used explanations of the Koran. His *Al-bidāya wa ‘n-nihāya*, “the beginning and the end,” is one of the best-known works of Islamic historiography. It covers “universal” history, from the creation of the world until the end of the world, and Islamic eschatology. It contained the stories of the **Prophets** and previous nations, the Prophet’s *sirah* (life story) and Islamic history until his time. He also added a book *Al-Fitan*, about the Signs of the Last Hour. Its primary value is in the details of the politics of Ibn Kathir’s own day. It has been edited several times, first in **Cairo** during 1932–1939.

**IBN KHALDUN, ‘ABD AL RAHMAN IBN MUHAMMAD (1332–1406).** Arab philosopher of history and “Father of Sociology,” born in Tunis where he worked as a secretary. In Fez, he was secretary and chief judge. In Oran, he wrote the famous *Muqaddima* (*Prolegomena*), the introduction to his book on the origins of the Arabs, **Berbers**, and **Persians**. He held that history is subject to universal laws and presented a theory of cyclical change of humanity from barbarism to rural and urban culture. He coined the term **‘asabiyyah** as the binding element of society, which is strong among the nomad conquerors who founded kingdoms. Gradually it weakens, leading to decay within a few generations, and falls prey to new nomad conquerors. At that time, the cycle of evolution begins anew. Ibn Khaldun served a number of princes, in **Tunis**, Fez, and **Egypt**. He was imprisoned and forced to escape to **Cairo**, where he became chief judge in **Mamluk** Egypt in 1384. He taught at **Al-Azhar** University and had an encounter with **Timur-i Lang** (Tamerlane) at **Damascus**. The nomad conqueror permitted him to return to Cairo in 1401, where he died in 1406.

**IBN KHALLIKAN, SHAMS AL-DIN (1211–1282).** Born at Arbela in **Iraq** of a family descended from the **Barmakids**. He was educated at Aleppo and **Damascus**, where he achieved the position of chief judge in 1261 and, after a short assignment in **Egypt**, again in 1278. Ibn Khallikan was described as “a pious man, virtuous, and learned; amiable in temper, in conversation serious and instructive. His exterior was highly prepossessing, his countenance handsome and his manners engaging.” Ibn Khallikan was the first Muslim writer to compile a biographical dictionary in alphabetical order of some 800 great men; it is entitled *Deaths of Eminent Men (Wafayat al-‘ayan)*. The British scholar Reynold A. Nicholson called it the “best general biography ever written” (Nicholson, 452). It was translated by M. de Slane (1842–1874) with the title *Ibn Khallikan’s Biographical Dictionary* (Slane, IV, xv).

**IBN MAJAH, ABU ABDULLAH MUHAMMAD (824–886).** A **Persian** from the town of Qazwin. “He ranked as a high authority in the **Traditions**, and was versed in all the sciences connected with them.” He was a famous traditionist and compiler of the *Book of Traditions (Kitab al-sunnan)*, one of the six canonical collections of Sunni **hadith**. Ibn Majah traveled widely in the Islamic world, collecting traditions from outstanding scholars. He is also known for his commentary on the Koran.

Sunnis regard this collection as sixth in strength of their six major hadith collections. Nonetheless, this position was not settled until the 14th century or later. Scholars such as **al-Nawawi** (d. 676/1277) and **Ibn Khaldun** (d. 808/1405) excluded the **Sunan** from the generally accepted books; others replaced it with either the **Muwatta** of **Imam Malik** or with the Sunan al-Darimi. It was not until **Ibn al-Qaisarani**’s formal standardization of the Sunni canon into six books that Ibn Majah’s collection was regarded with the esteem granted to the other five books.

**IBN MAJAH AL-QAZVINI (d. 886).** Author of one of the six “sound” collections of **hadith**.

**IBN MASHISH (1140–1227).** Full name ‘Abd al-Salam ibn-Mashish al-Alami, a **Sufi** master, born near Tangier. He was the author of a eulogy of the Prophet **Muhammad** (*tasliyyah*) and a paraphrase of a prayer, known as the **Prayer** of Mashish (Salat al-Mashishiyah). He was the spiritual guide of Abu Hazan al-**Shadhili** and the **qutb** of his age.

**IBN AL-MUQAFFA’.** *See* MUQAFFA’, IBN AL- (720–750).



**IBN AL-NADIM, MUHAMMAD IBN ISHAQ (936/7–995).** Twelver Shi'i scholar and bibliographer and author of the *Kitab al-fihrist*, an index of all books written in **Arabic** to his time. He was a bookseller and made a living also by copying manuscripts for sale; therefore, he was also known as *al-Waraq* ("the manuscriptist"). The *Fihrist* contains 10 discourses on such topics as the holy scriptures; grammar and philology; history, biography, and genealogy; poetry; **kalam**; **fiqh**; philosophy; legends; doctrines of non-monotheist creeds; and alchemy. Its author explains that the *Fihrist* is "an index of the books of all nations, Arabs and non-Arabs alike, which are extant in the Arabic language and script, on every branch of knowledge; comprising information as to their compilers and the classes of their authors, together with the genealogies of those persons, the dates of their birth, the length of their lives, the times of their death, the places to which they belonged, their merits and their faults, since the beginning of every science that has been invented down to the present epoch: namely the year 377 of Hijrah (Nicholson, 362).

**IBN AL-NAFIS (1213–1288).** Physician mostly famous for being the first to describe the pulmonary circulation of the blood. The work of Al-Nafis regarding the right-sided (pulmonary) circulation pre-date the much later work (1628) of William Harvey's *De motu cordis*. Both theories attempt to explain circulation. Together, they represent the earliest and best of Eastern and Western exploration of cardiac physiology.

**IBN AL-QAISARANI (1956–1113).** Also known as Ibn Tahir of Caesarea, who is credited to be the first person to index the six canonical books of Sunni **Traditions**: **Sahih al-Bukhari**, **Sahih Muslim**, Sunan Abu Dawud, Sunan Al-Sughra, Jami' al-Tirmidhi, and Sunan **Ibn Majah**. He traveled widely in the Middle East collecting **hadith** and is also noted for his work in bibliographic indexing and biographical dictionaries. He was born in Caesarea (Qaisarani) and died in **Baghdad**.

**IBN QUTAYBAH.** See QUTAYBAH, MUHAMMAD IBN MUSLIM AL-DINAWARI IBN-AL- (828–889).

**IBN RUSHD, ABU AL-WALID MUHAMMAD (AVERROËS, 1126–1198).** **Arab** philosopher, theologian, jurist, physician, and great authority on Aristotle's philosophy. He was born in Cordoba, Spain, and later served as chief judge in his hometown until he was banned as a heretic in 1195. He died in Marrakesh. Ibn Rushd wrote a refutation of Abu Muhammad **al-Ghazali's** *Refutation of the Philosophers (Tahafut al-falasifa)*, and he was accused of denying the immortality of the human soul and the resur-

rection of the body after death. He held that only spirits, not bodies, would be resurrected and felt that God knows only universals, not particulars. Ibn Rushd separated religion from philosophy and favored an allegorical interpretation of the Koran. In the West, he became famous as Averroës for his *Commentaries on Aristotle*.

Ibn Rushd is most famous for his commentaries of Aristotle's works, which had been mostly forgotten in the West. Before 1150, only a few of Aristotle's works existed in translation in Latin Europe, although the tradition of great philosophers and poets of antiquity continued to be studied and copied in the Greek Byzantium. It was to some degree through the Latin translations of Ibn Rushd's work beginning in the thirteenth century that the legacy of Aristotle was recovered in the Latin West.

**IBN SA'D, ABU ABDULLAH MUHAMMAD (764/5–845).** One of the great **Islamic** biographers. His *Great Book of Classes* (*Kitab al-tabaqat al-kabir*) is one of the earliest collections and an important source for the **Prophet's** biography and for early Islamic history. He was born in **Basra** and educated at **Baghdad**. He was secretary of 'Umar al-**Waqidi**, the **Arab** historian.

The *Great Book of Classes* covered the following topics: books 1 and 2 contain a biography (*sirah*) of the Prophet **Muhammad**; books 3 and 4 contain biographies of **Companions** of Muhammad; and books 5, 6, and 7 contain biographies of later Islamic scholars. Volumes 3, 5, 7, and 8 have been translated by Aisha Bewley and published under the titles *Companions of Badr*, *Men of Madina*, and *Women of Madina*.

**IBN SA'D AL-BAGHDADI.** See IBN SA'D, ABU ABDULLAH MUHAMMAD (764/5–845).

**IBN SA'UD, 'ABD AL-'AZIZ IBN 'ABD AL-RAHMAN AL-FAISAL AL- (1880–1953).** Great-grandson of Muhammad ibn Sa'ud (r. 1747–1765); the founder of the Saudi dynasty and of modern **Saudi Arabia**. Driven from his native Najd in 1891, he lived in exile in **Kuwait**. With a band of only 40 men, Ibn Sa'ud was able to recapture the castle of the Rashidi governor in Riyadh in 1902. Supporters flocked to his banners, and he took Hasa on the Gulf in 1913. Neutral during World War I, he had conquered the **Hijaz** by 1925, and in the Treaty of Jidda, Great Britain recognized the independence of the new state. It was renamed the Kingdom of Saudi Arabia in 1932. In 1933, Saudi Arabia signed the first agreement with the American Oil Company, which struck oil in 1938, and by 1953 the kingdom obtained £5,000 (\$2.5 million) a week in royalties.

Ibn Sa'ud founded the tribal Brotherhood (**Ikhwan**) in 1912, which was formed into an effective army. He wanted his followers to become sedentary and settle in camp communities. Disagreements about raiding into neighboring countries led Ibn Sa'ud to destroy the Ikhwanis in the Battle of Sibilla (1929). He restored the puritanical **Wahhabi** (Unitarian) creed to much of his realm, which accepts only the Koran and early Traditions (**Sunnah**) and rejects later developments of the classical period as innovations (**bid'ah**) and sinful. It forbids **intercession** and the veneration of tombs. Saudi kings draw their legitimacy as the "pious **sultans**" who perform all the functions formerly performed by the **Rightly Guided Caliphs**. Ibn Sa'ud had several wives and over 40 sons and an equal number of daughters. The dynasty continued under Sa'ud (1953–1964), Faisal (1964–1975), Khalid (1975–1982), Fahd (1982–2005), Abdullah (2005–2015), and Salman ibn Abdulaziz (2015–).

**IBN SA'UD, 'ABD AL-'AZIZ IBN MUHAMMAD (1721–1803)**. Son of Muhammad ibn Sa'ud (r. 1747–1765). He was the amir of the **Wahhabis** who captured Riyadh in 1773 and in 1786 founded the first Sa'udi state in the Najd. After the death of 'Abd al-**Wahhab** in 1792, he held both spiritual and temporal powers. His army sacked **Karbala** in 1801 and captured **Mecca** and **Medina** in 1803, but his grandson, Abdullah ibn Sa'ud (1814–1818), was defeated by the army of **Muhammad 'Ali of Egypt**. The House of Sa'ud was able to recover from the disaster, and **Ibn Sa'ud** (1880–1953) was able to conquer most of the Arabian Peninsula.

**IBN SINA, ABU 'ALI AL-HUSAYN IBN 'ABD ALLAH (AVICENNA) (980–1037)**. Born near Bukhara of **Persian** parents, Ibn Sina traveled to study with famous doctors. "At the age of ten years, he was a perfect master of the Koran and general literature, and had attained a certain degree of information in dogmatic theology, the **Indian** calculus (arithmetic), and algebra. . . . In the sixteenth year of his age, physicians of the highest eminence came to read, under his tuition the works which treat of the different branches of medicine and learn from him those modes of treatment which he had discovered by his practice" (Khallikan, I, 440).

Known in the West as Avicenna, he was a philosopher, physician, and author of the great book of classes *Canon of Medicine (al-Qanun fi tibb)*, which made him famous in Europe. He also wrote the *Book of Healing (Kitab al-shifa)*, a philosophical encyclopedia that earned him the title "Prince of Physicians." Translated into Latin, it served as a major medical text in medieval Europe and is still studied in the East today. He combined Islamic mysticism with Platonic idealism and asserted man's free will. Be-

cause he denied predestination, Ibn Sina was declared an unbeliever (**kafir**), and Caliph Mustanjid ordered his books to be burned. Ibn Sina died in Hamadan.

**IBN TAYMIYYAH, AHMAD (1263–1328).** Born in Harran in northern Syria and educated in **Damascus**, he became a jurist of the **Hanbali school of law**, teaching at Damascus and **Cairo**. His father and grandfather were famous authorities of the Hanbali school. A strict traditionalist and opponent of **Sufism**, Shi'ism, saint cults, shrines, and philosophy, Ibn Taymiyyah was a "literalist" accepting anthropomorphic references in the Koran. He held that the Koran must be interpreted according to the letter, not understood through reason; **revelation** is the only source of knowledge; and the Koran and **Sunnah** are the only authentic guides in all matters. Ibn Taymiyyah denied the legitimacy of theology and the obligation to follow the decisions of the early schools of jurisprudence. He condemned many practices of popular Islam as sinful innovations (**bid'ah**), was repeatedly imprisoned, and died in jail. One of his major works is the *Book of the Refutation of the Logicians* (*Kitab al-radd 'ala al-mantiqiyyin*). His teachings have inspired revivalist movements, including 19th-century **Wahhabism** and present-day **Islamists**. A chief of the **Shafi'ite** school in Syria said of Ibn Taymiyyah,

If he were asked a question in any of the sciences, it would appear as though he knew that science masterfully, to the exclusion of other sciences; and it would be judged that no one knows it as well as he. The jurists of all schools would benefit from his knowledge in their own schools, and would learn about them what they would not have known before. . . . It is not known that any scholar could win a debate against him. . . . He was master at interpretation, expression, organization, categorization and clarification. (Victor E. Makari, *Ibn Taymiyyah's Ethics: The Social Factor*, 26–27)

**IBN TUFAYL, ABU BAKR MUHAMMAD (d. 1185).** Spanish philosopher of **Arabic** descent and author of *Hayy ibn Yaqzan*, a philosophical novel that describes how a youth, growing up on an isolated island, arrives at the truth of revelation through introspection. He also had a great reputation as a mathematician and physician and entered the service of the **Almohad** sultan Abu Yaqub Yusuf. He was born in Guadix and died in **Morocco**. His book was translated into Latin in 1671 with the title *Philosophicus Autodidactus*.

**Ibn Rushd** describes how Ibn Tufayl inspired him to write his famous Aristotelian commentaries:

Abu Bakr ibn Tufayl summoned me one day and told me that he had heard the Commander of the Faithful complaining about the disjointedness of Aristotle's mode of expression—or that of the translators—and the resul-

tant obscurity of his intentions. He said that if someone took on these books who could summarize them and clarify their aims after first thoroughly understanding them himself, people would have an easier time comprehending them. “If you have the energy,” Ibn Tufayl told me, “you do it. I’m confident you can, because I know what a good mind and devoted character you have, and how dedicated you are to the art. You understand that only my great age, the cares of my office—and my commitment to another task that I think even more vital—keep me from doing it myself.”

**IBN TUMART, ABU 'ABD ALLAH MUHAMMAD (1077–1130).** A Berber native of Morocco and ideologue of the Almohad dynasty who eventually proclaimed himself as the Mahdi. A member of the Masmuda tribe, he was educated at Alexandria and Baghdad and subsequently organized the Masmuda in a campaign against the Almoravids (1061–1147). He emphasized the unity of God and demanded puritanical moral reform based on the Koran and Traditions. Ibn Tumart’s creed has been described as a mixture of messianic Shi’ism, Ash’arite dogmatics, Zahirite legal theory, some Mu’tazilite ideas, and Kharijism. His writings on theology, philosophy, and law were translated from Berber into Latin. Ibn Tumart was described as:

pious and devout, he lived in squalid poverty, subsisting on the coarsest fare and attired in rags; he generally went with downcast eyes; smiling whenever he looked a person in the face, and ever manifesting his propensity of devotion. He carried with him no other worldly goods than a staff and a skin for holding water; his courage was great; he spoke correctly the Arabic and the Maghreb (Berber) languages; he blamed with extreme severity the conduct of those who transgressed the divine law, and not content with obeying God’s commandments, he labored to enforce their strict observance. (Khallikan, III, 206)

**IBN ZAYDUN AL-MAKHSUMI (1003–1071).** A famous Arab poet of Cordoba and Seville. According to S. Jayyusi “Ibn Zaydun brought into Andalus poetry something of balance, the rhetorical command, the passionate power and grandeur of style that marked contemporary poetry in the east . . . he rescued Andalus poetry from the self-indulgence of the poet of externalized description.”

**IBN ZUHR, ABU MARWAN 'ABD AL-MALIK (1091–1161).** “Father of Experimental Surgery,” expounded in his famous work *al-Taisir*, and one of the greatest Arab physicians. Known in the West as Avenzoar, he was born in Seville and studied at the University of Cordova. He was the first to have

performed human dissections and post-mortem autopsies and to have rejected the theory of “four humors.” He established surgery as an independent field of medicine.

The Jewish physician–philosopher Maimonides admired Ibn Zuhr, describing him as “unique in his age and one of the great sages.” He frequently quoted him in his medical texts. He performed medical procedures on animals before doing them on humans to know if they would work.

**IBRAHIM. Arabic** for Abraham. *See* ABRAHAM (IBRAHIM).

**‘ID.** “Festival.” *See* FESTIVALS.

**‘ID AL-ADHA.** The Feast of Sacrifice on the 10th of the month of Dhu al-Hijjah of the Islamic **calendar**. It is an Islamic holiday in Muslim countries, also called the Greater Bayram in **Turkey** (or ‘Id al-Kabir or Bakr-i ‘Id), which marks the end of the month of **pilgrimage**. Pilgrims and Muslims throughout the world slaughter a sheep, or camel, or purchase meat from a butcher as a sacrifice and distribute most of it to the poor. Large quantities of meat are shipped every year from **Saudi Arabia** to **Afghanistan** and other countries for distribution to the poor. Major purification, **ghusl**, is obligatory before prayer at a **Friday mosque**. It goes back to the tradition of **Abraham** attempting to sacrifice his son at the command of God.

**‘ID AL-FITR.** The Feast of Breaking the Fast, celebrated on the first of the month of Shawwal, the day following the fast month of **Ramadhan**. The celebration begins with the appearance of the new moon, and the following day people pay their poor tax, *zakat al-fitr*, before attending prayer at a **Friday mosque**. It is a joyful celebration as it marks the end of the hardships of **fasting** for an entire month. New clothing is traditionally purchased on this occasion for family and servants, making it an occasion of gift giving. The holiday is also called Lesser Bayram (‘Id al-Saghir, the Minor Feast) or the Feast of Alms (‘Id al-Sadaqah).

**‘IDDAH.** “Number.” The number of days a **divorced** or widowed **woman** must wait before she can remarry. *See* WAITING PERIOD, THE.

**ID AL-GHADIR.** *See* GHADIR AL-KHUMM.

**IDOLATRY.** “*Shirk*.” Islam demands a strict monotheism; giving “partners to God” is idolatry (**shirk**) and an unforgivable sin. The **Hanbali** school, unlike the other orthodox Sunni **schools of law**, prohibits any intermediaries between God and mankind, forbidding the cult of **saints**, soothsayers, the

healing properties of **amulets**, and the worship of holy shrines. All Sunni schools prohibit representational art—whether statues or images of living things (although this is no longer enforced in many parts of the Islamic world). Therefore, floral motifs and the **Arabic** script are used for ornamentation. The Koran says, “They disbelieve who say: ‘Allah is one of three (in a Trinity) for there is no god except One God’” (5:73). And “Say, to Allah belongs exclusively (the right to grant intercession)” (39:44). The **Twelver Shi‘ites**, on the other hand, permit even portraits of **Imam ‘Ali**.

**IDRISI, AL-SHARIF AL- (1100–1165).** Arab geographer who traveled widely in Europe, Africa, and Asia and at the court of the Norman king Roger II in Sicily, he produced a geographic work that summed up all the previously known features of the world and made original contributions in his work, titled *The Recreation of Him who Yearns to Traverse the Lands* (*Nuzhad al-mushtaq fi ikhtiraq al-afaq*).

The compilation of Idrisi marks an era in the history of science. Not only is its historical information most interesting and valuable, but its descriptions of many parts of the earth are still authoritative. For three centuries, geographers copied his maps without alteration. The relative position of the lakes that form the Nile, as delineated in his work, does not differ greatly from that established by Baker and Stanley more than seven hundred years later, and their number is the same. The mechanical genius of the author was not inferior to his erudition. The celestial and terrestrial planisphere of silver that he constructed for his royal patron was nearly six feet in diameter and weighed 450 pounds; upon the one side, the zodiac and the constellations, upon the other—divided for convenience into segments—the bodies of land and water, with the respective situations of the various countries, were engraved.

**IDRISID DYNASTY (788–985).** First Shi‘ite dynasty in Islamic history, founded by Idris ibn Abdullah (d. 793), a grandson of **Hasan** the son of ‘Ali. He escaped to northern **Morocco** after an unsuccessful uprising in **Medina**, and the **Berbers** recognized him as their **imam**. He was poisoned at the instigation of **Harun al-Rashid** (786–809), the **‘Abbasid caliph at Baghdad**. His son Idris II founded his capital in Fez, Morocco, but the state disintegrated soon thereafter as a result of attacks from the **Fatimids** in the east and the Spanish **Umayyads** in the west. Their major contributions included converting the Berbers and helping to maintain Sunni predominance by fighting their **Kharijite** neighbors. The Idrisids founded the Sharifian dynasty in Morocco, which rules the country to the present.

Idrisid rulers included the following:

Idris I (788–791)

Idris II (791–828)

Muhammad ibn Idris (828–836)

Ali ibn Muhammad, known as Ali I (836–848)

Yahya ibn Muhammad, known as Yahya I (848–864)

Yahya ibn Yahya, known as Yahya II (864–874)

Ali ibn 'Umar, known as Ali II (874–883)

Yahya ibn al-Qasim, known as Yahya III (883–904)

Yahya ibn Idris ibn 'Umar, known as Yahya IV (904–917)

Fatimid overlordship (917–925)

Al-Hajjam al-Hasan ibn Muhammad ibn al-Qasim (925–927)

Al-Qasim Gannum (937–948)

Abu 'l-Aish Ahmad (948–954)

Al-Hasan ibn Guennoun, known as Hassan II (954–974)

**'IFRIT (EFRIT).** Powerful, malevolent **jinn**. They are giants and have also been called the ghosts of the wicked dead.

An Ifrit is mentioned in the Koran (27:38–40):

(Solomon) said, “O assembly (of jinn), which of you will bring me her (the Queen of Sheba) throne before they come to me in submission?” An ifrit (strong one) from the jinn said: “I will bring it to you before you rise from your place. And verily, I am indeed strong, and trustworthy for such work.” One with whom was knowledge of the Scripture said: “I will bring it to you within the twinkling of an eye!” Then when Solomon saw it placed before him, he said: “This is by the Grace of my Lord—to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful.”

**IFTAR.** “Breaking.” The breaking of fast at sunset during the month of **Ramadhan**. Cannon shots usually announce the time when it is permissible to eat, and people in the streets, bazaars, and homes begin their evening meal. Shortly before dawn, people eat once more to last them during the daylight **fasting**, which can be quite long during the hot summer months.

**IGNORANCE, THE AGE OF.** Muslims call the pre-Islamic period the “Age of Ignorance” (*jahiliyyah*). It was the age of tribalism and is reckoned to cover the period of about a century before the advent of Islam. It is also the heroic age of the great **Bedouin** poets, who extolled the virtues of Bedouin life: courage, loyalty, and generosity. The *Seven Odes* (**Mu‘allaqat**) and similar collections of this period are considered superior to any poetry composed thereafter.



**IHRAM.** “Prohibiting.” The state of ritual purity before **prayer**; also during **pilgrimage (hajj)** before entering the perimeter of the city of Mecca (**haram**). The pilgrim (hajji) performs the **ablution (ghusl)** and puts on a dress, consisting of two unsewn sheets or, in the case of **women**, a long robe. Women do not **veil** their faces during ihram. In the state of consecration, all Muslims are manifestly equal before God. *See also* MUHRIM.

**IHSAN.** *Ihsan* is the Muslim’s responsibility to obtain perfection, or excellence in worship; for example, Muslims try to worship God as if they see Him, and although they cannot see Him, they believe that he is constantly watching them. In the **hadith** of **Gabriel, Muhammad** states, “[Ihsan] is the worship of God as though you see Him, and if you cannot see Him, then indeed He sees you” (Bukhari).

**IJMA’.** “Collecting.” The consensus of the community but subsequently only of the competent jurists on a point of theology or law, expressed in words, or deeds, as well as in silent agreement. In the early **Umayyad** period, Caliph **‘Umar II** instructed his governors in the provinces that cases should be decided by consensus of the jurists in each region. Together with the Koran, Traditions (**Sunnah**), and reasoning by analogy (**qiyas**), *ijma’* is one of the four pillars of Sunni **Islamic law** (Shari’ah). *Ijma’* is based on a saying of the **Prophet** that states, “My people will never agree in an error.” The number required to validate a practice or belief varied with the four orthodox schools of jurisprudence, ranging from the entire community (**ummah**) to local groups or the **Companions** of the Prophet. Limited at first to the Companions of the Prophet, *ijma’* came to designate the agreement of the learned and had to be determined by retrospection. *Ijma’* permitted the acceptance of **Sufism**, and other **innovations**, that were at first thought to be sinful.

**IJTIHAD.** “Exertion.” The exercise of personal reasoning and private judgment or “informed opinion” (**ra’y**) and reasoning by analogy (**qiyas**) in questions of **Islamic law** not expressly provided for in the Koran and the Traditions (**Sunnah**). An example of this is the prohibition of all intoxicants, not just wine, mentioned in the Koran. Eventually, it came to be accepted by the four Sunni **schools of law** but exercised by those qualified to make a decision, the **mujtahids**, whose agreement became law on the basis of consensus (**ijma’**).

Eventually, the four orthodox schools declared the “gate of *ijtihad*” closed and demanded imitation or emulation (**taqlid**) and condemned any further employment of *ijtihad* as sinful innovation (**bid’a**). **Muslim modernists** and some of their radical opponents, the **Islamists**, favor the reopening of the “gate of *ijtihad*” for different reasons. The modernists feel that it is necessary

to reinterpret the bases of Islamic religion and law in light of modern developments; whereas, many Islamists reject much of what was produced during the period of classical Islam as innovation and want to establish an Islamic state on the model of Muhammad's community. Shi'ites have always accepted the *ijtihad* of qualified doctors (*mujtahid*). See also MU'ADH IBN JABAL.

**IKHSHIDID DYNASTY (935–969).** A dynasty founded by Muhammad ibn-Tughj (d. 496) in **Egypt**. He was a **Turk** from Ferghana who was made governor of Egypt by the 'Abbasid caliph al-Radhi (r. 934–940). He made himself independent and annexed **Syria** and **Palestine** and, eventually, also the holy cities of **Mecca** and **Medina** to his domains. After his death, al-Misk **Kafur** (Musky Camphor), an Abyssinia eunuch, became the de facto ruler (946–968). The dynasty ended in 969 as a result of **Fatimid** attacks.

**IKHTILAF.** An Islamic scholarly disagreement, the opposite of **ijma'** (consensus of the jurists). Islam teaches that when there is a scholarly disagreement on a certain issue, it is not permissible to condemn a person who follows a position that is different from one's own.

**IKHWAN.** "Brethren." **Wahhabi Bedouin** followers of 'Abd al-'Aziz **ibn Sa'ud** who formed armed militias and settled in village camps in 1912. They were an important factor in establishing their **imam** as king of **Saudi Arabia**, but they proved to be hostile to reforms promoting modernization and at times resisted attempts at limiting their political influence.

**IKHWAN AL-MUSLIMIN, AL-.** See ISLAMIST MOVEMENT; MUSLIM BROTHERHOOD.

**IKHWAN AL-SAFA (BRETHREN OF PURITY).** A secret organization of philosophers probably of **Isma'ili** background, which flourished in **Basra** and **Baghdad** in the 10th/11th century. It was a religio-political organization aiming at the overthrow of the political system. The members were organized in four ranks by age: the Craftsmen, at least 15 years old; the Political Leaders, at least 30 years old; the Kings, at least 40 years old; and the Prophets and Philosophers above 50 years of age. Their teachings are collected in the *Encyclopedia of the Brethren of Purity (Rasa'el ikhwan al-safa)*, consisting of 52 epistles dealing with mathematics, astronomy, geography, music, ethics, and philosophy.

**ILHAD.** "To turn away," denying the attributes of knowledge from Allah.

**ILKHANIDS (1256–1353).** One of the **Mongol** hordes who, under **Hulagu** (1253–1265), conquered **Iran** in 1256 and founded a dynasty, which at its height also ruled parts of **Syria**, eastern **Anatolia**, and the Caucasus. The dynasty eventually assimilated and accepted Islam under Ghazan (1295–1304). In the mid-14th century, the Ilkhanid state disintegrated into a number of smaller entities.

The emergence of the Ilkhanids had an important historical impact in the Middle Eastern region. The establishment of the unified Mongol Empire had significantly eased trade and commerce across Asia. The communications between the Ilkhanate and the Yuan dynasty headquartered in China encouraged this development. It also helped to pave the way for the later **Persian Safavid** dynasty.

**‘ILM (‘ELM).** The word *‘ilm* means knowledge, especially that of the Islamic sciences. An *‘alim* is a doctor of Islamic sciences, and the plural of the word, **‘ulama’**, is applied to the body of Islamic jurisconsults and theologians.

**‘ILM AL-FIQH.** *See* FIQH.

**‘ILM AL-HADITH.** *See* HADITH.

**ILM AL-HURUF.** Science of letters, a mystical process of numerology in which numeral values assigned to **Arabic** letters are added to provide total values for words in the **Koran**.

**‘ILM AL-TAFSIR.** *See* EXEGESIS OF THE KORAN.

**IMAGES.** The representation of humans and animals is discouraged in **hadith** and absolutely forbidden by fundamentalist Sunni sects like the **Wahhabis** in **Saudi Arabia** and the **Taliban** in **Afghanistan**. They condemn it as **idolatry** and have destroyed historical monuments like the Buddhas of **Bamian** in **Afghanistan** and various shrines in **Iraq**, **Syria**, and **Saudi Arabia**. Great differences exist in various regions and sects, and Shi‘ites even depict Imam **‘Ali** and their **imams**. Islamic art therefore consists primarily in arabesques and geometric patterns. Modern life necessitated photos for passports and travel documents, and radio and television are ubiquitous in the Islamic world.

**IMAM.** A leader who stands in front (*amama*) of the congregation at **prayer**. The term is also the title of the first four Sunni **caliphs** and the founders of the four orthodox schools of jurisprudence. **Shi‘ites** use the term

for the descendants of ‘**Ali** and **Fatimah** whom they consider the rightful successors to the **Prophet Muhammad** as leaders of the Islamic community. Shi‘ites are divided between those who accept, respectively, **Zayd**, the son of ‘Ali (d. 740), the Fifth Imam; **Isma‘il** (d. 760), the Seventh Imam; and **Muhammad al-Muntazar** (disappeared 878), the Twelfth Imam. They are the descendants of the Prophet and are considered free of sin, infallible, and intermediaries with **Allah**. The **Twelver Shi‘ites** (or **Imamis**) believe that **Muhammad al-Muntazar**, who disappeared as an infant, went into occultation and will return as the Messiah (**Mahdi**) on the **Day of Judgment**. In the meantime, the Twelver Shi‘ite jurist–theologians rule on the imam’s behalf. The Shi‘ite imams include the following:

- Ali ibn Abi Talib (d. 661)
- al-Hasan (d. 669)
- al-Husayn (d. 680)
- ‘Ali Zayn al-‘Abidin (d. 712)
- Muhammad al-Baqir (d. 731)
- Zayd ibn ‘Ali (d. 740)
- Isma‘il (d. 760)
- Ja‘far al-Sadiq (d. 765)
- Musa al-Kazim (d. 799)
- ‘Ali al-Radhi (d. 818)
- Muhammad al-Jawad (d. 835)
- Ali al-Hadi (d. 868)
- al-Hasan al-Askari (d. 874)
- Muhammad al-Muntazar (d. 878)

*See also* HIDDEN IMAM; ISMA‘ILIS; KHOMEYNI, AYATOLLAH RUHOLLAH AL-MUSAVI AL- (ca. 1900–1989); VILAYAT-I FAQIH; ZAYDIS (ZAYDIYYAH).

**IMAMIS.** Referring to **Twelver Shi‘ites**. *See* SHI‘ISM (SHIA, SHI‘ITES).

**IMAMZADEH.** An immediate descendant of a Shi‘ite **imam**. It is also a term for a shrine tomb of the descendants of imams. These shrine tombs are centers of devotion and **pilgrimage** and are believed to have miraculous properties and the ability to heal. Many of these shrines are located in **India, Iran, Iraq, and Medina**.

**IMAN.** “Faith.” The six articles of Islamic faith include belief in God, the **angels** of God, the book of God (Koran), the **prophets** of God, the **Day of Judgment**, and the Divine Decree. Shi‘ites must also believe in the infallible **imams**. *‘Amal*, actions, are summarized under the term the “**Five Pillars of**

**Islam**” as follows: (1) profession of faith, *shahada*; (2) **prayer**, *salat*; (3) **fasting**, *sawm*; (4) **almsgiving**, *zakat*; and (5) **pilgrimage**, *hajj*. To become a Muslim, one has to testify that there is no god but **Allah** and that Muhammad is the **Messenger** of Allah (*La ilaha illa’ Allah wa Muhammad Rasul Allah*). *See also* CREED; FAITH, ARTICLES OF.

**IMITATION.** *See* TAQLID.

**IMMACULATE CONCEPTION.** *See* MARY, MOTHER OF JESUS.

**IMMORALITY.** Immorality is forbidden by God and encouraged by **Iblis** (Satan). It is immoral to commit **adultery** (4:19, 25; 17:32), engage in homosexuality (7:80, 27:54, 29:28, 33:30, and 65:1), marry the wife of one’s father (4:22), and commit slander (24:16, 17). A **sinner** must ask God’s forgiveness and resolve not to commit such an act again.

**IMRU AL-QAYS (ca. 500–540).** Grandson of the last king of Kindah, who was rejected by his father because of his dissolute life. He was to avenge the murder of his father and sought the support of the Emperor Justinian at **Constantinople**, but he died, reputedly of poisoning by the emperor. Known as the “Vagabond Prince,” wandering from tribe to tribe, he is recognized as the greatest of pre-Islamic poets. Nicholson says of him, “**Muhammad** described him as ‘their [poet’s] leader in Hell-fire,’ while the **Caliphs ‘Umar** and **‘Ali**, . . . notwithstanding, extolled his genius and originality.” Hailing a starved wolf as a comrade, he says, “Each of us what thing he finds devours: Lean is the wretch whose living is like ours.” His prized poems are part of the **Mu‘allaqat**.

Ibn Sallam al-Jumahi (d. 846 AD) said of Imru’ al-Qays in his “Generations of the Stallion Poets” (Arabic):

Imru’ al-Qays was the originator of a great many things the Arabs considered beautiful, and which were adopted by other poets. These things include calling up his companions to halt, weeping over the ruins of abandoned campsites, describing his beloved with refinement and delicacy, and using language that was easy to understand. He was the first to compare women to gazelles and eggs, and to liken horses to birds of prey and to staves. He ‘hobbled like a fleeing beast’ [a reference to his famous description of his horse] and separated the erotic prelude from the body of his poem. In the coining of similitudes, he surpassed everybody in his generation.

**INDIA, REPUBLIC OF.** South Asian state with a population of about 1.3 billion, of whom 79.8 percent are Hindu, 14.2 percent Muslim, 2.3 percent **Christian**, and 3.5 percent Sikh and others. Under Muslim **Moghul** (Mughal) rulers (Muslim rule, 1526–1857), the country was at its height. A portion of India was partitioned off into largely Muslim **Pakistan** when the country gained its independence from Great Britain in 1947.

**INDONESIA, REPUBLIC OF.** The largest island country in the world with more than 14,000 islands. It has a population of about 255 million and is the most populous Muslim-majority country. It consists of hundreds of linguistic and ethnic groups, of which the Javanese are the largest and politically dominant group, and Muslims amount to 87.2 percent, of whom about 99 percent are **Sunni**. **Christians** comprise about 10 percent. Islam was introduced in the 13th century, and by the 16th century it had become the dominant religion. The capital is Jakarta.

**INFIDEL.** There are several words used for those in a state of infidelity: (1) *kafir*, one who hides or denies the truth; (2) *mushrik*, one who gives companions to God; (3) *mulhid*, one who has deviated from the truth; (4) *Zandiq*, a Zend worshiper; (5) *munafiq*, one who secretly disbelieves in the mission of Muhammad; (6) *murtadd*, an apostate from Islam; (7) *dahri*, an atheist; and (8) *wasany*, a pagan or idolater.

**INHERITANCE, LAW OF.** The purpose of the law of inheritance is to prevent the possibility of concentration of wealth. In the tribal society of pre-Islamic Arabia, **women** possessed no right of inheritance; in fact, they were often part of the objects to be inherited. The **Koran** said, “From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large—a determinate share” (4:7). Also, “O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower” (4:19). The law of inheritance is complex; generally a female inherits a half of the share of a man. The property is to be distributed among ascending as well as descending relatives. No more than a third of the estate can be willed to a designated heir after all outstanding debts have been paid. In certain tribal societies, as for example the **Afghan** frontier, **women** do not receive their inheritance, and a brother, or nearest male relative, marries the wife of the deceased.

**INJIL. Gospel**, referred in the **Koran** and **Traditions** 12 times to an “original Gospel which was promulgated by **Jesus**.” The Koran says, “It is He who sent down to thee (step by step) in truth, the Book, confirming what went before it; and He sent down the **Torah** (of **Moses**) and the Gospel (of **Jesus**) (3:3).

**INNOVATION.** *See* BID‘AH.

**INQUISITION.** *See* MIHNA.

**INSAN AL-KAMEL.** The man who has reached perfection and an honorific title for the **Prophet Muhammad**. The title has also been applied by Shi‘ites to their **imams**.

**INSHALLAH (IN SHA‘A ALLAH).** A phrase, meaning “if God wills,” which is used when talking about the future. It recognizes the supreme power of **Allah**, who alone decides the events of the future. Westerners who expect a firm commitment wrongly interpret the saying as evasive and tantamount to meaning “perhaps.” It is based on the injunction in the Koran, which says, “Nor say of anything ‘I shall do so and so tomorrow’—except if Allah so wills” (18:23–24).

**INSPIRATION.** Inspiration is of two kinds: *wahy zahir*, external inspiration, or *wahi batin*, internal inspiration. External inspiration is of three kinds: *wahy Qur’an*, which was received from the mouth of the angel **Gabriel** and reached the ear of the **Prophet**, after he knew beyond a doubt that it was the angel who spoke to him; *isharatu ‘l-malak*, or that which was received from the angel, but not by word of mouth, as when the Prophet said, the Holy Ghost has breathed into my heart; and *ilham* or *wahy qalb*, that which was made known to the Prophet “by the light of prophecy.” This last kind of inspiration is said to be possessed by *walis* or saints, in which case it may be either true or false. Internal inspiration is that which the Prophet obtained by thought and analogical reasoning, just as the **mujtahids**, or enlightened doctors of the law, obtain it.

**INTENTION.** *See* NIYYAH.

**INTERCESSION.** “*Tawassul*.” According to several verses in the **Koran**, the concept of intercession on the **Last Day** to save a sinner from punishment is not accepted. There are, however, some verses that hint at the possibility of intercession (43:86), which some have interpreted to mean that it is possible if good and bad deeds are evenly matched. According to one **tradition**, the

**Prophet Muhammad** would intercede on the **Day of Judgment** “until all his community had gone to paradise before him.” Shi‘ism accepts the intercession of the **imam**. **Sufism** and popular Islam accept the cult of **saints** and intercession, but it is forbidden by the **Hanbali school of law**.

**INTEREST.** “*Riba*” Taking of interest is forbidden in Islam (2:275). The prohibition has been evaded by legal subterfuge (**hila**, pl. hiyal), as for example when the moneylender buys something and later sells it back for a lower amount. Islamic banks do not pay interest but charge fees or make a person who opens an account a partner who shares in the profit (and theoretically in the loss) of the bank. *See* ISLAMIC BANKING.

**INTERNATIONAL COALITION AGAINST “TERROR”.** A largely American–British force engaged in hunting down **Islamist** guerrilla forces in **Afghanistan**. As a result of the terrorist attack on the World Trade Center on 11 September 2001, the United States invaded Afghanistan and with the help of local militias was able to destroy the **Taliban** government and drive **al-Qaeda** forces from its bases. The campaign, dubbed Operation Enduring Freedom, at first involved only American troops, which were quickly reinforced with British contingents. The United States appealed to the North Atlantic Treaty Organization, invoking Article 5 of its charter, which says “an attack on one NATO nation is an attack on all,” obligating the members to provide material assistance. The State Department released a list of 37 countries providing some type of assistance, claiming that there are others who for “internal political reasons choose not to broadcast their participation.” Most members of the coalition have given non-military support; for example, **Pakistan** and **Uzbekistan** provided bases and overflight permission, Italy and France sent naval forces into the Arabian Sea and the Persian Gulf; Estonia, Norway, **Jordan**, and Denmark contributed de-mining units; and others supplied food, clothing, and medical aid for Afghanistan.

**INTERNATIONAL UNION OF MUSLIM SCHOLARS (IUMS).** (Al-Ittihad al-Alami al-Ulama al-Muslimin.) An organization of Muslim scholars headed by Yuduf al-Qaradaqi, founded in 2004, and headquartered in **Qatar**. Membership is open for scholars who graduated from Shari‘ah universities and **Islamic** studies departments at various universities or have a relevant background. As the title states, IUMS is neither an **Arab** nor a national organization, and neither Eastern nor Western, but rather it represents all Muslims in the entire world. It was founded to promote dialogue between all sects, including Shi‘ites. In 2002, IUMS ruled that resisting occupation troops in **Iraq** is a “duty” to all able Muslims and that aiding the occupier is impermissible.



**INTOXICANTS.** *See* ALCOHOL.

**IQBAL, SIR MUHAMMAD (1877–1938).** Poet in **Persian** and Urdu, philosopher, and a founding father of the state of **Pakistan**. He was the product of a traditional and Western education, with a doctorate from Munich, Germany, and he taught **Arabic**, history, and economics at the Oriental College at Lahore. Iqbal was a **Muslim modernist** who favored the reinterpretation of Islam on the basis of **ijtihad** to reflect the interests of society. He held that Islam properly understood and rationally interpreted is not only capable of moving along with the progressive and evolutionary forces of life, but also of directing them into new and healthy channels in every epoch (Mir Zohair Husain, 105). He favored the partition of **India** to protect the culture of Muslims in what would have been a predominantly Hindu state. In Urdu and primarily Persian, he called for reforms and the creation of a sound and prosperous Muslim nation.

**IRAN.** The Islamic Republic of Iran was established in 1979 when a national revolt resulted in the overthrow of the **Pahlavi** monarchy. Soon the Shi'ite clergy under the leadership of Ayatollah Ruhollah **Khomeyni** was able to prevail, gradually eliminating all secular parties. Khomeyni proceeded to realize his concept of the Islamic state, which was to be governed under the principles of **Islamic law**. Although permitting such modern institutions as a representative government and a parliament, he claimed for himself the governance of the supreme jurist (**vilayat-i faqih**). He was to rule in the absence of the **Hidden Imam**. Khomeyni was assisted by a 12-member **Guardian Council**, which had veto power over all legislation and political appointments. The **Revolutionary Guards** were established as the military arm of the new regime.

It took some time for the regime to consolidate its power, confronted by armed resistance by political groups, primarily the **Fida'iyān-i Khalq**, a leftist **Islamist** party. Relations with the United States, characterized as the "Great Satan," deteriorated in November 1979 when young supporters of Khomeyni occupied the U.S. embassy and took its staff hostage for 444 days. In late 1980, Iraq invaded Iran in an indecisive but very bloody war, which lasted until August 1988. When Khomeyni died in June 1989, he was succeeded as the supreme jurist by Ayatollah Ali **Khamene'i**, who had similar powers but did not enjoy the charisma of his predecessor. When Sayyid Muhammad **Khatami** was elected president in a landslide election on 23 May 1997, there was hope that a liberalization in policies was imminent. But the conservatives continued to control all levers of power and prevented any political or social reforms. In the 2000 and 2005 elections, the council of guardians blocked thousands of candidates, including most reformers. Voter

turnout was greatly reduced, to about 40 percent of eligible voters, and the hard-liner Mahmoud Ahmadinejad was elected president. *See also* AF-SHARID DYNASTY (r. 1736–1795); AKHBARIS (AKHBARIYYAH); AQ QOYUNLU (1378–1501); AYATOLLAH (AYAT ALLAH); BABIS; BAHĀ'Ī; ILKHANDS (1256–1353); IMAMZADEH; IRFAN; ISHRAQ; MANICHAISM; MAZDAK (d. ca. 524); MULLA SADRA (SADR AL-DIN SHIRAZI, 1571–1640); NURBAKHSHIA ISLAM (NOORBAKHSHIYYAH); QAJAR DYNASTY (1794–1924); QARA QOYUNLU (1375–1468); QIZILBASH; QOM; RAWDHAH KHANI (RUZEH KHAN); SAFAVID DYNASTY (1501–1732); SAFFARID DYNASTY (861–1003); SAMANID DYNASTY (819–1005); SHAH NI'MATULLAH WALI (1330–1431); SHAYKHIS (SHAYKHIYYAH); SHI'ISM (SHIA, SHI'ITES); TAHIRID DYNASTY (822–873); TAJIKISTAN; USULI SCHOOL (USULIYYAH).

**IRANIAN REVOLUTION.** *See* IRAN.

**IRAQ, REPUBLIC OF.** Population estimated at 36 million, of whom about 95 percent are Muslim (**Arabs** about 78 percent and **Kurds** about 18 percent), 4 percent **Christians**, and the rest small sectarian communities. The Sunnis are largely of the **Hanafi** rite, and the Shi'ite population are largely of the **Twelver** rite. Iraq is the site of some of the most important Shi'ite shrines, including the **Imam 'Ali** Mosque in **Najaf**, the Imam **Husayn** shrine and the **Al-'Abbas** Mosque in **Karbala**, the Kathimiyyah Mosque in **Baghdad**, and the Al-Askari Mosque in **Samarra**. In addition, there are numerous tombs of the families of **Muhammad** and Shi'ite **imams**. As a result of the 11 September 2001 attack on the World Trade Center in New York, President George W. Bush decided to overthrow Saddam Hussein's government. The subsequent civil war led to the flight and displacement of large numbers of the population. The conflict continues and has now been joined by the **Islamic State**, whose leader has proclaimed the establishment of a **caliphate** in northern Iraq and parts of **Syria**. *See also* 'ABBASID CALIPHATE (749–1258); AKHBARIS (AKHBARIYYAH); MANDEANS; QARMA-TIANS (CARMATIANS); SHI'ISM (SHIA, SHI'ITES); USULI SCHOOL (USULIYYAH); YAZIDIS; ZANJ.

**IRFAN.** *See* MA'RIFAH.

**IRTIDAD.** *See* APOSTASY.

**'ISA.** *See* JESUS ('ISA).

**ISAAC (ISHAQ).** The Koran calls Isaac a **prophet** and a righteous man of God. Isaac and Jacob were bestowed upon **Abraham** as gifts of God. They then worshiped God only and were righteous leaders in the way of God:

And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them). And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only). (21:72–73)

**ISFAHAN.** City of **Iran** with a population of about 1,757,000, which was the capital of the **Safavid Empire** (1501–1732). It is famous for its architectural splendor and generally extolled as “*Isfahan Nesf-e Jahan ast*” (Isfahan is half the World). It has been designated by UNESCO as a World Heritage Site. It was one city not destroyed by the **Mongol invasion**.

**ISFAHANI, ABU AL-FARAJ AL- (897–ca. 967).** **Arab** literary historian and critic who won fame for his *Book of Songs* (*Kitab al-aghani*), which contained about 2,000 favorite songs of his time, annotated with anecdotes, biographical information, and excerpts from poetry. He was born in **Isfahan**, a direct descendant of the **Umayyad caliphs**, and educated at **Kufah** and **Baghdad**. One of his teachers was **Tabari**, the grammarian and **hadith** scholar. Criticized for his dirty appearance, drunkenness, and Shi'ite tendencies (he is said to have been a **Zaydi** Shi'ite), he was nevertheless one of the most widely quoted authorities on Arabic culture. It was at the Hamdanid court of Prince Sayf al-Dawlah at Aleppo that he wrote the *Book of Songs*. **Ibn Khaldun** says of the work: “[It] is the Register of the Arabs. It comprises all that they had achieved in the past of excellence in every kind of poetry, history, music, etcetera. So far as I am aware, no other book can be put on a level with it in this respect. It is the final resource of the student of belles-lettres, and leaves him nothing further to desire” (Nicholson, 32).

**ISFAHANI, ABU NU'IM AL- (948–1038).** **Shafi'ite** jurist and mystic of **Isfahan**, who published *The Jewel of the Saints* (*Hilyat al-awliyah*), a biographical dictionary of Sufism, one of the most important sources for the early development of **Sufism**, and a transmitter of Shafi'ite **hadith**. He was considered one of the best hadith authorities by his contemporary Khatib al-Baghdadi and by Dhahabi and Taqi al-Din al-Subki.

**ISFAHANI, RAGHIB AL- (d. 1108).** His name is Abu 'l-Qasim al-Husain bin Mufadhhal bin Muhammad, but he is better known as Raghیب Isfahani (the Isfahanian monk). He was a scholar of Koranic exegesis and **Arabic** language. In his work *Al-I'tigadat*, he attacked both the **Mu'tazilite** theologi-

cal school and Shi'ism. He opposed the emanationism of the **Brethren of Purity**, preferring creationism instead. His concept of justice was "equal retaliation" for wrongdoing.

**ISHA'A PRAYER.** It is the fifth of the five daily **prayers** that together form the **Five Pillars of Islam** and one of the **Ten Practices of Religion** (Furu al-Din) according to Shi'ite Islam. The time of the prayer begins according to the **Hanafi** school when complete darkness has arrived and the white twilight in the sky has disappeared, and according to the **Malikite** and **Shafi'ite** schools when the red thread has disappeared from the sky. Its time ends at the beginning of dawn when the time for **Fajr** begins. A **hadith** narrated by **'Uthman ibn 'Affan** states, "The one who offered *Isha'a salat* in congregation, it was as if he remained in salat the whole night." *See also* SCHOOLS OF LAW.

**ISHAQ.** *See also* ISAAC (ISHAQ).

**ISHAQ, MUHAMMAD IBN (704–767).** *See* IBN ISHAQ, MUHAMMAD (704–767).

**ISHMAEL (ISMA'EL).** The oldest son of **Abraham** by his wife **Hagar** (Hajar) and the progenitor of the **Arab** race and, according to the Koran, an inspired **prophet**.(2:55). He is said to have assisted his father in the building of the **Ka'bah**. Ishmael had 12 sons. He and his mother were cast out in the wilderness, but they were saved from death when **angel Gabriel** appeared and struck the ground to create a well, the present **Zamzam** well.

**ISHRAQ.** Illumination. In his *Philosophy of Illumination*, **Shahab al-Din Suhrawardi** argued that light operates at all levels and hierarchies of reality. Light produces immaterial and substantial lights, including immaterial intellects (**angels**), human and animal **souls**, and even "dusky substances," such as bodies. His metaphysics is based on two principles. The first is a form of the principle of sufficient reason. The second principle is Aristotle's principle that an actual infinity is impossible. None of Suhrawardi's works were translated into Latin, and so he remained unknown in the Latin West, although his work continued to be studied in the Islamic East.

**ISLAHI.** *See* AMIN AHSAN ISLAHI (1904–1997).

**ISLAM.** "Submission." A monotheistic religion that continues the prophetic **Judeo-Christian** tradition and recognizes **Muhammad** as the last of the **prophets**. It is the religion of about 1.5 billion people, living predominantly

in Asia, and with minorities all over the world. There are more than 5.9 million Muslims in the United States. The word “Islam” is **Arabic** and means submission, the obligation to “submit” to the commands of **Allah**, the Omniscient and Omnipotent God. Theologians distinguish between religious belief, or faith (**iman**), acts of worship and religious duty (**‘ibadat**), and right doing (*ihsan*)—all of which are part of the terms **din**, religion.

Muslims believe in one God, Allah, who is the Creator, Supreme Power, Judge, and Avenger but who is also the Compassionate and Merciful One. **Angels** are Allah’s messengers and, like humans, His creatures and servants. They record men’s actions and bear witness against them on the **Day of Judgment**. The angel **Gabriel** is God’s chief **messenger**. There are also **jinn**, spirits, who are good or evil like men. The fallen, or evil, jinn are called shaytans, **devils**, whose leader is **Iblis** (Satan). He is given “authority over those who should be seduced by him.” God sends His prophets to bring His message. The major messengers include **Adam**, **Noah**, **Abraham**, **Moses**, and **Jesus**, but Muhammad is the last of the prophets, and the **Koran** is the last message, superseding the **Torah** (*Tawrah*) of Moses, the Psalms (**Zabur**) of David, and the Gospel (**Injil**) of Jesus. Muslims believe in a Day of Judgment, when the good will enter paradise and the evil will be condemned to eternal hellfire. Personal responsibility before God is important in Islam, and there is no belief in atonement.

Religious duties (‘ibadat) can be summarized under a code of rituals called the “**Five Pillars of Islam**,” as follows:

The profession of faith (**shahada**). A Muslim says, “I testify that there is no god but Allah and I testify that Muhammad is the **Messenger** of Allah.” Anyone who sincerely testifies to that is a Muslim.

Prayer (**salat**), which is to be performed five times a day, facing the prayer direction (**qiblah**), the location of the **Ka’bah**, a cube-like building in **Mecca** (built by **Abraham**, according to the Koran). Prayers include recitation of the Arabic text accompanied by rhythmical bowings (*rak’ah*) and can be performed in public or private. A ritual washing (**wudhu’**) is required before prayer. If there is a congregation, one person is the leader (**imam**), and the rest perform their prayers in unison. The **muezzin** (*mu’adhdhin*) sounds the call to prayer (**adhan**), often from the top of a minaret. The **Friday** sermon (**khutbah**) also has political significance because the name of the ruler is invoked, indicating the political loyalty of the congregation.

Almsgiving (**zakat**) is the requirement to give either a percentage of one’s wealth or of one’s yearly income to the poor. This obligation is not uniformly enforced in the Islamic world.

**Fasting** (*sawm*) is enjoined during the Muslim month of **Ramadhan**, “the month during which the Koran was sent down.” From sunrise to sundown the believer is to abstain from food or drink, which poses considerable hardship

when the fast occurs during the long, hot summer months. Children, the ill, pregnant **women**, travelers, and soldiers in war are exempt, but those prevented must make up this obligation at a later time.

**Pilgrimage** (hajj) is a legal obligation of every adult Muslim of either sex to travel at least once in a lifetime to **Mecca**, provided the person is economically able to do so, and one who has performed pilgrimage carries the honorific title of “hajji.”

“Striving in the Way of God,” (**jihād**) is considered by some one of the Pillars of Islam. It is now interpreted as a war in defense of Islam, or any effort in a good cause. The fallen **martyr** is assured of immediate salvation and **heaven**.

Duties to one’s fellow men (*mu’amalat*) and right doing (*ihsan*) demand private and public morality, the avoidance of actions that are forbidden, **haram**, or reprehensible, **makruh**. Minor differences exist in the performance of these obligations within the four orthodox Sunni schools. Sunni Islam does not recognize a central church with power to make decisions on dogma, nor are its practitioners a clergy that stands between mankind and God. They are members of the ‘**ulama**’, a body of scholars of the Islamic sciences who constitute the teachers, judges, **muftis**, and jurists of the Islamic world. They find the law on the basis of the four **schools of law** but do not legislate. The Shi’ite school of jurisprudence is based on the **Ja’farite school**, named after the Sixth Shi’ite **Imam, Ja’far al-Sadiq** (699–765).

**ISLAMBULI, KHALID (1955–1982)**. Member of the Egyptian **Islamic Jihad** who is said to have planned and participated in the assassination of President Anwar Sadat on 6 October 1981. On the occasion of the “6 October 1973 Victory Parade,” he and three of his supporters jumped from their truck and rushed to the stand where leading Egyptian government officials and their foreign guests were assembled. Islambuli emptied his assault rifle into Sadat’s body, shouting, “I have killed the **Pharaoh**.” He and his three co-conspirators were executed by firing squad on 15 April 1982.

**ISLAMIC ACTION FRONT (JABHAT AL-AMAL AL-ISLAMI)**. An **Islamist** party in **Jordan**, operating as the political wing of the **Muslim Brotherhood**. It was founded in 1992 by Shaykh Hamza Mansur. At legislative elections in June 2003, the party won 20 out of 84 seats. The party opposed Jordan’s peace accord with Israel and supported the cause of the **Palestinian** people. It is a liberal Islamist party that accepts democracy, pluralism, tolerance of other religions, and **women’s** rights. Ibrahim Zaid Keilani, a former minister of **Awqaf** and Islamic Affairs, served for a long time as the head of the Shari‘ah Ulema Committee of the party.

**ISLAMIC AMAL.** A movement established in 1982 by Husain Musawi who left **Amal** and allied himself with the **Iranian** Revolutionary Guards in the Baalbek Valley of **Lebanon**. The movement merged with **Islamic Jihad** and **Hizbullah** to fight Israeli occupation forces but eventually lost its influence to Hizbullah.

**ISLAMIC BANKING.** A banking system that is based on **Islamic law** and guided by Islamic economics. Two basic principles behind Islamic banking are the sharing of profit and loss and, significantly, the prohibition of the collection and payment of **interest**. Collecting interest is not permitted under Islamic law. Terms related to Islamic banking include the following:

- Bai' al-inah.* It is a loan in the form of a sale
- Bai' bithaman.* Deferred payment sale
- Bai' muajjal.* Credit sale, a financing technique
- Bai' salam.* A contract in which the advance payment is made for goods to be delivered later
- Hibah* (gift). A token given voluntarily by a debtor in return for a loan
- Ijarah* (lease, rent of wage). Selling the benefit of use or service for a fixed price or wage
- Ijarah thumma al-Bai'.* Parties enter contracts to come into effect serially
- Ijarah wa iqtina.* The bank provides equipment, building, or other assets against an agreed rental, after which the ownership will be transferred
- Istisnah.* Payment is made in stages to facilitate the work of manufacturing
- Mudarabah.* Profit-and-loss sharing contract
- Murabahah.* The sale of goods where the purchase and selling price are clearly stated
- Musawamah.* Negotiation of a selling price
- Musharakah* (joint venture). In which the parties divide the net profit or loss
- Qard hasan/Qardul hasan* (good loan/benevolent loan). The debtor is only required to repay the amount borrowed
- Sukuk.* Islamic bonds

**ISLAMIC CALENDAR.** *See* CALENDAR.

**ISLAMIC CALL SOCIETY.** “Jami‘at al-Dawah al-Islamiyyah,” is a **Libyan** missionary society, founded in 1972, to train preachers and missionaries for worldwide service. Its organizational structure is headed by a secretary general, assisted by a 5-member executive committee and a 36-member executive council. Members meet in a general congress every four years to discuss the society’s activities and work programs in the religious, cultural,

social, and educational fields. The society maintains a college which attracts students primarily from Asia and Africa. Islamic Call Society's activities have aroused hostility from Islamic orthodox sources and from some who saw it as a vehicle of political power of the Libyan leader Mu'ammad Ghadhafi.

**ISLAMIC CONFERENCE ORGANIZATION.** *See* ORGANIZATION OF THE ISLAMIC CONFERENCE (OIC).

**ISLAMIC DRESS.** A dress for **women**, which covers most of the body and head, but leaves the face free. It is worn in areas where the **veil** is not obligatory by **Islamist** women as a political statement and as a sign of orthodoxy. The **Koran** says, "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers and their brothers' sons" (24:31). *See also* CHADOR.

**ISLAMIC JIHAD.** A pro-Iranian Shi'ite group, founded in **Lebanon** in 1982, which declared war on the American and Western presence in Lebanon. It is held responsible for the 1983 bombing of the U.S. embassy in West Beirut and the attack on the U.S. Marine headquarters that cost the lives of 241 soldiers. In 1982, the group took the vice president of the American University of Beirut hostage in retaliation for the kidnapping of four Iranian diplomats by **Maronite** militias. It facilitated a hostages-for-arms deal between the United States and **Iran**, and eventually an exchange of Israeli, Lebanese, **Palestinian**, and Western detainees and hostages. It appears to have ceased its activities, and some of its members merged with **Hizbullah**.

**ISLAMIC JIHAD.** An offshoot of the **Muslim Brotherhood**, which claimed to have been a major force in the intifada, the resistance to Israeli occupation of **Palestine**. It opposed the accord of September 1993 between Israel and the Palestinian Liberation Organization (PLO) and continued armed attacks on Israeli targets. It has considerable support in the **Gaza Strip**, where **Jihad** publishes a weekly newspaper.

**ISLAMIC LAW.** Islamic law (*shari'ah*, from *shar'*, the path leading to the water hole) is God given and a prescription for the right life in this world and for salvation in the world to come. During his lifetime, the **Prophet Muhammad** transmitted **Allah's** commands. These were eventually collected in the



book of readings, or recitations, the Koran. The Koran is the basis of law for all Muslims, although various **sects** and schools have differed in its interpretation. When no conclusive guidance was found in the Koran, the Traditions (**Sunnah**), or practices of the Prophet, were consulted. There are six “correct” books of Sunni Traditions, compiled by **al-Bukhari**, Muslim ibn **al-Hajjaj**, Abu Dawud **al-Sijistani**, Muhammad ibn Isa **al-Tirmidhi**, Abu ‘Abd Allah **ibn Majah**, and Ahmad **al-Nasa’i**.

Four **schools of law** eventually developed in Sunni Islam named after early legal scholars, the **Malikite**, named after **Malik ibn Anas** (d. 795); the **Shafi’ite**, named after **Ibn Idris al-Shafi’i** (d. 819); the **Hanbalite**, named after **Ahmad ibn Hanbal** (d. 855); and the Hanafite, named after **Abu Hanifah** (d. 767). The Hanafite school has the largest number of adherents. It recognizes as a basis of jurisprudence, in addition to the Koran and the Sunnah, consensus of the scholars (**ijma’**) and reasoning by analogy (**qiyas**). Legal reasoning is called **ijtihad**, the struggle, or effort, in arriving at a legal decision. By the 10th century, Muslim jurists decided by consensus that Islamic law was complete and that independent interpretation, **ijtihad**, was no longer permissible. Henceforth, Sunni Muslims were to follow, or imitate (**taqlid**), the existing body of law. **Muslim modernists** as well as radical **Islamists** want to reopen the “gate of **ijtihad**” to permit a reinterpretation of Islamic law in order to meet new, modern requirements.

Judges (**qadhis**) in Shari’ah courts are to apply the law, subject to consultation with legal experts (**muftis**), who issue legal decisions (**fatwas**). A jurist (**faqih**) is trained in an Islamic college (**madrrasah**) to serve as lawyer, teacher, judge, and mufti. Punishments include the penalties for major offenses prescribed in the Koran or **Traditions (hadd, pl. hudud)**, discretionary and variable punishments (**ta’zir**), and **retaliation (qisas)**. Religious injunctions (*al-ahkam al-khamsa*) are five: (1) obligatory (**fardh** or **wajib**), duties whose performance is rewarded and whose omission is punished, and (2) forbidden (**haram**), actions which are forbidden and punishable; (3) meritorious (**mandub**, also called Sunnah, *masnun*, and *mustahabb*), actions whose performance is rewarded but whose omission is not punished; (4) reprehensible (**makruh**), things the believer is advised to refrain from; and (5) indifferent (**mubah** or *ja’iz*), actions whose performance or omission is neither rewarded nor punished. *See also* FIVE PRINCIPAL ACTS IN ISLAMIC LAW.

Shi’ites of the **Twelver Usuli school** of jurisprudence find their sources of law in the Koran and the Traditions (Sunnah), the statements, deeds, and tacit consent of the **Prophet** and the **imams**, as well as the consensus (**ijma’**) of the Shi’ite jurists and the application of reason (*‘aql*). It follows from the principle that “whatever is ordered by reason is also ordered by religion” (*kull ma hakam bih al-‘aql, hakam bih al-shar’*). The most important sources

for Shi'ite law are the Four Books (*al-Kutub al-arba'a*). In the absence of the **Hidden Imam**, the qualified scholars (**mujtahid**) of the Twelver Shi'ites are permitted to legislate on the basis of *ijtihad*.

Islamic law includes man's obligation to God ('*ibadat*), ritual worship, as well as matters of hygiene and etiquette and man's obligations to his fellow men (*mu'amalat*). There has always existed a dichotomy between "God's law" and the "king's law," and customary practices continued, provided they did not conflict with Islamic law. Rulers and governments enacted statutes according to the needs of the day. Police courts existed, and judges based their decisions on local custom. Toward the end of the 19th century, Islamic law was increasingly relegated to matters of personal status. Great Britain introduced "Anglo-Muhammadan" law, and the French employed their civil, criminal, and commercial codes. After the demise of the **Ottoman Empire** as a result of World War I, independent Muslim states continued this process. But no Muslim country went as far as **Turkey**, which abolished all aspects of Islamic law and established a secular republic in the 1920s. **Saudi Arabia**, **Oman**, **Sudan**, **Yemen**, and **Afghanistan** are the only countries that rely predominantly on the Shari'ah.

**ISLAMIC MODERNISM.** A 19th-century movement that attempted to adapt to modernity by recommending selective borrowing of the secrets of power from the West. Western colonialism increasingly dominated the Islamic world and represented an existential threat. Already the **Ottoman** government of 'Abd al-Hamid II started the **Tanzimat** period of reforms, and **Aligarh** University was the most important modernist institution in **India**. Modernist founders included **Muhammad 'Abduh**, the *shaykh* of **Al-Azhar**; **Rashid Ridha**; and Sayyid Jamal al-Din **Afghani**, the father of **Pan-Islamism**. The reinterpretation had to be reconciled with Islam: the reformers demanded the "reopening" of the gate of *ijtihad*, the exercise of personal reasoning, informed opinion (*ra'y*), and reasoning by analogy (*qiyas*). The modernists advocated a less radical interpretation of **hadd** laws and peaceful coexistence between the Islamic and Western world. **Jihad** (holy war) was to be resorted to only in defense. The modernists quoted the Koranic verse "no compulsion in religion" (2:256). Unlike 'Abduh and Afghani, Rashid Ridha took a conservative interpretation and inspired subsequent **Islamist** or **Sala-fiyyah** movements. For them, the Islamic world was weak because Muslims had strayed from the injunctions of the Koran and Tradition, and they demanded a fundamentalist return to the practice of the forefathers (*salafi*) of Islam. They inspired subsequent **Islamist** movements such as **Wahhabism**, the **Muslim Brotherhood**, the **Talban**, **al-Qaeda**, and others.

**ISLAMIC REFORM MOVEMENTS.** See SALAF; SALAFIYYAH.

**ISLAMIC RENAISSANCE PARTY OF TAJIKISTAN (HIZBI NAHZATI ISLOMII TOJIKISTON).** The party is the only **Islamist** political party in Central Asia. It was founded in 1990 and led by Muhiuddin Kabiri. When **Tajikistan** became independent, it was banned in 1993. It fought against the government during the Tajik Civil War and was again legalized following peace accords in 1998. In 1999, it was the second-largest party in Tajikistan, but subsequently it lost much of the popular vote and failed to pass the 5 percent vote barrier to be represented in parliament. The party blamed its failure on government harassment.

**ISLAMIC REPUBLICAN PARTY.** (Hizb-e Jumhury-ye Islamic.) Founded in 1979 by **Muhammad Beheshti** and others to assist the **Iranian Revolution** to consolidate its power. Its paramilitary wing was the **Revolutionary Guard**. It was the only permitted party and was disbanded due to internal conflicts in May 1987. One issue was to what extent religion was to take hold of political life.

**ISLAMIC SALVATION FRONT (FRONT DE SALUT ISLAMIQUE (FIS)).** A radical Algerian **Islamist** movement founded in 1989 that resorted to terrorism after being denied victory in the general elections of December 1991. In the first free election in Algeria, the FIS called for the establishment of an Islamic state in which **Islamic law** would replace secular law. The FIS won 55 percent of the vote in regional elections in 1989 and 49 percent in the first round of general elections on 26 December 1991. To prevent an FIS victory, the military took control of the government in mid-January 1992, prohibited all parties, and arrested Islamist leaders. As a result, the FIS has since conducted a reign of terror, which has destabilized the political process and cost many thousands of lives.

**ISLAMIC SCIENCE.** *See* EDUCATION.

**ISLAMIC SOCIETY OF NORTH AMERICA (ISNA).** An umbrella group of Muslim organizations and individuals which endeavors “to be an exemplary and unifying Islamic organization in North America that contributes to the betterment of the Muslim community and society at large.” It claims to be the largest Sunni Muslim organization in America and aims “to provide a common platform for presenting Islam, supporting Muslim communities, developing educational, social and research programs, and fostering good relations with other religious communities and civic and service organizations.” It publishes *Islamic Horizons*, a bi-monthly journal, and holds an annual convention in Chicago. It was one of a number of Muslim

groups investigated about “possible funding” of terrorist organizations, but “nothing alarming enough” was found. Liberal Muslim groups have accused ISNA of promoting a **Wahhabi** interpretation of Islam.

**ISLAMIC STATE (IS).** A worldwide Sunni **caliphate**, proclaimed by **Abu Bakr al-Baghdadi** on 29 June 2014. Known initially as the Islamic State of **Iraq** and **Syria** (ISIS) and the Islamic State of Syria and the Levant (ISSL), and in **Arabic** by the acronym DAESH (al-Dawlat al-Islamiyyah fi’l-Iraq wa al-Shams), and finally simply as Islamic State (IS). As of this writing, the state includes some 10 million people in Iraq and Syria, with affiliates in Africa and Asia. It claims religious, political, and military authority over Muslims worldwide. The movement originated as the Jama’at al-Tauhid wa ‘l-Jihad that participated in the insurgency in Iraq after the 2003 invasion. It was originally part of **al-Qaeda**, but al-Qaeda cut all ties with ISIS in February 2014. ISIS became known for its cruelty of operations, for the beheadings of soldiers, civilians, journalists, and aid workers, and for the destruction of cultural heritage sites.

**ISLAMIC STATE OF IRAQ AND SYRIA.** *See* ISLAMIC STATE (IS).

**ISLAMIC STATE OF SYRIA AND THE LEVANT.** *See* ISLAMIC STATE (IS).

**ISLAMIC WORLD.** *See* ORGANIZATION OF THE ISLAMIC CONFERENCE (OIC).

**ISLAMIST MOVEMENT.** The movement, also called “political” Islam, was born in large measure as a reaction to the process of Westernization in the Islamic world and the growth of secular, liberal, and Marxist ideologies among Muslim youth. The movement owed much of its organization and ideology to the influence of the **Muslim Brotherhood** of **Egypt**. Egyptians and foreign Muslims studying at Egyptian institutions spread the message of revolution throughout the Islamic world. They studied the works of Islamic thinkers such as Hasan al-**Banna** (1906–1949), the “Supreme Guide” of the Ikhwanis; **Sayyid Qutb**, executed in **Cairo** in 1966; and Abu’l A’la **Maududi** (d. 1973), founder of the Pakistani **Jama’at-i Islami** and author of religious-political treatises. They staged demonstrations protesting government policies, **Zionism**, and the war in Vietnam. They honed their oratorical and martial skills in confrontations with Marxist students on campuses throughout the Islamic world and soon won the majority of offices in student elections.

Many of the Islamist leaders are the product of secular, rather than religious, educational institutions. Many are graduates of technical and medical schools. They share the basic beliefs of the ‘**ulama**’, but their philosophies are derived through contact with Western ideologies. They see themselves as a vanguard of a revolutionary revivalist movement and preach political sermons to mobilize the masses. They build neighborhood **mosques**, provide soup kitchens for the poor, and aid the families of **martyrs**. They are missionaries who want to make “true” Muslims of the people. Ideologically, they reject the **Traditions** of classical Islam and call for the **ijma**‘ of the community, not the ‘**ulama**’, and the reopening of the “gate of **ijtihad**.”

The Islamists are not a monolithic movement, but rather a collection of numerous organizations that want to establish a “true” Islamic state in which sovereignty belongs to God and the Shari‘ah is the law and constitution. In such a state, they want to enforce all the Islamic punishments, including prohibitions on taking **interest**, playing music, showing television, playing games, and enforcing traditional **dress** and attendance at **prayers**. They want to turn a Muslim state into an Islamic state. *See also* JIHADIS DECLARATION OF WAR.

**ISLAMIST PARTY IN TURKEY.** *See* WELFARE PARTY (REFAH PARTISI).

**ISM.** Personal name. *See* NAMES AND NAMEGIVING.

**ISMAH.** In Shi‘ite Islam, the doctrine of infallibility is the characteristic of **Prophets**, **imams**, and **angels**. According to **Twelver Shi‘ites**, the Fourteen Infallibles free from error or **sin** are **Muhammad**, his daughter **Fatimah**, and, for the **Isma‘ilis**, the Isma‘ili Imams, while the **Zaydis** do not attribute this quality to the Zaydi Imams. The **Kharijite** rejected the doctrine. The Sunnis believe that it is possible for **prophets** to commit sin, but a minority believe that it is not possible.

**ISMA‘IL (d. 760).** Son of the Sixth **Imam**, **Ja‘far al-Sadiq**, imam of the **Isma‘ilis**, or Sevener Shi‘ites. He was designated by his father to succeed him, but he died before his father. Therefore, Ja‘far al-Sadiq appointed **Musa al-Kazim** as imam. This led to schism in the Shi‘ite movement, and the followers of Isma‘il proclaimed him the last and Seventh Imam, whereas the **Twelvers** continued to count six successors.

**ISMA‘IL, SHAH (1487–1524).** *See* SAFAVID DYNASTY (1501–1732).

**ISMA'ILIS.** A Shi'ite sect that recognizes **Isma'il**, son of **Ja'far al Sadiq**, as the Seventh and last **imam**; therefore, they are also called the **Sevens** (*sab'iya*). They hold that Isma'il will return as the **Mahdi** at the end of time, and they also believe in the exoteric (**zahir**) interpretation of the Koran, and in an esoteric (*batin*) doctrine. The esoteric doctrine consists of two parts: an allegorical interpretation (**ta'wil**) of the Koran and the **Shari'ah**, and truths (*haqa'iq*), a system of philosophy and science coordinated with religion. This doctrine is only known to the initiated who pass through stages of enlightenment according to their intellectual capacity. They try to explain all cosmic and historical developments by the number seven: seven prophets have legislative functions (**Adam, Noah, Abraham, Moses, Jesus**, Muhammad, and Muhammad ibn Isma'il). Between each of them, there are seven, or 12, silent legislators. Regarding the imam, some believe him to be merely the lieutenant of the **Prophet**; others regard him as embodying God's will. The Isma'ilis are divided into subgroups, such as the **Assassins, Bohras, Druzes, Fatimids, Khojas, Nusayris, and Qarmatians**.

One branch of Isma'ilis, the Taiyabi, count 21 imams from 'Ali ibn Abi Talib. *See also* AGA KHAN; 'ALAWIS ('ALAWIYUN); BRETHREN OF PURITY; NUR MUHAMMADI; SHI'ISM (SHIA, SHI'ITES).

**ISNAD (SANAD).** The chain of trustworthy persons, beginning with an eyewitness, who reports a saying or action of the **Prophet**. *See also* HA-DITH.

**ISRAFIL (ASRAFIL).** One of the four **archangels**, who trumpets the beginning of the **Day of Judgment**. On the first blow of the trumpet, "all bad things are lifted and taken away from the earth"; on the second sounding, "all beings in the heavens and on earth will enter a state of perplexity"; and on the third sounding of the trumpet, "God will dress and adorn all human beings with angelic power and send them into the throng of His servants." *See also* ANGELS.

**ISTANBUL.** Capital of the **Ottoman Empire** since its capture in 1453 by Muhammad the Conqueror (1451–1481). The city, named Constantinople after its founder Emperor Constantine in 330, is strategically important as it is located at the divide of two continents and at an important crossroads of trade. It was the seat of the **Ottoman sultan/caliph** until 1923. The name Constantinople was used interchangeably with Istanbul until 1930, when the government had it officially changed.

**ISTIDRAJ.** It is when **Allah** gives fortunes to someone who is always committing sins. Those sinners believe that God is kind to them in spite of their wrongdoing. Whereas believers who are observing all commands in order to win happiness in this world and in the world to come are still doubtful. Allah sometimes gives fortunes to a sinner in order to destroy him. A person who uses his good fortunes for goodness, for worshipping Allah, is not istidraj (meaning, we should not let ourselves reject wealth at the same time).

**ISTIGHFAR.** The act of seeking forgiveness from **Allah**. It is done by repeating the **Arabic** words *istaghfirullah*, meaning “I seek forgiveness from Allah.” It is considered one of the essential parts of worship in Islam. A **hadith** says, “My heart is clouded until I have asked God’s forgiveness seventy times during the day and the night.”

**ISTIHSAN.** “Seeking the good” is a principle of the **Hanafi** school of jurisprudence, which permits the judge to make a decision on the basis of equity and justice.

**ISTIKHARAH.** When in need of guidance on an important decision in life, the *salat al-Istikharah* is performed. It is a two-**rak’ah** prayer. The description is narrated by Jabir ibn ‘Abd Allah al-Salami as follows: “The **Messenger of Allah** (peace and blessings of Allah be upon him) used to teach his companions to make *Istikharah* in all things, just as he used to teach them **surahs** from the **Qur’an**. He said: ‘If any one of you is concerned about a decision he has to make, (or in the version narrated by Ibn Mas’ood as: ‘if any one of you wants to do something . . .) then let him pray two rak’ahs of non-obligatory prayer and say (after the Salah).’”

A translation of the prayer is as follows:

O Allah, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allah, if in Your knowledge, this matter (then it should be mentioned by name) is good for me both in this world and in the Hereafter (or: in my religion, my livelihood and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn me away from it [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it. (Reported by al-Bukhari, al-Tirmidhi, al-Nisaa’i, Abu Dawud, Ibn Maajah, and Ahmad)

**ISTISLAH.** “To deem proper.” It is employed by Muslim jurists to solve problems that find no clear answer in the sacred religious texts. Related to the term *maslaha*, or public interest, a **modernist** interpretation according to **Rashid Ridha** made istislah “a central rather than subsidiary principle for defining the law”—no harm, no retribution. In this manner, human rights can be considered Islamic. The **Egyptian** Supreme Constitutional Court has ratified equitable measures benefiting **women** even when they seemed to conflict with **Shari’ah** law. Employed especially in the **Malikite** school of jurisprudence, which permits the judge to make a decision on the basis of what is good for the general welfare of the community. *See also* ISLAMIC LAW.

**ITHNA ‘ASHARIYYAH.** *See* TWELVER SHI‘ITES.

**‘IZRA’IL.** Angel of Death. ‘Izra’il is not mentioned by name, the **Koran** states: “Say: ‘The Angel of Death put in charge of you, will (duly) take your souls: Then shall you be brought back to your Lord’” (32:11). *See also* ANGELS.

**IZZ AL-DIN AL-QASAM BRIGADES.** The military wing of the Palestinian **Hamas**, founded in 1992 in reaction to the Al-Aqsa massacre in 1990 in which 18 **Palestinians** were killed. It embarked on attacks on Israeli targets, at times to retaliate for aerial assassinations or to capture Israeli soldiers for a prisoner exchange deal. After the withdrawal of Israeli occupation of the **Gaza Strip**, it became the dominant force in the area. In June and July 2006, Hamas conducted a raid that led to the capture of the Israeli soldier Gilad Shalit for the purpose of trading him in exchange for Palestinians imprisoned in Israel. The brigades are well armed with modern weapons, including long-range rockets as well as guided anti-tank and anti-aircraft missiles. In addition to smuggled supplies, missiles of local manufacture have been used. The Israeli government has killed many of their leaders in aerial attacks and an occasional truce has been concluded to try to end the cycle of violence.



# J

**JABARTI, ‘ABD AL RAHMAN AL- (1753–1825).** Egyptian historian and biographer who wrote a modern history of **Egypt**, covering the period of French occupation (1798–1803) and its aftermath, which is one of the primary sources for the period. He rejected French materialism and unbelief, but he was impressed by French civic honesty and diligence, which he contrasted with the shortcomings of Egyptian society. He was a pioneer whose ideas found acceptance among **Muslim modernists**.

**JABIR IBN HAYYAN (GEBER, 721–776).** A prominent polymath: a chemist and alchemist, astronomer and astrologer, geographer, philosopher, physicist, pharmacist, and physician. Born and educated in Tus, he later traveled to **Kufah**. He is sometimes referred to as the father of early chemistry. The identity of works attributed to Jabir has long been discussed. According to a famous controversy, pseudo-Geber has been considered as the unknown author of several books in alchemy. Jabir, by reputation the greatest chemist of Islam, has long been familiar to Western readers under the name Geber, which is the medieval rendering of the Arabic Jabir.

**JABRITES (JABARIYYAH).** A school of the **Umayyad** period that denied man’s free will and asserted that man in all of his actions is subject to the compulsion (*jabr*) of God’s sovereignty. Most important of the Jabrites is Jahm ibn Safwan (d. 746), who held that salvation was predetermined. Orthodox Islam accepts a measure of free will with the **Ash‘arite** concept of “acquisition” (**kasb**). Popular Islam tends to a fatalistic acceptance of man’s fate (**kismet**). For a school that accepts man’s free will, see **QADARIYYAH**.

**JACOB (YA’QUB).** Also known in the **Old Testament**, is recognized in Islam as a **prophet** who received inspiration from God. He is acknowledged as a patriarch of Islam. Muslims believe that he preached the same monotheistic faith as his forefathers **Ibrahim**, **Ishaq**, and **Isma’il**. Jacob is mentioned 16 times in the Koran. A brief reference to his death is made in **Surah** 2:127:

“Were ye present when Jacob was at the point of death? When he said to his sons, ‘Whom will ye worship when I am gone?’ They said, ‘We will worship thy God and the God of thy father **Abraham** and Ismael.’”

**JA'FAR AL-BARMAKI (d. 803)**. Member of the **Barmakid** family of **viziers**, tutor of **Caliph al-Ma'mun** (813–833), and adviser of **Harun al-Rashid**. He had a reputation as a patron of the sciences and did much to introduce **Indian** science into **Baghdad**. He was credited with convincing the caliph to open a paper mill in Baghdad, the secret of papermaking having been obtained from Chinese prisoners at the Battle of Talas (in present-day **Kyrgyzstan**) in 751.

**JAFARI**. *See* JA'FARITE SCHOOL.

**JA'FARITE SCHOOL**. The Ja'farite school of jurisprudence is followed by most Shi'ite Muslims. It derives its name from **Ja'far al-Sadiq** (the Sixth Shia **Imam**). This school is followed by **Twelvers**, **'Alawis**, and **Isma'ilis** in general, as well as a small minority of **Zaydis**. It differs from the schools of Sunni jurisprudence in its reliance on **ijtihad**, as well as on matters of inheritance, religious taxes, commerce, personal status, and the allowing of temporary marriage, or **'mut'ah**.

**JA'FAR AL-SADIQ (699?–765)**. Sixth Shi'ite **Imam** and founder of the **Ja'farite school** of jurisprudence of **Twelver Shi'ism**. He was named “Sadiq” (the Truthful) for his veracity and was also known for his treatise on alchemy, augury, and omens. He lived in **Medina** where two of his students, **Malik ibn Anas** and **Abu Hanifah**, became founders of Sunni **schools of law**. Ja'far al-Sadiq appointed his son **Isma'il** as the Seventh Imam, but subsequently he chose another son, **Musa al-Kazim**. The supporters of Isma'il, the **Isma'ilis**, consider Isma'il the Seventh and last imam (except for the **Khojas** who recognize the **Aga Khan**), whereas the Twelvers continued to count their imams from Musa al-Kazim. Ja'far was buried at the **al-Baqi** cemetery in **Medina**. *See also* **KITAB AL-JAFR**; **NASS**; **NUR MUHAMMADI**; **SEVENERS**; **SHI'ISM (SHIA, SHI'ITES)**.

**JAHANNAM**. *See* **HELL**.

**JAHILIYYAH**. *See* **IGNORANCE, THE AGE OF**.

**JAHIZ, AMR IBN BAHR AL- (776–868)**. Member of the **Mu'tazilite** school who formed his own sub-**sect** supporting the doctrine of free will, named after him, al-Jahiziyah. Al-Jahiz, the “Goggle Eyed,” was born and

educated in **Basra** and spent several years at the **caliphal** court in **Baghdad** and **Samarra**. Called a freethinker, Jahiz was a prolific writer with more than 200 publications to his name, of which about 30 (or 75?) are still extant. His most important work is the seven-volume *Book of Animals (Kitab al-hayawan)*, which presents much scientific information. He published in a variety of fields, including theology, philosophy, linguistics, history, literature, ethics, astronomy, geography, botany, zoology, mineralogy, and music. His *Book of Eloquence and Exposition (Kitab al bayan wa al-tabayin)* is a treatise on rhetoric, which is used as a text even today.

**JALAL AL-DIN RUMI, MAULAWI (JALALUDDIN RUMI, 1207–1273)**. Held to be the greatest of all **Sufi** poets, called Shaykh al-Akbar, the “Greatest Master” (or *mawlana*) by his supporters. Born in **Balkh**, in present-day **Afghanistan**, he moved with his father to Konya in **Turkey**, called Rum at the time; hence, his name Rumi. He received a traditional **education**, and at age 15 he experienced his mystical “unveiling.” He studied at the **Nizamiyyah** in **Baghdad** and traveled widely in the Islamic world. His masterpiece, the *Masnawi*, written in **Persian**, is a six-volume work of spiritual teachings. He is the founder of the **Mevlevi** order, also known as the “Whirling Dervishes.” Jalal al-Din is buried in Konya.

**JAMA'AT-E ISLAMI HIND (JIH)**. It was founded in 1948 by **Sayyid** Abu'l A'la **Maududi** in **India** and, after independence in 1947, split into organizations in **India**, **Pakistan**, **Bangladesh**, and **Jammu Kashmiri**. The JIH is said to have undergone an “ideological transformation” from making **India** an **Islamist** state to fighting for democracy and a secular state. The government of **India** twice tried to ban the party, but the decisions were revoked by rulings of the Supreme Court of **India**. The party evolved, and it also has a **women's** wing, which holds meetings at which they denounce such practices as the payment of dowry as un-Islamic and calling for reforms in Muslim personal law.

**JAMA'AT-I ISLAMI**. Name of a **Pakistani** political organization founded by Maulana Abu'l-A'la **Maududi** (1903–1979) in 1941 that advocates the establishment of an Islamic state patterned after the early Islamic community. It is **pan-Islamic** in nature and looks at the Muslim community as one nation (**ummah**) and rejects nationalism as contrary to Islam. The party opposes capitalism and socialism; forbids the taking of **interest**, **gambling**, prostitution, the consumption of **alcohol**, speculation, and hoarding; and demands the promotion of social welfare. It is organized with a 50-member executive committee (*Markaz-i majlis-i shura*) elected for three year terms and responsible for making policy decisions. It is headed by an **amir** who

nominates a working committee of 12 men and a secretary general. Banned in 1953 for its involvement in the Punjab riots against the **Ahmadi** movement, the party gained new prominence when President **Zia ul-Haq** proclaimed Pakistan an Islamic state in the late 1970s. It has not been very successful in winning votes because of ethnic and sectarian differences in Pakistan and resistance from secular and feudal forces. The party has supported like-minded groups in **Afghanistan** and elsewhere.

**JAM'ATKHANA.** A **Persian** term used by some communities to denote a place of gathering. It is often used interchangeably with the Arabic term "**Musalla**," a place of worship that has not been formally sanctified as a **mosque**. The **Nizari Isma'ili** community uses the term to denote their places of worship.

**JAMI, NUR AL-DIN 'ABD AL-RAHMAN (1414–1492).** The last great poet of classical **Persia**, a scholar and mystic who was born in Jam and educated in Herat and Samarkand. He settled in Herat where he enjoyed the support of Ali Shir Nawa'i, **vizier** at the court of Sultan Bayqara. His works deal chiefly with moral philosophy and mysticism.

**JAM'IAT-I ISLAMI-YI AFGHANISTAN.** The Islamic Society of **Afghanistan**, headed since 1971 by Professor **Burhanuddin Rabbani** and was since 1978 a **mujahidin** force that fought the Marxist government. It was one of the seven mujahidin groups accorded recognition by **Pakistan** and was headquartered in Peshawar. It is largely non-**Pashtun** in membership. Affiliated commanders controlled areas in northeastern, northern, and western Afghanistan. They included Ahmad Shah Mas'ud, in the Panjshir Valley, and Muhammad Isma'il Khan, who operated in Herat province. The party is **Islamist** in orientation and favors the establishment of an Islamic state. In spite of their common ideological origin, the Jam'iat was in a virtual state of war with **Gulbuddin Hekmatyar's Hizb-i Islami**. On 9 July 1989, a group of mostly Jam'iat commanders returning from a strategy meeting with Commander Mas'ud in Takhar province were attacked and killed, some of them after they were captured alive. In October 1990, Commander Mas'ud came to Peshawar and approved a reconciliation between Jam'iat and Hizb, but it was not until May 1996 that an agreement was signed, and Hekmatyar came to **Kabul** to assume the position of prime minister. The barely formed government was expelled from Kabul in September by the **Taliban**.

**JAM'IAT-I 'ULAMA'.** The Jam'iat was a consultative body of '**ulama'** (scholars of Islamic sciences) in **Afghanistan** founded by **Nadir Shah** in 1931 to judge the constitutionality of laws. For a time, this council had

considerable powers as all new laws had to be submitted to it; but its powers waned after Muhammad Daud became prime minister in 1953, and it became a rubber stamp legitimizing body of Afghan governments. It published a journal called *Al-Falah* (Salvation). After the Saur Revolt, remaining members of the council issued **fatwas** (legal decisions) that recognized the communist, Nur Muhammad Taraki, as the legitimate ruler of Afghanistan and authorized “**jihad**” against the “**Ikhwanis**,” **Islamist mujahidin** groups.

**JAMILURRAHMAN, MAULAWI HUSAIN (JAMIL AL-RAHMAN) (1933–1991).** The **amir** of the **Jama‘at-i Da‘wah**, an **Islamist** movement in **Afghanistan** whose members call themselves *salafis* or *ahl-i hadith* and were popularly called “**Wahhabis**.” He captured most of Kunar province and proclaimed an “Islamic Emirate,” which he ruled for a time to the exclusion of other **mujahidin** groups. On 20 April 1991, an explosion at his Asadabad headquarters so decimated the ranks of his followers (including numerous **Pakistanis** and **Arabs**) that **Hekmatyar**’s forces, supported by commanders of other groups, were able to expel most of the “Wahhabis” from Kunar province. Muhammad Husain, alias Jamilurrahman, was assassinated by an Egyptian in Pakistan. One Maulawi Sami‘ullah succeeded as leader of the remnant of the party until it was ousted from power in September 1996 by the **Taliban**.

**JAMI SAHIH.** It is, along with the **Tartib al-Musnad**, the most important **hadith** collection for **Ibadis**. It was compiled by al-Rabi bin Habib al-Farahidi and later on organized and arranged by Yusuf Ibrahim Warjlani. The most frequent transmitter is Jabir ibn Zayd.

**JANABAH.** A state of major impurity that requires the purification of greater ablution (**ghusl**). Such impurity is caused by orgasm, copulation, menstruation, and other bodily discharges.

**JANISSARY (YENIÇERI).** **Ottoman** infantry army, composed largely of **Christian** levies, founded in the early Ottoman period at a time when wars were still fought on horseback. They were the first standing army, equipped with firearms. They were the personal slaves of the sultan, and to inspire an esprit de corps, **Sulayman the Magnificent** paid them the compliment of enrolling in their ranks as a corporal. He collected his pay as a low-ranking member of the corps. The janissaries were drafted in the **devshirme** process, converted to Islam, and sworn in by Haji Bektash who became the patron saint of the Janissaries and whose **Bektashi** order exists to the present. They were not permitted to marry and wear beards and therefore were compensated by sporting huge “handlebar” mustaches. They made possible the extraor-

dinary Ottoman conquests, defeating the **Mamluk** and **Safavid** armies, leading to the conquest territories up to the gates of Vienna. Eventually, the system declined. Muslims were permitted to enter the forces, and the Janissaries became a force of reaction. Therefore, Sultan Mahmud II provoked them to revolt and eliminated them in an action called the “Auspicious Event” (1826). The way was now free for needed military reforms.

**JANNAH.** “Garden.” *See* HEAVEN.

**JARIR IBN ‘ATIYAH (ca. 650–729).** A native of the Banu Tamim of **Iraq**, known as the greatest satirist of the **Umayyad** period and court poet of Ibn Yusuf al-**Hajjaj**, the governor of Iraq. A **Bedouin** poet and rival of Hammam ibn Ghalib al-**Farazdak** and Ghiyath al-Taghlibi al-**Akhtal**, his fame was so great “that to be worsted by him was reckoned a greater distinction than to vanquish anyone else” (Nicholson, 245). In addition to his satires, several elegies, and panegyrics in honor of Caliphs ‘**Abd al-Malik** and ‘**Umar II** have been preserved. **Ibn Khallikan** said, “Of the four kinds of verses—boasting, laudatory, satirical, and amatory—al-Jarir excelled in all” (I, 295).

**JEMAAH ISLAMIAH (JAMA‘AT ISLAMIA, ISLAMI CONGREGATION).** An **Islamist** party operating in Southeast Asia (Brunei, Indonesia, Malaysia, Philippines, Singapore, and Thailand) that is similar to parties in **Pakistan** and **Egypt** (called Gama‘a al-Islamiyah). It was accused of the Bali bombings in October 2002, which caused the death of 202 people (*See* JIHADIS DECLARATION OF WAR). It has its origins in **dar al-Islam**, an anti-colonialist movement in Indonesia. It was established in about 1969 as a loose confederation of Islamist groups in the 1940s by three men, Abu Bakr, Abdullah Sungkar, and Shahr al-Bashir, and spread in Southeast Asia from there. In 1993, it adopted the name Jemaah Islamiyah.

**JERUSALEM (AL-QUDS).** A holy city to **Jews**, **Christians**, and Muslims and site of the oldest Muslim archeological treasures, the **Dome of the Rock** and the **Al-Aqsa** Mosque, built by Caliph ‘**Abd al-Malik** in the seventh century. It is the site of Muhammad’s **Nocturnal Journey** to heaven in 619. Caliph ‘**Umar ibn al-Khattab** accepted the surrender of the city in 638, and the inhabitants were given protection and allowed to live autonomously under their own laws and religion in exchange for payment of a poll tax (**jizyah**). In 1099, the **Crusaders** captured the city and founded the Kingdom of Jerusalem, but in 1187, **Salah al-Din** (Saladin) recaptured the city. The Crusaders gained it again from 1229 to 1244, but then it remained in **Mamluk** and **Ottoman** hands until it became part of the British mandate of **Pales-**

**tine** in 1920. After the United Nations decided to partition Palestine and the resulting war of 1948, the old part of the city remained in **Arab** hands until Israel occupied it in 1967 and still holds Jerusalem today. *See also* SOLOMON (SULAYMAN).

**JESUS ('ISA)**. Recognized in Islam as a **prophet** (19:30, 34), **messenger** (4:171), messiah, and the only creature, besides **Adam**, who has no father (3:52, 59). He is an apostle, but not God (5: 72). He will bear witness on Resurrection Day (4:157). The Koran says, "Such (was) Jesus the son of **Mary**: (it is) a statement of truth, about which they (vainly) dispute (19:34); and "O **People of the Book!** Commit no excesses in your religion: nor say of **Allah** aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His word which He bestowed on Mary and a spirit proceeding from Him: so believe in Allah and His Messengers. Say not 'Three': desist: it will be better for you: for Allah is one God: Glory be to Him: (far exalted is He) above having a son" (4:171). Muslims believe that Jesus was not crucified: "That they said (in boast), 'We killed Christ Jesus the son of Mary, The Messenger of Allah'; But they killed him not nor crucified him. Only a likeness of that was shown to them. . . . Nay, Allah raised him up unto Himself, and Allah is Exalted in power Wise" (4:157–158). Jesus is believed to have had the power to raise the dead, heal the sick, and breathe life into clay birds. *See also* MARY, MOTHER OF JESUS.

**JEWS.** *See* JUDAISM.

**JIBRIL (JABRA'IL)**. The archangel Gabriel. *See* ANGELS.

**JIHAD**. "Striving." An "effort in the way of God," was originally an obligation to wage war against the unbelievers until they accepted Islam or submitted to Islamic rule. A Muslim who dies in jihad is a **martyr** (*shahid*) and directly enters paradise. Monotheists with a sacred book, like **Christians** and **Jews**, are not forced to convert and enjoy the status of protected subjects. In battle, an enemy is given three choices: accept Islam and enjoy rights of equality with Muslims; submit and become a tribute-paying subject with religious freedom and protection of one's property; fight and leave the judgment to God, in which case a defeated enemy becomes part of the **booty**.

These options were historically offered in the siege of a fortified city to encourage the enemy to surrender. In large conquests, as for example in **India**, Muslim rulers accepted even polytheistic "idol worshippers" as **Peoples of the Book** and therefore not subject to annihilation. **Muslim modernists** quote a Koranic passage: "Fight in the Way of God against those who

fight against you, but do not commit aggression” (2:190), maintaining that the obligation of jihad was binding only for the early Islamic period and that jihad also means inwardly waging war against the carnal soul—a kind of moral imperative. The latter is called the “Great Effort” (*jihad akbar*) and is more important as it strives to achieve man’s personal perfection; jihad within the **ummah** addresses wrongs within the community of Muslims. The “martial jihad” is called the “Small Effort”; it is promoted by jihadi groups, such as **al-Qaeda** who have declared war on the West and Muslim states and were responsible for suicide attacks on the World Trade Center in New York and the Pentagon in Washington, D.C., as well as the bombings of Bali, Madrid, and London.

**JIHADIS DECLARATION OF WAR.** Radical **Islamists** who declared holy war (**jihad**) on Muslim rulers and their “supporters” in the West. They are accused of terrorist bombings in the United States, Britain, Spain, the Philippines, Kenya, Tanzania, and other countries. They are of many nationalities, including European and American. Some of the most spectacular attacks are listed below:

The Bali bombings on 12 October 2002 of two popular nightclubs which resulted in the death of 202 people and wounded more than 100 others. Many of the dead and wounded were Australians, but also Indonesian, German, French, British, and American. American sources attributed the attacks to Jemaah Islamiah, a group purportedly linked to **al-Qaeda**. A radical cleric, Abu Bakr Basyr, was cleared of direct involvement in an attack on the JW Marriott Hotel in Jakarta in 2003 but convicted on charges of incitement.

The Madrid bombings on 11 March 2004 killed 200 people and wounded about 1,500. Ten bombs ripped through rush-hour trains packed with commuters heading for the city center. Spanish authorities at first suspected Eta, the Basque separate group, but police soon identified two **Moroccans** and two **Indians** as the perpetrators. As a result, the conservative government of Prime Minister José Maria Aznar, which had supported the American war in **Iraq**, lost the elections.

The London bombings, on 7 July 2005, in which four bombs exploded on three London subway trains and a bus, killing 52 commuters and four of the bombers. Three of the bombers were British-born Muslims of **Pakistani** descent; the fourth was Jamaica born. On 21 July, exactly two weeks later, a team of four men attempted a similar attack, but the bombs did not detonate and all were arrested. Two-thirds of Britons believe the attacks are linked to the war in **Iraq**. Ayman al-**Zawahiri** is said to have claimed responsibility for the massacre.

In response to the attacks of 11 September 2001, the U.S. government established the Department of Homeland Security. Its mission is to prevent terrorist attacks within the United States, reduce America’s vulnerability to



terrorism, and minimize the damage from potential attacks and natural disasters. Britain followed suit, passing the Antiterrorism, Crime and Security Act of 2001, which after the London bombings was modified in the Prevention of Terrorism Act of 11 March 2005. Although the laws were primarily intended to allow the potentially unlimited detention of non-citizens, they also increased the investigative powers of the state, calling into question such notions as habeas corpus. Other European states followed with measures to protect themselves from terrorist attacks, but human rights and other organizations in the United States and Europe are opposed to certain provisions of recent legislation.

**JILANI, ‘ABDUL QADIR AL- (1077–1166).** Theologian, preacher, mystic, and founder of the **Sufi** order that bears his name. Born in Gilan in **Persia**, he lived in **Baghdad** where his tomb is the object of much veneration. Introduced to Sufism late in life, he became one of the first Sufi **saints** and won great fame for his collection of exhortations called the *Revelations of the Unseen (Futuh al-ghayb)*. He called for **jihād** against the self to conquer worldliness and submit to God’s will. The **Qadiriyyah** is the first and largest of Sufi fraternities with devotees throughout the Islamic world. ‘Abdul Qadir is said to have had 49 sons.

**JINN.** *See* GENIE.

**JINNAH, MUHAMMAD ALI (1876–1948).** Lawyer, politician, and founder of **Pakistan** in 1947. Leader of the **All-India Muslim League**, 1913–1947. Revered as Pakistan’s “greatest leader.”

In a radio talk addressed to the people of the United States broadcast in February 1948, Jinnah optimistically said,

The Constitution of Pakistan is yet to be framed by the Pakistan Constituent Assembly, I do not know what the ultimate shape of the constitution is going to be, but I am sure that it will be of a democratic type, embodying the essential principles of Islam. Today these are as applicable in actual life as these were 1,300 years ago. Islam and its idealism have taught us democracy. It has taught equality of man, justice and fair play to everybody. We are the inheritors of these glorious traditions and are fully alive to our responsibilities and obligations as framers of the future constitution of Pakistan. Elections followed by military coups have not yet established a lasting democratic government.

**JIZYAH.** Poll tax levied formerly on non-Muslim monotheists who were possessors of a scripture, the **Peoples of the Book** (*ahl al-kitab*), such as **Christians** and **Jews**. Only adult males of sound mind and body and finan-

cial means were to be so taxed. **Women**, children, the aged, beggars, monks, and **slaves** were exempted. In exchange, they enjoyed freedom of life, liberty, and property and were not drafted into the military. In modern days, this discriminatory tax is no longer levied.

**JOHN (YAHYA) THE BAPTIST.** John is one of 25 **prophets** of Islam. His birth is described as miraculous because he is the offspring of a barren mother and an elderly father, Zakariya. *See* YAHYA, IBN ZAKARIYA (6 BCE–28 CE).

**JONAH (YUNUS).** A **prophet** who was faithful to God and delivered His message. In Islam, Jonah is also called Dhu ‘l-Nun, the One of the Whale. Jonah is the only one of the Twelve Minor Prophets of the Hebrew Bible mentioned by name in the Koran:

So also was Jonah among those sent (by Us). When he ran away (like a slave from captivity) to the ship (fully) laden, He (agreed to) cast lots, and he was condemned: Then the big Fish did swallow him, and he had done acts worthy of blame. Had it not been that he (repented and) glorified Allah, He would certainly have remained inside the Fish till the Day of Resurrection. (37:144)

**JORDAN, HASHEMITE KINGDOM OF.** A Constitutional Monarchy with a population of about seven million, of whom about 92 percent are Muslim, mostly of the **Sunni** sect. **Christians** are about 5 percent but are dominant in business. The major languages are **Arabic** and English. The capital is Aman.

**JUBBA’I, ABU ALI MUHAMMAD AL- (849–915).** A celebrated scholastic theologian. He was one of the leading **Mu‘tazilites** and an antagonist of his former student, Abu ‘l-Hasan al-**Ash‘ari**. Juba‘i’s numerous works were frequently cited but are no longer extant. His son, Abu Hashim ‘Abd al-Salam, continued his father’s work and tried to reconcile his doctrines with orthodox teachings. Jubba‘i was born in Jubba, near **Basra**, and he died in **Baghdad**.

**JUDAISM.** Jews are mentioned in the Koran and **Traditions**, called Yahudi (pl. Yahud) and Banu Israel, the Tribe of **Israel**. They are a **People of the Book**, monotheists with a **scripture**, whose validity was to be corrected with the message of the **Prophet** Muhammad. Virtually all major characters of the **Old Testament** are mentioned in the Koran and the Traditions. **Abraham** is recognized as the ancestor of the **Arabs** and Jews, and **Moses** (Musa) is the lawgiver of the Jews. The Koran appeals to the Jews, saying, “O Children of

Israel! Call to mind the (special) favor which I bestowed upon you, and that I preferred you to all others" (2:47). It appeals to the Jews to accept **Muhammad**'s message, saying, "It was We who revealed the **Torah** (to Moses), therein was guidance and light" (5:44), and "We sent **Jesus** the son of **Mary**, confirming the Torah that had come before him: We sent him the Gospel, therein was guidance and light" (5:46). But the books were corrupted with time, and **Allah** "sent the Scripture in truth [the Koran], confirming the scripture that came before it, and guarding it in safety: so judge between them what Allah hath revealed." When the Jews did not accept Muhammad's invitation to accept the new **revelation**, the Koran warned Muslims not to make them their friends (5:78, 80).

However, Jews lived throughout the centuries in the Islamic world, and some 200,000 fled from **Granada** after the Christian conquest in 1492 and settled in the major cities of the Islamic world. They have continued to speak Latino, their Spanish dialect, to this day. It was only with the establishment of Israel that most Jews left to live in the new state of Israel. *See also* PALESTINE, THE STATE OF; ZIONISM.

**JUDGE.** "*Qadhi.*" A person of good reputation who is versed in Islamic jurisprudence and acts as a judge in civil and criminal matters. As an institution, it dates from the time of **'Umar II** (r. 717–720), who appointed the first judges for **Egypt** and **Syria**; subsequently, governors appointed judges in the provinces. Since the late ninth century, judges were organized in a hierarchical manner with a chief judge (*qadhi al-qudhat*) at the **'Abbasid** capital. **Islamic law** is God given, and cases are decided by precedent according to a particular school of jurisprudence. A judge could seek the advice of a professional jurist (**mufti**), the litigants appeared personally in court, and written or circumstantial evidence was not admitted. Judges were primarily confined to the cities, and non-Muslims were left under the jurisdiction of their own ecclesiastical courts. Qadhis also acted as guardians of orphans, lunatics, and minors and administered the pious foundations (**waqf**).

In modern times, states have increasingly secularized the courts, leaving only matters of personal status under the jurisdiction of the Shari'ah. Special police courts (*mazalim*) existed since classical times. Military courts and courts set up according to Western models eventually evolved. But recent revivalist movements want to return legal jurisdiction to the traditional system.

**JUDGMENT DAY.** *See* DAY OF JUDGMENT.

**JUM'A.** The day of "general assembly." *See* FRIDAY.

**JUNAYD, AL BAGHDADI (d. 909/910).** Full name Junayd ibn Muhammad Abu al-Qasim al-Khazzaz al-Baghdadi. One of the early **Sufi shaykhs**, “the **Imam** of the World” in his time. His family was from Nahawand (in present-day **Iran**), and he was born and raised in **Iraq**. He taught in **Baghdad** and was an important figure in the development of Sufi doctrine. As the name Khazzaz suggests, he was a silk merchant and kept a shop in Baghdad. **Ibn Khallikan** quotes an eyewitness who said “that the **Khatibs** of Baghdad went to hear al-Junaid for his choice of words; the philosophers for the subtlety of his discourse; the poets for the elegance of his language, and the dogmatic theologians for his profound ideas” (I, 340).

**JUSTICE AND CONSTRUCTION PARTY.** The party is the **Muslim Brotherhood**’s political party in **Libya**. It was founded in 2012 and is led by Muhammad Sowan.

**JUWAYNI, ‘ABD AL-MALIK AL- (1028–1085).** **Imam** of the holy places (*imam al-haramayn*), a **Shafi’ite** jurist and **Ash’arite** theologian who taught in **Baghdad**, **Mecca**, **Medina**, and Nishapur, where his activities were sponsored by the **Saljuq vizier** Hasan ibn ‘Ali **Nizam al-Mulk**. Al-Juwayni was a teacher of **al-Ghazali** and **al-Ansari**. He engaged in the study of theological principles, spent his life deciphering between what a Muslim ought and ought not to do. He was said to be stubborn and accepting of any legal speculation whatsoever. His basic principle was that the law should not be left to speculation on any grounds. Rather, texts hold the answers to any possible legal debate in some capacity or another. He was a master of the Koran and **hadith** texts in addition to being well versed in the particular school of Shafi’ite and theological practices of the Ash’arite persuasion. A **Persian**, he held the view that the **caliphate** need not be held by a member of the **Quraysh**. Historians tell us that at his death, some 400 of his students broke their pens and refused to study for an entire year.

**JUWAYNI, ALA AL-DIN ATA MALIK AL- (1226–1283).** Born in Juwayn, **Khorasan**, he received a traditional **education** and traveled widely, visiting the **Mongol** Great Khan in Karakorum. One of the great **Persian** historians, he accompanied the Mongol founder of the **Ilkhanid** dynasty, **Hulagu** Khan, on his invasion of Persia. He was governor of **Baghdad** for 24 years and is the author of the *Tarikh-i Jahan Kusha*, translated into English by J. A. Boyle under the title *The History of the World Conqueror*. It is an important source also on the state of the Khwarizm shahs and the **Isma’ilis** at **Alamut**. He is buried in Tabriz.

**JUWAYRIYYAH BINT AL-HARITH.** Wife of the **Prophet**. Captured by Muslim forces, she asked to be ransomed, but **Muhammad** married her and released 100 of her relatives. He provided a **dowry** of 400 **dirhams**. ‘A’ishah was to have said of her, “No woman was ever a greater blessing to her people than this Juwayriyyah.”



# K

**KA'BAH.** "Cube." A cube-like building, the most holy shrine of Islam, located in the center of the Grand **Mosque** in the holy city of **Mecca**. The building is about 12 meters long, 10 meters wide, and 15 meters high, made of grey stone with a small entrance on the northern side. On the eastern corner, the **Black Stone** is attached at the height of 1.5 meters. Muslims believe that the Ka'bah was erected by **Adam** and rebuilt by **Abraham** after the Flood; a small shrine marks the place where Abraham is said to have stood. The building is covered with a black (during **pilgrimage**, white), gold-embroidered brocade curtain (*kiswa*), which is changed every year. It is cut up into pieces and sold to pilgrims. The Ka'bah is the prayer direction (**qiblah**) toward which Muslims all over the world bow. The surrounding area is sacred territory, forbidden to non-Muslims and in which no animals are to be killed. The Koran says, "And remember Abraham said: 'My Lord, make this a city of peace, and feed its people with fruits, such of them as believe in **Allah** and the **Last Day**.'" The Ka'bah was repeatedly destroyed and rebuilt, and the Black Stone was carried off by **Qarmatian** invaders in 930. The Grand Mosque, surrounding the Ka'bah, was enlarged and renovated in the 1950s to accommodate up to two million pilgrims to perform the ritual circumambulation of the shrine.

**KADHI (KAZI).** *See* JUDGE.

**KAFIR.** "Coverer." One who hides, or covers up the truth. An unbeliever, polytheist, and idol worshiper who is condemned to eternal hellfire. Heretics and apostates from Islam were at times killed. **Christians** and **Jews**, as well as other monotheists and peoples of a revealed **scripture**, are not kafirs. They are protected subjects who, on payment of a poll tax, enjoy freedom of religion and property, although in popular terminology they are often included in the term "kafirs." *See also* RIDDAH.

**KAFUR, ABU AL-MISK (d. 969).** “Father of the Muski Camphor.” Abyssinian eunuch who became virtual ruler of **Egypt** and **Syria** in the second half of the **Ikhshidid dynasty** (935–969). He was tutor of Muhammad al-Ikhshid’s sons, Unjur and ‘Ali, and after the latter’s death in 966, he took the reins of government and held the state together until his death in 969. Kafur was said to have been repellingly ugly (described as a negro of deep black color with a smooth shining skin), a man who loved the society of virtuous men and treated them with marked honor. He was praised as a great sponsor of the arts and sciences.

**KAHIN.** Pre-Islamic soothsayer, usually the guardian of a sanctuary. He was said to have supernatural powers and was consulted in personal matters or to settle disputes. In his pronouncements, the kahin would speak in **rhymed prose**, called **saj‘**. Some of his opponents called the **Prophet Muhammad** a kahin. The Koran says the Message is: “Not the word of a poet . . . nor is it the word of a sooth-sayer” (69:41–42).

**KALAM.** “Word.” The scholastic theology of Islam (from *kalam*, speech, or the Word of God). During the **Umayyad** period, no true orthodoxy prevailed in the Islamic world. The **‘Abbasid** period marks the creation of a systematic theology. Schools appeared in which new ideas were broached, but most of them again disappeared. Gradually, four Sunni theological schools emerged in **Medina**, **Damascus**, **Basra**, and **Kufah**. In each of these towns, pious men gathered, usually in **mosques**, to discuss religious questions. They debated such questions as sin and the sinner, free will and **predestination**, reason versus **revelation**, etc.

The **Kharijites** (or those who went out) were the first Islamic **sect**. Originally partisans of ‘Ali, they broke with him for his submission to arbitration at **Adhruh** in his controversy with **Mu‘awiyah**, proclaiming that judgment belongs to God alone (*la hukma illa li-llah*). A radical subgroup, the **Azraqites** (named after their leader Nafi‘ ibn al-Azraq), proclaimed ‘Ali a sinner and therefore an unbeliever (**kafir**) who had to be destroyed. They held that any pious Muslim is qualified for the position of **caliph**, even an Abyssinian **slave**. A quietist group, the **Murji‘ites** held, in reaction to the Kharijites, that a sinner is still a Muslim and judgment of a sinner should be left (*irja‘*) to the judgment of God. Sins are offset by faith, and a believer will not be condemned to eternal hellfire. In political terms, the Murji‘ites would give tacit support even to a sinful ruler, and they acquiesced in Umayyad rule.

An important dogma in Islam is God’s omnipotence—from this would follow that nothing happens without God’s will—reducing the believer to **fatalistic** resignation. One group, the **Qadarites** (from *qadar*, power), postulated that God is just and therefore leaves man to decide between good and



evil. They were influenced by the rationalist **Mu'tazilite** (seceders, from *'itazala*) school, which stood for free will and human responsibility. **Wasil ibn 'Ata'** withdrew from a discussion between Murji'ites and Kharijites in which the former declared the sinner a believer while the latter held that he had become an unbeliever. The Mu'tazilites became important under the rule of Caliph **Ma'mun**, who enforced their view that the Koran was created, rather than eternal. One group, the **Jabrites**, proclaimed man's compulsion (*jabr*) and denied man's free will, saying that man is necessarily constrained by the force of God's eternal and immutable decree.

Orthodox Sunni belief took shape finally under the influence of **al-Ash'ari** (873–935). Al-Ash'ari was originally a Mu'tazilite who for various reasons broke with his circle and used rational methods to espouse a rigid **fundamentalist** view. He favored a literal interpretation of the Koran and was impressed with God's omnipotence—as the creator of good and evil. He held that nothing can infringe on the power of God and denied the existence of all causality. If day follows night, it is only because God in his mercy permits repetition. There is no continuity; God creates the world anew every moment. Although he accepted predestination, he adopted the concept of “acquisition” (**kasb**), which would make man responsible for his deeds. The **Ash'arite** school became the foundation of orthodox scholasticism. It was left to **al-Ghazali** to provide a synthesis of philosophy, theology, and mysticism. *See also* AKHBARIS (AKHBARIYYAH); ABU MUSA AL-ASH'ARI (614–663); BILA KAYFAH; FIQH AL-AKBAR; FIVE DIVINE PRESENCES IN SUFISM; HELL; IBLIS; IBN AL-ARABI (1076–1148); MATURIDI, MUHAMMAD ABU MANSUR AL- (853–944).

**KALBI, ABU 'L-MUNDHIR HISHAM IBN MUHAMMAD AL- (d. 819)**. Genealogist and native of **Kufah**, called “the most learned of men,” and his *Collection of Genealogies (Jamhara al-Nisab)* was characterized as “one of the best works ever composed on the subject.” His *Book of Idols (Kitab al-asnam)* is a record of **Jahiliyyah** idolatry. He produced upward of 150 works, only a few of which have survived, and was severely attacked by some scholars for his interest in the pre-Islamic period.

**KARAMAH**. God's manifestation of His grace; supernatural powers to perform miracles which God has bestowed upon **saints**. In popular belief, they are miracles performed by saints.

**KARBALA (KERBALA)**. A town in present-day **Iraq** where **Imam Husayn** was martyred in 680. It is a holy city for Shi'ites and a place of **pilgrimage**. Husayn's body is buried there (his head is buried in the Husayn Mosque in **Cairo**).

**KARUBIYUN.** “Cherubim.” **Archangels**, namely **Jibril** (Gabriel), **Mika’il**, and **‘Izra’il**. See ANGELS.

**KASB.** “Acquisition,” the doctrine introduced by **al-Ash‘ari** that permits humans a measure of free will. According to the doctrine, God wills both good and evil; that is, God produces the act, but it is “acquired” by the individual to win salvation. In this way, al-Ash‘ari was able to reconcile the contradiction seemingly posed by God’s omnipotence and man’s free will.

**KASHANI, AYATOLLAH ABU ‘L-QASEM (GHASEM 1884–1961).** Shi‘ite scholar and member of the Iranian parliament. Called for the creation of an “Islamic state” and an end to “oppression, despotism, and colonization.” Exiled by the British/Soviet occupation forces during World War II, he returned to **Iran** in 1950 and joined Prime Minister Muhammad Mosaddeq to call for the nationalization of the Anglo-Iranian Oil Company. He broke with Mosaddeq in 1953 when the latter called for a National Front government which was to include the communist Tudeh Party. Kashani was a precursor of the **Khomeyni** revolution of 1979.

**KASHMIR.** A princely state of **India** ruled by Maharajah Ranba Singh who opted for union with India at the partition of India in 1947. The 1901 census of the British-Indian Empire gave the following statistics: the population of the princely state of Kashmir and Jammu as 2,905,578. Of these, 2,154,695 (74.16 percent) were Muslims, 689,073 (23.72 percent) were Hindus, 25,828 (0.89 percent) were Sikhs, 35,047 (1.21 percent) were Buddhists, and 935 (0.032 percent) were others. In 1947, the state had a population of about six million, of whom four million are in the Indian part. The state of **Pakistan** controls the northwest and India the south, and two wars between the two countries have left the control of the area as an unsolved political issue. China also has claims to the eastern part.

**KAUSAR (AL-KAWTHAR).** Meaning “abundance.” It is the name of the 108th Surah of the Koran. Various **hadith** call it a river in paradise. For example,

Imam Ahmad recorded from Anas bin Malik that a man said, “O Messenger of Allah! What is Al-Kawthar.” He replied: “It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots ‘Umar said, “O Messenger of Allah! Verily, they (the birds) will be beautiful. The Prophet replied, “The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O ‘Umar.”

Narrated Anas bin Malik,

When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving to some Quarries men even up to one-hundred camels each, whereupon some Ansari men said about Allah's Apostle, "May Allah forgive His Apostle! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)." When Allah's Apostle was informed of what they had said, he called the Ansar and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allah's Apostle came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied, "O Allah's Apostle! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allah forgive His Apostle; he gives the Quraish and leaves the Ansar, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.'" Allah's Apostle replied, "I give to such people as are still close to the period of Infidelity (i.e., they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go with fortune, while you return with Allah's Apostle to your houses? By Allah, what you will return with, is better than what they are returning with." The Ansar replied, "Yes, O Allah's Apostle, we are satisfied." Then the Prophet said to them, "You will find after me, others being preferred to you. Then be patient till you meet Allah and meet His Apostle at Al-Kauthar (i.e., a fount in Paradise)." (Anas added:) But we did not remain patient.

**KAYSANIYYAH.** A Shi'ite sect, probably named after Kaysan Abu 'Amr, the cruel chief of police of **Caliph 'Ali** at **Kufah**. Kaysan joined the revolutionary movement headed by **al-Mukhtar**, which supported the **caliphate** of **Muhammad ibn al-Hanafiyyah**, Caliph 'Ali's son by a **Bedouin** woman. It was one of the first sects in Islam, supported primarily by the newly converted who aimed at avenging the assassination of **al-Husayn** at **Karbala** in 680. After the death of al-Mukhtar, the sect splintered into small groups, which eventually disappeared or merged with the '**Abbasid** revolt.

**KAZAKSTAN, REPUBLIC OF (KAZAKHSTAN).** A Central Asian state, until 1991 part of the Soviet Union, with a population of 18 million of whom about 70 percent are Muslim. Most of the Muslims are Sunnis of the **Hanafi** school of jurisprudence. About 26 percent are **Christian**, mostly of the **Russian** Orthodox sect. Kazaks amount to 63 percent of the population, but there are said to exist 131 ethnic groups in the country. The capital is Astana.

**KAZASKER (KADHI ASKER).** Two chief judges for the army, one with jurisdiction for Anatolia, the other for Rumelia (Europe). When war was waged in the east, the Anatolian had command, when in the west, the Rume-  
lian was the leader.

**KEMALISM.** Policy of secular reforms in the **Turkish** Republic, named after Mustafa Kemal **Atatürk** (1881–1938). The policy can be summarized under six principles that became part of the Turkish constitution, encompassing nationalism, secularism, revolutionism, republicanism, populism, and statism. Atatürk and his reformers abolished the **sultanate** in 1922 and the **caliphate** in 1924 and established the Turkish republic. They tried to instill in the people pride as the descendants of “the world’s greatest conquering race,” rooted in Anatolia from time immemorial. Although the reformers claimed not to be hostile to religion, they abolished **polygamy**, outlawed all religious orders, and adopted the international time and calendar in 1925. Religious laws and courts were abolished, and Western civil, penal, and commercial laws were adopted. In 1928, Latin numerals and the Latin alphabet were adopted, and the use of the **Arabic** script was forbidden. Arabic and **Persian** vocabulary were to be replaced with Turkish words, and the metric system was adopted. In 1934, **women** got the right to vote and, a year later, all citizens had to adopt family names. Finally, Sunday was adopted as the day of rest.

Atatürk was elected president for life, and although many of these reforms were repugnant to devout **believers**, he was able to implement them. The Turkish people saw him as having saved the country from dismemberment after World War I and therefore accepted his reforms. Since the 1960s, there has been a gradual erosion of Kemalism: **madrasahs** have been reopened, and the great cathedral **mosques** of **Istanbul** again became houses of worship. The movement of Islamic revivalism in the Islamic world has spread also to Turkey: women can be seen in “Islamic dress,” something previously forbidden, and an **Islamist** prime minister was elected but subsequently forced to resign through military intervention in 1997. In March 2003, **Recep Tayyip Erdogan**, an Islamist turned moderate, was elected prime minister and has remained unchallenged. He was reelected and has gradually eliminated many of Atatürk’s secular reforms.

**KARBELA.** *See* KARBALA (KARBALA).

**KHADIJAH (d. 619).** First wife of the **Prophet Muhammad**. She was a wealthy lady, about 15 years his senior, who conducted her deceased husband’s business and employed Muhammad for some time before she married him. Muhammad gave her 20 she-camels as a **dowry**. She bore Muhammad

seven children, of whom only the girls survived. They were **Zaynab**, who married Abu al-‘As; **Ruqayyah**, who married the third **caliph**, ‘**Uthman**; **Fatimah**, who married the fourth caliph, ‘**Ali**; and **Umm Kulthum**, who married ‘Uthman. Khadijah encouraged Muhammad in his mission and became his first convert. Muhammad did not take another wife as long as Khadijah was alive.

**KHALID IBN AL-WALID (d. 641)**. Early Islamic general of the Makhzum clan of **Quraysh** who contributed greatly to the early conquests. He fought **Muhammad** at the Battle of **Uhud** (625) but converted to Islam in 629. After the death of Muhammad, Khalid defeated a number of false prophets, including **Musaylimah** in 633. He conquered Hira in **Iraq**, and, together with ‘**Amr ibn al-‘As**, he defeated a Byzantine army at **Ajnadayn** in 634. Temporarily dismissed, he led a contingent in the battle of **Yarmuk** (636). For his services, he was given the title Sword of Islam (*sayf al-Islam*). He was rewarded for his service with the governorship of **Syria**.

Apparently disappointed when he knew that he would die in bed, Khalid expressed the pain of this sadness through one last, anguished sentence:

I’ve fought in so many battles seeking martyrdom that there is no spot in my body left without a scar or a wound made by a spear or sword. And yet here I am, dying on my bed like an old camel. May the eyes of the cowards never rest. He is buried in the city of Homs.

**KHALIFA**. *See* CALIPH (KHALIFA).

**KHALIL IBN AHMAD, AL-FARAHIDI (718–791)**. Arab philologist and compiler of the first Arabic dictionary, *The Book of the Letter ‘Ayn* (*Kitab al-‘ayn*). It was arranged in alphabetical order according to pronunciation, beginning with the letter ‘*ayn*. A book of his on prosody is lost. Three of the meters were not known to pre-Islamic Arabia, suggesting that al-Khalil may have invented them himself. His study also formed the basis for prosody in the Persian, Turkish, and Urdu languages as well. Al-Khalil was considered the “shining star” of the Basran school of Arabic grammar and a legitimate polymath who was not only a scholar but a genuine man of original ideas. Al-Khalil was born in Oman and moved to **Basra**, where he lived in very modest circumstances. Abu ‘l Faraj al-**Isfahani** said, “It must be observed that Islamism never produced a more active spirit than al-Khalil for the discovery of sciences which were unknown, even in their first principles, to the learned among the Arabs” (Khallikan, I, 494). Khalil died of an accident when, engrossed in thought, he walked into a pillar when entering a **mosque**.

**KHALWATIYYAH.** A **Sufi** order, founded in 14th-century **Persia** and spread into Anatolia and subsequently into **Egypt** and Africa. Its founding heads (**shaykhs**) were ‘Umar al-Khalwati (d. 1397) and Yahya Shirwan (d. 1464). Its practices include voluntary hunger, silence, vigil, seclusion, meditation, permanent ritual cleanliness, and complete devotion to one’s spiritual master. **Kemal Atatürk** suppressed all Sufi orders, but they continued clandestinely and, like the **Bektashi** order, were strong in the Balkans even during the communist regimes.

**KHAMENE’I, AYATOLLAH SAYYID ALI HUSAYNI (b. 1939).** Elected as spiritual leader of **Iran** after the death of Ayatollah **Ruhollah Khomeyni** in 1989. He was born in **Mashhad** in 1939 and educated in **Qom** and **Najaf** where he was a student of Khomeyni. Arrested several times during the period of the monarchy, he became a member of Khomeyni’s Revolutionary Council and commander of the **Revolutionary Guard**. He became president of Iran in 1981 and was reelected in 1985 until he succeeded Ayatollah Khomeyni in 1989. Khamene’i is said to be relatively moderate; he opposed absolute rule by the theologians and agreed to pardon Salman Rushdie, but he has never enjoyed the power or charisma of his predecessor.

**KHAMR.** *See* ALCOHOL.

**KHAMRIYYAH.** *See* IBN FARID (1181–1235).

**KHAN, SIR SAYYID AHMAD (1817–1898).** **Muslim modernist** who demanded reforms and the adoption of Western technology and education. After receiving a traditional **education**, he found work as a writer at the East India Company’s court of justice in Delhi in 1841. He advocated coexistence between Muslims and the British, feeling that Muslim interests would be better protected than under Hindu rule. Among his many publications was a commentary on the Bible and the **Koran**, pointing out the common source of the **scriptures**. In 1875, Sir Sayyid founded the All-India Muhammadan Anglo-Oriental College at **Aligarh**, which was eventually transformed into Aligarh University. He sought to reconcile faith and reason and favored the adoption of Western concepts, such as science, technology, justice, and freedom. He is credited with being one of the initiators of India’s Islamic renaissance and a promoter of the idea of creating a Muslim state, which was implemented long after his death with the creation of **Pakistan**.

**KHANAQAH (KHANQAH).** Sufi lodge, or monastery, where the devotees live under the direction of a Sufi master. It is often connected with a **mosque** or **madrrasah** and is most commonly found in **Iraq** and **Iran**. The lodges are also called **tekke** and in North Africa **zawiyah** (“corner”).

**KHANDAQ.** *See* TRENCH, BATTLE OF THE.

**KHANSA, AL- (575–645).** A seventh-century poetess born in Najd and a contemporary of the **Prophet Muhammad**. She is acclaimed as “the best female poet in **Arabic** literature.” She met the Prophet in 629 and converted to Islam. Her four brothers, who also converted, died in the Battle of **Qadi-siyah**. Al-Khansa won fame for her elegies for her dead brothers.

**KHARAJ.** Land tax, adopted from the Byzantines. It was originally levied on non-Muslim subjects, together with the poll tax (**jizyah**). When farmers converted to Islam and Muslim conquerors also acquired land in the early eighth century, the kharaj was levied on all landowners. Originally, the income of the kharaj, often paid in kind, served to defray the cost of the military and administration. Muslims also had to pay the poor tax (**zakat**). Shi‘ites dispute the legitimacy of kharaj, because it was introduced by the Sunni **caliph ‘Umar ibn al-Khattab**.

**KHARIJITES (pl. KHAWARIJ).** Originally followers of Caliph ‘Ali who deserted him when he agreed to arbitration in the caliphal dispute with **Mu‘awiyah** at **Adhruh**. They “went out” (*yakhraju*) from ‘Ali’s camp (hence their name) at **Kufah** and settled at Harura. They turned against ‘Ali and became a source of rebellions during the **Umayyad** and early ‘**Abbasid** periods. The Kharijites (pl. *khawarij*, self-designation “the People of Paradise”) found their supporters primarily among the reciters (*qurra’*) of the **Koran**, the newly converted, as well as among **Arab** nomadic tribes that did not benefit from the early conquests. ‘Ali defeated the Kharijites decisively at **Nahrawan** in 658, but he was assassinated by a Kharijite in 661.

The Kharijites claimed the right to chose a **caliph** and depose him if he had become a sinner. They recognized **Abu Bakr**, ‘**Umar**, the first six years of the ‘**Uthman**’s caliphate, and the period of ‘Ali until the battle of **Siffin** (657). They held that the caliphate is elective and that any pious Muslim is entitled to the caliphate, even if he were an Abyssinian slave. Contrary to other **sects**, they held that a Muslim who had committed a grave **sin** had become an unbeliever (**kafir**). The most radical of the Kharijite sect (the **Azraqi**) held that such a sinner is an apostate and has to be killed together with his wives and children. Because of their radicalism, most of them were eventually wiped out. A reaction to their radical views appeared with the rise

of the **Murji'ites**, who deferred judgment of sinners to God. A more tolerant group, the **Ibadites**, named after their leader Abdullah ibn Ibad, disassociated itself from the radicals in the second half of the eighth century. They are close to mainstream Sunni Islam and have survived until this day in **Oman** and in East and North Africa.

**KHATAM.** Meaning “seal” and referring to **Muhammad** as the Seal of the Prophets (Khatam al-Nabiyun), the last, or final, **prophet** until the **Day of Judgment**.

**KHATAMI, SAYYID MUHAMMAD (1943–).** A moderate, he was elected president of **Iran** in May 1997 with 69 percent of the votes and reelected in 2001–2005 with some 70 percent. Largely opposed by the conservatives, his election has been interpreted as the popular desire for a more liberal policy. He was accused by his supporters of failing to stand up to the hard-liners and was not able to implement his idea of “Islamic democracy” in Iran. Khatami was born in Yazd and educated at home and in theology at **Qom**. Subsequently, he earned a doctorate at Tehran University and spent several years as head of the Islamic Center of Iran in Hamburg. After the Iranian Revolution of 1979, he served as member of the Supreme Council of the Cultural Revolution. He became a member of parliament in 1980 and minister of education in 1982, and acted as an adviser to **Ali Akbar Rafsanjani**. As president, he supported freedom of the press and tried to protect liberals from conservative attacks. He usually kept a smiling face and was therefore nicknamed “the laughing Sayyid.”

**KHATIB.** A religious functionary who delivers the **Friday** sermon (**khutbah**) in a major **mosque**. Originally, the **khatibs** were tribal spokesmen and intellectual leaders. After the advent of Islam, the **caliph** and his governors in the provinces performed the functions of the khatib, but eventually a preacher was assigned to every major mosque. Since it was customary to invoke the name of the caliph (or ruling **sultan**) in the sermon, the khutbah gained an important political aspect. Rebellions started when a challenger had his own name mentioned in the sermon.

**KHAWARIJ.** *See* KHARIJITES (pl. KHAWARIJ).

**KHAWLA B. AL-AZWAR (d. 639).** Khawla was a heroine in the battles of the early Muslim conquests. A contemporary of the **Prophet Muhammad**, she participated in the Battle of **Yarmuk** (636) against the Byzantines and



led a group of **women** and was wounded during her fight with a Greek soldier. Some historians doubt that she ever existed but saw the legend as an inspiring story.

**KHAYYAM, OMAR (1048–1131).** Eminent **Persian** poet, astronomer, mathematician, and philosopher. He is best known for his quatrains, first translated into English by Edward Fitzgerald in the 19th century under the title *The Rubaiyat of Omar Khayyam*, and then later into other European languages. Born into a family of “tent makers” (*khayyam*) in Nishapur in present-day northeastern **Iran**, he was educated in **Balkh** (in present-day **Afghanistan**) and Nishapur. His *Treatise on Demonstration of Problems of Algebra* was a significant contribution to mathematics, and he participated in a project of reforming the Persian calendar. As astronomer, he favored a heliocentric theory before Copernicus. Because of his unorthodox views of Islam, he repeatedly got into trouble with the authorities. One of his quatrains says, “Enjoy wine and women and don’t be afraid, God has compassion.”

A lunar crater Omar Khayyam was named after him in 1970 and a minor planet called 3095 Omarkhayyam, discovered by Soviet astronomer Lyudmila Zhuravlyova in 1980, is named after him. In June 2009, Iran donated a Persian Scholars Pavilion to the United Nations Office in Vienna that is placed in the central Memorial Plaza of the Vienna International Center. The pavilion features the statues of four prominent Iranian figures. Highlighting the Iranian architectural features, the pavilion is adorned with Persian art forms and includes the statues of renowned Iranian scientists **Avicenna**, **Abu Rayhan al-Biruni**, Zakariya **Razi** (Rhazes), and Omar Khayyam.

**KHAZRAJ.** A south Arabian tribe that settled in **Medina**, who together with the **Aws** became the Helpers (or **Ansar**) of the first Muslim community. Engaged in internecine warfare with the Aws and members of the three Jewish tribes in Medina, they accepted **Muhammad** as an arbiter and head of the first Judeo-Arab community. After the Muslim conquest of **Mecca** in 630, the Ansar were second in rank among converts, after the **muhajirun**, those early converts who followed Muhammad from Mecca to Medina. *See also* ‘AQABAH, PLEDGE OF.

**KHILAFAT MOVEMENT (1919–1924).** A religio-political movement, headed by the brothers Muhammad Ali and Shaukat Ali, which rose in 1919 in **India** in response to the defeat of the **Ottoman Empire** in World War I. Although under British control, Indian Muslims continued to recognize the Ottoman **sultan/caliph** as the legitimate head of the Sunni Muslim community. The danger of division of the Ottoman Empire and the possibility of occupation of the holy places by non-Muslims convinced many that they

could no longer live in the abode of war (**dar al-harb**) under British control. King Amanullah of **Afghanistan**, who had just secured his country's independence from Great Britain, invited the emigrants (**muhajirun**) to come to his country. Some 18,000 followed his invitation, but most were poor and unskilled people who could not contribute to the development of Afghanistan. When the Turkish government abolished the **caliphate** in 1924 and the Afghan ruler began his secular policies of reform, the Khilafat movement gradually lost support. Many of the muhajirun returned to India to join the **Pakistan** movement or moved on to the Soviet Union and **Turkey**.

**KHIRQAH**. A Sufi's woolen robe, bestowed on a disciple by his master.

**KHITAN**. *See* CIRCUMCISION.

**KHOJAS**. A community of Hindus of the Lohana caste that was converted by **Isma'ili** missionaries in the 14th century and adopted the **Nizari** branch of the Isma'ili **sect**. Most recognize the **Aga Khan** as their spiritual leader. They have their own **scriptures** and consider their **imams** god incarnate. There are, however, Sunni and **Twelver Shi'ite** Khojas who follow their own respective rites.

**KHOMEYNI, AYATOLLAH RUHOLLAH AL-MUSAVI AL-** (ca. 1900–1989). Born in Khomeyn, a town about 270 kilometers south of Tehran, Khomeyni received a traditional **madrrasah education**. At the age of 27, he taught at **Isfahan** and later at **Qom**, lecturing on Islamic philosophy, law, mysticism, and ethics. He was quickly involved in political activism, opposing the governments of Reza Khan and his son Muhammad Reza and the growing secularization in **Iran**. His book *Unveiling the Secrets (Kashf al-asrar)*, published in 1942, condemned the shah's tyranny, and he made himself the leader of a movement of political protest, which led to his brief imprisonment in 1963. Exiled to **Turkey** in 1964, Khomeyni went to **Najaf** in Iraq a year later, where he taught for the next 14 years. In his lectures, published under the title, *Guardianship of the Islamic Jurists*, he advocated the establishment of an Islamic state under the leadership of the supreme jurisconsult (**vilayat-i faqih**). Khomeyni next moved to France, but his speeches were reproduced on cassettes and broadcast from **mosques** throughout the country and made him the major spokesman of the Iranian Revolution.

In February 1979, Khomeyni returned to Iran to implement his political ideas. The function of government, he felt, is to enforce the **Shari'ah** and to combat oppression, corruption, heresies, and "errors legislated by false parliaments." A reign of terror, the occupation of the American embassy in

Tehran, and his proclamation of the export of the revolution led to the increasing isolation of Iran. An indecisive war with **Iraq** broke out in 1982 that was costly in human and financial resources and weakened the state. Khomeyni's **fatwa** of 1989, calling for the assassination of Salman Rushdie for writing *The Satanic Verses*, has left an issue that has contributed to preventing the normalization of relations with the West. Khomeyni's revolution stimulated revivalist movements elsewhere in the Islamic world that oppose Westernization and demand establishment of a purist Islamic state based on the model of the state under the **Prophet Muhammad**.

Iran has been suspected of conducting atomic research, possibly, leading to production of an atomic bomb. An international boycott has led to an agreement to curtail Iranian research in exchange for ending the boycott.

**KHORASAN.** The word means the East or "Land of the Rising Sun," the name of a province in northeastern **Iran** and the historical name of an area that roughly corresponds to eastern Iran and **Afghanistan** at the time of Ahmad Shah (r. 1747–1773). It was part of the Achaemenid and **Sassanian** Empires, then conquered by the Muslim **Arabs** in 651–652. Abu Muslim raised the "Black Banner" of the house of 'Abbas and with his Khorasanian army defeated the **Umayyads**, bringing the 'Abbasid caliphs to power. Khorasan was virtually independent under the **Tahirid**, **Saffarid**, and **Samanid** dynasties (821–999) and part of the **Ghaznavid**, **Saljuq**, and Khwarizm Empires. The **Mongols** controlled the area, and the **Safavids** fought the **Uzbeks** over Khorasan before it became the heartland of Ahmad Shah's empire. Khorasan was called the "cradle of classical **Persian** culture."

**KHUMS.** A fifth (*khums*) of the booty (**ghanima**) of the early Islamic wars that was reserved for the institutional use of the government. In Shi'ism, it was the religious tithe collected by the 'ulama', which gave them a measure of independence.

**KHUTBAH.** **Friday** sermon delivered at noon at a congregational **mosque** (*jam'ah masjid*) and during **pilgrimage** and at the time of special festivities. It has political significance because the **khatib** (preacher) traditionally invokes the name of the recognized ruler. Under colonial rule, the khutbah was often read in the name of the "Ruler of the Age," the **Ottoman caliph**, or even in Algerian the name of the French president. The Khutbah was initially read by the **Prophet**, later by the **Rightly Guided Caliphs**, and under the **Umayyads** by provincial governors. Only in the 'Abbasid period were **khatibs** (preachers) appointed.

**KHWARIZMI, MUHAMMAD IBN MUSA AL- (ca. 800–846).** Mathematician, geographer, and astronomer from Khwarizm, the present Khiva in **Uzbekistan**, Khwarizmi was the first to compose works on arithmetic and algebra. His *Calculation of Integration and Equation (Hisab al-jabr wa'l muqabalah)* was translated into Latin in the 12th century to become the principal text at European universities. The word “algebra” is derived from the title of his book. He was a pioneer in pointing out the importance of “arabic” numerals and zero instead of the roman numerals used at the time. As court astronomer to Caliph **al-Ma‘mun** at **Baghdad**, al-Khwarizmi compiled the oldest astronomical tables, which were important because they laid the groundwork for the beginning of European astronomy. The mathematical term “algorithm” is derived from his name.

**KHWARIZMIAN DYNASTY (1077–1231).** An Iranized Sunni Muslim dynasty ruling over an area of Greater **Iran**. Founded by Anush Tigin Ghar-chai, a former **Turkish** slave of the **Saljuq** sultans who was appointed governor of Khwarizm. His son Qutb al-Din Muhammad became the first hereditary shah of Khwarizm. The dynasty ended as a result of the **Mongol** conquest.

A list of the Khwarizmiyan (Anushtiginid) rulers is shown in Table 11.1

*See also* KHWARIZMI, MUHAMMAD IBN MUSA AL- (ca. 800–846).

**KINDI, YA‘QUB IBN ISHAQ AL- (801–873).** The first important Muslim philosopher who connected Greek philosophical doctrines with the rationalist school of the **Mu‘tazilites**. Al-Kindi was born in **Kufah** and became a calligrapher at the caliphal court at **Baghdad**. An adviser at the court of **Caliph** al-Mu‘tasim (r. 833–842) and a tutor of princes at **Samarra**, al-Kindi faced hostilities from courtiers. He believed in the theory of creation out of nothing (*creatio ex nihilo*) and called for the allegorical interpretation (**ta‘wil**) of the Koran. Of some 270 publications on medical topics, alchemy, and mathematics, about 40 are extant. He held the title “Philosopher of the **Arabs**.”

**KING DAVID.** *See* SOLOMON (SULAYMAN).

**KIRAMAN KATIBIN.** Two **angels** called **Raqib** and **Atid** who record a persons actions, thoughts, and feelings. They sit on each shoulder; the one on the right records all good deeds, and the one on the left records all bad deeds. On the **Day of Judgment**, each person will be confronted with this record. If a person regrets and seeks God’s forgiveness, the deed is not recorded.

**KIRGHISTAN.** *See* KYRGYZSTAN, REPUBLIC OF.

**Table 11.1.**

Title	Personal Name	Reign	Shah
Qutb al-Din Abul Fath	Arslan Tigin Muhammad Ibn	1097–1127/28	Anush Tigin
Ala al-Dunya wa al-Din	Qizil Arslan Atsiz ibn Muhammad	1097–1156	
Taj al-Dunya wa al-Din	II-Arslan ibn Qizil Arslan Atsis	1156–1172	Abu I-Fath
Ala al-Dunya wa al-Din	Tekish ibn Iarslan	1172–1200	Abu Muzaffar
Jalal al-Dunya wa al-Din	Mahmud Sultan Shah ibn II-Arslan	1172–1193	
Abul Qasim	Initially under the regency of Turkan Khatun, his mother. He was a younger half-brother and rival of Tekish in Upper Khorasan		
Ala al-Din wa al-Din	Muhammad ibn Tekish. Genghis Khan invades Khwarizmia forcing Muhammad ibn Tekish to flee along with his son to an island in the Caspian Sea where he dies of pleurisy.	1200–1220	Abul Fath
Jalal al-Dunya was al Din	Mingburnu ibn Muhammad	1220–1231	Abul Muzaffar

**KISMET.** In popular Islam, the fatalistic acceptance of what God has preordained as one's lot. The **Ash'arite** school of Sunni Islam accepts the idea of acquisition (**kasb**), which permits humans free will to win salvation while at the same time maintaining that God produces all acts. *See also* FATALISM.

**KISWAH.** "Robe." The black, gold embroidered brocade that covers the **Ka'bah**, except for the area of the **Black Stone**. It is changed each year and cut up and sold or given to pilgrims. To furnish the Kiswah each year was the privilege of the **caliphs**, later of the **Mamluk** and **Ottoman sultans**. Until recently, the Kiswah was woven in **Egypt** and carried to **Mecca** in a special

procession. After the **Wahhabi** conquest of the **Hijaz** in the early 19th century, the Kiswah procession was prohibited but was resumed after a hiatus of 10 years. Now it is woven in Mecca.

**KITAB.** “The Book.” Muslim designation for the Koran, but also for the scriptures (Bible) of the **Christians** and **Jews** who are **Peoples of the Book** (*ahl al-kitab*).

**KITAB AL-JAFR.** A mystical Shi‘ite holy book, compiled by Imam ‘**Ali** and inherited by him from the **Prophet Muhammad**. It was one of the sources and origins of knowledge acquired by the Twelve **Imams**. It was handed down by the Imams and is currently in possession of the **Hidden Imam Muhammad al-Muntazar**. The contents of the book include the secret teachings of the Twelve Imams; knowledge of the past and future events; knowledge of Muhammad, the past prophets, and the Twelve Imams; the original **Injil**, the original **Torah**, the original **Zabur**, and the original Scrolls of **Abraham**; the knowledge and history of the prophets; a bag that contains the armor and weapons of Muhammad; and the knowledge of the Israelites. See **CHRISTIANS**; **JA‘FAR AL-SADIQ** (699?–765); **JUDAISM**; **SHI‘ISM** (**SHIA**, **SHI‘ITES**).

**KITAB AL-KAMIL FI ‘L-TARIKH.** *Complete History of the World.* See **IBN AL-ATHIR**, ‘**IZZ AL-DIN** (1160–1234).

**KITAB AL-MUDKHAL AL-KABIR.** Full title *Kitab al-Mudkhal al-Kabir ‘ila ‘Ilm Ahkam al-Nujum*. An introduction to **astrology** by **Abu Ma’shar** (787–886) which received many translations into Latin and Greek starting from the 11th century. It had significant influence on Western philosophers.

**KITAB AL-SHIFA.** A scientific and philosophical encyclopedia written by **Abu Ali ibn Sina** (**Avicenna**). The book is divided into four parts: logic, natural sciences, mathematics, and metaphysics. Ibn Sina draws on Hellenistic philosophers and thinkers, as well as on **Persian** and Muslim scientists and philosophers like **al-Kindi** (**Alkindus**), **Abu Nasr al-Farabi**, and **Abu Rayhan al-Biruni**. See **IBN SINA**, **ABU ‘ALI AL-HUSAYN IBN ‘ABD ALLAH** (**AVICENNA**) (980–1037).

**KITAB AL-TAWHID (BOOK OF UNITY).** Publication of **Muhammad ibn ‘Abd al-Wahhab** (1703–1792), founder of **Wahhabism**, who preached a severe fundamentalist interpretation of Islam that is presently enforced in **Saudi Arabia** and by **Islamists** elsewhere. He stated in the *Kitab al-Tawhid* that worship in Islam is limited to conventional acts of worship such as the

five daily prayers (**salat**), fasting for **Ramadhan** (**sawm**), **du'a** (supplication), *istia'dha* (seeking protection or refuge), *ist'ana* (seeking help), and *istigatha* to **Allah** (seeking benefits and calling upon Allah alone). Worship beyond this—making **du'a** or calling upon anyone or anything other than God, or seeking supernatural help and protection from something other than Allah—are acts of **shirk** and in violation of the tenets of **tawhid** (monotheism) (p. 256).

The *Kitab* stated, among others, that “man and **jinn** exist to worship only Allah; **tawhid** removes sins; it discussed the errors of **shirk**; maintaining that **shirk** includes the wearing of bracelets, charms, and cords in seeking protection (other than relying on Allah); seeking the blessings of trees, stones, and other things is **shirk**; all intercession is Allah’s; it chastises **Christians** and **Jews** for leaving their [true Muslim] religion” (p. 111). Wahhab opposed the development of shrines for pious Muslims and destroyed many of them.

**KITAB AL-TIBB.** The *Canon of Medicine* is a summation of all the medical knowledge of **Ibn Sina**’s time and a concise reference work. It is divided into five books: (1) essays on basic medical and physiological principles, anatomy, regimen, and general therapeutic procedures; (2) a list of medical substances, arranged alphabetically, following an essay on their general properties; (3) diagnosis and treatment of diseases specific to one part of the body; (4) diagnosis and treatment of conditions covering multiple body parts or the entire body; and (5) a formulary of compound remedies. See **IBN SINA**, **ABU ‘ALI AL-HUSAYN IBN ‘ABD ALLAH (AVICENNA)** (980–1037).

**KITAN RADD AVA’IL AL-ADILLA.** By Abu Masur al-Maturidi is an attempted refutation of the **Mu‘tazilite** school of Islam. Maturidi also wrote several other books with the same topic. See **MATURIDI**, **MUHAMMAD ABU MANSUR AL-** (853–944).

**KIZILBASH.** “Red Heads.” Members of seven Turkoman tribes who formed a military and governmental elite under Shah Isma‘il (r. 1499–1524), whom they regarded as a **saint** and king. They derived their name from the fact that they wore 12 red stripes on their **turbans**, each for one of the **Twelver Shi‘ite Imams**. The Kizilbash were believed to be invincible until they were defeated by the **Ottoman** sultan Selim at the Battle of Chaldiran in 1514. They remained a force until the 18th century, when they accompanied Nadir Shah **Afshar** (r. 1736–1747) on his invasions of India and manned fortified bases of occupation in **Iran**, **Afghanistan**, and **India**.

**KORAN (QUR'AN).** The Koran is the sacred book of Islam, containing God's direct revelations through the medium of the **Prophet Muhammad**. According to dogma, it is a miracle, divine in origin, and the uncreated word of God. **Revelation** began in 610 during the holy month of **Ramadhan** when the angel **Gabriel** called to Muhammad, "Recite! (or Read) in the name of thy Lord." A **hadith** transmitted by 'A'ishah quotes the Prophet telling the story of his first revelation as follows:

The angel caught me (forcibly) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read and I replied "I do not know how to read." At the third time the angel said: "Read in the name of your Lord, who created, created man from a clot. Read! And your Lord is most generous." Then **Allah's** apostle returned with the inspiration and with his heart beating severely. Then he went to **Khadijah** bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." (**Bukhari**, I, 1, Muhsin)

The revelations were collected into one volume. The Koran is divided into 114 chapters (**surahs**), 6,236 verses (**ayahs**), 77,934 words (*harf*, pl. *huruf*), and 323,621 letters. The surahs are arranged roughly according to length, beginning with the longest. An exception is the *Fatiha*, or "Opener," which is a short one. The Koran is possibly the most widely read book ever written. Besides serving for worship, it is the textbook from which generations of Muslims have learned to read **Arabic**. Orthodox Muslims believe that the Koran is inimitable (2:23–24), and no authorized translation exists (although the **Ottoman 'ulama'** recognized the Turkish translation as authoritative). The word "Qur'an" means recitation (or reading), and the book is clearly meant for recitation. The language of the Koran is the written language from which modern standard Arabic is derived.

European Orientalists have attempted to establish a chronology, according to which the **Meccan** surahs are usually shorter and reflect the period of struggle with the **Quraysh**. Muhammad is the one who warns of the impending **Day of Judgment**, whereas in the **Medina** period he is a statesman and head of the Islamic community. Passages of the Koran were at first memorized, but already under Caliph **Abu Bakr** (632–634), collection began, and in the period of 'Uthman (644–656), a definitive version was compiled. (Some European scholars [e.g., Wansbrough] maintain that the Koran was generated at a much later date.) A science of **exegesis** eventually evolved, which examines hadith and grammatical and lexicographical factors; **Shi'ites** permit an



allegorical interpretation (**ta'wil**). Schools were established early in Islam in which pupils would memorize passages of the Koran; a person who has memorized the Koran holds the honorific title of **Hafiz**. Together with the **Sunnah**, the deeds and pronouncements of Muhammad, the Koran is the basis of **Islamic law (Shari'ah)**.

Alba Fedeli, a researcher at the University of Birmingham, discovered two parchment leaves of what are now chapters 18 to 20 of what may have been the oldest copy of the Koran. According to tests by the Oxford Radiocarbon Accelerator, the parchment was dated from 568 to 645. Sa'ud al-Saran, director of research at the King Faisal Center for Research and Islamic Studies in Riyadh, **Saudi Arabia**, doubted that the manuscript was as old as the researchers claimed, noting that its Arabic script included dots and separate chapters, features that were introduced later.

A manuscript from the University of Tuebingen Library in Germany found last year was sourced to the seventh century, 20 to 40 years after the death of the Prophet. They were radiocarbon tested by a lab in Zurich and determined with 95 percent certainty to have originated from 649 to 675.

**KORANIC SCHOOLS.** *See* EDUCATION.

**KORANISM (QURANISM).** A **sect** that accepts the Koran but rejects the religious authority of the **hadith**, which all Muslims consider to be essential for understanding Islam. Koranists follow the Koran alone. They believe that its message is clear and complete and that it can therefore be fully understood without reference to the hadith. Ahl-e Koran is an organization formed by Abdullah Chakralawi, who described the Koran as "*ahsan hadith*," the perfect hadith, and claimed it does not need any addition. He argues that the Koran was the only record of divine wisdom, the only source of **Muhammad's** teachings, and that it superseded the entire corpus of hadith, which came later. Ahl-e Koran scholars may use **tafsir** when pursuing interpretations of the Koran.

**KÖSEM SULTAN (1590–1651).** Starting as a Greek slave, consort, then wife of **Ottoman sultan** Ahmed I (1603–1617), mother of Sultans Murad IV (r. 1623–1640) and Irahim (1640–1648), and grandmother of Mehmed IV (1648–1687), she achieved power and influenced the politics of the Ottoman Empire. Between 1623 and 1632, she served as regent for her son Murad IV, who took the throne as a minor. She was a prominent figure during the **sultanate of women**. Harem rivalry led to her being killed. Her body was taken from **Topkapi** palace and buried in the mausoleum of her husband Ahmed I. When she died, the people of **Constantinople** observed three days of mourning.

**KUBRA, NAJM AL-DIN (d. 1221).** See KUBRAWIYYA.

**KUBRAWIYYA.** The Kubrawiyya is a **Sufi** order, named after its founder Najm al-Din Kubra that claims a chain (*sisilah*) that goes back to the **Prophet Muhammad** through ‘**Ali**, his cousin and son-in-law. The order, believed to be Shi‘ite, was started in Bukhara, the present **Uzbekistan**. Branches of the order are the **Nurbakhshia** and Dahabiyah orders. Kubra was killed during the **Mongol** invasion in 1221.

**KUFAH.** One of the garrison towns (**amsar**) founded in 638 by ‘**Umar I** on the west bank of the Euphrates River to keep the conquering **Arabs** apart from the sedentary population. It became the capital of ‘**Ali ibn Abi Talib** from 657 to 661. In the early ‘**Abbasid** period (749–762), it was an important cultural center but lost its importance in the 10th century because of Shi‘ite, **Kharijite**, and **Qarmatian** revolts and because of the transfer of the capital to **Baghdad**. The “kufic” script of Arabic was pioneered at Kufah.

**KUFR, AL-.** “Unbelief.” A **kafir** is an infidel, one who denies the existence of God or gives partners to God (a polytheist). **Surah** 109:1–5, titled **Al-Kafirun**, says, “Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship.”

**KULAYNI, MUHAMMAD YAQUB AL- (KULINI, d. 940).** Shi‘ite scholar at **Baghdad** and author of one of the four canonical Shi‘ite collections, the *Kitab al-Kafi*, containing more than 15,000 **hadith**. Unlike the Sunnis, the Shi‘ites include their **imams** in the chain (**isnad**) of transmitters of a hadith to guarantee its soundness.

**KUN.** Let there be! The Command of God in creation, as given in the Koran (77:83):

Does man not consider that We created him from a [mere] sperm-drop— then at once he is an open disputant? And he presents an (argument of) likeness for Us and forgets his own creation. He asks (in confusion): “Who will give life to the bones when they are disintegrated?” Say: “He will give life to them Who brought them into existence at first, and He is cognizant of all creation.” He Who has made for you, from the green tree, fire, and then from it you kindle (fire). Is not He Who created the heavens and the earth able to create the like of them? Yes indeed! and He is the Superb Creator (of all), the Ever-Knowing. Surely His Command, when He wills a thing, is only to say to it: Be! and it is! Therefore glory be to Him in Whose hand is the Kingdom of all things, and to Him you shall be brought back.

**KUNYAH.** Kunya is the formal name of a person, indicating the relationship of the name bearer to another person, for example Abu Qasim, the father of Qasim. It may also describe a metaphorical relationship or be a nickname as, for example, Abu ‘l-Fadh1, father of merit. It is a surname in addition to the *ism*, personal name, to provide additional information; for example, Muhammad Abu al-Qasim (Muhammad the father of Qasim). A surname of honor or nickname is called *laqab*, as for example Nur al-Din, “The Light of Religion,” and the *nisbah*, referring to a place, **sect**, and trade, as for example al-Baghdadi (the one from **Baghdad**). The patronymic *nasab* lists the names of ancestors with the word *ibn* (son), for example, Qasim ibn Muhammad—Qasim the son of Muhammad. *See also* NAMES AND NAMEGIVING.

**KURDS.** The Kurds are an Indo-Iranian people who claim descent from the Medes. They are largely Sunni with minorities of **Yazidi** and a number of minority sects. Their population is estimated at about 30 to 35 million, and they inhabit an area including southeastern **Turkey**, western **Iran**, northern **Iraq**, and northern **Syria**. **Istanbul** has a large Kurdish population, and Kurdish diaspora communities exist also in the West, especially in Germany. Their goal of an independent Kurdistan since the end of the **Ottoman Empire** has long been frustrated. Partially autonomous in **Iraq** and **Iran**, they have fought a long war of resistance in Turkey, where they were forbidden even to possess books teaching Kurdish. Under the Turkish President **Recep Tayyip Erdogan**, there seemed to be a relaxation of discrimination, but the present war against the **Islamic State** and the government of Bashir al-Assad has led to Turkish attacks also on Kurdish enclaves in northern Syria. The Kurds got embroiled in local conflicts, to be abandoned as soon as their support was no longer needed, and independence has remained only a dream.

**KUTB.** *See* QUTB.

**KYRGYZSTAN, REPUBLIC OF.** A Central Asian state, until 1991 part of the Soviet Union, with a population of 5.9 million, of whom about 80 percent are Muslim Sunnis of the **Hanafi** school of jurisprudence. **Russian** Orthodox amount to about 17 percent. Kyrgyz are about 72 percent of the population, **Uzbeks** 14 percent, Russian Orthodox about 6.4 percent, and others about 6.6 percent. The capital is Bishkek.



# L

**LABID IBN RABI‘A (ca. 560–661).** Arab poet and composer of one of the prizewinning poems in the **Mu‘allaqat**. He adopted Islam in 630, together with his tribe, in **Kufah**. Labid abjured poetry, saying, “God has given me the Koran in exchange for it” (Nicholson, 119). He was a true **Bedouin**, extolling the Arab virtues of hospitality, generosity, and bravery.

In an elegy composed for Nu‘mh Mundhii, Labid wrote,

Every thing, but **Allah**, is vain. And all happiness, unconditionally, will vanish.

When a man is on a night journey, he thinks that he has accomplished some deed,

But man spends his life in hopes. . . . If you do not trust your self, approve it.

Perhaps the past would unclose it to you.

When you do not find a father other than ‘Adnan and Ma’ad, the judge (God) will punish you

On the day when every body will be informed of his deeds

When the record of his life is opened before Allah.

**LADEN, OSAMA BIN.** Citizen of **Saudi Arabia**, born in Jeddah in 1957, the 17th son of Osama bin Muhammad bin Awad bin Laden, a **Yemeni** construction tycoon, and a **Syrian** mother. He graduated from King Abdul Aziz University in Jeddah in 1979 with a degree in economics and public administration and worked in the family business. In 1984, bin Laden moved to Peshawar, **Pakistan**, to support the war against the communist government. He is said to have fought only at one battle, and his contribution was primarily as a fund-raiser. He was said to own the al-Hijrah Construction Company, an Islamic Bank, an import-export company, and an agricultural products firm. In 1989, he returned to Jeddah and worked in the family construction business, but in 1991 he was expelled from Saudi Arabia and moved to **Afghanistan** and a year later to **Sudan**. He protested the presence of American troops on Saudi soil and supported militant **Islamist** groups in addition to his own **al-Qaeda** organization, founded in 1988.

Forced to leave Sudan in May 1996, he went to Afghanistan where he established training camps for Islamist fighters to support the **Taliban** regime and Muslim fighters in Kashmir, Chechnya, Bosnia, and elsewhere. The U.S. government accused him for the attacks on U.S. embassies in Kenya and Tanzania and demanded his extradition from Afghanistan. In retaliation, American cruise missiles bombarded the al-Shifa chemical plant in **Sudan** and three Islamist bases in Afghanistan. The refusal of the Taliban government to extradite bin Laden resulted in a United Nations boycott of Afghanistan, severely restricting Taliban movements. A U.S. “fact sheet,” issued by the Office of Public Affairs of the American embassy in Islamabad, listed “criminal charges” against bin Laden, including repeatedly declaring war against the United States; being a terrorist and leader of the terrorist organization al-Qaeda; being responsible for the 7 August 1998, bombing of the U.S. embassies in Nairobi, Kenya, and Dar es Salaam, Tanzania; and in August 1996 inciting Muslims to commence a “**jihād** against the Americans occupying the Land of the Two Holy Mosques” and ordering them to “expel the heretics from the Arabian Peninsula.” In February 1998, a **fatwa** endorsed by bin Laden called on Muslims “to kill Americans—including civilians—anywhere in the world where they can be found.”

When on 11 September 2001, suicide teams attacked the World Trade Center in New York and the Pentagon in Washington, D.C., the American government retaliated with war against al-Qaeda and its Taliban protectors. On 7 October 2001, American forces began their attack, which quickly eliminated the Taliban regime, but bin Laden and Muhammad Omar managed to escape. Although dispersed in Afghanistan, reputed al-Qaeda remnants still carry out attacks. Some units were collaborating with **Abu Musab al-Zarqawi** in Iraq, where they are responsible for a number of suicide attacks.

All attempts to find bin Laden had failed. A new effort had been made in the United States at the initiative of two Republican Party legislators. About \$100,000 had been spent by an advertising agency on ads on Pakistani radio and in newspapers. And legislation had been passed, permitting President George W. Bush to increase the reward for the capture of Bin Laden to \$50 million. To make the value of the reward comprehensible to potential informants, one legislator suggested that payments be made also in farm equipment and livestock, for “people understand what a herd of cattle is worth.” *See also* JIHADIS DECLARATION OF WAR.

A tape, purported to be from bin Laden, seemed to indicate that he was ready for peace. It stated:

We know that the majority of your people want this war to end and based on the substance of the polls, which indicate Americans do not want to fight Muslims on Muslim land, nor do they want Muslims to fight them on their land, we do not mind offering a long-term truce based on just condi-

tions that we will stand by . . . a truce that offers security and stability and the rebuilding of Iraq and Afghanistan that war has destroyed. . . . And there is nothing wrong with this solution except that it deprives the influential people and warlords in America from hundreds of billions of dollars—those who supported [President George W.] Bush’s election campaign with billions of dollars.

From 2001 to 2011, bin Laden was a major target of the United States and finally, on 2 May 2011, bin Laden was killed in a residential area in Abbottabad, **Pakistan**, by U.S. Navy SEALs.

**LAHAB, ABU.** *See* ABU LAHAB.

**LAKHMIDS.** A dynasty of the Tanukh tribes in southwest **Iraq** that ruled a buffer state, blocking **Arab** nomadic expansion to the northeast. The Tanukh established their capital at al-Hira (near the subsequent town **al-Kufah**) in the latter part of the third century. One of their first kings was **Imru’ al-Qays** (r. 288–328), whose epitaph is the oldest proto-Arabic inscription yet discovered. Under al-Mundhir III (ca. 505–554), the Lakhmid state was at its height. Some among the Tanukh were Nestorian **Christians**, and the first and only Christian king was al-Nu‘man III (r. ca. 580–602). From his time the kingdom began to decline and was vanquished in the first Muslim conquests. Three of the seven reputed authors of the “Golden Odes” (**Mu‘allaqat**) flourished at the Lakhmid court.

**LAQAB.** A honorific title or nickname, added to the name (*ism*), for example, *Nur al-Din*, the Light of Religion. *See also* NAMES AND NAMEGIVING.

**LAST DAY.** (*Yawm al-din.*) The Koran describes the “Folding Up” preceding the **Day of Judgment**, saying,

When the sun (with its specious light) is folded up; when the stars fall, losing their lustre; when the mountains vanish (like a mirage); when the she-camels, ten months with young, are left untended; when the wild beasts are herded together (in human habitations); when the oceans boil over with a swell; when the souls are sorted out (being joined like with like); when the female (infant), buried alive, is questioned—for what crime she was killed; when the Scrolls are laid open; when the sky is unveiled; when the blazing Fire is kindled to fierce heat; when the Garden is brought near; (then) shall each soul know what it has put forward. (81:1–14)

According to a **hadith**, the **Prophet** was asked what are the signs of the hour (Last Day), and he replied, “They are the disappearance of (religious) knowledge. The appearance of (religious) ignorance. The taking of alcoholic drinks. The prevalence of open illegal sexual intercourse.

**LAUH AL-MAHFUZ AL-**. “The preserved tablet.” It denoted the tablet on which the decrees of God regarding mankind are written. Referred to also as the “Mother of the Book.” It also records the destiny of humankind, and the expression “it is written” is indicative of a fatalistic trend in Islam. The Koran says, “This is the Glorious Qor’an, (inscribed) in a Tablet Preserved.”

**LAW.** *See* ISLAMIC LAW; QANUN (KANUN).

**LAYLAT AL-BARA’AH.** *See* BARA’AT, THE NIGHT OF.

**LAYLAT AL-ISRA’ WA ‘L-MIRAJ.** *See* NOCTURNAL JOURNEY (MI‘RAJ).

**LAYLAT AL-QADR.** “The Night of Power” or “of Destiny” is a sacred period that fell on the last 10 days of the month of **Ramadhan** of the year 610. According to tradition, the Koran came down from the lowest **heaven** on the night of the 27th (or 29th?) when the **angel Gabriel** first spoke to **Muhammad**. The fate of a person for the coming year is predestined at that time. The Koran says, “We have indeed revealed this (Message) in the Night of Power: and what will explain to thee what the Night of Power is? The Night or Power is better than a thousand months. Therein came down the angels and the spirit by **Allah**’s permission, on every errand: Peace! . . . This until the rise of Morn! (97:1–5). *See* CALENDAR.

**LEBANON.** The most religiously diverse country in the Middle East, with a population of about 5,850,000. It was created by the French colonial power with a slim **Christian** majority, but demographic changes have increased the Muslim population to about 54 percent, with the Christians at 40.5 percent. There has not been a census since 1932 in order to preserve the Christian **Maronites**’ control of the government. The Shi‘ite community, about 68 percent, are **Twelver Shi‘ites**, felt misrepresented, and civil unrest led to a change in the “National Pact.” There are 18 state-recognized religious sects, four Muslim, 12 Christian, one **Druze**, and one **Jewish**. The languages are **Arabic** and French, and the capital is Beirut. *See also* ‘ALAWIS (‘ALAW-IYUN); AMAL.

**LEILAT.** *See* LAYLAT.



**LEX TALIONIS.** *See* RETALIATION.

**LI'AN.** “Mutual cursing.” An oath taken by the wife and the husband when the latter accuses his wife of **adultery**. He makes three oaths that he is truthful, and a third time he invokes the curse of **Allah** on himself if he has lied. The wife can free herself of guilt by performing the same oath, and as a result, the couple is irrevocably **divorced** (24:6–9).

**LIBBI, ABU FARAJ AL-**. Nom de guerre of a Libyan, said to be the third in command of **al-Qaeda**. He was arrested in **Pakistan** in 2005 and is held at the American Guantanamo Bay detention camp. His real name is Mustafa Faraj Muhammad Masud al-Jadid al-Uzaybi, and he is one of 71 individuals considered by the American government as “too innocent to charge, but too dangerous to release.”

**LIBERALITY (HOSPITALITY).** Liberality is specially commended in Muslim tradition: “The liberal man is near to God, near to **paradise**, near to men, and distant from **hell**. The miser is far from God, far from paradise, far from men, and near the fire. Truly an ignorant but liberal man is more beloved by God, than a miser who is a worshiper of God.” And “Three people will not enter paradise: a deceiver, a miser, and one who reproaches others with obligation after giving.” “Every morning God sends two angels, and one of them says, ‘O God give to the liberal man something in lieu of that he has given away!’ and the other says, ‘O God ruin the property of the miser’” (Thomas P. Hughes).

**LIBYA.** North African state with a largely **Berber** population of about 6.5 million, with a 97 percent **Sunni** population, a small number of Ibadite **Kharijites**, and about 0.7 percent **Christians**. An Italian colony from 1911 to 1943, it became an independent kingdom in 1951, and a republic under Mu‘ammar al-Gadhafi, from 1969 to 2011. The ouster of Gadhafi resulted in civil war and attempts at establishing a new democratic government.

**LINDH, JOHN WALKER.** First American prosecuted for contributing his “service” to the **Taliban**. The then 20-year-old American was accused of complicity in the death of the Central Intelligence Agency officer who was killed in a Taliban uprising in the Qala-i Jang fortress. Eventually, the government dropped nine of the charges, and in a plea agreement, Lindh was sentenced to 20 years in prison. A native of California, Lindh converted to Islam during high school and went to **Yemen** to study Arabic. He joined the **Pakistani** Harakat al-Mujahidin to fight against Indian forces in **Kashmir**, but he then underwent military training at the al-Faruq camp in **Afghanistan**

to fight against the Northern Alliance. Lindh presents himself as a devout Muslim who wanted to “liberate” Indian-held Kashmir and help establish a “pure Islamic state” in Afghanistan. He claimed not to have been a terrorist or a member of **al-Qaeda**, or to have had foreknowledge of the attack on the World Trade Center in New York.

**LONDON BOMBINGS.** *See* JIHADIS DECLARATION OF WAR.

**LONDONISTAN.** A pejorative term coined by French counterterrorism officers to refer to the **Islamists**, or opponents of Middle Eastern regimes, sheltered in London. In the days before 11 September 2001, numerous individuals and groups wanted in their home countries for political offenses were able to find asylum in Britain where they published pamphlets and newspapers attacking Middle Eastern regimes. Britain’s judicial system permitted appeals for **jihād** against the West by radical leaders as expressions of freedom of speech. The policy saw “watchful tolerance” as the “best way of keeping tabs on the mosques,” rather than muzzle radical **imams**. After all, Western governments encouraged Islamist groups based in their countries to foment unrest and help to arm the struggle against communism. Foreign pressure and 11 September changed this. The Terrorism Act of 2000 and the Anti-Terrorism, Crime and Security Act of 2001 permits the government to detain people without charge if their presence in the United Kingdom is deemed “not to be conducive to the public good.”

**LOT.** *See* LUT IBN HARAN (LOT).

**LUBNA OF CORDOBA (d. 984).** A slave girl of Spanish origin, she became one of the most important persons at the **Umayyad** palace in Cordoba. She was the secretary of caliphs ‘**Abd al-Rahman III** (d. 961) and his son al-Hakam (d. 976). According to the **Andalusian** scholar Ibn Bashkuwal, “She excelled in writing, grammar, and poetry. Her knowledge of mathematics was also immense and she was proficient in other sciences as well. There were none in the Umayyad palace as noble as her” (Ibn Bashkuwal, *Kitab al-Sila*).

**LUNATIC.** “*Majnun*.” Popularly considered an “inspired” person, a lunatic is not responsible for his deeds, including murder and robbery. He is not to be killed in war and does not pay the alms tax, **zakaat**.

**LUQMAN.** A wise man known as Luqman al-Hakim, or Luqman the Philosopher, mentioned in the Koran as one upon whom God had bestowed wisdom. There are many stories about Luqman in Persian, Arabic, and Turkish

literature, and the primary historical sources are the *Tafsir ibn Kathir* and *Stories of the Koran* by Ibn Kathir. The Koran does not state whether or not Luqman was a **prophet**, but some people believe him to be a prophet. The **Baha'i** holy writings also make reference o Luqman.

The Koran says:

And certainly we gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul and whoever is ungrateful, then surely Allah is Self-sufficient, Praised. And when Luqman said to his son while he admonished him: O my son! Do not associate ought with Allah; most surely polytheism is a grievous inequity—O my son! Surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware. O my son! Keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage: And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster: And pursue the right course in your going about and lower your voice; surely the most hateful of voice is braying of the asses. (31:12, 13, 16–19)

**LUT IBN HARAN (LOT).** Known as Lot in the **Old Testament**, he is a prophet of God in the Koran. He appears also in the **Bible**, but the biblical stories are not entirely accepted in Islam. According to Islamic tradition, Lot lived in Ur and was the son of Harun and nephew of **Abraham**. He was commanded by God to go to the land of Sodom and Gomorrah to preach monotheism to his people and to stop them from their lustful and violent acts. Lot's message was ignored, and the inhabitants of Sodom and Gomorrah were destroyed. The Koran says: "We also sent Lot, when he said to his people, commit ye this filthy deed in which no creature hath gone before you? Come ye to men, instead of women, lustfully? Ye are indeed a people given up to excess. But the only answer of his people was to say, 'Turn them out of your city, for they are men who vaunt them pure.' And we delivered him and his family, except his wife; she was of those who lingered: and we rained a rain upon them; and see what was the end of the wicked!" There are many references to Lot in the Koran: Lot's prophecy: 26:161, 7:80–84, 15:67–77, 26:160–168, 29:28–31. Angels appear to Lot: 11:77–80, 5:61–66. Destruction of Sodom and Gomorrah: 11:82, 26:169–175, 27:54–58. Lot's wife: 11:81, 15:60, 29:32. Praise for Lot: 37:133–138, 54:35.



# M

**MA'ARRI, ABU 'L-'ALA AL- (973–1057).** Poet, philosopher, and man of letters. He was born in **Syria**, about 30 kilometers south of Aleppo and educated in his hometown. Blind as a result of smallpox since early childhood, he was gifted with an extraordinary power of memory. After a short stay in **Baghdad**, he retired to Ma'arra, his hometown, and spent the rest of his life in seclusion. He seemed to deny the resurrection of the dead when he said, "We laugh, but inept is our laughter; We should weep and weep sore, Who are shattered like glass, and thereafter Re-moulded no more!" And he seemed to hold Islam no better than other creeds, saying,

Hanifs are stumbling, **Christians** all astray,  
**Jews** wildered, **Magians** far on error's way  
We mortals are composed of two great schools—  
Enlightened knaves or else religious fools. (Nicholson, 317, 318)

**MADHHAB.** "Direction." A school or rite of Islamic jurisprudence, the **Hanafi**, **Hanbali**, **Shafi'ite**, and **Maliki** schools of Sunni law. Divergences between the four orthodox schools are based on different **Traditions** or on different interpretations of the same Tradition. Generally, Sunni Muslims are under the jurisdiction of one of the schools, except some **Muslim modernists** and **Islamists**. Shi'ite schools include the **Zaydis** or Fivers, and the **Twelvers** adhere to the **Ja'fari** school of jurisprudence. *See also* ISLAMIC LAW; SCHOOLS OF LAW.

**MADINA.** *See* MEDINA (AL-MADINA).

**MADRASAH.** "Place of Study." General name for a secondary school that functions as a theological seminary, a law school, and a **mosque** and trains religious functionaries in Islamic sciences and law. Usually attached to a mosque with accommodation for students and teachers, the madrasah provides free **education** and, if necessary, support for needy students. The curriculum generally includes the sayings and actions of the **Prophet (hadith)**,

jurisprudence (**fiqh**), scholastic theology (**kalam**), and Koranic **exegesis (tafsir)**, as well as such fields as grammar, logic, lexicography, rhetoric (*balaġha*), and literature (*adab*). Some of the most famous madrasahs included **Al-Azhar**, founded as an **Isma‘ili** institution at **Cairo** in the 10th century, and the **Nizamiyyah**, founded by the **Saljuq sultans** in 1065–1067 in **Baghdad**. They became the models for Eastern and European universities. In the 19th and early 20th centuries, secular courses were added to the curriculum and governments regulated such matters as accreditation and curriculum. In many parts of the Islamic world, private madrasahs continue to coexist with state-supported institutions.

**MADRID BOMBINGS.** *See* JIHADIS DECLARATION OF WAR.

**MAFQUD.** A legal term for a person who is lost, and of whom no information can be obtained. He is not considered legally dead until the period expires when he would be 90 years old (Hughes).

**MAFRUDH.** Law which is obligatory. *See* FARDH (FARZ).

**MAGHREB.** “Lands of the Sunset,” the West. The area of northwestern Africa, including primarily **Morocco**, Algeria, and **Tunisia**, but also **Mauritania** and **Libya**. **Arabs** brought Islam and the Arab language to the area, inhabited primarily by **Berbers**. In the 16th century, the area became part of the **Ottoman Empire**, and in the 19th century, the French became the dominant colonial power. Italy took control of Libya in the 20th century.

**MAGHREB PRAYER.** It is the fourth of the five daily prayers that together form one of the **Five Pillars of Islam** and one of the **Ten Practices of the Religion** (Furu al-Din) according to Shi‘ite Islam. It is the “West” prayer performed when the sun has completely set beneath the horizon, immediately after the **Asr prayer** period ends. Shi‘ite doctrine permits the midday and evening and night prayers to be performed in succession; that is, **Zuhr** can be followed by Asr once the midday prayer has been recited and sufficient time has passed, and Maghreb can be followed by **Isha’a** once the evening prayer has been recited and sufficient time has passed.

**MAGIANS (MAJUS).** A sect of ancient philosophers who once had a book (revelation from God) that they subsequently lost. They devoted much of their time to the study of heavenly bodies. Their philosophy was reformed by **Zoroaster**. They are mentioned in the Koran once (22:17): “As to those who

believe, and the **Jews**, and the Sabeites, and the **Christians**, and the Magians, and those who join other gods with God, of a truth, God shall decide between them on the **Day of Resurrection**: for God is witness of all things.”

**MAGIC.** Although magic is condemned in the Koran and **Traditions**, it is widely practiced. Anas ibn Malik, a **Companion** of the **Prophet**, says, “The Prophet permitted a spell (*ruqayyah*) being used to counteract the ill effects of the **evil eye**; and on those bitten by snakes and scorpions.”

**MAHDI, AL-** The “Guide” who will appear at the end of time to fight against evil, restore justice, and unify the world under Islam before the advent of the **Day of Judgment**. A title, first attributed to Muhammad ibn al-**Hanafiyyah**, a son of ‘Ali, and later part of the doctrine of the **Hidden Imam** (Imam Mahdi) of the **Twelver Shi‘ites**. The **Tradition** that the Mahdi is preceded by a “Shedder of Blood” (*al-Saffah*), a name the founder of the ‘**Abbasid** caliphate adopted, followed by the name al-Mahdi, a name adopted by his grandson, may very well have had the political purpose of legitimizing the revolt against the **Umayyad** caliphate. A number of individuals have laid claim to being the Mahdi, including ‘Ubayd-ullah (909–934), founder of the **Fatimid** dynasty; **Ibn Tumart** (1077–1130), the **Almohad caliph**; and Muhammad ibn ‘Abdullah, who appeared in the **Sudan** in 1883 and defeated a British expeditionary force.

According to **Bukhari** and some traditionists, the **Prophet** announced the Mahdi as follows:

The Mahdi will be descended from Me, he will be a man with an open countenance and with a high nose. He will fill the earth with equity and justice, even as it has been filled with tyranny and oppression, and he will reign over the earth seven years.

According to Shi‘ite tradition, **Muhammad** is related to have said, “O ye people! I am the Prophet and ‘**Ali** is my heir, and from us will descend al-Mahdi, the seal (i.e., the last) of the **Imams**, who will conquer all religions and take vengeance on the wicked. He will take fortresses and will destroy them and avenge the deaths of the martyrs of God.” See also **HIDDEN IMAM**; **JESUS** (‘ISA); **MAHDI OF THE SUDAN**.

**MAHDI OF THE SUDAN.** Title of Muhammad ibn ‘Abdullah (1844–1885), who became the head of a theocratic regime in the **Sudan** when he pronounced himself the “Mahdi.” He won a wide following and was able to capture most of the Sudan, including the capital Khartoum. He conducted a **jihad** against the British occupation forces and defeated General Charles Gordon at Khartoum in 1885. At his death in the same year, his

disciple ‘Abdullahi continued to rule for 14 years until he was defeated and killed in battle by Lord Kitchener in 1899. The Mahdi was born in 1844 in Dongola on the Red Nile. Claiming descent from **Caliph** ‘Ali, he advocated a reformist Islam with emphasis on the teachings of the Koran. A **Sufi shaykh** and head of the Samaniyyah order, the Mahdi was able to mobilize the masses, and it was only due to the superior firepower of the British that the Mahdist revolution was finally suppressed.

**MAHMAL.** A richly decorated litter carried by a camel, which princes sent yearly to **Mecca**.

**MAHMUD OF GHAZNI.** *See* GHAZNAVID DYNASTY (977–1186).

**MAHR.** The dowry, in pre-Islamic times a bride price given to the father or oldest male relative. In the Islamic period, the mahr was given to the bride, and a **marriage** was not legal without it. Surah 4:4 says, “And give the **women** (on marriage) their dower as an obligation; but if they, on their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.” The gift remains the property of the woman if the marriage is dissolved, “but if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit back” (4:20). Customs vary in the Islamic world, from giving a symbolic amount to considerable sums that often pose severe hardships on the groom or his family. Therefore, various governments have attempted (usually with little success) to limit the amount of the dowry. In some countries, the mahr has amounted to a bride price, paid to the father of the bride. *See also* DIVORCE.

**MAHRAM.** In Shari‘ah terminology, a mahram is the unmarriageable with whom sexual intercourse is incestuous and punishable. Permanent or blood mahram are as follows:

- parents, siblings, children, grandchildren, and further descendants
- siblings of parents, grandparents, and further ancestors
- children and further descendants of siblings

In-law mahrams with whom one becomes mahram by marrying someone include the following:

- father-in-law, mother-in-law
- son-in-law, daughter-in-law
- stepfather (mother’s husband) if their marriage is consummated, step-mother (father’s wife) if their marriage is consummated

**MAHSUD.** *See* MEHSUD.



**MAINTENANCE.** A husband has to maintain his wife, to provide her with food, housing, medicine, and a servant (if she was served at her father's house or if **women** like her are served) even though she is rich. **Allah** says, "But the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis" (2:233). This means a father is required to provide his wife with sufficient food and clothes as it is the habit of people who live in the same area. Allah says, "Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver" (65:6).

**MAJAH.** See IBN MAJAH, ABU ABDULLAH MUHAMMAD (824–886).

**MAJLIS.** A tribal council (sitting) in pre-Islamic Arabia in which the male members participated in making decisions of common interest. The council was presided over by the chief (**shaykh**), who was essentially an arbiter, rather than a dictator. Although it was a democratic institution, the votes were not counted but weighed, and the elders, or more prosperous members, carried greater clout. The members of the clan, or tribe, voluntarily submitted to the decision of the council. The concept was continued into the Islamic period in the obligation of the ruler to seek council (**shurah**). The first four **caliphs** were elected by a majlis of **Companions** of the **Prophet**. Even at present, majlis is the name of the parliament in a number of Muslim states.

**MAJLISI, MUHAMMAD BAKIR (1660–1698).** Majlisi has been described as "one of the most influential and powerful Shi'ite '**ulama**' of all time," whose "policies and actions reoriented **Twelver Shi'ism** in the direction that it was to develop from his day on." Sultan Husayn, the **Safavid** king, appointed Majlisi **Shaykh al-Islam**, and he devoted his efforts to the suppression of **Sufism**, mystical philosophies, and Sunnism, which he declared to be contrary to Islam. He is buried next to the **Jum'a Mosque of Isfahan**.

**MAJUS.** See MAGIANS (MAJUS).

**AL-MAJUSI (d. 994).** Persian physician and psychologist who won fame for his *Complete Book of Medical Art* (*Kitab kamil al-sina'a al-tibbiyyah*), a concise encyclopedia dealing with the theory and practice of medicine. It was translated into Latin and widely consulted in the West. Majusi was born in Ahwaz, present **Iran**, but conducted his research in **Baghdad**.

**MAKKA.** See MECCA (MAKKA).

**MAKRUH.** Behavior in law that is reprehensible but not forbidden (**haram**) and therefore not punishable. *See* FARDH (FARZ); FIVE PRINCIPAL ACTS IN ISLAMIC LAW; SHARI‘AH.

**MAKTUB.** “It is written,” the fatalistic acceptance that the destiny of every individual is preordained and preserved in a book. The Koran says, “Nothing will happen to us except what **Allah** has decreed” (9:51). *See also* KISMET.

**MALAK** (pl. MALA’IKA). *See* ANGELS.

**MALAMATIYYAH.** “Men of Blame” A **Sufi** group, active in ninth-century Nishapur, **Khorasan**, that believed in the value of self-blame and that piety should be a private matter. All their values and practices are attempts to humiliate the **nafs** (soul) with every action so that they may work toward a spiritual transformation. The “path of blame” requires that an individual always claims blame and holds himself in contempt. Malamatiyyahs practice intentional poverty, but they practice asceticism secretly. They performed self-sacrificial acts and were often associated with **Futuwwa** guilds.

**MALAYSIAN FEDERATION.** A Southeast Asian state with a population of 30,820,000, of whom about 61 percent are Muslim, mostly of the Sunni rite. Ethnic groups include about 50 percent Malay, 22 percent Chinese, 12 percent indigenous, 7 percent Indian, and the rest others. The capital is Kuala Lumpur.

**MALCOLM X** (b. MALCOLM LITTLE, 1925–1965). American Muslim minister and a human rights activist who became a member of the **Nation of Islam** and advanced to be one of its most influential leaders. By 1964, he became disillusioned with the sect and its leader, **Elijah Muhammad**, and embraced Sunni Islam. He was assassinated a year later.

**MALIK.** Title of ancient **Arab** kings, later of secular Arab rulers. A notable, landowner, or chief; also a personal name.

**MALIK IBN ANAS, ABU ‘ABD ALLAH** (ca. 710–795). **Arab** Islamic scholar of the Hijazi school and nominal head of the Malikite school of Islamic jurisprudence. He taught at **Medina** and stressed the importance of **hadith**, supplementing the **Traditions** with the practice of the community at Medina. His **school of law** (madhhab) bases its decisions on the consensus (**ijma‘**) and permits opinion (**ra‘y**) of the doctors of Islamic law, if there is no clear indication in the sources. His work *The Beaten Path* (*al-Muwatta*) was the first attempt to codify Islamic law and is the basis of the **Malikite** school

of jurisprudence. It gives a survey of law and justice, ritual, and practice of religion based on the consensus of the Medina community. Malik was given 70 lashes because of a legal opinion that did not please the **amir**. **Mus'ab al-Zubayri** described Malik as “one of the most handsome people in his face and the sweetest of them in eye, the purest of them in whiteness and the most perfect of them in height and the most excellent in body” (Bewley, 1989, xxviii).

**MALIKI SCHOOL.** *See* SCHOOLS OF LAW.

**MALIKITE.** Sunni **school of law** (madhhab), named after **Malik ibn Anas**. It advocates the use of **ra'y** (informed opinion) **ijma'** (consensus) but is ambivalent about **istislah**, which permits making the welfare of the community (**ummah**) a consideration in a legal decision. Major Malikite scholars include 'Abd al-Salam ibn Sa'id al-Tanuhi Sahnun (776–854), Abu Bakr Muhammad al-**Baqillani** (d. 1012), 'Abd al-Wahhab 'Ali al-Baghdadi (d. 1030), Ahmad Muhammad al-Ma'afiri (1037), and 'Ali **ibn Hazm** (1063). Members of this school predominate on the east coast of the Arabian Peninsula, Upper **Egypt**, the **Maghreb**, and **Mauritania**.

**MAMLUK DYNASTY (1250–1517).** A dynasty of **Turkic slaves** (*mamluk*—one possessed) that rose from being a slave force of the **Ayyubid** rulers of **Egypt** to establish their own kingdom. Initially a **woman**, **Shajar al-Durr** (Tree of Pearls), ruled, followed by Aybak, whom she married and subsequently killed. The first line were called the Bahri (or River) Mamluks, who ruled from 1250 to 1390, followed by the Burji (or Citadel) Mamluks from 1382 until the **Ottoman** conquest of Egypt in 1517. The former were largely Qipchaq Turks from southern **Russia**, the latter Circassians from the Caucasus. To be a member of the ruling class, one had to be purchased as a slave. Some, like **Sultan Qala'un**, called himself Al-Alfi (the Thousander) to indicate the amount for which he was originally purchased.

Sultan Qutuz defeated the **Mongols** at **Ayn Jalut** in 1260, and Nasir defeated them at Marj Soffar in 1303, thus stemming the Mongol advance into **Syria**. The Mamluks supported Sunni orthodoxy and expelled the Crusaders from Syria. They controlled the spice trade with **India** and East Asia until the circumnavigation of Africa by the Portuguese. Eventually, they were weakened and were easily defeated by the Ottomans. Mamluk, or slave rulers, existed also in India (1210–1290) and elsewhere.

**MA'MUN, ABU AL-'ABBAS 'ABD ALLAH AL- (786–833).** 'Abbasid **caliph** who succeeded his father **Harun al-Rashid** in 813. He was governor of the eastern provinces at Merv, from which base he sent an army against his

half-brother **al-Amin**, and he eventually established himself on the caliphal throne in **Baghdad**. To heal the schism in Islam, al-Ma‘mun appointed the Shi‘ite **imam** ‘Ali ibn Musa al-**Ridha** as his successor in 817. But ‘Ali died a year later and is buried in **Mashhad**. Al-Ma‘mun waged successful wars against Byzantium, but he faced numerous revolts. His general, **Tahir ibn al-Husayn**, established the **Tahirid dynasty** (821–873) in Khorasan. Al-Ma‘mun supported the **Mu‘tazilite** doctrine of the createdness of the Koran and started an inquisition (**mihna**) to force its acceptance. He supported science and art and in 830 founded the famous **House of Wisdom** (Bayt al-Hikmah), where works of Greek learning were translated into **Arabic**.

**MAN.** Man is the vicegerent on earth (2:30, 6:165). The Koran says: “Behold, thy Lord said to the **angels**: ‘I will create a vicegerent on earth.’ They said: ‘Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy (holy) name?’ He said: “I know what ye know not.” Angels note his doings (50:17–18, 23): “Behold, two (guardian angels) appointed to learn (his doings), learn (and note them) one sitting on the right and one on the left. Not a word does he utter but there is a vigilant guardian (18), And his companion will say: ‘Here is (his record) ready with me!’” *See also* MANKIND.

**MANAT.** With **Al‘at**, and **‘Uzza**, Manat was one of three pre-Islamic goddesses of **Mecca**. She was believed to be the goddess of fate.

**MANDEANS.** Originally a heretical **sect** of **Judaism** whose members probably migrated in the first century from **Palestine**, southeastern **Iraq**, and Khuzistan in **Iran**. Persecuted under the Sassanians, the Mandaeans became protected subjects (**dhimmis**), being considered scripturaries (**Peoples of the Book**). Their language is part of the east Aramaic group and is still the cultural language of the Mandaeans today. The Koran seems to call them Sabians.

**MANDUB.** “Recommended.” A religious duty that is recommended but not essential and fulfillment of which is rewarded. It may be neglected without punishment. Terms synonymous with “mandub” are “**Sunnah**,” “*mustahabb*,” and “*masnun*.” *See also* FIVE PRINCIPAL ACTS IN ISLAMIC LAW.

**MANICHAISM.** A gnostic religion named after its **messenger**, Mani (216–277), that emerged in Mesopotamia and quickly spread to North Africa and East Asia. It was to replace all religions before the end of the world.

Mani proclaimed the dualism of lightness and darkness, and body and spirit. The scriptures of Manichaeism are the *Seven Books of Mani*. Mani was imprisoned and died in jail.

**MANKIND.** The Koran states that mankind was created from a single pair: “O mankind! Fear your Guardian Lord, who created you from a single person, then created out of it his mate, and from them twaine scattered (the seeds) countless men and women [39:6]. He created you (all) from a single person; then created, of like nature, his mate, and He sent down for you eight head of cattle in pairs; He creates you in the wombs of your mothers, in stages one after another in three veils of darkness.” *See also* MAN.

**MANSUR, ABU JA‘FAR ‘ABD ALLAH IBN MUHAMMAD AL-(714–775).** Second ‘**Abbasid caliph** who consolidated the new dynasty by eliminating all potential rivals to his power. He defeated his uncle ‘Abd Allah in 754 and had him assassinated. He summoned his general **Abu Muslim**, who helped him to attain power and had him treacherously killed. He suppressed numerous revolts. In 762, he ordered the building of **Baghdad**, initially called the “House of Peace” (Dar al-Salam), which subsequently served as the new capital of the empire. During his time, **Persian** influence began to grow, and the **Barmakids**, a family of **viziers**, began their service until their destruction under **Harun al-Rashid** in the early ninth century. Mansur was given the nickname “Father of the Penny” (or “Penny Pincher,” *Abu Dawaniq*) because of his parsimoniousness.

**MANSUR, MULLA MUHAMMAD (b. 1960).** **Taliban** leader who succeeded **Mulla Muhammad ‘Umar**. Mansur was aviation minister during the Taliban government in Kabul and was appointed to the Supreme Political and Military Council in Quetta in 2007. He became de facto chief after ‘Umar’s death in April 2013. Mansur’s deputy is **Sirajuddin Haqani** who also heads the Haqani network.

**MANZIKERT, BATTLE OF (1071).** Fought between the Byzantine Empire and the **Saljuq Turks** on 26 August 1071 near Manzikert (modern Malazgirt in Mus province, Turkey). It resulted in the decisive defeat of the Byzantine army and the capture of the Emperor Romanos IV. It allowed for the gradual Turkification of Anatolia.

**MAQALAT AL-ISLAMIYIN.** *See* ASH‘ARITES (ASH‘ARIYYAH).

**MAQAM IBRAHIM.** The spot near the **Ka‘bah** where **Abraham’s** footprint was preserved from the time he built the Ka‘bah. The Koran says, “In it (the Ka‘bah) are signs manifest; the Station of Abraham; whoever enters it attains security.”

**MAQRIZI, TAQI AL-DIN AL- (1364–1441).** Historian and geographer who served as a judge in **Cairo** and subsequently taught theology at **Damascus**. He wrote, among other works, a history of the **Ayyubids** and the **Mamluks** (*al-Suluk li-ma‘rifati duwali al-muluk*) and a description of **Egypt**, called *The Districts (al-Mawa‘iz)*. He collected much information that would have been otherwise lost and was characterized as “generally painstaking and accurate, and always resorting to contemporary evidence if it is available” (Nicholson, 453).

**MAQSURAH.** An enclosure, a box or wooden screen near the **mihrab** or the center of the **qiblah** wall, which was originally designed to shield a worshiping ruler from assassins. The **imam** officiating inside the maqsurah typically belonged to the same **school of law** to which the ruler belonged. They were often wooden screens decorated with carvings or interlocking turned pieces of wood (similar to a **mashrabiyyah**). It was first used by the **Umayyad caliph Mu‘awiyah I** in the **Umayyad Mosque of Damascus**, where the “Mihrab of the **Companions (of the Prophet)**” belonged to the “Maqsura of the Companions.”

**MARABOUT.** The designation of a **saint** or his descendants who are called upon to dispense blessings (**barakah**), and whose tombs are places of **pilgrimage**. The term is used primarily in North Africa.

**MA‘RIB.** In ancient times, the largest city in southern **Yemen** and the capital of a Sabaeen state which lasted from the 10th century BCE to the 6th century CE. It was a rich area, benefiting from the trade in incense and agriculture, made possible by a network of irrigation. When the Ma‘rib dam burst in 575, the area quickly declined. The Koran says, “But they (Saba) turned away (from **Allah**), and We sent against them the flood (released) from the dams, and We converted their two gardens (rows) into ‘gardens’ producing bitter fruit” (34:16).

The *sirah* gives the story how one ‘Amr ibn Amr escaped the catastrophe:

‘Amr saw a rat burrowing in the dam at Marib where they used to hold back the water and then direct it where it was most needed. He perceived that the dam could not last and he determined to leave the Yaman. He proposed to deceive his people in this wise. He ordered his youngest son

to get up and hit him in retaliation for his rough treatment; and when he did so ‘Amr said publicly that he would not go on living in a land where the youngest son could slap his father’s face. (*Sira*, Guillaume, 693)

He left, and God “sent a torrent against the dam and destroyed it,” making the country uninhabitable.

**MA’RIFAH.** “Knowledge.” In **Sufism**, experiential knowledge that, through illumination (*kashf*), leads to union with God. This knowledge is reached in stages: the devotee (**murid**) passes on the path (**tariqa**) from the stage of common humanity to the stage of purity, then the stage of power, and finally the stage of absorption in God.

**MARJA’ AL-TAQLID.** A “source for emulation,” the title of a top **mujtahid** of the **Usuli school** of Shi‘ism. Shi‘ites must find religious truth either by imitation (**taqlid**) or by seeking guidance from a living mujtahid (a religious personage who, through learning, is capable of making independent judgments). A Marja’ al-Taqlid has a following and has to have published a book expounding his views. The highest of the mujtahids holds the position of **Ayatollah al-Uzma**. Ayatollah **Khomeyni** held this position.

**MARJ RAHIT.** Place in **Syria** where a tribal federation led by the Banu Kalb, allied with the forces of the **Umayyad caliph** Marwan, defeated the followers of the anti-caliph ‘Abdallah ibn al-**Zubayr** in 684. This battle served as an important event in consolidating the power of the Umayyad dynasty.

**MARONITES.** A **Christian sect**, named after its patron saint Maron (d. 410), which is found largely in **Lebanon**. They were originally Monophysites who were persecuted by the Byzantine church and, therefore, accepted union with Rome in 1495. They were autonomous under the **Mamluk** and **Ottoman Empire** and came under French protection in 1516. The Maronite community became increasingly Frenchified and enjoyed French protection after a bloody civil war with the **Druze** community in 1860. After World War I, the French became the mandatory power of **Syria**, and they established the state of Lebanon, in which Christians held a small majority. After Lebanon’s independence in 1944, the office of the president of the republic was reserved for a Maronite, but the changing demographics in Lebanon—in which the Shi‘ites became the largest community—led to a bloody civil war (1975–1985), which was stopped only by Syrian intervention. The **Ta’if** Accord of 22 October 1994 transferred power from the Maronite presidency to a cabinet in which Muslims and Christians were equally represented.

**MARRIAGE.** “Nikah.” Marriage according to Muslim law is a civil contract rather than a religious sacrament. Its legality depends on consent of the parties, expressed in the “declaration and acceptance” (*i‘jab-o-qabul*). Two male witnesses are required (two **women** equal the testimony of one man), and the amount of a **dowry** has to be determined. A Muslim man can legally marry four women, which **Muslim modernists** want to restrict because of the obligation that a man has to treat all his wives equally.

Shi‘ites are permitted temporary marriage (**‘mut‘ah**), which has been explained as a necessity in olden times when a merchant had to travel long distances and be separated from home for months or even years. It is forbidden to marry a blood relation. The Koran says, “Prohibited to you are: Your mothers, daughters, sisters; father’s sisters, mother’s sisters; brother’s daughters, sister’s daughters; foster mothers, foster sisters; your wives’ mothers; your stepdaughters under your guardianship, and two sisters in wedlock at one and the same time” (4:23). And “Do not marry unbelieving women until they believe. A slave woman who believes is better than an unbelieving woman. Even though she allure you. Nor marry (your girls) to unbelievers until they believe. A man slave who believes is better than an unbeliever.” *See also* WOMEN.

**MARRIAGE PROHIBITIONS.** Islam prohibits marriage with the following: mother, daughter, maternal aunt, paternal aunt, brother’s or sister’s daughter, grandmother, granddaughter, mother-in-law, stepmother, daughter-in-law, or granddaughter-in-law—anyone of those who is in relationship with them. Marriage of two sisters at the same time is forbidden, but marriage of a diseased wife’s sister is allowed (4:22–24). Marriage with a diseased brother’s wife is common and recommended to keep the family together. Marriage of cousins is most desirable.

**MARTYR.** “Shahid.” Originally a person who is killed in a holy war (**jihād**) against unbelievers or in performing a religious duty. The martyr is freed of all **sin** and goes directly to **paradise** to sit in the nearness of God. The Koran says, “Think not of those who are slain in **Allah’s** way as dead. Nay, they live, finding their sustenance from their Lord” (3:169). A **hadith** quotes the Prophet, saying, “There are seven kinds of martyr other than those killed in the way of Allah. Someone who is killed by the plague is a martyr, someone who drowns is a martyr, someone who dies of pleurisy is a martyr, someone who dies of a disease of the belly is a martyr, someone who dies by fire is a martyr, someone who dies under a falling building is a martyr and a woman who dies in childbirth is a martyr” (Muwatta, 16.12.36). *See also* SHAHID.



**MARY, MOTHER OF JESUS.** Mentioned in the Koran and especially respected in **Islam**, Mary (Maryam) is the head of the **women in paradise**. Muslims believe in her virgin birth of **Jesus**, but they reject the appellation “Mother of God.” The Koran says, “And (remember) her who guarded her chastity: We breathed into her from our spirit, and We made her and her son a sign for all peoples” (21:91).

“Also: Behold! The **angel** said: ‘O Mary! **Allah** hath chosen thee and purified thee—chosen thee above the women of all nations’” (3:42).

“Behold the angel said: ‘Allah giveth thee glad tidings of a word from Him: His name will be Christ Jesus. The son of Mary, held in honor in this world and the hereafter and of (the company of) those nearest to Allah’” (3:45).

“He shall speak to the people in childhood and maturity, and he shall be (of the company) of the righteous” (3:46).

“She said: ‘Oh my Lord! How shall I have a son when no man has touched me?’ He said: ‘Even so; Allah createth what he willeth; when He hath decreed a matter, He has said to it, “Be” and it is!’” (3:47)

“And Allah will teach him the Book and Wisdom, The **Torah** and **Gospel**” (3:48).

“And (appoint him) a messenger to the children of Israel, (with this message): ‘I have come to you with a Sign from your Lord, in that I make for you. Out of clay, as it were, the figure of a bird, and breath into it, And it become a bird. By Allah’s leave: and I heal those born blind, and the lepers, and I bring the dead into life by Allah’s leave; and I declare to you what ye eat and what ye store in your houses. Surely therein is a sign for you if ye did believe’ (3:49).

**MARY THE COPT (MARIAT AL-QIPTIYAH).** **Christian** concubine of the **Prophet Muhammad** who was the gift of the Christian governor of Egypt in 629. She bore him a son, Ibrahim, who died in infancy.

**MARY THE VIRGIN.** The Virgin Mary holds an exalted place in Islam. The Koran recounts the Divine Promise given to Mary, saying, “Mary! God has chose thee and purified thee; He hath chosen thee above all the women of creation” (3:42). Moreover, Mary is the only woman named in the Koran, and she is mentioned or referred to in the scripture a total of 50 times. Mary holds a distinguished and honored position among women in the Koran. A **surah** in the Koran is titled “Maryam” (Mary), which is the only surah in the Koran named after a woman, in which the story of Mary (Maryam) and **Jesus** (Isa) is recounted according to the Islamic view of Jesus.

In the 19th chapter of the Koran (which is called Maryam), Mary receives a visitor from God:

And mention in the Book, Maryam [i.e., mention, O Mohammed, in the Koran the story of Mary], when she withdrew from her family to a place facing east. She placed a screen from them; then We sent to her our angel (Jibrael, or Gabriel), and he appeared before her in the form of a man in full human form. She said: "I seek refuge with The Most Beneficent [God] from you, if you do fear Him." (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son." She said: "How can I have a son, when no man has touched me, nor am I unchaste?" He (the angel) said: "So (it will be), your Lord said: 'That is easy for Me: And to appoint him as a sign to mankind and a mercy from Us (from God),' and it is a matter (already) decreed (by God)." (19:16–21)

**MASHHAD (MESHED).** Tomb of a **saint**, a place of martyrdom, which emanates from the spiritual power of the saint and is visited by pilgrims. Also the name of a city in eastern Iran where the Eighth **Imam** 'Ali ibn Musa al-**Ridha** (Reza) is buried. It is the most important shrine of the **Twelver Shi'ites** in Iran after **Karbala**, where Imam **Husayn** was martyred in 680, and **Najaf**, where Imam 'Ali was buried. In 1911, **Russian** troops, trying to restore Muhammad Ali (1907–1909) to the Qajar throne, bombarded the city and damaged the golden dome of the shrine.

**MASHRABIYYAH.** A window, or balcony, facing major streets that are laced with ornamental screens. Their major purpose is to provide privacy, an essential aspect of **Arabic** culture. A good view of the street can be obtained by the occupants, especially women, without being seen. Mashrabiyyahs were the ornaments of the rich as it costs a lot to produce them. Many of the houses in older parts of towns are being razed, and new buildings usually are in modern practical styles. Therefore the Mashrabiyyah are drastically reduced in numbers.

**MASIH (MESSIAH).** Islamic tradition holds that **Jesus**, the son of **Mary**, was a **Prophet** and the Masih was sent to the Israelites, and he will return to earth at the end of time, along with the **Mahdi**, and defeat Masih al-Dajjal, the false Messiah, or Antichrist.

**MASJID.** "Place of prostration." *See* MOSQUE (MASJID).

**MASJID AL-HARAM (SACRED MOSQUE).** The largest **mosque** in the world surrounding Islam's holiest place, the **Ka'bah**, in **Mecca**. It is the **qiblah**, or **prayer** direction of Muslims performing their obligatory daily prayers. The mosque covers an area of 356,800 square meters (88.2 acres). Upon **Muhammad**'s return to Mecca in 630, he and his son-in-law 'Ali **ibn**

**Abi Talib** broke the idols and ended its pagan use. The mosque was built and over the centuries expanded to its present dimensions; construction is still continuing.

**MASLAHA.** In **Islamic law** (Shari‘ah), the legal principle that permits or prohibits some act if it serves a useful purpose in advancing the public welfare. It would permit a ruler to levy special taxes in an emergency or allow such innovations as blood transfusions. Of the four orthodox **schools of law**, only the **Shafi‘ite** school accepts this principle with some reservations. Maslaha permits overriding reasoning by analogy (**qiyas**) when a decision is considered harmful or undesirable. The **Hanafite** and **Malikite** schools use the term **istihsan**, an equitable preference to find a just solution, and the **Hanbalis** use the term **istislah**, seeking the best solution for the general interest. *See also* ISTIHSAN.

**MASNAWI.** *See* JALAL AL-DIN RUMI, MAULAWI (JALALUDDIN RUMI, 1207–1273).

**MASRI, ABU HAMZA AL-.** Called one of the most radical spiritual leaders in Britain and wanted by the authorities in **Yemen** and the United States, he was arrested by British police and charged with 16 crimes, including “encouraging the murder of non-Muslims, and intent to stir up racial hatred.” He served as **imam** of the Finsbury Park Mosque in north London but was suspended and later dismissed from his position at the mosque. He continued to preach on the street to large crowds outside the mosque. Abu Hamza was born Mustafa Kamel Mustafa in Alexandria, Egypt, in 1958. In 1979, he came to the UK and studied in Brighton. He married and became a British citizen. Dubbed “the Hook” by British tabloid newspapers because he uses a hook as his right hand, Abu Hamza claims to have lost the use of his hands and was blinded in his right eye as a result of clearing mines in **Afghanistan**.

Abu Hamza was arrested by British police in 2004 and charged with sixteen offences for inciting violence and racial hatred. In 2006, a British court found him guilty of inciting violence, and sentenced him to seven years' imprisonment. On 5 October 2012, after an eight-year legal battle, he was extradited to the United States to face terrorism charges and on 19 May 2014, Hamza was found guilty of eleven terrorism charges by a federal jury in Manhattan. He was sentenced to life in prison without the possibility of parole.

**MASTS, BATTLE OF THE.** A sea battle off the **Anatolian** coast between the new **Arab** and the Byzantine fleets in 655 that resulted in a great victory for the Arabs.

**MAS'UDI, ALI IBN HUSAYN (ca. 895–956).** Arab historian and geographer from **Baghdad**. A **Mu'tazilite**, Mas'udi was called the “Herodotus and Pliny” of the Arabs. He traveled widely from black Africa to China and settled in Fustat (**Cairo**) where he compiled his 30-volume encyclopedic history. Part of the work was published under the title *Meadows of Gold* (*Muruj al-dhahab*). The work begins with the Creation and ends with the reign of **Caliph Muti'** (946–974). In another work, titled *Book of Admonition and Recension* (*Kitab al-tanbih wa al-ishraf*), he summarizes his philosophy of history. About his voyages, he said: “My journey resembles that of the sun, and to me the poet's verse is applicable.” He wrote further:

We turn our steps toward each different clime,  
 Now to the Farthest East, then West once more;  
 Even as the sun, which stays not his advance  
 O'er tracts remote that no man durst explore. (Nicholson, 352.)

**MATN.** The text of a **hadith**, report, supported by a chain of transmitters (**isnad**). It relates an action or pronouncement of the **Prophet**.

**MATURIDI, MUHAMMAD ABU MANSUR AL- (853–944).** A theologian from Samarkand who founded his own orthodox school, the *maturidiyyah*, in dispute with the **Mu'tazilites**. He accepted man's free will and assurance of salvation; in legal matters, he followed **Hanafite** law. He led an ascetic life and was believed to have performed miracles. Maturidi died in Samarkand where his school is still dominant.

**MAUDUDI, SAYYID ABU 'L-A'LA (MAWDUDI, 1903–1979).** Founder of the **Jama'at-i Islami in India** (1941) and one of the ideological fathers of the **Islamist movement**. Born in Aurangabad, India, he was educated in Islamic studies at a **madrasah** and later at the Dar al-Ulum of Hyderabad. His formal **education** was ended at age 16 when his father died, and Maududi started a career in journalism. He founded his own journal, *The Translator of the Koran* (*Tarjoman al-Koran*), in 1935 and became a prolific writer, opposing Westernization as well as the creation of **Pakistan**. After partition of India in 1947, he settled in Pakistan and promoted his ideas of an Islamic state, which led to the drafting of a constitution that was, however, never implemented. His conditions necessary for the establishment of an Islamic state included the following: affirmation of the sovereignty of **Allah**, acceptance by the government that it would exercise its powers within the boundaries laid down by Allah, approval that all existing laws that were contrary to the Shari'ah would be repealed, and agreement that all laws are to be in accordance with the teachings of Islam. His ideas left a considerable impact on the political life of Pakistan, and the Jama'at-i Islami continued to agitate

as a vanguard of Islamist causes. General **Zia-ul-Haq** staged a military coup against an elected government in 1977, seeking to make Pakistan an Islamic state. Many, but not all, of Maududi's ideas were finally realized. The war against the communist regime in **Afghanistan** contributed to the growth of an international Islamist movement, which has since become a destabilizing factor in a number of Muslim countries.

**MAURITANIA, ISLAMIC REPUBLIC OF.** It derives its name from the **Berber** kingdom of Mauritania (third century BC to seventh century CE), and is located in the south of **Morocco**, facing the Atlantic Ocean in the west. It has an almost 100 percent Sunni Muslim population of about five million Berber, **Arab**, and African ethnic groups. The people are affiliated mostly with the **Qadiriyyah** and **Tijaniyya** Sufi orders. There is a small community of Catholics, amounting to about 5,000 people. The country was Islamized by the **Almoravids** and became part of French North Africa in 1950; it gained its independence in 1960, and the first independent government was deposed in a military coup in 1978. The coup leader was subsequently elected president. The capital is Nouakchott.

**MAWALI.** See MAWLA (MAWALI).

**MAWARDI, ABU AL-HASAN AL- (974–1058).** Jurist and moralist, famous for his *Book of the Principles of Government* (*Kitab al-ahkam al-sultaniyyah*), which is a valuable source on the organization of civil administration in the **caliphate**. It was the earliest and most important treatise of Islamic government at a time when the 'Abbasid caliphate was under Shi'ite **Buyid** control. Al-Mawardi defined the functions of the **caliph** as follows: safeguarding Islam from innovation, providing justice, protecting the borders of Islam, executing the penalties of the Shari'ah, garrisoning the borders, compelling unbelievers to convert or submit and pay the poll tax (**jizyah**), levying taxes according to the Koran, regulating the expenditures of the state, appointing the right people to offices, and supervising the administration.

Jurists, philosophers, and Islamic thinkers like al-Mawardi, **Ibn Taymiyyah**, **al-Baqillani**, and **Ibn Khaldun** have greatly influenced Islamic political theory to the present. Educated in **Baghdad** and **Basra**, al-Mawardi served as a judge in a number of towns before he settled in Baghdad as a juridical expert at the court of the caliph. Writing at a time of Buyid hegemony, he wanted to strengthen the power of the orthodox caliph. Al-Mawardi also wrote handbooks for judges and for guidance in the worldly and religious life, *Instructions for this World and the Next* (*Adab al-dunya wa al-din*), as

well as a number of treatises on morals and ethics. It was, however, only when al-Mawardi (the name means “seller of rosewater”) lay on his deathbed that he consented to have his works published.

**MAWDUDI.** *See* MAUDUDI, SAYYID ABU ‘L-A’LA (MAWDUDI, 1903–1979).

**MAWLA (MAWALI).** Freed **slaves** and early converts to Islam who were, according to **Arab** custom, attached as clients (*mawali*) to a tribe. They were not fully accepted as equals and were initially taxed like **Peoples of the Book**. The **Berbers** in North Africa were kept in this inferior position, as were non-Arab converts in the eastern part of the empire. This led to resentment and eventual revolt against the **Umayyads**.

**MAWLAWIYYA (MEVLEVI).** *See* MEVLEVIS (MAULAWIYYA).

**MAWLID AL-NABI (MAULID AN-NABI).** Birthday of the **Prophet** on the 12th of Rabi‘ al-Awwal and according to Shi‘ite tradition on the 17th of Rabi‘ al-Awwal of the **Muslim calendar**, which began to be celebrated in the 12th century. Therefore, the days 12–17 are held as Unity Week by some. **Wahhabis** consider the observance of the mawlid as a public holiday a sinful innovation. Muslims hold special meetings and recite poems, describing the excellence and achievements of the Prophet **Muhammad**.

**MAYMUNA BINT AL-HARITH (d. 683).** A wife of **Muhammad** who was **divorced** from her first husband and widowed by the second when she married the **Prophet** in 629. She was a “comely widow” 26 years old at the time. Muhammad gave her a **dowry** of 400 **dirhams**. Maymuna was the aunt of the famous general **Khalid ibn al-Walid**; she bore no children and died at about age 80.

**MAZAR.** A tomb or shrine of a **saint** or **imam** and a place of **pilgrimage**.

**MAZAR-I SHARIF.** A city with a population of about 70,000 and the capital of Balkh province in northern **Afghanistan**. According to local belief, the town is built around the “Noble Tomb” of **Caliph ‘Ali** (r. 656–661), whose body was brought to this place in the early 15th century. This conflicts with the claim that ‘Ali was buried in **Najaf**, now a holy city to Shi‘ites.

**MAZDAK (d. ca. 524).** A **Zoroastrian** reformer and religious activist who claimed to be a **prophet** of Ahura Mazda. He advocated communal possessions and social welfare programs and has been called a “proto-communist.”

Mazdak emphasized good conduct, which involved a moral and ascetic life, no killing and not eating flesh, being kind and friendly, and living in peace with other people. Many subsequent movements were influenced by Mazdakism, as for example the **Qarmatians** and the Khurramites, an egalitarian religious sect that led a revolt under the leadership of Babak Khorramudin against the ‘**Abbasid caliphate** and successfully defended large territories against the caliphate’s forces for 20 years. The Zoroastrian clergy denounced him as a heretic, and he and many of his followers were eventually killed.

**MECCA (MAKKA).** Holy city of Islam with a population of about one million, located about 60 kilometers from Jeddah. In the seventh century, the **Quraysh** tribe, to which the **Prophet Muhammad** belonged, made it its commercial center on the trade routes north to **Syria**. It was a place of **pilgrimage**, even before the advent of Islam. Muhammad had his first **revelations** there in 610, but he was opposed by the pagan Quraysh and immigrated to **Medina** (Yathrib) in 622. In 630, the Muslims were able to capture the city and make it their capital and establish the **Ka‘bah** as the most holy shrine of Islam. It has been a place of Muslim pilgrimage ever since.

In 930, the **Qarmatians** plundered the city and carried the **Black Stone** away with them until it was returned to the Ka‘bah in 951. Mecca lost some of its importance when the Islamic capital was successively moved to **Medina**, **Kufah**, **Damascus**, and **Baghdad** and was administered by **sharifs** (descendants of the Prophet). In World War I, Husayn, the sharif of Mecca, revolted against the **Ottoman sultan** and became king of the Hijaz until the city was conquered by King ‘Abd al-Aziz (**Ibn Sa‘ud**), who founded the Kingdom of Saudi Arabia. Mecca is sacred territory and off limits to non-Muslims. *See also* ‘AQABAH; ‘ARAFAT; MINA.

**MEDINA (AL-MADINA).** A city of some 800,000 inhabitants, located in a fertile oasis north of **Mecca**. The city, called Yathrib in pre-Islamic days and “City of the Prophet” (Madinat al-Nabiy) thereafter, sheltered the first Islamic community. When **Muhammad** came to Medina in 622, the town was inhabited by three **Jewish** and two **Arab** tribes. He became the head of this community and from this base captured Mecca and unified Arabia under Islam. The tombs of Muhammad and his daughter **Fatimah**, as well as a number of **Companions**, are located in Medina. It was the Islamic capital from 622 until the death of the Prophet in 632. Although it lost some of its former importance, Medina remained a cultural center and, together with Mecca, sacred territory. According to a **hadith**, the Prophet said, “There are **angels** at the entries of Madina, and neither plague nor the Dajjal will enter

it” (Muwatta, 45.4.16). After the **Ottoman** conquest of **Egypt** in 1517, the entire **Hijaz** came under Ottoman administration until the end of the empire as a result of World War I.

**MEDINA, CHARTER OF.** The charter regulated the coexistence of the early community and can be seen as the prototype of an Islamic constitution. When **Muhammad** moved to **Medina**, he gathered with him some of the early converts, his **Meccan** emigrants (**muhajirun**), who together with the Helpers (**Ansar**), were the first **believers** (mu'min). The Ansar were members of the Arab tribes, **Aws** and **Khazraj**, who considered Muhammad their Prophet and leader, but there were also three Jewish tribes, the **Qaynuqah**, **Nadir**, and **Qurayzah**, for whom Muhammad was a statesman and commander-in-chief.

The Charter of Medina constitutes the precedent for coexistence of Muslims and non-Muslims to this day. The preamble of the document states, “From the Apostle of God, for those of the **Quraysh** and the inhabitants of Medina who accept Islam and adopt the Faith; and for those who are subservient to them in war and alliance.” It had political, civil, and religious sections, stating that Muslims and **Jews** constitute one political entity with Medina as their sanctuary. God is the sovereign and Muhammad the head, and both should make war or peace together. Each community was responsible for blood money (**diyyah**) of their own, and everyone had the right to retaliation in self-defense. The Muslims are brothers and constitute one unit against the entire world; if a Jew becomes a Muslim, he will be treated as an equal, and both Jews and Muslims are to offer reciprocal respect and tolerance for the two religions. It set the precedence for the status of **Christians** and Jews as protected subjects (**dhimmis**) who were permitted to live in peace and practice their own religions. Since Islamic law applies only to Muslims, dhimmis were subject to their own religious traditions.

The **millet** system of the **Ottoman Empire** continued the autonomy of its subjects until the end of the 19th century, and traces of the system can still be found in Lebanon.

**MEHMET II, THE CONQUEROR (MUHAMMAD, 1432–1481).** **Ottoman sultan** who conquered Constantinople (**Istanbul**) on 29 May 1453 after a 53-day siege and ended the last base of the Byzantine Empire. This opened the way for the conquest of much of the Balkans and the siege of Vienna some 50 years later. *See also* JANISSARY (YENIÇERI); OTTOMAN EMPIRE (OSMANLI, 1342–1922); SULAYMAN THE MAGNIFICENT (1494–1566); TURKEY, REPUBLIC OF.



**MEHSUD, ABDULLAH (MAHSUD).** “Unofficial amir” of South Waziristan in the autonomous tribal area of **Pakistan**. He is a powerful leader of the Mahsud tribe who has been accused of complicity in the assassination of Benazir Bhutto, a charge he strongly denies. He has supported **Taliban** fighters in **Afghanistan** and Pakistan, and, although there is a prize on his head, the Pakistan government was forced to conclude a peace treaty with him at Sarogha in February 2005. Mehsud claimed that Pakistan violated the agreement and, in August 2007, captured 200 regular troops whom he exchanged for 25 of his fighters held by Pakistan. The Afghan government protested that the Sarogha agreement led to increased Taliban and **al-Qaeda** attacks in their country. One of Mehsud’s clansmen, or a relative according to some sources, was held in Guantanamo but was subsequently freed. Mehsud was born in the 1970s in the district of Banu of Dera Isma‘il Khan, North-West Frontier Province of Pakistan.

**MEHSUD, BAYTULLAH (MAHSUD, 1974–2009).** Leader of the Tehrik-i **Taliban** in **Pakistan** and brother of **Abdullah Mehsud**. He was **Muhammad Omar**’s governor of the Mehsud area in South Waziristan. He was killed by a U.S. drone, as was his successor Hakimullah Mehsud (1979–2013).

**MENSTRUATION.** **Women** in menstruation are spiritually impure and unclean and therefore should not perform **salah** prayers, enter a **mosque**, or perform **pilgrimage**. Their fast during the **Ramadhan** is not valid. A **surah** in the Koran says, “They will ask you about menstruation. Say, ‘it is harmful, so keep away from women during it. Do not approach them until they are purified of it, when they are purified you may approach them as **Allah** had ordained’” (2:22). *See* ABLUTION; GHUSL.

**MESSENGER.** The belief in a Messenger of God is one of the basic dogmas of Islam. The Koran says, “The messenger believeth in what hath been revealed to him from his Lord, as do the men of faith, each one (of them) believeth in **Allah**, His **angels**, His books, and His messengers” (2:285). According to Tradition (**Sunnah**), the **Prophet** is believed to have said that there were 124,000 prophets and 315 apostles or messengers. But there are only 25 mentioned in the Koran, and six of them are honored with special epithets: **Adam**, God’s chosen one; **Noah**, God’s preacher; **Abraham**, God’s friend; **Moses**, speaker with God; **Jesus**, God’s spirit; and Muhammad, God’s Messenger. Muhammad is the last, the “Seal of the Prophets.” He is a witness, a bearer of good tidings, and a warner of impending doom. His

message is the culmination of all previous messages. Prophets are to guide mankind on the Right Path to the good life in this world and for salvation in the world to come.

**MESSIAH.** *See* MASIH (MESSIAH).

**MEVLEVIS (MAULAWIYYA).** Mystical order named after its founder, Mawlana (Master) **Jalal al-Din Rumi**, who are known in the West as “Whirling Dervishes” because of their ecstatic **dances**, which form part of their spiritual exercises. The order flourished in **Anatolia**, the present-day **Turkey**, and was forbidden, as were all **Sufi** lodges, by the secular government of **Mustafa Kemal Atatürk** in 1928. Like the **Bektashi** order and others, it went underground and reappeared when government restrictions were relaxed after World War II.

**MIHNA.** “Trial.” An inquisition, set up during the ‘**Abbasid** period (827–848), to force the acceptance of the **Mu‘tazilite** dogma of the “**creedness of the Koran**.” **Al-Ma‘mun** issued a proclamation in 827 declaring that the Koran was created and demanded that all his officials accept his edict. He set up a tribunal. One of its most prominent victims was **Ahmad ibn Hanbal**, founder of the Hanbali school of jurisprudence, who refused to accept the decree. He was beaten but set free because of his popularity. Eventually, **Caliph** Mutawakkil (833–849) restored the old dogma, namely, that the Koran was not created, which is the orthodox view today.

**MIHRAB.** A niche in the wall of a **mosque** indicating the direction (**qiblah**) of the **Ka‘bah** in **Mecca**, which Muslims all over the world must face during **prayer**. The mihrab is often richly ornamented, adorned with tiles with floral design or Koranic inscriptions. The oldest preserved mihrab is said to be in the **Umayyad** Mosque in **Damascus** (720).

**MIKA’IL (MIKAL).** One of the **archangels**. *See* ANGELS.

**MILLA.** *See* MILLET (MILLAT).

**MILLET (MILLAT).** A religio-political community and a system of administrative division in the **Ottoman Empire** (1326–1924). Subjects were autonomous under their respective confessional leaders, who had civil and criminal jurisdiction over their flock. The leaders, usually the patriarchs, bishops, or chief rabbis, were responsible for taxation and maintenance of law and order in their communities. Eventually, European powers became protectors of various millets: the **Russians** favored the Orthodox, the French

the Catholics, the British the Protestants and certain Shi'ites, etc. The system ended with the defeat of the Ottoman Empire in World War I, but traces of confessional autonomy still remain in Lebanon and other countries in the Middle East where matters of family law are still reserved for the jurisdiction of sectarian communities. The terms "millet" and "milli" also mean nation and national, respectively.

**MIMAR SINAN.** *See* SINAN, MIMAR (1489–1588).

**MIMBAR.** *See* MINBAR (MIMBAR).

**MINA.** A station on the second day of **pilgrimage (hajj)** to **Mecca**. Pilgrims sacrifice an animal, then throw seven pebbles each at "Satan's three pillars" while proclaiming "**Allah** is most great." The pilgrims spend the night at Mina and then proceed to Mecca.

**MINARET.** A round, square, or octangular tower of a **mosque** from which the **muezzin** (*mu'adhdhin*) calls to **prayer**. It either stands separately or is part of the building and has an interior stairway that leads to a balcony for the muezzin. The minaret is ornamented with brickwork or tiles with floral designs or inscriptions in **Arabic**. Some of the **Ottoman** cathedral mosques have as many as four or six minarets.

**MINBAR (MIMBAR).** The raised pulpit in a **mosque** from which the preacher (**khatib**) delivers his **Friday** sermon (**khutbah**). Originally, it was the chair of the ruler or judge, located on the right side of the prayer niche (**mihrab**). The minbar was first introduced by the '**Abbasid caliphs** in the eighth century. It is a wooden structure with several steps, often richly ornamented.

**MIQAT.** The station at which **pilgrims** on **hajj** to **Mecca** are required to put on the **ihram**, the pilgrim's garment. Five of these six were set up by the **Prophet Muhammad**; a sixth for travelers from **India** was added later. The stations are as follows:

- Dhu 'l-Hulayfah, serving pilgrims from Medina
- Juhfah, for Syria
- Qarnu 'l-Manazil, for those from Najd
- Yalamlam, for Yemen
- Thaneim, for Mecca
- Zat-i-Iraq, for Iraq

**MIRACLES.** The Koran does not describe **Muhammad** performing miracles, but many Muslim commentators and some Western scholars have interpreted **Surah** 54 (al-Qamar) to refer to Muhammad splitting the moon in view of the **Quraysh** when they had begun to persecute his followers. This tradition has inspired many Muslim poets, especially in India. The surah says,

The Hour of Judgment is nigh and the moon was cleft asunder.  
 But if they see a Sign, they turn away, And say, "this is (but) continuous magic."  
 They reject (the warning) and follow their own lusts  
 But every matter has its appointed time.  
 There have already come to them such tidings as contain a deterrent.  
 (54:1–4)

*See also* AYAHS.

**MI'RAJ.** *See* NOCTURNAL JOURNEY (MI'RAJ).

**MISKAWAYH, AHMAD IBN MUHAMMAD (932–1030).** A native of Ray, Iran, he acted as secretary and librarian of the **Buyid** ruler in Ray and **Baghdad**. His writings included the fields of philosophy, medicine, and alchemy as well as a history of the world until the year 980 (*Kitab al-tajarib al-umam wa ta'aqub al-himam*). It was translated by D. S. Margoliouth with the title *The Eclipse of the Abbasid Caliphate*.

Ibn Miskawayh was one of the first to clearly describe a version of the idea of evolution. Muhammad Hamidullah describes the evolutionary ideas found in Ibn Miskawayh's *al-Fawz al-Asghar* as follows:

These books state that God first created matter and invested it with energy for development. Matter, therefore, adopted the form of vapour which assumed the shape of water in due time. The next stage of development was mineral life. Different kinds of stones developed in course of time. Their highest form being mirjan (coral). It is a stone which has in it branches like those of a tree. After mineral life evolves vegetation. The evolution of vegetation culminates with a tree which bears the qualities of an animal. This is the date-palm. It has male and female genders. It does not wither if all its branches are chopped but it dies when the head is cut off. The date-palm is therefore considered the highest among the trees and resembles the lowest among animals. Then is born the lowest of animals. It evolves into an ape. This is not the statement of Darwin. This is what Ibn Maskawayh states and this is precisely what is written in the Epistles of Ikhwan al-Safa. The Muslim thinkers state that ape then evolved into a lower kind of a barbarian man. He then became a superior human being.

Man becomes a saint, a prophet. He evolves into a higher stage and becomes an angel. The one higher to angels is indeed none but God. Everything begins from Him and everything returns to Him.

**MISR.** *See* AMSAR.

**MODERATION.** Moderation in all religious matters is better than excessive piety. In the Koran, it speaks of moderation and patience at different instances: “And thus we have made you a moderate **Ummah** (nation) so that you should be witnesses over the people and the **Messenger** a witness over you” (2:143). “And the Firmament has He raised high, and He has set up the Balance (of Justice). In order that you may not transgress (due) balance. So establish weight with justice and fall not short in the balance” (55: 7–9).

**MODERNISM.** *See* ISLAMIC MODERNISM.

**MOGHUL (MUGHAL) EMPIRE.** *See* BABUR, ZAHIR AL-DIN MUHAMMAD (1483–1530).

**MONASTICISM.** Islam rejects monasticism as a **Christian** innovation: “And (as for) monkery, they innovated it— We did not prescribe it to them— only to seek **Allah**’s pleasure, but they did not observe it with its due observance. We caused **Jesus**, son of **Mary**, to follow, and gave him the **Gospel**, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented—We ordained it not for them—only seeking Allah’s pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers” (27:57).

According to a **hadith**, “Uthman bin Maz’oon decided to dedicate himself to night prayers and take a vow of chastity from his wife. His wife got upset and spoke to **Muhammad** about this. Muhammad reminded ‘Uthman that he himself, as the **Prophet**, also had a family life, and that ‘Uthman had a responsibility to his family and should not adopt monasticism as a form of religious practice.”

Nevertheless some Muslims have lived as religious recluses.

**MONGOL INVASION.** The Mongol invaders of the Islamic world caused terror and wreaked destruction from which it took centuries to recover. According to some sources, the ‘**Abbasid caliph** sought the help of **Genghis Khan** against the neighboring state of the Khwarizm shahs, and for a short time **Baghdad** was safe. But after the death of Genghis in 1241, his grandson **Hulagu** moved west. He defeated the **Isma‘ili** Assassins in 1256 and in 1258

captured Baghdad and established the Ilkhanid dynasty, which ruled much of the Middle East from 1256 to 1353. The Mongols were eventually stopped by the **Mamluks** of Egypt under Qotuz in the Battle of **Ayn Jalut** in 1260. Most members of the ‘Abbasid family were killed, but an uncle of al-Musta‘sim (1242–1258) escaped and continued the ‘Abbasid line in Mamluk Egypt until the conquest of **Cairo** by the **Ottomans** in 1517.

**MONOPOLY (IHTIKAR).** A monopoly of the necessities of life (as for example the hoarding of grain with the object of raising its price) is forbidden. According to a hadith, the **Prophet** said, “Whosoever kept back grain forty Days in order to increase its price, is both a forsaker of God, and is forsaken of God” (Mishqat 12:10).

**MONTAZERI, HUSAYN ‘ALI (1921–).** Chairman of the **Assembly of Experts** of the Iranian revolutionary government and nominated as a successor to Ayatollah **Khomeyni**. He was born in Najafabad, **Iran**, and educated in **Isfahan** and **Qom**, where he was a student of Khomeyni. In the 1960s, he taught at Qom and became involved in anti-government agitation. Jailed in 1975–1978, he was appointed **Khatib** of Qom by Khomeyni and given a seat on the Islamic Revolutionary Council in 1979. In 1989, he fell out of favor with Khomeyni and was no longer considered in line for succession. *See also* IRAN.

**MOORS.** “Blacks.” A term designating the Muslims of the **Maghreb** and Spain. Muslims who outwardly converted to Christianity after the fall of **Granada** were called Moriscos. They originated from ancient Mauri, the present **Mauritania**. Subsequently, the term was employed to designate Muslims in general. Derived from the Latin *maurus*, meaning “dark complexioned.”

**MORABITUN.** Inhabitants of a religio-military outpost in the desert (**Ribat**) who started a **jihad** that led to the establishment of the **Almoravid** dynasty in North Africa.

**MORISCOS.** Muslims in **Spain** who converted, or were forced to convert, to **Christianity** and were expelled and settled in the western part of the **Ottoman Empire**. They were accused of crypto-Islamic practices; the last expulsion occurred in **Granada** in 1727, extinguishing the last presence of indigenous Islam in Spain.

**MOROCCO, KINGDOM OF (MAMLAKAT AL-MAGHRIBIYYAH).** An absolute monarchy with a population about 33.8 million, 98 percent **Muslim** of the **Malikite** school of law. About 60 percent of the population are **Berber** and 40 percent **Arabs**. Sunnis are the majority with small minorities of Shi'ites, **Christians**, and **Jews**. The major Sufi orders include the **Shadhiliyya** and **Qadiriyyah**.

**MORO ISLAMIC LIBERATION FRONT (MILF).** (Jabhat Tahrir Moro al-Islamiyyah.) The MILF is a movement fighting in Mindanao, Philippines, seeking autonomy, if not independence, for the Moro people. Its leader is Al-Hajj Murad Ibrahim. The MILF evolved from the Moro National Liberation Front (MNLF) and started an insurgency in 1978 that, in spite of various agreements, has not been resolved. The MILF claims to favor a Muslim democracy.

**MOSES (MUSA).** One of the great **prophets** recognized in Islam and the one most mentioned in the Koran. His title is “Speaker with God” (Kalim Allah). He is a lawgiver and nation builder who delivered the Israelites from oppression. According to the Koran, “(Allah) said: ‘O Moses! I have chosen thee above (other) men, by the messages I (have given thee) and the words I (have spoken to thee); take then the (**revelation**) which I give thee, and be of those who give thanks’” (7:-144). Moses performed miracles: “And remember Moses prayed for water for his people; We said: ‘Strike the rock with thy staff.’ Then gushed forth therefrom twelve springs” (2:60).

Muslims believe that the grave of Moses is located at Maqam El-Nabi Musa, which lies 11 km (6.8 mi.) south of Jericho and 20 km (12 mi.) east of **Jerusalem** in the Judean wilderness. A side road to the right of the main Jerusalem–Jericho road, about 2 km (1.2 mi.) beyond the sign indicating sea level, leads to the site. The Fatimid, Taiyabi, and Dawudi Bohra sects also believe in the same.

**MOSQUE (MASJID).** A place where one prostrates oneself (*sajadah*) five times a day in **prayer**. The mosque has been a center for social as well as political life. It has been a court of law, a center of **education**, and a place where social services are provided to the poor. Major mosques were centers of refuge where the authorities would not arrest an individual. This practice continues the tradition of the **Prophet Muhammad** who took care of religious as well as political affairs in his home or a yard outside. Eventually, cathedral mosques were built where a preacher, **khatib**, delivers the **Friday sermon (khutbah)**.

Each mosque has a prayer niche (**mihrab**), which indicates the prayer direction (**qiblah**), and a pulpit (**minbar**) for the preacher. A fountain in the yard provides water for **ablutions**, necessary before prayer. A **madrasah**, Islamic secondary school, is usually part of the Friday mosque, with accommodation for pupils. Major mosques are provided with a **minaret** from which the call to prayer (**adhan**) is broadcast. The mosque and its services are supported by pious foundations (**waqf**, pl. *auqaf*), but in modern times, the state has increasingly taken control of funding, certification of diplomas, and other matters. Although Friday prayers are to be performed preferably in a cathedral mosque, Muslims may pray at home, in their offices, in prayer rooms, and in areas set out for prayer. After ablution, prayers, including bowings, kneelings, etc., are performed on a rug. People enter the mosque without shoes or with slippers over their shoes. **Women** do not usually attend mosques, or they are provided a special area for praying.

One Muslim scholar defined the role of the mosque as follows: a base for establishing closer ties to God, a place for scientific and theological sessions, a court for resolving people's differences, a base for military training, a place for concluding contracts and political treaties, a weekly meeting place for rulers to deliver their address to the people, a place for bringing up current political issues, a place for marriage, a place for refugees and helpless people, a gathering place for Muslim combatants before going to battle, and a sanctuary for Muslims as a political means to exert pressure on their tyrannical rulers (Anonymous, *Echo of Islam*, "The Role of the Masjid," vol. 1, no. 7, October 1981, and no. 8, November 1981). *See also* AQSA, AL-; MOSQUE OF OMAR; MOSQUE OF THE PROPHET (MASID AL-NAWABI).

**MOSQUE OF OMAR.** Built in its current shape by the Ayyubid Sultan Saladin (**Salah al-Din**) in 1193 in memory of the surrender of **Jerusalem**. It has a 15 meters (49 ft.) high minaret that was built later and was renovated during the **Ottoman** reign of Sultan 'Abd al-Majid (1839–1860).

**MOSQUE OF THE PROPHET (MASID AL-NAWABI).** A mosque originally built by the **Prophet Muhammad** in the city of **Medina**. It was the second mosque built in the history of **Islam**, and the second holiest site in Islam after the **Masjid al-Haram** in **Mecca**. The site was adjacent to Muhammad's house. It served as a community center, a court, and a religious school. Subsequent Islamic rulers greatly expanded and decorated it.

**MOURIDE SUFI ORDER.** A large **Sufi** order most prominent in **Senegal** and **Gambia**, its headquarters are in **Touba**, which is considered holy. Members are called Mouride from the **Arabic** word "**murid**," meaning a disciple



of a spiritual master. The beliefs and practices of the Mourides constitute Mouridism. Mouride disciples call themselves *talibé* and must undergo a ritual of allegiance called *njebbel* in order to become a Mouride. The brotherhood was founded in 1883 in Senegal by Amadou Bamba. The Mouride make up around 40 percent of the total population in Senegal. Their influence over everyday life can be seen throughout Senegal.

**MOURIDISM.** *See* MOURIDE SUFI ORDER.

**MOURNING.** Mourning for the dead is restricted to three days during which relatives and friends are to offer their condolences and pray for the diseased. A widow must be mourning for a period of four months and 10 days (*ihdad*). Lamentations are forbidden but widely practiced during mourning.

**MOUSSAOUI.** *See* MUSAWI, ZACARIAS (MOUSSAOUI).

**MOZARABS.** (Musta'rib—one who is Arabized.) Iberian **Christians** who lived under Muslim rule in Al-Andalus (Southern Spain), they adopted elements of **Arabic** culture and language. They lived in enclaves in large Muslim cities, especially Toledo, Cordoba, Zaragoza, and Seville. They were eventually absorbed by the general community by the 15th century.

**MU'ADH IBN JABAL.** A **Companion** of the **Prophet** of the Khazraj tribe, who, according to tradition, was the first to use opinion (**ra'y**) as a judge. He was sent to be judge in **Yemen** and, before he departed, the Prophet asked him on what grounds he would judge. He said, "According to the scriptures of God." "And if thou findest nought therein?" "According to the **Tradition** of the **Messenger** of God." "And if thou findest nought therein?" "Then I shall interpret with my reason" (Fyzee, 17–18). The Prophet approved his use of independent judgment.

**MU'ALLAQAT.** The oldest collection of pre-Islamic poetry called "the suspended ones" because they were believed to be suspended at the **Ka'bah** as prizewinning examples (some scholars say it refers to a necklace). The *Seven Odes*, collected by Hammad al-Rawiyah (d. ca. 772), are samples of poetry from **Imru' al-Qays** (d. ca. 540), Tarafa ibn al-'Abd (d. 564), Zuhair ibn Abi Sulma (d. ca. 627), **Labid** (d. 661), **'Amr ibn Kulthum** (d. ca. 600), **Antarah** (d. 615), and al-Harith ibn Hilliza (d. ca. 570). They extol the **Bedouin** virtues of honor, courage, generosity, and loyalty, as well as vengeance and romance. The *Seven Odes* (there may have been nine, and only

five are accepted by all) and other collections, like the *Mufadhdhaliyat* of 120 odes, are invaluable sources for pre-Islamic Bedouin life, and the poetry is still appreciated today. *See also* MUFADHDHAL AL-DABBI.

**MU'AWIYAH (ca. 605–680).** First **Umayyad caliph** who disputed the election of '**Ali ibn Abi Talib** and, after the arbitration of **Adhruh**, proclaimed himself caliph in 659. After 'Ali's death in 661, his claim was no longer challenged, and he established his capital in **Damascus**, where he had earlier served as governor. He continued the **Arab** conquests in North Africa and Central Asia and built the first Islamic navy. He stressed capacity as the primary qualification for the office of **caliphate** and started the dynastic principle by appointing his son **Yazid** his successor. When reproached about this, he asserted that Yazid was the most suitable and offered to cancel his appointment if the community could decide on someone more worthy than his son. **Mu'awiyah** eliminated **Hasan**, son of 'Ali, as a contender by providing a handsome pension for his retirement. Another son, **al-Husayn**, refused to acknowledge Mu'awiyah's son and moved from **Medina** to Iraq, where he and his small following were massacred at **Karbala** in 680.

Mu'awiyah was the first Islamic ruler who set up an office of registry, appointed judges (**qadhis**) to major cities, issued the first coins—patterned after Byzantine and **Persian** examples—and began a postal service; he reorganized the army, which included Christian mercenaries, into an excellent fighting force and proved himself to be a competent administrator. He cherished Arabic poetry, and one of the Umayyad's most favored poets was **Akhtal**, a Christian. Later historians characterize Umayyad rule as constituting an Arab kingdom rather than a caliphate. Some felt that the caliphate had come to an end and the institution of worldly dominion had begun.

**MUBAH.** An action that is neutral, neither recommended nor disapproved and that may be left undone without fear of divine punishment. *See* FIVE PRINCIPAL ACTS IN ISLAMIC LAW.

**MUBAHALA, EVENT OF.** Cursing each other. It refers to the event of a debate between **Muhammad** and **Christians** of **Najran**. Muhammad was accompanied by the **Ahl al-Kisa**: '**Ali**, **Fatimah**, **Hasan**, and **Husayn**. Muhammad preached to them and requested them to accept Islam. The Christians, however, were not convinced. Their argument was that **Jesus** was born without a father, so he was the son of God. Thereafter, according to the traditional account on this occasion, the following verses came down to Muhammad: "Surely the likeness of Jesus is with **Allah** as the likeness of **Adam**; He created him from dust, then said to him 'Be', and he was. (This is) the truth from your Lord, so be not of the disputers."

No agreement was reached on the position and standing of Jesus. At the end of the discussions, the Prophet was instructed to suggest that the two sides engage in mubahala.

**MUBARRAD, ABU AL-‘ABBAS AL- (826–898).** Arab philologist and one of the major representatives of the Basran school of grammarians. Mubarrad was born in **Basra** and came to the caliphal court at **Baghdad** where he remained until his death. His major work, *The Perfect in Literature (Kitab al-kamil fi al-adab)*, has been called the classical **adab** work par excellence. It includes examples of pious sayings, proverbs, poems, and grammatical and lexicographical commentaries. Al- Mubarrad and Abu ‘l-‘Abbas Tha‘lab, his rival at **Kufah**, were praised by a contemporary as follows:

Turn to Mubarrad or to Tha‘lab, thou  
That seek’st with learning to improve the mind!  
Be not a fool, like mangy camel shunned:  
All human knowledge thou with them wilt find.  
The science of the whole world, East and West,  
In these two single doctors is combined. (Nicholson, 344)

**MUDARABA.** A deal in which one party (*rabb al-mal*) lends money to the receiver, called *mudarib*, and the money made or lost in a business is split according to a prearranged ratio. This is the Islamic finance and banking process that avoids charging interest, which is forbidden in Islamic law. *See also ISLAMIC BANKING.*

**MUDEJAR.** “Tamed.” A name given to individual **Moors**, or Muslims, who remained in the Iberian Peninsula after the **Christian** Reconquista but were not converted. This, in distinction to the **Moriscos** who converted or were forced to convert.

**MUEZZIN (MU’ADHDHIN).** Islamic functionary who delivers the call for **prayer** from either a **minaret** or the door of a **mosque**. He calls for five prayers: a few minutes after sunset; at night, when the sky is quite dark; at daybreak; a few minutes after noon; and in mid-afternoon. Two additional, but not obligatory, prayers are announced after midnight and an hour before dawn. The first muezzin in Islam is said to have been **Bilal** (d. 640s), an Abyssinian slave who converted to Islam.

**MUFADHDHAL AL-DABBI.** Arab philologist (d. ca. 786) of **Kufah** who was an authority on pre-Islamic poetry. Imprisoned for involvement in a revolt against **Caliph al-Mansur**, he was pardoned and became tutor to the caliph’s son al-Mahdi (775–785). He compiled an anthology of 128 odes

(qasidahs) for his pupil, which is named after him, the *Mufadhdhaliyat*, and he wrote a number of treatises on prosody and proverbs. The *Mufadhdhaliyat* was translated into English by Lady Ann Blunt and put into English verse by Wilfrid S. Blunt (*The Mufadhdhaliyat*, London, 1903).

**MUFTI.** A canon lawyer of reputation who gives a formal legal opinion (**fatwa**) in answer to a question submitted to him by either a judge or a private individual. During the **Ottoman Empire**, which controlled much of the Sunni Islamic world from the 14th to the 20th centuries, the grand mufti was given the title of **Shaykh al-Islam**. He appointed all the muftis in the empire and had the authority to declare legislation by the **sultan/caliph** in conformity with **Islamic law**. After the disintegration of the empire, Muslim countries appointed a grand mufti or a council of ‘**ulama**’, which issues fatwas on legal issues. In the **Twelver Shi‘ite** tradition, the **mujtahid**, who was also at times called Shaykh al-Islam, performed a similar role.

**MUHAJIRUN.** “Exiles” or “Emigrants.” Designation for the early converts who followed **Muhammad** from **Mecca** to **Medina** or joined him there until the capture of Mecca. Since they were the earliest Muslim converts, they enjoyed a special status in the Muslim community and received a preferential share of the **booty**. Next to them in status were the **Ansar** (Helpers), Medinan converts who rivaled the influence of the muhajirun until they all merged and came to be called the **Companions** (*ashab*) of the **Prophet**. Modern Islamist groups summon Muslims to make the migration (**hijrah**) to their camp, that is to say, convert to their concept of Islam.

The Koran says, “Those who believe, and emigrate and strive with might and main in **Allah**’s cause, with their goods and their persons, have the highest rank in the sight of Allah: They are the people who will achieve (salvation)” (9:20).

**MUHAMMAD, MESSENGER OF GOD (ca. 570–632).** He was born in **Mecca** in the “Year of the Elephant,” the son of Abdallah, of the **Hashimite clan** of the **Quraysh**, and Amina of the Zuhra clan. His father died four months before his birth and his mother about six years later. He was nursed by **Halimah**, a **Bedouin woman**, and his grandfather ‘Abd al-Mutalib and later his uncle **Abu Talib** acted as his guardians. In about 586, he entered the services of **Khadijah**, a widow 15 years his senior, whom he married in 595. Khadijah bore him two sons and four daughters, but all except the last born, **Fatimah**, died early. He made several trips to **Syria**, and in 610, when he was 40 years old, he confessed to Khadijah that he was hearing voices speaking to him. One Monday in the month of **Ramadhan** of the year 610, he had his first **revelation**. Muhammad soon gained a small number of converts.

After Khadijah, his cousin and son-in-law ‘Ali was one of the first male converts, followed by **Abu Bakr**. Most of the early converts were young men who did not enjoy powerful protectors.

At the time, Mecca was in a stage of transition from a pastoral, nomadic economy to a mercantile one, but the traditional Bedouin values continued. Muhammad’s new religion was to substitute the bonds of religion for the bonds of blood. The Meccan Quraysh, who were the predominant power, were opposed to Muhammad’s message. The new religion constituted a revolution that threatened their economic position and their way of life. Pagan shrines, which brought income from **pilgrimage**, were to be replaced, and the illustrious ancestors of the Quraysh, having been born before Muhammad’s message, were to be condemned to eternal hellfire. Quraysh hostility forced many early converts, who did not have powerful protectors, to emigrate to Abyssinia. When Muhammad’s uncle and protector died in 619, **Abu Lahab** became the chief of the Hashimite clan and promptly withdrew his protection from Muhammad.

Following an invitation from some tribesmen in Yathrib (**Medina**), Muhammad fled with a small retinue of immigrants (**muhajirun**) and established himself as leader of the early community. This flight (**hijrah**) in 622 marked the beginning of the Islamic **calendar**. In addition to the muhajirun and the early converts of Medina, the **Ansar** (Helpers), there were also three major **Jewish** tribes who formed an alliance against the Meccan Quraysh. There was no room for two powers in the **Hijaz**, and it was inevitable that Medina and Mecca would have to fight for predominance. Three battles at **Badr** (624), **Uhud** (625), and a defensive Battle of the **Trench** (627) convinced the Meccans that they could not prevail, and they made peace in the Treaty of **Hudaybiyah** (628). Two years later, the Muslim forces took Mecca, and by the time of Muhammad’s death in 632, most of the Arabian Peninsula was united under Islam.

Muhammad continued to have revelations until his death; they were eventually collected and embodied in the sacred book, the Koran. His model behavior and the actions of the early community served as the basis of the **Sunnah** (Traditions), which, together with the Koran, serve as the two major pillars of **Islamic law**.

‘Ali, Muhammad’s son-in-law, described the Prophet as follows:

[He was] neither very tall nor excessively short, but was a man of medium size, he had neither very curly nor flowing hair but a mixture of two, he was not obese, he did not have a very round face, but it was so to some extent, he was reddish-white, he had black eyes and long eyelashes, he had protruding joints and shoulder-blades, he was not hairy but had some hair on his chest, the palms of his hands and feet were calloused, when he

walked he raised his feet as though he were walking on a slope, when he turned [for example to someone] he turned completely. (Miskat, quoted by Denny, 80)

*See also* ‘A’ISHAH (AYESHA, 613–678); ALLAH, MOST BEAUTIFUL NAMES OF; ‘AQABAH; NOCTURNAL JOURNEY (MI‘RAJ); PROPHETS; RIDHA, ‘ALI AL- (REZA, 765–818); WIVES OF THE PROPHET.

**MUHAMMAD II.** *See* MEHMET II, THE CONQUEROR (MUHAMMAD, 1432–1481).

**MUHAMMAD ‘ABDUH.** *See* ‘ABDUH, MUHAMMAD (1849–1905).

**MUHAMMAD AHMAD IBN SAYYID ABDULLAH.** *See* MAHDI OF THE SUDAN.

**MUHAMMAD ‘ALI (1769–1848).** Viceroy of **Egypt** and founder of a dynasty that lasted until 1953. Muhammad ‘Ali, perhaps of Albanian origin, came to Egypt with an **Ottoman** army, which expelled the French invaders from Egypt in 1801. He headed an Albanian contingent that enabled him to eliminate all rivals to his power to become the unchallenged ruler of Egypt from 1805 to 1848. Benefiting from the example of French administration, he initiated modern reforms in the military, administration, and economy of his state. Aply assisted by his son, Ibrahim, he annexed large areas of the **Sudan**, eliminated the threat of the unruly **Bedouins**, destroyed the power of the **Mamluks**, and served the Ottoman **sultan** by defeating the **Wahhabi** uprising in Arabia. Eventually, he even challenged the power of the Ottoman sultan, invading **Syria** and defeating the Ottoman forces in 1832 and 1839. It was only because of European intervention that he was compelled to withdraw his forces from Syria.

During the reign of his son, Sa‘id (1854–1863), the Suez Canal project was started. It was finished under Isma‘il (1863–1879). The enormous cost of the construction resulted in the country’s bankruptcy and the British invasion of Egypt in 1882. Thereafter, Egyptian kings had to heed British “advice” in the conduct of their domestic affairs.

Faruq inherited the throne in 1936 when he was still a minor and was subject to the guidance of his regents until July 1937. In 1942, the British ambassador and the commander-in-chief of the British forces in Egypt, accompanied by armored units, forced Faruq to appoint an enemy of his as prime minister. This “humiliation of Faruq” was seen by some as the cause of his subsequent life as a “voluptuary” and habitué of nightclubs to the neglect of the affairs of state. He was overthrown by a revolt of military officers, some of whom still control Egyptian affairs today.

The line of Muhammad ‘Ali included the following members:

Muhammad ‘Ali (1805–1848)  
 Abbas I (1848–1854)  
 Sa‘id (1854–1863)  
 Isma‘il (1863–1879)  
 Tawfiq (1879–1892)  
 Abbas II Hilmi (1892–1914)  
 Husayn Kamil (Sultan) (1914–1917)  
 Ahmad Fu‘ad (King) (1917–1936)  
 Faruq (1936–1952)  
 Fu‘ad (1952–1953)

**MUHAMMAD IBN ABDULLAH.** *See* MAHDI OF THE SUDAN.

**MUHAMMAD ‘UMAR, MULLA.** *See* UMAR, MULLA MUHAMMAD (OMAR).

**MUHAMMADI, MAULAWI MUHAMMAD NABI (1921–2002).** Born in Logar, **Afghanistan**, the son of Haji Abdul Wahhab, Muhammadi was educated in **madrasahs** in Logar province. In the 1950s, he was one of the first members of the religious establishment to agitate against “communist influence” in the Afghan educational system. He was elected to parliament in 1964 as a representative of Logar province. After the Marxist coup, he fled to **Pakistan** and utilized a network of *maulawis* (graduates of madrasahs) to organize armed resistance against Kabul. He was the founder and leader of the **Harakat-i Inqilab-i Islami** (Islamic Revolutionary Movement), a traditional **Islamic mujahidin** group, headquartered in Pakistan in the 1980s. In the early 1980s, his Harakat was the largest of the mujahidin groups, but it lost members to the more radical **Islamist** parties of **Abdul Rasul Sayyaf** and **Burhanuddin Rabbani**. It had **Pashtun** support in Kandahar, Ghazni, Logar, Kabul, and Baghlan provinces. In 1992, Muhammadi became vice president in Rabbani’s government, but in March 1995 he recognized the **Taliban** movement, which many of his party joined. Muhammadi died on 22 April 2002 in Pakistan. The party is now headed by his son Ahmad Nabi Muhammadi.

**MUHARRAM.** “That which is forbidden” or “that which is sacred.” The first month of the lunar Islamic **calendar** and a sacred month to Sunnis and Shi‘ites. Sunnis celebrate the new year and fast on the 10th of Muharram, and Shi‘ites commemorate the martyrdom of **Imam Husayn**, the son of ‘Ali, at **Karbala** in 680. The day, called ‘**Ashura**, climaxes 10 days of mourning for the **Twelver Shi‘ites**, in which they conduct processions in communal

lamentation with self-flagellations and passion plays, called **ta'ziyahs**, that reenact the events at Karbala. At a time of heightened passions, religious observances often turned into revolts, as during the Islamic Revolution of 1979, when they contributed to the downfall of the shah of Iran.

**MUHRIM.** A person who has put on the **ihram**, two unsewn sheets of cloth, with the intention of going on **pilgrimage** to **Mecca**. He is in a state of ihram.

**MUHSINI, AYATOLLAH MUHAMMAD ASEF (1935–).** Born in 1935 in Kandahar province of **Afghanistan**, Muhsini was educated at Shi'ite universities in Iraq. He is called **Ayatollah** by his supporters and is the founder of the cultural organization called "Dawn of Science" (Sobh-i Danesh) that became the nucleus of the rural-based **mujahidin** group **Harakat-i Inqilab-i Islami-yi Afghanistan** (Islamic Movement of Afghanistan). In 1980, he was elected chairman of the Afghan Shia Alliance, a mujahidin umbrella group headquartered in Iran, but subsequently he left the alliance and moved to Quetta. His group once rivaled **Nasr** in importance and collaborated with Nasr in expelling the **Shurah** of Ayatollah **Sayyid Ali Beheshti** from most of the Hazarajat region. In June 1990, the Shi'i groups announced the formation of a new organization called the Unity Party (**Hizb-i Wahdat**), but Muhsini presented a number of conditions for joining the coalition. Muhsini was known as a moderate who received no support from Iran. After the fall of the Marxist regime, his party supported the government of President **Burhanuddin Rabbani**, and two members of his group were represented in Prime Minister **Gulbuddin Hekmatyar's** short-lived cabinet of July 1996. He became the owner of the Tamadon (Civilization) television station. He supported a law requiring that women cannot refuse sex to their husbands. Because of public protests, the law was not enacted. He stepped down in 2005 and was succeeded by Sayyid Muhammad Ali Javed.

**MUHTASIB.** "Censor." A market inspector and overseer of public morals, fulfilling the community's obligation to command the good and forbid the evil (*al-amr bi al-ma'ruf wa-al-nahy 'an al-munkar*). He was to discourage sinful behavior, encourage attendance at **prayers**, check measures and weights in the bazaars, and ascertain that foodstuffs were not adulterated. He was usually a jurist (**faqih**), appointed by a **judge** (qadhi), and paid from the public treasury. He was empowered to administer whippings for minor offenses. Since the mid-19th century, the urban police has taken over these functions in most parts of the Islamic world. It has been reintroduced in the Islamic Republic of **Iran** and **Afghanistan**, where revolutionary guards (**Basij**), or **Taliban** activists, patrolled the streets of major towns to enforce religious edicts. *See also* HISBAH; MUTAT'AWIAH.



**MUJADDID.** “Reformer” or “renewer.” According to **Tradition**, at the turn of each century, a reformer would appear in Islam. Various individuals have claimed this mission, including one **Sufi shaykh** Ahmad Sirhindi (1564–1624). He was called the Renewer of the Second Millennium (Mujaddid Alf-i Thani), and his descendants carry the name Mujaddidi and continue to be public personalities. Another person who claimed this title was Mirza Ghulam Ahmad, founder of the **Ahmadi sect** in British India.

**MUJAHID (pl. MUJAHIDUN, MUJAHIDIN).** A fighter in a holy war (**jihad**). A fallen mujahid is a **martyr** who is assured **paradise**. In wars of liberation against the French in North Africa and the Soviet occupation in **Afghanistan**, popular forces proclaimed their guerrilla war a jihad and themselves mujahidin. *See* MUJAHIDIN-I KHALQ.

**MUJAHIDIN-I ISLAM.** Religio-political movement founded by Ayatollah **Abu ‘I-Qasim Kashani** in 1945 in Iran. It called for the elimination of secular laws and the establishment of an Islamic state with enforcement of the Shari‘ah. It also demanded the adoption of a clerical council (as provided for in the Iranian constitution of 1906) to pass on the compatibility of all legislation with **Islamic law**. Kashani was banished to Lebanon in 1949, and his movement was superseded by other similar groups.

**MUJAHIDIN-I KHALQ.** Religio-political movement founded in 1965 by Sa‘id Muhsin and Muhammad Hanif Nezhad that demanded the establishment of a classless society by combating imperialism, capitalism, dictatorship, and conservative clericalism in Iran. The movement turned increasingly Marxist, which led to a split in its ranks in 1975, but both factions engaged in armed attacks against Muhammad Reza Shah’s government. In December 1978, the only surviving member of the original central committee, Mas‘ud Rajavi, was freed.

The Mujahidin were one of the forces supporting the Iranian Revolution, but they refused to be disarmed and therefore turned against the regime of **Ayatollah Khomeyni**. In June 1981, they were responsible for planting a bomb that killed 74 leading members of the revolutionary government. In protracted fighting, 1,200 religious and political leaders were said to have been killed and 10,000 mujahidin massacred. Rajavi fled to Paris and eventually into exile in **Iraq**. He formed the National Liberation Army during the Iran–Iraq War, but his forces were badly mauled. After the conclusion of peace between **Iran** and Iraq, the mujahidin resumed sporadic attacks, but they were decimated to the extent that their activities were reduced to isolated bomb attacks. After 1995, the movement has tried to moderate its policies. *See also* IRAN.

In 1997, the United States declared the MIK a terrorist organization, but a force of about 5,000 fighters remained in Camp Ashraf in Iraq, near the Iranian border. When the United States invaded Iraq, the question was whether to eliminate them or use them in activities against Iran. Apparently, this question has not yet been resolved. The MIK was largely disarmed but continues to remain in their camp. Maryam Azodanlu, Rajavi's wife and co-leader of MIK, was arrested in France in June 2003.

**MUJTAHID.** "One who strives." One versed in canon law; in Sunni Islam, it is the title of the founders of the four orthodox schools of jurisprudence. Shi'ite mujtahids are jurists of the **Usuli school** who, by virtue of their **education**, are entitled to make an independent effort (**ijtihad**) to arrive at a decision regarding Islamic law and **theology**. The mujtahid formulates new rules based on reason (**'aql**) and the Koran and Traditions (**Sunnah**), including those of the **imams**. They differ from Sunni **muftis**, who can give only opinions (**fatwas**), in the fact that their decisions are authoritative, because the mujtahids are the deputies of the **Hidden Imam**. The founders of the Sunni schools of jurisprudence decided in the 10th century to discontinue the use of **ijtihad** and called on the **believers** to emulate, or imitate (**taqlid**), the existing body of law. *See also* AKHBARIS (AKHBARIYYAH); AYATOLLAH (AYAT ALLAH); MARJA' AL-TAQLID.

**MUKHTAR, AL-** (ca. 622–687). A native of **Ta'if** and leader of a revolt against **Umayyad** rule in **Kufah** in the name of 'Ali's son, **Muhammad ibn al-Hanafiyyah**. He claimed to avenge the martyrdom of al-Husayn at **Karbala** and to establish an egalitarian Islamic state. He captured Kufah in 686 and defeated the Syrian army. He was the first to proclaim himself the Redeemer (**Mahdi**) and gained wide support among the **Persian** and **Arab** converts whom the Umayyads treated as second-class citizens. Mukhtar tried to emancipate the **mawalis** and was reproached by a leading Arab, who said, "You have taken away our clients who are the **booty** which God bestowed upon us together with this country. We emancipated them, hoping to receive the Divine recompense and reward, but you would not rest until you made them sharers in our booty" (**Tabari**, quoted by Nicholson). Eventually Mukhtar was defeated in battle and killed at Harura by **Mus'ab ibn al-Zubayr**, brother of 'Abdallah ibn al-Zubayr, who had himself proclaimed **caliph** in **Mecca**. Some scholars maintain that Mukhtar's movement contributed to transforming Shi'ism from a political movement to a religious **sect**.

**MULLA.** "Maula, master." In **Iran** and **Afghanistan**, a preacher and spiritual adviser as well as a teacher in elementary **mosque** schools. A mulla (from *mawla*, "master"—or *mala'*, meaning "to fill, one full of learning") also

performs such religious functions as recitation of the **adhan** (call to **prayer**) in the ear of the newborn, and he presides at **marriage** and **burial** ceremonies. He is paid for his services by donations from his parish and often needs to supplement his income by pursuing a trade or agricultural work. Mullas vary in educational background from the barely literate to those with **madrasah education**.

**MULLA SADRA (SADR AL-DIN SHIRAZI, 1571–1640)**. Iranian Shi‘ite philosopher, said to be the single most important and influential philosopher in the Muslim world in the last 400 years. He is considered the master of the illuminationist (or Ishraqi) school of philosophy and created a major transition from essentialism to existentialism in Islamic philosophy. His philosophy synthesized Avicennism, Shahab al-Din **Suhrawardi**’s Illuminist philosophy, **Ibn al-Arabi**’s Sufi metaphysics, and the theology of the **Ash‘ari** school and the **Twelvers**.

**MU’MINUN**. See BELIEVERS (MU’MINUN).

**MUNAFIQUN**. See HYPOCRITES, THE.

**MUNKAR AND NAKIR**. “The Unknown” and the “Repudiating.” Two **angels** who interrogate the dead in their graves regarding their opinion about Muhammad and punish the unbelievers severely. If they say, “He is the Apostle of God,” they are left unharmed until the **Day of Judgment**. The Koran says, “But how (will it be) when the angels take their souls at death, and smite their faces and their backs?” (47:27). They are described as black angels with blue eyes.

**MUNTAZAR, MUHAMMAD AL-**. The Twelfth **Imam**, who disappeared in 878 and is believed to have commenced a period of occultation to return at the end of time as the **Mahdi**. See also HIDDEN IMAM; SHI‘ISM (SHIA, SHI‘ITES).

**MUQADDIMAH**. The first volume, *Prolegomena*, of the monumental history by **Ibn Khaldun**, the *Book of Examples (Kitab al-‘ibar)*, in which he argues that history is subject to universal laws. He presented a theory of cyclical change of humanity, first from barbarism and primitive nomadism to rural and urban culture, and to state and empire and the growth of luxury, and finally to eventual decline, only to become prey to a new wave of barbarians. Ibn Khaldun established a critical methodology for the study of history. He stated:

The rule for distinguishing what is true from what is false in history is based on its possibility or impossibility: that is to say, we must examine human society (civilization) and discriminate between the characteristics which are essential and inherent in its nature and those which are accidental and need not be taken into account, recognizing further those which cannot possibly belong to it. If we do this we have a rule for separating historical truth from error by means of a demonstrative method that admits of no doubt. . . . It is a genuine touchstone whereby historians may verify whatever they relate. (Nicholson, 438)

**MUQAFFA', IBN AL- (720–750).** The one with the “withered hand.” A **Zoroastrian Persian**, born in Fars, who adopted Islam and served as secretary to the ‘**Abbasid Caliphs** al-Saffah and **al-Mansur**. He introduced Persian themes into **Arabic** literature and translated from Persian into Arabic the famous collection of fables *Kalilah wa Dimnah*, *The Book of Kings* (*Khwo-da-i-namah*), and a number of other works. He produced an abridgement of Aristotle’s works on logic and wrote in a pure style of Arabic; his writings stimulated the development of Arabic prose. His hand was crippled from torture because he was suspected of embezzlement. He was burned at the stake, allegedly for imitating the style of the Koran and translating a book “which corrupted the faith of Muslims.” According to another version, he was suspected of intriguing with Caliph Mansur’s uncle ‘Abdallah ibn ‘Ali.

**AL-MUQANA, BHAUDDIN (OR BHAUDDIN AL-SAMUQI, 979–1043).** Successor of **Hamza ibn ‘Ali ibn Ahmad**, and one of the founders of the **Druze** sect. He became leader of the community in 1021 and went into hiding in 1037. He wrote on wide-ranging subjects and taught that “only the believer who applies himself to acquiring the sciences and truths leading to **tawhid** is exempt from the performance of ritual obligations.”

**MUQANNA, HASHIM IBN HAKIM AL- (d. 785/6).** “The Veiled Prophet of **Khorasan**” who claimed to be an incarnation of God and started a revolt against the ‘**Abbasid caliph**. He ruled for 14 years but was eventually defeated and committed suicide so as not to fall into the hands of his enemies. He was veiled to conceal his dazzling (or ugly) face and was said to have worn a mask of gold. **Ibn Khallikan** describes him as “low in stature, ill made, blind in an eye, and a stutterer; he never let his face be seen, but always veiled it with a mask of gold, and it was from this circumstance that he received his name” (II, 205). He made his followers believe that he could make the moon rise by placing quicksilver into a well.

**MUQAWQIS.** Ruler of Alexandria. Muslim historians record that some time between February 628 and 632 **Muhammad** sent out letters to various leaders, including Muqawqis, as follows:

The apostle (Muhammad) had sent out some of his companions in different directions to the kings of the **Arabs** and the non-Arabs inviting them to Islam in the period between al-**Hudaybiya** and his death. . . . [He] sent . . . Hatib ibn Abi Balta'ah to al-Muqawqis ruler of Alexandria. He handed over to him the apostle's letter and the Muqawqis gave to the apostle four slave girls, one of whom was Mary [**Mary the Copt**] mother of Ibrahim the apostle's son.

The text of the letter to Muqawqis reads as follows:

In the name of God the Rahman, the Merciful. From the Apostle of **Allah** to the Mukaukis, chief of the **Copts**. Peace be upon him who follows the guidance. Next, I summon thee with the appeal of establish peace (or submitting your will to God): establish peace (submit your will to God) and you will have peace. God shall give you your reward twofold. But if you decline then on you is the guilt of the Copts. O ye people of the Book, come unto an equal arrangement between us and you, that we should serve none save God, associating nothing with Him, and not taking one another for Lords besides God. And if ye decline, then bear witness that we have submitted our will to God.

**MUQTADI (FOLLOWER).** A man who is praying in a congregational **prayer** behind the **Imam**. He calls the *iqama* (call to prayer) and repeats the **takbir** (*Allahu Akbar*) in a loud voice so that it can be heard by all. There are three kinds of muqtadi, depending on the stage when he joins the congregation: (1) the *mudrak* who joins the congregation from the very beginning and remains with the imam throughout the prayer until the end, (2) the *masbuq* who joins the congregation after one or more **rak'ah** have been performed, (3) the *lahiq* who joins the congregation from the beginning but then loses one or more rak'ah.

**MURID.** A "novice" or devotee of a spiritual master (**murshid**), leader of a **Sufi** order. He is an initiate into the mystic philosophy of **Sufism**. When the seeker makes a pledge (**bay'ah**) to a murshid, the seeker becomes initiated as a murid. The initiation process is known as '**ahd** (Arabic for bay'ah). Before initiation, a murid is guided and taught by a murshid or **pir** who must first accept the initiate as his or her disciple.

**MURIDISM (MURIDIYYAH).** A large **Sufi** order, primarily in **Senegal** and **Gambia** with headquarters in **Touba**, which was founded in 1883 in Senegal by Shaykh Ahmadu Bamba Mbakke (1850–1927). Bamba was born in Mbakke, the son of a **marabout** of the **Qadariyyah Sufi** order. His followers call him **Mujaddid**, “Renewer of Islam.” He was exiled many times by the French occupying power, which only increased his influence in Senegal. Ahmadu Bamba was succeeded by his sons as grand marabout, leader of the order. The order is known for its emphasis on work, and its disciples are known for their industriousness. Mouride disciples call themselves *talibé* and must undergo a ritual of allegiance called *njebbel* in order to become a Mouride. The Mouride make up around 40 percent of the total population in Senegal. Their influence over everyday life can be seen throughout Senegal.

**MURJI‘ITES.** “Postponers.” The Murji‘ites derive their name from the **Arabic** *arja‘a*, meaning to defer. It is an early Islamic school that disagreed with the **Kharijites** on the question of **sin** and refused to declare one who had committed a grave sin an **apostate** (*murtadd*), subject to being killed. They held that judgment should be postponed to God’s merciful decision. They were quiescent, accepting the **Umayyad caliphate** for the sake of unity and the well-being of the state, holding that it is better to obey even a sinful ruler than to revolt. The Murji‘ites were moderates also in accepting the equality of the newly converted non-Arabs, who were treated as second-class citizens by the Umayyads. They emphasized faith over works. They introduced a quietism that continued to a certain extent even after the demise of the Murji‘ite **sect** in the **Hanafite** school of jurisprudence. Murji‘ites see justification for their view in the Koranic passage that says, “Others held in suspense (are deferred) for the command of **Allah**, whether He will punish them, or turn in mercy (relent) to them” (9:106).

**MURSHID.** A spiritual master and guide of a **Sufi** order.

**MURUWWA.** “Manliness.” **Arab** virtue, as exemplified in pre-Islamic nomad poetry. Courage, loyalty, generosity, and hospitality characterized the virtuous man. Examples of this abound in the **Mu‘allaqat**, where courage did not require one fighting a superior force, but fighting to the death for one’s womenfolk. Loyalty meant devotion to one’s tribe or clan, the Arab counterpart of “my country, right or wrong.” Or the story of Samuel, the **Jew**, who sacrificed the life of his son rather than surrender some coats of armor that were entrusted to him. **Hatim al-Ta’i** slaughtered three camels to entertain three wayfarers who only asked for some milk. Not to protect someone who was in need of help would bring dishonor on the person, his clan, or his tribe. Vengeance must be exacted, and it is shameful to take

**blood money** for injury. Muruwwa is still a living virtue in tribal societies and is practiced as Pashtunwali by the frontier **Afghans** and under other names elsewhere.

**MUS‘AB IBN AL-ZUBAYR (647–691)**. Brother of the anti-Caliph **‘Abdallah ibn al-Zubayr** and his governor in **Iraq**. He fought the **Kharijites** and defeated the uprising of al-**Mukhtar** in 687. He was defeated and killed in 691 by the army of the **Umayyad caliph ‘Abd al-Malik**.

**MUSA IBN NUSAYR (640–715)**. Muslim general who finished the conquest of North Africa and subjugated large areas of Spain. The son of a **Christian** prisoner, he was appointed governor of Ifriqiyah (698), the present-day **Libya** and **Tunisia**, from where he started his campaigns. He was “prudent, generous, and brave, and no army put under his command had ever suffered defeat.” His lieutenant, the **Berber**, Ziyad ibn **Tariq**, crossed into Spain and defeated the Visigothic King Roderic before Musa followed with a large army. Musa returned to **Damascus** with fabulous **booty** he had amassed in Spain, but he fell eventually into disfavor and died in poverty.

**MUSA AL-KAZIM (745–799)**. Son of **Ja‘far al-Sadiq** and the Seventh **Imam** of the **Twelver Shi‘ites**. His brother, **Isma‘il**, is recognized as the Seventh and last imam of the **Isma‘ilis**. Musa was born in **Medina** and lived there until he was called to **Baghdad**. He was repeatedly imprisoned under the **‘Abbasid Caliphs** al-Mahdi and **Harun al-Rashid**. He was given the surname al-‘Abd al-Salih (the Holy Servant) “because of his piety and his efforts to please God.” Musa al-Kazim died in prison, probably of poisoning, and his tomb in al-Kazimayn, Baghdad, has become an important place of **pilgrimage** for Twelver (or Imami) Shi‘ites. *See also* SHI‘ISM (SHIA, SHI‘ITES).

Here are some of his sayings:

**Allah** has two proofs over men: outward proof and inward one. As for the outward proof, it is the messengers, the prophets, and the Imams. As for the inward proof, it is reason.

Little work from a scholar is doubly accepted; much work from the men of low desire and ignorance is refused.

Try hard that your time may be four hours: one hour is for supplicating Allah, one hour for the affairs of the livelihood, one hour for associating with the brothers (friends) and the reliable ones who let you know your defects and who are inwardly loyal to you, and one hour for that you are alone with yourselves (and) for non-forbidden things. Through this hour you have power over the three hours.

Tell yourselves of neither poverty nor a long lifetime, for whoever tells himself of poverty becomes miserly. Whoever tells himself of a long lifetime becomes greedy.

**MUSALLA.** The name for an open space outside a **mosque** that is mainly used for praying.

**MUSALMAN.** **Persian** and **Turkish** term for Muslim.

**MUSAWI, ZACARIAS (MOUSSAOUI).** A French-born Moroccan accused by the United States of being the 20th hijacker who took flying lessons in America in preparation of the 11 September attack on the World Trade Center. His instructor at the Pan Am International Flying Academy in Egan, Minnesota, became suspicious, and the school called the FBI. A burly figure, the 33-year-old Musawi was arrested on 17 August 2001 and held as a material witness. He originally denied having been part of the suicide team, but during his trial in the United States, he claimed he was to have hijacked a fifth airliner to fly it into the White House. He named the would-be “shoe bomber” **Richard Reid** as his accomplice.

**MUSAYLIMAH (MASLAMA).** A contemporary of the **Prophet Muhammad** who claimed prophethood in imitation of Muhammad, for which he was given the name of contempt, “Little Muslim.” He was of the Banu Hanifah of Yamama and had a considerable following among his tribe. After the death of Muhammad, **Caliph Abu Bakr** ordered his general **Khalid ibn al-Walid** against Maslama, who was defeated in a bloody battle at Aqraba in 633. Khalid’s army killed 7,000 of Maslama’s followers and suffered the loss of about 700 **Companions**. Musaylimah was the most powerful of a number of false prophets who appeared at the time of Muhammad. The *Sira* (Guillaume, 649), citing letters of correspondence between Musaylimah and the Prophet in which the former wanted to divide Arabia between them, states,

From Musaylimah [he would not have used this term] the apostle of God to Muhammad the apostle of God. Peace be upon you. I have been made partner with you in authority. To us belongs half the land and to **Quraysh** half, but Quraysh are hostile people.

Muhammad said to the messengers: “By God, were it not that heralds are not to be killed I would behead the pair of you!” Then he wrote:

From Muhammad the apostle of God to Musaylimah the liar. Peace be upon him who follows the guidance. The earth is God’s. He lets whom He will of His creatures inherit it and the result is to the pious.



**MUSHRIKUN.** Idol worshippers, those who give partners to God; for example the Holy Trinity. *See also* IDOLATRY.

**MUSIC.** Music and musicians have an ambivalent status in much of the Islamic world. Music is frowned upon by theologians of most schools of jurisprudence and by members of the newly emerged **Islamist** movement. Although not expressly forbidden (**haram**) in the Koran, it is considered reprehensible (**makruh**). Some theologians refer to a passage in the Koran, saying, “And be moderate in thy pace, and lower thy voice” (31:19) to justify its prohibition. One **hadith** calls musical instruments “the devil’s **muezzin**, calling all men to his worship.” But there are other traditions that would condone music, and **Sufi** rituals include music and dance. Apart from the popularity of music, musicians have traditionally been persons of low status.

**MUSLIM.** An adherent of Islam who submits, *aslama*, to **Allah**’s commands. Muslims reject the term Muhammadan because **Muhammad** was a man and not a **prophet** with claims to divinity.

**MUSLIM, ABU.** *See* ABU MUSLIM (d. 755).

**MUSLIM BROTHERHOOD.** The Society of Muslim Brethren (Al-Ikhwan Al-Muslimin) was founded in 1929 in Isma‘iliyya, **Egypt**, by Hasan al-**Banna** (1906–1949). It was a religio-political organization that eventually spread to other parts of the Islamic world. Al-Banna, an ascetic and charismatic teacher, was the “Supreme Guide” (Murshid al-’Amm), who advocated social and economic reforms, expulsion of the British from Egypt, and establishment of an Islamic state. The movement is Pan-Islamic in outlook and aims at imposing **Islamic law** on all aspects of the social and political life of the Muslim nation (**ummah**). As a political party, it was never very successful, but it was able to mobilize considerable support among the masses of the lower urban and rural classes. The Ikhwan was accused of political assassinations, and Hasan al-Banna was himself assassinated in 1949 (reputedly by government agents). The Ikhwan was banned in 1954 but renounced violence in the 1970s. Although outlawed, the Ikhwan was represented in the Egyptian Parliament where its representatives run as independents. The party is said to have branches in 70 countries and has been called the “grandmother” of radical Islam because it has spawned such groups as **al-Qaeda** and the **jihadi** movement.

There has been a recent change in its fortunes. The Brotherhood has evolved from a popular underground organization to the largest opposition bloc in the parliament since the November/December 2005 elections, when it won 88 out of 454 seats. Muhammad Mahdi Akef, the seventh Supreme

Guide, showed a willingness to adopt a de facto coexistence with the state. He was sentenced to death in 1954 but was released from jail after serving 20 years. Still, there are said to be as many as 1,200 Brothers in Egyptian jails.

**MUSLIM BROTHERHOOD OF SYRIA (AL-IKHWAN AL-MUSLIMIN FI SURIYA).** A branch of the Sunni **Islamist** Muslim Brotherhood and loosely affiliated with the Egyptian Muslim Brotherhood. It was founded in about 1940 by Mustafa al-Sibai and Muhammad al-Mubarak al-Tayyib, and in its most recent 2012 manifesto it “pledged to respect individual rights” and to promote pluralism and democracy. It was led by Muhammad Riad al-Shaqfe. The Brotherhood was banned by the government of the Syrian Arab Republic after the secular pan-Arabist Ba‘ath Party came to power in 1976. Following the Hama uprising of 1982, the party was broken as an active political force. It regrouped, and by 2011 it was reckoned by some as the “dominant group” in the Syrian Civil War.

**MUSLIM COUNCIL OF BRITAIN (MCB).** The largest Muslim organization in the United Kingdom acting as an umbrella for 400 affiliated groups. It was founded in 1997 “to defend the rights of Muslims, improve relations between traditional Muslims and wider society and to promote cooperation, consensus and unity on Muslim affairs.” Its secretary general, Iqbal Sacranie, was awarded a knighthood in the 2005 Queen’s Birthday Honours List for his “long standing service to the community and interfaith dialogue.” Politicians consult with the council to formulate or review British government policy. The MCB, however, did not escape criticism. Liberals objected to its ostracism of gay organizations, such as the gay Muslim group a Al-Fatiha, and others criticized its lack of cooperation in the Holocaust Remembrance when Sacranie remarked that it neglected the “ongoing genocide and human rights abuses around the world and in the occupied territories of **Palestine**.” The mayor of London condemned what he called a “witch hunt” of the mainstream representative body of British Muslims, saying it would damage community relations and hinder the fight against terrorism.

**MUSLIM IBN AL-HAJJAJ (820–875).** Islamic scholar from Nishapur who compiled one of the six canonical **hadith** collections. It is similar to **al-Bukhari**’s sahih and carries the same title. He traveled widely collecting hadith from all over the Islamic world and died in his native Nishapur. Muslim claimed that he collected his Sahih from 300,000 **Traditions**. During one of his sessions, Muhammad ibn Yahya challenged Muslim, saying, “Whoever holds the pronunciation (of the Koran) to be created, I forbid that person to attend my lessons”; thereupon, Muslim “passed his cloak (*rida*)

over his **turban**, and, standing up in the midst of the assembly, left the room” (Khallikan, III, 349). He held that the Koran is not created, but that the pronunciation (its utterance) is created.

**MUSLIM MODERNISTS.** Muslim modernists want to reinterpret Islam to adapt to the requirements of modern times. They feel that Islam and democracy are compatible and that selective borrowing from the West would benefit their societies and solve their socioeconomic problems. They are often the product of Western education, are urbane, and belong to professional groups. Among its most important proponents have been **Sayyid Jamal a-Din Afghani** (d. 1897) and his disciple, **Muhammad ‘Abduh** (d. 1905). They are challenged by the **Islamists**, who favor a literal interpretation of Islam. Much of the present unrest in the Islamic world is due to the clash of the “Literalists,” supported by the Saudi **Wahhabis** and Islamist movements, who want to convert Muslims to their interpretation of Islam. *See* SALAFIYYAH.

**MUSLIMS, BLACK.** *See* NATION OF ISLAM.

**MUSTA’ALI.** The Musta’ali group of **Isma’ili** Muslims differs from the **Nizaris** in that they believe that the successor **imam** to the **Fatimid** caliph, al-Mustansir, was his younger son al-Musta’li, who was made **caliph** by the Fatamid Regent Al-Afdal Shahanshah. In contrast to the Nizaris, they accept the younger brother al-Musta’li over Nizar as their imam. The Bohras are an offshoot of the Taiyabi, which itself was an offshoot of the Mustaali.

**MUSTADH‘AFUN (MOSTAZAFUN).** A name given to the class of “downtrodden, meek, and poor” in the Islamic Republic of **Iran** to show the regime’s sympathy for those who had suffered hardships during the **Pahlavi** regime. Ayatollah **Khomeyni** claimed that the revolution was made by them and should therefore serve their interests. He referred to a passage in the Koran that states, “And We wished to be gracious to those who were being depressed [*istadha ‘ifun*] in the land, to make them leaders (in faith) and make them heirs” (28:5). Khomeyni renamed the well-endowed Pahlavi Foundation of the Shah the Mustadh‘afun Foundation and gave it the task of providing social services for the poor. The war with **Iraq** and its effect on the economy have made the promise of a better life for the poor an aim rather than an accomplished fact.

**MUSTAHABB.** One of the five religious injunctions (*al-ahkam al-khamsa*) in **Islamic law**, also called **mandub**, which are actions that are meritorious, whose performance is rewarded but whose omission is not punished. *See also* FARDH (FARZ); HARAM.

**'MUT'AH.** "Enjoyment." Temporary **marriage** for a specified time in exchange for a commensurate payment. It can be as short as one day or be valid for years, and children of such marriage are considered legitimate. The partners do not have a right of **inheritance**. It existed in pre-Islamic times, but it is said to have been prohibited by **Caliph 'Umar** (632–634). Only in **Twelver Shi'ism** is the 'mut'ah marriage still practiced. It has been explained as a necessity in olden times when merchants were away from home for many months or years and therefore deprived of the companionship of their wives. Shi'ites base it on the Koran (4:24), but there are certain conditions: a proper marriage (*nikah*) must be performed; the woman must be Muslim or of the **People of the Book** (such as **Christians** or **Jews**); she must be chaste; some **dowry** must be specified or the contract is void; there must be a fixed period; and if there is a child, it must belong to the husband (*Baillie's Digest*, from Hughes).

**MUTAKALLIM.** Theologian.

**MUTANABBI, ABU AL-TAYYIB AHMAD (915–965).** Considered one of the greatest **Arab** poets, al-Mutanabbi was the son of a water carrier, born in **Kufah** and educated in his hometown and **Damascus**. He is said to have been a propagandist for the **Qarmatians** called al-Mutanabbi (pretender to prophesy) by the **Bedouins**, for which blasphemy he was imprisoned for two years. After his release he went from one princely court to another, producing panegyrics for Sayf al-Dawla at Aleppo and **Kafur**, the black ruler of **Egypt**.

Nicholson (310) gives one of his erotic preludes:

She uncovered: pallor veiled her at farewell:  
 No veil 'twas, yet her cheeks it cast in shade.  
 So seemed they, while tears trickled over them,  
 Gold with a double row of pearls inlaid.  
 She loosed three sable tresses of her hair,  
 And thus of night four nights at once she made;  
 But when she lifted to the moon in heaven  
 Her face, two moons together I surveyed.

While traveling near **Baghdad**, he was attacked by bandits and fled, but his slave admonished Mutanabbi, author of the verse: "The horse, and the night, and the desert know me (well); the sword also, and the lance, and paper and the pen." Therefore Mutanabbi turned back and fought until he was slain (Khallikan, I, 106).

**MUTAT'AWIAH.** Individuals who enforce attendance at **prayers** and supervise popular morality, similar to the position of the **muhtasib**. In modern times, the urban police has taken over this function, except in **Saudi Arabia** and a few traditional states. In the newly established Islamic states of **Iran** and **Afghanistan**, the governments have reintroduced this institution.

**MUTAWWIF.** A person who guides pilgrims in the performance of rites. *See* PILGRIMAGE.

**MU'TAZILITES.** Called the "rationalist" theological school, influenced by Greek philosophy, which sees no contradiction between reason and belief. It was founded by **Wasil ibn 'Ata'** in **Basra** in a dispute about whether committing a grave **sin** makes a Muslim an unbeliever. The **Kharijites** maintained that a sinner has become an **apostate** (*murtadd*) and should be killed. The **Murji'ites** (Postponers) on the other hand held that a grave sinner remains a Muslim and that his fate is to be left to God's merciful decision. In the circle of **Hasan al-Basri** (d. 728), one person raised this question, and **Wasil ibn 'Ata'** (d. 748) answered that such a sinner is in an intermediate position and he left. **Hasan al-Basri** said "he has separated himself from us" (*i'tazala*), which gave the new school its name.

The Mu'tazilites held five fundamental principles: affirmation of God's unity (**tawhid**), which denied anthropomorphic divine attributes and the uncreatedness of the Koran; affirmation of man's free will and God's justice; affirmation of promise and threat (*al-wa'd wa'l-wa'id*), **paradise** or eternal punishment in **hell**; acceptance of an intermediate state between belief and unbelief, the sinner is neither an infidel nor a believer; and the duty of the believer to command the right and forbid the sinful (*al-amr bi'l-ma'ruf wa'l-nahy 'an al-munkar*).

The Mu'tazilites enjoyed the support of **Caliph al-Ma'mun** (r. 813–833), who enforced the dogma in an inquisition (**mihna**), but al-Mutawakkil (847–861) abandoned the doctrine of the **createdness of the Koran**. Orthodox dogma has since accepted that the Koran was not created. The Mu'tazilites call themselves the "People of Justice and God's Unity" (*ahl al-'adl wa'l-tawhid*). *See also* ASH'ARITES (ASH'ARIYYAH); CREED; KALAM.

**MUTUAL CURSING.** *See* LI'AN.

**MUWAHHID.** "Unitarian." Believer in **tawhid**, divine unity. *See* ALMOHADS (AL-MUWAHHIDUN, 1130–1269); WAHHABIS (AL-WAHHABIYYAH).

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**MUWATTA.** *See* MALIK IBN ANAS, ABU ‘ABD ALLAH (ca. 710–795).

**MYSTICISM.** *See* SUFI(ISM).

# N

**NABI.** A **prophet** (pl. *nabiyun* or *anbiya*), “one to whom God has spoken.” All **rasuls** (**messengers**) are nabis, but not all nabis are rasuls. A rasul brings a book; a nabi does not.

**NADAWI, ABU AL-HASAN AL- (1914–).** Indian **Islamist** philosopher and one of the most important theorists of the revivalist movement. He traveled widely in the Islamic world and met many of the founders of the Islamist movement, including **Sayyid Qutb** and Abu A‘la al-**Maududi**. He became a member of the **Jama‘at-i Islami** in 1941, but he resigned from it in 1978. His book *What the World Lost by Muslims’ Deterioration* has been of considerable influence in the Islamic world.

**NADHIR.** “Warner.” **Muhammad’s** task was to transmit God’s message to the people. He was only a man, not an infallible authority (although Shi‘ites would grant him and the **imams** this special quality). He was a “warner,” calling on people to accept his message and prepare for the **Day of Judgment**. The Koran says, “Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the companions of the Blazing Fire” (2:119). Other **prophets** also were warners, especially **Noah**, who warned people of the impending flood.

**NADIM, ABU AL-FARAJ AL- (936–995).** A native of **Baghdad**, also called al-Warraq (“the Stationer”), a librarian and book dealer who gained fame for his *Fihrist* (Catalogue), which listed virtually all publications of the first four centuries of Islam. The book was annotated with information about the authors and included Egyptian papyri, Chinese paper, and leather scrolls. He was a tolerant person, a **Shi‘ite** with **Mu‘tazilite** sympathies.

The *Fihrist* was published in 987; it exists in two manuscript traditions, or “editions”: the more complete edition contains 10 “discourses” (*maqalat*). The first six of them are detailed bibliographies of books on Islamic subjects:

1. the holy scriptures of Muslims, **Jews**, and **Christians**, with emphasis on the Koran and **hadith**;

2. works on grammar and philology;
3. history, biography, genealogy, and the like;
4. poetry;
5. dialectical theology (**kalam**); and
6. law (**fiqh**) and hadith.

The last four discourses deal with secular subjects:

7. philosophy and the “secular sciences”;
8. legends, fables, magic, conjuring, etc.;
9. the doctrines (*maqalat*) of other religions (Manichaeans, Hindus, Buddhists, and Chinese); and
10. alchemy.

**NADIR, BANU.** Jewish tribe resident in Yathrib (**Medina**); they cultivated the growing of palms and acted as moneylenders and traders in weapons and jewelry. The tribe had come from **Palestine** to Medina in the first century and became clients of the Banu **Aws**. After the establishment of the Muslim community, they coexisted with **Muhammad**'s government, but they were accused of conspiring with the **Quraysh** and were expelled after the Battle of **Uhud** in 625.

**NADIR SHAH.** See AFSHARID DYNASTY (r. 1736–1795).

**NAFAS AL-RAHMAN.** “The breath of al-Rahman.” The idea of compassion in Islam and the role of **Sufism** in enveloping a compassionate identity. It is also a term in celebration when a pupil in a Koran school has memorized the Koran from the beginning to the 55th **Surah**, al-Rahman.

**NAFILAH.** A **mustahabb** prayer that is not obligatory. It should not be performed regularly to emphasize its optional character.

**NAFIS.** See IBN AL-NAFIS (1213–1288).

**NAFS.** The “soul,” an intellectual substance, incorporeal and immortal. Upon death, the soul leaves the body, and the pure soul returns to the intellectual substance created by God. The Koran says, “To the righteous soul will be said: ‘O (thou) soul, in complete rest and satisfaction! Come back thou to the Lord, well pleased (thyself), and well-pleasing unto Him! . . . Yea, enter thou My heaven’” (89:27–30).

**NAHAVAND.** See NIHAVAND, BATTLE OF (640).



**NAHDA, AL-, MOVEMENT (HARAKAT AL-NAHDA, ENNAHDA).** The Renaissance Party is an **Islamist** party, affiliated with the **Muslim Brotherhood**, founded by **Rashid al-Ghannushi** in 1981 in **Tunisia**. It was started under the name “The Movement of Islamic Tendency” (Harakat al-Ittihad al-Islami) until it changed its name in 1989 to Harakat al-Nahda. The movement was banned, and the Tunisian president Ben Ali jailed some 25,000 of its members. It continued to operate underground until the Tunisian Revolution when Ghannushi declared his support for democracy and said he was against the Islamic **caliphate**. A spokesman of the party said, “We are not an Islamist party, we are an Islamic party, that also gets its bearings by the principles of the Koran.” Legalized in March 2011, the al-Nahda movement ranked first among parties in Tunisia, and its secretary general, Ali Laarayedth, took over as Tunisia’s prime minister in March 2013.

**NAHRAWAN, BATTLE OF (659).** Battle at a village and canal of the same name near **Baghdad** in which **Caliph ‘Ali** decisively defeated the **Kharijites** commanded by ‘Abdullah ibn Wahb al-Rashidi. The Kharijites swore that they would fight ‘Ali ibn Abi Talib at any cost.

A narration reports:

**Imam ‘Ali** ibn Abi Talib warning the people of Nahrawan of their fate: “I am warning you that you will be killed on the bend of this canal and on the level of this low area while you will have no clear excuse before **Allah** nor any open authority with you. You have come out of your houses and then divine decree entangled you. I had advised you against this arbitration but you rejected my advice like adversaries and opponents till I turned my ideas in the direction of your wishes. You are a group whose heads are devoid of whiteness and intelligence. May you have no father! (Allah’s woe be to you!) I have not put you in any calamity nor wished you harm.”

A survivor of the battle killed ‘Ali in 661 in revenge. The Kharijites continued to be a force of rebellion long into the **‘Abbasid** period.

**NAJAF.** A town in **Iraq** where **Caliph ‘Ali** is believed to be buried. Caliph **Harun al-Rashid** built the tomb of ‘Ali there in 791, making it an important Shi‘ite place of **pilgrimage**. Afghans believe that ‘Ali’s body was brought to **Afghanistan** and buried at a site that is the present town of Mazar-i Sharif (the Noble Tomb). Al-Najaf is also an important center of Shi‘ite **education** where Ayatollah **Khomeyni** taught during his exile in Iraq. The city had been a center of opposition to the **Sunni** government of Saddam Hussein.

**NAJRAN.** A city and province in **Saudi Arabia**, once an oasis with a **Christian** population. The Himyarite king Dhu Nuwas, a convert to **Judaism**, tried to forcefully convert the **Christians**, but the Negus of Abyssinia invaded the area in 525 and killed Abu Nuwas. The majority of the population are now **Isma'ilis**, with **Sunnis** second and some **Zaydi Shi'ites**. Located at the border with **Yemen**, rebel groups are now fighting the Saudi government.

**NAKIR.** *See* MUNKAR AND NAKIR.

**NAMAZ.** **Prayer**, the **Persian** word for the **Arabic** term “**salah**.”

**NAMES AND NAMEGIVING.** Names in **Arabic** generally consist of five elements: First, the personal name, *ism*, as for example, Muhammad, ‘Ali, or Husayn—or two names, like Muhammad Ali or Ghulam Siddiq. ‘Abd Allah (also spelled Abdullah) is a construct meaning the Servant of Allah. Second is the formal name, **kunya**, which denotes a personal relationship, for example, Abu Muhammad, the father of Muhammad, or Umm Ahmad, the mother of Ahmad. Third, the patronymic, *nasab*, indicates the family origin, the name being preceded by *ibn*, the son of, or *bint*, the daughter of, as for example, **Ibn Khaldun** or Bint Khadijah. Fourth, the group name, **nisbah**, indicates origin or residence, tribe, or occupation; for example, al-Harawi, the Herati, or al-Misri, the Egyptian. Fifth, the honorific can be a nickname or title, as for example, al-‘Abbas al-Saffah, ‘Abbas the “Shedder of Blood,” or Muhammad al-Haddad, Muhammad the Smith. The most common name in the Islamic world is Muhammad. Shi‘ites prefer the names of their **imams**—‘Ali, **Hasan**, and **Husayn**. Upon **conversion**, a person usually adopts a Muslim name.

**NAMES OF ALLAH.** *See* ALLAH, MOST BEAUTIFUL NAMES OF.

**NAQSHBANDIS (NAQSHBANDIYYAH).** A **Sufi** order originating in Central Asia that takes its name from its founder Muhammad Baha al-Din Naqshband (1317–1389). It is most commonly found in Muslim Asia and areas formerly under **Ottoman** control. It advocates strict adherence to the **Shari‘ah**, shunning music and **dance**, and unlike other orders prefers silent **dhikrs**. The order was greatly invigorated as a result of the activities of the reformer Shaykh Ahmad Sirhindi (1564–1624), called the “Renewer of the Second Millennium” (Mujaddid Alf-i Thani).

**NASA’I, AHMAD AL- (830–915).** Compiler of the Sunan (**Traditions**), one of the six canonic collections of **hadith**. He traveled in **Egypt** and **Syria** and seemed to be a supporter of the party of ‘Ali (*shi‘atu ‘ali*). **Ibn Khalli-**

**kan** quotes a witness in **Damascus**, saying, “This doctor was an advocate for the rights of the **caliph** ‘Ali; so the people began to strike him on the sides, nor did they discontinue till they thrust him out of the **mosque**. He was then borne to Ramla where he expired” (I, 58). He was buried in **Mecca**.

**NASARA** (pl. **NASRAN**). The modern **Arabic** name for **Christians**, taken from Nazareth, the town of **Christ**’s birth. The term is also used in the **Koran** and **Traditions**.

**NASIR KHUSRAW (1004–1060)**. **Persian** poet, philosopher, scholar, and traveler. Born in Qubadian and died in Yamagan in present northern **Afghanistan**. He traveled widely in the Islamic world and spent some time at the court of the **Fatimid** ruler Al-Mustansir when the dynasty was at the height of its power. Upon his return to **Khorasan**, he acted as an **Isma‘ili** missionary and was eventually forced to flee to Yamagan, where he spent the last years of his life in seclusion. His most famous book, the *Safarnamah*, is an account of his travels and remains required reading in **Iran** even today.

**NASKH**. See ABROGATION.

**NASRALLAH, SAYYID HASAN (1960–)**. Secretary general of the **Islamist** party **Hizbullah** in **Lebanon**. He succeeded Abbas al-Musawi after Abbas and his wife and child were killed in an Israeli attack in 1992. Nasrullah’s campaign against Israeli occupying forces in southern Lebanon was credited with resulting in the Israeli evacuation in 2000. The “Second” Lebanon War (12 July 12–8 September 2006) was precipitated when Hizbullah units crossed into Israel, killing three and capturing two soldiers. For 33 days, massive Israeli air strikes were met with Hizbullah missile attacks, resulting in the killing of more than a thousand, most of them Lebanese. Much of the infrastructure of southern Lebanon was destroyed. Having been able to face Israeli military might made Nasrullah a hero to the “Arab street,” although various **Arab** countries condemned the action as a reckless provocation. Nasrallah conceded that he intended to achieve a prisoner exchange and would not have started the action if he had known its consequences.

**NASS**. “Designation,” in **Twelver** and **Isma‘ili Shi‘ism** it refers to the nomination of an **Imam** by the previous Imam. See GHADIR AL-KHUMM; ZAYDIS (ZAYDIYYAH).

**NATIONAL CONGRESS PARTY (SUDAN).** The NCP (Al-Mu'tamar al-Watani) is the ruling party of **Sudan**. It was founded in 1969 and is led by Omar al-Bashir, who seized power in a military coup and established Shari'ah law. Bashir fought a destructive war in Darfur and was indicted by the International Criminal Court, but he could not be arrested.

**NATIONAL COUNCIL OF RESISTANCE OF IRAN (NCRI).** (Shura-ye Milli-ye Moghavemat-e Iran.) The NCRI was located in Paris, and in 2013 it subsequently opened an office in Washington, D.C. It was founded in Paris in 1981 and led by President-elect **Maryam Rajavi**. Proclaimed a terrorist organization, a declaration that was eventually revoked, the council includes representatives of ethnic minorities such as **Kurds**, Baluchis, Armenians, **Jews**, and **Zoroastrians**. It has acted as a parliament for the provisional government in exile. Women comprise 50 percent of the council's members.

**NATIONAL IRAQI ALLIANCE (AL-ITILAF AL-WATANI AL-IRAQI).** The NIA is composed largely of Shia **Islamist** parties and was created in 2005. Under the name United Iraqi Alliance, it won in the elections of 2005, but it fell apart due to disputes with Prime Minister Nouri al-Maliki. The alliance included the following parties:

- Supreme Council for the Islamic Revolution in Iraq (SCIRI)
- Badr Organization
- Islamic Dawaa Party (al-Dawaa)
- Islamic Dawaa Party—Iraq Organization
- Islamic Virtue Party
- Hizbullah Movement in Iraq
- Islamic Action Organization
- Sayyid al-Shuhada Organization
- Shahid al-Mihrab Organization
- Iraqi National Congress (INC)
- Centrist Assembly Party
- Islamic Fayli Grouping in Iraq
- Justice and Equality Grouping
- Islamic Master of the Martyrs Movement
- Islamic Union for Iraqi Turkomans
- Turkmen Fidelity Movement

Many members of the alliance had lived in exile, including Ibrahim al-Jaafari, Iraq's prime minister from 2005 to 2006. In the 2010 parliamentary election, Ibrahim al-Jaafari became chairman of the National Iraqi Alliance.

**NATION OF ISLAM.** Originally a black religio-nationalist movement, founded in the 1930s by W. Fard (or Farrad). After his mysterious disappearance in 1934, his deputy, who adopted the name Elijah Muhammad, founded in 1936 the Temple of Islam in Chicago and established his national headquarters there. Elijah Muhammad claimed prophethood and evolved an Islamic body of doctrines as well as a basis for economic self-sufficiency. During his 41-year period of leadership, he established more than 100 temples and numerous small businesses. He forbade the use of **alcohol** and drugs and the consumption of pork.

**Malcolm X**, a deputy of Muhammad, left the Nation of Islam in March 1964 and converted to orthodox Islam, founding his own organization. A gradual trend to Islamic orthodoxy began, which accelerated after the death of the founder in February 1975, when his son **Imam** Warith Deen Muhammad assumed the position of supreme minister. He adopted the name “American Muslim Mission” for his organization, but he eventually disbanded it to accept union with Sunni Islam. Muhammad Ali, the boxing champion, was a celebrated convert. Louis Farrakhan continued the “Nation of Islam” on a more black-nationalist line, but there seems to have been a rapprochement between the groups.

**NAURUZ (NOW ROZ).** New Year’s Day celebration on 21 March, the vernal equinox, celebrated in **Iran** and neighboring countries who use the solar rather than the **Islamic** lunar **calendar**. It is an important secular holiday, which the **Taliban** in **Afghanistan** tried unsuccessfully to prohibit. It has a religious importance for various **Shi’ite** sects. They point to events said to have occurred on this day: God made a covenant with the souls before Creation; Nowroz marks the first day when the universe started its motion; **Adam** was created; **Abraham** destroyed the pagan idols that were being worshiped by his father and others; the Koran was revealed to **Muhammad**, the night of **Laylat al-Qadr**—the Night of Power; Muhammad took ‘**Ali** on his shoulders to smash 360 idols in **Mecca**; Muhammad declared ‘**Ali** as his legitimate successor at **Gadhir-e Khumm**; ‘**Ali** was born on Navroz (on the solar calendar, the lunar Muslim calendar had not yet been established until the **hijrah**, the migration of Muhammad from Mecca to **Medina**) in the **Ka’bah** that was built by Abraham and **Ishmael** (Ibrahim and Isma’il); and Salman Farsi, Al-Fars (**Salman the Persian**) converted to Islam on Nowruz and used to prepare special *sufro* (offering of food and sweets) on the day of Nowruz for Muhammad and ‘**Ali**.

**NAWA’I, ALI SHIR (1441–1501).** Central Asian poet, writer, politician, linguist, mystic, and painter. He was the greatest representative of Chagatai literature. Because of his distinguished Chagatai-language poetry, Nawa’i is

considered by many throughout the Turkic-speaking world to be the founder of early **Turkic** literature. Many places and institutions in Central Asia are named after him. Soviet and Uzbek sources held that Nawa'i significantly contributed to the development of the **Uzbek** language and consider him to be the founder of Uzbek literature.

**NAWAWI, YAHYA IBN SHARAF AL- (1233–1277).** Shafi'ite jurist and **hadith** scholar who flourished in **Damascus**. He is the author of *Search of the Investigators (Minhaj al-talibin)*, which, with its commentaries, is a text of Shafi'ite jurisprudence. His *Forty Hadith* and *Gardens of the Pious (Riyadh al-salihin)* are among his most important works. He emphasizes the devotional aspects of the Koran. Nawawi was born in Nawa, south of Damascus, and he died there.

It was said of him,

**Imam** al-Nawawi had three distinctive commendable qualities in his person. If anybody has only one out of these three, people turn to him in abundance for guidance. First, having knowledge and its dissemination. Second, to evade completely from the worldly inclinations, and the third, inviting to all that is good (Islam) enjoining Ma'ruf (monotheism) and forbidding Munkar (polytheism). Imam had all three in him.

**NEIGHBORS (JAR).** For **Sunnis**, neighbors are people who worship in the same **mosque**. **Shi'ites** call anyone who lives within 40 cubits or to include all the occupants of 40 houses on either side. A neighbor has the next right to preemption in the sale or purchase of houses and lands. **Abu Hurayrah** related that a man once said to the **Prophet**, "There is a **woman** who worships God a great deal, but she is very abusive to her neighbors," and the Prophet said, "She will be in the fire." The man then said, "But there is another woman who worships little and gives but little in alms, but she does not annoy her neighbors with her tongue?" The Prophet said, "She will be in **Paradise**" (Mishkat, 22:15).

**NEW MOON.** Muslim festivals, including the **pilgrimage**, are fixed by the appearance of the new moon. One superstition among the **Arabs** was to enter their houses by the back door during or after the pilgrimage. A **surah** in the Koran tries to dispel this, saying, "They ask thee concerning the New Moons. Say: 'They are but signs to mark fixed periods of time (in the affairs of) men. And for pilgrimage. It is no virtue if ye enter your houses from the back: it is virtue if ye fear **Allah**; enter houses through the proper doors'" (2:189).

**NAZI, GHULAM MUHAMMAD (1932–1978).** One of the founders of the *Sazman-e Jawanan-e Musulman* (Organization of Muslim Youth), which was affiliated with the *Jama‘at-e Islami* (Islamic Society) in **Pakistan** and formed the nucleus of the subsequent **Islamist** movement. The mujahidin leaders **Burhanuddin Rabbani** and **Abdul Rasul Sayyaf** were his students, and Rabbani succeeded him in 1972 as **amir** (leader) of the youth movement. Nazi was arrested in 1974 and executed during the Khalqi regime in **Afghanistan** in 1978.

**NIDHAM AL-MULK.** *See* NIZAM AL-MULK, HASAN IBN ALI (1018–1092).

**NIGERIA, FEDERAL REPUBLIC OF.** A country with an estimated population of 182 million, about equally divided between Muslims and **Christians**, with a small community of animists in the south. The Muslims are largely concentrated in the north. Nigeria was a British colony from 1800 to 1960, after which it gained its independence. Its economy is largely dependent on oil; it is the 12th-largest producer of petroleum. The capital is Abuja.

**NIGHT JOURNEY.** *See* NOCTURNAL JOURNEY (MI‘RAJ).

**NIGHT OF POWER.** *See* LAYLAT AL-QADR.

**NIHAVAND, BATTLE OF (640).** Al-Nu‘man ibn Muqarrin defeated a Sassanian army under Firuzan, which led to the collapse of the Sassanid dynasty. Both generals died in the battle, and Yastdijird III fled in 651, but he was killed by a miller with whom he had sought refuge. It was the last great battle of the **Persians**, and three years later the Muslim **Arabs** reached the Oxus (Amu Daryah) River and the Indian border.

On the long-term impact of this battle, **Sir Muhammad Iqbal** wrote,

If you ask me what is the most important event in the history of **Islam**, I shall say without any hesitation: “The Conquest of Persia.” The battle of Nehawand gave the Arabs not only a beautiful country, but also an ancient civilization; or, more properly, a people who could make a new civilisation with the Semitic and Aryan material. Our Muslim civilisation is a product of the cross-fertilisation of the Semitic and the Aryan ideas. It is a child who inherits the softness and refinement of his Aryan mother, and the sterling character of his Semitic father. But for the conquest of **Persia**, the civilisation of Islam would have been one-sided. The conquest of Persia gave us what the conquest of Greece gave to the Romans.

**NIKAH.** *See* MARRIAGE.

**NI'MATULLAHI.** The Ni'matullahi **Sufi** order is a spiritual discipline dedicated to the selfless service and love of all human beings. The foundation of our spiritual endeavors rests upon the practice of ceaselessly remembering God in thought, word, and deed. The guiding principles are firmly rooted in the tradition of chivalry (*futuwwa* in **Arabic** and *javanmardi* in **Persian**) in the Middle East, where relations among members of society were based on selfless service and consideration of others first and foremost. Under the guidance and initiative of the late Javad Nurbakhsh, the master of the Ni'matullahi order, the order has established charitable projects at each of its Sufi centers around the world to help address the social and economic needs of their respective communities. The spiritual method of the Ni'matullahi order is based on four principles: remembrance of God (**dhikr**), contemplation (*fikr*), meditation (*muraqiba*), and self-examination (*muhasiba*). See SHAH NI'MATULLAH WALI (1330–1431).

**NISBAH.** “Noun of relationship.” Part of the name of a person, indicating a group, origin, tribe, or occupation, for example, Jamal al-Din al-Afghani—Jamal, the Afghan. See NAMES AND NAMEGIVING.

**NIYYAH.** “Intention.” A formula expressed before **prayer** or commencement of a **pilgrimage** to validate a ritual act. The formula vows, “I intend to offer to God only, with a sincere heart, this morning (or, as the case may be) and with my face toward **Mecca**, two (or more) **rak'ah** prayers **fardh**” (**Sunnah**, *nafl*, etc.).

**NIZAMI GANJAVI (1141–1209).** A **Persian** poet and mystic, acclaimed as the greatest romantic poet. One of his works is *Panj Ganj* (The Five Jewels). Many of the major historical Ghazal poets were either avowed **Sufis** themselves (like Rumi or Hafiz), or were sympathizers with Sufi ideas. Most Ghazals can be viewed in a spiritual context, with the Beloved being a metaphor for God or the poet's spiritual master. It is the intense Divine Love of Sufism that serves as a model for all the forms of love found in Ghazal poetry.

**NIZAMIYYAH, AL-MADRASAH AL-**. The first real academy of Islam in **Baghdad**, built under the **Saljuq vizier Nizam al-Mulk** in 1065–1067 and therefore named after him. It represented the **Shafi'ite** school of Sunni Islam and offered the complete curriculum of the Islamic sciences. It promoted **Ash'arite** orthodoxy and counted among its scholars and students the most brilliant minds. **Al-Ghazali** lectured there for four years, and the school survived the catastrophe of the **Mongol invasion** in 1258 to become the model for similar institutions elsewhere.



**NIZAM AL-MULK, HASAN IBN ALI (1018–1092).** Grand **vizier** of the great **Saljuq** rulers Alp Arslan and Malik Shah (1063–1092). He contributed to the centralization of government and developed the system of military feudalism (*iqta*). He founded orthodox theological schools (**Nizamiyyah**) in **Baghdad**, **Damascus**, and other major cities to counter Shi'ite propaganda. He appointed **al-Juwayni** and **al-Ghazali** to teach in the Nizamiyyah. **Hasan al-Sabbah** studied there before he founded his order of the **Assassins**. Nizam al-Mulk (his title, meaning “Order of the Realm”) was the author of a book on governance, entitled *Siyasat-nama*. It provided instruction on statecraft but also contained attacks on Shi'ites and, especially, **Isma'ilis**. He was assassinated by an Isma'ili follower of Hasan al-Sabbah.

Nizam al-Mulk was born in Nawkan (Radkan?), near Tus in **Iran**. He had memorized the Koran at age 11, and he continued with **Shafi'ite** teachers at Nishapur. He became secretary to the **Ghaznavid** ruler before he started his 20 years at the Saljuq court. Legend has it that when Nizam al-Mulk traveled near **Nihavand**, the site of a battle at the time of **Caliph 'Umar**, he said, “Happy is the man who is with them [the **martyrs**].” When a boy from Dailam in the dress of a **Sufi** called out to him and when the vizier reached out his hand, the boy stabbed him in the heart with a dagger (Khallikan, I, 414–415).

**NIZARIS (NIZARIYYAH).** A branch of **Isma'ilis** who gave allegiance to Nizar, son of the **Fatimid Caliph** Mustansir (d. 1094) and his descendants. Headed at one time by the **Shaykh** of **Alamut**, **Hasan al-Sabbah**, the order lasted for 150 years until the **Mongol** conquest of Alamut. The **Aga Khan** claims descent from this **sect**.

**NOAH (NUH).** In the Koran, Noah is a warning **prophet** who was saved from the flood: “They rejected him (Noah), but We delivered him, and those with him in the ark, and We made them inherit (the earth), while We drowned in the flood those who rejected our signs. They see what was the end of those who were warned (but heeded not)” (10:73). He is said to have lived to be 950 years old (29:14). *See also* NADHIR.

**NOBLES.** *See* SHARIF.

**NOCTURNAL JOURNEY (MI'RAJ).** Journey of **Muhammad** from **Mecca** to **Jerusalem** and, in the company of the angel **Gabriel**, to the seventh heaven. He was riding a white animal, called **Buraq**, which was the size of a mule with a woman's head and a peacock's tail and two wings. Muhammad is said to have brought from **heaven** the instructions for the five ritual **prayers**. The Koran says: “Glory to (**Allah**) who did take his servant for a

journey by night from the sacred **Mosque** whose precincts We did bless—in order that We might show him some of Our Signs” (17:1). A number of **hadith**, narrated by Abu Dhar, **Malik ibn Anas**, and **Ibn Hazm**, describe the Mi‘raj as follows: Gabriel descended, opened my chest and washed it with the water of **Zamzam** spring. He brought a golden tray full of wisdom and faith and poured it into my chest, and then closed it. He took hold of my hand and ascended to the sky.” Muhammad saw **Adam**, **Moses**, **Jesus**, and **Abraham** in heaven, and God prescribed 50 prayers, which He finally reduced to five. After entering several heavens, Muhammad was admitted to **paradise** “where there were strings of pearls and its soil was of musk” (Bukhari, VII, 345). This is how the daily five prayers were prescribed.

**NORTH AMERICAN SHIA ITHNA-ASHERI MUSLIM COMMUNITIES ORGANIZATION (NASIMCO)**. An umbrella organization of Shi‘ites in North American and the Caribbean. Its mission is “to provide a common structure and framework to meet the religious, cultural and political needs of the Shia within its area of operation.” It aims to “harness talents and resources available in member communities for the greater good of global humanity and our communities.” It proposes to establish and run centers, encourage intra-faith and inter-faith relationships, and develop and nurture relationships with the Marja‘iat (Shi‘i clergy) and world and regional Islamic Shia **Ithna-asheri** bodies. It cooperates with a number of organizations in Canadian and American cities and the Karbala Islamic Center in Dearborn, Michigan.

**NOUR PARTY (PARTY OF THE LIGHT)**. The Nour Party is an **Islamist** organization founded in 2011 in **Egypt**. Its chairman is Yunus Makhionu, and the party advocated the implementation of Shari‘ah law. In the 2011–2012 parliamentary elections, it headed an Islamist Bloc, which gained 27.8 percent of the vote. In 2013, it supported the military coup against President Mohamed Morsi’s Brotherhood government.

**NOW ROZ**. *See* NAURUZ (NOW ROZ).

**NUH**. *See* NOAH (NUH).

**NU‘MAN, ABI ABDULLAH AL- (d. 974)**. Arab jurist who served at the **Fatimid** court in **Egypt** as judge and as **Isma‘ili** propagandist. He is credited as the founder of Isma‘ili jurisprudence. He was described as a man of great talent, learning, and accomplishments; a prolific author, and an upright

judge. He created the juridical and legal system of the Fatimid state and seemed to work toward reconciliation with Sunnism. Of 44 works attributed to him, 18 are still extant.

**NURBAKHSH, SAYYID MUHAMMAD (1393–1465).** A **Sufi** master, theologian (**faqih**), and founder of the Sufi **tariqa** named after him, **Nurbakhshia**. His full name is Muhammad ibn Abdullah. He attempted to bridge the gap between Shi'ism and Sunnism and offered a theology of religious moderation.

**NURBAKHSHIA ISLAM (NOORBAKHSHIYYAH).** An **Islamic** sect and a **Sufi** order that traces its spiritual lineage (**silsilah**) to the **Prophet Muhammad** through 'Ali, his cousin and son-in-law. The order became Shi'ite during the **Safavid** period. It is named after **Muhammad Nurbakhsh** (1393–1465), who declared himself the **Mahdi** and led several unsuccessful revolts. The sect was wiped out in **Kashmir** but continues in **Pakistan**.

**NUR MUHAMMADI.** “The Light,” or “blessing” (**barakah**), which inspired the **Prophet Muhammad** and became inherent in his descendants according to Shi'ite Islam. From this derives the dogma of the infallibility of the **Twelve Imams**. The Nur Muhammadi is also an important **Sufi** concept.

**NUSAYBA BINT KA'B (d. 634).** Heroine who protected the **Prophet** at the Battle of **Uhud** (625) at the cost of being seriously wounded. She was an early convert to Islam in **Medina** and one of the early **Companions**. She is also known as Umm 'Ammara.

**NUSAYRIS.** *See* 'ALAWIS ('ALAWIYUN).

**NUWAS, ABU (753–813/15).** *See* ABU NUWAS (753–813/15).



# O

**O.** *See also* U.

**OATH.** “Yamin.” The Koran enjoins **believers** to be responsible for an oath and, if one breaks an oath, one must make atonement: “And make not **Al-lah**’s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one who heareth and knoweth all things” (2:224), and “Allah will not call you to account for what is void in your oaths, but He will call you to account for your deliberate oaths: for expiation feed ten indigent persons on a scale for the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days” (5:89).

**OCCULTATION.** “Ghaybah.” *See* CONCEALMENT; SHI‘ISM (SHIA, SHI‘ITES).

**OLD MAN OF THE MOUNTAIN.** *See* RASHID AL-DIN SINAN (1135–1192).

**OLD TESTAMENT.** The Islamic view of the **Christian** Bible is based on the Koran, which says that parts of the Bible are a **revelation** from God, but they believe that some of it has become distorted or corrupted (**tahrif**) and that a lot of text has been added which was not part of the revelation. Muslims believe that the Koran, which they hold to be a revelation to the **Prophet Muhammad**, was given as a remedy and that it identifies three sets of books from the Bible as genuine divine revelation given to trusted **messengers**: the Tawrat (**Torah**) given to Musa (**Moses**), the **Zabur** (Psalms) given to Daud (**David**), and the **Injil** (Gospel) given to Isa (**Jesus**). They believe that, together, these books, and the *Suhuf Ibrahim* (Scrolls of Abraham, which they believe is currently lost), constitute Islam’s scripture. Belief that this scripture is divinely inspired is one of Islam’s fundamental tenets, but, since all scripture before the Koran is also held to have become corrupted, Muslims are directed to take guidance from the Koran alone.

**OMAN, SULTANATE OF.** The country has a population of about 4.3 million people, mostly **Ibadites** (a **Kharijite** branch); 25 percent are **Sunni**, and there are also some **Twelver Shi'ites**. The capital is Muscat.

**OMAR.** *See* 'UMAR.

**OMAR KHAYYAM.** *See* KHAYYAM, OMAR (1048–1131).

**ORGANIZATION OF THE ISLAMIC CONFERENCE (OIC).** The Organization of the Islamic Conference was established in Jidda, **Saudi Arabia**, in 1971 to promote Islamic solidarity and foster political, economic, social, and cultural cooperation among Muslim states. The organization comprises 45 member countries, including some with only a minority Muslim population, as for example, the African countries of Sierra Leone, Uganda, and Cameroon, with Muslim populations of 30 percent, 16 percent, and 22 percent, respectively. In addition to accomplishing the above tasks, the OIC sees its mission as one of fighting racial discrimination, eradicating colonialism, supporting international peace and security, safeguarding the holy places, and assisting the **Palestinians** in regaining their rights and liberating their land. It is a pan-Islamic organization that wants to unite the Islamic community (**ummah**), which is not only territorial but also includes all Muslims wherever they may be.

The foundation of the organization was shocked into action as a result of the arson attack on the **Al-Aqsa Mosque** in **Jerusalem** by an Australian Zionist in August 1969. The OIC organizes conferences on matters of common interest and supports publications on religious and political subjects. Affiliated institutions include the Islamic Development Bank, the Al-Quds (Jerusalem) Fund, the Islamic Commission of the International Crescent (equivalent of the Red Cross), and others. In spite of political and sectarian differences, the organization includes representatives from primarily Shi'ite Iran, as well as predominately **Sunni** Saudi Arabia.

**ORPHANS.** **Islam** stipulates that orphans are to be protected from exploitation. The Koran gives clear instructions as to their treatment: "Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, let him claim no remuneration. But if he is poor, let him have for himself what is just and reasonable. When ye release their property to them take witnesses in their presence. But all-sufficient is **Allah** in taking account" (4:6).

**ORTHODOXY.** The major **sect** in Islam, “The People of the **Tradition** and the Community” (Ahl al-Sunnah Wa’l-Jama‘a), are called Sunnis. They comprise about 80 percent of Muslims and claim to represent orthodoxy in distinction to the Shi‘ites and other, smaller groups.

**OSAMA BIN LADEN.** *See* LADEN, OSAMA BIN.

**OSMAN.** *See* ‘UTHMAN, IBN ‘AFFAN (r. 644–656).

**OSMANLI.** *See* OTTOMAN EMPIRE (OSMANLI, 1342–1922).

**OTTOMAN EMPIRE (OSMANLI, 1342–1922).** Named after Osman (‘Uthman) the first of a Turkish dynasty that lasted until the end of World War I and comprised at the height of its power an area from the borders of **Iran** westward across North Africa, south to **Yemen**, and north to the gates of Vienna. The empire emerged from a small principality in northwestern Anatolia and in less than a century included much of the Balkans and Anatolia. A setback, when **Timur-i Lang** (Tamerlane) defeated the Ottoman **sultan** Bayezit in the Battle of Ankara in 1404, proved to be only temporary, and in 1453, Muhammad the Conqueror reunited the empire and captured the city of Constantinople. Renamed **Istanbul**, the city remained the capital of the Eurasian empire. The empire achieved its greatness under **Sulayman the Magnificent**, so called in the West, and known as “the Lawgiver” (al-Qanuni) to his people.

The spectacular military success of the Ottoman Empire was due largely to its institutions and skill in military technology. It had an infantry army, drafted primarily from Christian subjects in the Balkans, equipped with firearms at a time when its neighbors were still fighting a cavalry war. Ottoman rulers were able to stay in power by surrounding themselves with a bureaucracy and officer corps of their **slaves**, who held the highest offices in the state. The government was based on a system of military feudalism and tax farming, which worked well so long as the checks and balances were maintained. Members of the subject class were organized into autonomous nationalities (**millets**), which provided tranquility and left Muslims, **Christians**, and **Jews** subject to the jurisdiction of their traditional courts.

The Ottomans had a powerful navy, which for a time made them the masters of most of the Mediterranean, but a gradual decline set in when Ottoman expansion had reached its maximum extent. After an unsuccessful siege of Vienna in 1529, Hungary was annexed, but when the Ottomans again laid siege to Vienna in 1683, Hungary was lost and Ottoman weakness was clear to the world. **Russia** and Austria gained territory in the Balkans, and the Ottomans lost control of the seas. Decline was gradual, but by the

19th century, only the distrust and rivalry of European powers prevented the empire from being dismembered. The Young Turk revolution of 1908 ended the power of the **sultan/caliph**, and Ottoman participation in World War I on the side of the Central Powers led to the end of the empire and the emergence of the Republic of **Turkey** in 1923. *See also* BEYLERBEY; JANISSARY (YENIÇERI); MEHMET II, THE CONQUEROR (MUHAMMAD, 1432–1481); QADHI ASKER (KAZASKER); SHAYKH AL-ISLAM; SINAN, MIMAR (1489–1588); SUBLIME PORTE; TANZIMAT (REORGANIZATION).

**OTTOMAN SULTANS.** Rulers of the **Ottoman Empire** included the following:

Osman (1299–1324/1326)  
 Orkhan (1324 or 1326–1360)  
 Murat I (Murad) (1360–1389)  
 Yildirim Bayazid I (1389–1403)  
 Mehmet I (Muhammad) (1403–1421)  
 Murat II (1421–1444 and 1446–1451)  
 Fatih Mehmet II (1444–1446 and 1451–1481)  
 Beyazid II (1481–1512)  
 Yavuz Selim I (1512–1520)  
 Sulayman I (1520–1566)  
 Selim II (1566–1574)  
 Murad III (1574–1595)  
 Mehmet III (1595–1603)  
 Ahmed I (1603–1617)  
 Mustafa I (1617–1618 and 1622–1623)  
 Genc Osman II (1618–1622)  
 Murat IV (1623–1640)  
 Ibrahim (1640–1648)  
 Avci Mehmet IV (1648–1687)  
 Sulayman II (1687–1691)  
 Ahmed II (1691–1695)  
 Mustafa II (1695–1703)  
 Ahmed III (1703–1730)  
 Mahmud I (1730–1754)  
 Osman III (1754–1757)  
 Mustafa III (1757–1774)  
 Abdulhamid I (1774–1789)  
 Selim III (1789–1807)  
 Mustafa IV (1807–1808)  
 Mahmud II (1808–1839)



Abdülmeçit (Abdul Majid) (1839–1861)

Abdulaziz (1861–1876)

Murad V (1876)

Abdulhamid II (1876–1909)

Mehmed V (1909–1918)

Mehmed Vahdettin VI (1918–1922)

**OVEYSI.** *See* UWAYS AL-QARANI.

**ÖZAL, ISMET.** Born in 1944 in Kayseri, **Turkey**, a poet and scholar, called the most prominent **Islamist** intellectual. He had a secular education at Ankara and Hacetepe Universities and evolved from a Marxist to an Islamist. He argued that it was **Kemal Atatürk**'s reforms that led to a revival of Islamism. His poems are collected in *Erbain: The Poems of 40 Years* (Erbain: Kirk Yilindirleri, 1987).



# P

**PACT OF ‘UMAR.** At the conquest of **Syria** and **Palestine** in 637, an agreement was concluded between the **Christian** population and **Caliph ‘Umar** that regulated the relationship of Muslims and *ahl-al dhimma* (peoples of the covenant, i.e., monotheists such as Christians and **Jews**). While the **Charter of Medina** was a pact between Muslims and Jews, the Pact of ‘Umar was with the Christian community. These agreements arranged for the coexistence of Muslims and **Peoples of the Book**. Several versions exist of the Pact of ‘Umar, one of which is given below:

In the name of God, the Merciful, the Compassionate!

This is a writing to ‘Umar from the Christians of such and such a city. When You [Muslims] marched against us [Christians], we asked of you protection for ourselves, our posterity, our possessions, and our co-religionists; and we made this stipulation with you, that we will not erect in our city or the suburbs any new monastery, church, cell or hermitage; that we will not repair any of such buildings that may fall into ruins, or renew those that may be situated in the Muslim quarters of the town; that we will not refuse the Muslims entry into our churches either by night or by day; that we will open the gates wide to passengers and travelers; that we will receive any Muslim traveler into our houses and give him food and lodging for three nights; that we will not harbor any spy in our churches or houses, or conceal any enemy of the Muslims. [At least six of these laws were taken over from earlier Christian laws against infidels.]

That we will not teach our children the Qu’ran [some nationalist **Arabs** feared the infidels would ridicule the Qu’ran; others did not want infidels even to learn the language]; that we will not make a show of the Christian religion nor invite anyone to embrace it; that we will not prevent any of our kinsmen from embracing Islam, if they so desire. That we will honor the Muslims and rise up in our assemblies when they wish to take their seats; that we will not imitate them in our dress, either in the cap, **turban**, sandals, or parting of the hair; that we will not make use of their expressions of speech, nor adopt their surnames (infidels must not use greetings and special phrases employed only by Muslims); that we will not ride on saddles, or gird on swords, or take to ourselves arms or wear them, or engrave Arabic inscriptions on our rings; that we will not sell wine [forbidden to Muslims]; that we will shave the front of our heads; that we

will keep to our own style of dress, wherever we may be; that we will wear girdles round our waists. [Infidels wore leather or cord girdles; Muslims, cloth and silk.]

That we will not display the cross upon our churches or display our crosses or our sacred books in the streets of the Muslims, or in their market-places; that we will strike the clappers in our churches lightly [wooden rattles or bells summoned the people to church or synagogue]; that we will not recite our services in a loud voice when a Muslim is present; that we will not carry Palm branches [on Palm Sunday] or our images in procession in the streets; that at the burial of our dead we will not chant loudly or carry lighted candles in the streets of the Muslims or their market places; that we will not take any slaves that have already been in the possession of Muslims, nor spy into their houses; and that we will not strike any Muslim.

All this we promise to observe, on behalf of ourselves and our co-religionists, and receive protection from you in exchange; and if we violate any of the conditions of this agreement, then we forfeit your protection and you are at liberty to treat us as enemies and rebels. (From Jacob Marcus, *The Jews in the Medieval World: A Sourcebook*)

**PADISHAH.** The “Great King,” a **Persian** title later also adopted by **Turkish** and **Christian** emperors.

**PAHLAVI DYNASTY (1925–1979).** Ruling dynasty of **Iran**, established by Reza (Ridha) Khan, head of the Cossack Brigade, who had himself proclaimed Reza Shah Pahlavi (1925–1941). Ousted by the Allies in World War II, his son Muhammad Reza (1941–1979) succeeded. The Pahlavi rulers introduce secular reforms like their contemporaries **Mustafa Kemal Atatürk** of **Turkey** and King Amanullah of **Afghanistan**. They tried to eliminate **Arabic** vocabulary from **Persian** and introduced Western education. With Anglo-American support, the elected government of Prime Minister Mosaddeq, who nationalized the Anglo-Iranian Oil Company, was overthrown, and Muhammad Reza was restored to power. The victory of **Ruhollah Khomeyni** resulted in the end of the Pahlavi regime and the establishment of a theocratic government which is still in control of Iran.

**PAKISTAN.** Pakistan was founded as a Muslim state when the British government gave up its control of **India** in 1947. Muslims in India feared that, even in a democratic state, their cultural and religious interests would be endangered by the Hindu majority. But partition did include only the contiguous Muslim populations of East and West Pakistan, separated by about 1,000 miles, and did not include millions of Muslims in what became India. The Hindu maharajah of **Kashmir** opted for union with India, even though the population of the state was primarily Muslim. **Afghanistan** disputed

control of the North-West Frontier Province, which became part of Pakistan. Therefore, irredentist disputes with both India and Afghanistan prevented the establishment of harmonious neighboring relations.

**Sayyid Abu'l A'la Maududi**, founder of the **Jama'at-i Islami**, advocated the establishment of an "Islamic state," governed according to the dictates of the **Koran** and **Traditions**, but **Islamist** parties never had much appeal to the voters or the military rulers who established themselves periodically. It was left to General **Zia-ul-Haq**, who staged a coup against an elected government, to implement much of Maududi's program. Pakistan got heavily involved in the war against the communist regime in Afghanistan and helped create a veritable Islamic "foreign legion" which eventually became the nucleus of the **Taliban**, **al-Qaeda**, and the **jihadi** movements. In this process, both the Afghan and Pakistan governments became destabilized and threatened by the new Islamist forces, long after the demise of the communist regime.

**PALESTINE, THE STATE OF.** A British Mandate from 1923 to 1947, partitioned by the United Nations in 1947 into **Arab** and Jewish states. **Jews** proclaimed the state of **Israel** and annexed territory in the resulting war and in 1967 occupied the rest. In 1988, the Palestine Liberation Organization (PLO) proclaimed its independence for the West Bank and **Gaza**, with eastern **Jerusalem** as its capital. The territory became autonomous but remained under Israeli occupation. According to the Palestinian Central Bureau of Statistics, the state has a population of 4,420,549, of whom 93 percent are Muslim, mostly Sunnis, and 6 percent **Christians**. Jews "who had normally resided in Palestine until the beginning of the Zionist invasions" are counted in the population numbers. *See also* JUDAISM.

**PAN-ISLAMISM.** The concept of political unification of the Islamic world to gain strength for defense against European imperialism. The idea was propounded by Sayyid Jamal al-Din **Afghani** and his disciple **Muhammad Abdu** in the late 19th century. They advocated reforming the Islamic world by selectively borrowing Western technology and administration. In exile in Paris, both collaborated in a journal called *The Firmest Bond* (*al-'Urwat al-wuthqa*) and a magazine titled *The Minaret* (*al-Manar*). Afghani was a revolutionary. He enjoyed the support of **Sultan 'Abd al-Hamid** (1876–1908), whose claim to the **caliphate** would have made him the head of a pan-Islamic empire. Unity was not to be attained; rather, nationalism and, for a time socialism, became the ideologies of the 20th century, and only with the foundation of the **Organization of the Islamic Conference** in 1969 have new attempts been made at creation of a pan-Islamic organization. The emergence of an Islamic caliphate in parts of **Iraq** and **Syria** has received offers

of loyalty from some areas of the Islamic world, but opposition from neighboring countries with some Western support makes it unlikely that the Islamic caliphate will prosper.

**PARADISE.** A description of paradise is given in a number of **hadith**:

Ahmad al-Tirmidhi and al-Darimi reported that the Prophet described Paradise. "I asked 'O Messenger of Allah (saw), From what are people made?' He said, 'From water.' We asked, 'From what is Paradise built?' He said, 'Bricks of gold and silver and mortar of fragrant musk; its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it is blessed with joy and will never be miserable; he will remain there forever and never die; his clothes will never wear out, and his youth will never fade away.'" (Mishkaat al-Masaabeeh, 3/89, no. 5630)

In gardens of delight, a crowd of the former and a few of the later generations; in inwrought couches reclining on them face to face, blooming youths go round about them with goblets and ewers and a cup of flowing wine; their brows ache not from it, nor fills the sense; and with such fruits as shall please them best, and with flesh of such birds as they should long for; and there should be the Houris with large dark eyes, like pearls hidden in their shells, in recompense for their labor past. No vain discourse shall they hear therein, nor charge of sin, but only cry Peace! Peace! . . . Unfailing, unforbidden, and on lofty couches and of a rare creation have We made the Houris, and we have made them ever virgins, dear to their spouses and of equal age, for the people of the right hand, a crowd of the former, and a crowd of the later generations." (56:12–89)

**PARENTAGE.** The periods of six months and of two years are fixed as the shortest and longest periods of pregnancy, and any child born between these periods is considered the child of the husband, even if she is a widow or divorced.

**PARENTS.** Kindness to parents is obligatory. A **hadith** on the authority of Asma'a bint Abu Bakr al-Siddiq, who said, "My mother came to **Medina** from **Mecca** to see me, while she was still an unbeliever. She had come to demand something from me. I inquired with the **Prophet**, 'My mother has come to see me and she is expecting something from me. May I oblige her?' He said: 'Yes, be kind to your mother'" (Bukhari and Muslim). The Koran says, "The Lord hath decreed that ye worship none but Him. And that ye be kind to parents. Whether one or both of them attain old age in thy life; Say not to them a word of contempt, or repel them but address them in terms of honor" (17:23).

**PARTY OF ALLAH.** *See* HIZBULLAH (HIZB ALLAH).

**PARTY OF DEMOCRATIC ACTION (SDA, STRANKA DEMOKRATSKE AKCIJE).** Islamic religious and national party in **Bosnia and Herzegovina** that was founded by Alija Izbegovic in 1990 in Sarajevo. The party evolved from the Yugoslav Muslim Organization, a Bosniak party in the Kingdom of Yugoslavia and formed the strongest political party among the Bosniak population. The party has branches in Slovenia, Croatia, Serbia, Kosovo, and the Republic of Macedonia.

**PASDARAN. Revolutionary Guards,** organized like a regular army in support of the Iranian Revolution. They organized *komitehs* to fight counterrevolutionary forces throughout Iran. The Guardians provided a check on the power of the regular army, operating under the ministry of defense. During the Iran–Iraq War, they are said to have numbered up to 400,000. *See also* IRAN.

**PASHA.** Title for high-ranking officials in the **Ottoman Empire**, first used in the military but also given to governors and as an honorary title. There were three ranks of Pashas; the first and highest carried three horsetails in his banner, the second two, and the third one. **Muhammad Ali**, virtual ruler of **Egypt**, carried the title, and it continues to be used in **Arab** countries.

**PASHTUNS.** Also called Pakhtuns (and Pathans in India), the Pashtuns are the politically dominant group in **Afghanistan**, with a population estimated in the 1970s at from six to seven million. With the exception of the Turis and some groups in **Pakistan**, they are Sunni and are dominant in the south and east, but also dispersed throughout the country. Another seven million live in northwestern Pakistan. They are largely tribally organized and have their traditional laws, the Pashtunwali. They were active in the war against the communist regime and subsequently sheltered **al-Qaeda** and other **Islamist** movements. The **Taliban** were mostly Pashtuns. Ashraf Ghani, the president, is Pashtun.

**PASSION PLAYS.** *See* HUSAYN IBN ‘ALI (626–680); HUSAYNIYYAH.

**PATRIARCHAL CALIPHS.** *See* RIGHTLY GUIDED CALIPHS (RASHIDUN).

**PEIGHAMBAR.** The **Persian** word for the **Arabic** term (**nabi, rasul**) for prophet.

**PENALTY FOR SLANDER OF FORNICATION (QADHF).** *Al-qadhf* is the penalty for accusing Muslims, male or female, of **fornication** without evidence. The **Koran** says, “And those who launch a charge against chaste **women**, and produce not four witnesses (to support their allegation), flog them eighty stripes, and reject their evidence ever after: for such men are wicked transgressors; unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful” (24:45). And “Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty” (24:23).

**PENSIONS.** For pensions paid to the early Muslim communities, *see* ‘UMAR IBN AL-KHATTAB (OMAR, 585–644).

**PEOPLE’S MUJAHIDIN OF IRAN.** *See* MUJAHIDIN-I KHALQ.

**PEOPLES OF THE BOOK.** Peoples of the Book (*ahl al-kitab*, also called *dhimmis*) are adherents of monotheistic religions with a revealed scripture such as **Christians** and **Jews**. As the Islamic empire grew, **Zoroastrians** in **Iran**, Buddhists in Transoxania, and Hindus in India were included in this category. They were invited to believe in **Muhammad** and the Koran (3:110) because the Christian and Jewish scriptures promised the prophesy of Muhammad. The Peoples of the Book were protected subjects—“peoples of the covenant” (*ahl al-dhimma*)—and under the jurisdiction of their own laws. They had to pay a special poll tax (**jizyah**) but were usually exempt from military service. In the **Ottoman Empire** (1281–1924), they were organized according to **sects** or nationalities (**millet**s) under their respective bishops, patriarchs, and rabbis, who had civil and criminal jurisdiction over their communities. They often held high financial, clerical, and professional positions in the empire. The treatment of dhimmis varied with time and place: generally well treated, discriminating restrictions were, however, at times imposed on them, especially under the **caliphs ‘Umar II** (717–720), **Harun al-Rashid** (786–809), Mutawakkil (847–861), and the **Fatimid caliph al-Hakim** (996–1021). Since the 19th century and with the emergence of nation-states in the Middle East, most countries have given equal citizenship to non-Muslims, and the poll tax obligation has been abolished.

**PEOPLES OF THE HOUSE.** *See* AHL AL-BAYT.

**PEOPLES OF THE SCRIPTURE.** *See* PEOPLES OF THE BOOK.

**PERFECT MAN.** *See* INSAN AL-KAMEL.



**PERMITTED.** *See* MUBAH.

**PERSIA.** Former name of Iran. *See* IRAN.

**PHARAOH.** Title of the kings of ancient **Egypt** until the Macedonian conquest.

**PICTURES.** *See* IMAGES.

**PIETISTS.** *See* MURJI'ITES.

**PILGRIMAGE.** "Hajj." Pilgrimage to the **Ka'bah** in **Mecca** once in a lifetime is an obligation for Muslims who are in good health and have the means to afford the cost. A pilgrim cannot borrow the cost and must have paid the alms tax (**zakat**) on the money he pays for the trip. It is the "right" of God upon men (3:97). According to tradition, it is a practice dating from **Abraham**, which was subsequently corrupted and restored to its proper function by the **Prophet Muhammad**.

There are two types of pilgrimage: the hajj and the **'umrah**, the greater and lesser pilgrimage. The pilgrim begins the hajj in a state of consecration (**ihram**) in which one keeps away from things forbidden, performs **ablutions**, and puts on ihram clothing, consisting of two unsewn linen sheets. The hajj is performed in the last month of the lunar calendar, the Dhu 'l-Hijjah, and takes several days to complete. The pilgrim performs the circumambulation, walks seven times around the **Ka'bah**, approaches the **Black Stone** and touches it if possible, and proceeds to the **Station of Abraham** and performs a **prayer**. After performing the rites in the **Grand Mosque**, the pilgrims perform the rite of **sa'y**, walking or running between the hills of Safa and Marva. Then they set out for the plain of **'Arafat**, stopping on the way at **Mina** and upon return at Muzdalifah, where they spend the night. An animal is slaughtered as a sacrifice (this may be substituted by **fasting** for three days).

A person who has performed the pilgrimage obtains the honorific title "Hajji," or "Pilgrim"; and one who dies during the process has become a **martyr** and wins immediate entrance to **paradise**. In recent years an increasing number of individuals have performed the hajj, and the presence of more than two million pilgrims has led to major accidents. Fires, crowds out of control, and political demonstrations have led to fatalities, and it is becoming increasingly difficult to channel the flow of pilgrims smoothly.

Shi'ites visit, in addition to Mecca and **Medina**, also the **Atabat**, the shrine cities of **Iraq** where six of the Twelve Shi'ite **Imams** are buried, and **Mashhad** and **Qom**, which contain numerous shrines. *See also* FIVE PILLARS OF ISLAM (ARKAN AL-DIN); HARAM; SALAH; TAWAF.

**PILGRIMAGE, FAREWELL.** In 632, in the final days of **Muhammad's** life, he set out on a **pilgrimage** to **Mecca** accompanied by some 90,000 persons. On the first day of his pilgrimage he preached to the pilgrims, and the following day he set out for **Mina**; then he halted in the valley of **Arafat** and delivered his farewell address. In it he supported the sanctity of life and property, opposed usury, prohibited bloodshed, forbade changes in the **calendar**, appealed for the rights of wives, proclaimed the equality and brotherhood of all Muslims, and called for kind treatment of **slaves**. The Prophet then had a **revelation** that states: "This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion" (5:3).

**PILLARS OF ISLAM.** *See* FIVE PILLARS OF ISLAM (ARKAN AL-DIN).

**PIOUS FOUNDATION.** *See* WAQF.

**PIOUS SULTAN.** *See* SULTAN.

**PIR.** The **Persian** word for a spiritual guide of a mystical (**Sufi**) order who initiates the novice (**murid**) in the Sufi practices. The **Arabic** equivalents for the term **pir** are **murshid** or **shaykh**.

**PLUNDER.** *See* GHANIMA.

**POETS (POETRY).** Poetry held an important position in pre-Islamic society, with the poet or *sha'ir* filling the role of historian, soothsayer, and propagandist. Words in praise of the tribe (*qit'ah*) and lampoons denigrating other tribes (*hija'*) seem to have been some of the most popular forms of early poetry. The greatest example of early poetry of the **Arabs** is the pre-Islamic **Mu'allaqat**, a collection of Bedouin poetry that is regarded as the finest of Arabic poetry to date. In addition to the eloquence and artistic value, pre-Islamic poetry constitutes a major source for classical Arabic language, both in grammar and vocabulary, and as a reliable historical record of the political and cultural life of the time.

The attitude to poetry changed with Islam. The Prophet was accused of being a **kahin**, soothsayer, which was repudiated in the Koran, saying the Message is “not the word of a poet . . . nor is it the word of a soothsayer” (69:41–42). The Prophet was quoted to have said, “It is better for a man to fill the inside of his body with pus than to fill it with poetry” (Bukhari, VIII, 73:175). One **surah** says, “Those who go astray follow the poets” (26:224).

The **qasidah** (ode) is considered by scholars to be one of the most distinguishing aspects of Arabic poetry. Originating around 500 BC, it is also considered to be fundamental to the development of pre-Islamic poetry. It is composed in monorhyme, having between 15 and 80 lines. The qasidah contains three subtopics or recurring themes: the *nasib*, or the story of a destroyed relationship and home; the *fakhr*, which portrays self-praise for a tribe or oneself; and the *rahil*, which is a journey into the desert involving camels. The qasidah also involves biographical anecdotes called *akhbar*, which shows stories of revenge taking and blood sacrifice necessary to go through a rite of passage. The major components of the *akhbar* are the recurring themes of blood revenge, initiated by the death of a father or loved one, and the “arrested development” of a person during their youth.

**POLE.** *See* QUTB.

**POLL TAX.** *See* JIZYAH.

**POLYGAMY.** Permitted in Islam, the Koran limited previously unlimited polygamy to a maximum of four wives. The Koran says, “Marry **women** of your choice, two, three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or that which your hand possesses [a slave]” (4:3).

**Muslim modernists** reason that it is impossible to treat several women equally, and they therefore discourage polygamy. They hold that during the time of the early conquests, men had to marry the wives of **martyrs**. Women had to be integrated into the clan and, when a man died, a brother or close relative had to marry the widow. But in modern society those conditions no longer exist. *See also* MARRIAGE.

**POLYTHEISM.** Polytheism (**shirk**) is a **sin** that cannot be forgiven. *See* IDOLATRY; KAFIR.

**POWER, THE NIGHT OF.** *See* LAYLAT AL-QADR.

**PRAYER.** The Koran says God alone listens to prayer (3:38), and the best way to pray is with humility and in seclusion (7:55). There are several types of prayer, the ritual prayer, *salat*, which Muslims perform five times a day, and the **du‘a**, or personal prayer for special occasions.

The time for the ritual prayer is announced by the **muezzin** from a **minaret**, balcony, or the door of a **mosque**. The five prayers are performed a few minutes after sunset, at night when the sky is quite dark, at daybreak, a few minutes after noon, and in mid-afternoon. A person goes to the nearest mosque or prayer room, or performs his prayers at home or at work. A carpet or mat is usually spread out on which the person prays, facing **Mecca**, the prayer direction (**qiblah**). In mosques, people line up in rows and follow the prayer leader (**imam**) to perform their bowings (*rak‘ah*) in unison. **Women** pray at home, or in a mosque in a special area behind the men. Before prayer, a person performs the ritual washing (**ghusl** or **wudhu’**) and recites his intention (**niyyah**) to offer his prayer to God. **Friday** prayer should be performed in a major mosque where the preacher (**khatib**) gives his sermon (**khutbah**). According to a **hadith**, ‘Umar ibn al-Khattab used to say, “Do not intend to do your prayer at either sunrise or sunset, for the horns of Shaytan rise with the rising of the sun and set with its setting” (Muwatta, 15.949). See also FIVE PILLARS OF ISLAM (ARKAN AL-DIN).

**PRAYER DIRECTION.** See QIBLAH.

**PRAYER NICHE.** See MIHRAB.

**PRAYER RUG.** To perform the required ritual prayers, a Muslim must touch the floor with his forehead. To protect his face, a person may use a shawl, **turban**, or special prayer rug. Some rugs are provided with a compass to indicate the prayer direction (**qiblah**). Prayers can be performed anywhere, and major **mosques** are carpeted to eliminate the need for individual carpets. The sultan Qabus Grand Mosque houses the world’s largest handwoven carpet, which contains 1.7 billion knots and weighs 21 tons. The carpet was produced in **Iran** and measures in excess of 70 × 60 meters and covers the 4,343 square meter area of the praying hall.

**PREDESTINATION.** “*Qadar*.” On the question of free will and predestination, the Koran says, “All bounties are in the hands of **Allah**: He granteth them to whom he pleaseth” (3:73); and “O Allah! Lord of Power (and Rule) Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou endowest with honor whom Thou pleasest and Thou bringest low whom Thou pleasest: in Thy hand is all good. Verily, over all things Thou hast power” (3:26). These and similar passages in the

Koran are taken by some schools, such as the **Jabrites** (from *jabr*, compulsion), to deny free will. The **Ash'arites** maintained that God wills "what is preserved on the table," seemingly denying man's free will, but they accept the idea of acquisition (**kasb**), which holds that God produces the act, but it is acquired by His creatures. There exists a measure of fatalism in popular Islam, manifest in such expressions as "it is written" (*maktub*), "it is decided" (*maqdur*), or "it is my lot" (*kismat*), that is, the "**kismet**" that is known in the West. *See also* FATALISM.

**PRESERVED TABLET.** "*Al-Lauh al-Mahfudh.*" The belief that human actions were recorded before **Creation** upon a "preserved tablet" in **heaven** has led some schools to deny the capacity of free will. The Koran says, "Of all things have We taken account. In a clear Book (of evidence)" (36:12). *See also* PREDESTINATION.

**PRIDE.** The Koran considers pride a **sin**. It was out of pride that **Iblis** (a fallen angel) refused to bow before **Adam** (2:34, 7:13, 38:74–76). The causes of pride are affluence, a sense of superiority, and whims and desires.

**PRIESTS.** There is no priesthood in Sunni Islam, and all Muslims have equal rights and duties. There is no ordination of its functionaries, no teaching office that issues decrees of dogma, and no ritual that cannot be performed by any believer. Legislative power belongs to God, and the head of state is to follow the God-given law (Shari'ah). The '**alim** (pl. '**ulama**') is a learned man, qualified to interpret the law, acting in the name of the community (**ummah**).

The **Usuli school** of **Twelver Shi'ism** has permitted the creation of a hierarchy of clergy to act as intermediaries between the **Hidden Imam** and the **believers**. This led to the principle of "governance of the jurist" (**vilayat-i faqih**), which has led to the establishment of theocratic rule in the Islamic Republic of **Iran**.

**PRIVACY OF DWELLINGS.** It is unlawful to enter the house of a person without asking permission (*isti'zun*). The injunction is given in the Koran (24: 27–29): "O ye who believe! enter not into other houses, than your own, until ye have asked leave, and have saluted its inmates. This will be best for you: haply ye will bear this in mind. And if ye find no one therein, then enter it not till leave be given you; and if it be said to you, 'Go ye back,' then go ye back. This will be more blameless in you, and God knoweth what ye do. There shall be no harm in your entering houses in which no one dwelleth, for the supply of your needs; and God knoweth what ye do openly and what ye hide."

**PROFESSION OF FAITH.** *See* SHAHADA.

**PROPHETS.** A prophet is a bringer of good tidings and a **warner**. The **Koran** says, “To every people (was sent) a **Messenger**: when their Messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged” (10:47).

There are two classes of prophets: the *rasul* (messenger) and the *nabi*. The *rasul* brings a major new revelation: they include Adam, Seth, Noah, Abraham, Ishmael, Moses, Lot, Salih, Hud, Shuyaib, Jesus, and Muhammad, the last prophet. The *nabi* is a warner and a person who brings glad tidings. According to a **hadith**, there were 124,000 *nabis*.

**PSALMS.** *See* ZABUR.

**PUBERTY.** When the child reaches puberty, it becomes fully accountable for its deeds in front of **Allah**. It is first and foremost the responsibility of the parents to carry this message to the child. The parents of the adolescent boy should inform him that the first time he ejaculates he becomes accountable for his actions in front of Allah, and he should perform the acts of worship in the same way that adult Muslims do. When the girl is about nine years old, her parents should inform her that the first time she sees blood (menstruation), she becomes accountable for her acts, and the worship acts prescribed on Muslim **women** are also prescribed on her.

**PULPIT.** *See* MINBAR (MIMBAR).

**PUNISHMENTS.** There are three types of punishments in **Islamic law**: **Hadd** punishments are defined in the Koran or Traditions (**Sunnah**) and include **adultery**, **fornication**, false accusation of adultery, **apostasy**, drinking **alcoholic** beverages, theft, and highway robbery. **Qisas**, **retaliation**, is exacted for bloodshed but is optional for the aggrieved. And **Ta‘zib** results from the judge’s discretionary decision.

**PURDAH.** A woman’s garment, also called a *burqa*’ or *chatri*, that covers the entire body and is worn primarily in South Asia and **Afghanistan**. *See also* CHADOR; VEIL.

**PURIFICATION.** In preparation for **prayer**, a person must observe ritual purity (*tahara*), and **wudhu**’, minor ablution, is obligatory. It requires one to wash the hands, wash the face and beard, wash the arms up to the elbows, rub the scalp, and wash the feet up to the ankles. Major ablution, **ghusl**, is obligatory on **Fridays** and on the ‘**Id al-Fitr** and ‘**Id al-Adha** and after

sexual intercourse, menstruation, and childbirth. It consists, in addition to wudhu', in washing the head by pouring water over it, washing the body—beginning with the right side—and washing the crevices of the body. If there is no water available, sand can be used for a symbolic purification. *See also* ABLUTION.

**PUSHTUN.** *See* PASHTUNS.





# Q

**QABIL AND HABIL.** *See* CAIN AND ABEL (QABIL AND HABIL).

**QADARIYYAH.** An early Islamic school of theology that upheld the Divine Decree (al-Qadar), God’s omnipotence, but nevertheless accepted the idea of free will against the proponents of **predestination**. *Qadar* (power) seemed to denote the power of God to determine human actions and the power of man to determine his own actions (“**Allah** will leave to stray those who do wrong: Allah doeth what He willeth,” 14:27–32). Their opponents held that men act under compulsion (*jabr*); hence, they were called the **Jabrites**. The contradiction has been resolved for orthodox Islam by **al-Ash‘ari**’s postulation of **kasb**. *See also* ASH‘ARITES (ASH‘ARIYYAH).

**QADHI (KAZI).** *See* JUDGE.

**QADHI ASKER (KAZASKER).** A judge attached to the **Ottoman** army.

**QADIANIS.** *See* AHMADIS (AMADIYYAH).

**QADIRIYYAH.** A **Sufi** order named after Shaykh ‘Abd al-Qadir al-**Jilani** (1088–1166), an ascetic preacher, acclaimed one of the most popular **saints** in the Islamic world (*qutb al-qutb*—saint of saints). His tomb in **Baghdad** is a place of **pilgrimage**, maintained by the *naqib*, custodian of the shrine, who is the descendant and hereditary head of the Qadiriyyah Sufi fraternity. From Iraq, they spread in numerous branches across Asia and Africa.

Some features:

Qadiri leadership is not centralized. Each center of Qadiri thought is free to adopt its own interpretations and practices.

The symbol of the order is the rose. A rose of green and white cloth, with a six-pointed star in the middle, is traditionally worn in the cap of Qadiri dervishes. Robes of black felt are also customary.

Names of God are prescribed as *wazifas* (chants) for repetition by initiates (**dhikr**). Formerly several hundred thousand repetitions were required, and obligatory requirement for those who hold the office of **shaykh**. Any person over the age of 18 may be initiated. They may be asked to live in the order's commune (**tekke**) and to recount their dreams to their shaykh.

Celibacy, poverty, meditation, and mysticism within an ascetic context along with worship centered around saints' tombs were promoted by the Qadiri Sufi order among Hui Muslims in China. In China, unlike other Muslim sects, the leaders (shaykhs) of the Qadiriyya Sufi order are celibate. Unlike other Sufi orders in China, the leadership within the order is not a hereditary position; rather, one of the disciples of the celibate shaykh is chosen by the shaykh to succeed him. The 92-year-old celibate Shaykh Yang Shijun was the leader of the Qadiriyyah order in China as of 1998.

**QADISIYYAH, BATTLE OF (637)**. A place near the present city of **Najaf** where **Sa'd ibn abi Waqqas** met the **Persian** general Rustam in a decisive battle in which the Muslims captured Iraq. They sacked the capital Ctesiphon (Mada'in) and gained an enormous amount of **booty**. Like **Yarmuk**, this battle became a turning point in the history of Muslim conquests in the east. After that, a full-scale invasion of the Sassanid Persian empire was planned by **'Umar** to conquer his arch-rival entirely. The last Persian emperor was Yazdgerd III, who was killed in 653 during the reign of **Caliph 'Uthman**. His death officially marks the end of the Sassanid royal lineage and empire.

**QAEDA, AL-**. "The Base." A terrorist organization, founded by **Osama bin Laden**, Abu Ubaydah al-Banshiri, and Muhammad Atif in 1988 for the purpose of the "cleansing of the Muslim countries from corrupt and secular rulers, and fighting against the powers that threaten Muslim states and the holy places of Islam." Specifically, this meant achieving the withdrawal of U.S. troops from **Saudi Arabia** and winning independence for the **Palestinian** people (most American forces have since been withdrawn from Saudi Arabia). Al-Qaeda allied itself with **Islamist** forces in most parts of the Islamic world. It espouses a **Hanbali** interpretation of Islam, whose major protagonist is the 14th-century jurist **Ibn Taymiyyah**. The organization established its headquarters in Khartoum, **Sudan**, in 1992 and, in response to American threats, moved to **Afghanistan** in May 1996.

Al-Qaeda set up training camps in bases, established partly with American support in the war against the communist government, and, subsequently, provided considerable military assistance to the **Taliban** regime. Young Muslims from many parts of the Islamic world were trained in Afghanistan for military action in **Kashmir**, Chechnya, Bosnia, and other regions of conflict. The U.S. government holds al-Qaeda responsible for numerous at-

tacks, including the 7 August 1998 bombings of its embassies in Kenya and Tanzania. In retaliation, President Bill Clinton ordered cruise missile attacks on Afghan terrorist training camps and the al-Shifa pharmaceutical plant in Sudan. Awards were offered for the capture or assassination of bin Laden and Muhammad Atif. The suicide attacks on the World Trade Center in New York and the Pentagon in Washington on 11 September 2001 resulted in war and the destruction of the al-Qaeda network in Afghanistan. At the time of this writing, American military actions continue.

**QAEDA, AL- IN THE ISLAMIC MAGHREB (AQIM, TANZIM AL-QAEDA FI BILAD AL-MAGHREB AL-ISLAMI).** It is an **Islamist** militant organization that aims to overthrow the government of Algeria and establish an Islamic state. Its leader is Abdul Malik Droukdel, and it has been active since the 2007. It threatened to attack European and American targets and is said to have raised some \$50 million in ransom from kidnapping tourists. AQIM evolved from the Salafist Group for Preaching and Combat (GSPC, Jama'ah al-Salafiya li'l-Da'wah wa'l-Qital). Its area of operation is primarily in the Sahel—the area between North and black Africa.

**AL-QAEDA INTERNATIONAL.** Once based in **Sudan**, then in **Afghanistan**, al-Qaeda is a worldwide organization whose aim is to establish a pan-Islamic caliphate under the banner of the “World Islamic Front for **Jihad** against the **Jews** and Crusaders.” It is organized in cells with members and sympathizers in the Islamic world and elsewhere. It was led by **Osama bin Laden**, who rose to prominence when he called for the withdrawal of American troops from the territory of Saudi Arabia. Because of his hostility to the Saudi government, he was deprived of his citizenship and started his search for a base elsewhere.

Al-Qaeda is only one of many **jihadi** groups, but, correctly or not, it has come to be blamed for terrorist actions in many countries, including Iraq where insurgents fight Coalition forces and their collaborators. **Abu Musab al-Zarqawi** was said to head the al-Qaeda wing in **Iraq** until his death in 2006. Al-Qaeda has lost its base in Afghanistan but seems to have moved some of its operations to Iraq. *See also* JIHADIS DECLARATION OF WAR.

**QAHIRA, AL-.** *See* CAIRO (AL-QAHIRA).

**QAJAR DYNASTY (1794–1924).** The Iranized Turkmen tribe established a dynasty that included, in addition to the territory of present **Iran**, also parts of Georgia, Dagestan, **Azerbaijan**, and Armenia. The state eventually lost its outlying possessions and was replaced by the **Pahlavi dynasty**. *See also* KIZILBASH.

**QALAM.** *See* KALAM.

**QANUN (KANUN).** Civil law in the **Ottoman Empire**, issued by the **sultan** and collected into codes of law, the *Kanun-Name*. The name comes from the Greek, in which it designates religious (canon) law. A qanun had to be accompanied by a **fatwa**, indicating that it is not in conflict with any provision in **Islamic law (Shari‘ah)**. Qanuns were easily changed to adapt to changing situations and enabled Ottoman rulers to borrow from their **Persian** and Byzantine neighbors and later from the West. In most countries of the Islamic world, a dual system of God’s law and king’s law (or local tradition) has coexisted to this day.

**AL-QARADAWI, YUSUF (b. 1926).** Head of the **International Union of Muslim Scholars** and one of the most famous Islamic scholars. He has been called the intellectual leader of the **Muslim Brotherhood** but has twice declined to become its leader. He was jailed three times for his relationship with the Muslim Brotherhood and stripped of his Egyptian citizenship in the 1970s and went into exile in **Qatar**. During the “Arab Spring,” he issued **fatwas** for the killing of Mu‘ammar **al-Gadhafi** and against Bashir al-Assad of **Syria**. Qaradawi returned to **Egypt** in February 2011 and addressed a crowd of over one million people at Tahrir Square. He criticized the **shaykh** of **Al-Azhar** for supporting a rebellion against the ruler of a country and advised Abdul Fattah al-Sisi to remain neutral and protect the legitimate rule of government.

**QARA QOYUNLU (1375–1468).** Black Sheep Turkomans are a **Shi‘ite** Oghuz Turkic tribal federation that ruled over the area of present **Azerbaijan**, Armenia, northwestern **Iran**, and eastern Turkey and Iraq. Their capital was in Herat in western **Afghanistan**. Tamerlane (**Timur-i Lang**) defeated Qara Yusuf, founder of the dynasty, who fled to **Egypt** and the protection of the **Mamluk** ruler. He organized an army and moved east, taking Tabriz in 1406. In 1410, he conquered **Baghdad**. When the Timurid ruler, Shah Rukh Mirza, died in 1447, Jahan Shah annexed portions of Iraq and the eastern coast of the Arabian Peninsula and western Iran. Meeting the **Aq Qoyunlu** in 1466, Jahan Shah was killed, and the empire collapsed soon afterward.

**QARI**. “Reciter.” A person who is versed in the science of reading the Koran correctly. A number of individuals have won fame as reciters of the Koran and have been in great demand for their skills.

**QARMAT, HAMDAN.** *See* QARMATIANS (CARMATIANS).

**QARMATIANS (CARMATIANS).** A religio-political movement of **Isma‘ilis**, named after Hamdan Qarmat who led a revolt against the ‘**Abbasid caliphate** and created a state in 894. The Qarmatians were located primarily in **Kufah** and Bahrain, the coastal areas of eastern Arabia, and southern **Iraq**. The state was organized on the basis of an egalitarian, communist system with shared property. The people elected their **imam** and an advisory council and organized workers and artisans into guilds. The **sect** was messianic and revolutionary. Successors of Qarmat sacked Kufah, occupied **Oman**, and in 929 sacked **Mecca** and carried off the **Black Stone**, returning it only some 20 years later. Parts of the Qarmatian state survived until the end of the 11th century. Nasir-i Khusraw, the poet and world traveler, says of the Qarmatian state,

It is ruled by the six sons of Abu Sa‘id in common; in their palace there is a dais on which sit a council and from which they promulgate their orders and degrees after they have come to an agreement. They are assisted by six **viziers** who sit behind them on another platform. All matters are decided by them in consultation . . . . These princes possess 30,000 negro slaves . . . who are employed in agriculture and gardening. The people have to pay neither taxes nor tithes. To anyone who becomes poor or gets into debt, advances are made from public funds until his affairs are in good state again. Only the capital has to be paid back, no **interests** are claimed. (Quoted by Ronart, 433–434)

**QASIDAH.** An ode, composed for the purpose of gaining “a rich reward in return for praise and flattery,” it consists of about 25 verses to more than a hundred. It follows a rigid pattern and depicts **Bedouin** life, then proceeds to the erotic prelude (*nasib*), which is followed by a eulogy or invective (*hija*’) for reward or to hurl invective at a person. Nicholson calls it “an illustrative criticism of Pre-Islamic life and thought” (78–79).

**QATAR, SULTANATE OF.** A sultanate with a population of about 2.15 million. About 71 percent **Wahhabi Sunnis**, 10–20 percent **Twelver Shi‘ites**, and the rest are foreign residents, including **Christians**, Hindus, and Buddhists. The sultanate was a British protectorate from 1916 to 1971, after which it gained its independence. The capital is Doha.

**QAYNUQAH.** One of three **Jewish** tribes in **Medina** who were merchants and jewelers and attained a measure of wealth. They were allied with the Muslim community until the Battle of **Badr** (624), when they were accused of collaborating with the **Meccans** and expelled from the Arabian Peninsula.

**QAZF.** Accusing a virtuous man or woman of adultery.

**QAZWINI, ZAKARIA AL-.** Author of a geographical dictionary titled *Monument of Places and History of God's Bondsmen* (*Athar al-bilad wa akhbar al-ibad*) and a cosmography titled *Marvels of Creatures and Strange Things Existing* (*'Aja'eb al-makhluqat wa ghara'ib al-mawjudat*). He was an Iranian physician from Qazvin who served as legal expert and judge in various locations in **Iran** and **Baghdad**.

**QIBLAH.** The direction of prayer was toward **Jerusalem** until 623, and afterward it was directed toward the **Ka'bah** in **Mecca**. In **mosques** all over the world, the prayer niche (**mihrab**) indicates the direction of Mecca. Outdoors a stone or landmark indicates the direction. The qiblah has a special sanctity: animal sacrifices are performed with the animal's head pointing in the direction of Mecca, and Muslims are buried with the head facing the qiblah. The change in the prayer direction was announced in the Koran: "We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque: Wherever ye are, turn your face in that direction" (2:144). Another **surah** presents the change as a test from God: "And we appointed the Qiblah to which thou wast used, only to test those who followed the **Messenger** from those who would turn on their heels" (2:143).

**QIRA'AT.** "Reading, reciting." There are 10 recognized schools of reading/recitation of the Koran, and each derives its name from a famous reader. According to a **hadith**, **Malik ibn Anas** has reported, "**Umar ibn Khattab** said before me: I heard Hisham ibn Hakim ibn Hizam reading **Surat Al-Furqan** in a different way from the one I used to read it, and the **Prophet** himself had read this surah to me. Consequently, as soon as I heard him, I wanted to get hold of him. However, I gave him respite until he had finished the **prayer**. Then I got hold of his cloak and dragged him to the Prophet. I said to him: 'I have heard this person [Hisham ibn Hakim ibn Hizam] reading Surah Al-Furqan in a different way from the one you have read it to me.' The Prophet said: 'Leave him alone [O 'Umar].' Then he said to Hisham: 'Read [it].' [Umar said], 'He read it out in the same way as he had done before me.'" [At this] the Prophet said: 'It was revealed thus.' Then the Prophet asked me

to read it out. So I read it out. [At this] he said: 'It has been revealed thus, this Qur'an has been revealed is seven *ahruf*. You can read it in any of them you find easy from among them.'

**QISAS.** *See* RETALIATION.

**QIYAS.** "Compare." Reasoning by analogy, an extension of personal judgment (*ra'y*) is one of the Four Pillars of Islamic Law. By analogical reasoning, general principles found in the Koran, the **Traditions (Sunnah)**, and the consensus of the doctors of law (**ijma'**) are employed in judging a case. For example, the Koranic prohibition of wine applies to all intoxicating substances, including narcotic drugs, because they have a similar effect, even though they are not mentioned by name in the Koran.

**QIZILBASH.** *See* KIZILBASH.

**QOM.** One of the holy places of **Twelver Shi'ism** Islam in **Iran** located south of Tehran. Some 400 **imamzadeh** (descendants of Shi'ite **imams**) are said to be buried there, including **Fatimah** (d. 816), sister of the Eighth Imam, 'Ali al-Ridha. Her shrine is a celebrated sanctuary and an important object of **pilgrimage**, and it is visited prior to visiting the holy places of **Mashhad** and **Karbala**. Iran's largest theological college, the Fayziyyah, was opened there in 1920. Because of the fact that the most holy places of pilgrimage, **Najaf** and **Karbala**, are located in present-day **Iraq**, Qom and Mashhad are the only shrine cities readily available to Iranian pilgrims. Aya-tollah **Khomeyni** taught in Qom, and in 1964–1965 he led his opposition to the **Pahlavi** dynasty from there. The city became his headquarters after the Iranian Revolution. It has continued to be the seat of the highest Shi'ite clergy.

**QUDS.** The Arabic name for **Jerusalem**.

**QUIETISM.** *See* MURJI'ITES.

**QUMM.** *See* COM.

**QUR'AN.** *See* KORAN (QUR'AN).

**QURANISM.** Quranism describes any form of Islam that accepts the Koran as scripture but rejects the religious authority of the **hadith**, which all sectarian Muslims consider to be essential for understanding Islam. Quranists follow the Koran alone. They believe that its message is clear and complete and that it can therefore be fully understood without referencing the hadith.

**QURAYSH.** A tribe that ruled over the city-state of **Mecca** and conducted trade between the Arab Peninsula and **Syria**. It was divided into the subtribes of **Umayya**, Makhzum, Zuhra, Taim, and Hashim, among others. The Quraysh ruled Mecca and were the guardians of the **Ka'bah** when it was still a pre-Islamic shrine. The dialect of the Quraysh became the classical standard of **Arabic** because the Koran was revealed in it (but some claim that it was the language of the wider Arab community). The **Prophet Muhammad** was of the **Hashimite** clan. Initially, leaders of the Quraysh opposed Muhammad and his invitation to **conversion**, so he was forced to flee to **Medina**. They waged a number of wars against the early Muslim community, but they eventually surrendered when Muhammad entered Mecca in 630. The Quraysh subsequently held leading positions, including the **caliphate**, in the **Umayyad** and **'Abbasid** dynasties, so that it came to be accepted by the Arabs that the caliphate is reserved for members of the Quraysh.

**QURAYZAH.** One of three **Jewish** tribes at **Medina** who were in a treaty relationship with the **Prophet Muhammad**. Accused of collaborating with the Meccans in the Battle of the **Trench** in 627, some 600 were killed and the rest expelled from the Arabian Peninsula.

**QUTAYBAH, MUHAMMAD IBN MUSLIM AL-DINAWARI IBN-AL-(828–889).** Historian, philologist, and literary critic of **Persian** origin, living in **Baghdad**. For a short time, he acted as judge in Dinawar before moving to Baghdad. He was a master of every known branch of science and a prolific author. His major works include *The Book of Knowledge* (*Kitab al-ma'arif*), a manual of history and genealogies; a *Guide for Secretaries* (*Adab al-katib*) on orthography, philology, synonyms, and grammar; and *Sources of Information* (*Uyun al-akhbar*), a work in 10 volumes, each of which covers a different subject. He died quite suddenly after he uttered a loud cry, and he was buried in Baghdad.

**QUTAYBAH IBN MUSLIM (669–715).** Arab general and governor of **Khorasan**, who was responsible for **Umayyad** conquests in Central Asia. Various expeditions led him to Bukhara, Samarkand, Khiwa, and as far east



as Farghana, establishing nominal Islamic rule. After the death of **Caliph al-Walid** (715), he refused to recognize his successor and was killed by rebellious soldiers.

Ibn Qutaybah on good government: “There can be no government without an army, No army without money, No money without prosperity, And no prosperity without justice and good administration.”

**QUTB.** “Axis or pole.” The highest stage of sanctity among **Sufi saints**. Qutb al-Din is a title given to eminent Muslim **pirs**. In Sufism, Qutb, or Kutb, is the perfect human being, **al-insan al-kamel**. He is the spiritual leader who has a divine connection with God and passes on knowledge to the world. There is only one Qutb per era, and he is corporeal or spiritually present in **Mecca** at the **Ka’bah**.

**QUTB, SAYYID (1906–1966).** A leading member of the **Muslim Brotherhood** (Ikhwan) and one of the “Founding Fathers” of the modern **Islamist** movement. Born in a village near Asyut, he attended a village school and by the age of 10 had memorized the Koran and thus earned the title of **Hafiz**. He then transferred to a teacher’s training school and graduated in 1933 with a B.A. degree in **education**. He briefly taught at the Dar al-Ulum in **Cairo** and then found employment in the Ministry of Education. Winning a fellowship, he came to the United States where he earned an M.A. degree in education at the University of Northern Colorado’s Teachers’ College (1948–1950). His experience in the West caused an intellectual transformation—he was shocked by racism, seeming sexual permissiveness, and the pro-Zionist attitude of the American people.

Upon returning to **Egypt**, Qutb joined the Muslim Brotherhood and became editor of its paper, *al-Ikhwan*. Originally, he supported the Free Officers who toppled the monarchy in Egypt in 1952, but then he opposed the Nasser regime when it became clear that the government was not going to Islamize the state. Arrested several times, Qutb was executed on 29 August 1966. In his writings, Qutb stated that “true Islam existed only in the time of the Prophet and his **Companions**,” and he called for the reestablishment of the state according to the early example. He advocated the use of violence to overthrow the existing Muslim rulers as they had strayed from the Islamic way. He rejected capitalism, communism, nationalism, liberalism, and secularism as ideologies that have failed and demanded the establishment of an Islamic state. He called for the public ownership of “fire, grass, and water,” and he demanded the redistribution of wealth not properly acquired. His teachings inspired the formation of such radical Islamic movements as

Jama‘at al-**Takfir wa al-Hijrah** (Excommunication and Exile), al-**Jihad** (Holy War), and **Jama‘at al-Islamiyah** (Islamic Society) in Egypt, as well as **al-Qaeda** of **Osama bin Laden**.

**QUTB MINAR.** The tallest brick minaret in the world located in Mahrauli, New Delhi, **India**. It is a 73-meter-tall, tapering tower with a circular staircase that leads to the top. Construction began in 1200 by Qutub al-Din Aibak, the founder of the Delhi sultanate, but in 1369 lightning struck the top story, and a subsequent earthquake required repeated restorations. Access is restricted since 1981, when 45 people were killed in a panic resulting from an electrical failure.

# R

**RA'AYA.** *See* RA'IYYAH (RA'AYA).

**RABB.** One of the 99 beautiful names of **Allah** (*al-asma' al-husna'*). It means “nourisher, sustained provident being,” and “master or lord” and also appears in such compounds as “The Lord of the Worlds” (rabb al-‘alamin). Allah is the Lord and the **believers** are his servants, or slaves (‘**Abd**). The Koran says, “It is Allah who is my Lord and your Lord; then worship Him. This is a way that is straight” (3:51).

**RABBANI, BURHANUDDIN (1940–2011).** Leader of the **Jam'iat-i Islami**, an **Islamist** party, and president of the Islamic Republic of **Afghanistan** from 1992 to 1996. Educated at Kabul and **Al-Azhar** Universities, he returned to Afghanistan and fought the Marxist regime. He was one of the major Islamist leaders in Afghanistan and was eventually driven from Kabul by the **Taliban** of **Mulla Muhammad 'Umar**. After the American invasion of Afghanistan, he reclaimed his position but was replaced by Hamid Karzai. Rabbani was killed by a suicide bomber on 20 September 2011.

**RABI'AH AL-'ADAWIYYAH (714[?]-801).** Famous female mystic of the tribe of 'Adi who was born in **Basra** and died in **Jerusalem**. She led an ascetic life in the desert near Basra and attracted many disciples to her idea of “Divine Love” and union with God. Miracles were attributed to her. She wrote **Sufi** poetry, some of which is still extant. Kidnapped in youth and sold into **slavery**, she was manumitted because of her piety. Her grave was a much-visited object of **pilgrimage**. One verse of Rabi'ah quoted by Shaykh **Al-Suhrawardi** states, “I reserve my heart for Thy converse, (o Lord!) And leave my body to keep company with those who desire my society. My body is thus the companion of the visitor, but my dearly beloved is the companion of my heart” (Khallikan, I, 156),

**RAFSANJANI, AYATOLLAH AKBAR HASHEMI (1934–).** President of the Islamic Republic of **Iran** from 1989 to 1997, losing to Mahmoud Ahmadinejad in the 2005 election. He was a major member of the Revolutionary Council and became the first speaker of the parliament, serving until 1989. In 2006, he was elected to the **Assembly of Constitutional Experts**, and in 2007 he became chairman of the Assembly of Experts. Rafsanjani was a founding member of the Islamic Republic Party. Considered a “pragmatic conservative,” he favored a free-market economy, good relations with the **Arab** world, and accommodation with the West. He was born near the city of Rafsanjan in Kerman province, hence his name, and educated in **Qom**, where he was taught also by **Ruhollah Khomeini**. He is supposed to be quite wealthy.

**RAHIM.** One of the beautiful names of **Allah**, generally translated as “compassionate,” and found in such phrases as *al-rahman al-rahim*, “the Compassionate, the Merciful.” It occurs in the **basmalah**, the invocation of all **surahs** except Surah 9, in which it says, “In the Name of the Merciful, the Compassionate” (*bism ‘llah ‘rahman ‘l-rahim*).

**RAHMAN.** *See* RAHIM.

**RAIDS.** *See* GHAZWAH (GHAZW).

**RA’IYYAH (RA’AYA).** “Flock.” A term used for **Peoples of the Book** in the **Ottoman Empire** who were obligated to pay a poll tax, **jizyah**, but were generally not required to perform military service.

**RAJ’AH.** “The return,” referring to the return of the **Hidden Imam** in **Twelver Shi’ism**. *See also* SHI’ISM (SHIA, SHI’ITES).

**RAJAVI, MARYAM (1953–).** President of the **National Council of Resistance of Iran** (NCRI) since August 1993, succeeding her husband Mas’ud Rajavi in the position. Educated with a B.S. degree in metallurgy from Tehran University. She became a member of the **Mujahidin-i Khalq**. She started as organizer of an anti-shah student movement in the 1970s and became a member of the Mujahidin-i Khalq in 1979 and joint leader of the movement in 1985–1989.

**RAJAVI, MASUD (b. 1948).** President of the National Council of Resistance of **Iran**, 1981–1993, and secretary general of the Peoples Mujahidin of **Iran**, commonly called **Mujahidin-i Khalq** (MIK). He fled from Iran to

Paris and from there to **Iraq** where he found shelter with President Saddam Hussein, and after the American invasion, he disappeared and was represented by his wife, Maryam Rajavi.

**RAJM.** Stoning, one of the **Hadd** punishments commanded in the **Traditions**. See HADD (HUDUD).

**RAK‘AH.** A complete series of bowings (*ruku‘*) performed during **prayer**.

**RAKIB.** See KIRAMAN KATIBIN.

**RAMADHAN (RAMAZAN).** The ninth month of the Islamic lunar **calendar**, during which daylight **fasting** is obligatory. Fast (sawm) begins with the sighting of the new moon (*laylat al-ruyah*) until dawn when a white thread can be distinguished from a black one. It ends with the ‘**Id al-Fitr**. In addition to not eating any food, it is also prohibited to drink any liquids, including saliva—which can be ejected—or engage in sexual relations. Children, the sick or elderly, travelers, and **women** menstruating, giving birth, or breast-feeding are exempted. It is the sacred month in which the Koran was first revealed in the Night of Power (**Laylat al-Qadr**), when the Battle of **Badr** was fought, and when the Muslims captured **Mecca**.

The Ramadhan War (Yom Kippur War, October 1973), started by Egyptian president Anwar Sadat to break the impasse in the Arab–Israeli conflict, was indicative of the religio-historical significance of the conflict. The Koran says, “The Night of Power is better than a thousand months. Therein come down the **angels** and the Spirit (**Gabriel**) by Allah’s permission.” See also ‘ID AL-ADHA.

**RAMI AL-JIMAR.** “Stoning.” The fourth obligatory act of **hajj**, throwing seven pebbles at three columns in **Mina**, representing the **devil**. The ceremony commemorates the event when **Abraham** was taking his son **Isma‘il** to make a human sacrifice of him and Satan tried to make him give up his intention. But Abraham drove him away by casting stones at him.

A hadith, narrated by Salim, said,

Ibn ‘Umar used to do Rami of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite **takbir** on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the **qiblah** for a long time to invoke (**Allah**) while raising his hands (during the invocations). Then he would do Rami of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the qiblah. He would remain standing there for a long period to invoke (Allah)

while raising his hands, and would stand there for a long period. Then he would do Rami of the *Jamrat-ul-Aqaba* from the middle of the valley, but he would not stay by it, and then he would leave and say, “I saw the Prophet Muhammad (May Allah honor Him and grant Him peace) doing like this.” (Bukhari, II, 807)

**RAMLA.** *See* UMM HABIBAH BINT ABI SUFYAN.

**RANTISI, ‘ABD AL-‘AZIZ (1947–2004).** The “Lion of Palestine,” he was the co-founder of **Hamas** (together with **Shaykh Ahmad Yasin**) and its political leader and spokesman in the **Gaza Strip** following the assassination of Yasin in 2004. Involved in the First Intifada, he worked toward the founding of Hamas. He was leader for only four weeks when he was assassinated by an Israeli Hellfire missile from an Apache helicopter.

**RASHID AL-DIN SINAN (1135–1192).** The “Old Man of the Mountain” and leader of the **Isma‘ili** sect who as a youth came to the **Alamut**, stronghold of the **Assassins** (Hashishin). After training he was established at the **Nizari** stronghold Masyaf in northern **Syria** and became the grand master of the Assassins at Masyaf. He was the major protagonist of **Salah al-Din** (Saladin) who twice eluded assassination attempts and did not succeed in capturing Rashid’s stronghold. Rashid’s last major action was in 1191, when he ordered the assassination of the newly elected king of **Jerusalem**.

**RASHID AL-DIN TABIB (1247–1318).** **Persian** official at the **Ilkhanid** court who wrote a history of the **Mongols** that he expanded into a history of the world, beginning with **Adam**. It was written in Persian, titled *Jam‘i al-Tawarikh*. He was born into a **Jewish** family and converted to **Islam**. He had access to information from a lost Mongol chronicle for the period of **Genghis Khan**, and historians find that he made good use of the source. His treatment of the Ilkhanid period is felt to be partisan—he was himself a high official—but it is still seen as the most useful written source for the dynasty. Portions of the *Jami al-Tawarikh* survive in lavishly illustrated manuscripts, some produced during his lifetime. He was executed after being charged with having poisoned the Mongol Khan Oljeitu.

**RASHID RIDHA.** *See* RIDHA, MUHAMMAD RASHID (1865–1935).

**RASHIDUN.** *See* RIGHTLY GUIDED CALIPHS (RASHIDUN).

**RASUL.** “**Messenger.**” Muhammad was the Rasul Allah, the Messenger of God. Other **prophets** accorded the title rasul include **Abraham**, **Noah**, Lot, Isma‘il, **Moses**, Shu‘aib, Hud, Salih, and **Jesus** (Isa).

**RATIONALISTS.** *See* MU‘TAZILITES.

**RAWDHAH KHANI (RUZEH KHANI).** Ritual mourning, commemorating the martyrdom of **Husayn**, the son of **Caliph ‘Ali**, in which **Shi‘ites** reenact the events of 680. On **‘Ashura**, the 10th day of **Muharam** (but also at other times), meetings in **mosques** or homes are held for communal mourning and lamentation. Some mourners conduct processions through the streets, flagellating themselves and cutting the skin of their heads or bodies. Shi‘ite communities stage passion plays, called **ta‘ziyah**, in public squares and coffeehouses, dramatizing the events of their **imam**’s death.

**RA‘Y.** “Informed opinion.” Resort to the personal opinion of the jurist (**faqih**) in cases where the Koran and **Sunnah** do not give any clear decision regarding a point of law or theology. It was employed during the first two centuries of Islam as a “third source” of Islamic law. Ra‘y is permitted primarily by the **Hanafi school** of **Sunni** Islam.

**RAYHANA BINT ZAID.** Wife of **Muhammad** who belonged to the **Jewish** tribe Nadhir and had married into the Banu Qurayzah of **Medina**. Taken as a captive, she converted and married the **Prophet** in the month of Muharram 628. She died before Muhammad during the **Farewell Pilgrimage**. According to some sources, Rayhana decided to remain a concubine so that she could keep her former religion.

**RAZI, ABU BAKR AL- (865–925).** **Persian** physician, philosopher, and universal thinker from Rayy in present-day Iran, known in the medieval West as Rhazes. He published works on various diseases and their symptoms that were translated into Latin, Greek, and modern Western languages. His first medical book, dedicated to the Samanid prince al-Mansur (*Kitab al-mansuri*), established him as a medical authority. In more than 100 medical treatises, he described the medical achievements up to his time. As philosopher, he postulated, in addition to God, the world soul, time, space, and matter as eternal principles. As a youth, he sang and played the lute, but later he renounced this in saying that “music proceeding from between mustachoes and a beard had no charms to recommend it” (Khallikan, III, 312). A failed alchemical experiment caused him to be whipped by al-Mansur, which caused him to be blinded.

**RAZI, FAKHR AL-DIN AL- (1149–1209).** Persian philosopher, theologian, and commentator on the Koran, said to have been one of the last encyclopedic writers of Islam. He was an adherent of the **Ash‘arite** school and a violent opponent of **Mu‘tazilism**. His most important works are *The Résumé (Kitab al-muhassal)*, about philosophical and theological ideas, as well as the commentary on the Koran, titled *The Key to God’s Secret (Mafatih al-ghayb)*. **Ibn Khallikan** described Razi as “the pearl of the age, a man without a peer; he surpassed all his contemporaries in scholastic theology, metaphysics, and philosophy” (II, 652). He was born in Rayy and died in Herat in present-day **Afghanistan**.

**RAZIA SULTAN (JALALAT AL-DIN, d. 1240).** Razia was the **sultan** of Delhi from 1236 to 1240, designated by her father, Shams al-Din Iltutmish (r. 1210–1236), before his death, therefore making her the official ruler of the sultanate. She was the first female ruler of the Delhi sultanate. She refused to be addressed as “sultana” because it meant “wife or consort of a sultan.” She would answer only to the title “Sultan.” Razia was a fairly effective ruler and was a major patron of learning, establishing schools and libraries across northern **India**. In all matters, she behaved like a sultan, leading armies, sitting upon the throne, and even adopting the same royal dress as her father; to the outrage of many, she also insisted on appearing unveiled in public. In 1240, she was overthrown in a rebellion by the nobles of the kingdom, who—among other things—were strongly opposed to being led by a **woman**.

**RAZZIA.** See GHAZWAH (GHAZW).

**RECITER.** See QARI’.

**RECOMPENSE.** Mankind will be judged according to actions, good or evil, and will be recompensed by God in this world or in the world to come. The Koran says, “That Day will every soul be requited for what it earned; no injustice will there be that Day, for **Allah** is swift in taking account” (40:17). Nations rise and fall as recompensed by God: “And thou wilt see every nation bowing the knee: every nation will be called to its record: ‘This day shall ye be recompensed for all ye did’” (45:28).

**RECONQUISTA.** The Spanish term of the reconquest in the 15th century of the last remnants of Muslim control on the Iberian Peninsula. It was a period of reconquest of some 700 years by **Christians** against the Muslim occupation of the Iberian Peninsula. It began with the Battle of Covadonga in 718 and the Battle of Tours in 732, in which Charles Martel stopped the Muslim advance, and ended with the surrender of **Granada** in 1492. Some 100,000



Muslims had died or been enslaved, 200,000 had emigrated, and some 200,000 remained in Castille, called **Moriscos**, who converted or were forced to convert, but most were expelled or left for North African parts of the **Ottoman Empire**.

**REFAH.** *See* WELFARE PARTY (REFAH PARTISI).

**REFORMER.** *See* MUJADDID.

**REFORM OR REVIVAL MOVEMENTS.** *See* SALAFIYYAH.

**REID, RICHARD.** Alias the “shoe bomber,” who attempted to light explosive devices in his shoes while traveling on American Airlines flight 63 from Paris to Miami, carrying 197 people. French customs became suspicious because Reid was traveling without luggage and prevented him from boarding the plane on 21 December 2001. But he was permitted to take the flight the following day. About 90 minutes after takeoff, he tried to use a match to light explosives hidden in his shoes and was subdued by passengers and members of the crew. The explosive was said to have been triacetone triperoxide, or TATP, also referred to as the “Mother of Satan” used in other terrorist acts. Was he not ready for “martyrdom” by acting within sight of other passengers after already having attracted the suspicions of the French authorities? He initially denied any link with **al-Qaeda**, but at a court hearing he pleaded guilty to all charges and claimed to be a follower of **Osama bin Laden**.

Reid was born in London, the son of an English mother and a Jamaican father. He lived in the London suburb of Bromley and attended Thomas Tallis secondary school in Blackheath. He was repeatedly imprisoned for petty crimes until he converted to Islam. Taking the name Abdul Rahim, he was said to have associated with radical Islamists.

**RELIGION OF ISLAM.** A monotheistic religion that continues the Judeo-Christian tradition and recognizes **Muhammad** as the last prophet. The Koran states that there is no compulsion in Islam (2:256). “Let there be no compulsion in religion: Truth stands out clear from error; whoever rejects Tagut [another] and believes in **Allah** hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things.” And it discourages divisions: “Do not divide and make sects” (6:159). “And for those who divide their religion and break up into sects, thou hast no part in them in the least: Their affair is with Allah: he will in the end tell them the

truth of all that they did. And those who split up their religion and become (mere) sects, each party rejoicing in that which is in itself” (30:32). *See ISLAM.*

**RELIGIOUS DUTIES, PERFORMANCE OF.** There should be no charge for the performance of religious duties. According to Hidayah guidance, “It is not lawful to accept a recompense for summoning the people to prayers, or for the performance of **pilgrimage**, or for the duties of an **imam**, or for teaching the Koran, or the law; for it is a general rule with our doctors that no recompense can be received for the performance of any duty purely of a religious nature.” But there is disagreement on this point.

**RELIGIOUS POLICE.** *See ENJOINING THE GOOD AND FORBIDDING EVIL.*

**REMARRIAGE IN ISLAM.** If a man divorces his wife twice, he cannot remarry her unless she has been married and divorced from another man. According to the Koran, “So if a husband divorces his wife (irrevocable) he cannot after that remarry her until she has married another husband and he has divorced her. In that case there is no blame on either of them if they reunite, provided they feel they can keep the limits ordained by Allah” (2:30). This means that two divorces followed by reunion are permissible; the third time the divorce becomes irrevocable, until the woman marries some other man and he divorces her. *See also MARRIAGE.*

**REMEMBRANCE.** In **Sufism**, **dhikr**, is the remembrance of God. It is the glorification of God by repeating a fixed phrase in a ritual order, accompanied by bodily movements and rhythmic breathing, until a trance or unity with God is achieved. The Koran is also called **dhikr**, “reminder.”

**RENEWER.** *See MUJADDID.*

**REPENTANCE.** Return (**tawbah**) of an individual to God after falling into **sin** or error. Repentance wipes out sins, if it is made in a state of belief and is accompanied by the will to abstain from sin in the future. A nominal believer will not suffer perpetual damnation. The **Koran** says, “But those who reject faith after they accepted it, and then go on adding to their defiance of faith—never will their repentance be accepted” (3:90).

**RESURRECTION.** *See DAY OF JUDGMENT.*

**RETALIATION.** “Qisas.” The principle of “an eye for an eye, a tooth for a tooth” requires retaliation for killing or the shedding of blood. It is the system of pre-Islamic blood revenge in which retaliation could be targeted against any male member of the offender’s family, clan, or tribe. In a tribal conflict, peace could be restored when the party with a blood debt made material amends. **Women** could be given in **marriage** or blood money (**diyyah**), in the form of cash, camels, or other livestock, was paid. In Islam, a court has to decide the offense, and the aggrieved is permitted to kill a murderer or inflict an injury of equal nature. Blood money must be paid if the relatives of the aggrieved accept it, or they can pardon the culprit.

In most Islamic countries, the state has prohibited qisas, but in tribal and traditional societies in the Middle East, qisas is still practiced. The British, during their rule in **India**, codified tribal law to the extent that exact amounts of blood money were stipulated for an injury to the body, the face, the loss of a limb, or the loss of life. The Koran stipulates, “O ye who believe! The law of equality is prescribed to you in cases of murder: The free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave chastisement” (2:178).

**REVELATION.** “*Wahy*.” Guidance for mankind is given in the form of revelation by a **prophet**. Every prophet receives a message from God, which he conveys to his people to guide them on the Right Path. There are three types of revelation: inspiration, revelation “from behind a veil,” and the message conveyed to the heart of the prophet by an **angel**. The Koran says, “It is not fitting for a man that **Allah** should speak to him except by inspiration, or from behind a veil, or by the sending of a **Messenger**” (42:51). Divine revelation is necessary to guide humanity to attain the ultimate truth.

**REVENGE.** *See* RETALIATION.

**REVOLUTIONARY GUARDS (FORCE OF THE GUARDIANS OF THE ISLAMIC REVOLUTION).** (Sepah-e Pasdaran-e Enqelab-e Eslami.) Part of the **Iranian** military, but separate from the Iranian army. It has its own ground forces, navy, air force, intelligence, and special forces. It also controls the **Basij**. Established in 1979, Sepah’s main role is in national security, internal and border security, as well as law enforcement and consists of about 90,000 regular soldiers and 300,000 reservists. It was the ideological force of the government, to counterbalance the power of the

regular army. During the Iran–Iraq War, it fought alongside the army and suffered considerable casualties. Sepah, or Pasdaran as they are commonly called, were involved in support of **Hamas** and **Hizbullah**.

**REWARD.** God will reward the good by opening **paradise** to them, and good actions will be rewarded at least tenfold. The Koran says, “He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil” (6:160).

**REZA.** See RIDHA, ‘ALI AL- (REZA, 765–818).

**RHAZES.** See RAZI, ABU BAKR AL- (865–925).

**RHYMED PROSE.** “*Saj‘*.” Rhymed prose, one of the oldest forms of **Arabic** literary speech, also used in the **revelations** of **Muhammad**. It was the speech of the **kahin**, the soothsayers, dealers in oracles whose form of expression was thought to possess magical powers. From *saj‘* evolved another poetic form, the *rajaz*, which had a somewhat irregular iambic meter that is said to have been adopted from the rhythm of the gait of the camel. Because he used this medium of expression, Muhammad was accused by his enemies of being a kahin. The Koran says, “This is verily the word of an honored **messenger**, it is not the word of a poet . . . nor is it the word of a soothsayer” (69:40–42).

**RIBA’.** See INTEREST.

**RIBAT.** Originally a fortified camp on the edges of the desert for the protection of Muslim communities. They were manned by religious fighters who often followed a purist, revivalist concept of Islam. The **Almoravids** were such a community, which succeeded in founding an empire in North Africa and Spain.

**RICHES.** According to a **hadith**, **Muhammad** is to have said, “Whoever desires the world and its riches in a lawful manner, in order to withhold himself from begging, or to provide a livelihood for his family, or to be kind to his neighbors, will appear before God in the **Last Day** with his face as bright as a full moon. But whoever seeks the riches of the world for the sake of ostentation, will appear before God in his anger” (Mishkat 22, 23). And Surah 18:44: “Wealth and children are an adornment of this world, but enduring good works are better with thy Lord as a recompense, and better as a hope.”

**RIDDAH.** “Apostasy” is forbidden in Islam. An apostate has become an infidel (**kafir**); he may lose his property and is considered **divorced** from his wife because a Muslim woman may not be married to a non-Muslim. Some radical **sects**, like the seventh-century **Kharijites**, would even kill an apostate and his family. After the death of **Muhammad**, some of the **Arab** tribes considered their alliance with the **Prophet** terminated, and the **caliphate** of **Abu Bakr** (632–634) was devoted to forcing them to renew their loyalty and convert others in what came to be known as the “Riddah Wars.” During European colonial occupation, **Islamic laws** of apostasy could not be enforced, and missionary activity, though with little success, was permitted. After independence, many Muslim states adopted Western legal institutions and, although apostasy was considered forbidden, they did not enforce punishments.

**RIDHA, ‘ALI AL- (REZA, 765–818).** The Eighth of the **Twelver Shi‘ite imams**. He resided in **Medina** and was called to **Baghdad** by the ‘**Abbasid caliph al-Ma‘mun** in 817 to be his successor. He gave him his daughter Umm Habib in **marriage** and had coins struck in his name. The ‘Abbasid caliph wanted to end the schism in Islam, but al-Ridha died before him, reputedly of poisoning. ‘Ali al-Ridha’s death ended ‘Abbasid attempts at unifying the Islamic community. Al-Ridha is buried beside **Harun al-Rashid**, and his shrine has become one of the most venerated places of Twelver Shi‘ite **pilgrimage**. The city of **Mashhad** has grown around the shrine. A companion chided the poet **Abu Nuwas**, saying, “I never saw a more shameless fellow than you; there is not a sort of wine nor beast of chase but you have made some verses on it; and here is ‘Ali ibn Musa ar-Rida, living in your own time, and yet you have never noticed him.” In a poem, Abu Nuwas excused himself, saying, “I am unable to utter praises suited to the merits of an imam to whose father (the **angel**) Gabriel acted as a servant” (Khallikan, II, 213).

**RIDHA, MUHAMMAD RASHID (1865–1935).** Islamic revivalist and reformer. Born near Tripoli, **Syria**, he left for **Egypt** in 1897 and cooperated with **Muhammad ‘Abduh** in publishing the monthly journal *The Lighthouse (Al-Manar)* in **Cairo**. The journal demanded reform and the revitalization of Islam and Islamic society. Ridha advocated the reinterpretation of Islam on the basis of the Koran and the **Sunnah** through the exercise of **ijtihad** (informed reasoning in deciding matters of doctrine in **Islamic law**).

Like his mentors **Afghani** and Abdu, he wanted the Islamic community to progress by acquiring the positive aspects of European civilization. He opposed nationalism and secularism and demanded the restoration of the **caliphate**. But he wanted the Islamic world to gain strength to stem the tide of

European colonialism and to fight tyranny and stagnation at home. He published a number of works, including *The Caliphate of the Supreme Imamate* as well as a biography of Muhammad ‘Abduh and a commentary on the Koran. His teachings inspired both moderates and conservatives.

**RIDHWAN.** *Ridhwan* means “God’s good pleasure.” It is also the name of the **angel** in charge of maintaining Jannah, **heaven** or paradise. The word is also used to call blessings upon the **Companions** of the **Prophet**: *radhi al-Lah ‘anhu*, “May God be well pleased with him.” The Koran (9:72) says, “**Allah** hath promised to believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting stay, but the greatest bliss is the good pleasure [ridhwan] of Allah: that is the supreme triumph.”

**RIFA‘I, AHMAD IBN ALI AL- (1106?–1183).** Islamic mystic and founder of a religious fraternity, named after him the Rifa‘iyyah. He was a native of **Iraq** and educated in **Basra**, and he attracted a large following with his teachings. He was an ascetic and inspiring teacher whose students believed that he could perform miracles. The order is centered primarily in **Egypt**, **Syria**, and **Turkey**; it stresses poverty, abstinence, and self-mortification.

**RIGHTLY GUIDED CALIPHS (RASHIDUN).** The first four caliphs in **Sunni** Islam are called the Rightly Guided successors to the **Prophet** (al-Khulafa al-Rashidun). **Abu Bakr** (r. 632–634), **‘Umar ibn al-Khattab** (r. 634–644), **‘Uthman ibn ‘Affan** (r. 644–656), and **‘Ali ibn Abi Talib** (r. 656–661) were contemporaries and closest to Muhammad and succeeded him after his death in the leadership of the Islamic community. Abu Bakr was elected by a council of **Companions** and contributed to the consolidation of the Islamic state in the **Riddah** Wars. During ‘Umar’s caliphate, the Islamic domains extended into **Persia** and North Africa; he adopted the title **caliph** and “Prince of **Believers**” (*amir al-mu‘minin*) and created some of the first institutions of the Islamic state. His assassination brought ‘Uthman to the caliphate. He is said to have collected the text of the Koran as it exists today, but his rule was generally described as consisting of six good and six bad years.

Nepotism increased, and the Umayyads succeeded to leading positions in the empire. ‘Uthman’s assassination resulted in civil war and the gradual beginnings of schism, which eventually divided the Islamic world into the orthodox Sunnis and the **Shi‘ites** who denied the legitimacy of the first three caliphs and considered ‘Ali the rightful successor to Muhammad. ‘Ali’s tenure was challenged by **Mu‘awiyah**, a second cousin of ‘Uthman, and neither force of arms nor arbitration had resolved the dispute when ‘Ali was assassi-

nated in 661. This ended the period of the patriarchal caliphs and ushered in the **Umayyad caliphate** (661–750), which many considered an **Arab** kingdom rather than a true Islamic theocracy.

**RIGHT PATH, THE.** Muslims are enjoined to follow the Right Path (*al-sirat al-mustaqim*), which leads directly to God and salvation (11:56).

**RITUAL PRAYER.** *See* PRAYER.

**RITUAL SLAUGHTER.** (*Dhabihah.*) **Islamic** dietary laws demand that animals raised for meat be slaughtered under strict religious guidelines. The method involves making a single, swift incision to the throat of the animal—deep enough to sever the jugular vein, carotid arteries, trachea, and esophagus, but not so deep as to cut the spinal cord. The method has been defended as being painless to the animal, because the immediate severance of both the blood and oxygen supply to the brain causes the animal to quickly lose consciousness and all sensation. *See also* HALAL.

**RIZQ.** “Sustenance.” Rizq can be defined as anything that brings benefits or goodness to us. Thus, rizq encompasses wealth, family ties, spirituality, our faith, intellect, health, and everything else that is beneficial to us and can help us fulfill our duties and obligations to serve and obey Allah and care for this earth (Koran, 51:21–22, 20:132, 2:23).

**ROCK, DOME OF THE.** *See* DOME OF THE ROCK.

**ROM.** *See* RUM.

**ROSARY.** The Muslim rosary (*subhah* or *misbahah*) has 33 beads, divided into three sections, sometimes adding up to 99 or more beads. A person recites or thinks of the 99 beautiful names of God as he walks in public or sits in a coffeehouse. Probably originating in India, use of the rosary came into the Islamic world and was generally used after the 15th century. It is accepted by most schools, except for the **Hanbalis**, and even non-Muslims in the Mediterranean regions carry the rosary to busy their fingers.

**ROUHANI, HASAN (1948–).** President of the Islamic Republic of **Iran**, in office since August 2013. He has been a member of Iran’s **Assembly of Constitutional Experts** since 1999, the Expediency Council since 1991, and the **Supreme National Security Council** since 1989. He was Iran’s top

negotiator with Britain, France, and Germany on nuclear technology. *Time* magazine named him the ninth of its list of “Most Influential People in the World.” He has been described as a moderate reformist.

**ROWZEH.** Persian name for **fasting** (sawm).

**RUDAKI, ABU ABDULLAH JAFAR IBN MUHAMMAD (858–941).** Born in Rudak (Panjrud) in present **Tajikistan**, he was the first great literary genius of modern **Persian** after the Muslim **Arab** conquest. He is regarded as a founder of Persian classical literature. Only a small percentage of his poetry has survived. He was born blind, or tortured and blinded after the fall of the Samanid court to which he was attached as court poet. A sample of his poetry in translation is given here:

Look at the cloud, how it cries like a grieving man  
Thunder moans like a lover with a broken heart.  
Now and then the sun peeks from behind the clouds  
Like a prisoner hiding from the guard.

**RUH.** “Spirit or life.” **Allah** gave life to **Adam** when he blew his ruh into him. “The faithful spirit” (*ruh al-amin*) and “the Holy Spirit” (*ruh al-quds*) seem to refer to the angel **Gabriel** who was the means of communication in bringing the message of Allah to Muhammad. Ruh Allah, the Spirit of God, is the title of **Jesus** in the Koran.

**RUKN AL-YAMANI.** The corner of the **Ka’bah** just before the **Black Stone** (Hajar al-Aswad) from which the circumambulation of the Ka’bah starts. The pilgrim prays, “Our Lord, give us good in this world and good in the Hereafter and save us from Hellfire” until he reaches the Black Stone.

**RUKU‘ (RAK’AH).** See PRAYER.

**RULE BOOK OF THE TALIBAN.** See TALIBAN BOOK OF RULES (LAHEHA).

**RUM.** “Rome,” a term referring to the Eastern Roman (Byzantine) Empire. After the conquest of Asia Minor by the **Saljuq** Turks, they were referred to as the Rum Saljuqs. During **Ottoman** times (13th to 20th centuries), their European possessions came to be called Rumelia, as compared to Anatolia, but **Persians** and **Arabs** continued to call **Turks** Rumis (those from Rome).



**RUMI.** *See* JALAL AL-DIN RUMI, MAULAWI (JALALUDDIN RUMI, 1207–1273).

**RUQAYYAH.** Daughter of **Muhammad** by **Khadijah**. Ruqayyah married the son of **Abu Lahab**, an enemy of the **Prophet**, but she was **divorced** before consummation of the **marriage**. She accepted Islam at the same time as her mother and then married **‘Uthman ibn ‘Affan** and went into Abyssinian exile with him. She died at the time of the Battle of **Badr** (624).

**RUSHDIE AFFAIR.** When Salman Rushdie published his fourth novel, *The Satanic Verses*, in 1988, Muslims in a number of countries protested violently what they considered a blasphemous act. Ayatollah **Ruhollah Khomeyni** issued a **fatwa** in February 1989 calling for his assassination and offered a bounty for his death. Rushdie spent a number of years in hiding, but in June 2007 he was awarded a knighthood “for services to literature.” Rushdie was born a **Shia** Muslim in Bombay, now Mumbai, and has been married four times.

**RUSSIA.** **Islam** is the second-largest religion in Russia; it is the predominant religion among the Chechens, Ingush, and Circassians and among the **Turkic** peoples, the Tatars, and the Bashkirs. There are about 9.4 million Muslims in Russia, or 6.5 percent of the population, most of them not affiliated with any schools or branches. The majority seem to be of the **Sunni** school.

**RUZEH KHANI.** *See* RAWDHAH KHANI (RUZEH KHANI).



# S

**SABA' (SHEBA).** A kingdom in ancient South **Arabia**. In the Koran, Sheba is mentioned in a section that speaks of the visit of the Queen of Sheba to King **Solomon** (27:20–44). It calls the kingdom as one of those destroyed by God. Muslim scholars claim that the people of Sheba were **Arabs** from South Arabia.

**SABBAH, HASAN AL-**. *See* HASAN AL-SABBAH (HASAN-I SABBAH, 1055–1124).

**SABBATAI ZEVI (1626–1676).** A rabbi who was the founder of the **Jewish Sabbatean** movement. From his hometown, Izmir (Smirna), he claimed to be the awaited Jewish messiah. He intended to go to **Istanbul** and bring the **Sultan** of golden chains to **Jerusalem**. Arriving in Istanbul, he was arrested and given the choice of death or conversion to **Islam**. He converted, as did many of his followers, and was rewarded with a lifetime pension.

**SABBATH.** Islam accepts the six-part Creation period and the biblical Sabbath (32:4, 50:38) as the seventh, the day of rest (2:65; 4:47, 154; 7:163; 16:124), but it replaces the Sabbath with Jum'a, **Friday**, as the "Day of Assembly."

**SABBATH, TRANSGRESSION OF.** The Koran says, "Ask them concerning the town standing close by the sea. Behold they transgressed in the matter of the Sabbath, for on the day of Sabbath their fish did not come to them openly (holding up their heads). But on the day they had no Sabbath, they came not; Thus did we make a trial of them, for they were given to transgression" (7:163–166).

**SABIANS (SABAEANS).** Mentioned as **Peoples of the Book**, like **Christians** and **Jews**. They are a small community around **Baghdad**, in Kurdistan, and southern **Iraq**. They are mentioned several times in the Koran as follows:

“Lo! Those who believe (in that which is revealed unto thee, **Muhammad**), and those who are Jews, and Christians, and Sabaeans—whoever believeth in **Allah** and the Last Day and doeth right—surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve” (2:62).

“Lo! those who believe, and those who are Jews, and Sabaeans, and Christians—Whosoever believeth in Allah and the Last Day and doeth right—there shall no fear come upon them neither shall they grieve” (5:69).

“Those who believe (in the Koran), those who follow the Jewish (scriptures), and the Sabians, Christians, **Magians**, and Polytheists,—Allah will judge between them on the Day of Judgment: for Allah is witness of all things” (22:17).

**SABIL ALLAH.** For the sake of **Allah** in the phrase (*fi sabilillah*), a phrase found frequently in the Koran for all the acts that are pleasing to God: “Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom” (9:60).

**SACRED MONTHS.** From the time of **Abraham**, four months (Dhu ‘l-Qa‘dah, Dhu ‘l-Hijjah, Muharram, and Rajab) were sacred months. During the first three, it was forbidden to wage war, loot, or plunder, and general peace prevailed. Fairs were held in certain places where **Bedouin** poets competed for prizes and honors. The **Mu‘allaqat** was one of these collections of pre-Islamic poetry. The 10th of Rajab was celebrated in Islam as the day when **Noah** entered the ark. The Koran says, “It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage)” (2:198), which has been interpreted to mean that commerce can continue even during the month of pilgrimage.

**SACRED MOSQUE.** See MASJID AL-HARAM (SACRED MOSQUE).

**SACRIFICE.** Islam took over the custom of ritual sacrifice from pre-Islamic times. It is in commemoration of the Prophet **Abraham**’s sacrifice, but **Muslim modernists** now see it as an act of social welfare and charity. On the 10th of Dhu ‘l-Hijjah, pilgrims are required to make an animal sacrifice at **Mina**, usually of camels, cows, sheep, and goats. Those who cannot afford the cost may substitute a number of **fast** days. The pilgrims may eat some of the flesh and donate the rest to the poor. Formerly, the meat was buried because it could not be kept, but nowadays much of it is transported to feed poor people in countries of great need. An animal sacrifice is optional in

celebration of the **‘Id al-Adha**, which marks the end of the month of **pilgrimage**, or the birth of a child, or in expiation of a **sin**. The Koran says, “The sacrificial camels We have made for you as among the signs from **Allah**: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice); when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment” (22:36).

**SADAQAH**. Voluntary **almsgiving** to the needy. It can be given publicly or secretly and is one of the principal forms of making atonement. In addition, there is also the mandatory charity, **zakat**. If one has nothing to give, to refrain from evil is also considered a sadaqah.

**SA’DI, MUSLIH AL-DIN MUSHRIF IBN ABDULLAH (1184–1283/92?)**. One of the great **Iranian** poets of the medieval period. A great panegyrist and lyricist whose major works include *The Rose Garden (Bostan)*, *The Orchard*, and *Gulistan*, which have been translated into German, French, English, and other languages. Sa’di was born in Shiraz, present Iran, and educated at the famous **Nizamiyyah** of **Baghdad**. He traveled widely in the Islamic world and returned to Shiraz where he enjoyed the sponsorship of the Saljuq Sultan Sa’d ibn Zengi.

**SA’D IBN ABI WAQQAS**. See WAQQAS, SA’D IBN ABI (603–675).

**SADR, MUSA AL- (1928–1978?)**. An **Iranian**-born **Shi’ite** cleric who became a dominant factor in Lebanese politics. Educated in **Qom** and at Tehran University, and subsequently in **Najaf, Iraq**, he came to **Lebanon** in 1959, where he became a religious leader in Tyre. He established a vocational institute in the vicinity of Tyre and wrote the covenant of the “Movement of the Deprived” (al-Mahrumin) in 1974. He founded the Lebanese Resistance Detachments (AMAL). In August 1978, he visited Libya with two companions and disappeared. He is believed by his followers to have been killed by the Libyan leader Muammar al-Gadhafi. **Amal** and **Hizbullah** are offshoots of the newly politicized Shi’ite movement in eastern and southern Lebanon.

**SAFA AND MARWA**. Two hills in the **Ka’bah** between which Muslims travel back and forth during **pilgrimage**. According to tradition, **Abraham’s** abandoned wife, **Hagar**, was searching for water for her son **Isma’il** between the two hills, until **angel Gabriel** hit the ground with his wing to create a spring. This is the source of the present **Zamzam** well. The Koran says, “Behold! Safa and Marwa are among the Symbols of **Allah**. So if those who

visit The House in the season or at other times, should compass them round, It is no sin in them. And if anyone obeyeth his own impulse to God—be sure that Allah is he Who recogniseth and knoweth” (2:158).

**SAFAVID DYNASTY (1501–1732).** A dynasty named after Shaykh Safi al-Din (d. 1334), a **Sufi saint**, who established the Safavid order in Ardabil in northwestern Iran. A descendant of the **shaykh**, Shah Isma‘il, founded the dynasty in 1501, unified the country, and established **Twelver Shi‘ism** as the religion of the new state. He created a personal force, the **Kizilbash** (Red Heads), and a tribal force, the Shah Sevan (Friends of the Shah), as praetorian guards. His tribes venerated **Isma‘il** and thought him invincible. It was only when the **Ottomans** defeated the shah in the battle of Chalidran in 1514 that the ruler lost some of his charisma. But the Safavids retained some of the quasi-divine status. An **Afghan** army finally defeated the Safavids in the Battle of Gulnabad in 1722.

Safavid kings included the following:

- Isma‘il I (1502–1524)
- Tahmasp 1524–1576
- Isma‘il II (1576–1577)
- Mohammad (1577–1587)
- Abbas I, the Great (1587–1629)
- Safi I (1629–1642)
- Abbas II (1642–1667)
- Safi II (1667–1694)
- Soltan Hossein (1694–1722)
- Tahmasp II (1722–1732)
- Abbas III (1732–1736)

**SAFFARID DYNASTY (861–1003).** A Muslim–**Persian** dynasty was founded by **Ya‘qub ibn Layth al-Saffar** (r. 867–879) with its capital in Zaranj (present **Afghanistan**) and comprised an area of most of **Iran** and **Afghanistan**, as well as parts of **Pakistan**, **Tajikistan**, and **Uzbekistan**. Saffar, the Coppersmith—his profession—made his career from warlord to ruler of a sizeable kingdom. He was succeeded by Amr ibn al-Layth (879–901), Tahir ibn Muhammad ibn Amr (901–908), Al-Layth (909–910), Muhammad ibn Ali ibn al-Layth (910–911), Al-Mu‘addal (911), Amr ibn Ya‘qub (912–913), Ahmad ibn Muhammad (923–963), and Khalaf ibn Ahmad (963–1002).

**SAFIYYAH BINT HUAYY.** The 17-year-old widow of Kinanah, chief of the **Jews** of Khaybar, married **Muhammad**. She was captured in the Battle of Khaybar in 629 and enslaved, but she converted to Islam and was set free. She died long after the **Prophet** in 674 and left a third of her estate to her Jewish nephew.

**SAHABA.** *See* COMPANIONS.

**SAHIB AL-ZAMAN.** “Lord of the Age,” a title given by the **Shi‘ites** to the **Twelver** Imam.

**SAHIH BUKHARI.** One of the most trusted Sunni collections of **hadith** along with the **Sahih Muslim** and the **Muwatta** by **Imam Malik**. **Zaydi Shi‘ite** Muslims also accept it as an authentic source of hadith. It has been called the most authentic source after the Koran.

Amin Ahsan Islahi, the notable Islamic scholar, has listed three outstanding qualities of Sahih al-Bukhari:

1. Quality and soundness of the chain of narrators of the selected hadith. **Muhammad al-Bukhari** has followed two principle criteria for selecting sound narratives. First, the lifetime of a narrator should overlap with the lifetime of the authority from whom he narrates. Second, it should be verifiable that narrators have met with their source persons. They should also expressly state that they obtained the narrative from these authorities. This is a stricter criterion than that set by **Muslim ibn al-Hajjaj**.
2. Muhammad al-Bukhari accepted the narratives from only those who, according to his knowledge, not only believed in Islam but practiced its teachings. Thus, he has not accepted narratives from the **Murji‘ites**.
3. The particular arrangement and ordering of chapters. This expresses the profound knowledge of the author and his understanding of the religion. This has made the book a more useful guide in understanding of the religious disciplines.

**SAHIH MUSLIM.** One of the *kuttub al-sittah* (the six major **hadith** collection) in **Sunni** Islam, collected by **Muslim ibn al-Hajjaj**. It is considered the second most authentic hadith collection after **Sahih al-Bukhari**. *Sahih* translates as “authentic” or “correct,” and it is also accepted by **Zaydi Shi‘ites**.

**Amin Ahsan Islahi**, the noted **Islamic** scholar, has summarized some unique features of Sahih Muslim: “Muslim ibn al-Hajjaj recorded only such narratives as were reported by two reliable successors from two Sahabah

(**Companions of Muhammad**) that subsequently traveled through two independent unbroken **isnads** (chains) consisting of sound narrators. **Muhammad al-Bukhari** has not followed such a strict criterion.”

Amin Ahsan Islahi, the noted Islamic scholar, has summarized some unique features of Sahih Muslim:

Scientific arrangement of themes and chapters. The author, for example, selects a proper place for the narrative and, next to it, puts all its versions. Muhammad al-Bukhari has not followed this method (he scatters different versions of a narrative and the related material in different chapters). Consequently, in the exercise of understanding hadith, Sahih of Muslim ibn al-Hajjaj offers the best material to the students.

Muslim ibn al-Hajjaj informs us whose wordings among the narrators he has used. For example, he says: *haddathan fulan wa fulan wallafz lifulan* (A and B has narrated this hadith to us, and the wording used here is by A). Similarly he mentions whether, in a particular hadith, the narrators have differed over the wordings even over a single letter of zero semantic significance. He also informs the readers if narrators have differed over a specific quality, surname, relation or any other fact about a narrator in the chain.

**SAHL AL-TUSTARI (ca. 818–896).** Born in Tustar, a scholar and early classical **Sufi** mystic, he founded the Salimiyyah school, named after his disciple Muhammad ibn Salim. Tustari is famous for his well-known **tafsir**, a commentary on and interpretation of the **Koran**. He made the controversial claim that “I am the Proof of God for the created beings and I am the proof for the **saints** [*awliya*] of my time.” Asked “What is food?” Tustari replied: “Food is contemplation of the Living One.” He also said, “Whoever wakes up worrying about what he will eat—shun him.” And “If anyone shuts his eye to God for a single moment, he will never be rightly guided all his life long.” Tustari was the first to put the Sufi exercise of remembrance of God, **dhikr**, on a firm theoretical basis.

**SAHM-I IMAM.** In **Shi’ism**, a portion of the **khums** is given to the **mujtahids** for administrative and social services for the community.

**SAINTS.** “Awliyah, friends of God.” In popular Islam, there exists a cult of saints who are the source of a special blessing (**barakah**). They were often the founders of **Sufi** orders, and their tombs are objects of **pilgrimage**. Devotees fasten pieces of cloth from a garment to the enclosure or a tree nearby a saint’s tomb to find recovery from an affliction, or they may wear the cloth as a talisman. Some saints are believed to perform miracles (**karamah**) and dispense **amulets** and are patrons of communities or tribes.



The terms for saints are **pir** (spiritual master), **wali** (friend), *murabit* (the North African marabout), *shafi* (intercessor), and **shaykh** (leader). They are believed to have the power of **intercession** and the ability to give advice and bestow blessings. A person becomes a saint by acclamation and is often associated with a shrine. They receive offerings of money from their devotees. Although saint cults are frowned upon by orthodoxy, they are an expression of popular Islam, which could not be suppressed. **Twelver Shi'ism** accepts only a lesser type of sainthood, the *imam-zadeh* shrines, and the Sunni **Wahhabis** of **Saudi Arabia** and the **Hanbali school of law** reject the cult of saints as sinful innovations.

**SAJ'**. "Rhymed prose." The oldest form of poetic speech in Arabia and the style used in the Koran.

**SAJDAH (SUJUD)**. An **Arabic** word meaning prostration to God in the direction of the **Ka'bah** at **Mecca**, which is usually done during the daily **prayers** (salat). While in sajdah, a Muslim is to praise and glorify **Allah**. The position involves having the forehead, nose, both hands, knees, and all toes touching the ground together.

**SALADIN**. *See* SALAH AL-DIN, YUSUF IBN AYYUB (SALADIN) (1138–1193).

**SALAF**. "Ancestor." The virtuous forefathers, and a person who draws on the Koran and the **Sunnah** as the only valid sources of Islam. The Salaf included the **Prophet's Companions** and the early generations of Islam, ending with Ahmad **ibn Hanbal** in the ninth century, although a number of later Islamic scholars are included. *See* SALAFIYYAH.

**SALAFIYYAH**. A reform movement in Islam that tried to respond to stagnation and weakness in the Islamic world and advocated a return to the basics of Islam on the basis of the Koran, the **Sunnah**, and the practices of the Pious Fathers (**Salaf**). It included such scholars as **Ibn Hanbal**, **Ibn Taymiyyah**, and, in the 19th century, 'Abd al-**Wahhab**, whose ideas influenced later reformers. Most importantly, they influenced an Egyptian reform and revival movement at the turn of the century inspired by Jamal al-Din **Afghani** (1839–1897) and **Muhammad 'Abduh** (1849–1905). Impressed by the threat of European colonialism, they demanded a reinterpretation of Islam in the light of modernity and rejected the blind adherence to legal decisions of the past (**taqlid**). They felt that **revelation** and reason were fully compatible and favored **education** in the sciences and adoption of those technologies of the West that would strengthen the Islamic world.

A conservative trend, promoted by **Rashid Ridha**, inspired an **Islamist** movement that demanded the establishment of an Islamic state in which the **Shari‘ah** is the supreme law and all manifestations of Western culture are eliminated. Inspired by the Iranian Revolution and the writings of Ayatollah **Khomeyni** (ca. 1900–1989), Hasan al-**Banna** (1906–1949), and Abu ‘I-A‘la **Maududi**, radical Islamic parties emerged that used Islam as a political doctrine of action. The **Taliban** of **Afghanistan**, the **Jihad** of **Egypt**, and the **Islamic Salvation Front** of Algeria sought to create a new Islamic society.

**SALAH.** *See* PRAYER.

**SALAH AL-DIN, YUSUF IBN AYYUB (SALADIN) (1138–1193).** Military and diplomatic genius who founded the **Ayyubid** dynasty of **Egypt**. He replaced the **Fatimid** kingdom and restored orthodoxy to Egypt. He conducted a **jihād** against the Crusaders and in the Battle of **Hittin** (1187) recaptured **Jerusalem**. He was respected as a tolerant ruler and became a hero in the Islamic world. He was born in Takrit, Iraq, the son a Kurdish officer in the service of Nur al-Din, and he was educated in the **Shafi‘ite** tradition. At the age of about 30, he joined forces with a Syrian army and gained control of Egypt. After the death of his suzerain Nur al-Din in 1174, he proclaimed himself independent under nominal ‘**Abbasid** suzerainty with the title of **sultan**. His mausoleum is located in **Damascus**.

According to **Ibn Khallikan**, when Salah al-Din died, “he left neither gold nor silver in his treasury, with the exception of forty-seven Nasirian dirhams and one gold piece coined at Tyre. He possessed neither estates, nor houses, nor lands, nor gardens, nor villages nor tillage grounds” (IV, 545).

**SALAMAH BINT ABI UMAYYAH (UMM SALAMAH, d. 681).** A widow of Abu Salamah with children who became the wife of **Muhammad**, after she had rejected a proposal by **Abu Bakr** and ‘**Umar I**. She confessed to Muhammad that she was jealous, but he replied that “Allah will remove her jealousy.” Her **dowry** is said to have consisted of a bed stuffed with palm leaves, a bowl, a dish, and a hand mill. She died at age 59, surviving most of Muhammad’s wives.

Umm Salamah was one of the most influential wives of Muhammad, recognized largely for recalling numerous **hadith**, or stories about Muhammad. The **Shia** belief is that Umm Salamah was the most important wife of Muhammad, second to **Khadijah**.

After Muhammad's death, Umm Salamah continued to have an influence on **Islam**. Her numerous hadith transmissions have had a lasting impact on the future of the religion. Umm Salamah, along with one of Muhammad's other wives, 'Aisha, also took roles as **imams**, leading other women in worship.

Umm Salamah also took a strong position in the Battle of the **Camel**, in which the factions of 'Aisha and 'Ali were in direct opposition. She openly disagreed with the involvement of 'Aisha in the battle. She strongly supported the faction of 'Ali and is said to have recalled stories in which Muhammad favors 'Ali and **Fatimah** to back up her opinions on the battle.

Umm Salamah even sent her son, 'Umar, to fight for 'Ali's victory. Umm Salamah died around 64 AH. Although the date of her death is disputed, her son said that she died at the age of 84. She was buried in the Baqi cemetery. She was the last surviving of Muhammad's wives.

**SALAT.** *See* PRAYER.

**SALIK.** (Traveler.) Follower of a **Sufi** path. The Koran says, "And follow the ways of your Lord made easy [for you]." A salik is also called a **murid** when one becomes a disciple to one particular teacher (**murshid**) or a Sufi master.

**SALIMIYYAH SECT.** Founded by **Sahl al-Tustari** (896) and named after his student Muhammad ibn Salim (d. 909). The Salimiyyah spoke of God's appearance on the **Day of Judgment** in human form for all his creatures to see. When this happens, God's light will overwhelm the scene, and salvation will be granted to everyone and everything. They held also that *ittihad* (mystical union) with God can be achieved through man's contemplation of his own personality until he achieves complete consciousness of it. They based this view on the concept that God created man after his image. Consequently, the Salimiyyah maintained that every man has an element of divinity that he must try to realize through constant contemplation.

**SALJUQ DYNASTY (1037–1307).** Warriors of the Turkoman Oghuz clan who entered the Islamic world as mercenaries and protectors of the '**Abbasid caliphs** and, under Toghrul Bey (r. 1037–1063), became rulers of a new dynasty. They defeated the **Shi'ite Buyids** and established themselves in **Baghdad** in 1055. To get rid of their unruly nomadic fighters, they encouraged them to move west, leading to the conquest of Anatolia where they defeated the Byzantine army in the Battle of Manzikert (1071). This led to the establishment of the Rum Saljuq Empire in **Anatolia** and a period of great cultural revival. The period of **Nizam al-Mulk**, the grand vizier of

Malik Shah (1072–1092), marked Saljuq power at its zenith. Its borders extended from Kashghar in the east to **Jerusalem** and from Constantinople to the Caspian Sea. Nizam al-Mulk published a treatise on government, the *Siyasatnamah*, and founded the **Nizamiyah Madrasah** in 1065–1067, which became a model for higher education in the East and West. After a period of internal decline, the Mongols and Ottomans ended Saljuq control.

The Rum Saljuq included the following:

- Kutalmish (1060–1077)
- Sulayman I (Suleiman) (1077–1086)
- Dawud Kilij Arslan I (1092–1107)
- Malik Shah (1107–1116)
- Rukn ad-Din Mesud I (1116–1156)
- Izz ad-Din Kilij Arslan II (1156–1192)
- Ghiyath ad-Din Kaykhusraw I (1192–1196)
- Sulayman II (Suleiman) (1196–1204)
- Kilij Arslan III (1204–1205)
- Ghiyath ad-Din Kaykhusraw I (second time) (1205–1211)
- Izz ad-Din Kaykaus I (1211–1220)
- Ala ad-Din Kayqubad I (1220–1237)
- Ghiyath ad-Din Kaykhusraw II (1237–1246)
- Izz ad-Din Kaykaus II (1246–1260)
- Rukn ad-Din Kilij Arslan IV (1248–1265)
- Ala ad-Din Kayqubad II (1249–1257)
- Ghiyath ad-Din Kaykhusraw III (1265–1282)
- Ghiyath ad-Din Mesud II (1282–1284)
- Ala ad-Din Kayqubad III (1284)
- Ghiyath ad-Din Mesud II (second time) (1284–1293)
- Ala ad-Din Kayqubad III (second time) (1293–1294)
- Ghiyath ad-Din Mesud II (third time) (1294–1301)
- Ala ad-Din Kayqubad III (third time) (1301–1303)
- Ghiyath ad-Din Mesud II (fourth time) (1303–1307)

**SALMAN THE PERSIAN (d. 650).** A **Companion** of the **Prophet** and the first **Persian** convert to **Islam**, who is credited with having suggested the construction of a trench (*khandaq*) that protected the Muslim community in **Medina** from a Meccan attack in the Battle of the **Trench** (627). Salman was born **Zoroastrian** and then was attracted to **Christianity**. He was sold to a **Jew** of the Banu **Qurayzah** but became a Muslim when he was ransomed by the Prophet. He became governor of Mada'in (Ctesiphon) near **Baghdad** where he was also buried. Both **Sunnis** and **Shi'ites** claim him as one of their own, and the **Alawis** put Salman on a par with **Muhammad** and **'Ali**.

While some sources gather Salman with the **muhajirun**, other sources narrate that during the Battle of the Trench, one of muhajirun stated, “Salman is one of us, muhajirun,” but this was challenged by the Muslims of Medina (also known as the **Ansar**). A lively argument began between the two groups, with each of them claiming that Salman belonged to their group and not to the other one. Muhammad arrived on the scene and heard the argument. He was amused by the claims but soon put an end to the argument by saying, “Salman is neither Muhajir nor Ansar. He is one of us. He is one of the **Peoples of the House**.”

**SALUTATIONS.** *As-salam alaykum*, peace be upon you, is the preferred greeting when arriving and also when leaving. It was reported that **Abu Hurayrah** said, “When one of you joins a gathering, let him say salaam. When he wants to get up and leave, let him say salaam. The former is not more important than the latter.” (reported in Jami’ al-Tirmidhi) According to a **hadith**, **Muhammad** was asked who should “begin” the salam greeting, and he said: “The one who is riding should greet the one who is walking and the one who is walking should greet the one who is sitting and the smaller group should greet the larger group” (Bukhaari, 6234; Muslim, 2160). It is also stated that one should give the salam greeting upon entering a house. This is based on the verse of the Koran, “But when you enter the houses, greet one another with a greeting from **Allah** [i.e., say, “As-salamu ‘Alaykum”—peace be on you], blessed and good” (Al-Noor 24:61). Extended, more explicitly religious replies include “*Wa alaykumu s-salam wa rahmatullah*” (May the peace and mercy of Allah be with you too) and “*Wa alaykumu s-salam wa rahmatullahi wa barakatuh*” (May the peace, mercy, and blessings of Allah be with you too).

**SALVATION.** “*Naja*.” **Islam** teaches that people who die disbelieving in God do not receive salvation. It also teaches that non-Muslims who die believing in God but disbelieving in his message (**Islam**) are left to His will. Those who die believing in the One God and his message (Islam) receive salvation. One **surah** of the Koran says, “Allah will say: ‘This is a day on which the truthful will profit from the truth: Theirs are gardens with rivers flowing beneath—their eternal home: Allah well pleased with them, and they with Allah: That is the mighty triumph (the fulfillment of all desires)’” (5:119).

**SAMA'.** A **Sufi** practice *sama'*, “listening,” is used in musical gatherings together with *dhikr*, “remembrance,” to achieve ecstasy or union with God. These rituals often includes singing, playing instruments, dancing, recitation of poetry and prayers, wearing symbolic attire, and other rituals. It is a

particularly popular form of worship in the **Chishti** order of the Indian sub-continent. In 2008, UNESCO confirmed the “Mevlevi Sama Ceremony” of Turkey as one of the Masterpieces of the Oral and Intangible Heritage of Humanity.

**SAMANID DYNASTY (819–1005).** A dynasty, named after its eponymic ancestor Saman, that reached its greatest extent under Nasr II ibn Ahmad (913–943) and included eastern Iran, Transoxania, and present-day **Afghanistan**. Virtually independent of the ‘**Abbasid caliphs**, the Samanids defeated the **Saffarids** and captured ‘Amr ibn Layth (d. 901). They established their capital at Bukhara, which was one of the great centers of Islamic civilization. Under the Samanids, there was a great revival of **Persian** culture. They patronized Persian language and literature, which assumed its modern form during this period. The first Persian poet of the Islamic period, **Rudaki** (d. 940), and the great physicians and philosophers **Ibn Sina** (Avicenna) and Abu Bakr al-**Razi** flourished at the Samanid court. Eventually, the Samanids succumbed to the **Ghaznavids** and Qarakhanids.

Samanid Amirs included the following:

- Saman Khoda (819–864)
- Nasr I (864–892)
- Isma‘il I (892–907)
- Ahmad II (907–913)
- Nasr II (913–943)
- Hamid Nuh I (943–954)
- Abdül-Malik I (954–961)
- Mansur I (961–976)
- Nuh II (976–997)
- Mansur II (997–999)

**SAMARRA.** Capital of the ‘**Abbasid caliphate** founded by al-Mu‘tasim (r. 833–842) in 836, when his **Turkish** bodyguard became a menace to **Baghdad**. The name is a corruption of “pleased is he who sees it” (*surra man ra‘a*). The city flourished in 847–861 under Caliph al-Mutawakkil, but after 688 it began its decline, and in the 10th century it was deserted. Remnants of the ‘Abbasid architecture can still be seen, and the tombs of the **imams** ‘Ali al-Hadi (d. 868) and Hasan al-Askari (d. 874) make it an important place of **pilgrimage** for **Twelver Shi‘ites**. The tomb of al-Askar was bombed by unknown persons in February 2006 and badly destroyed.

**SAMUEL, IBN ADIYA AL- (SAMAW‘AL).** Sixth-century **Jewish** poet who lived in a castle called al-Ablaq north of **Medina**. His name has become proverbial as the epitome of unlimited loyalty when he sacrificed his son

rather than surrender armor entrusted to him. The **Bedouin** poet **Imru' al-Qays** was pursued by men of the king of al-Hira and entrusted five suits of armor to Samaw'al before moving on. When the pursuers got to the gates of the castle, they demanded the armor—they had managed to capture his son while out on a hunting trip—and threatened to kill him. Samaw'al sacrificed his son rather than betray a trust. Hence the Arab saying, “more loyal than Samaw-'al.”

**SANAD.** *See* ISNAD (SANAD).

**SANCTUARY OF PEACE, THE.** The city of **Mecca** is called the “sanctuary of peace” in the Koran (28:57, 29:67). The Koran says that **Abraham** prayed to God that the city of Mecca be designated a city of peace because of the location of the **Ka'bah** in it (2:126).

**SANUSI, MUHAMMAD IBN -ALI AL-.** Founder of the Muslim-political **Sufi** order named after him. *See* SANUSIYYAH.

**SANUSIYYAH.** A **Sufi** fraternity in North Africa founded by Muhammad ibn Abi al-Sanusi in 1833. The order won many followers in **Libya**, **Egypt**, and the Saharan desert region, where it established peace and security and introduced a puritanical practice of Islam. Under Sayyid Muhammad al-Mahdi (1859–1902) and Ahmad al-Sharif al-Sanusi (1905–1925), they fought the **Ottoman**, French, and subsequently Italian governments, and in 1951 their leader, Idris, became king of Libya. In 1969, the monarchy was overthrown in a military revolt under Colonel Mu'ammarr al-Gadhafi.

**SARACENS.** The term “Saracen” was not indigenous among the populations described but was applied to them by Greco-Roman historians. The term in the Latin West continued to have a negative connotation as opponents of Christianity. By the 12th century, the term “Saracen” came to be used as an ethnic and religious term for Muslims. They were described as dark skinned compared to the lighter-skinned **Christians**.

**SATAN.** *See* IBLIS.

**SATANIC VERSES.** It was claimed that during the revelation of **Surah** 53, **Satan** inserted some words referring to the pagan goddesses. Other passages are also in dispute. It was also claimed that they were shouted out by the **Meccans** to make it look like it was **Muhammad** who said it; one scholar, Aqa Mahdi Puya, writes,

Some pagans and **hypocrites** planned secretly to recite words praising **idolatry** alongside the recitation of the Holy **Prophet**, while he was praying, in such a way that the people would think as if they were recited by him. Once when the Holy Prophet was reciting verses 19 and 20 of Najm one of the pagans recited: "*Tilkal gharani-ul ula wa inna shafa-atahuma laturja*"—(These are the lofty [idols], verily their intercession is sought after). As soon as this was recited the conspirators shouted in delight to make the people believe that it was the Holy Prophet who said these words. Here, the Koran is stating the general pattern the enemies of the messengers of **Allah** followed when they were positively convinced that the people were paying attention to the teachings of the messengers of Allah and sincerely believing in them. They would mix their false doctrines with the original teachings so as to make the divine message a bundle of contradictions. This kind of satanic insertions are referred to in this verse, and it is supported by Ha Mim: 26. It is sheer **blasphemy** to say that satanic forces can influence the messengers of Allah.

**SA'UD, IBN.** *See* IBN SA'UD.

**SAUDI ARABIA.** The population is estimated to be about 27 million, of whom about 6 to 10 million are nationalized immigrants. **Arabs** are 90 percent of the population and 10 percent Afro-Asian. About 80 percent are settled in urban areas. Muslims are primarily of the **Hanbali** school of jurisprudence, but about 10–20 percent are **Shias**. Temporary foreign workers include about one million **Christians**, Hindus, and Buddhists. The dominant sect is the Unitarians, commonly called **Wahhabis** after Muhammad ibn 'Abd al-**Wahhab** (1703–1792), the partner with the Al-**Sa'ud** clan in the founding of a fundamentalist state. The **Shari'ah** is the constitution of the country, and a religious police, **mutat'awiah** (also called **muhtasib**), is "enjoining the good and forbidding the wrong." It patrols the streets and enforces the dress code, separation of sexes, attendance at prayers, and ban on the consumption of alcohol. **Hadd** punishments include lashes, mutilation, beheading, and stoning. Saudi Arabia supported the **mujahidin** and various movements fighting the communist regime in **Afghanistan** and governments in the Middle East. Many of the fighters and the rulers of the Islamic state adopted and enforced the Wahhabi interpretation of Islam.

**SAWDAH BINT ZAM'AH.** Wife of **Muhammad**. She and her first husband adopted Islam in **Mecca** and went into Abyssinian exile. When her husband died, she was the first woman after **Khadijah** whom Muhammad married. The **marriage** was in the month of **Ramadhan** in 620, and she received 400 **dirhams** as **dowry**. Described as a charitable woman, large and heavy, as she grew older, she deferred to 'A'**ishah** to please Muhammad. She died in **Medina** in 676.



**SAWM.** *See* FASTING.

**SA'Y.** "Walking or running." One of the rituals of **pilgrimage** after circumambulation of the **Ka'bah**, sa'y consists of jogging between the hills al-Safa and al-Marwah within the area of the Grand **Mosque**. At each stop, the pilgrim says certain **prayers**. The practice goes back to a tradition, according to which **Hagar**, concubine of **Abraham** and mother of his son Isma'il, was running between the hills in search of water for her son.

**SAYYAF, ABDUL RASUL (1946).** Educated at Kabul and **Al-Azhar** Universities and returned to **Afghanistan** as a major **Islamist** leader in the fight against the Marxist regime. A deputy of **Burhanuddin Rabbani**, he was shortly arrested by the Marxist government and, when freed, went to **Pakistan**, acting as spokesman of the **Mujahidin** movement. After the establishment of the Hamid Karzai government, he served as a professor at Kabul University.

**SAYYID.** "Lord, master." Title of a tribal chief in pre-Islamic times, it came to be a title of honor for the descendants of the **Prophet** through **al-Husayn**, son of **Fatimah** and 'Ali ibn Abi Talib. Especially honored in **Shi'ism**, but also in **Sufism**, sayyids attained a measure of political influence. In some countries, sayyids live in their own communities and do not intermarry with the local population. Although not an aristocracy, sayyids enjoyed a number of privileges, including at times dispensation from physical punishment. In most Arab countries, the term now is equivalent to "Mister."

**SAYYID AHMAD.** *See* BARELVI, SAYYID AHMAD (1786–1831).

**SAYYIDAN AL-HURRA (d. 1542).** Hurra, "the free and independent woman sovereign who bows to no superior authority," was a queen of Tétouan in 1515–1542 and a pirate queen in the early 16th century. She is said to be "one of the most important female figures of the Islamic West in the modern age." For various reasons, including the desire to avenge the destruction of al-**Andalus** and the forcible conversion to **Christianity** of Muslims there, she turned to piracy and transformed Tetouan into a major base of naval operations against Spain and Portugal. Following the death of her husband in 1515, she became the sole ruler of the city, which grew in strength and population as more Andalusí Muslims were driven out of Iberia in the early 16th century. Al-Hurra controlled the western Mediterranean Sea while **Barbarossa** controlled the eastern. In 1515, she became the last person

in Islamic history to legitimately hold the title of al-Hurra (Queen) following the death of her husband, who ruled Tétouan. She later married the king of **Morocco**, Ahmed al-Wattasi (r. 1526–1545), but refused to leave Tétouan.

**SCHOOLS OF LAW.** “*Madhhab*,” meaning “direction.” By the middle of the ninth century, four **Sunni** schools became established and gained general acceptance in the orthodox Islamic community. These schools, named after their teachers, evolved out of the legal practices in various areas of the Islamic world. They are as follows:

The Malikite school was named after **Malik ibn Anas** who died in **Medina** in 795. Malik placed great importance on **Sunnah**, but he supplemented the **Traditions** with the practices of the community of Medina. He employed **ijma’**, consensus of the doctors of law, and permitted consideration of the welfare of the community (**istislah** and **istihsan**) and informed opinion (**ra’y**). At present, the Malikite school is found primarily in North Africa and parts of Central and West Africa.

The Hanafite school, named after **Abu Hanifah** (d. 767) who taught at **Kufah**, Iraq, is considered the most liberal in the use of legal techniques. It gives preponderance to the use of informed opinion, **ra’y**, and also permits the use of preferential judgment (**istihsan**) and reasoning by analogy (**qiyas**). The school is the largest of the four and is found primarily in **Iraq**, **Syria**, **Turkey**, Central Asia, and **India**.

The Shafi’ite school, named after Idris al-**Shafi’i**, a member of the **Quraysh** who died in **Egypt** in 820. Shafi’i rejected the use of **ra’y** and **istihsan**, but permitted **ijma’**, consensus of the community (rather than the scholars), and makes this, in addition to the Koran and the **Sunnah** of the **Prophet**, the basis for argument by reason of analogy (**qiyas**). The Shafi’ite school is prevalent in northern Egypt, the **Hijaz**, southern Arabia, East Africa, and Southeast Asia.

The Hanbali school, named after **Ahmad ibn Hanbal**, an Arab who died at **Baghdad** in 855, wants to confine the sources of Islamic law solely to the Koran and the **Sunnah**. The school permits the use of reasoning by analogy (**qiyas**) only when the Koran, **ijma’**, and even a weak **hadith** are not available. Everything else is sinful innovation (**bid’ah**). Hanbal favored a literalist interpretation of the Koran and **Sunnah** and rejected informed reasoning. This school is dominant in Saudi Arabia.

All four schools are considered orthodox, and individuals are under the jurisdiction of their particular school (**madhhab**). Because of interference by **caliphs** in matters of dogma, such as the question of the **createdness of the Koran**, the jurists decided in the 10th century that the “gate of **ijtihad**” was closed, and **believers** were henceforth bound to imitate or emulate the law (**taqlid**). The jurist **Ibn Taymiyyah** (d. 1328) and the founder of “Wahhabism,” ‘Abd al-**Wahhab** (d. 1792), became major exponents of this school.

According to Muslim jurists, the fundamental human condition is liberty. But since it is in human nature to be weak, covetous, and ungrateful, it is in the interest of the individual and society that limits be set on human freedom of action. These limits, **hadd**, constitute the law. They were ordained for the soul of man to define his relationship to God. The principle of liberty of mankind limits man only in cases about which revealed information exists, or in which a need for limitations was felt. The majority of human actions do not come under the scope of law. The criteria for good and evil were therefore more than just two. There are five general classes of acts: actions obligatory on believers (**fardh**), as for example, the **Pillars of Islam**, and **prayers**; actions desirable or recommended, but not obligatory (**mandub**), such as the manumission of slaves; actions that are indifferent (**mubah**); actions that are objectionable but not forbidden (**makruh**), such as the eating of certain types of fish; and actions that are forbidden (**haram**), like the drinking of wine.

The **Kharijites**, **Twelvers**, **Fiver Shi'ites**, and other **sects** differ from the orthodox interpretation. The Fivers are closest to the Sunnis, and the Twelvers recognize the Koran and the Sunnah of the Prophet as well as of the **imams**, whom they consider infallible. In the absence of the **Hidden Imam**, qualified scholars (**mujtahid**) continue the practice of *ijtihad*. See also ISLAMIC LAW; SHI'ISM (SHIA, SHI'ITES).

**SCIENCE IN ISLAM.** In 830, during the "Golden Age," the 'Abbasid caliph al-Ma'mun set up the **House of Wisdom** (Dar al-Hikma) to translate Greek works in medicine, mathematics, and philosophy which had been lost in medieval Europe and continued to further develop them. The first major Muslim work of astronomy was *Zij al-Sindh* by **al-Khwarizmi** (ca. 800–846). The work contains tables for the movements of the sun, the moon, and the five planets known at the time. The work is significant as it introduced Ptolemaic concepts into **Islamic** sciences. The Muslims created or improved such instruments as celestial globes, astrolabes, sundials, and quadrants. In medicine, Muslims preserved, systematized, and further developed medical knowledge of classical antiquity, and Islamic physicians retained their authority for the subsequent 600 years. **Ibn Sina** (Avicenna) was described as the "Father of Early Modern Medicine." A hadith by **al-Bukhari** states, There is no disease that **Allah** has created, except that He also has created its treatment. Progress was made in anatomy, physiology, drugs, techniques and treatment. Some advances made by Muslim astronomers, geographers, and mathematicians were the result of problems presented in Islamic **scripture**: Al-Khwarizmi's development of algebra (*al-jabr*) in order to solve the Islamic inheritance laws, and developments in astronomy, geography, spherical geometry, and spherical trigonometry in order to determine the direction of the **qiblah**, the times of prayers, and the dates of the Islamic **calendar**. The increased use of dissection in Islamic medicine during the

12th and 13th centuries was influenced by the writings of the Islamic theologian **Muhammad al-Ghazali**, who encouraged the study of anatomy and the use of dissections as a method of “gaining knowledge of God’s creation.”

**SCRIPTURES.** “*Kitab.*” With the **Koran**, Muslims gained a scripture like that of the **Christians** and **Jews**. The Prophet announced that to him was revealed the Koran in the **Arabic** language, so that the Arabs too would have a scripture that they could understand: “We have sent it down as an Arabic Qur’an, in order that ye may learn wisdom” (12:2). The book provides verbal guidance, and the **prophets** provide practical instructions. The book is preserved on a tablet which is called the “Mother of the Book” (13:39, *Umm al-kitab*). The Koran says that **Moses** received the Torah (Tawrat), David the Psalms (Zabur), **Jesus** the Gospel (Injil), and Muhammad the Koran—each successive book confirms the preceding ones, but the Koran is the last, free of any accretions or falsifications.

**SEAL OF THE PROPHETS, THE.** Muhammad is called the “Seal of the Prophets,” meaning that he is the final **prophet** and that the institution of prophecy after him is ended.

**SECEDERS.** *See* KHARIJITES (pl. KHAWARIJ).

**SECLUSION OF WOMEN.** *See* CHADOR; VEIL; WOMEN.

**SECTS.** According to a **hadith**, **Muhammad** has said that there will be 73 sects in Islam, but only one will be saved. Some theologians deny that there are any sects in Islam because all agree on the essentials. In addition to the majority of Muslims, the **Sunnis**, there are a number of sects and movements that disagree on specific details. They comprise the **Kharijites**, the **Shi’ites** (including the **Twelvers**, **Zaydites**, **Isma’ilis**, **Qarmatians**, **Assassins**, **Bohras**, and **Khojas**), and those derived from them (the **Druzes**, **Nusayris**, **Baha’is**, and **Ahmadis**). There are also other small groups. The Twelvers (or **Imamis**) are the largest of the Shi’ite sects.

**SELJUQ DYNASTY (1038–1194).** *See* SALJUQ DYNASTY (1037–1307).

**SENEGAL, REPUBLIC OF.** A West African state with a population of about 13.6 million, of whom 94 percent are Muslim, 5 percent **Christian**, and 1 percent animist. The Great Mosque of Touba, home of the Mouride **Sufi** brotherhood, is a fine example of **Islamic** architecture in Africa. The

majority of Muslims are **Sunni**. The Islamic communities are generally organized around one of several Islamic Sufi orders headed by a **khalifa**. The capital is Dakar.

**SERMON.** *See* KHUTBAH.

**SEVEN DEADLY SINS IN ISLAM.** *See* SINS IN ISLAM, CATEGORY OF.

**SEVENERS.** *See* ISMA‘ILIS.

**SEVEN ODES.** *See* MU‘ALLAQAT.

**SEVEN SLEEPERS OF EPHESUS.** The story of a group of youths who hid inside a cave outside the city of Ephesus around 250 CE to escape persecution. The king forced all his kingdom to worship idols, and whoever did not would be killed. These men escaped, as their faith in God was strong, and refused to worship idols.

The Koran (18:7–26) tells the story as follows:

7. Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds [i.e., those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah’s sake and in accordance to the legal ways of the Prophet].
8. And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).
9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”
11. Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.
12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.
13. We narrate unto you (O Muhammad) their story with truth: Truly! They were young men who believed in their Lord (Allah), and We increased them in guidance.
14. And We made their hearts firm and strong (with the light of Faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: “Our Lord is the

Lord of the heavens and the earth, never shall we call upon any ilah (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

15. “These our people have taken for worship aliha (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah.”

16. (The young men said to one another): “And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e., will give you what you will need of provision, dwelling, etc.)”

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayat (proofs, evidences, signs) of Allah. He whom Allah guides, is rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the Right Path).

18. And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: “How long have you stayed (here)?” They said: “We have stayed (perhaps) a day or part of a day.” They said: “Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

20. “For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful.”

21. And thus We made their case known to the people, that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: “Construct a building over them, their Lord knows best about them,” (then) those who won their point said (most probably the disbelievers): “We verily shall build a place of worship over them.”

22. (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad): “My Lord knows best their number; none knows them but a few.” So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.

23. And never say of anything, “I shall do such and such thing tomorrow.”

24. Except (with the saying), “If Allah will!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.”
25. And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).
26. Say: “Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Wali (Helper, Disposer of Affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule.”

**SEVENTH HEAVEN.** The Koran mentions seven firmaments, heavens, the highest of which is **Firdaws**. For example, “So He completed them as seven firmaments in two days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge” (41:12). “**Allah** is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge” (65:12). “See ye not how Allah has created the seven heavens one above another” (71:15). According to some hadith, the highest level of Jannah is Firdaws, and *Sidrat al-Muntaha*, a Lote tree, marks the end of the seventh heaven. See HEAVEN.

**SHABAB, AL- (SHABAAB).** The Harakat al-Shabab al-**Mujahidin** is a **jihadist** youth movement in **Somalia** that is waging war against the “enemies of **Islam**.” It is a multi-ethnic organization and was temporarily affiliated with **al-Qaeda**. Its leaders are Ahmed Godane (d. 2014) and Ahmad 'Umar. Godane was killed in a drone strike on 1 September 2014.

**SHADHILI, ABU 'L-HASAN 'ALI AL- (1196–1258).** Islamic mystic born in **Tunisia** who established himself in **Egypt** where his devotees founded the Shadhiliyya **Sufi** fraternity. The order has many adherents in North Africa, **Syria**, **Palestine**, **Iraq**, and portions of southern Arabia. Shadhili died in the Egyptian desert on his way to the holy cities, and his tomb in Humaitra is a much venerated shrine.

Abu'l Hasan relates that in a dream, he saw his master standing near the Divine Throne. When he told him of this dream in the morning, Hazrat 'Abd as-Salam replied,

- O 'Ali, it was not me you saw, it was the station you will inherit from me.  
 O 'Ali, God is God, and men are men. When you are among the people, keep your tongue from mentioning the Sirr (secret) and your heart from imitating their ways. Be assiduous in the fulfillment of the mandatory

practices of the religion and protect your bodily members from forbidden things. In you the role of sainthood will have reached fruition. Only admonish others to the degree that is obligatory upon you. And say, “O God, give me repose from their mention [of me] and from any obstacles arising from them. Deliver me from their evil. Let Your bounty suffice me from [having to seek] their bounty, and protect me among them by Your special grace. Verily, You have power over all things. . . . O ‘Ali, flee from men’s benevolence more than you flee from their malevolence. Because their benevolence will afflict your heart, while their evil will only afflict your body, and it is better that the body be afflicted than the heart.”

**SHADHILIYYA SUFI FRATERNITY.** *See* SHADHILI, ABU ‘L-HASAN ‘ALI AL- (1196–1258).

**SHAFI‘I, MUHAMMAD IBN IDRIS AL- (767–820).** Eponymous founder of the Shafi‘ite school. He was born in **Khorasan (Gaza?)** and traveled widely in the **Arab** world and is buried in **Cairo**. He was the first to formulate the classical theory of the bases of **Islamic law**, the Koran, the Traditions (**Sunnah**), reasoning by analogy (**qiyas**), and consensus (**ijma‘**) and restricted the use of informed opinion (**ra‘y**). Famous members of his school include al-**Ash‘ari** (d. 935), al-**Mawardi** (d. 1058), al-**Ghazali** (d. 1111), and al-**Nawawi** (d. 1277). Al-Shafi‘i spent his childhood in **Mecca**, and at the age of seven he was able to recite the Koran by heart. He continued his **education** in **Medina** as a pupil of **Malik ibn Anas**, founder of the **Malikite** school, and reached the rank of **mufti** at the age of 15. Finally, he settled in al-Fustat (Cairo), where he won a large following. Today, Shafi‘ites are found predominantly in Syria, the southern part of the Arabian Peninsula, East Africa, and Southeast Asia. *See also* SCHOOLS OF LAW.

Shafi‘i was described as unrivaled by his abundant merits and illustrious qualities; to the knowledge of all the sciences concerned with the book of God (the Koran), the Sunna (the Tradition), the sayings of the **Companions**, their history, the conflicting opinions of the learned (jurisconsults), etc., he united a deep acquaintance with the language of the Arabs of the desert, philology, grammar, and poetry (Khallikan, II, 569). He lived without a rival, and, on his death, he left none to replace him” (570).

**SHAFI‘ITES.** The Shafi‘ite school was founded by Muhammad ibn Idris **al-Shafi‘i**. It is followed by Muslims in Saudi Arabia, Eastern Lower Egypt, Indonesia, Jordan, Palestine, the Philippines, Singapore, Somalia, Thailand, Yemen, Kurdistan, and the Mappilas of Kerala and the Konkani Muslims of India. It is the official school followed by the governments of Brunei and Malaysia.

*See* SCHOOLS OF LAW; SHAFI‘I, MUHAMMAD IBN IDRIS AL- (767–820).



**SHAHADA.** “Testimony.” The profession of faith that contains the formula, “There is no god but **Allah** and **Muhammad** is the **Messenger** of Allah.” It is the first of the **Five Pillars of Islam**. This formula (*kalima*) is part of the ritual prayer and an expression of piety. It makes a person a Muslim if he testifies before two witnesses to it. There are six conditions, which are as follows: it must be recited aloud, it must be perfectly understood, it must be believed in the heart, it must be professed until death, it must be recited correctly, and it must be professed and declared without hesitation. *See also ISLAM.*

**SHAHID.** “Witness.” *See* MARTYR.

**SHAH NI'MATULLAH WALI (1330–1431).** Born in Aleppo (or Kerman), a **Sufi** master and poet and founder of the Niamatullah Sufi order who traced his descent from the Seventh Imam **Musa al-Kazim**. He traveled widely and studied the writings of many masters and finally the great mystic Ibn al-Arabi. He temporarily resided in Samarkand where he met **Timur-i Lang** (Tamerlane) and eventually settled in the Kerman region where his shrine is located in Mahan.

**SHAHRASTANI, ABU 'L-FATH MUHAMMAD IBN 'ABD AL-KARIM (1076–1153).** Muslim theologian from Shahrastan in **Khorasan** who specialized in the history of religion. He studied in **Baghdad** but returned to his hometown to spend the rest of his life there. A member of the **Ash'arite** school, he examined in his *Book of Religions and Sects (Kitab al-milal wa'l-nihal)* various Islamic and non-Islamic religions, **sects**, and philosophical currents. His work has been translated into German by T. Haarbrücker (Halle, 1850–1851). Shahrastani grouped religions into four classifications:

1. Those who had a revealed book: Muslims, Christians, and **Jews**.
2. Those who possess something like a revealed book: **Magians** and Manicheans.
3. Those who subscribe to laws and binding judgment without benefit of a revealed book: Sabians.
4. Those who have neither a book nor fixed laws: worshippers of stars and idols.

It was said of Shahrastani, “He knew by heart a great quantity of traditional information, his conversation was most agreeable, and he used to address pious exhortations to his auditors” (Khallikan, II, 675).

His theory of the Divine Word (*Kalima*) has a convincing **Isma'ili** imprint; for example, his hierarchy of angels and Divine Words (*Kalimat*) are conceived as being the causes of spiritual beings. Al-Shahrastani in the *Nihaya* writes,

His [Divine] Command (*Amr*) is pre-existent and his multiple *Kalimat* are eternal. By his Command, *Kalimat* become the manifestation of it. Spiritual beings are the manifestation of *Kalimat* and bodies are the manifestation of spiritual beings. The *Ibda'* (Origination beyond time and space) and *khalq* (physical creation) become manifested [respectively in] spiritual beings and bodies. As for *Kalimat* and letters (*huruf*), they are eternal and pre-existent. Since his Command is not similar to our command, his *Kalimat* and his letters are not similar to our *Kalimat*. Since letters are elements of *Kalimat* which are the causes of spiritual beings who govern corporeal beings; all existence subsists in the *Kalimat* Allah preserved in his Command.

**SHAH WALI ALLAH.** *See* WALI ALLAH, SHAH (1703–1762).

**SHAJAR AL-DURR (d. 1257).** “Tree of Pearls.” Former **slave** and wife of the **Ayyubid** ruler Malik al-Salih (1240–1249) who adopted the title “**Sultana of Egypt**” after the death of her husband. As a sign of her authority, she had coins struck in her name. Subsequently, she married 'Izz al-Din Aybak, the commander of her Turkish bodyguard, and surrendered her title to Aybak. When Aybak took a second wife, she had him assassinated and was finally killed herself. This ended the unprecedented rule of a woman in the Islamic world.

Before their deaths, Aybak and Shajar al-Durr firmly established the **Mamluk** dynasty that would ultimately repulse the **Mongols**, expel the European Crusaders from the Holy Land, and remain the most powerful political force in the Middle East until the coming of the **Ottoman** conquest.

**SHAQIQ AL-BALKHI (d. 810).** An early **Sufi** saint of the Characin school. He emphasized the importance of *tawakkul* upon God.

**SHA'RANI, 'ABD AL-WAHHAB AL- (1493–1565).** **Shafi'ite** Islamic scholar and original thinker who tried to find a synthesis of **Sufism** and the **Shari'ah**. He studied and resided in **Cairo** where he practiced the trade of a weaver. He was a tolerant person who pleaded for social justice and the equality of all and is said to have objected to the institution of **polygamy**. Nicholson (464) said of him that he “could beat the scholastic theologians with their own weapons. Indeed, he regarded theology as the first step to-

wards Sufism, and endeavored to show that in reality they are different aspects of the same science.” He was a member of the Shadhiliyyah Sufi fraternity. *See* SHADHILI, ABU ‘L-HASAN ‘ALI AL- (1196–1258).

**SHARI‘AH.** “The path to the water hole.” *See* ISLAMIC LAW.

**SHARI‘ATI, ‘ALI (1933–1977).** Iranian social and religious critic who provided the radical interpretation of Islam for the revolution. Born in Mazin, a village near **Mashhad**, and educated in Islamic studies in Mashhad, he worked as a teacher and in the 1950s became a political activist, supporting the Mosaddeq government. Arrested for a short time, he traveled to Paris and earned a doctorate in sociology from the Sorbonne in 1964. He was one of the founders of the National Front and edited its paper *Iran Azad* (Free Iran). Upon his return to **Iran**, he was arrested. Jailed several times, he left Iran for London, where he died under mysterious circumstances. He was a modernist Shi‘ite reformer who criticized the ‘**ulama**’ for “believing without thinking.” He was attacked by the conservative ‘ulama’ as an agent of **Wahhabism**, communism, and **Christianity**. He emphasized independent reasoning and the principle of permanent revolution. He became famous as a fighter for progress and against the rule of the Iranian monarch and is credited by Iranians as the “Father of the Iranian Revolution” of 1979. He is buried in **Damascus**.

**SHARIATMADARI, MUHAMMAD KAZIM (1903–1986).** Senior religious leader in **Iran** and celebrated authority in his native **Azerbaijan**. Born in Tabriz of an Azari (Turkish) family, he was educated in **Najaf** and **Qom**. He was active as a religious teacher before again moving to Qom where he was elevated to the rank of **ayatollah** in 1961. Although imprisoned for a short time, he remained loyal to the **Pahlavi** regime. After the ouster of the shah in 1979, he joined the religio-political leadership. He differed with Ayatollah **Khomeyni** and the conservatives by demanding implementation of the Iranian constitution of 1906 and non-interference by the clerics in government affairs. Shariatmadari’s son-in-law was accused of plotting a coup in April 1982 and of having been in contact with members of the American CIA. Shariatmadari died in 1986 of natural causes.

**SHARIF.** “Noble.” In pre-Islamic times, the title of a **Bedouin** tribal chief. Subsequently a male descendant of the **Prophet** through **Fatimah** and her son **Hasan**. The descendants of **Husayn** carry the title of **Sayyid**. Sharifs (pl. *shurafa*) can be recognized by their green **turbans**. Since the 13th century,

the position of the grand sharif of **Mecca** was hereditary in the **Hashimite** clan. Sharif Husayn was appointed as governor by the **Ottoman** ruler, but he led the **Arab** Revolt in World War I against the Ottoman government.

**SHAYKH (SHEIKH).** “Old Man.” In pre-Islamic times, the title of a **Bedouin** chief who had to earn dignity through actions of bravery, generosity, and the ability to lead his tribe successfully in battle. In Islam, it was the designation for the heads of **Sufi** orders and leading Islamic scholars.

**SHAYKHIS (SHAYKHIYYAH).** An **Iranian Shi‘ite** movement founded by Ahmad al-**Ahsa’i** (1753–1826) that had syncretist features and therefore aroused the hostility of the ‘**ulama**’. He claimed to be the “**Bab**” (Gate) to the **Hidden Imam**. One of his successors, Sayyid Ali Muhammad, founded the **Babi sect**, an offspring of which is the Baha’i religion.

**SHAYKH AL-ISLAM.** Honorary title for Islamic scholars since the ninth century, and in the **Ottoman Empire** the title of the grand mufti of **Istanbul**. He issued legal decisions (**fatwas**) testifying that the **sultan**’s laws were not in conflict with the **Shari‘ah** and appointed the **muftis** of the major Ottoman cities. The title was abolished in **Turkey** in 1924. In Iran, it was the title of a local paramount official.

**SHAYKH AL-JABAL.** *See* RASHID AL-DIN SINAN (1135–1192).

**SHAYTAN.** *See* DEVIL; IBLIS.

**SHEBA.** *See* SABA’ (SHEBA).

**SHEKH.** *See* SHAYKH (SHEIKH).

**SHI‘ISM (SHIA, SHI‘ITES).** “Party.” The partisans of ‘**Ali ibn Abi Talib**, the son-in-law and cousin of **Muhammad**, who maintain that ‘Ali was the first legitimate **imam** (khalifa), or successor, to the Prophet Muhammad. The “Party of ‘Ali” (*shi‘atu ‘Ali*) began as an **Arab** political movement that was strongly supported by non-Arab converts and eventually developed into a **sect** combining many trends. They developed a doctrinal basis only gradually. The fundamental doctrine of Shi‘ism is the exclusive right to the caliphate by members of ‘Ali’s family (**ahl al-bayt**), declaring the first three **Sunni caliphs** usurpers. Like the **Sunnis**, the Shi‘ites accept the exoteric, literal, interpretation of the Koran, but they also believe in an inner, esoteric, interpretation of a body of secret knowledge. This secret knowledge was believed to have been transmitted by Muhammad to ‘Ali and his descendants. The

imam has therefore also a spiritual function that exceeds that of the Sunni caliph. The imam became the only authoritative source of doctrine, which led to the eventual doctrine of the infallibility of the imam. The Divine Light, which came to the imams from **Adam** and a succession of prophets through Muhammad, gave them a special **barakah** (blessing) and special authority. Some Shi'ites claim that the angel **Gabriel** had brought the message wrongly to Muhammad instead of to 'Ali. The trends of legitimism and esoterism merged with others and consolidated into three major sects: the **Zaydis**, the **Isma'ilis**, and the **Imamis** (or Twelvers).

The Zaydis are followers of Zayd, a grandson of **Husayn**. They are also called the **Fivers** because Zayd was the fifth of the imams. Those who did not accept Zayd continued to count imams until the seventh, Isma'il, and are called Seveners, or Isma'ilis. Isma'il was appointed by his father and later repudiated, but his followers rejected the repudiation. The Seveners eventually split into three major groups (also called **batinites** because they believe in an inner, *batin*, interpretation of the Koran and the teachings of Islam): the **Fatimids** of Egypt, the **Qarmatians** of **Basra** and Bahrain, and the **Assassins** of **Hasan al-Sabbah**.

Finally there are the Imamis (also called Ja'fariyyah after the Sixth Imam **Ja'far al-Sadiq**), who recognized **Musa al-Kazim** as the Seventh Imam and continued to count 12 imams to Muhammad al-Muntazar, who is believed not to have died when he disappeared as a child but to have gone into occultation as the **Hidden Imam**. They are the largest of all Shi'ite sects.

The Shi'ite concept of the state assigns the imam the functions of interpreting and applying the Koranic laws. The imam is infallible and sinless and is inspired by the Prophet or God. In the absence of the imam, the Shi'ite clergy is collectively responsible for the guidance of the community. The **mujtahid**, jurist, by virtue of his education, is entitled to make an independent effort (**ijtihad**) to arrive at a decision regarding Islamic **law** and **theology**. The hierarchy of Islamic scholars culminating in the **Ayatollah** al-'Uzma permitted the establishment of the theocratic regime in Iran founded by Ayatollah **Khomeyni**.

The Shi'ite imams include the following:

1. 'Ali ibn Abi Talib (d. 661)
2. Hasan (d. 669)
3. Husayn (d. 680)
4. 'Ali Zayn al-Abidin (d. 712)
5. Zayd (d. 760), imam of the Zaydis
6. Muhammad al-Baqir (d. 731)
7. Ja'far al-Sadiq (d. 765)
8. Isma'il (d. 760)
9. Musa al-Kazim (d. 799)

10. 'Ali al-Ridha (d. 818)
11. Muhammad al-Jawad (d. 835)
12. 'Ali al-Hadi (d. 868)
13. Al-Hasan al-'Askari (d. 874)
14. Muhammad al-Muntazar (878), last imam of the Twelvers

The eponymic ancestor of the **Safavid dynasty** was Shaykh Safi al-Din, who established the Safaviyyah Sufi order at Ardabil in northwestern Iran. Shah Isma'il, the first of the Safavid rulers, imposed Shi'ism on most of Iran and started a theocracy that lasted until 1732. *See also* USULI SCHOOL (USULIYYAH); VILAYAT-I FAQIH.

**SHI'ISM, MAJOR DIFFERENCES FROM SUNNISM.** Succession to the leadership of the **Prophet**: Shi'ites believe that 'Ali, cousin and son-in-law of the Prophet, is the rightful successor, **imam**, and leadership continues in dynastic succession through his sons **Hasan** and **Husayn** and 12 imams. The Fifth Imam, **Zayd**, is proclaimed by some as the last imam; **Isma'il**, the Seventh Imam, is recognized by others; and **Muhammad Muntazar**, the Twelfth Imam, is the last. Leadership then continues through the **Hidden Imam**, represented by the jurists/theologians on the imam's behalf. The Fivers, Seveners, and Twelvers are the major subsections of Shi'ism. Shi'ites eventually agreed that the divinely appointed imam is sinless and possesses such qualities as knowledge, bravery, justice, wisdom, piety, love of God, and so forth.

Sunnis believe in the elected, or appointed, leader, the **caliph**, starting with **Abu Bakr** and continuing through 'Umar, 'Uthman, and 'Ali, the four **Rightly Guided Caliphs**, until its end in the **Mongol** conquest of **Baghdad** in 1258. The **Ottoman sultans** claimed the caliphate until it was abolished by **Kemal Atatürk** in 1924. *See also* AFSHARID DYNASTY (r. 1736–1795); AHL AL-BAYT; AKHBARIS (AKHBARIYYAH); 'ASHURA; AYATOLLAH (AYAT ALLAH); BAB; GHADIR AL-KHUMM; HILLI, 'ALLAMAH IBN AL-MUTAHHAR AL- (1250–1325); IBN BABAWAYHI (BABUYAH, 923–991); ID AL-GHADIR; IMAMZADEH; IRAN; ISMA'ILIS; KULAYNI, MUHAMMAD YAQUB AL- (KULINI, d. 940); MAHDI, AL-; MAJLIS; MARJA' AL-TAQLID; MASHHAD (MESHED); MUJTAHID; MULLA; MULLA SADRA (SADR AL-DIN SHIRAZI, 1571–1640); 'MUT'AH; NASS; NAURUZ (NOW ROZ); NUR MUHAMMADI; PAHLAVI DYNASTY (1925–1979); PEIGHAMBAR; QUMM; RAWDHAN KHANI (RUZEH KHANI); SEVENERS; SHAYKHIS (SHAYKHIYYAH); TAQIYYAH; TUSI, MUHAMMAD IBN AL-HASAN AL- (995–1067); USULI SCHOOL (USULIYYAH); ZAYNAB BINT ALI (626–681); ZAYDIS (ZAYDIYYAH).

**SHI'ITE.** See SHI'ISM (SHIA, SHI'ITES).

**SHIRK.** “Association.” It is a **sin** that cannot be forgiven. Islam espouses a strict monotheism that rejects “giving partners to God.” The Koran says, “**Allah** forgiveth not (the sin of) joining other gods with Him; but he forgiveth whom He pleaseth other sins than this; one who joins other gods with Allah, hath strayed far, far away (from the right)” (4:116); and “Wonderful Originator of the heavens and the earth: How can He have a son when He hath no consort?” (6:101).

**SHROUD.** **Shi'ites** generally use coffins, but **Sunnis** use shrouds. The corpse is typically wrapped in a simple plain cloth (the *kafan*). This is done to respect the dignity and privacy of the deceased with the family sometimes present. The specifics of this ritual, including the material, style, and color of the cloth, may vary across regions. However, the shroud should be simple and modest. It is for this reason that Muslims have generally preferred to use white cotton cloth to serve as the shroud. Men may use only three pieces of cloth and women five pieces of cloth. The deceased may be kept in this state for several hours, allowing well-wishers to pass on their respects and condolences.

**SHURAH.** “Council, advice.” Islamic rulers are enjoined to seek the advice of a council of experts; the **Prophet** himself did so, and the Koran says, “Consult them in affairs (of moment), then, when thou hast taken a decision, put thy trust in **Allah**, for Allah loves those who put their trust (in Him)” (3:159). It was started under **Caliph 'Umar** (634–644), who set up a council of six of the oldest and most respected **Companions** of the Prophet. The concept of shurah has been interpreted by **Muslim modernists** as a legitimization of parliamentary democracy. The term “shurah” is synonymous with **majlis** (tribal council), which is the term used in Iran for parliament.

**SHU'UBIYYAH.** A political and literary movement among the **mawali** during the 9th and 11th centuries that attacked the claimed superiority of the **Arab** Muslims over those of other races. It was especially connected with the **Persian** intelligentsia who engaged in a literary feud contrasting their ancient culture with the **Age of Ignorance** of the Arabs.

Surah 49:13 is often used by Muslims to counter prejudice and fighting among different people. It says, “O mankind! We created you from a single (pair) of a male and a female and made you into nations (shu'ub) and tribes (qaba'il), that ye may know each other (not that ye may despise each other).

Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”

**SIBAWAYH, ABU BISHR AL- (d. 796).** Arab philologist and grammarian of **Persian** descent. For a long time, his *The Book (al-Kitab fi al-nahw)* was the most authoritative work on **Arabic** grammar. Al-**Jahiz** said of it, “Never was the like of such a book written on grammar, and the books of other men have drawn their substance from it.” Sibawayh studied at **Basra** and became an outstanding member of the Basra school of grammarians. He abstracted grammatical rules from the **Koran** and **Traditions** and from classical poetry and proverbs. His work left a lasting influence on Arabic linguistics. He was described as “a learned grammarian, and surpassed in this science every person of former and latter times: as for his *Kitab*, or *Book*, composed by him on that subject, it has never had its equal.” **Ibn Khallikan** quotes Jahiz, saying, “Never was the like of such a book written on grammar, and the books of other men have drawn their substance from it” (II, 396).

**SIDRAT AL-MUNTAHA.** The Sidrat is a Lote tree that marks the end of the seventh heaven, the boundary where no creation can pass. ‘Abd al-Rahman ibn Nasir al-Sa’di explained, “It [the Sidrat al-Muntaha] is a very large tree beyond the seventh heaven. It is named the *Sidrat al-Muntaha* because there terminates at it whatever ascends from the earth and whatever descends [from heaven] including what comes down from God, including *wahy* (divine inspiration) and other things besides.” The Lote tree is mentioned in the Koran, chapter An-Najm (the Star) (53:10–18).

**SIFAH (SIFAT).** “Attributes.” God has seven attributes, as distinct from His Essence, including life—his existence has neither beginning nor end; knowledge—God is omniscient; power—God is almighty; will—God can do what He wants; hearing—Allah hears all without an ear; sight—Allah sees all things; and speech—**Allah** speaks to His servants like he spoke with **Moses**. This has encouraged the acceptance of a literalism and anthropomorphism in Islam. Some scholars also include **Allah**’s 99 beautiful names as additional attributes. *See also* ALLAH, MOST BEAUTIFUL NAMES OF.

**SIFFIN.** A town on the right bank of the Euphrates that became famous for the battle fought between ‘**Ali** and **Mu’awiyah** in July 657. After three days of fighting, ‘Ali’s forces seemed to gain the upper hand when Mu’awiyah appealed for arbitration of the dispute, culminating in the arbitration at **Adh-ruh**. The battle of Siffin and subsequent arbitration resulted in the creation of



a new force of former supporters of ‘Ali, the **Kharijites**, who now turned against him. **Caliph** ‘Ali was subsequently assassinated by a Kharijite, and the schism in Islam began.

**Ibn Taymiyyah** (1263 to 1328) said,

Mu‘awiyah did not call himself to be a khalifa and was not given the oath of allegiance to it when he fought ‘Ali. He fought not because he considered himself to be the khalif or deserving of the *khilifah*. This they all agreed upon and he himself would affirm this to whomever asked him. He and his companions did not consider it permissible that they initiate the fight against ‘Ali and his companions. But ‘Ali (may Allah be pleased with him) and his companions believed that Mu‘awiyah and his companions must pledge allegiance and show obedience to ‘Ali, due to his authority such that there be only one khalifa for the Muslims. Considering them defecting from this obligation he decided that Mu‘awiyah and his companions should be fought until they fulfilled it. All this so that obedience and unity occur. Mu‘awiyah and his companions did not see that it was obligatory upon them and if they were fought against they would consider themselves oppressed because ‘**Uthman** was killed oppressively as was agreed by all the Muslims at the time and his killers were in ‘Ali’s camp, he having authority over them.

According to early **Shia** sources, ‘Ali later wrote,

The thing began in this way: We and the Syrians were facing each other while we had common faith in one Allah, in the same Prophet(s) and on the same principles and canons of religion. So far as faith in Allah and the Holy Prophet(s) was concerned we never wanted them (the Syrians) to believe in anything over and above or other than what they were believing in and they did not want us to change our faith. Both of us were united on these principles. The point of contention between us was the question of the murder of ‘Uthman. It had created the split. They wanted to lay the murder at my door while I am actually innocent of it.

I advised them that this problem cannot be solved by excitement. Let the excitement subside, let us cool down; let us do away with sedition and revolt; let the country settle down into a peaceful atmosphere and when once a stable regime is formed and the right authority is accepted, then let this question be dealt with on the principles of equity and justice because only then the authority will have power enough to find the criminals and to bring them to justice. They refused to accept my advice and said that they wanted to decide the issue on the point of the sword.

When they thus rejected my proposal of peace and kept on sabre rattling threats, then naturally the battle, which was furious and bloody, started. When they saw defeat facing them across the battlefield, when many of them were killed, and many more wounded, then they went down on their knees and proposed the same thing, which I had proposed before the bloodshed had begun.

I accepted their proposal so that their desire might be fulfilled, my intentions of accepting the principles of truth and justice and acting according to these principles might become clear and they might have no cause to complain against me.

Now whoever adheres firmly to the promises made will be the one whose salvation will be saved by Allah and one who will try to go back upon the promises made, will fall deeper and deeper into heresy, error and loss. His eyes will be closed to realities and truth in this world and he will be punished in the next world.

**SIGNS OF GOD.** *See* AYAHS; MIRACLES.

**SIJISTANI, SULAYMAN ABU DAWUD AL- (817–888).** Native of **Basra** and compiler of one of the six canonical collections of **Sunni hadith**. His work, the *Book of Traditions (Kitab al-sunnan)*, contains a collection of some 4,000 hadith, said to have been collected from a pool of some 500,000. He used a measure of personal opinion (**ra'y**) in authenticating his choices. Abu Dawud said a man requires only four things for his religious conduct: deeds are to be judged by the intentions; proof of a man's sincerity in Islamism is his abstaining from what concerns him not; the believer is not truly a believer until he desireth for his brother that which he desireth for himself; and the lawful is clear and the unlawful is clear, but between them are things that are doubtful (Khallikan, I, 590).

**SILSILAH.** "Chain." The line of succession in a **Sufi** order, traced to its founder or to the **Prophet** and his **caliphs**, or **imams**. It is the carrier of blessing (**barakah**), especially in the case of Sufi tradition. A silsilah is an unbroken tradition.

**SIN(NER).** Sin is primarily disobedience to the law of God. There are two types of sin: major and minor. Disbelief and giving partners to God are great sins that cannot be forgiven and deserve eternal hellfire. The next category of great sins includes murder, **adultery**, and homosexuality. Next come theft, robbing of orphans, and receiving **interest**. A final category includes drinking wine, false accusation of unchastity, the practice of magic, and fleeing from the battlefield. A minor sin, committed intentionally, can become a major sin. Some theologians hold that a Muslim sinner will remain in hell for all eternity (**Kharijites**), but the orthodox view is that God will pardon all sins or the **Prophet** will intercede for the sinner. A **martyr** who dies for his faith is free of sin and goes directly to **heaven**. For **Sunnis**, only **Muhammad** is believed to be sinless, while the Shi'ites hold that their **imams** are impeccable.

Several **hadith** discuss sin and the sinner. One by Wabisah narrated, “I went to Messenger of Allah (SAWS) and he asked me: ‘Have you come to inquire about piety?’ I replied in the affirmative. Then he said: ‘Ask your heart regarding it. Piety is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again.’” Al-Tirmidhi, narrated: “Allah’s apostle said, ‘Every son of **Adam** sins, the best of the sinners are those who repent’” (*Sunan al-Tirmidhi*, hadith no. 2499). And Abu Huraira narrated: “Allah’s apostle said, ‘By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them’” (Sahin, Muslim, 37:6621).

**SINAN, MIMAR (1489–1588)**. Celebrated architect of the **Ottoman Empire**, responsible for constructing or supervising 476 buildings. He has been called the greatest architect of the classical period. His greatest works are the Selimiye Mosque in Edirne, which rivaled the size of the dome of the **Aya Sofia**, and the Sulaymaniye Mosque in **Istanbul**. He was born of **Christian**, Greek, or Armenian background and drafted into Ottoman service through the **devshirme** process. He was recruited into the **Janissary** corps and served in a number of campaigns, including the Battle of Mohacs, attaining the rank of a commander. He assisted in the building of defenses and bridges and eventually became the “Architect of the Empire.” He died in 1588 and is buried in a tomb just outside the walls of the Sulaymaniye Mosque.

**SINAN, RASHID AL-DIN (1135–1192)**. An **Isma‘ili (Nizari)** leader established on a fortress in **Syria** from where he waged a guerrilla war against **Crusader** forces. Born in **Basra** and educated as a **fida’i** in **Alamut**, he was sent to Syria to establish a base like that of **Hasan al-Sabbah**. He also feuded with **Salah al-Din** (Saladin), ruler of **Egypt** and Syria, who twice escaped an assassination attempt. Rashid’s last major action was in 1191, when he ordered the assassination of the newly elected king of Jerusalem. He died in Masyaf, Syria, and was replaced by a **fida’i** from Alamut.

**SINF**. “Guild.” According to some authorities, the Muslim organization of crafts into guilds was started by the **Qarmatians**, which action then influenced the foundation of craft guilds in the rest of the Islamic world and medieval Europe.

**SINGING.** There is disagreement as to whether singing and music are permitted. It is acceptable, except by the **Hanbali** school in **Saudi Arabia**. There are contradictory **Hadith**, as for example, Ibn ‘Abbas said, “‘**A’ishah** gave a girl relative of hers in marriage to a man of the **Ansar**. The **Prophet** (peace be on him) came and asked, ‘Did you send a singer along with her?’ ‘No,’ said ‘A’ishah. The **Messenger of Allah** (peace be on him) then said, ‘The **Ansar** are a people who love poetry. You should have sent along someone who would sing’” (reported by Ibn Majah).

Another Hadith states,

There is unanimous agreement that if singing is done in conjunction with **haram** activities—for example, at a drinking party, or if it is mixed with obscenity and sin—it is haram. The Prophet (peace be on him) warned of a severe punishment for people who sing or listen to singing in such a situation when he said, “Some people of my **ummah** will drink wine, calling it by another name, while they listen to singers accompanied by musical instruments. Allah will cause the earth to swallow them and will turn some of them into monkeys and swine.” (Reported by Ibn Majah)

*See also* MUSIC.

**SINS IN ISLAM, CATEGORY OF.** Sins in **Islam** include **adultery**, **backbiting**, backsliding, child abandonment, despondence in Islam, mortal sin, murder, sacrilege, selfishness, Seven Deadly Sins, sloth (mental state), sin of omission, **theft**, and venal sin. The “Seven Deadly Sins” in Islam are (1) **shirk**, giving partners to **Allah**; (2) murder, intentional and premeditated; (3) adultery; (4) **apostasy**; (5) charging **interest**; (6) tape; and (7) treason against a Muslim leader.

**SIQILLI, JAWHAR AL-** (d. 992). “The Sicilian.” **Fatimid** general who conquered Fez in 960, al-Fustat in 969, and the **Hijaz** in 976. He ruled as governor of **Egypt** and founded **Cairo**, where he remained until ousted by **Caliph** al-Mu‘izz (952–975). He was a **Christian** slave, probably from Sicily, hence his name. Siqilli was presented to Caliph **al-Mansur** (946–952) and inherited by Caliph al-Mu‘izz. The latter set him free and made him his personal secretary, then minister, and finally commander-in-chief of the army. His repeated attempts at conquering **Syria** failed, and he retired.

After the establishment of the residence at Cairo, Jawhar fell into disfavor with al-Muizz. Under his successor, al-‘Aziz (975–996), however, in whose accession to the throne Jawhar played an important role, he was rehabilitated. He was regent again until 979 but was finally stripped of power after a campaign against Syria was once again defeated near **Damascus**. Jawhar died on 1 February 992.

**SIRAT, AL-**. Sirat is the narrow bridge that every person must pass on the **Day of Judgment** to enter **paradise**. The bridge is said to be as thin as a hair and as sharp as the sharpest sword. Below this bridge are the fires of hell. A **hadith** narrated by Abu Sa' id al-Khudry says,

We, the companions of the **Prophet** said, “O **Allah**’s Apostle! What is the bridge?” He said, “It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa’dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell. The last person will cross by being dragged over the bridge.” (Bukhari, IX, 93:532)

**SIRAT RASUL ALLAH**. Biography of the **Prophet Muhammad** written by **Muhammad ibn Ishaq** and edited by ‘Abd al-Malik ibn Hisham. Only Hisham’s version is extant. See IBN HISHAM, ABU MUHAMMAD ‘ABD AL-MALIK (767–833/34).

**SIRHINDI, AHMAD AL-FARUQI AL- (1564–1624)**. A **Sufi** reformer claiming descent from **Caliph ‘Umar I**, called the Renewer of the Second Millennium (Mujaddid Alf-i Thani). He was born and received his early **education** in Sirhind, Punjab, **India**. At age 28, he joined the **Naqshbandi** Sufi fraternity in Delhi. A collection of his letters details his teachings and activities. Some of his descendants carry the family name **Mujaddidi** and are active in Naqshbandi and in political affairs.

Naqshbandi Sufis claim that Ahmad Sirhindi is descended from a long line of spiritual masters all the way up to the **Prophet Muhammad** (626, d. 11 AH, buried Medina SA, 570/571–632 CE).

**Abu Bakr** (d. 13 AH), buried **Medina**

**Salman** al-Farsi (d. 35 AH), buried Madaa’in, Arabia

Qasim ibn Muhammad ibn Abu Bakr (d. 107 AH), buried Medina

**Ja’far al-Sadiq** (after which moves to Iran) (d. 148 AH), buried Medina

**Bayazid Bastami** (d. 261 AH), buried Bastaam, **Iran** (804–874 CE)

Abu al-Hassan al-Kharaqani (d. 425 AH), buried Kharqaan, Iran

Abul Qasim Gurgani (d. 450 AH), buried Gurgan, Iran

Abu Ali Farmadi (after which moves to Turkmenistan) (d. 477 AH), buried Tous, Khorasan, Iran

Abu Yaqub Yusuf Hamadani (d. 535 AH), buried Maru, Khorosan, Iran

Abdul Khaliq Ghujdawani (d. 575 AH), buried Ghajdawani, Bukhara, Uzbekistan

- Arif Reogari (d. 616 AH), buried Reogar, Bukhara, Uzbekistan  
 Mahmood Anjir-Faghnavi (d. 715 AH), buried Waabakni, Mawarannahr, Uzbekistan  
 Azizan Ali Ramitani (d. 715 AH), buried Khwarizm, Bukhara, Uzbekistan  
 Muhammad Baba Samasi (d. 755 AH), buried Samaas, Bukhara, Uzbekistan  
 Amir Kulal (d. 772 AH), buried Saukhaar, Bukhara, Uzbekistan  
 Muhammad Baha'uddin **Naqshband** (d. 791 AH), buried Qasr-e-Aarifan, Bukhara, Uzbekistan (1318–1389 CE)  
 Ala'uddin Attar Bukhari, buried Jafaaniyan, Mawranahar, Uzbekistan  
 Yaqub Charkhi (d. 851 AH), buried in Tajikistan  
 Ubaydullah Ahrar (d. 895 AH), buried Samarkand, Uzbekistan  
 Muhammad Zahid Wakhshi (d. 936 AH), buried Wakhsh, Malk Hasaar, Tajikistan  
 Durwesh Muhammad (d. 970 AH), buried Samarkand, Uzbekistan  
 Muhammad Amkanaki (after which moves to India) (d. 1008 AH), buried Akang, Bukhara, Uzbekistan  
 Razi u-Din Muhammad Baq Billah (d. 1012 AH), buried Delhi, India  
 Ahmad al-Faruq al-Sirhind (d. 1034 AH), buried Sarhand, India (1564–1624 CE)

**SISTANI, GRAND AYATOLLAH ALI AL- (b. 1930).** Al-Sistani is the **Usuli Marja al-Taqlid** (“source of emulation”) of **Iraq** and head of seminaries in **Najaf**. When Grand Ayatollah Khomeini died in 1992, Sistani ascended the rank of Grand **Ayatollah** through traditional peer recognition of his scholarship. He played a prominent role in religious and political affairs and has been called the “most influential” figure in post-invasion Iraq. He supported democratic elections and urged **women** to also vote. He issued a **fatwa** to support war against the Islamic State of Iraq and **Syria** and was nominated for the Nobel Peace Prize.

**SIX BOOKS OF SUNNA (KUTTUB AL-SITTAH).** “The Authentic Six” (originally five) books containing collections of **hadith**. They were selected by Ibn al-Qaisarani in the 11th century and are the official canon of **Sunni Islam**. Some consider the Sunan of **Ibn Majah** the sixth, others the **Muwatta**. The collections are as follows:

1. Sahih Bukhari, collected by **Muhammad ibn Isma‘il al Bukhari** with 7,275 hadith.
2. Sahih Muslim of **Muslim ibn al-Hajjaj** with 9,200.
3. Sunan Abu Dawud (Daud) by **Abu Daud al-Sijistani** with 4,800.

4. Jami al-Tirmidhi (Tirmizi) by **Muhammad ibn ‘Isa al-Tirmidhi** with 3,956.
5. Sunan al Sughra by **Ahmad al-Nasa’i** with 5,270.

The sixth is either

6. Sunan Ibn Majah by **Abu Abdullah Muhammad ibn Majah** with 4,000, or
6. Muwattak Malik by **Abu Abdullah Malik ibn Anas** with 1,720.

**SLANDER AND BACKBITING.** According to a Tradition, “**Prophet Muhammad** said: ‘Do you know what backbiting is?’ They said, ‘God and the **Messenger** know best.’ He then said: ‘It is to say something about your brother that he would dislike.’ Someone asked him, ‘But what if what I say is true?’ The Messenger of God said: ‘If what you say about him is true, you are backbiting him, but if it is not true then you have slandered him.’” (Muslim). The Koran says, “Those who love to see scandal circulate among the believers, will have a grievous chastisement in this life and in the Hereafter. **Allah** knows and ye know not” (24:19).

**SLAVERY.** Slavery existed in pre-Islamic times, as elsewhere, and mainly resulted from war. Islam did not abolish it. Unlike the New World, where slaves were employed in a plantation economy to cultivate sugar, cotton, and tobacco, slaves in the Islamic world were largely employed as domestic servants and soldiers. As domestics, they became part of the family, and as soldiers they became the protectors of their masters, the **caliphs** and **sultans**. Eventually, the slave forces made themselves independent and as sultans became the rulers of many parts of the Islamic world. They founded the **Mamluk** (slave) sultanates in Egypt and Syria (1250–1517) and slave dynasties in India, and they supported the **Ottoman** sultans, who were themselves the sons of slave **women**. The egalitarian **Kharijites** proclaimed that the position of caliph could be attained by anyone, even an Abyssinian slave. Islam encouraged the manumission of slaves, and **Abu Bakr**, the first caliph, is said to have spent his wealth on purchasing and freeing slaves.

Slavery in Islam was a condition from which recovery was possible. A contract (*kitaba*) enabled a slave to acquire his freedom in exchange for a future, or installment, payment. If a slave woman bore a child to a Muslim man, she could no longer be sold and was free when her master died (Muwatta, 38.5.6). The **zakat**, the poor tax, is also to be used to purchase the freedom of slaves (9:60). Once freed, a slave enjoyed the same civil rights as a Muslim citizen. Slavery was officially abolished in the 19th and 20th centuries and in 1962 also in Saudi Arabia.

**SOCIETY FOR SPREADING ISLAM.** *See* TABLIGHI JAMA‘AT.

**SOLOMON (SULAYMAN).** The son of King **David** and a prophet and messenger of God, as well as a divinely appointed monarch of the Kingdom of Israel. According to the Koran, he was given special powers: “We gave knowledge to David and Solomon, and they both said: ‘Praise be to **Allah**, who has favored us above many of His servants who believe. And Solomon was David’s heir. He said ‘O ye people we have been taught the speech of birds, and we have been given of everything, this is indeed grace manifest (from Allah). And before Solomon were marshaled his hosts of **jinn** and men and birds, and they were all kept in order and ranks” (27:15–17).

**SOMALIA, FEDERAL REPUBLIC OF.** State with a population of about 19.8 million, with 99.8 percent Sunni Muslims of the **Shafi‘ite** school. Islam is the state religion, and the **Shari‘ah** is the source for national legislation. The Somali language is part of the Cushitic branch of the Afro-Asiatic family. Almost all Somalis belong to a **Sufi** brotherhood.

**SOUL.** *See* NAFS.

**SOUL, STAGES OF DEVELOPMENT.** Religious scholars postulate the existence of three stages of development of the human soul: (1) *ammara* (12:53), which is prone to evil, and if not checked and controlled will lead to perdition; (2) *lawwama*, which feels conscious of evil and resists it, asks for **Allah**’s grace and pardon after repentance and tries to amend, and it hopes to reach salvation; and (3) *mutmainna* (29:27), the highest stage of all, when it achieves full rest and satisfaction. The second stage may be compared to conscience.

**SPENDTHRIFT.** Islam discourages spending money idly. The Koran says, “And render to the kindred their due rights, as (also) to those in want. And to the wayfarer; but squander not (your wealth) in the manner of a spendthrift” (17:26). And “Verily spendthrifts are brother of the **satans**. And the satan is to his lord (himself) ungrateful” (17:27). Muslims are told how to avoid becoming a spendthrift. Before purchasing a thing, always keep this in mind: (1) that you don’t buy a thing which you already own or have something similar to it; (2) the thing that is being bought is out of requirement and not because you can buy it; and (3) that it won’t be used in disobedience to **Allah**. If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift.

**SPIRITUAL AXIS.** *See* QUTB.



**SPOILS OF WAR.** Islam divides the spoils of war into two categories: *ghanima*, obtained in actual fighting, and *fai*’ obtained without fighting.

The disposal of spoils of war, according to one scholar, were to be made as follows:

In the reign of the Holy **Prophet**, the procedure followed for the division of the spoils was: After the war had come to an end, somebody used to proclaim on behalf of the Prophet (may **Allah**’s peace be upon him) and all the belongings of the enemy were gathered at one place. Then one-fifth was taken by the Prophet (PBUH) as share of Allah and His **Messenger** (Islamic state) and the remaining four-fifths was divided among the soldiers who participated in the war. Two shares were given to the horseman and one share to the footman. It was a tradition that the soldier killing a particular enemy was given his (enemy’s) belongings, in addition to his fixed share, as a reward. If the **slaves**, minors, non-Muslims or **women** had helped the Muslim army, they were not assigned any regular share. Instead, they were given some gift for their services. (*Dynamics of Islamic Jihad*, by Muhammad Sharif Chaudhry)

Subsequently, one-fifth was given to the soldiers; the rest was used by the state for institutional purposes. In modern times, peace treaties would stipulate reparations.

According to one **hadith**, **Malik ibn Anas** “reported from ‘**Umar** that there were the properties of Banu Nazir out of Fai [taken without war] which Allah gave to His Messenger on the ground that the Muslims did not acquire them on horseback or any conveyance, so it was special for the Holy Prophet who was to spend it over his family maintenance of a year and then to spend what remained for armours and conveyances as ammunitions in the way of Allah” (Bukhari and Muslim).

**STATION OF ABRAHAM.** “Maqam Ibrahim.” A shrine near the **Ka’bah** where a stone with the footprint of Abraham is said to be kept. According to tradition, Abraham stood at this stone when he laid the foundations of the Ka’bah and left his footprint on the stone. The Koran says, “The Station of Abraham; whoever enters it attains security; **pilgrimage** thereto is a duty men owe to Allah” (3:97).

**STONING TO DEATH.** “*Rajm*.” One of the punishments for **adultery**, not founded on the Koran but the **Traditions**. The Koran says: “The woman and man guilty of adultery—flog each of them with a hundred stripes” (24:2). The severity of punishment is lessened by the condition of either a confession or four witnesses to the act. The Koran says, “And those who launch a charge against chaste women, and produce not four witnesses (to support

their allegation), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors” (24:4). Modern **Islamist** movements, such as the **Taliban** and **al-Qaeda**, have reintroduced stoning.

**SUBHAH.** *See* ROSARY.

**SUBLIME PORTE.** French term for the Bab-i Ali (High Gate), referring to the court of the **Ottoman** ruler. It may have denoted the gate at the tent of the ruler from which he conducted his court and subsequently referred to the gate of the **Topkapi serai**, the imperial palace in **Istanbul**. Later still, it referred to the executive offices of the grand vizier and finally became the name of the Turkish foreign ministry.

**SUCCESSION TO MUHAMMAD.** Schisms appeared in Islam over the question of succession to the **Prophet** to head the Islamic community. Muslims divided into three major groups: the Sunnis, Shi‘ites, and **Kharijites**. The Sunnis held that the successor (khalifa—caliph) should be elected and, especially the **Arabs**, felt he must be of the **Quraysh** tribe; the Shi‘ites hold that he should be of the family of the Prophet, and three major sub-sects recognize either the Fifth (**Zayd**), the Seventh (**Isma‘il**), or the Twelfth (**al-Muntazar**) as their **imam**. The egalitarian Kharijites would elect any pious man, “even an Abyssinian slave.”

**SUDAN, REPUBLIC OF.** At the 2011 division that split off South Sudan, over 97 percent of the population in the remaining Sudan adheres to Islam. Muslims are divided between two groups, Sunni and **Salafi** (Ansar al-Sunnah) Muslims. Two popular divisions of **Sufism**, the Ansar and the Khatmia, are associated with the opposition Umma and Democratic Unionist parties, respectively. The **Christians** are about 1.5 percent, and African Traditional religions comprise about 1.5 percent of the population. Under Anglo-Egyptian control until 1956, the Republic of Sudan has been torn by civil war and is now headed by Omar al-Bashir who has introduced **Islamic law**. The capital is Khartoum.

**SUFI (ISM).** “*Tasawwuf*.” A member (*mutasawwif*) of one of the Sufi orders, a devotee of a mystical “path” (*tariqa*) or discipline that consists of graded esoteric teachings leading through a series of initiations to the status of an adept. The objective of the “path” is to achieve direct experiential knowledge (**ma‘rifah**), which through illumination (*kashf*) leads to communion with God (*fana’ fi llah*); it is achieved through personal devotion and a mastery of the techniques taught by the **shaykh**. The name comes probably from the **Arabic** *suf*, meaning “wool,” the coarse wool garment worn by the early

mystics. Sufism was systematically developed after the ninth century; al-Qushairy (d. 1072) was first to suggest stages of approach to the experience of God. The great Muslim philosopher, **al-Ghazali** (d. 1111), succeeded in reconciling Sufism with orthodox Islam.

Sufi orders originated among the urban artisan classes that organized into brotherhoods, following a particular spiritual leader or saint (**pir**, shaykh, or **murshid**). Sufi lodges (**khanaqah**, **tekke**, *zawiyya*, **ribat**) were founded at the residence or tomb of a venerated pir and supported with contributions from the disciples (**murid**). Members meet regularly in homes or public places to perform remembrance (**dhikr**), pronounce ecstatic recitations of the names of Allah, or read passages of the Koran, accompanied by rhythmical breathing and physical movements, or to engage in listening (**sama'**), participation in an ecstatic spiritual recital with music and dance.

Of about 200 orders, 70 are still active in the Islamic world. The line of famous mystics goes from the **Persian al-Hallaj**, executed in 922, to the pantheist Sufi Muhyi al-Din **ibn al-Arabi** (1165–1240) and the Egyptian ibn al-Farid (1181–1235), who extolled Divine Love, to the great Persian poets of the 13th century, Sa'di, Hafiz, and **Rumi**. Famous founders of Sufi fraternities include 'Abd al-Qadir al-**Jilani** (1077–1166), the patron saint of the **Qadiriyah**; Shahab al-Din **al-Suhrawardi**, of the Suhrawardiyyah; Ahmad al-**Rifa'i** (1106?–1182) of the Rifa'iyyah; Muhammad Naqshband (1317–1389) of the Naqshbanis; and the eponymic ancestor of the **Safavid dynasty**, Shaykh Safi al-Din, who founded the Safaviyyah Sufi order in Ardabil in northwestern Iran. *See also* 'ALAWIS ('ALAWIYUN); BAST; CHISHTIS (CHISHTIYYAH) (1142–1236); DARQAWI, MUHAMMAD AL-ARABI AL- (1737–1823); DHIKR (ZIKR); FANA'; FAQIR; FIVE DIVINE PRESENCES IN SUFISM; GHAZALI, ABU HAMID MUHAMMAD AL- (1058–1111); HALLAJ, HUSAYN IBN MANSUR AL- (857–922); HAQIQA; HASAN AL-BASRI; IBN AL-ARABI (1076–1148); IBN MASHISH (1140–1227); INSAN AL-KAMEL; JALAL AL-DIN RUMI, MAULAWI (JALALUDDIN RUMI, 1207–1273); KHALWATIYYAH; KHAMRIYYAH; MURIDISM (MURIDIYYAH); MEVLEVIS (MAULAWIYYA); NAQSHBANDIS (NAQSHBANDIYYAH); PIR; QUTB; RABI'AH AL-'ADAWIYYAH (714[?]-801); SHADHILI, ABU 'L-HASAN 'ALI AL- (1196–1258); SILSILAH; TARIQA; ZAWIYAH; ZUHD.

## SUFI ORDERS.

Ashraf  
Azimiyya  
Ba'Alawiyya  
Badawiyyah  
**Bektashi**

**Chishtiyya**

Darqawa

Galibiyya

Halvetiyya

Hurufiyya

Idrisiyya

Isma'iliyya

Jerrahiyya

Kibrueh

**Mawlawiyya**

Nasiriyya

Nimatullahi

Norbakhshi

Oveyssi-Shahmaghsudi

Owaisiyya

**Qadiriyyah**

Qadri Al-Muntahiyya

Qalandariyya

Qarnaiyniyyah

Rifa'iyya

Safaviyeh

**Sanusiyya**

Sarwari Qadiri

Sarwariyya

**Shadhiliyya****Tijaniyyah**

Zahediyehyya

**SUFYAN.** *See* ABU SUFYAN (d. 651).

**SUHRAWARDI, ABU HAFS 'UMAR (1144–1234).** Eponymic founder of the Suhrawardi **Sufi** fraternity, which is represented mainly in the Indian subcontinent. He lived at the caliphal court in **Baghdad** where he attracted a large following as grand master of the Sufi order. It was described as “not so much an Order as a school of mystic philosophy which has had a great influence on the teaching of many of the African Orders and fosters the growth of **fatalism** amongst them” (Canon Sell, 46). His major work is the *Awarif al-ma'arif* (Divine Gifts of Knowledge) which is one of the most celebrated works on Sufism. **Ibn Khallikan** called him “a pious and holy **shaykh**, most assiduous in his spiritual exercises and the practice of devotion.” He was born in Suhraward and died at Baghdad.

**SUHRAWARDI, SHAHAB AL-DIN YAHYA (1154–1191).** Muslim mystic and philosopher who traveled widely in the Middle East. His major work is *Wisdom of Illumination (Hikmat al-ishraq)*, which combined Shi'ite views with the speculative philosophy of **Ibn Sina** and **Sufi** theosophy. **Ibn Khallikan** says of him,

As-Suhrawardi was the first man of his time in the philosophical sciences, all of which he knew perfectly well. In the science of the fundamentals of jurisprudence he stood pre-eminent; he was gifted with great acuteness of mind and the talent of expressing his thoughts with precision. His learning was greater than his judgment. (Khallikan, IV, 154)

He was executed as a heretic in Aleppo and came to be known as “Suhrawardi the Martyr.”

**SUHRAWARDIYYA.** Sufi order. *See* SUHRAWARDI, ABU HAFS 'UMAR (1144–1234).

**SUICIDE AND SUICIDE BOMBING.** “*Qatl nafsihī.*” Suicide is forbidden in Islam. **Allah** has bestowed upon human beings the gift of life, and humans are only his trustees of their own lives. **Surah** 4:29 says, “Not kill (or destroy) yourself: for Allah hath been to you Most Merciful.” Another verse says, “And make not your own hands contribute to (your) destruction” (II, 195). There are a number of **hadith** that also prohibit suicide: “(indeed) whoever (intentionally) kills himself, then certainly he will be punished in the Fire of Hell, wherein he will dwell forever” (Bukhari 5778 and Muslim 109 and 110).

But suicide bombings have been justified with the doctrine of asymmetric warfare as a result of the imbalance of power. **Islamist** organizations see it as a form of **martyrdom** “committed out of despair against foreign occupation.” The **Hamas Shaykh Ahmad Yasin** stated, “Once we have warplanes and missiles, then we can think of changing our means of legitimate self-defense. But now, we can only tackle the fire with our bare hands and sacrifice ourselves” (quoted by Mia Bloom, *Dying to Kill: The Allure of Suicide Terror* [New York: Columbia University Press, 2005], 3–4).

**SUJUD.** Prostration to **Allah** in the direction of the **Ka'bah** at **Mecca**, performed during the daily **prayers**. *See* SAJDAH (SUJUD); SALAT.

**SULAYMANIYYA.** Ottoman imperial **mosque** located on the Third Hill of **Istanbul, Turkey**. It is the largest mosque in the city and one of the best-known sights of Istanbul. Süleymaniye Mosque, built on the order of Sultan Suleyman (**Sulayman the Magnificent**), “to draw on the talents of the archi-

tectural genius of **Mimar Sinan**.” The construction work began in 1550, and the mosque was finished in 1558. In the garden behind the main mosque, there are two mausoleums (*türbe*), including the tombs of Sultan Suleyman I, his wife Hürrem Sultan (Roxelana), and their daughter Mihrimah Sultan. The sultans Suleiman II, Ahmed II, and also Saliha Dilasub Sultan and Safiye Sultan (died in 1777), the daughter of Mustafa II, are buried here. Just outside the mosque walls, to the north is the tomb of architect Sinan.

**SULAYMAN THE MAGNIFICENT (1494–1566).** **Ottoman sultan**, called the “Magnificent” in Europe and “the Lawgiver” (al-Qanuni) by the Ottomans. During his reign, the empire reached its high point of power and success. His army captured Belgrade in 1521 and Rhodes in 1522, and defeated the Hungarians at Mohacs in 1526 to take direct control of the country in 1541. Vienna was able to withstand a siege in 1529. His navy successfully fought the Portuguese, British, and Dutch fleets in the Indian Ocean and the “Holy League” in the Mediterranean. He concluded a trade agreement with King Francis of France (r. 1515–1547), which granted the French considerable trade privileges. The “**Capitulations**” granted at a time of Ottoman power were to weaken the state in subsequent centuries and permitted virtually unlimited European economic penetration. After Sulayman, the empire suffered a gradual decline, but it continued to exist until its defeat in World War I.

**SULTAN.** “Power.” Title, indicating de facto power, but eventually an independent king. The title was first assumed by **Mahmud of Ghazni** (r. 998–1030), but it was struck on coins for the first time by the **Saljuq** Toghrul Bey (d. 1063) at a time when the **caliphate** was in decline. The position of sultanate was legitimized as the “pious sultanate,” in which the sultan was to perform all the functions the caliph no longer could. For a time, the fiction of caliphal supremacy was maintained, but eventually sultans became independent kings. The **Ottoman** sultanate was abolished in 1922.

**SULTANATE OF WOMEN.** A nearly 130-year period during the 16th and 17th centuries when the **women** of the Imperial **Harem** of the **Ottoman Empire** exerted extraordinary political influence over state matters and over the (male) Ottoman **sultan**, starting from the reign of **Sulayman the Magnificent** (1494–1566). Many of the sultans during this time were minors, and it was their mothers, the valide sultans, or their wives, the haseki sultans, who effectively ruled the empire. Most of these women were of slave origin, which was often the case in general for consorts of Ottoman sultans.

**SULTAN-GALIEV, MIRZA (MIR SAYYID).** A Tatar communist who cooperated with Stalin on the “nationalities question.” He advocated the formation of a “Colonial International” to replace the Comintern. His call for a “dictatorship of the colonial nations over the metropolis” was not shared by Stalin, who had Sultan-Galiev killed in 1939.

In December 1917, in response to some Tatars’ accusations that he was betraying his own people to the Bolsheviks, Sultan-Galiev wrote a revealing explanation for his decision to join the Bolsheviks:

I now move to my cooperation with the Bolsheviks. I will say the following: I associate with them not from sycophancy. The love for my people, which lies inherently inside me, draws me to them. I go to them not with a goal to betray our nation, not in order to drink its blood. No! No! I go there because with my whole spirit I believe in the rightness of the Bolsheviks’ cause. I know this; it is my conviction. Thus, nothing will remove it from my soul. I realize that only some of the bolsheviks were able to implement what was promised at the beginning of the revolution. [But] only they stopped the war. Only they are striving to pass the nationalities’ fates into their own hands. Only they revealed who started the world war. What does not lead me to them? They also declared war on English imperialism, which oppresses **India, Egypt, Afghanistan, Persia**, and Arabia. They are also the ones who raised arms against French imperialism, which enslaves **Morocco, Algiers**, and other **Arab** states of Africa. How could I not go to them? You see, they proclaimed the words, which have never been voiced since creation of the world in the history of the **Russian** state. Appealing to all Muslims of Russia and the East, they announced that **Istanbul** must be in Muslims’ hands. They did this while English troops, seizing **Jerusalem**, appealed to Jews with the words: “Gather together quickly in **Palestine**, we will create for you a European state.”

**SUNNAH (SUNNAN).** “Path, way, custom.” The customary way of life of the ancient **Arabs**. In Islam, the Sunnah comprises the **Prophet**’s example: what he said, what he did, and what he approved or disapproved. In addition to the Koran, the Sunnah provides guidance in personal behavior as well as in matters of **Islamic law** (Shari’ah) where it forms, together with the Koran, reasoning by analogy (**qiyas**) and the consensus of the scholars (**ijma’**), the **Five Pillars of Islamic Law**. Matters not clearly stipulated in the Koran are supplemented from the “model behavior” of the Prophet on the assumption that he led an exemplary life. The Koran says, “Ye have indeed in the **Messenger** of Allah an excellent exemplar” (33:21). **Hadith** is the story of a particular occurrence, and Sunnah is the rule of law deduced from it. Eventually, even the examples of the Prophet’s **Companions** and their successors were taken as worthy of emulation. **Shi’ites** also follow the Sunnah of the infallible **imams**.

**SUNNI (SUNNITES).** The Sunnis are called the “people of custom and community” (*ahl al-sunnah wa 'l-jama'a*) or “orthodox” Muslims, who comprise about 80 percent of the Muslim population. They recognize the first four **caliphs** as rightful successors to the **Prophet Muhammad** and accept the legitimacy of the **Umayyad** and **‘Abbasid caliphates**. They are divided into four **schools of law**: the **Hanafi**, **Maliki**, **Shafi’ite**, and **Hanbali** schools, the Hanafi being the largest and the Hanbali school the most restricted in its interpretation of the Koran and the **Sunnah**. Much of what has been described in this work is part of the Sunni tradition.

**SUNNI BOHRA (VOHRA).** A community found in Sindh, **Pakistan**, and Gujarat, **India**, who are traditionally traders and professional people. In 1538, Sayyid Jafar Ahmad Shirazi convinced most of them to convert from **Isma’ili Shi’ite fiqh** to **Hanafi** Fiqh. After the partition of India, 250,000 moved to Karachi and others to Western countries.

**SUPERSTITIONS.** Referring to superstitions about cattle, the Koran says, “It was not **Allah** who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is the disbelievers who invent a lie against Allah; but most of them lack wisdom” (5:103). And “They say: What is in the womb of such and such cattle is specially reserved (for food) for our men, and forbidden for our women; but if it is still-born, then all have a share therein. For their (false) attribution (of superstitions to Allah), He will soon punish them; for He is full of wisdom and knowledge (6:138).

**SUPREME NATIONAL SECURITY COUNCIL.** (Shura-ye Ali-ye Amniat-e Milli.) Founded in 1989 for the purpose of “1. Determining the defense and national security policies of the country within the framework of general policies determined by the Leader. 2. Coordinating of activities of political, intelligence, social, cultural and economic fields relating to general policies of defense and national security. 3. Exploiting material and intellectual resources of the country for facing the internal and external threats.” The council also formulates nuclear policy. The secretary of the council was the chief negotiator of **Iran** until September 2013, when responsibility for nuclear talks was assigned to the Ministry of Foreign Affairs. The head and executive of the council is President **Hasan Rouhani**.



**SURAH.** A chapter in the Koran. There are 114 chapters arranged roughly according to length, beginning with the longest, except for the **Fatiha**, “Opener,” which is a short one. Each surah has a special title, and all, except the ninth, begin with the **basmalah** formula. For a list of surahs, see page 538.

**SUYUTI, JALAL AL-DIN AL- (1445–1505).** Scholar of **Persian** origin who flourished in **Cairo**. A prolific writer with some 500 publications (some only short pamphlets) to his name, including a history of Cairo, a history of the **caliphs**, and a commentary on the Koran. His major work is *The Flowering (al-Muzhir)*, in which he examines **Arabic** dialects and philology. He favored magical practices in medicine and rejected philosophy and logic. Suyuti knew the Koran by heart when he was eight years old. He traveled widely, but his vanity and arrogance frequently got him into trouble. He said about himself, “When I made the **pilgrimage**, I drank of the water of the well **Zamzam** with various intentions: among others that I should arrive in jurisprudence to the eminence of Shaykh Sirajuddin al-Bulqini, and in **Tradition** to the distinction of the Hafiz Ibn Hajr,” and he left no doubt that he surpassed his teachers in erudition (*History of the Caliphs*, viii).

**SYRIA (SYRIAN ARAB REPUBLIC).** Population about 18 million, **Arab** speaking, but ethnically and religiously heterogeneous. Arabs comprise about 90 percent; the rest are Kurds, Armenians, **Turks**, and others. About 90 percent of the population is Muslim (about 60 percent are **Sunni** and about 13 percent Shi‘ites, **Alawis**, **Twelvers**, and **Isma‘ilis**), and about 10 percent are **Christians**. Syria was the center of the **Umayyad caliphate** (661–750) with the capital in **Damascus**. The present war has pitted the government of Bashar al-Assad against forces of the **Islamic State**, supported by Islamist states, and secular groups, supported by the West. A large number of Syrians have fled the country and sought asylum in Europe and other countries.

**SYRIA, ETHNO-RELIGIOUS COMPOSITION.** Ethno-religious composition of Syria immediately before the civil war in 2011:

- Arab-Sunni (60 percent)
- Arab-Alawite (12 percent)
- Kurd-Sunni (9 percent)
- Orthodox Christian (9 percent)
- Armenian-Christian (4 percent)
- Arab-Druze (3 percent)
- Arab-Ismaeli (2 percent)
- Turkmen, Circassian and Jewish, Greeks (1 percent)

Religion in Syria is made of a number of faiths and sects. Syria is a secular state. However, membership of a religious community in Syria is ordinarily determined by birth. A striking feature of religious life in Syria is the geographic distribution of the religious minorities.

Most **Christians** live in **Damascus**, Aleppo, Homs, and other large cities, along with significant numbers in Al-Hasakah Governorate in northeastern Syria, Tartus, and Latakia.

Nearly 90 percent of the **Alawis** live in the coastal area of the country, namely in Latakia Governorate and in Tartus Governorate in the rural areas of the Jabal an Nusayriyah; they constitute over 80 percent of the rural population of the coastal area.

The Jabal al-Arab Jabal al-Druze, a rugged and mountainous region in the southwest of the country, is more than 90 percent **Druze**; some 120 villages are almost exclusively so.

The **Twelver Shias** are concentrated in the rural areas of Homs, in addition to two rural towns in Aleppo Governorate, plus some living in Damascus.

The **Isma'ilis** are concentrated between the Salamiyah region and Masyaf region in Hamah Governorate; approximately 10,000 more inhabit the mountains of Tartus Governorate in a small city called Kadmous.

The **Jewish** community has declined dramatically in the last 20 years, while the Israeli-occupied Golan Heights has seen an influx of non-citizen Jews settled there. Some estimates find that fewer than 100 Jewish people remained in Damascus. But there are some others also in the Aleppo area, such as the **Yazidis**, some of whom inhabit the Jabal Sam'an and about half of whom live in the vicinity of Amuda in the Al-Jazira.

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**TA'AWUDH.** A term for the phrase “I seek refuge to **Allah** from **Satan**, the (stoned) accursed one” (*A'udhu billahi min al-shaytani rajim*). It is the most beneficial form of protection from Shaytan: abundance of remembrance of Allah, the Exalted. “If a suggestion from Satan assails thy (mind) seek refuge with Allah, for He heareth and knoweth (all things) (7:200).

**TABARI, MUHAMMAD IBN JARIR AL- (839–923).** Islamic scholar from Tabaristan, present **Iran**, whose *Annals of Prophets and Kings* (*Tarikh al-rusul wa'l-muluk*) is a history of the world from its creation to the 10th century. It is the first history of the world in **Arabic** and an important source for the early history of the **caliphate**. He also produced a 30-volume commentary (**tafsir**) on the Koran. The *Annals* have been translated into English, German, and French. Tabari is said to have memorized the Koran at age seven. He traveled widely and studied with famous scholars, including **Ibn Hanbal**, before he settled down in **Baghdad** as teacher of Traditions (**Sunnah**) and jurisprudence (**fiqh**). Tabari refused to accept an appointment as judge to dedicate all his time to his research. **Ibn Khallikan** praised him as a jurisconsult of the **sect of al-Shafi'i**, “a high and sure authority as a doctor, veracious, learned, versed in dogmas and secondary points of the law, exact in his researches on the principles of Jurisprudence, conscientious, virtuous, and holy in his conduct.”

However, he was not impressed by his poetry, saying that Tabari “composed poetry as good as might be expected from a jurisconsult” (II, 597). Tabari died at Baghdad in 923.

**TABI'UN.** “Successors.” A class of people who had been in personal contact with **Companions** of the **Prophet**. They were important transmitters of **Traditions**, as were the *tabi'un al-tabi'in*, the next generation of “successors of the successors.”

**TABLIGHI JAMA'AT.** The “Society for Spreading Islam” is a global Sunni proselytizing and revivalist movement that focuses on urging Muslims to return to orthodox Sunni Islam, particularly in matters of ritual, dress, and personal behavior. The organization is estimated to have between 12 and 150 million adherents and has been called “one of the most influential religious movements in 20th century Islam.”

**TAFSIR.** “Explanation.” Commentary on the Koran, a branch of Islamic theological science. *See also* EXEGESIS OF THE KORAN; TA'WIL.

**TAGHRI BIRDI, ABU AL-MAHASIN AL- (1411–1469).** Egyptian historian who wrote a history of **Egypt** from the Muslim conquest to his time, entitled *The Brilliant Stars Regarding the Kings of Egypt and Cairo (al-Nujum al-zahirah fi muluk misr wa 'l-qahirah)*. It is an important source on the history of the Bahri **Mamluk** sultanate (1250–1390).

**TAHA HUSAIN.** *See* HUSAYN, TAHA (1889–1973).

**TAHAWI, AHMAD IBN MUHAMMAD (853–935).** **Hanafi** scholar of **hadith** and the most knowledgeable **fiqh** scholar in **Egypt**. He was described as “reliable, trustworthy, a faqih, intelligent, the likes of whom did not come afterward.” His *Ma'ani al-athar* and *Mushkel al-athar* clarified conflicting hadith. He was born in Taha and died in Egypt.

In his introduction to *Sharh Aqida al-Tahaweyah* (pages 17–19), the editor Zuhayr Shawish describes Tahawi:

He was the **Imam**, the Muhaddith, the Faqeeh, the Haafidh, the noble Scholar, Abu Ja'far Ahmad ibn Muhammad ibn Salaamah ibn Salama 'Abdil-Malik ibn Salama al-Azdee At-Tahawi. He was educated under many shuyookh, whom he took knowledge and benefited from. He had more than three hundred teachers. He would spend lots of time with those scholars that came to visit Egypt from different parts of the world, such that he would add to his knowledge what knowledge they had. This shows you the extent of the concern he had for benefiting from the scholars, as well as the intense eagerness he had for acquiring knowledge. Many scholars praised him and described him as being reliable, trustworthy, a Faqeeh, intelligent, a good memorizer and a pious worshipper. He had a high proficiency in fiqh and Hadeeth.

**TAHDHIB, WA 'L-LUGHAT AL-.** *Biographical Dictionary of Illustrious Men.* *See* NAWAWI, YAHYA IBN SHARAF AL- (1233–1277).

**TAHIRID DYNASTY (822–873).** First quasi-independent state, named after Tahir ibn Husayn (775–822), who helped **al-Ma‘mun** win his struggle for the **caliphate** against his brother **al-Amin**. For his help, Tahir was appointed governor of **Khorasan** and the Islamic east, and he made Nishapur his capital. Toward the end of his life, Tahir made himself independent, having the **khutbah** read in his name, but his descendants continued to pay tribute to the **caliph** at **Baghdad**. Tahir was the descendant of a **Persian** slave, who made his fame as a military commander, nicknamed “the Ambidextrous” (*Dhu al-yaminayn*) because he could yield a sword effectively with either hand. During their short rule, the Tahirids provided a period of prosperity in Khorasan until they were succeeded by the **Saffarids**.

Members of the Tahirid dynasty:

**Governors of Khorasan**

Tahir ibn Husayn (821–822)

Talhah ibn Tahir (822–828)

‘Abdallah ibn Tahir al-Khorasani (828–845)

Tahir (II) ibn Abdallah (845–862)

Muhammad ibn Tahir (II) (862–873)

**Governors of Baghdad**

Tahir ibn Husayn (820–822)

Ishaq ibn Ibrahim al-Mus’abi (822–850)

Muhammad ibn Ishaq ibn Ibrahim (850–851)

‘Abdallah ibn Ishaq ibn Ibrahim (851)

Muhammad ibn ‘Abdallah ibn Tahir (851–867)

Ubaydallah ibn ‘Abdallah ibn Tahir (867–869)

Sulayman ibn ‘Abdallah ibn Tahir (869–879)

Ubaydallah ibn Abdallah (again) (879–885)

Muhammad ibn Tahir (II) (885–890)

Ubaydallah ibn Abdallah (again)

**TAHLIL.** The uttering of the **shahada** *la ilaha illa-llah*, “there is no god but **Allah**.” According to a **hadith** by **Abu Hurayrah**, the **Prophet** said,

He who utters a hundred times in a day these words: “*La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kulli sha’in Qadir* (there is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),” he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the **devil** on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him. (Sahih al-Bukhari and Sahih Muslim)

**TAHMID.** The uttering of the hamdallah, *al-hamdu li-Llah*, “Praise be to God.”

**TAHRIF.** Distortions and corruption **Jews** and **Christians** have made in the **Torah**, **Psalms**, and **Gospel** in biblical manuscripts. The theme of tahrif was first elaborated in the writings of **Ibn Hazm**, and his arguments had a major impact on Muslim literature.

There are four types of tahrif:

1. To deliberately interpret something in a manner that is totally opposite to the intention of the author. To distort the pronunciation of a word to such an extent that the word changes completely.
2. To add to or delete a sentence or discourse in a manner that completely distorts the original meaning. For example, according to Islam, the Jews altered the incident of the migration of the Prophet **Abraham** in a manner that no one could prove that Abraham had any relationship with the **Ka'bah**.
3. To translate a word that has two meanings in the meaning that is totally against the context. For example, the Aramaic word that is equivalent to the Arabic *ibn* was translated as “son,” whereas it also meant “servant” and “slave.”
4. To raise questions about something that is absolutely clear in order to create uncertainty about it or to change it completely.

**TAHTAWI, RIFA' A RAFI' AL- (1801–1873).** Egyptian modernist and reformer, born in Tahta, Upper **Egypt**, and educated at **Al-Azhar**. He was sent to accompany the first mission of Egyptian students to France and took advantage of the opportunity to study the French language, literature, and political philosophy. He was impressed by what he saw: the orderly life of the people, their social morality and seeming love of work, their intellectual curiosity and patriotism, and their democratic spirit. Upon his return, he worked as a translator, and in 1836 he founded the School of Translation. In his writings, he advocated educational reforms, modern development, and parliamentary democracy. He wanted **education** for the people as well as the rulers and called for reform of the ornate and obfuscating style of **Arabic**. He was forced into exile for a number of years (1851–1854), but upon his return he resumed his cultural mission.

**TA'IF (TAYEF).** A town in **Mecca** province, located at an altitude of 1,850 meters, which is the unofficial summer capital of the **Saudi Arabian** government. The Battle of **Hunayn**, 630, was fought nearby, and the unsuccessful siege of Ta'if occurred there. The city was assaulted by catapults, but it

repelled the attacks. The Battle of Tabouk in 631 left Ta'if completely isolated; finally a delegation arrived in Mecca to negotiate the conversion of the city to Islam. The idol of **Al'at** was destroyed along with all of the other signs of the city's previously pagan existence. In 1517, it surrendered to the **Ottomans**.

**TAJALLI.** The is the appearance and disclosure of God as truth in **Islamic mysticism**. Tajalli is a process by which God reveals Himself in concrete forms. The concept is used five times in the Koran, notably in the following verse:

When Musa (**Moses**) arrived at our appointed time and his Lord spoke to him, he said: "O Lord, reveal Yourself to me that I may behold You." "You cannot behold Me," He said. "But look at the mountain: If it remains firm in its place you may then behold Me." But when his Lord appeared on the mountain, making it crumble to a heap of dust, Musa fell unconscious. When he recovered, he said: "All glory to You. I turn to You in repentance, and I am the first to believe." (7: 143)

**TAJDID.** Revival of Islam in order to purify and reform society. One who practices Tajdid is a **Mujaddid**.

**TAJIKISTAN.** A Central Asian state, until 1991 part of the Soviet Union, with a population of about eight million, of whom about 98 percent are Muslim and about 2 percent are **Russian** Orthodox. The majority of the population are Sunni of the **Hanafi** school of jurisprudence, and about 3 percent are Shi'ite. The Tajik language is a dialect of **Persian**. Russian is still used in addition to Tajik. The capital is Dushanbe.

**TAKBIR.** The takbir consists in saying "God is most great" (*Allahu Akbar*). It is part of the canonic prayers and a pious exclamation.

**TAKFIR.** "Excommunication." *See* EXCOMMUNICATION.

**TAKFIR WA AL-HIJRAH, JAMA'AT AL-.** "Excommunication and Exile." The name given to a radical **Islamist** group in **Egypt** led by Shukri Ahmad Mustafa (b. 1942) who was executed in 1978. He taught that only members of his movement, founded in 1972, were true Muslims and that **Islamic law**, as compiled by the jurists of the traditional schools, was man-made and therefore to be rejected. He denied the legitimacy of Muslim rulers and wanted to establish an Islamic state ruled by a pious **amir**. The group was involved in the "bread riots" in 1977, attacking nightclubs and bars in **Cairo**. They kidnapped Shaykh Muhammad Husayn al-Dhahabi of **Al-**

**Azhar** University and killed him. The government reacted with mass arrests and tried some 465 members in military courts, executing five members, including Shukri. *See also* EXCOMMUNICATION.

**TAKIYYAH.** *See* TAQIYYAH.

**TALAQ.** “Repudiation, **divorce.**” Originally it meant “unshackling” an animal, but the term came to mean the repudiation of a wife by a man. To divorce his wife, a man has to say “I divorce thee” three times in succession in front of witnesses. In many Muslim countries, this traditional process is no longer practiced, and in some, such as **Turkey**, Western procedures have been adopted.

**TALBIYYAH.** A prayer invoked repeatedly during the **hajj** upon putting on the **ihram**, so the pilgrim can purify himself from worldly concerns. It says, “Here I am at Thy service O Lord, here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners.” (*Labbayka Allahumma Labbayka La Sharika Laka Labbayka. Inna 'l-Hamda, wa n-Ni'mata Laka wa'l-Mulk. Lak.*) *See* PILGRIMAGE.

**TALHAH IBN 'UBAYDULLAH (596–656).** Member of the **Quraysh** and **Companion** of the **Prophet**, he fought in succession for all of the first four **caliphs**. He was a cousin and son-in-law of **Abu Bakr**. He joined the war against **'Ali** and was killed in the Battle of the **Camel** in 656. He was buried in **Basra**. Talhah was one of 10 men promised paradise by the Prophet.

**TALIB.** A seeker, student. The **Persian** plural, *taliban*, is the name of an **Islamist** movement. *See* TALIBAN.

**TALIBAN.** A neo-fundamentalist movement recruited from students (*talib*, pl. *tullab*, or *taliban*) of **mosque** schools and **madrassahs**, who were organized into a military force and captured most of **Afghanistan**. The movement was headed by Maulawi **Muhammad 'Umar** (Omar), who was proclaimed Commander of the **Believers** (Amir al-Mu'minin) and set up a theocratic government with himself as the head. After the capture of Kabul, the capital of Afghanistan, the movement decreed that **women** be restricted to the home and that men wear long **beards** and discard Western dress. The Taliban brought peace to 85 percent of the country during their four-year rule. But they closed girls' schools and prohibited women, who had been active in the professions, the bureaucracy, business, and so forth, from continuing their chosen careers. The Taliban started to enforce Islamic punishments, includ-



ing the cutting off of a hand or a foot for theft and stoning for **adultery**. In the countryside, their policies caused little change. But in Kabul, a modern city with a population of a million and a half, this change had a profound impact. The Taliban government was recognized only by **Pakistan**, the **United Arab Emirates**, and **Saudi Arabia**. Western recognition was not forthcoming in view of the discrimination against women and the fact that Afghanistan had become a major producer of opium and its derivatives. Their collaboration with **Osama bin Laden** and the attack on the New York World Trade Center led to American retaliation and the destruction of the Taliban regime.

**TALIBAN BOOK OF RULES (LAHEHA)**. From the highest leader of the Islamic Emirates of **Afghanistan**. Every **mujahid** must abide by the following rules:

1. A Taliban commander is permitted to extend an invitation to all Afghans who support infidels so that they may convert to the true Islam.
2. We guarantee to any man who turns his back on infidels, personal security and the security of his possessions. But if he becomes involved in a dispute, or someone accuses him of something, he must submit to our judiciary.
3. Mujahidin who protect new Taliban recruits must inform their commander.
4. A convert to the Taliban who does not behave loyally and becomes a traitor forfeits our protection. He will be given no second chance.
5. A mujahid who kills a new Taliban recruit forfeits our protection and will be punished according to Islamic law.
6. If a Taliban fighter wants to move to another district, he is permitted to do so, but he must first acquire the permission of his group leader.
7. A mujahid who takes a foreign infidel as prisoner with the consent of a group leader may not exchange him for other prisoners or money.
8. A provincial, district, or regional commander may not sign a contract to work for a non-governmental organization or accept money from an NGO. The **Shurah** (the highest Taliban council) alone may determine all dealings with NGOs.
9. Taliban may not use **jihad** equipment or property for personal ends.
10. Every Talib is accountable to his superiors in matters of money spending and equipment usage.
11. Mujahidin may not sell equipment, unless the provincial commander permits him to do so.

12. A group of mujahidin may not take in mujahidin from another group to increase their own power. This is only allowed when there are good reasons for it, such as a lack of fighters in one particular group. Then written permission must be given, and the weapons of the new members must stay with their old group.
13. Weapons and equipment taken from infidels or their allies must be fairly distributed among the mujahidin.
14. If someone who works with infidels wants to cooperate with mujahidin, he should not be killed. If he is killed, his murderer must stand before an Islamic court.
15. A mujahid or leader who torments an innocent person must be warned by his superiors. If he does not change his behavior, he must be thrown out of the Taliban movement.
16. It is strictly forbidden to search houses or confiscate weapons without the permission of a district or provincial commander.
17. Mujahidin have no right to confiscate money or personal possessions of civilians.
18. Mujahidin should refrain from smoking cigarettes.
19. Mujahidin are not allowed to take young boys with no facial hair onto the battlefield or into their private quarters.
20. If members of the opposition or the civil government wish to be loyal to the Taliban, we may take their conditions into consideration. A final decision must be made by the military council.
21. Anyone with a bad reputation or who has killed civilians during the Jihad may not be accepted into the Taliban movement. If the highest leader has personally forgiven him, he will remain at home in the future.
22. If a mujahid is found guilty of a crime and his commander has barred him from the group, no other group may take him in. If he wishes to resume contact with the Taliban, he must ask forgiveness from his former group.
23. If a mujahid is faced with a problem that is not described in this book, his commander must find a solution in consultation with the group.
24. It is forbidden to work as a teacher under the current puppet regime, because this strengthens the system of the infidels. True Muslims should apply to study with a religiously trained teacher and study in a mosque or similar institution. Textbooks must come from the period of the jihad or from the Taliban regime.
25. Anyone who works as a teacher for the current puppet regime must receive a warning. If he nevertheless refuses to give up his job, he must be beaten. If the teacher still continues to instruct contrary to the principles of Islam, the district commander or a group leader must kill him.

26. Those NGOs that come to the country under the rule of the infidels must be treated as the government is treated. They have come under the guise of helping people but in fact are part of the regime. Thus we tolerate none of their activities, whether it be building of streets, bridges, clinics, schools, **madrassahs** (schools for **Koran** study), or other works. If a school fails to heed a warning to close, it must be burned. But all religious books must be secured beforehand.
27. As long as a person has not been convicted of espionage and punished for it, no one may take up the issue on their own. Only the district commander is in charge. Witnesses who testify in a procedure must be in good psychological condition, possess an untarnished religious reputation, and not have committed any major crime. The punishment may take place only after the conclusion of the trial.
28. No lower-level commander may interfere with contention among the populace. If an argument cannot be resolved, the district or regional commander must step in to handle the matter. The case should be discussed by religious experts (Ulema) or a council of elders (Jirga). If they find no solution, the case must be referred to well-known religious authorities.
29. Every mujahid must post a watch, day and night.
30. The above 29 rules are obligatory. Anyone who offends this code must be judged according to the laws of the Islamic Emirates.

This book of rules is intended for the mujahidin who dedicate their lives to Islam and the almighty Allah. This is a complete guidebook for the progress of jihad, and every mujahid must keep these rules; it is the duty of every jihadist and true believer. Signed by the highest leader of the Islamic Emirates of Afghanistan.

**TALISMAN.** Widely used in the Islamic world, for example, to ward off the evil eye, a talisman is any object that is imbued with protective powers. They bear Koranic inscriptions and religious narratives. Many Muslims believe that an object that is inscribed with the word of God will protect the person who reads, touches, or sees it and that the word of God has the power to ward off evil. On the other hand, some hadith prohibit their use: Abdullah Bin ‘Umar Bin Alaas states that “I have heard the Holy Prophet say that ‘if I indulge in three things then it means that I cannot discriminate between what is right and what is wrong. The three things are: firstly, if I use an antidote (panacea) which contains alcohol or snakes meat. Secondly, if I hang a talisman and thirdly, if I practice poetry.’”

**TAMERLANE.** *See* TIMUR-I LANG (TAMERLANE, 1336–1405).

**TANASUKH.** *See* ABROGATION.

**TANZIH.** *See* TASHBIH.

**TANZIL.** Refers to the “sending down” from heaven of the uncreated Koran. According to **hadith**, the verses of the Koran were sent down and dictated by an **angel** to the **Prophet Muhammad**.

**TANZIMAT (REORGANIZATION).** A period of reform in the **Ottoman Empire** beginning with the edict of Gulhane (Hatt-i Sarif) of 1839 and ending with the first constitutional era in 1876. The rise of the economic and military power of the West made the Ottoman ruler seem the “Sick Man of Europe” and a target of colonization. The Western economic penetration, facilitated by the **Capitulations**, and increasing military advances of Western powers forced the Ottoman government to adopt wide-ranging reforms. Sultan Abdul Majid issued the edict of Gulhane, which formed a more centralized government and granted Ottoman citizenship to all and full legal equality for citizens of all religions. It abolished the **devshirme** system, which levied **Christians** for the military and high positions in government. Reforms were heavily influenced by the Napoleonic Code and French law. The civil and criminal codes were reorganized, as was the finance system and the army. **Slavery** and the slave trade were forbidden, and the educational system was greatly expanded with the foundation of universities and colleges. Homosexuality was decriminalized in 1858. Tax farming, the practice of selling the positions of tax collecting, was abolished, and salaried tax collectors were employed. Western institutions were widely adopted. The Ottoman system ended with the establishment of the Young Turk regime and defeat in World War I as an ally of the Central Powers. Kamal Atatürk established a secular government that relegated religion to the private sphere. *See also* KEMALISM.

**TAQDIR.** “Predestination.” The concept of the absolute decree of God: everything that has happened and everything that will come to pass in the future is the result of the will of God. References in the Koran are “Verily, all things have We created in proportion and measure” (54:49). And “Glorify the name of thy Guardian-Lord Most High, Who hath created, and further, given order and proportion” (87:1–2).

**TAQIYYAH.** *See* CONCEALMENT.

**TAQLID.** “Imitation.” The obligation in **Sunni** Islam to imitate, or emulate, the law as frozen by the four orthodox **schools of law** that agreed to close the “gate of **ijtihad**” in the ninth century. Henceforth, innovation (**bid‘ah**) was forbidden. Various modernist and radical movements reject taqlid. Shi‘ites accept the taqlid of their **mujtahids**.

**TAQWA.** An Islamic term for piety; it refers to believers who avoid **shirk** with **Allah** and who work in His obedience. In jurisprudence (*fiqh*), the *Book of Taqwa* deals with “knowledge of what is *Haram* (forbidden), *Makruh* (discouraged) and doubtful” in matters beyond “the **pillars of Islam**”: foods, dress, things having to do with sex (private matters), kinds of sporting contests, music, gossip, bad mouthing, bad-company, beard trimming, and so forth. It is also an important concept in **Sufism**.

**TARAFĀ, IBN AL-ABD BIN SUFYĀ (d. 569).** One of the seven **Mu‘allaqat** poets of the tribe of Bakr who spent his youth in **Bahrain** and, expelled from his home like “a mangy camel,” went to the court of the king of Hira, ‘Amr ibn Hind (d. 568). He was well received but aroused the king’s displeasure when he composed a satire on him and his brother. The king permitted him to return to Bahrain but gave him a letter for the governor of the city. Despite his suspicions, he did not open the letter that carried his death sentence. Thus, he “dug his grave with his tongue.”

**TARIQ, ZIYAD IBN (670–720).** **Berber** commander of a force under **Musa ibn Nusayr** (640–715) that crossed from Ceuta into Spain in 711. Out on a mission of reconnaissance, he found little resistance and opened Spain to Muslim conquest, defeating the Visigothic King Roderic at the battle of Wadi Bakka. Tariq encouraged his troops, saying, “My men! Whither can you fly? [flee] The sea is behind you and the enemy before you; nothing can save you but the help of God, your bravery and your steadiness. Be it known to you that you are here as badly off as orphans at a miser’s table. The foe is coming against you with his troops, his arms and all his forces; you have nothing to rely on but your swords, no food to eat except what you may snatch from the hands of the enemy” (Khallikan, III, 477). Gibraltar got its name from him, “Mountain of Tariq” (Jabal al-Tariq).

**TARIQA.** “Path.” See **SUFI(ISM)**.

**TARTIB AL-MUSNAD.** The principal **hadith** collection of the **Ibadi** branch of Islam. It has 1,005 individual hadith, some of which are also found in Sunni hadith. The collection is not used outside Ibadism. It is a “musnad,”

that is to say, a collection of hadith organized into parts according to which narrator is the source of each hadith rather than into parts according to the subject of the hadith.

The work is divided into four parts:

the first two parts contain 742 *muttasil* hadith;  
 the third part contains narrations from al-Rabi' and Abu Yaqub; and  
 the fourth part contains further hadith added by Abu Yaqub from various sources.

The 263 hadith of parts 3 and 4 are those added by Abu Yaqub's work.

**TASAWWUF.** See SUFI(ISM).

**TASHBIH.** An **Islamic** concept meaning closeness and immanence, one of the two attributes of **Allah**, the other, **tanzih**, or distance and transcendence. The literal meaning of the word is "to declare something similar to something else." This definition affirms that Allah has some similarity to his creations: "Nothing is like Him" (**Surah** 2:11), but His attributes require some similarity to the world, as people associate compassion, mercy, and wrath with our interpretation of such adjectives. The two opposing aspects affect every aspect of a Muslim's belief, action, and relationship with Allah. Tashbih is associated with Allah's right hand (mercy), in contrast to tanzih being associated with his left hand (wrath). The Divine Names of Allah associated with tashbih are those that indicate nearness, closeness, and mercy: Compassionate, Merciful, Desiring, Forgiver, Creator, and Loving.

**TASLIM.** Taslim is the concluding portion of the Muslim **prayer**, where one recites *assalamu alaikum wa rahmatullah* once while facing the right, and once while facing the left.

**TAWAF.** "Circling." Circumambulation of the **Ka'bah** during pilgrimage. The circle begins from the **Black Stone**, which the pilgrims attempt to touch, and continues for seven circuits. Invalids can be pushed in a wheelchair or carried in a litter.

**TAWAKKUL.** The concept of reliance on God or "trusting in God's plan." In fact, the Koran stresses that success is only achieved when trust is in God and the believer is steadfast and obeys God's commands. The concept was formalized by **Shaqiq al-Balkhi** who defined it as a spiritual state, or *hal*. It is also a natural result of extreme **zuhd**. There are three ranks of tawakkul: (1) the trust of the believers, (2) the trust of the select, and (3) the trust of the select of the select. The trust of the believers is simply living one day at a

time and not worrying what tomorrow will bring, simply trusting in what God has planned. The trust of the select is trusting God with no motives or desires. It is casting aside all wants. And, finally, the trust of the select of the select is giving yourself over to God completely so that His desires become yours.

**TAWBAH (TOBAH).** “**Repentance.**” First station of the **Sufi** path.

**TAWHID (TAUHID).** The doctrine of the unity of God, a strict monotheism; to give partners to God is an unforgivable sin. The Koran says, “Say: He is **Allah**, the One; Allah, the Eternal, the Absolute; he begetteth not, nor is He begotten; and there is none like unto Him” (112:1–4).

**TA‘WIL.** “Interpretation.” The science of interpreting the Koran and its complement, commentary (**tafsir**), was begun by ‘Abdallah ibn al-‘Abbas in the late seventh century. Ta‘wil is an allegorical interpretation practiced mainly by Shi‘ites, especially **Isma‘ilis** and mystics, whereas tafsir focuses on the exoteric, literal meaning of the Koran. Some Islamic scholars claim that everything, including the modern sciences, can be found in the Koran; they base this on a verse in the Koran that says, “Nothing have We omitted from the Book” (6:38). *See also* EXEGESIS OF THE KORAN.

**TAWRAT.** *See* TORAH (TAWRAT).

**TAXATION.** There are three types of taxes in Islam: the poor tax (**zakat**), the poll tax (**jizyah**), and the land tax (**kharaj**). A kind of tithe (**‘ushr**) eventually also became a land tax. Zakat is a transfer payment to help the poor and amounts in some countries to from 2.5 to 10 percent of liquid assets, or 5 to 10 percent on agricultural products. It is a wealth, rather than an income, tax. The jizyah, or poll tax, was levied on non-Muslim men, who did not pay the zakat and did not serve in the armed forces. **Women**, children, the elderly, beggars, monks, and **slaves** were exempt.

The kharaj was originally levied on non-Muslims but since the eighth century also on Muslims. It was paid largely in kind. In many parts of the Islamic world, a military feudal system was set up in which land taxes were levied by officers or government officials to compensate them for their administrative or military duties, or by local notables contracted as tax farmers in exchange for a percentage of the income from land. In most countries, the jizyah has been abolished and the Islamic taxes replaced by an income tax, with the zakat levied independently by the **‘ulama’**. In oil-rich countries such as Saudi Arabia, the government levies only the zakat. Shi‘ites reject

the legitimacy of *kharaj* and *'ushr* because they were introduced by **'Umar ibn al-Khattab** and are not mentioned in the Koran, but they accept a **khums** (a fifth). They also consider *zakat* a charity rather than a religious tax.

**TAYAMMUM.** Symbolic purification by sand or stone where there is no water to perform the ritual **ablutions** of **wudhu'** and **ghusl**. If water is available but barely enough for drinking, or because of illness of a person or fear of contracting a disease, *tayammum* is permissible. The practice goes back to a **hadith**, which relates that the **Prophet** "struck his hand on earth once, then he shook off its dust and wiped with it the back of the (right) hand with the left or the back of the left with the (right) hand, then wiped his face with both hands" (Bukhari, VII, 8).

**TAYMIYYAH.** *See* IBN TAYMIYYAH, AHMAD (1263–1328).

**TA'ZIR.** Discretionary punishments for offenses that are not specified in the Koran or **Traditions**. *Ta'zir* permits the judge considerable discretion in a wide range of punishments, including admonition, reprimand, threat, boycott, public disclosure, fines, imprisonment, and flogging. It is usually imposed for less serious offenses and differs from the **hadd** offenses for which punishment is prescribed in the Koran or Traditions. In exceptional cases, the death penalty has been allowed as a *ta'zir* punishment.

**TA'ZIYAH.** "Consolation." Shi'ite passion plays in remembrance of the martyrdom of **Imam Husayn** at **Karbala** in 680. They are performed on the 10th of **Muharram** in public places. The *ta'ziyah* is perhaps the earliest serious drama developed in the Islamic world. Depending on the region, time, occasion, religion, etc., the word can signify different cultural meanings and practices: (1) In **Persian** cultural reference, it is a kind of Condolence Theater inspired by historical and religious events, symbolizing epic spirit and resistance. (2) In reference to Iranian Shi'ism, it is a kind of passion play on the tragic fate of **Hasan** and Husayn. (3) In South Asia and in the Caribbean, it refers specifically to the miniature mausoleums (imitations of the mausoleums of Karbala, generally made of colored paper and bamboo) used in ritual processions held in the month of Muharram. *See also* 'ASHURA.

**TEKKE.** Turkish term for **Sufi** retreat. *See* KHANAQAH (KHANQAH).

**TEN PRACTICES OF RELIGION IN SHI'ISM (FURU AL-DIN).** The Ten Practices of Religion in Shi'ism are as follows:



1. **Salat (prayer)**. Praying the five obligatory prayers every single day.
2. **Saum (fasting)**. Fasting during the holy month of **Ramadhan** in order to gain **taqwa** (closeness to God).
3. **Khums (Islamic tax)**. Paying one-fifth of income toward the community.
4. **Zakat (charity)**. Giving charity to the needy.
5. **Hajj (pilgrimage)**. Embarking on the pilgrimage to the holy city **Mecca** at least once in one's lifetime.
6. **Jihad (striving)**. Striving to overcome our evil desires and whims in order to improve ourselves.
7. **Amr bi'l Ma'ruf (commanding the good)**. To call people to do good deeds.
8. **Nahi and Munkar (forbidding the evil)**. To stop people and call people away from evil.
9. **Tawalla**. Loving and obeying the **Prophet** and the **imams**.
10. **Tabarra**. Staying away from the enemies of the Prophet, imams and Islam.

**TENTH OF MUHARRAM.** *See* 'ASHURA; MUHARRAM.

**TERRORISM.** There seems to be no commonly agreed definition. President Ronald Reagan's "freedom fighters" quickly became terrorists when they continued their **jihad** after the fall of the communist regime. One definition states,

Criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstances unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or other nature that may be invoked to justify them. (UN Resolution language, 1999)

A more concise definition calls terrorism a "deliberate use of violence against non-combatants for political ends. Perpetrators can be states, agents of states, or individuals or groups acting independently or in cells. [It] does not apply to all acts of politically inspired violence" (*The Oxford Dictionary of Islam*, ed. John Esposito).

In other words, the criterion of a terrorist act is violence against the civilian population. In practice, much guerrilla activity also harmed non-combatants, as did counterinsurgency measures by the state and its allies. In the war against communism in **Afghanistan** and the subsequent civil war, combatants did not respect the laws of war as defined by the Geneva Conventions.

As a result of the attacks of 11 September 2001, President George W. Bush issued a declaration of war, stating that the United States would carry out strikes against **al-Qaeda** terrorist training camps and military installations of the **Taliban** regime in Afghanistan. Operation Enduring Freedom began with aerial bombardments on 7 October 2001, and by the end of December, the Taliban regime was destroyed. Far-reaching changes have been introduced in American society to forestall future terrorist attacks on the United States.

**TESTIMONY OF FAITH.** *See* SHAHADA.

**THABIT IBN QURRA (836–901).** Mathematician, astronomer, philosopher, and member of the **Baghdad** school of scholars who translated and revised important Greek works that were thus preserved and later translated from **Arabic** into Latin. Thabit was born in Harran (present **Turkey**) of a Sabian (non-Muslim) family. He was said to have been a money changer in his youth but then came to Baghdad to study and later became the court astronomer of **Caliph** al-Mu‘tadid.

In astronomy, Thabit determined the length of the sidereal year (the time taken for the earth to orbit the sun) as 365 days, 6 hours, 9 minutes, and 12 seconds (an error of 2 seconds). Copernicus based his claim on the Latin text attributed to Thabit. Thabit published his observations of the sun. In mathematics, Thabit discovered an equation for determining amicable numbers. He also wrote on the theory of numbers and extended their use to describe the ratios between geometrical quantities, a step that the Greeks never took. In doing this, Thabit changed the way of mathematics. He is known for having calculated the solution to a chessboard problem involving an exponential series. He also described a Pythagorean theorem.

**THAMUD.** An ancient civilization mentioned a number of times in the Koran. Aad and Thamud are generally mentioned together. The verses advise Thamud to take warning from the destruction of Aad. It says,

To the Thamud people (We sent) their brother Salih. He said, “O my people! worship **Allah**: you have no other deity other than Him. There has come to you clear evidence from your lord. This is the she-camel of God sent to you as a Sign. So leave her to eat within God’s land, and do not touch her with harm, lest there seize you a painful punishment.

“And remember when He made you successors after Aad and settled you in the land, and you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of God and do not commit abuse on the earth, spreading corruption.”

**Ibn Khaldun** commented: “The **Yemen, al-Bahrayn, Oman**, and the Jazirah have long been in **Arab** possession, but for thousands of years, the rule of these areas has belonged to different (Arab) nations in succession. They also founded cities and towns (there) and promoted the development of sedentary culture and luxury to the highest degree. Among such nations were the ‘Ad and the Thamud, the Amalekites and the Himyar after them, the Tubbas, and the other South Arabian rulers (Adhwa). There was a long period of royal authority and sedentary culture. The coloring of (sedentary culture) established itself firmly. The crafts became abundant and firmly rooted. They were not wiped out simultaneously with (each ruling) dynasty, as we have stated. They have remained and have always renewed themselves down to this time, and they have become the specialty of that area. Such (special Yemenite) crafts are embroidered fabrics, striped cloth, and finely woven garments and silks.” (Muqaddimah, chapter 5)

**THEFT PUNISHMENTS.** The Koran says, “As to the thief, male or female, cut off his or her hands: A retribution for their deed and exemplary punishment from **Allah**. And Allah is Exalted in Power, full of Wisdom” (5:38).

“But if the thief repent after his crime and amend his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving. Most Merciful” (5:39).

According to commentaries “the thing should have been taken by stealth; if it was not taken by stealth, then (the hand) should not be cut off, such as when property has been seized by force in front of other people, because in this case the owner of the property could have asked for help to stop the thief.

1. The stolen property should be something of worth, because that which is of no worth has no sanctity, such as musical instruments, wine, and pigs.
2. The value of the stolen property should be above a certain limit, which is three Islamic dirhams or a quarter of an Islamic dinar, or their equivalent in other currencies.
3. The stolen property should have been taken from a place where it had been put away, i.e., a place where people usually put their property, such as a cupboard, for example.
4. The theft itself has to be proven, either by the testimony of two qualified witnesses or by the confession of the thief twice.
5. The person from whom the property was stolen has to ask for it back; if he does not, then (the thief’s) hand does not have to be cut off.

**THEOLOGY.** *See* KALAM.

**TIJANIYYAH.** Sufi order founded in the 19th century by Ahmad ibn Muhammad al-Tijani (1737–1815) in Fez, present-day **Morocco**. It gained considerable support in North Africa at the expense of the **Qadiriyyah** Sufi order. It was criticized for its political activities, especially its cooperation with the French. The members of the order believe that their chain of blessing (**silsilah**) led directly to Tijani from the **Prophet Muhammad**.

During the first period, some of Shaykh Tijani's appointed **khalifas** established new Tijani centers abroad and developed ramifications of their own: the centers of Sidi Mohammed al-Ghali Boutaleb (d. 1829) and Sidi Alfa Hachim al-Futi (d. 1934) in **Medina**; the centers of Sidi al-Mufadhhdhal Saqqat, Sidi Mohammed b. Abdelwahid Bannani al-Misri (d. after 1854), and Sidi Mohammed al-Hafidh al-Misri (d. 1983) in **Egypt**; the centers of Shaykh al-Islam Sidi Ibrahim Riyahi Tunsi (d. 1851), Sidi Mohammed b. Slimane Mannai Tunsi, Sidi Mohammed Ben Achour (d. before 1815), and Sidi Taher b. Abdesadiq Laqmari (d. after 1851) in Tunisia; the center of Sidi 'Uthman Filani Aklani (d. after 1815) in the **Sudan**; the centers of Sidi Mohammed Alawi Chinguiti (d. 1830), Sidi Mawlud Fall (d. 1852), and Sidi Mohammad al-Hafid b. al-Mokhtar Beddi in **Mauritania**; and the centers of Sidi Mohammed b. al-Mishri Sibai (d. 1809)—author of *al-Jami'a li-ma f-taraqa mina-l 'ulum* (The Absolute in What Has Separated from the Sciences)—and al-Qutb Sidi Abul Hassan Ali b. Aissa Tamacini (d. 1845) in Algeria.

**TIJANIYYAH, PRACTICES.** Members of the Tijani order distinguish themselves by a number of practices. Upon entering the order, one receives the Tijani *wird* from a *muqaddam* or representative of the order. The *muqaddam* explains to the initiate the duties of the order, which include keeping the basic tenets of Islam (including the **Five Pillars of Islam**), honoring and respecting one's parents, and not following another **Sufi** order in addition to the Tijaniyya. Initiates are to pronounce the Tijani *wird* (a process that usually takes 10 to 15 minutes) every morning and afternoon. The *wird* is a formula that includes repetitions of “*La 'ilaha 'illa Llah*” (There is no God but Allah), “*Istaghfiru Llah*” (I ask God for forgiveness), and a prayer for **Muhammad** called the Salatu l-Fatih (Prayer of the Opener). They are also to participate in the *wazifah*, a similar formula that is chanted as a group, often at a mosque or in a **zawiyah**, once on a daily basis, as well as in the Hadharat al-Jum'a, Hailalat al-Jum'a another formula chanted among other disciples on **Friday** afternoon before the sun goes down.

**TIMURIDS.** See TIMUR-I LANG (TAMERLANE, 1336–1405).

**TIMUR-I LANG (TAMERLANE, 1336–1405).** The “Lame Timur” was a military genius and the last of the great nomadic conquerors. He was born of humble origin in Kesh, a town near Samarkand in present-day **Uzbekistan**. He claimed descent from the family of **Genghis Khan**, but his real link to the family was his **marriage** to a **Mongol** noble woman. He carried a number of titles, but only in 1388 did he call himself **sultan**. He was called the Lame Timur because he was disabled in the right hand and foot, an infirmity he suffered in war, or according to some sources, while stealing sheep. In 1941, Soviet scholars opened his tomb and found a skeleton, which they identified as his. Timur claimed to wage **jihād**, but in fact he fought primarily against Muslim states. His wars did not follow a general strategy of conquest. He moved from the Volga to the Ganges in **India** and from Mongolia to **Syria**. He defeated his opponents wherever he went, but he could not establish lasting rule over these areas. He was the most destructive of nomadic invaders, using terror as a tactical weapon. Timur sacked and destroyed Delhi, **Damascus**, **Baghdad**, **Isfahan**, Herat, and many other Islamic cities. He weakened the power of the Golden Horde in **Russia**, defeated the **Ottomans** at the battle of Ankara in 1404, and weakened the power of Muslim rulers in China and India. Timur built towers of skulls of the people he slaughtered and, while he destroyed many centers of Islamic civilization, he created his own cultural center in Samarkand. He seemed to be content with **booty**. Only in India did the house of Timur continue with the establishment of the Mughul (Mughal) dynasty in 1524.

**TIRMIDHI, ABU JA'FAR AL- (TIRMIZI, 816–907).** A **Shafi'ite** jurist, “the ablest of them all in that age, the most devout and the most abstemious.” When asked to comment on the **Prophet's** saying that “God descended to the heaven of the world” (i.e., the lowest of seven heavens) and that “what could be more exalting than the lowest heaven?” Tirmidhi replied, “The descent is intelligible; the manner how is unknown; the belief therein is obligatory, and the asking about it is a blamable innovation” (Khallikan, II, 601).

**TIRMIDHI, MUHAMMAD IBN 'ISA AL- (TIRMIZI, 825–892).** Islamic **hadith** scholar who compiled the *Collection of Tirmidhi (Jami' al-tirmidhi)*, one of the six canonical collections of **Traditions** in which he examined the differences between the **schools of law**. He was born and died in the village of Bugh near Tirmidh, Transcaspia. He was a pupil of **al-Bukhari** and, although blind, he was one of the great Traditionists.

Al-Dhahabi wrote, “His knowledge of hadith came from al-Bukhari.” Al-Tirmidhi mentioned al-Bukhari's name 114 times in his *Jami'*. He used al-Bukhari's *Kitab al-Tarikh* as a source when mentioning discrepancies in the text of a hadith or its transmitters and praised al-Bukhari as being the most

knowledgeable person in **Iraq** or **Khorasan** in the science of discrepancies of hadith. When mentioning the rulings of jurists, he followed al-Bukhari's practice of not mentioning the name of Abu Hanifah. Because he never received a reliable chain of narrators to mention Abu Hanifah's decrees, he would instead attribute them to "some people of **Kufah**." Al-Bukhari held Tirmidhi in high regard as well. He is reported to have told him, "I have profited more from you than you have from me," and in his sahih he narrated two hadith from Tirmidhi.

**TIRMIZI.** *See* TIRMIDHI.

**TOBACCO USE.** People in the Islamic world are largely addicted to smoking, except for **Islamists** who would forbid it. One prominent scholar, Yusuf al-Qaradawi, argues that smoking is no longer an issue of dispute among Islamic scholars due to the knowledge of health risks. The reported juristic disagreement among Muslim scholars on the ruling concerning smoking, since its appearance and spread, is not usually based on differences between legal proofs, but on the difference in the verification of the cause on which the ruling is based. They all agree that whatever is proved to be harmful to the body and mind is prohibited, yet they differ whether this ruling applies to smoking. Some of them claimed that smoking has some benefits, others assured that it had few disadvantages compared to its benefits, whereas a third group maintained that it had neither benefits nor bad effects. This means that if scholars had been certain about the harmfulness of smoking, then they would undoubtedly have considered it prohibited.

**TOMBS.** Monuments and tombs of saints and rulers exist in most parts of the Islamic world; they are forbidden by the **Hanbali school of law**. During their conquests in Arabia, the **Wahhabis** destroyed gravestones and monuments but spared the tomb of the **Prophet**. They also sacked the holy places of the Shi'ites at **Najaf** and **Karbala** in 1802.

Various hadith support this; for example, Jabir says,

The Prophet prohibited building with mortar on graves. Abu a-Hayaj al-Asadi related to him that the Caliph 'Ali said "shall I not give you the orders which the Prophet gave me, namely, to destroy all pictures and images, and not leave a single lofty tomb without lowering it to within a span from the ground."

The majority of Islamic scholars have stated that "tasmim," shaping the surface of the grave like a camel's hump and thus raising it one hand span higher than the ground, is recommended and that raising it higher than that is detested, and disliked, though not forbidden. On account of the narrations about shaping graves even with the ground, Imam Shafii, one of the Imams, though, says that graves should not be made any higher than

the ground but should be even with the ground. Likewise, ‘Ali the Companion, may God be pleased with him, said that God’s Messenger had sent him to Medina with the duty to break all the idols and to flatten all the graves in Medina. (Musnad)

**TOPKAPI PALACE.** A large **Ottoman** palace in **Istanbul, Turkey**, that was the major residence of the Ottoman **sultans** for almost 400 years (1465–1856). **Kemal Atatürk’s** government turned the palace into a museum in 1923. Sultan Mahmud II, the conqueror of **Istanbul**, ordered the construction, and eventually the palace housed as many as 4,000 people. The museum contains large collections of sultan’s robes, weapons, and manuscripts, as well as Ottoman treasures and jewelry. It is open to the public.

**TORA BORA, BATTLE OF.** A campaign to destroy **al-Qaeda** and **Taliban** forces and capture **Osama bin Laden** who controlled a complex of cave fortifications near the village of Tora, about 35 miles south of Jalalabad, near the **Pakistan** border. After the capture of Kandahar by U.S. and allied forces on 11 December 2001, U.S. Special Forces, supported by Hazrat Ali and Haji Zaman and their Pashai and Khugiani tribal contingents, moved east to trap the enemy ensconced in the Tora Bora mountain range. Pakistani forces sealed the border. U.S. ground soldiers operated as spotters for B-52 sorties coming in at 20-minute intervals. Allied tribal forces did much of the fighting. The enemy, estimated at 1,500 Arab and Chechnyan fighters, proved to be fierce opponents, holding out until 16 December, when some 21 al-Qaeda fighters were taken prisoner, an unknown number were killed, and most managed to escape. Osama bin Laden was last seen in the final days of November 2001, when he made preparations to flee to the autonomous tribal area on the Pakistani side of the border. Although the American allies fought bravely, they may have permitted the enemy to escape.

**TORA BORA, CAVE FORTIFICATIONS.** Caves in many parts of **Afghanistan** served to shelter the **mujahidin** in their war against the communist forces. They stored weapons, food, and the necessities of life in these caves, some of which, near the **Pakistan** border, were excavated to hold as many as 1,000 fighters. One such complex of caves at **Tora Bora** was carved 1,150 feet into a 13,000-foot mountain and was said to have served as **Osama bin Laden’s** headquarters. Mountain streams generated hydroelectric power, and a complex system of ventilation brought air into the caves. A main entrance leads through a 50-foot tunnel, wide enough to permit vehicles to enter. Staircases connect to offices, dormitories, and communal rooms. Weapons are stored in armories. The complex is not visible from the air, and exits are closed with steel doors or hidden behind mud walls. Some exits are booby-trapped. According to one report, American bombing closed the main

entrance, but another bomb opened it again. If it had not been for the American intervention, no Afghan rival could have defeated the **Taliban** and their **al-Qaeda** allies.

**TORAH (TAWRAT).** Muslims consider the Torah the word of God given to **Moses**. However, they also believe that this original revelation was corrupted (**tahrif**) (or simply altered by the passage of time and human fallibility) over time by **Jewish** scribes and hence do not revere the present “Jewish version.” The Torah in the Koran is always mentioned with respect in Islam. The Muslim belief in the Torah, as well as the prophethood of Moses, is one of the fundamental tenets of Islam. The Koran says,

It was We who revealed the Torah (to Moses) therein was guidance and light. By its standard have been judged the Jews. By the Prophet who bowed (as in Islam) to Allah’s will, by the rabbis and the Doctors of law. For to them was entrusted the protection of Allah’s Book, and they were witness hereto; therefore fear not men, but hear Me, and sell not my signs for a miserable price. If any fail to judge by what Allah hath revealed, they are unbelievers. (5:44)

**TRADITIONS.** *See* HADITH; SUNNAH (SUNNAN).

**TRANSLATION OF THE KORAN.** According to Islam, the **Koran** is a revelation in **Arabic** and has been held inimitable. Translations into other languages are necessarily the work of humans and therefore impossible. **Prayers** must be recited in Arabic. Nevertheless, the Koran has been translated into most major languages to provide the meaning for those who cannot read Arabic.

**TREATIES.** An example of early treaties for the conquest of major cities is the one with the city of **Damascus** reported by **Baladhuri**. He states that after the surrender of Damascus, **Khalid ibn al-Walid** wrote for the inhabitants of the city a document stating:

In the Name of **Allah**, the compassionate, the merciful. This is what Khâlid would grant to the inhabitants of Damascus, if he enters therein: he promises to give them security for their lives, property and churches. Their city shall not be demolished; neither shall any Muslim be quartered in their houses. Thereunto we give to them the pact of Allah and the protection of his **Prophet** the **caliphs** and the “Believers.” So long as they pay the **poll-tax**, nothing but good shall befall them.

Al-Tabari states,



The “Covenant of **‘Umar**, a document apparently addressed to the people of the city of **Jerusalem**, which was conquered in the year 15 AH/636 CE states: This is the assurance of safety (**aman**) which the servant of God ‘Umar, the Commander of the Faithful, has granted to the people of Jerusalem. He has given them an assurance of safety for themselves, for their property, their churches, their crosses, the sick and the healthy of the city, and for all the rituals that belong to their religion. Their churches will not be inhabited [by Muslims] and will not be destroyed. Neither they, nor the land on which they stand, nor their crosses, nor their property will be damaged. They will not be forcibly converted. . . . The people of Jerusalem must pay the poll tax like the people of [other] cities, and they must expel the Byzantines and the robbers.

International law now regulates treaties, but in the past, treaties with Damascus, Hodaybiyyah, Jerusalem, **Egypt**, and others have been taken as cases of early Muslim agreements. Traditional agreements, pledges, or covenants signed by Islamic countries with other countries in both peace and war are specified in the Koran. The treaty ending a war is called peaceableness, reconciliation, or peacefulness, under which reconciliation is reached and war is over. The Koran says, “But if the enemy inclines towards peace, do thou (also) incline towards peace, and trust in Allah” (al-Anfal, 61). “(But the treaties) not dissolved with those pagans with whom ye have entered an alliance and who have not subsequently failed you in aught, nor aided anyone against you. So fulfill your engagements with them to the end of their term: for Allah loveth the righteous” (9:4).

**TRENCH, BATTLE OF THE.** “*Khandaq.*” The battle between the forces of the Muslim community in **Medina** and the **Meccans** in 627. A Meccan army of some 10,000 men faced a Muslim force of about 3,000, and the Muslims were saved when, at the suggestion of a **Persian** convert, **Salman**, they built a defensive trench. After two weeks of desultory long-distance fighting, a heavy storm blew away some of the Meccans’ tents, and disunity started, forcing the Meccans to lift the siege. This was the last encounter with the Meccans, and only 10 people were killed on both sides. The event caused a boost in the morale of the Muslim community and a loss of prestige for the Meccans. The last of the **Jewish** tribes of Medina, the Banu **Qurayzah**, was annihilated, having been accused of collaboration with the Meccans.

The Koran describes the situation in **Surah Al-Ahzab**:

Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about **Allah!** In that situation were the Believers tried: they were shaken as by a tremendous shaking. And behold! The **Hypocrites** and those in whose hearts is a disease (even) say: “Allah and His Messenger promised us nothing but delusion!” Behold! A

party among them said: “Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!” And a band of them ask for leave of **Muhammad**, saying, “Truly our houses are bare and exposed,” though they were not exposed they intended nothing but to run away. And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay! . . . They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the **Bedouins**, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little. . . . When the Believers saw the Confederate forces, they said: “This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true.” And it only added to their faith and their zeal in obedience. (33:10–22, translated by Yusuf Ali)

**TUAREG.** A **Berber** people with a nomadic pastoralist lifestyle in the Sahara desert. They converted to Islam during the **Umayyad** period and contributed to the spread of their new religion. Their language is a branch of the Berber language and has about 1.2 million speakers. Most Tuareg live in the Saharan parts of Niger, Mali, and Algeria. Being nomadic, they move constantly across national borders, and small groups of Tuareg also live in southwestern **Libya** and northern Burkina Faso, and a small community in northern **Nigeria**. The society is matriarchal, and they cover their face with their **turbans**.

**TULDASHEV, TAHIR (YO'LDOSH TOHIR, 1967–2009).** Co-founder, with Juma Namangani, of the Islamic Movement of **Uzbekistan** (IMU) in 1998. When anti-**Taliban** forces killed Namangani in 2001, Yuldashev took over command of the IMU. He was a mentor of **Baytullah Mehsud**. The party enjoyed a safe haven in **Afghanistan**. Yuldashev was killed by a U.S. Predator drone in August 2009.

**TULUNID DYNASTY (868–905).** A dynasty founded by a deputy of the ‘**Abbasid caliphate** in **Egypt**, named Ahmad ibn Tulun (868–884), a Turkish slave from Bukhara. He had distinguished himself as a military commander, fighting the Byzantines, and became the **caliph**’s bodyguard. Once appointed deputy governor in Egypt, he remained in de facto control. His state’s wealth was based on its agriculture and a flourishing textile industry. Ibn Tulun established his capital at al-Qata’i (now **Cairo**), where he built the famed Tulunid **mosque**. When the ‘Abbasid caliph tried to dislodge him, Ibn Tulun had the **Khutbah** read in his name as a sign of his independence. When Ahmad died in 884, he was succeeded by his son Khumrawayh (884–895), who was able to add Syria to his possessions. Having been unable to oust him, Caliph al-Mu’tadid (892–902) gave Khumrawayh his daughter

in **marriage**. The latter displayed such prodigality on the occasion of his marriage that the state was seriously weakened and was finally recaptured by the forces of Caliph al-Muktafi in 905. The Tulunid example of the sudden rise of a **slave** to political power and the tendency of governors to make themselves independent was to become a common event in the Islamic world.

Ahmad ibn Tulun was described “a generous prince, just, brave, and pious; an able ruler, an unerring physiognomist; he directed in person all public affairs, repopled the provinces, and inquired diligently into the condition of his subjects; he liked men of learning, and kept every day an open table for his friends and the public” (Khallikan, I, 154).

**TUNISIA, REPUBLIC OF.** An **Arab** country with a population of about 10 million, of whom about 98 percent are Muslim. The majority are of the **Malikite** school of Sunni Islam. The dominant languages are Arabic, **Berber**, and French. The capital is Tunis.

**TURABI, HASAN (1932–2016).** Sudanese lawyer and politician who was instrumental in institutionalizing Shari‘ah law. Born in 1932 in Kassala, eastern **Sudan**, he studied law at the universities of Khartoum (1951–1955), London (1955–1957), and the Sorbonne and obtained the Ph.D. degree in law from the Sorbonne in 1964. Upon his return to Sudan, he formed the Front for Islamic Constitution (FIC) and acted as its secretary general until 1969. Jailed for six years in 1969, and after three years in exile, he joined the Numeiri government and was appointed attorney general (1977–1983). He demanded the introduction of **Islamic law** in 1983. Imprisoned shortly in 1985 and again in 1989, and after the overthrow of the Numeiri regime, Turabi founded the National Islamic Front, which came third in the national elections.

After the military coup of General Omar al-Bashir in June 1989, the new military government implemented many of Turabi’s ideas. He invited **Osama bin Laden** to Sudan in 1991 and supported his operations until 1996, when the **al-Qaeda** leader left for Afghanistan. In March 2004, the Bashir government accused Turabi of planning a coup and jailed him and some of his followers until June 2005. Turabi has inspired **Islamist** revivalists in other Muslim countries and was accused of assisting the group that attempted to assassinate the Egyptian president Hosni Mubarak in June 1995. His most important publication is *The Renewal of Islamic Thought (Tajdid al-fikr al-islami)*. Turabi’s influence declined, and on 5 March 2016, he died at a hospital in Khartoum at the age of 84. He was believed to have died of a

heart attack. Turabi's funeral was held the next day, with several thousand mourners in attendance, and he was buried at Burri al-Lamab, a cemetery in eastern Khartoum.

**TURBAN.** A headdress consisting of a long piece of fabric, usually wound around a skullcap. It has existed since pre-Islamic times. The color, size, and shape of a turban usually indicated the ethnic, sectarian, or tribal identity of a person. Rulers would bestow turbans as an honor for distinguished service. In the 19th century, the *kufiyyah* of the **Arabs** came into use, and the fez was worn by administrative and military officials. In some parts of the Middle East, fur caps came to be used. As a sign of **Islamist** revival, government officials in **Afghanistan** were ordered to wear a turban rather than the previous choices of headgear.

**TURKEY, REPUBLIC OF.** Population about 77 million, about 85 percent Turks and 10 percent **Kurds** (no official numbers are published), the rest are **Arabs**, Armenians, Greeks, and others. The population is largely **Sunni**, with **Alawis** in the south. The Republic was founded, after the defeat of the **Ottoman Empire** in World War I, by **Mustafa Kemal Atatürk** (1881–1938), who resisted attempts of the victorious Allies to dismember the rest of the country. Atatürk became a national hero. He intended to create a modern state and initiated secular reforms that were unprecedented in the Islamic world (*see* KEMALISM). National elections in 2003 brought **Recep Tayyip Erdogan** to power, and he gradually whittled away at the secular reforms.

**TURKMENISTAN.** Central Asian state, formerly part of the Soviet Union, with a population of about five million, of whom about 89 percent are Muslim and 9 percent Eastern Orthodox. The population is 77 percent Turkmen, 9 percent **Uzbek**, 7 percent **Russian**, and 2 percent Kazakh. The Turkmen are mostly Sunni, with a small number of **Kizilbash**. The capital is Ashqabad.

**TUSI, MUHAMMAD IBN AL-HASAN AL- (995–1067).** Shi'ite theologian and compiler of one of the four canonical works on **Traditions** of the **Prophet**, the *Istibsar*. His works include also the 20-volume *The Catalogue (Fihrist)*, which comprised all treatises on Shi'ite subjects published to his time. He was born in Tus, **Iran**, but he spent most of his life in **Baghdad**. He finally left for **Najaf**, a center of Shi'ite learning, to escape from Sunni persecution.

Shaykh Tusi, as he was called, defended the **Usuli school** and called **akhbaris** as followers of literalists. He believed in principles of jurisprudence as a fundamental knowledge in acquiring the judgments of **Islam**. He wrote in the introduction of *Al-Idda* as follows: "Thus you may say, it is essential to attach the greatest importance to this branch of knowledge (namely usul) because the whole of Shari'ah is based on it, and the knowledge of any aspect thereof is not complete without mastering the principles."

**TUSI, NASIR AL-DIN AL- (1201–1274).** Shi'ite scholar, philosopher, astronomer, and mathematician born in Tus, **Iran**. He was probably an **Isma'ili**, who collaborated with the **Mongols** and entered the services of **Hulagu Khan**, founder of the **Ilkhanid** dynasty (1256–1353). Tusi made original contributions to the fields of mathematics and astronomy, biology, and physics. Hulagu built an observatory and library for him at Maragha where he compiled his astronomical tables (*al-Zij al-il-khani*) showing the planetary movements. Another of his many publications was a treatise on Shi'ite dogmatics.

On evolution, he explained, how humans evolved from advanced animals:

Such humans [probably anthropoid apes] live in the Western Sudan and other distant corners of the world. They are close to animals by their habits, deeds and behavior. . . . The human has features that distinguish him from other creatures, but he has other features that unite him with the animal world, vegetable kingdom or even with the inanimate bodies. . . . Before [the creation of humans], all differences between organisms were of the natural origin. The next step will be associated with spiritual perfection, will, observation and knowledge. . . . All these facts prove that the human being is placed on the middle step of the evolutionary stairway. According to his inherent nature, the human is related to the lower beings, and only with the help of his will can he reach the higher development level.

**TWELVER SHI'ITES.** Also called **Imamis**, or Ja'faris, and in **Arabic** *Ithna 'Ashariyyah*; they recognize the Twelfth as the last **imam** in descent from 'Ali, the cousin and son-in-law of the **Prophet Muhammad**. *See also* SHI'ISM (SHIA, SHI'TES).

The following holidays are observed by Twelvers Shias, unless otherwise noted:

The Mourning of **Muharram** or Remembrance of Muharram and 'Ashura for Shi'ites commemorates **Imam Husayn ibn 'Ali's** martyrdom in the Battle of **Karbala**. 'Ashura is a day of deep mourning that occurs on the 10th of Muharram.

**Arba'ayn** (Arabic word for forty [40]) commemorates the 40th day of Imam Husayn's martyrdom (40th day is an auspicious day for any deceased) remembering the suffering of Imam Husayn and his household, the women and children. Arba'ayn occurs on the 20th of Safar, 40 days after 'Ashura.

**Milad al-Nabi, Muhammad's** birth date, is celebrated by the Shi'ites on the 17th of Rabi' al-Awwal, which coincides with the birth date of the sixth imam, **Ja'far al-Sadiq**.

Mid-Sha'aban is the birth date of the Twelfth and final imam, **Muhammad al-Mahdi**. It is celebrated by Twelvers on the 15th of Sha'aban. Many Shia fast on this day to show gratitude.

Id al-Ghadir celebrates **Ghadir Khumm**, the occasion when Muhammad announced 'Ali's imamate before a multitude of Muslims. Eid al-Ghadeer is held on the 18th of Dhu 'l-Hijjah.

Al-Mubahila celebrates a meeting between the **Ahl al-Bayt** (household of Muhammad) and a **Christian** deputation from **Najran**. Al-Mubahila is held on the 24th of Dhu 'l-Hijjah.

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**‘UBAYDAH, IBN AL-JARRAH ABU (d. 639).** Companion of the **Prophet** and important commander from **Mecca**. He participated in many battles and saved **Muhammad**’s life when the Prophet was wounded in the Battle of **Uhud** in 625. He participated in the election of the first **caliph Abu Bakr** (r. 632–634) and was appointed commander-in-chief in **Syria** and governor of **Damascus** by Caliph **‘Umar I** (r. 634–644). His tomb in Damascus is a much venerated shrine.

His appearance was striking, slim and tall and his face was bright and he had a sparse beard. It was pleasing to look at him and refreshing to meet him. He was extremely courteous and humble and quite shy. Yet in a tough situation he would become strikingly serious and alert. He was given the title **Amin** or **Custodian of Muhammad**’s community (**ummah**). ‘Abd Allah ibn ‘Umar once said about him,

Three persons in the tribe of Quraysh were most prominent, had the best character and were the most modest. If they spoke to you, they would not deceive you and if you spoke to them, they would not accuse you of lying:  
Abu Bakr as-Siddiq, ‘Uthman ibn Affan and Abu Ubaydah ibn al-Jarrah.

**‘UBAYDAH, MA‘MAR IBN AL-MUTHANNA ABU (728–825).** Arab philologist and historian who represented the **Basra** school of grammarians and was a proponent of the anti-Arab **Shu‘ubiyyah** movement. Because of his extraordinary learning, he was summoned to the court of **Caliph Harun al-Rashid** (786–809), where he is said to have earned the animosity of many courtiers. Abu ‘Ubaydah is said to have been of Judeo-Persian origin and is credited with some hundred publications, only a few of which are extant. Al-Jahiz said of him: “There was never on earth a **Kharijite** or an orthodox believer more learned in all the sciences than he.” But **Ibn Khallikan** quotes Ibn Qutaybah in saying, “The unusual expressions (of the Arabic language), the history of the (ancient) Arabs and their conflicts, were his dominant study; yet, with all his learning, he was not always able to recite a verse without mangling it; even in reading the Koran, with the book before his eyes, he made mistakes” (III, 388–389).

**UBAYDULLAH IBN ZIYAD (648–686).** Son of **Ziyad ibn Abihi**, appointed by the **Umayyad caliph** governor of **Khorasan** and subsequently of **Iraq**. He successfully fought **Kharijite** and Shi‘ite revolts. His army under Sa‘d ibn abi **Waqas** was responsible for the massacre of **Husayn** and his forces at **Karbala** in 680.

**UHUD, BATTLE OF.** On 21 March 625, a year after the defeat at the Battle of **Badr**, the Meccans again manned an expedition against the Muslim community in **Medina**. This time they collected a force of some 3,000 men headed by **Abu Sufyan** with 3,000 camels and 200 horses. They engaged Muhammad’s force of some 700 men and defeated the Muslims. **Khalid ibn al-Walid**, then fighting on the side of the Meccans, was one of the decisive officers. Muhammad blamed the defeat of his men on their lack of devotion and called it God’s trial of the sincerity of the faith of the Muslims. Although suffering great losses, and the Prophet himself wounded, the Muslim community was able to recover from this defeat. Muhammad accused the **Jewish** tribe, **Banu Nadir**, of collaborating with the enemy and expelled them from the **Hijaz**.

The Koran (3:122–125) mentions the battle as follows:

Remember two of your parties meditated cowardice;  
 But Allah was their protector, And in Allah should the faithful (ever) put  
 their trust.  
 Allah had helped you at Badr, when ye were helpless:  
 Then fear Allah: Thus may ye show your gratitude.  
 Remember thou saidst to the faithful: “Is it not enough for you that Allah  
 should help you  
 With three thousand angels (specially) sent down?”  
 Yea, if ye remain firm, and act aright, even if  
 the enemy should rush here on you in hot haste,  
 Your Lord will help you with five thousand angels clearly masked.

**‘UKAZ.** A town in the **Hijaz** near **Mecca** that was the most important fairground of pre-Islamic Arabia. It was a place of **pilgrimage** and a cultural center where **Bedouin** poets would compete for prizes. The *Seven Odes* (**Mu‘allaqat**) were suspended there and at the **Ka‘bah** as prizewinning samples of Bedouin poetry. Annual fairs and periods of peace during three months made it possible for tribesmen to congregate. During this time, Meccan caravans could travel unmolested.

**‘ULAMA’.** A collective term for the doctors of Islamic sciences. An ‘alim (pl. ‘ulama’) is “one who possesses the quality of *‘ilm*, knowledge, or learning, of the Islamic traditions and the resultant canon law and theology.” An ‘alim is the product of a religious institution of higher **education** (**madra-**



**sah**). He is educated to be a religious functionary, as, for example, a **judge** (*kadhi*) who gives legal decisions in accordance with the Shari'ah, a preacher (**khatib**) who reads the **Friday** sermon, a jurist (**faqih**), or a canon lawyer (**mufti**) who gives a formal opinion (**fatwa**) as to the legality of a case. Often described as the Islamic “clergy,” the ‘ulama’ is not tightly organized. It requires no ordination or hierarchy of authority, although in the **Ottoman Empire** the **Shaykh al-Islam** was the grand **mufti** of **Istanbul** and appointed all muftis in the major cities. After independence, chief muftis were established in major cities, but the decision of one mufti is not necessarily binding on others. Only in **Twelver Shi'ism** has there been a development toward a centralized church with the victory of the **Usuli** branch of jurisprudence. *See* **SHI'ISM** (SHIA, SHI'ITES).

'UMAR, 'ABD AL-RAHMAN. *See* 'ABD AL-RAHMAN, 'UMAR (ABDUL RAHMAN, OMAR, 1938–).

**UMAR BAKRI MUHAMMAD**. London based spiritual leader and founder of the radical Al-Muhajirun (later disbanded) who caused considerable outrage by praising **al-Qaeda** and calling the terrorist acts “retaliation for British and American atrocities in **Iraq**.” The Syrian-born cleric came to the United Kingdom in 1985 after being deported from **Saudi Arabia**. He founded Al-Muhajirun in 1996 and led a number of demonstrations, including one outside the U.S. embassy, protesting the desecration of the Koran. He left Britain for a visit to **Lebanon** and was told that he could not return. Arrested in Lebanon, he was freed because it appeared “that he had not committed any crime.” In October 2014, Bakri was sentenced to six years in prison with hard labor by a Lebanese court for founding a Lebanese affiliate of the al-Qaeda-linked Syrian group the Nusra Front, and for building a training camp for Nusra Front fighters in Lebanon. The following year, two of Bakri's sons were killed fighting in the ranks of the rival group the **Islamic State**. The first, Muhammad, was killed in Aleppo, **Syria**, and the second, Bilal, in Salah al-Din province in **Iraq** in December 2015.

'UMAR IBN 'ABD AL-'AZIZ (OMAR II, r. 682–720). The eighth **Umayyad caliph** who solved the second-class status of the newly converted (**mawali**), giving them equality with **Arab** Muslims in matters of **taxation** and pensions if they had fought in the early conquests. He gave **Peoples of the Book**, the protected subjects (**dhimmis**), freedom of religion but limited their religious performances to the privacy of their homes. Crosses could not be worn in public, and bells could not be sounded; they had to pay a poll tax (**jizyah**), but they did not have to serve in the military.

'Umar discontinued the practice of cursing 'Ali at **Friday prayers**. The system introduced at this time was the model for subsequent Muslim states and extended throughout the **Ottoman Empire** (1281–1924) where the **millets** (ethnic–sectarian) groups enjoyed cultural and juridical autonomy. With the emergence of nation-states, the poll tax and other limitations began to disappear. Although 'Abbasid historians did not give the Umayyads a good press, they did respect 'Umar II as a pious and just caliph.

**'UMAR IBN AL-KHATTAB (OMAR, 585–644)**. One of the early **Companions** of the **Prophet** who converted to Islam in 617 and became the second **caliph** in 634 after the death of **Abu Bakr**. He was a close adviser to the Prophet and gave him his daughter, **Hafsah**, in **marriage**. After the Prophet's death, 'Umar offered his allegiance to Abu Bakr and thus facilitated the election of the first Sunni caliph. 'Umar took the title "Prince of **Believers**" (Amir al-Mu'minin), and during his short period as caliph, the Muslim armies conquered **Syria** and **Palestine** (640), **Egypt** (639–642), and Tripolitania (643) and defeated the **Persians** at **Nihavand** (642). 'Umar made administrative reforms; he established a system of pensions, the **Diwan**, which allocated funds to the Prophet's wives and to Muslims, ranked according to their dates of conversion. He ordered a cadastral survey for taxation of the newly conquered lands and founded the garrison towns of **Basra**, **Kufah**, and Fustat. He was assassinated in 644 by a slave who was a partisan of 'Ali.

**UMAR KHAYYAM**. *See* KHAYYAM, OMAR (1048–1131).

**UMAR, MULLA MUHAMMAD (OMAR)**. Supreme leader and founder of the **Taliban** movement in 1994 who ruled over much of **Afghanistan** until the United States intervention in October 2001. Omar led his **madrasah** students in a spectacular campaign to capture Kandahar (1994), Herat (1995), Kabul (1996), and **Mazar-i Sharif** (1997) and finally to control most of the country (1998). The 44-year-old **mulla**, a Pashtun, born in Oruzgan province (or Nodeh village near Kandahar) was a **mujahid** in the **Hizb-i Islami** of Yunus Khalis and rose to the rank of deputy chief commander. Of heavy build, he is an expert marksman and is reputed to have destroyed several tanks in battle with Soviet and Marxist forces. He was wounded several times and lost one eye. Omar is said to be of Hotaki Ghilzai background; he taught in a village madrasah in Sangsag (Sang Hisar) some 24 miles west of Kandahar but never finished his religious education; nevertheless, in April 1996, a **shurah** of about 1,000 members of the '**ulama**' recognized him as Amir al-

Mu'minin (Commander of the Faithful). For this occasion, Omar wore what is believed to be the Cloak of the Prophet. He made Kandahar his center from where he directed the organization.

Mulla Omar wanted to establish a “true” Islamic state in Afghanistan and issued a number of **fatwas** to this effect. Men were to wear beards and native dress. He ordered the closing of girls’ schools and restricted **women** to their homes. He forbade photography of living creatures, music, TV, videocassettes, cockfights, and kite flying and made sportsmen wear pants from below the knee to the navel. Omar forbade women to walk in public without a male relative and initiated brutal punishment of enemies and “sinners,” striking fear into those who did not accept his interpretation of Islam. He was also responsible for the destruction of the Buddha statues at Bamian. Mulla Omar had close relations with **Osama bin Laden**; some say he was dominated by the **al-Qaeda** leader. After the defeat of the Taliban regime, Omar fled, and the American government offered a bounty of \$10 million on his head. In July 2015, it was announced that Mulla Omar had died in a hospital in Karachi on 23 April 2013.

**UMAYYA, BANU.** A branch of the **Quraysh** to which **Caliph ‘Uthman** and **Mu‘awiyah** belonged. Mu‘awiyah, founder of the **Umayyad** dynasty (661–750); challenged Caliph **‘Ali** to demand vengeance for the murder of his clansman, ‘Uthman; and eventually succeeded to the caliphate.

**UMAYYAD CALIPHATE (661–750).** The Umayyads gained power after **Mu‘awiyah** successfully challenged the succession of **‘Ali**. He demanded that the murder of **‘Uthman** be avenged and implied that ‘Ali was implicated in the deed. Mu‘awiyah’s first measure was to establish the Islamic capital at **Damascus**, where he had been governor and had the protection of his army. Mu‘awiyah had himself proclaimed **caliph** in 660, and, after the assassination of ‘Ali in 661 by a member of the **Kharijite sect**, there was no challenge to his claim. He gave **Hasan**, son of Caliph ‘Ali, a handsome pension to renounce his claim, strengthened his army, and built the first Muslim navy. He paid the pensions of the soldiers and rendered justice according to the example of his predecessors. He issued coins fashioned after the Byzantine and **Persian** examples and appointed governors for the provinces. Mu‘awiyah expanded the domains of the Islamic world from Central Asia across North Africa.

He broke precedence by appointing his son **Yazid** (r. 680–683) as his successor. **Husayn**, son of Caliph ‘Ali, challenged the authority of Yazid and moved from his retirement in **Medina** to **Kufah** to follow an invitation of his supporters. He encountered an Umayyad army of some 4,000 men, and his group was wiped out almost to a man. The martyrdom of Husayn at **Karbala**

sealed the schism in Islam. Yazid's army defeated another challenger, 'Abdallah ibn Zubayr, near Medina in 683. 'Abd al-Malik (r. 685–705), the fifth of the Umayyad rulers, began to reorganize the empire along **Arab**–Islamic lines. His general, al-Hajjaj, pacified **Iraq** and suppressed a number of revolts. 'Abd al-Malik Arabized the administration of the empire, minted the first Islamic coins, and started construction of the great **Dome of the Rock** in **Jerusalem**. His was the greatest period of Umayyad power. 'Umar II (r. 717–720) continued the reforms, but he also ended **Christian** participation in government and the army. He was later called the “Renovator of Islam.”

But 'Abbasid historians, perhaps to justify the 'Abbasid revolt, called the Umayyads Arab kings rather than caliphs, who established secular rule based on dynastic succession. Historians have attributed the fall of the Umayyads to lack of an Islamic ideology, revival of Arab tribalism, and government of the Arabs for the Arabs. Only three caliphs, Mu'awiyah, Abdul Malik, and 'Umar II, were great rulers. The Umayyads, like subsequent Islamic rulers, did not have a clear rule of succession, and their governors and the generals who brought them great victories were eliminated as soon as they had accomplished their tasks. The pietist opposition, the Kharijites, the Shi'ites, and Iranian revivalism under the cover of international Islam, all contributed to the 'Abbasid revolt, which ended the Umayyad Empire in 750. Umayyad caliphs included the following:

- Mu'awiyah ibn Abi Sufyan (660–680)
- Yazid (680–683)
- Mu'awiyah II (683–684)
- Marwan ibn al-Hakam (684–685)
- 'Abd al Malik (685–705)
- al-Walid (705–715)
- Sulayman (715–717)
- 'Umar ibn 'Abd al-'Aziz (717–720)
- Yazid II (720–724)
- Hisham (724–743)
- al-Walid (743–744)
- Yazid III (744)
- Ibrahim (744)
- Marwan II (744–750)

**UMMAH.** A term for the **Medina** community that included Muslims and **Jews**, but was subsequently the term for the Islamic community, the Islamic “nation.” It is not a territorial designation and includes Muslims wherever they may be. **Arabs** also use the term for the Arab nation.

**UMM DARDA AL-SUGHRA.** Seventh-century female jurist and scholar of Islam, she became a teacher of **hadith** and **fiqh**, and one of her students was the **caliph 'Abd al-Malik**. She issued a **fatwa**, which is still used today, allowing women to pray in the same sitting position as men. She was an important traditionist of her time and a judge of undisputed ability, to be superior to all the other traditionists of the period, including the celebrated master of hadith Hasan al-**Basri**.

**UMM HABIBAH BINT ABI SUFYAN.** Wife of **Muhammad** (also called Ramla) who was married to him in 629 when she was in Abyssinian exile. She was the daughter of **Abu Sufyan**, chief of the **Quraysh**, and half-sister of **Mu'awiyah**, the first **Umayyad caliph**. She was 35 years old at **marriage**, and the Negus is said to have provided a **dowry** of 400 **dinars**. She died in about 646.

**UMM AL-KITAB.** A term used in the Koran, meaning "Mother of the Book." It refers to the **Preserved Tablet** in **heaven** as well as to verses in the Koran. The Koran says, "Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book" (13:39).

**UMM KULTHUM.** Daughter of the **Prophet Muhammad** from **Khadijah** who was to be married to her cousin 'Utaybah, son of **Abu Lahab**. Muhammad did not permit the **marriage** because Abu Lahab was one of his worst enemies. She eventually married the future **Caliph 'Uthman** after the death of his wife **Ruqayyah**, another daughter of Muhammad. Umm Kulthum remained with 'Uthman until her death in 631. She had no children.

**UMM AL-MU'MININ.** "Mother of the **Believers**," a title given to **'A'ishah**, the wife of **Muhammad**.

**UMM AL-QURRA.** "Mother of Cities," a title given to **Mecca** in the Koran (6:92). The Koran says, "Thus We have sent by inspiration to thee an **Arabic** Qor'an: that thou mayest warn The Mother of Cities and all around her" (42:7).

**UMM SALAMAH.** Wife of **Muhammad**. *See* SALAMAH BINT ABI UMAYYAH (UMM SALAMAH, d. 681).

**'UMRAH.** The lesser **pilgrimage** that can be performed at any time of the year, unlike the **hajj**, which can be performed only during the month of **pilgrimage** (Dhu 'l-Hijjah). The 'umrah consists of two ceremonies, the

circumambulation (*tawaf*) of the **Ka'bah** and the *sa'y*, walking and running seven times between the hills of al-Safa and al-Marwa. Unlike the hajj, the 'umrah is not obligatory.

The Koran says,

Complete the hajj or 'umrah in the service of **Allah**, but if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find. And do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if anyone wishes to continue the 'umrah or the hajj he must make an offering such as he can afford. But if he can not afford it, he should fast three days during the hajj and seven days on his return. Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred **Mosque**. And fear Allah. And know that Allah is strict in punishment.

**UNBELIEVER.** See **KAFIR**.

**UNITARIANS.** See **WAHHABIS (AL-WAHHABIYYAH)**.

**UNITED ARAB EMIRATES.** Arab federation of small states with a population of about 2.6 million, of whom about 17 percent are Emiratis, 23 percent other Arabs, 42 percent South Asians, 12 percent other Asians, and 6 percent expatriates. The Emirates gained their independence from the **United Kingdom** in 1971. The Muslim population is 85 percent Sunni and 15 percent Shi'ite, and Muslims amount to 70 percent, **Christians** 9 percent. Non-Muslims are largely Hindus. The capital is Abu Dhabi.

**'UQBAH IBN NAFI' (622–683).** Arab general and governor of Ifriqiyah (Tunis, 662–674) and the **Maghreb** (Northwest Africa) in 682. He founded the city of al-Qayrawan (Kerouan) in 670. With the support of **Berber** contingents, he fought Byzantine forces and advanced as far as Tangier (682), but he was eventually forced to retreat. Separated from his troops with only a small force, 'Uqbah was killed. The village called Sidi 'Uqbah grew at the place of his tomb.

Gibbon tells the story of 'Uqbah's conquest of **Mauritania**:

The fearless Akbah ('Uqbah) plunged into the heart of the country, traversed the wilderness in which his successors erected the splendid capitals of Fez and Morocco, and at length penetrated to the verge of the Atlantic and the great desert. . . . The career, though not the zeal, of Akbah was checked by the prospect of a boundless ocean. He spurred his horse into the waves, and raising his eyes to heaven, exclaimed: "Great God! if my

course were not stopped by this sea, I would still go on, to the unknown kingdoms of the West, preaching the unity of the holy name, and putting to the sword the rebellious nations who worship another god than Allah.”

**'URF.** Local customs or laws, as distinguished from sacred law (Shari‘ah). In the Islamic world, a dualism has remained: the “King’s law” and “God’s law.” Rulers could legislate and thus adapt the legal system to the changes of times, but these laws (‘urf, **qanun**, *siyasa*) were not to be in conflict with the sacred law. They had to be accompanied by a legal decision (**fatwa**), testifying to this fact (although this was at times ignored). The Shari‘ah is God’s will; ‘urf and qanun can be changed at the will of a ruler or government.

**'URWA AL-WUTHQA, AL-** *The Firmest Bond* was the title of a weekly magazine published in Paris in 1884 by **Jamal al-Din Afghani** and **Muhammad ‘Abduh**. It advocated revivalist, **pan-Islamic** activism to save the Islamic world from Western imperialism and has had a considerable influence on revivalist movements to this day. The title comes from a verse in the Koran (2:256 and 31:22). The magazine appeared for seven months and marked the beginning of Islamic newspaper literature. According to some documents, the British poet and writer Wilfred Blunt and the Egyptian Khe-dive Isma‘il subsidized the magazine,

**USAMA BIN LADEN (OSAMA).** *See* LADEN, OSAMA BIN.

**USAYBI‘AH, IBN ABI (1230–1270).** A native of **Damascus** who studied medicine, specialized in ophthalmology, and became head of the major hospital in **Cairo**. He won fame for his *Sources of Information on the Classes of Physicians* (*‘Uyun al-anba’ fi tabaqat al-atibbah*), which includes the biographies of some 600 **Arabic** and Greek physicians.

The early chapters are almost wholly about the physicians of ancient Greece. The rest of the book is mostly about the physicians of medieval Islam. There are also chapters on Syriac and Indian physicians. A first version appeared in 1245–1246 and was dedicated to the vizier of Damascus. A second and enlarged version was produced, though it is uncertain whether the new version was made public in the lifetime of the author.

**'USHR.** “Tenth.” A tithe levied by the state for public expenses that eventually became a land tax. Shi‘ites dispute the legitimacy of the ‘*ushr* because it was not mentioned in the Koran and was introduced by **'Umar II**, whose rule they did not recognize. .

**'USMAN.** *See* 'UTHMAN, IBN 'AFFAN (r. 644–656).

**USUL AL-FIQH.** The study of the origins, sources, and practice of Islamic jurisprudence. Sunnis accept five pillars: the Koran; the **Sunnah**, the **Prophet's** acts and statements; **qiyas**, judging by analogy; **ijma'**, consensus; and **ijtihad**, personal reasoning. The **Hanbali** school accepts only the Koran and **Traditions**. The **Twelver Shi'ites** also accept the teachings of their **imams** and permit ijtihad of the clergy (**mujtahids**).

The schools of Sunni Islam are each named by students of the classical jurist who taught them. The Sunni schools (and where they are commonly found) are as follows:

Hanbali: **Saudi Arabia** and parts of **Syria** and **Jordan**

**Hanafi:** **Turkey**, the Balkans, Central Asia, Indian subcontinent, China, and **Egypt**

**Maliki:** North Africa, West Africa, **Sudan**, and several of the **Arab** states of the **Persian Gulf**

**Shafi'i:** **Indonesia**, **Malaysia**, **Egypt**, East Africa, **Yemen**, **Somalia**, and southern parts of **India**

**Zahiri:** minority communities in **Morocco** and **Pakistan**

Qurtubi: no longer exists

Laythi: no longer exists

Awza'i: no longer exists

The schools of Shia Islam comprise:

**Ja'fari:** Iran

**Zaydi**

The schools of **Khawarij** comprise:

**Ibadites:** Oman.

*See also* AYATOLLAH (AYAT ALLAH); FIQH; ISLAMIC LAW.

**USULI SCHOOL (USULIYYAH).** One of two schools of jurisprudence in **Twelver Shi'ism**, the Usulis are the "followers of principles" and the **akhbaris** (akhbariyyah) the "followers of tradition." First expounded by Aqa Muhammad Baqir Bihbihani (1706–1790), the Usuli branch gained dominance in **Iran** in the 19th century and led to the centralization of the religious establishment as the representatives of the **Hidden Imam**. Whereas the Akhbari theologians based their legal argumentation on the Shi'ite **Traditions**, the Usulis used deductive reasoning based on the premises in the Koran and Traditions. This permitted the learned doctors (**mujtahids**) to claim a position of intellectual and moral leadership in the community. Eventually, a hierarchy of mujtahids developed that culminated in a circle of the most prominent, requiring every **believer** to follow a living source for emulation (**marja' al-taqlid**). With the founding of the Islamic Republic of **Iran** in



1979, Ayatollah **Khomeyni** claimed supreme political powers with the establishment of the government of the highest jurist (**vilayat-i faqih**), whose **fatwa** is binding on the believers. *See also* AYATOLLAH (AYAT ALLAH); SHI'ISM (SHIA, SHI'ITES).

**USURY.** Taking **interest** is usury, the practice of making unethical or immoral monetary loans that unfairly enrich the lender. It is unlawful in Islam. The Koran says, "Those who devour usury will not stand except as stands one whom the **Satan** by his touch hath driven to madness. That is because they say: 'Trade is like usury,' but **Allah** had permitted trade and forbidden usury. Those who, after receiving admonition from their Lord desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offense) are companions of the fire: they will abide therein (for ever)" (2:275). And "Allah will deprive usury of all blessing, but will give increase for deeds of charity; For He loveth not any ungrateful sinner" (2:276).

**'UTHMAN, IBN 'AFFAN (r. 644–656).** Companion of the **Prophet**, who married in succession **Ruqayyah** and **Umm Kulthum**, daughters of **Muhammad** by **Khadijah** (*see* WIVES OF THE PROPHET). He spent some time with refugees in Abyssinia. He was the third of the Sunni **caliphs**, whose tenure marked the beginning of division in **Arab** unity. 'Uthman was a member of the **Umayyad** clan of the **Quraysh** and was elected as a compromise candidate because he was a weak old man. Opposition began over the division of revenues, which forced 'Uthman to reduce pensions. Muslim historians say that 'Uthman was a good ruler during his first six years. When he lost the Prophet's seal, six years of corruption and nepotism ensued. The partisans of **'Ali** (*shi'at 'ali*) disputed the legitimacy of the first three caliphs. Malcontents in the provinces and the pious opposition resented the supremacy of the Umayyads, most of whom were enemies of the Prophet and only recent converts. 'Uthman proclaimed the Arabian Peninsula sacred territory, forbidden to non-Muslims. He conceived of the Arabs as a ruling elite and tried to prevent them from assimilation in the newly conquered lands by keeping them stationed in **garrison towns**. During his reign, the final version of the Koran is said to have been compiled to prevent the development of regional differences. Discontent increased with **Zubayr ibn al-Awwam** and **Talhah ibn 'Ubaydullah**, two important Companions of the Prophet among the opposition. A band of insurgents, headed by Muhammad ibn Abi Bakr, moved against **Medina** and assassinated 'Uthman in 656.

**UWAYS AL-QARANI.** **Arab** mystic, philosopher, and martyr from **Yemen**, a supporter of **'Ali ibn Abi Talib**, he died in the Battle of **Siffin**. His shrine in Raqqah was bombed and heavily damaged by radical **Islamists** in

2013. Uways was a contemporary of the **Prophet**, but he never saw him. The Uwaysi form of Islamic **mysticism** was named after him; it refers to the transmission of spiritual knowledge between two individuals without the need for physical contact between them.

**UWAYSI FORM OF MYSTICISM.** *See* UWAYS AL-QARANI.

**UYGHURS.** **Turkic** people in eastern Central Asia, mostly in the **Xinjiang** Uyghur Autonomous Region of China and in small communities in neighboring countries. The majority adhere to the Sunni school of Islam. They have fought the influx of Chinese into their area, and some parts of the region are in virtual rebellion.

**UZBEKISTAN, REPUBLIC OF.** A central Asian state, until 1991 part of the Soviet Union, with a population of 31 million, comprising 81 percent Uzbeks, 5.3 percent **Russians**, 4.0 percent Tajiks, and 10 percent other (Kazakhs, Karakalpaks, Tatars). Muslim are some 90 percent of the population, mostly **Sunni**. It was part of the Emirate of Bukhara and became a Soviet Republic from 1924 until 1991. Bukhara and Samarkand, great centers of Islamic civilization, are in Uzbekistan. The capital is Tashkent.

**UZBEKS.** *See* UZBEKISTAN, REPUBLIC OF.

**UZZA, AL-** With al-Lat and Manat, one of the three chief goddesses of pre-Islamic **Mecca**. They were known as the daughters of God.

# V

**VEIL.** In the pre-Islamic Middle East, the veil was a status symbol, worn only by aristocratic ladies and subsequently by urban **women**; it became obligatory for Muslim women only in the ninth century. **Christian** and **Jewish** women also wore the veil, whereas Muslim peasant and nomad women only wore a kerchief, as the veil would have interfered with agricultural labor and the mobility of the nomads. Increasing urbanization led to a variety of veils, from full body covers to those that revealed parts of the face. Modernization and the growth of Western influence in parts of the Islamic world have led to a demand for making the veil optional. **Muslim modernists** pointed out that there is no clear indication in the Koran that makes the veil obligatory.

Traditionists point to the example of the **Prophet**, who ordered a partition, **hijab**, put up in his room, separating the women from the daily conduct of affairs of state. They point to a passage in the Koran that says, “O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when out of doors): That is most convenient, that they should be known (as such) and not molested” (33:59). And “Say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers or their brothers’ sons, or their sisters’ sons, or their women, or the slaves whom their right hands possess, or male attendants free of sexual desires [eunuchs], or small children who have no carnal knowledge of women” (24:31).

The reference to women’s breasts seems to forbid the pre-Islamic practice of Arab women baring their breasts to incite their men to bravery in battle. There is widespread disagreement on the obligation of seclusion and the wearing of the veil. Young women in many parts of the Middle East, and even Europe, have adopted “Islamic dress,” consisting of a kerchief that covers the hair but leaves the face free.

**VERSE.** *See* AYAHS.

**VILAYAT-I FAQIH.** A term used by Ayatollah **Khomeyni** in 1969 in a lecture in **Najaf**, which translates as the “guardianship of the Islamic jurist.” It was implemented in 1979 when Khomeyni became the highest secular and religious authority in the Islamic Republic of **Iran**. The basis for Khomeyni’s claim to temporal leadership is the **Usuli school** of **Twelver Shi’ism**, which became dominant in the 19th century and gave exclusive right to interpret Islamic law to the **mujtahids**. In his book on Islamic government (a compilation of lectures at **Najaf**), Khomeyni claimed for the highest jurist (**faqih**) the right to govern and the obligation of the people to obey him. **Khamene’i**, his successor, however, no longer is endowed with a special charisma, but he continues the line of spiritual leadership in Iran.

**VISITING THE SICK.** Some scholars are of the view that it is a confirmed **Sunnah** (*Sunnah mu’akkadah*). Shaykh al-Islam (**Ibn Taymiyyah**) favored the view that it is a communal obligation (*fard kifayah*), as stated in *al-Ikhtiyarat* (p. 85), and this is the “correct view.” It is proven in *al-Sahehayn* that the Prophet said: “There are five duties that the Muslim owes to his brother Muslim,” one of which is visiting the sick. According to another version, Al-Bukhari narrated the words of the Prophet: “Feed the hungry, visit the sick and free the captives.”

**VIZIER (WAZIR).** “One who carries a load.” Title first given to ministers in the ‘**Abbasid** period and subsequently in other Islamic states. The grand vizier is a prime minister, ranking second only to the **sultan**. Some families held the vizierate for several generations, as for example, the **Barmakids** under the ‘Abbasids or the Chandarlis under the **Ottomans**. The Koran commanded the **Prophet** to “consult the intelligent and the learned” among his **Companions**, and it has **Moses** ask of God to “give me a vizier from my family . . . add to my strength through him, and make him share my task” (20:29–32). In **al-Ghazali’s** *Counsel for Kings*, the king is to observe three principles in his treatment of the vizier: not to punish him in haste when vexed with him, not to covet his wealth when he grows rich, and not to refuse him a (necessary) request when he makes one (Ghazali, 107).

# W

**WAFĀʿ, ABU AL-** (**BUZJANI, 940–997**). Mathematician and astronomer from Buzjan, **Khorasan**, who came to **Baghdad** at age 19 and remained there until his death. He made his major contribution in the development of spherical trigonometry and geometrical constructions. His commentaries on Euclid, Diophanus, and **al-Khwarizmi**, as well as his astronomical tables, are lost. A moon crater was named in his honor.

*WAFAYAT AL-AYAN. Deaths of Eminent Men. See* **IBN KHALLIKAN, SHAMS AL-DIN (1211–1282)**.

**WAHB IBN MUNABBIH (ca. 728)**. Arab chronicler of the **Umayyad** period. A native of **Yemen**, Wahb was a great transmitter of narrations and legends and “possessed information concerning the origin of things, the formation of the world, the history of the prophets and of (ancient) kings” (Khallikan, III, 671).

According to some sources, Wahb (or his father) had turned from **Judaism** to **Islam**. His other biographers, however, including **Al-Nawawi** and Ibn Khallikan, do not note that he was a **Jew**, either in race or in religion. The fact that he was well versed in Jewish traditions, on which he wrote much, probably gave rise to the statement that he was a Jew, although he might have acquired his knowledge from his teacher Ibn ‘Abbas.

**WAHHAB, MUHAMMAD IBN ‘ABD AL-** (**1703–1792**). *See* ‘**ABD AL-WAHHAB, MUHAMMAD IBN (1703–1792)**.

**WAHHABIS (AL-WAHHABIYYAH)**. A puritanical Islamic revivalist movement in the Arabian Peninsula that calls itself Unitarians (Muwahhidun), founded by Muhammad ibn ‘Abd al-**Wahhab** (1703–1792). ‘Abd al-Wahhab allied himself with the tribal chief **Muhammad ibn Sa‘ud** and conquered large areas of the Arabian Peninsula, including the holy cities of **Mecca** and **Medina**. They were defeated by Ibrahim, son of **Muhammad Ali**, the viceroy of **Egypt**, in 1818. During their raids, they destroyed some of

the most holy shrines, including the tomb of **Husayn**, the son of 'Ali. About 100 years later, **Ibn Sa'ud** ('Abd al-'Aziz ibn 'Abd al-Rahman al-Sa'ud) was able to conquer much of the Arabian Peninsula and establish the Kingdom of Saudi Arabia.

Unitarianism (for the unity of God, **tawhid**) was established as the dominant school of Islamic jurisprudence in Saudi Arabia. It espouses a puritanical fundamentalism and opposes developments during the classical period of Islam as innovations (**bid'ah**). Wahhabism rejects **Sufism**, **intercession**, and **saint** cults and considers the Koran and the early **Traditions** of the Prophet the only bases of **Islamic law**. Wahhabis enforce attendance at prayers and maintain a religious police to promote virtue and forbid vice. In recent years, their practices have been somewhat mitigated, and great cathedral **mosques** were constructed in Mecca and Medina and elsewhere. The **Taliban** rulers, although of the liberal **Hanafite** school, have adopted the fundamentalist policies of Wahhabism in **Afghanistan**.

**WAHY.** See REVELATION.

**WAITING PERIOD, THE.** “*Iddah*.” The time a widow or **divorced** woman must wait before she can marry again. For widows, the time is four months and 10 days; for divorced **women**, it is three months. A child born during the waiting period is counted the offspring of the divorced or diseased man. For a pregnant woman, the period extends to the birth of the child. The husband is responsible for the support of the woman during the waiting period; he can also take her back and continue the **marriage**.

**WAJIB.** “Obligatory” or “necessary.” Like **fardh**, an essential duty, the fulfillment of which will be rewarded and neglect of which will be punished. See FIVE PRINCIPAL ACTS IN ISLAMIC LAW.

**WALI.** A “friend” or “patron,” one who is “near” to God. Also the title of a governor of a province (*wilayat*). Shi'ites call 'Ali the “Wali Allah,” meaning “the Friend of God” and the “Vicegerent of God,” thus the rightful successor to **Muhammad**'s leadership of the Muslim community. *Wali* also means guardian of a minor, benefactor, helper, or Muslim **saint** (pl. *awliya*).

**WALI ALLAH, SHAH (1703–1762).** One of the most important Muslim intellectuals of 18th-century **India**. Shah Wali Allah studied with his father, memorized the Koran at age 7, and at age 15 became a disciple of the **Naqshbandiyyah Sufi** order. He taught in Delhi and in 1731 left on a **pilgrimage** to **Mecca** and **Medina** where he studied **hadith**, **fiqh**, and **Sufism**. On his return to Delhi, he published in **Arabic** and **Persian**. He attributed the

decline of the Islamic world to the discontinuance of the spirit of **ijtihad** and the dominance of the dogma of imitation or emulation of the law (**taqlid**), as it was established by the four orthodox **schools of law**. He called for an intellectual revolution as a precondition to political change in India. He tried to create a united front for the purpose of establishing an Islamic state. His followers subsequently advocated a zealous puritanism resembling the teachings of **Wahhabism**.

**WALID.** *See* KHALID IBN AL-WALID (d. 641).

**WALID, IBN ‘ABDUL MALIK AL- (668–715).** Sixth **Umayyad caliph**, during whose reign (705–715) the conquest of Spain began in 711 and the eastern part of the empire expanded to the Indus River. The booty from territorial conquests permitted a period of unprecedented prosperity. The history of Islamic architecture can be said to have begun in earnest with Walid. He was a great builder, who started the construction of the **Al-Aqsa Mosque** and rebuilt the mosque of the **Prophet in Medina**. He renovated the **Christian Basilica of Saint John the Baptist** so he could build a great mosque, now known as the **Great Mosque of Damascus** or simply the **Umayyad Mosque**. The mosque holds a shrine that is said to contain the head of John the Baptist, honored as a prophet by Muslims and Christians alike (he is considered a prophet of Islam and is known as Yahya). The head was said to have been found during the excavations for the building of the mosque. The tomb of **Saladin** stands in a small garden adjoining the north wall of the mosque.

**WAQF.** “Detention.” Pious foundation (pl. *awqaf*, also called *habs*), real estate, or property given to God in perpetuity in support of religious and charitable institutions. It provided for the construction of **mosques**, schools, hospitals, bridges, and the support of **education**, soup kitchens, and other social services. It was usually administered by a member of the **‘ulama’**.

A **Hanafite** definition of waqf is the “tying up of the substance of a thing under the rule of the property of Almighty God, so that the proprietary right of the waqif [donor] becomes extinguished and is transferred to Almighty God for any purpose by which its profits may be applied to the benefit of His creatures” (Fyzee, 269).

There are certain conditions for establishing a waqf: the property must be real estate or a durable object; the property must be given in perpetuity; the donor must be of sound mind and legally fit; the purpose must be an act of charity; and the beneficiary must be alive. Eventually, private *awqaf* were established to protect property from confiscation. Such provisions reserved

for the donor and his descendants the use of a part of the property. It is said that in the later **Ottoman** period, as much as a third of all lands comprised waqf property.

Like church property in some Western countries, waqf property was exempt from **taxation** and could not be easily confiscated by the state. Nevertheless, governments took over control of *awqaf* when they had the power to defy popular resentment. In **Turkey**, three-fourths of arable lands consisted of waqf land; these lands were “nationalized” in 1925, and a minister (not a member of the ‘ulama’) took over their administration. In 1830, the French government took over the waqf (there called *habous*) in Algiers, where at the end of the 19th century almost one-half of arable land was dedicated to God (Fyzee, 266–267). It has been recognized that waqf property quickly deteriorated, as there was very little incentive for maintenance. Furthermore, the loss of taxation was a compelling reason for governments to take over the property.

**WAQIDI, MUHAMMAD IBN 'UMAR AL- (747–822)**. Arab historian from **Medina**, invited by **Caliph Harun al-Rashid** (r. 786–809) to **Baghdad**, where he won fame for his *Book of Wars (Kitab al-maghazi)*, which describes the early wars and conquests of the Arabs. It served as an important source for biographies of the **Prophet**. His study of transmitters of **hadith** was important in evaluating the soundness of chains of transmitters.

Another work ascribed to al-Waqidi is *Futuh al-Sham* (Conquests of Syria). It is extremely detailed and shows the level to which early Muslims went to in order to defeat the huge Roman armies that outnumbered them. It shows the extraordinary involvement of the early Muslim **women** in the campaigns against the Roman armies. Muslim scholars believe that the book was written by al-Waqidi, but over time, as handwritten copies were produced, slight variations and additions were introduced. Sulayman al-Kindi, the translator of the book, says, “It must be noted that different companies of ancient manuscripts often differ widely.”

**WAQQAS, SA'D IBN ABI (603–675)**. Arab general, said to have been the seventh convert to Islam. He defeated the Sassanian forces at the Battle of **Qadisiyyah** (637) and was appointed governor of **Kufah**. He retired from politics after the assassination of **Caliph 'Uthman** in 656.

Sa'd relates his mother's reaction when he converted to Islam:

When my mother heard the news of my Islam, she flew into a rage. She came up to me and said: “O Sa'ad! What is this religion that you have embraced which has taken you away from the religion of your mother and father . . . ? By God, either you forsake your new religion or I would not eat or drink until I die. Your heart would be broken with grief for me and



remorse would consume you on account of the deed, you have done and people would censure you forever more.” “Don’t do (such a thing), my mother,” I said, “for I would not give up my religion for anything.” However, she went on with her threat. . . . For days she neither ate nor drank. She became emaciated and weak.

Hour after hour, I went to her asking whether I should bring her some food or something to drink but she persistently refused, insisting that she would neither eat nor drink until she died or I abandoned my religion. I said to her, “Yaa Ummaah! In spite of my strong love for you, my love for Allah and His Messenger is indeed stronger. By Allah, if you had a thousand souls and each one depart one after another, I would not abandon this religion for anything.” When she saw that I was determined she relented unwillingly and ate and drank.

**WAR, THE CLASSICAL ISLAMIC CONCEPT OF.** **Modernists** claim that war is unavoidable, not desired or sought after. They stress that Muslims should “fight in the path of **Allah** against those who fight against you, but do not transgress” (Bukhari, II, 190). The Koran says, “But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah.” Martial **jihad** means “fighting in the path of Allah by means of life, property, tongue and other than these.” It is a general duty that suffices, if accomplished by a sufficient number, and does not involve every Muslim.

Lawful wars include (1) the continuation of war after a cease-fire or expiration of a peace treaty; (2) a defensive measure if Muslim territory has been invaded, or if the enemy has behaved in an unbearable manner; (3) a sympathetic measure to help Muslims suppressed by a non-Muslim government; and (4) an idealistic measure to uproot godlessness and spread the faith. The latter is advocated by **Islamists** but repudiated by modernists, who claim that this was an injunction during the early period of Islam, when the small community was threatened.

A number of acts are forbidden, including (1) unnecessarily cruel or tortuous ways of killing, (2) killing of non-combatants, (3) decapitation of prisoners, (4) mutilations of men and beasts, (5) treachery and perfidy, (6) destruction of harvests, (7) adultery with captive women, (8) killing enemy hostages, (9) killing of peasants when they do not fight, and so forth.

Muslim prisoners of war are to be ransomed (**zakat**, the arms tax is to be used for this purpose), and enemy prisoners can arrange to be ransomed.

When a non-Muslim fortress was besieged, the enemy was given three choices: convert to Islam and become a Muslim citizen with all civil rights; surrender and become a protected resident (**dhimmi**) in Muslim lands, or have one year to decide to leave the Islamic domain; fight to the end, and let Allah decide the outcome. In such case, the defeated enemy can be enslaved.

All these injunctions have been observed and violated at times. A jihad against Muslims was often justified by claiming the enemy an apostate, infidel, and therefore subject to destruction. Non-Muslims were not involved in such disputes and generally left in peace. **Muslim modernists** feel that the interpretation of Islam by 10th-century jurists was valid for the early period of Islamic history and must be reinterpreted to adapt to 21st-century conditions. They point out that jihad also means inwardly waging war against the carnal soul—a kind of moral imperative. The latter is called the “Great Effort” (*jihad al-akbar*) and is more important as it strives to achieve man’s personal perfection. The “martial jihad,” on the other hand, is the “Small Effort” (*jihad al-asghar*).

**WARAQA.** A cousin of **Khadijah**, first wife of the **Prophet**, and, according to tradition, one of the believers in the pre-Islamic period. He studied the **Bible** under **Jews** and **Christians** and read an **Arabic** translation of the **New Testament**. He acknowledged **Muhammad**’s call to prophecy as authentic. Tradition recounts Waraka saying,

There has come to him the greatest Law that came to **Moses**; surely he is the Prophet of this people. A narration from **‘A’ishah** gives these details: Khadijah then accompanied him to her cousin Waraqa bin Naufal bin Asad bin ‘Abdul ‘Uzza, who, during the pre-Islamic period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as God wished him to write. He was an old man and had lost his eyesight. Khadijah said to Waraqa, “Listen to the story of your nephew, O my cousin!” Waraqa asked, “O my nephew! What have you seen?” God’s Apostle described whatever he had seen. Waraqa said, “This was the same one who keeps the secrets whom Allah had sent to Moses (**angel Gabriel**). I wish I were young and could live up to the time when your people would turn you out.” God’s Apostle asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly.” But after a few days Waraqa died and the Divine Inspiration was also paused for a while. (Bukhari, I, 1:3)

**WAR OF BASUS (ca. 494–534).** A conflict between the rival clans of Taghlib and Bakr that started about the killing of the she-camel belonging a woman named Basus. It led to a 40-year cycle of vendettas that was ended only through the intervention of the king of al-Hira, Amr Bin Hind. The Basus War has come to be a warning against the destructiveness of blood feuds among the **Arabs**.

**WAR PRISONERS.** A **surah** (8:67–71) states, “It is not fitting for a **Prophet** that he should have prisoners of war until he has thoroughly subdued the land. Men, women, and children may all be taken as prisoners of war under traditional interpretations of **Islamic law**.” Generally, a prisoner of war could be, at the discretion of the military leader, freed, ransomed, exchanged for Muslim prisoners, or kept in bondage. In earlier times, the ransom sometimes took an educational dimension, where a literate prisoner of war could secure his or her freedom by teaching 10 Muslims to read and write. Some Muslim scholars hold that a prisoner may not be ransomed for gold or silver but may be exchanged for Muslim prisoners. Now the Geneva Convention has stipulated modern procedures.

**WARNER.** *See* NADHIR.

**WASI.** “Inheritor.” The title Shi‘ites give to ‘**Ali**, son-in-law and cousin of the **Prophet**, whom they consider the rightful successor to lead the Islamic community.

**WASIL IBN ‘ATA’ (d. 748).** Theologian and founder of the **Mu‘tazilite** school in **Basra**. Some claim that he was the first exponent of the five Mu‘tazilite principles. A native of **Medina**, he came to **Baghdad** and became a student of Hasan al-**Basri** (d. 728). One day the question was raised whether a person who has committed a grave **sin** was a believer or not. According to one version, the **Murji‘ites** held that the question should be postponed to the merciful decision of God, and the **Kharijites** declared a sinner a **kafir** destined for hell. Wasil held that the person was in between belief and unbelief, and then he withdrew and formed his own circle. Hasan said that “he separated from us” (*i‘tazala ‘anna*), and his followers came to be called the Mu‘tazilites. Wasil had a long neck, for which he was ridiculed by his enemies, and he had a speech impediment that prevented him from pronouncing the letter “r”; therefore, “he never, in speaking, made use of words wherein it occurred. No one perceived the difficulty he had to surmount, such was his mastery over the language and the fluency of his pronunciation.”

**WASTEFULNESS.** Discouraged in Islam. The **Koran** says, “O Children of **Adam!** Wear your beautiful apparel at every time and place of **prayer**: eat and drink but waste not by excess, for **Allah** loveth not the wasters.” There are three individual factors that determine if an action falls into the boundaries of waste or not. The three are as follows:

1. Religiously impermissible actions: This is because anything religiously forbidden constitutes the “boundaries” and “limits” of God, and committing forbidden actions means crossing and trespassing those borders and going beyond those limits, even if there is no extravagant spending in money involved.
2. The judgment of the intellect: This relates to spending money on things which the intellect considers as being wasteful and foolish. This applies to things such as destroying one’s wealth (for example setting fire to it) or spending it in ways which are incorrect and useless.
3. Societal norms: Societal norms are another factor in determining waste and extravagance. For example, in the same way that not spending enough in matters which are obligatory in accordance to one’s wealth and position in society is considered miserly, spending too much in relation to one’s wealth and position is considered as being wasteful and extravagant. Not spending enough on obligatory matters is also considered as impermissible when it involves the rights of others.

There are two terms for waste: *tabdhir*, which is the destruction of wealth, and *israf*, excessiveness in personal and family expenses, which is much more comprehensive in scope.

**WATER.** There are seven kinds of water that are lawful for ablution: rain water, spring water, well water, hail water, snow water, sea water, and river water. Surah 21:31 says, “We clave them (the heavens and the earth) asunder, and by means of water, We gave life to everything.”

**WAZIER.** *See* VIZIER (WAZIR).

**WELFARE PARTY (REFAH PARTISI).** A Turkish **Islamic** party, headed by **Necmettin Erbakan**, which rose from insignificant beginnings in 1983 to become the largest party in 1996. It succeeded previously banned Islamist parties but was eventually forced out of power by the Turkish military in 1997. A year later, the party was banned, but Islamic parties continued under different names, culminating in the election of 2003, which installed **Recep Tayyip Erdogan**, head of the Justice and Development Party, as prime minister. Because of the popularity of Islamic parties among the middle- and lower-class urban areas and the protest vote of **Kurdish** populations, the Islamic parties have been able to maintain themselves in spite of secular opposition. In power, the Islamic parties have maintained **Turkey’s** foreign affairs, including relations with Israel and full membership in the European Union, but emphasized a return to “traditional values” and contributed to a gradual erosion of the secular policies of **Kemalism**.

**WHIRLING DERVISHES.** *See* MAWLAWIYYA (MEVLEVI).

**WHITE SHEEP TURKMEN.** *See* AQ QOYUNLU (1378–1501).

**WHITE STREAK, THE.** The time when a believer can eat during **Ramadhan** “until the white thread of dawn appear to you distinct from its black thread” (2:187).

**WIDOWS.** According to **Tradition**, a widow must wait four months and 10 days after the death of her husband before she may take another husband, provided she is not pregnant at the time. The waiting period is called ‘**iddah**. The Koran states, “If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days. When they have fulfilled their term, there is no blame on you if they dispose themselves in a just and reasonable manner. And **Allah** is well acquainted with what ye do” (2:234).

“There is no blame on you if ye make an indirect offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts. But do not make a secret contract with them except that you speak with them in terms honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving. Most Forbearing” (2:235).

**WILAYAT-I FAQL.** *See* VILAYAT-I FAQIH.

**WINE.** *See* ALCOHOL.

**WITNESS.** *See* SHAHID.

**WIVES.** “*Zauj*, pl. *Azwaj*.” Muslims are permitted to marry up to four **women**, but he must treat them equally. A **Tradition** says, “When a man has two wives and does not treat them equally, he will come on the Day of **Resurrection** with half of his body fallen off.” Surah 4:3 says, “Marry women of your choice, two, three, or four; but if ye shall not be able to deal justly (with them), then only one, or that which your right hand possesses.” **Muslim modernists** maintain that it is not possible to treat several women equally; therefore, monogamy should be preferred. Shias permit also temporary marriages, ‘**mut‘ah**, limited to a specific time. The children of such marriage are legal. Because of the existence of **slavery**, there was no limit on concubines (women which your right hand possesses).

**WIVES OF THE PROPHET.** As long as he was married to **Khadijah**, Muhammad did not take any other wives. He married ‘**A’ishah** and **Hafsah** (a widow), the daughters of the subsequent **caliphs Abu Bakr** and ‘**Umar**; then he took a number of widows, including **Umm Habibah**, the daughter of his erstwhile enemy **Abu Sufyan**, and **Sawdah**, **Zaynab bint Khuzaymah**, **Umm Salamah**, and **Safiyyah**. One wife, **Zaynab bint Jahsh**, was **divorced**, and one, **Juwayriyyah**, was a political **marriage**, as was his taking a **Jewish** and a **Christian** concubine, **Rayhana** and **Mary the Copt**. The *Tabaqat* also lists **Maymuna** and a number of **women** who proposed to Muhammad or whom he married and divorced. The wives who outlived Muhammad received a yearly pension of 10,000 **dirhams**. ‘**A’ishah** was his favorite wife, who outlived him by 46 years and was subsequently called the “Mother of the **Believers**.” The descendants of Khadijah’s daughter **Fatimah** and her husband ‘**Ali ibn Abi Talib** are the **Shi’ite imams**.

**WOMEN.** In the tribal society of pre-Islamic Arabia, women were part of the estate of her husband, father, or close male relative. The birth of a girl was considered a misfortune, and it was common to have female infants buried alive. The Koran refers to it, saying, “When news is brought to one of them of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had. Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah, what an evil (choice) they decide on” (16:58,59). Islam brought change: it gave women a right to **inheritance** and limited the number of wives to four—although as a result of slavery—there was no limit to the number of concubines. Women have a soul, like men, but the functions of the two differ: the woman is respected as a mother and the man is responsible for her support. The Koran says, “Men are the protectors and maintainers of women, because **Allah** has given the one more (strength) than the other, and because they support them from their means” (4:34).

But even since the early period of Islam, women played important roles in society. **Khadijah**, the wife of Muhammad, conducted business with **Syria** in which Muhammad was employed for a time. **Fatimah**, the wife of the Prophet, is the example of the virtuous woman, and ‘**A’ishah** is the transmitter of a great number of **hadith**. She participated in the Battle of the **Camel** in 656 during the civil war against ‘**Ali. Shajar al-Durr** (Tree of Pearls) was sultan of **Egypt** in the beginning of the **Mamluk** sultanate. **Rabi’ah al-‘Adawiyyah** is a much revered female mystic.

In **Islamic law** the man possesses the right to punish a disloyal wife. **Adultery** requires four witnesses or a confession of the culprits to be punished, and an accusation of adultery by a husband can be voided if the woman swears to her innocence (*see* LI’AN). It takes the testimony of two

women for that of one man in a Shari‘ah court, but punishments and fines are half those for a man. A woman does not have to fight in war and does not share in the **booty**, and she is not to be killed in war.

The position of Muslim women continues to be influenced by **Tradition** today. The number of women in public life is still limited even in more Westernized states. Traditional occupations include the medical fields, education, business, and menial labor in the textile trades and agriculture. Although in urban areas a greater number of women attend public schools, illiteracy is much greater among women than men. As a result of the emergence of independent states in many parts of the Islamic world, women gained leading positions in social and political life, including the position of prime minister in several states of South Asia. Many discriminatory practices against women were outlawed. Women protest that, although limitations in public life were valid for a tribal society during the early period of Islam, present times call for a reinterpretation of old traditions. The recent resurgence of **Islamist** movements in many parts of the Islamic world has led to a demand to limit the spheres of female activity. An extreme example of this is the policy of the **Taliban** in **Afghanistan**, who, after their conquest of Kabul in 1994, closed schools for girls and restricted women to their homes. It caused innumerable hardships because many women were the sole support of their families. Even some of the most radical Islamist groups do not call for such measures.

**WORSHIP.** Laws concerning worship (**‘ibadat**) refer to obedience and submissiveness to God and include such duties as ritual **prayers**, **fasting**, **almsgiving**, and the **pilgrimage**. See FAITH, ARTICLES OF.

**WUDHU’.** The lesser **ablution**.

**WUQUF.** “Station, halt.” The standing position during **prayer**. The obligation of “standing before the Lord” in the plain of **Arafat** on the ninth day of **pilgrimage**. The various schools differ as to the time a pilgrim has to be there, but pilgrimage would be invalid without the *wuquf*.





# X

**XINJIANG (SINKIANG).** A province in the northwestern part of China inhabited by **Uyghurs** who are Muslims of the **Hanafi** school of Sunni Islam. A large minority of Shi'ites, almost exclusively of the **Nizari Isma'ili** (Seveners) rites, are found in the higher mountains of Pamir and Tian Shan. In the western mountains (the Pamirs), almost the entire population of Pamiris (Sarikolis and Wakhis), are Nizari Isma'ili Shia. In the north, in the Tian Shan, the Kyrgyz and Kazakhs are Sunni. The Afaq Khoja Mausoleum and 'Id Gah **Mosque** in Kashgar are among the most important Islamic sites in Xinjiang. The Emin Minaret in Turfan is a key Islamic site.



# Y

**YAHYA, IBN ZAKARIYA (6 BCE–28 CE).** John the Baptist. A **prophet**, seer, **messenger**, forerunner of **Jesus**. Believed to have been witness to the word of God and a prophet who would herald the coming of Jesus. According to tradition, Yahya was one of the prophets whom **Muhammad** met on the night of the **mi'raj**. According to the Koran, John was one on whom God sent peace on the day that he was born and the day that he died. His father prayed for a son, and the Koran says,

(His prayer was answered): “O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before.” He said: “O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?” He said: “So (it will be) thy Lord saith, “that is easy for Me: I did indeed create thee before, when thou hadst been nothing!”” (Zakarya) said: “O my Lord! give me a Sign.” “Thy Sign,” was the answer, “Shall be that thou shalt speak to no man for three nights.” (19:7)

**YAQUB IBN LAYTH AL-SAFFAR (867–879).** Yaqub, the coppersmith (*saffar*), was the founder of a kingdom that came to be named after him, the **Saffarid** dynasty (867–1495). He began as a bandit, in which profession he showed great courage and generosity. He may have been a **Kharijite** before he turned orthodox. Appointed as commander of the army of Sistan, he captured Herat, Kerman, and raided into Fars. The ‘**Abbasid caliph** recognized his power and appointed him governor of **Balkh** and Tokharistan. From there, he expanded his realm farther east to Kabul, present-day **Afghanistan**, and then turned to the west to conquer Nishapur from the **Tahirids**. Encouraged by his conquests, he demanded the province of Fars, but Caliph Mu‘tamid (r. 870–892) sent an army against him and scored a decisive victory. Yaqub was succeeded by Amr (r. 879–901), but another defeat ended the Saffarid’s control of **Persian** territory, although the Saffarids continued to control parts of Sistan for several centuries.

**YAQUBI, IBN WADIH AL-** (d. 897). Arab historian and geographer who won fame for his *World History (Tarikh ibn wadih)*, which starts with the Creation and continues to his time. His *Book of Countries (Kitab al-buldan)* provides statistical and topographic data on the Islamic world from **Iran** westward across North Africa. A **Twelver Shi'ite** and the son of a freed **slave**, he spent his childhood in **Baghdad** and subsequently lived in Armenia and **Khorasan** before moving to **Egypt**.

**YAQUT AL-HAMAWI (1179–1229)**. Arab writer of Greek origin who came to **Baghdad** as a **slave** and was manumitted there. He was a prolific writer, but only three of his works are extant: *Geographical Dictionary (Mu'ajam al-buldan)*, *Dictionary of Men of Letters (Mu'ajam al-udaba')*, and *The Gazetteer (al-Mushtarik)*. He traveled widely and eventually settled in Aleppo.

**YARMUK, BATTLE OF AL-**. A tributary of the Jordan River where in 636 a Muslim force under the command of **Khalid ibn al-Walid** defeated a Byzantine army. Khalid's army of about 25,000 faced a superior Byzantine army of 50,000 men, headed by Theodorus, brother of the Byzantine ruler **Heraclius**. Most of the Byzantine forces were killed, including Theodorus. This meant the loss of **Syria** (except for **Jerusalem**) for the Greeks.

Immediately after this operation was over, Khalid and his mobile guard moved north to pursue the retreating Byzantine soldiers; he found them near **Damascus** and attacked. In the ensuing fight, the commander-in-chief of the imperial army, the Armenian prince Vahan, who had escaped the fate of most of his men at Yarmuk, was killed. Khalid then entered Damascus where he was said to have been welcomed by the local residents, thus recapturing the city.

**YASIN, 'ABD AL-SALAM (1928–2012)**. Moroccan Sufi master who was influenced by Hasan al-Banna, founder of the **Islamic Brotherhood**, and **Sayyid Qutb** to become an **Islamist** leader and founder of Adl wa'l-Insan (Justice and Man) in Morocco. In an open letter to the king, he demanded the establishment of an Islamic state. He was confined to a mental institution (1974–1977) and held under house arrest from 1989 to 2000.

**YASIN, SHAYKH AHMAD ISMA'IL**. Co-founder of **Hammas** with 'Abd al-'Aziz al-Rantisi and Hasan al-Banna, its spiritual leader. Born in al-Jura, **Palestine**, a village destroyed during the 1948 Arab–Israeli War. He fled to **Gaza**, where he spent most of his life. He was almost blind and a paraplegic, tied to a wheelchair after a sporting accident at age 12. He studied at **Al-Azhar** in **Cairo** and became a member of the **Muslim Brotherhood**. Ar-

rested by the Israeli government, he was freed in 1997 in an arrangement between Jordan and Israel as a result of the Israeli assassination attempt of Khalid Mashal, a Hamas leader in Jordan. After an assassination attempt in September 2003, Yasin and two of his bodyguards were killed by a Hellfire missile from an Israeli helicopter gunship on 22 March 2004. Nine bystanders were also killed and more than a dozen injured during the operation. Al-Rantisi assumed leadership of Hamas. He was assassinated a month later.

**YATHRIB.** The pre-Islamic name of **Medina**.

**YAUM.** *See* DAY OF JUDGMENT.

**YAWM AL-DIN.** *See* DAY OF JUDGMENT.

**YAWM AL-QIYAMAḤ.** “Resurrection.” *See* DAY OF JUDGMENT.

**YAZID IBN MU‘AWIYAH (r. 680–683).** The second **Umayyad caliph**, appointed by his father, **Mu‘awiyah**, as his successor, thus establishing the precedent of dynastic succession. The pious opposition in **Medina** and the followers of ‘**Ali ibn Abi Talib** in **Iraq** contested the appointment. The **Kufahns** invited **Husayn**, the son of ‘Ali, from Medina but were unable to protect him from the army of Yazid, and on the 10th of **Muharram** 680, Husayn and his small group of followers were massacred. Yazid’s forces defeated the opposition of Medina in the Harra. Once consolidated in power, Yazid sponsored the arts and introduced feasts with music and wine to his court.

Yazid was killed by his own horse after it lost control, his remains never being confirmed to have been found. Yazid died at the age of 36 after he had ruled for three years. He was succeeded by his son Mu‘awiyah II. Yazid was buried in **Damascus**. Although it is thought that his grave no longer exists, a few believe that it is located in a small street near the **Umayyad Mosque**, without any mark or distinction.

**YAZIDIS.** Followers of a **Kurdish** ethno-sectarian community that probably derives its name from **Yazid**, the son of **Mu‘awiyah**. Its modern creed was shaped by the **Sufi Shaykh** Adi ibn Musafir (d. 1160?) of Lalish near Mosul, **Iraq**. The **scriptures** of the Yazidis are the *Book of Revelation* and the *Black Book*. Their religion is said to have Sabaeen, Muslim, **Christian**, and **Zoroastrian** elements, and, because of the secrecy of their belief, they have been called devil worshipers and have been exposed to long periods of persecution. The tomb of Shaykh Adi is located near Mosul and is the location of an annual **pilgrimage**.

**YEAR, ISLAMIC.** *See* CALENDAR.

**YEMEN, REPUBLIC OF.** Arab republic in the southern region of the Arabian Peninsula with a population of about 25 million. The population is 99 percent Muslim with about 60–65 percent Sunni, mostly of the **Shafi'ite** school of jurisprudence, and 35–40 percent Shi'ite, mostly of the **Zaydi (Fiver)** Shi'ite sect. Two states united in the 1990s, but civil war resulted, in which **Saudi Arabia** supported the Sunni forces. The capital is Sana'a.

**YULDASHEV, ABDU KHALILOVICH (1967–2009).** Founder with Jum'a Namangani of the Islamic Movement in **Uzbekistan** in 1998. He operated from **Afghanistan** but was killed by a **United States** Predator drone on 27 August 2009.

**YUSUF (JOSEPH).** Son of Jacob, said to have lived in the 16th century BCE, is an Islamic **prophet** found in the Koran and corresponds to Joseph (son of Jacob), a character from the Jewish religious scripture, the Tanakh, and the **Christian Bible**. Of all of Jacob's children, Joseph was the one given the gift of prophecy. The Koran says:

They said: "O our father! why dost thou not trust us with Joseph,—seeing we are indeed his sincere well-wishers? Send him with us tomorrow to enjoy himself and play, and we shall take every care of him." (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him." They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!" So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): "Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not." Then they came to their father in the early part of the night, weeping. They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him. . . . But thou wilt never believe us even though we tell the truth." They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought." (12:11–18)

**YUSUF IBN TASHFIN (d. 1106).** **Almoravid** ruler (1061–1106) who founded Marrakesh in 1062 and eventually controlled virtually all of Muslim Spain after he defeated King Alfonso VI of León and Castile in 1086. A **Berber**, Yusuf was described, "of a middle size, a tawny complexion and a lean body; his cheeks were beardless and his voice feeble. . . . He was a man

of resolution, skilled in the management of affairs, vigilant in maintaining the prosperity of his kingdom, favorable to the learned and religious men, whose advice also he had often recourse to.”

While Yusuf was the most honorable of Muslim rulers, he spoke **Arabic** poorly. His son Ali ibn Yusuf in 1135 exercised good stewardship by attending to the University of Al-Karaouine and ordering the extension of the mosque from 18 to 21 aisles, expanding the structure to more than 3,000 square meters. Some accounts suggest that to carry out this work, Ali ibn Yusuf hired two **Andalusian** architects, who also built the central aisle of the Great Mosque of Tlemcen, Algeria, in 1136.





# Z

**ZAB.** Two tributaries of the Tigris. The Greater Zab with its source near the Iraqi–Iranian border was the site of a battle in January 750 between the last **Umayyad caliph** Marwan II and ‘**Abbasid** forces. The Umayyads were decisively defeated and replaced by the ‘**Abbasid caliphate**. Marwan himself escaped the battlefield and fled down the Levant, pursued relentlessly by the ‘Abbasids, who met no serious resistance from the Syrians because the land had recently been laid waste by an earthquake and pestilence. Marwan fled to a small town on the Egyptian Nile delta. It was there, a few months after the battle, that he was killed in a short battle and replaced as caliph by Abu al-‘Abbas al-Saffah, bringing to an end Umayyad rule in the Middle East.

**ZABIH (DHABIH).** The act of slaying an animal to make its meat lawful for consumption. According to Sunni tradition, the throat must be cut above the breast and the words “Allahu Akbar” must be recited. The person who kills the animal should be a Muslim, but a **Christian** or **Jew** is permissible. Surah 2:172 says, “O ye who believe! Eat of the good things that we have provided for you.” And 2:173: “He hath forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of **Allah**. But if one is forced by necessity, without willful disobedience, nor transgressing due limits—then he is guiltless. For Allah is oft-forgiving most merciful.”

**ZABUR.** “Psalms.” Book given to David, mentioned in the Koran. It is one of a series of books, including the **Torah**, the Gospel, and the final **revelation**, the Koran. The Koran says, “Say: We believe in **Allah**, and in what has been revealed to us and what was revealed to **Abraham**, Isma‘il, Isaac, Jacob, and the Tribes, and in (the Books) given to **Moses**, **Jesus**, and the **Prophets** from their Lord; we make no distinction between one or another among them, and to Allah do we bow our will (in Islam)” (4:163).

**ZAHIR.** “Outer.” The literal meaning, especially of the Koran, the opposite of the esoteric (*batin*). See BATINITES (BATINIYYAH); ZAHIRITES (ZAHIRIYYAH).

**ZAHIRITES (ZAHIRIYYAH).** A school of jurisprudence, founded by Dawud al-Zahiri (d. 884), which demands an exoteric, **zahir**, interpretation of the Koran and the **Sunnah**. The Zahirites were “literalists,” rejecting acceptance of authority (**taqlid**), the use of opinion (**ra’y**) by the jurist, and reasoning by analogy (**qiyas**) in interpreting the law. The Zahirites were established as an orthodox school in **Iraq** and then spread to other parts of the Islamic world. **Ibn Hazm** (d. 1064) was one of the school’s most important proponents in Spain. It was also the school of jurisprudence of the **Almohad** ruler Yaqub al-Mansur (1184–1199), but it never found acceptance as a fifth orthodox **school of law**.

Of the utmost importance to the school is an underlying principle attributed to the founder Dawud (d. 884) that the validity of religious issues is only upheld by certainty, and that speculation cannot lead to the truth. Most Zahirite principles return to this overarching maxim. A Japanese scholar defined the Zahiri schools as resting on two presumptions. The first is that if it were possible to draw more general conclusions from the strict reading of the sources of Islamic law, then God certainly would have expressed these conclusions already; thus, all that is necessary lies in the text. The second is that for man to seek the motive behind the commandments of God is not only a fruitless endeavor but a presumptuous one. Thus in the Zahiri view, Islam as an entire religious system is tied to the literal letter of the law, no more and no less.

The Zahiri is followed by minority communities in **Morocco** and **Pakistan**. In the past, it was also followed by the majority of Muslims in Mesopotamia, Portugal, the Balearic Islands, North Africa, and parts of Spain.

**ZAKAT.** “Purification.” A tax incumbent on all Muslims. The Koran says, “Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been reconciled (converted to truth); for those in bondage and in debt; in the cause of **Allah**; and for the wayfarer; thus it is ordained by Allah” (9:60). It is one of the obligations subsumed under the code of rituals called the **Five Pillars of Islam** and can be given in cash or in kind. Now largely voluntary, as much as 2.5 to 10 percent was customary.

According to the Muwatta of **Imam Malik ibn Anas**, zakat is paid on three things: the produce of cultivated land, gold and silver, and livestock. But there is no zakat obligation on fewer than five camels, on fewer than five

awaq (two hundred **dirhams** of pure silver), or on less than five awaq of dates (1,500 double-handled scoops) (17.1.1–3.). Shi‘ites look at zakat as charity rather than as a religious tax. *See also* SADAQAH.

**ZAMAKHSHARI, MAHMUD AL (1075–1144).** Theologian and philologist of **Persian** origin who was born at Zamakhshar and died at Korkanj in Transcaspia. **Ibn Khallikan** says of him, “The great master (**imam**) in the sciences of Koranic interpretation, the **Traditions**, grammar, philology, and rhetoric, was incontrovertibly the first imam of the age in which he lived.” He was a **Mu‘tazilite**, supporting the **createdness of the Koran** and, in spite of his origin, an opponent of the anti-Arab **shu‘ubiyah** movement. His Koran commentary *The Revealer (al-Kashshaf)* was original, and his **Arabic** grammar (*al-mufassal*) is still used as a reference work today. Zamakhshari lost a foot as a result of an accident, and he carried a certificate with him to show that this was not the result of amputation for committing a crime.

The greater part of the surviving vocabulary of the now extinct Iranian **Khwarizmian** or Chorasmian language is found in the form of interlinear glosses throughout a single manuscript (ca. 596/1200) of Zamakhshari’s Arabic–Persian dictionary, the *Muqaddimat al-Adab* (Zamakhshari may himself have been a native speaker). Some other manuscripts of this work also contain a few such glosses. Thus, the *Muqaddimat al-Adab* is a very important primary source for the study of this extinct language.

**ZAMZAM.** “Abundant Water.” A sacred well at the southeast corner of the **Ka‘bah**, which the angel **Gabriel** conjured to save **Hagar** and her son Isma‘il from dying of thirst. Muslims drink from it during pilgrimage and treasure the water for its presumed healing qualities.

**ZANANA.** Part of a house of Muslim Indians reserved for the women and girls of a household.

**ZANJ.** **Arab** name for the black inhabitants of the east African coast (Zanzibar) who were transported as slaves to work in the swampland of southern **Iraq**. As many as 5,000 slaves worked in the area, and they finally rose in rebellion, led by ‘Ali Muhammad al-Zanji, under the banner of the **Qarmatian** sect. They captured Basra and cut off the trade route to the Gulf. The Zanji were defeated, and their capital, al-Mukhtara (The Chosen), was taken in 883, but their uprising speeded the ‘**Abbasid** decline. Black slaves were usually employed as domestics or soldiers; the employment of large numbers of slaves in mines or plantations was an exception. Al-Jahiz wrote a book titled *Risalat mufakharat al-Sudan ‘ala al-bidan* (Treatise on the Superiority of Blacks over Whites), in which he stated that blacks

have conquered the country of the Arabs as far as **Mecca** and have governed them. We defeated Dhu Nowas (Jewish king of **Yemen**) and killed all the Himyarite princes, but you, White people, have never conquered our country. Our people, the Zenghs (Negroes) revolted forty times in the Euphrates, driving the inhabitants from their homes and making Oballah a bath of blood. Blacks are physically stronger than no matter what other people. A single one of them can lift stones of greater weight and carry burdens such as several Whites could not lift nor carry between them. . . . They are brave, strong, and generous as witness their nobility and general lack of wickedness.

**ZAQQUM.** According to the Koran, the Zaqqum is the “cursed tree” that “springs out of the bottom of **hell, Jahannum**. It says, “Verily the tree of Zaqqum will be food of the sinful. Like molten brass it will boil in their insides. Like the boiling of scalding water. (A voice will cry:) ‘seize ye him and drag him in the midst of the blazing fire! Then pour over his head the chastisement of boiling water’” (44:43–48). *See also* ABU LAHAB.

**ZARQAWI, ABU MUSAB AL-.** **Osama bin Laden**’s “amir” in **Iraq**, feared for directing guerrilla campaigns and suicide attacks against Coalition forces and Shia and **Kurd** communities. A former cell mate described the Jordanian terrorist as “a small man, with a small group, in a small cell,” but he has grown into a **jihadi** “more extreme than bin Laden.” He had a bounty of \$25 million on his head and was the most wanted man in Iraq. On 9 November 2005, his group launched a triple suicide bombing on three American-owned hotels in Amman, which caused the death of 59 civilians, most of them Jordanians, including 30 members of a wedding party. A message, purported to be from Zarqawi, stated, “We ask God to have mercy on the Muslims, who we did not intend to target. Even if they were in hotels which are centers of immorality.” This caused a revulsion, and even his own family severed its links with Zarqawi “until doomsday.” He was killed in a U.S. bombing raid on 7 June 2006.

**ZAWAHIRI, AYMAN AL-.** Head of the Egyptian Islamic **Jihad** who merged his movement in 1998 with **Osama bin Laden**’s **al-Qaeda** to create the “World Islamic Front for **Jihad** against **Jews** and Crusaders.” Accused of complicity in the 1995 suicide bombing of the Egyptian embassy in Islamabad, Zawahiri was sentenced to death in absentia by an Egyptian military court. In 1999, he and Osama bin Laden were indicted by a federal grand jury in New York for the U.S. embassy bombings in Nairobi and Dar-es Salam. Zawahiri moved to **Sudan** from 1991 to 1996 and to **Afghanistan** in 1996 and has been credited as the intellectual and ideological driving force behind

the al-Qaeda organization. He was with bin Laden at **Tora Bora** and is rumored to be based somewhere on the Afghan–Pakistan border. There is a bounty on his head of \$25 million.

Zawahiri was born of a prominent family on 19 June 1951 in al-Ma’adi, **Cairo**, the son of a pharmacology professor. Originally from Zawahir in **Saudi Arabia**, his great-grandfather came to **Egypt**, and his grandfather had served as **shaykh** of **Al-Azhar**. Ayman graduated with a medical degree from Cairo University in 1974. He studied the writings of **Sayyid Qutub** and Abu A’la al-**Maududi** and at age 16 became a member of a jihad cell. In the early 1970s, at age 20, Zawahiri had attained the rank of “**amir**.” He became increasingly radicalized to the extent that he denounced the **Muslim Brotherhood** as infidel because of its participation in Egyptian elections.

**ZAWIYAH**. “Corner.” A place of worship or **Sufi** lodge. *See* KHANAQAH (KHANQAH).

**ZAYD IBN ‘ALI (698–740)**. A grandson of **Husayn** and **imam** of the **Zaydiyyah** (or **Fiver**) Shi‘ites. He fought the **Umayyads** but was defeated and killed in 740.

Imam **Ali al-Ridha** spoke of him respectfully:

He (Zayd bin Ali) was one of the scholars from the Household of **Muhammad** and got angry for the sake of the Honorable the Exalted God. He fought with the enemies of God until he got killed in His path. My father Musa ibn Ja‘far narrated that he had heard his father Ja‘far ibn Muhammad say, “May God bless my uncle Zayd. . . . He consulted with me about his uprising and I told him, ‘O my uncle! Do this if you are pleased with being killed and your corpse being hung up from the gallows in the al-Konasa neighborhood.’” After Zayd left, As-Sadiq said, “Woe be to those who hear his call but do not help him!”

*See* ZAYDIS (ZAYDIYYAH).

**ZAYD IBN HARITH**. A **slave** given to **Muhammad** by his wife **Khadijah** and later adopted as a son by Muhammad. Zayd **divorced** his wife **Zaynab** when the **Prophet** wanted to marry her. A **revelation** permitted the **marriage**, which would have been prohibited because adoption made Zayd a blood relative. He was the second male convert to Islam after **‘Ali**.

**ZAYD IBN THABIT (d. 666)**. Secretary of the **Prophet** and in charge of distributing the **booty** after the Battle of **Yarmuk** (636). In the wars of **apostasy**, a large number of reciters of the Koran were killed, and it was considered necessary to compile a definitive version from fragments, palm

leaves, bones, and “the hearts of men.” He was charged by **Caliph Abu Bakr** with the collection of texts of the Koran, a task he is believed to have later completed during the caliphate of **‘Uthman**. When Ibn ‘Abbas held the stirrup of Zayd, the latter exclaimed, “How, you, who are the uncle of the blessed Prophet, hold my stirrup?” Ibn ‘Abbas replied, “Yes it is thus we do with the learned.” Caliphs **‘Umar I** and **‘Uthman** considered him “without an equal as a judge, as a jurisconsult, a calculator in the division of **inheritance**, and a reader of the Koran” (Khallikan, I, 372). Zayd is buried in **Damascus**.

**ZAYDIS (ZAYDIYYAH)**. The followers of **Zayd ibn ‘Ali** (d. 740), the Fifth Shi‘ite **Imam**. They are closest to Sunni Islam and recognize the Koran and the **Sunnah** as the bases of their theology. They require that the imam be a descendant of either **Hasan** or **Husayn** and have de facto power as well as special doctrinal knowledge and political ability. Also an important qualification was that the imam excel in piety and valor, possess personal grace, and be free from physical defects. The Zaydis founded a state in **Yemen** in 897, and for a time they also existed in **Iran**. Their theology is a mixture of **mu‘tazilite** and **murji‘ite** doctrines, and they accept **Abu Bakr’s**, **‘Umar I’s**, and part of **‘Uthman’s** tenure as legitimate. Zaydis do not practice **ta-qiyyah** or **mut‘ah marriage** and are opposed to **Sufism**. On the question of **sin** and the sinner, they believe the sinner is an unbeliever, but they do not demand that he be killed. They now constitute the majority of the population in southwestern Yemen. From the 10th century until 1962, their imam was also the head of state.

**ZAYNAB BINT ALI (626–681)**. Daughter of **Caliph ‘Ali** by his first wife, **Fatimah**, and granddaughter of the **Prophet Muhammad**. When her brother **Husayn** challenged the **Umayyad caliph**, she accompanied Husayn to **Kufah**, where Husayn was defeated at the Battle of **Karbala** in 680. Captured at the Battle at Karbala (680) and taken to **Damascus**, she gave such an impassioned speech when presented before **Yazid** the son of **Mu‘awiyah** that he ordered her and the other prisoners to be released. Her shrine in Damascus is a major place of visitation by both Sunnis and Shi‘ites. In **Iran**, her birthday is recognized as Nurse’s Day, possibly because of her taking care of those wounded at Karbala. She died in 681.

**ZAYNAB BINT JAHSH**. Wife of the **Prophet** who was married to his adopted son, **Zayd ibn Harith**. When **Muhammad** came to visit Zayd, he refused to enter the house when he learned that Zayd was not at home. Sensing that Muhammad was interested in her, Zayd **divorced** Zaynab, and

she became the Prophet's wife. A **revelation** said, "When Zayd no longer had any need of her, We married her to you" (33:37). She received a **dowry** of 400 **dirhams**.

**ZAYNAB BINT KHADIJAH.** Oldest daughter of **Muhammad** and **Khadijah**. She married Abu 'l-'As ibn al-Rabi' before the advent of Islam and had two children, 'Ali and Umama. 'Ali died young, and Umama grew up and married 'Ali ibn Abi Talib after **Fatimah**'s death. Zaynab became Muslim and immigrated with her father to **Medina**. Her husband refused to convert; he was captured by the Medinans, and Zaynab won his release when she sent her necklace as ransom. When Abu 'l-'As converted, Muhammad gave Zaynab back to him. She died in about 630, before the death of the Prophet.

**ZAYNAB BINT KHUZAYMAH.** Wife of **Muhammad**, called "Mother of the Poor" because she spent much of her wealth on charity. Muhammad married her in the month of **Ramadhan** in 625 and gave her a **dowry** of 400 **dirhams**. She was **divorced** by her first and widowed by her second husband. Zaynab died at age 30 after only eight months of **marriage**.

**ZAYNAB BINT MUHAMMAD.** Daughter of the **Prophet** and **Khadijah**. She left her husband, Abu l-As, and joined her father in **Medina**, but she twice ransomed her ex-husband when he was captured by Muslim forces, before he finally converted to Islam.

**ZAYN AL-'ABIDIN (658–712?).** Son of **Husayn ibn 'Ali** and Sulafa, the daughter of Yazdegird III, the last Sassanian ruler. He is the fourth of the Shi'ite imams, and all the **imams** were his descendants. He was called Ibn al-Khiaratain (the son of two preferred ones) because a **hadith** quotes the **Prophet** as saying, "Of all the human race, Almighty God has preferred two (families); the tribe of Kuraish amongst the Arabs, and the **Persians** amongst the foreign nations." He had a reputation as a pious man and noted traditionist and jurist.

It is narrated from the Imam that while circumambulating the **Ka'bah**, he heard a man asking God for patience, so he turned to him and said: "You are asking (God) for tribulation. Say: O God, I ask You for well-being and gratitude for it." It is also related when asked about asceticism, Zayn al-Abidin replied, "Asceticism is of 10 degrees: The highest degree of asceticism is the lowest degree of piety. The highest degree of piety is the lowest degree of certainty. The highest degree of certainty is the lowest degree of satisfaction. Asceticism is in one verse of **Allah**'s Book: 'Hence that you may not grieve for what has escaped you, nor be exultant at what He has given you.'"

**ZEVI, SABBATAI.** *See* SABBATAI ZEVI (1626–1676).

**ZIA-UL-HAQ, MUHAMMAD (1924–1988).** **Pakistani** general who overthrew the elected government of Zulfikar Ali Bhutto and established an Islamic state with himself as president in 1977–1988. On assuming power he stated, “My sole aim is to organize free and fair elections which will be held in October this year. Soon after the polls, power will be transferred to the elected representatives of the people. I give a solemn assurance that I will not deviate from this schedule.”

But subsequently he proclaimed: “Pakistan which was created in the name of Islam will continue to survive only if it sticks to Islam. That is why I consider the introduction of [an] Islamic system as an essential prerequisite for the country.”

He followed this up with the introduction of Shari‘ah law, including the **hadd** penalties. Officials were ordered to wear shalwar qamiz rather than Western suits, and, since Islamic law did not demand democratic elections, he intended to remain the head of state. However, on 17 August 1988, a plane, which carried him and some of his major generals, as well as the American ambassador Arnold L. Raphel, crashed, and all of them perished.

**ZIKR.** *See* DHIKR (ZIKR).

**ZINAH.** *See* ADULTERY.

**ZINDIQ.** A heretic, atheist, or secularist. Also members of religions which had their origins in Islam, like **Baha’is**, and at times even **Druze** and **Ahmadis** who claim adherence to orthodox Islam.

**ZIONISM.** **Jewish** religio-nationalist movement founded in the late 19th century through the initiative of Theodor Herzl (1860–1904), a Paris correspondent of the *Neue Freie Presse* of Vienna. In his book *Der Judenstaat*, Herzl asked the European governments to grant the Jewish people an area where a Jewish homeland could be established. He suggested Argentina, **Palestine**, or some other possible area, but the First Zionist Congress in Basel, Switzerland (1897), demanded the establishment of a homeland in Palestine. The Zionist movement grew, and a Jewish National Fund was created, which specialized in land acquisitions in Palestine.

Attempts at winning the **Ottoman sultan** ‘Abd al-Hamid’s approval for the settlement of **Jews** in Palestine in exchange for financing the Ottoman debt were unsuccessful. But during World War I, the British foreign secretary Arthur Balfour, trying to win the support of world Jewry, wrote a letter to Lord L. W. Rothschild in which he stated that his government favored “the



establishment in Palestine of a national home for the Jewish people,” with the proviso that “nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities” (*Encyclopedia of Zionism and Israel*, 103).

The defeat of the **Ottoman Empire** and the establishment of a British mandate for Palestine facilitated further Jewish immigration. The **Arab** population became increasingly hostile, fearing that unlimited Jewish immigration would lead to a loss of their political power. The result led to armed clashes between the communities, which turned into war after the United Nations decreed to divide Palestine into Jewish and Arab states, with **Jerusalem** under a UN trusteeship. Rather than helping to implement the Partition Plan, the British terminated the mandate in May 1948 and thus did not prevent the outbreak of war between the communities. Thus, the Zionist objective was achieved.

**ZIYAD IBN ABIHI (ca. 626–675)**. Proclaimed a half-brother by **Caliph Mu'awiyah** to tie him to the **Umayyad** regime, even though his name, the “Son of His Father” (Ibn Abihi), indicates that there was some doubt as to his descent (**Abu Sufyan** was rumored to be his father). He became governor of **Kufah**, later also of **Basra** and the eastern provinces, where he distinguished himself in fighting 'Alid and **Kharijite** forces and thus contributed to the consolidation of the Umayyad **caliphate**. He ruthlessly restored order in **Iraq** and **Iran** and maintained an elaborate spy system. Ziyad also wanted control of the **Hijaz** and wrote to the caliph, “Commander of the faithful! My left hand holds Iraq in submission unto you, and my right hand is unoccupied and waits to be employed in your service; appoint me therefore governor of Hijaz” (Khallikan, 621). This was not granted, but Iraq prospered under his reign.

**ZIYAD, TARIQ IBN**. See TARIQ, ZIYAD IBN (670–720).

**ZIYARAH**. “Visitation.” Also, **pilgrimage** to a shrine that can be undertaken at any time.

**ZIYARAT (VISIT)**. A ziyarat, or *ziyarat-gah*, is the tomb of the **Prophet** or the grave of a **martyr** or saint. Also a visit to the graves of individuals for the purpose of praying for the dead. **Wahhabis** hold that the Prophet has forbidden the visit of graves for the purpose of devotion and have destroyed many of the gravestones in **Mecca** and **Medina**.

**ZODIAC, SIGNS OF.** **Surah** 25:62 of the Koran says, “Blessed is He who hath placed in Heaven the sign of the Zodiac! Who hath placed in it the Lamp of the Sun, and the light-giving Moon!” The calendar in **Afghanistan** uses the signs of the Zodiac for the names of the months, as follows:

- |            |              |
|------------|--------------|
| 1. Hamal   | Ram          |
| 2. Sour    | Bull         |
| 3. Jauza   | Twins        |
| 4. Saratan | Crab         |
| 5. Asad    | Lion         |
| 6 Sumbulah | Virgin       |
| 7. Mizan   | Scales       |
| 8. ‘Aqrab  | Scorpion     |
| 9. Qaus    | Archer       |
| 10. Jadi   | He-goat      |
| 11. Dalw   | Watering pot |
| 12. Hut    | Fish         |

**ZOROASTRIANISM.** The ancient religion of **Persia** mentioned once in the Koran as the religion of the Majus (**Magians**) in **Surah** 2:17.

**ZUBAYDAH BINT JA‘FAR (d. 831).** The wife of **Harun al-Rashid**, she was the best known of the ‘**Abbasid** princesses. She is particularly remembered for the series of wells, reservoirs, and artificial pools that provided water for Muslim **pilgrims** along the route from **Baghdad** to **Mecca** and **Medina**, which was renamed the Darb Zubaydah (Zubaydah’s Road) in her honor.

**ZUBAYR ‘ABDALLAH IBN AL- (624–692).** Born in **Medina**, the son of Asmah, older sister of ‘**A’ishah**, the wife of **Muhammad**, and of **Zubayr ibn al-Awwam**, **Companion** of the **Prophet**. **Caliph ‘Uthman** ordered Zubayr to make the first recension of the Koran. He was one of the leaders of the pious opposition who fought ‘**Ali ibn Abi Talib** in the Battle of the **Camel** in 656. He then lived in **Mecca** and subsequently refused to recognize **Yazid**, son of **Mu‘awiyah**, as the new **Umayyad caliph**. Beaten in the battle of **Marj Rahit** in 684, he continued to rule as anti-caliph for 10 years at Mecca. He was defeated by ‘**Abd al-Malik**’s general **al-Hallaj** in the battle for Mecca and killed in 692.

When **Husayn** was martyred in **Karbala**, Ibn al-Zubair collected the people of Mecca and made the following speech:

O people! No other people are worse than **Iraqis** and among the Iraqis, the people of **Kufah** are the worst. They repeatedly wrote letters and called Imam Husayn to them and took **bay'ah** (allegiance) for his caliphate. But when Ibn Ziyad arrived in Kufah, they rallied around him and martyr **Imam** Husayn who was pious, observed the fast, read the Koran and deserved the caliphate in all respects.

**ZUBAYR IBN AL-AWWAM (d. 656?)**. A cousin of the **Prophet** and the fifth convert to Islam who fell in the Battle of the **Camel** fighting against **‘Ali**. His wife, Asma’, was the daughter of **Caliph Abu Bakr**, and his son, ‘Abdallah ibn al-Zubayr, fought the **Umayyads** as counter-caliph in **Mecca**. He was one of 10 companions whom the Prophet declared should enter paradise.

Zubayr was assassinated after the Battle of the Camel in 656. In his will, Al-Zubayr had left a house for all of his divorced daughters. He left a third of his property in bequests and instructed his son Abdullah to sell the rest of his property to pay off his debts, invoking **Allah** if any could not be paid. Abdullah found that the debts amounted to 1,200,000, presumably in dirhams. Although Abdullah went to some trouble to settle all the debts, Al-Zubayr’s four widows eventually inherited 1,100,000 each, leaving over 30,000,000 to be divided among his children.

**ZUHAYR IBN ABI SULMA (ca. 520–609)**. One of the great pre-Islamic poets whose poems are part of the **Mu‘allaqat**. He came from a family of poets of the Muzaynah tribe and dealt with raids and other aspects of nomadic life. He composed first a satire and later a eulogy on the **Prophet**. In his old age, he met the Prophet, who shouted on seeing him, “O God, preserve me from this demon!” (Nicholson, 119). He was described as a man of wealth and the “gentleman-philosopher among **Arab** poets.”

**ZUHD**. Asceticism/renunciation primarily in **Sufism**. The term was described by Sufyan al-Tawri (d. 778) as follows: “*Zuhd* is not achieved through eating stale bread and wearing coarse clothing; no, what *Zuhd* truly means is anticipating death and not having long term hopes of this life.” Al-Sarraj calls it “the first step of those in quest of God Most High and Transcendent.” He says it has three ranks: the first rank consists of those who have renounced worldly items. Both their hands and hearts are free of possessions. The second rank consists of people who have realized their renunciation, meaning they have even renounced the honor and praise that comes

with renunciation. The third rank consists of those who have become so separated from the world that they no longer have any recollection of why they were attached to such things in the first place.

**ZUHR PRAYER.** It is the midday, or noon, **prayer** and one of the five daily prayers that together form the **Five Pillars of Islam** and one of the **Ten Practices of Religion** (Furu al-Din) according to Shi‘ite Islam. The Koran stressed its importance, saying, “Attend constantly to prayers and to the midday prayer and stand up truly obedient to Allah.” On **Friday**, the Zuhr prayer is replaced by the Jumu‘ah, which is obligatory for Muslim men who are above the age of puberty to pray in congregation in a **mosque** or with a group of people. The Zuhr prayer is led by a **khatib** (leader of a mosque), who issues the khutbah, a speech, to guide and educate the community.

**ZULM.** “Tyranny.” Acting tyrannically: between man and God, between man and man, and between man and himself. It has come to mean oppression and tyranny by government; for Shi‘ites, also oppression by the Sunni community.

# Appendix

## ESTIMATES OF THE MUSLIM POPULATION OF THE WORLD

The Muslim population in the world is estimated at 1,703,146,000, divided into the following areas

South and Southeast Asia	1,005,507,000
Middle East and North Africa	321,869,000
Sub-Saharan Africa	242,544,000
Europe	44,138,000
Americas	5,256,000

## ESTIMATES OF MUSLIM POPULATION BY COUNTRY

**Table 26.1.**

Country/Region	Muslims	Muslim percentage (%) of total population	Percentage (%) of World Muslim population
Afghanistan	29,047,100	99.8	1.8
Albania	1,879,172	58.79	0.2
Algeria	40,400,000	98.2–99	2.7
American Samoa	< 1,000	< 0.1	< 0.1
Andorra	< 1,000	< 0.1	< 0.1
Angola	90,000	1.0	< 0.1
Anguilla	< 1,000	0.3	< 0.1
Antigua and Barbuda	< 1,000	0.6	< 0.1
Argentina	784,000	2.5	0.1
Armenia Armenia	< 1,000	< 0.1	< 0.1
Aruba	< 1,000	0.4	< 0.1
Australia	476,291	2.2	< 0.1

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Austria	573,876	6.8	< 0.1
Azerbaijan	8,795,000	98.4	0.5
Bahrain	866,888	70.2	< 0.1
Bangladesh	145,607,000	86.3	9.2
Barbados	2,000	0.9	< 0.1
Belarus	19,000	0.2	< 0.1
Belgium	658,463	5.9	< 0.1
Belize	< 1,000	0.1	< 0.1
Benin	2,710,000	24.5	0.1
Bermuda	< 1,000	0.8	< 0.1
Bhutan	< 7,000	0.2	< 0.1
Bolivia	2,000	< 0.1	< 0.1
Bosnia- Herzegovina	1,790,454	50.7	0.1
Botswana	8,000	0.4	< 0.1
Brazil	35,167	< 0.1	< 0.1
British Virgin Islands	< 1,000	1.2	< 0.1
Brunei	295,000	67	< 0.1
Bulgaria	577,000	7.8	< 0.1
Burkina Faso	11,270,000	60.5	0.6
Burundi	250,000	2.2	< 0.1
Cambodia	255,000	1.6	< 0.1
Cameroon	4,940,000	20.9	0.2
Canada	1,053,945	1.9–3.2	0.1
Cape Verde	10,000	2	< 0.1
Cayman Islands	< 1,000	0.2	< 0.1
Central African Republic	403,000	15	< 0.1
Chad	7,827,653	58	0.4
Chile	2,894	0.03 (over 15+ pop.)	< 0.1
China	22,000,000– 50,000,000	1.8	1.4
Cocos (Keeling) Islands	< 1,000	80	< 0.1
Colombia	40,000 to 80,000	< 0.1	< 0.1
Comoros	785,000	98.3	< 0.1

Cook Islands	< 1,000	< 0.1	< 0.1
Costa Rica	< 1,000	< 0.1	< 0.1
Croatia	60,000	1.4	< 0.1
Cuba	10,000	0.1	< 0.1
Cyprus	273,000	22.7	< 0.1
Czech Republic	10,500	< 0.1	< 0.1
Democratic Republic of the Congo	3,648,267	5	0.1
Denmark	230,000	4.1	< 0.1
Djibouti	853,000	97.0	0.1
Dominica	< 1,000	0.2	< 0.1
Dominican Republic	2,000	< 0.1	< 0.1
Timor-Leste	1,000	0.1	< 0.1
Ecuador	2,000	< 0.1	< 0.1
Egypt	73,800,000	90	4.9
El Salvador	2,000	< 0.1	< 0.1
Equatorial Guinea	28,000	4.1	< 0.1
Eritrea	1,909,000	36.6–48/50	0.1
Estonia	2,623	0.2	< 0.1
Ethiopia	25,037,646	34	1.8
Falkland Islands	< 1,000	< 0.1	< 0.1
Faroe Islands	< 1,000	< 0.1	< 0.1
Federated States of Micronesia	< 1,000	< 0.1	< 0.1
Fiji	54,000	6.3	< 0.1
Finland	42,000	0.8	< 0.1
France	5,020,000	7.5	0.3
French Guiana	2,000	0.9	< 0.1
French Polynesia	< 1,000		< 0.1
Gabon	145,000	9.7	< 0.1
Georgia	442,000	10.5	< 0.1
Germany	1,600,000– 4,500,000	2.0–5.5	0.3
Ghana	4,914,000	18	0.2
Gibraltar	1,000	4.0	< 0.1
Greece	610,000	5.3	< 0.1
Greenland	< 1,000		< 0.1

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Grenada	< 1,000	0.3	< 0.1
Guadeloupe	2,000	0.4	< 0.1
Guam	< 1,000		< 0.1
Guatemala	1,000		< 0.1
Guinea	8,693,000	84.2	0.5
Guinea Bissau	705,000	50	< 0.1
Guyana	55,000	7.2	< 0.1
Haiti	2,000	< 0.1	< 0.1
Honduras	11,000	0.1	< 0.1
Hong Kong	220,000	3.1	< 0.1
Hungary	5,579	0.3	< 0.1
Iceland	770	0.24	< 0.1
India	172,000,000	14.2	10.9
Indonesia	204,847,000	87.2	12.7
Iran	74,819,000	99.7	4.6
Iraq	31,108,000	98.9	1.9
Isle of Man	< 1,000	0.2	< 0.1
Israel	1,287,000	17.7	0.1
Italy	2,220,000	3.7	0.1
Ivory Coast	7,960,000	40	0.5
Jamaica	1,000		< 0.1
Japan	185,000	0.1	< 0.1
Jordan	6,397,000	93.8	0.4
Kazakhstan	8,887,000	70.2 (official census)	0.5
Kenya	2,868,000	10	0.2
Kiribati	< 1,000		< 0.1
Kosovo	1,584,000	95.6	0.1
Kuwait	2,636,000	74.1	0.2
Kyrgyzstan	4,927,000	88.8	0.3
Laos	1,000		< 0.1
Latvia	2,000	0.1	< 0.1
Lebanon	2,542,000	59.7	0.2
Lesotho	1,000		< 0.1
Liberia	523,000	12.8	< 0.1
Libya	6,325,000	96.6	0.4
Liechtenstein	2,000	4.8	< 0.1



Lithuania	3,000	0.1	< 0.1
Luxembourg	11,000	2.3	< 0.1
Macau	< 1,000		< 0.1
Madagascar	220,000	7	< 0.1
Malawi	2,011,000	12.8	0.1
Malaysia	17,139,000	61.4	1.1
Maldives	309,000	100	< 0.1
Mali	15,667,704	95	0.8
Malta	1,000	0.2	< 0.1
Marshall Islands	< 1,000	< 0.1	< 0.1
Martinique	< 1,000	0.2	< 0.1
Mauritania	4,171,633	100	0.2
Mauritius	230,118	17.3	< 0.1
Mayotte	197,000	98.8	< 0.1
Mexico	3,700–980,000	0.1	< 0.1
Moldova	15,000	0.4	< 0.1
Monaco	< 1,000	0.5	< 0.1
Mongolia	200,000	6	< 0.1
Montenegro	118,477	19.11	< 0.1
Montserrat	< 1,000	0.1	< 0.1
Morocco	32,381,000	99	2.0
Mozambique	5,340,000	22.8	0.3
Burma (Myanmar)	2,237,495	2.3	0.1
Namibia	9,000	0.4	< 0.1
Nauru	< 1,000	< 0.1	< 0.1
Nepal	1,253,000	4.2	0.1
Netherlands Antilles	< 1,000	0.2	< 0.1
Netherlands	825,000/1,000,000	5–6	0.1
New Caledonia	7,000	2.8	< 0.1
New Zealand	41,000	0.9	< 0.1
Nicaragua	1,000	< 0.1	< 0.1
Niger	19,502,214	98.3	1.0
Nigeria	93,839,000	41–50	4.7
Niue	< 1,000	< 0.1	< 0.1
North Korea	3,000	0.1	< 0.1
Northern Mariana Islands	< 1,000	0.7	< 0.1

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Norway	163,180	3.0	< 0.1
Oman	2,547,000	87.7	0.2
Pakistan	178,000,000	96.4	11.0
Palau	< 1,000	< 0.1	< 0.1
Panama	25,000	0.7	< 0.1
Papua New Guinea	2,000	< 0.1	< 0.1
Paraguay	1,000	< 0.1	< 0.1
Peru	< 1,000	< 0.1	< 0.1
Philippines	5,896,000 or 11,000,000	5 or 11	0.3
Poland	20,000	0.1	< 0.1
Portugal	65,000	0.6	< 0.1
uerto Rico	1,000	< 0.1	< 0.1
Qatar	1,168,000	77.5	0.1
reland	70,158	1.1	< 0.1
Macedonia	500,000	33.3	< 0.1
Republic of Congo	77,736	1.6	< 0.1
Romania	73,000	0.3	< 0.1
Russia	9,400,000– 16,379,000	6.5–11.7	1.0
Rwanda	589,429	4.8	< 0.1
Reunion	35,000	4.2	< 0.1
St. Helena	< 1,000	< 0.1	< 0.1
St. Kitts and Nevis	< 1,000	0.3	< 0.1
St. Lucia	< 1,000	0.1	< 0.1
St. Pierre and Miquelon	< 1,000	0.2	< 0.1
St. Vincent and the Grenadines	2,000	1.7	< 0.1
Samoa	< 1,000	< 0.1	< 0.1
San Marino	< 1,000	< 0.1	< 0.1
Saudi Arabia	25,493,000	97.1	1.6
Senegal	14,584,931	95.9	0.8
Serbia	227,000	2.8	< 0.1
Seychelles	< 1,000	1.1	< 0.1
Sierra Leone	4,171,000	71.5	0.3
Singapore	721,000	14.7	< 0.1
Slovakia	10,866	0.2	< 0.1

Slovenia	73,568	3.6	< 0.1
Solomon Islands	< 1,000	< 0.1	< 0.1
Somalia	9,231,000	98.9	0.6
South Africa	654,064	1.5	< 0.1
South Korea	35,000	0.1	< 0.1
South Sudan	610,000	6.2%	< 0.1
Spain	1,887,906	4.1	0.1
Sri Lanka	1,967,227	9.71	0.1
Palestine	4,298,000	97.5	0.3
Sudan	39,027,950	97.0	1.9
Suriname	84,000	19.6	< 0.1
Swaziland	129,230	10	< 0.1
Sweden	450,000–500,000	5	< 0.1
Switzerland	400,000	5	< 0.1
Syria	20,895,000	90	1.3
São Tomé and Príncipe	< 1,000	< 0.1	< 0.1
Taiwan	60,000	0.3	< 0.1
Tajikistan	7,006,000	99.0	0.4
Tanzania	19,426,814	35	0.8
Thailand	3,952,000	5.8	0.2
Bahamas	< 1,000	0.1	< 0.1
Gambia	1,669,000	95.3	0.1
Togo	827,000	20	0.1
Tokelau	< 1,000	< 0.1	< 0.1
Tonga	< 1,000	< 0.1	< 0.1
Trinidad and Tobago	78,000	5.8	< 0.1
Tunisia	11,190,000	99.8	0.6
Turkey	74,660,000	98.6	4.6
Turkmenistan	4,830,000	93.3	0.3
Turks and Caicos Islands	< 1,000	< 0.1	< 0.1
Tuvalu	< 1,000	0.1	< 0.1
Uganda	5,030,000	12.0	0.3
Ukraine	393,000–2,000,000	0.8–2.2	< 0.1
United Arab Emirates	3,577,000	76.0	0.2

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United Kingdom	3,106,368	4.8	0.2
United States	2,595,000	0.8	0.2
U.S. Virgin Islands	< 1,000	0.1	< 0.1
Uruguay	< 1,000	< 0.1	< 0.1
Uzbekistan	26,833,000	96.5	1.7
Vanuatu	< 1,000	< 0.1	< 0.1
Vatican City	0	0	0
Venezuela	95,000	0.3	< 0.1
Vietnam	71,200	0.2	< 0.1
Wallis and Futuna	< 1,000	< 0.1	< 0.1
Western Sahara	528,000	99.6	< 0.1
Yemen	24,023,000	99.0	1.5
Zambia	140,000	1	< 0.1
Central Asia	54,000,000	80.0	3.0
South Asia	507,000,000	31.0	32.0
Zimbabwe	488,656	3	< 0.1
Southeast-East Asia	257,000,000	13.0	15.0
Middle East-North Africa	321,869,000	91.2	19.9
Sub-Saharan Africa	242,544,000	29.6	15.0
Europe	44,138,000	6.0	2.7
Americas	5,256,000	0.6	0.3
World Total	1,703,146,000	23.4	100.0

## GLOSSARY OF ISLAM

‘ABD: Servant, worshiper, slave

‘ADHAN (AZAN): Call to prayer

AHL AL-KITAB: “People of the Book.” Monotheists with a scripture, like Christians and Jews.

AKHIRAH: The hereafter or eternal life

AKHLAQ: The practice of virtue, morals

‘ALIM: One who knows, a scholar

ALLAH AKBAR: God is Great (Greatest)

‘ASR: Third daily prayer (Salat)

AYAH: A sign, a verse in the Koran

- AYATULLAH (AYATOLLAH): Sign of God, high-ranked title for scholar in Shi'ite sect
- BARAKAH: Blessing
- BATIN: Inner or hidden meaning
- BAYTULLAH: House of God, a mosque, the Ka'bah at Mecca
- BAY'AH: Oath of allegiance to caliph or imam
- BID'AH: Innovation in religion, prohibited in Islam
- BURDA: Cloak
- CALIPH: Successor of the Prophet Muhammad as leader of the Islamic community
- DAHRI: Atheist
- DAR AL-HARB: Countries at war with the Islamic state
- DAR AL-ISLAM: Abode, or land, of Islam
- DAR AL-SULH: Domain of agreement, peace
- DARWISH: One who practices Sufism, a mystic
- DA'WAH: The call to Islam, proselytizing
- DHUHR (ZUHR): Second daily prayer
- DIN: Faith, religion
- DIYYAH: Blood money
- DU'A: Personal prayer, supplication
- EID AL-FITR (ID): End of fasting Ramadhan, the month of fasting
- FAJR: Early morning prayer
- FALSAFAH: Philosophy
- FANA: Sufi term for extinction
- FAQIH: A jurist in Islamic law
- FARAJ, AL-: The return of the Shia Mahdi
- FARDH: A religious duty; neglecting a fardh is punishable
- FATWA: Legal opinion of an alim, binding him and his followers
- FIQH: Jurisprudence, understanding Islamic law
- FITNAH: A period of disorder
- FURQAN: The criterion (of right and wrong)
- GHANIMAH: Spoils of war, booty
- GHAYB: The unseen, unknown
- GHAZI: A raider, holy warrior
- GHUSL: Ablution of the whole body
- HADI: Guide
- HADITH: Recorded saying or tradition of the Prophet Muhammad
- HAFIZ: Someone who knows the Koran by heart
- HAJJ: Pilgrimage to Mecca
- HALAL: Lawful, permitted, good, beneficial
- HAQQ: Truth
- HARAM: Sinful
- HARAM: Sanctuary

HIDAYAH: Guidance from God

HIJAB: Covering the body for modesty and dignity

HILAL: The crescent moon

HIJRAH: The Prophet's migration from Mecca to Medina, first day of the Muslim year

HUDA: Guidance

HUDUD: Penalties prescribed in the Koran

HOURI: Pure young woman or man, companions of the believer in heaven

IBLIS: Devil

ID (Eid): Festival

IHRAM: State of consecration for hajj

IJMA: Consensus of either the ummah or the 'ulama'

IJTIHAD: The exercise of personal reasoning to a juridical problem

'ILM: Knowledge, science

IMAM: Leader in prayer. In Shi'ism, title for one of 12 successors to leadership in Islam

IMAN: Personal faith

INJIL: Arabic term for the Gospel

IQAMA: The second call to prayer

IRFAN: In Twelver Shi'ism, it is gnosis, or esoteric knowledge

IRTIDAD: Apostasy

ISA: Jesus

'ISHA: Night, the fifth salat prayer

ISNAD: The chain of transmitters of a hadith

ISLAH: Reform

ISLAM: Submission to God

ISRA: Night journey of the Prophet to Heaven

ISTISLAH: Public interest, a source of Islamic law

JA'IZ: That which is allowed

JAHANNAM: Hell

JAHILIYAH: Time of ignorance before Islam

JANABAH: State of impurity that requires ablution

JANNA: Paradise

JIHAD: Struggle

JINN: Genie, a spirit

JIZYA: A tax levied on non-Muslims living in the Muslim world

JUM'A: Friday, Muslim holiday

KA'BAH: Cube-shaped building in Mecca. The center of the prayer direction

KHALIFA: Caliph, successor to leadership in Islam

KHAMR: Wine, intoxicants

KHAMRIYYAH: Wine songs, mystical odes

KHATIB: Speaker at Friday prayer

KHITAN: Male circumcision  
 KHUTBAH: Sermon at Friday prayer  
 KUFR: Unbelief  
 KUN: God's command to the universe, "Be."  
 LA'NAH: Curse  
 MADRASAH: School, university  
 MAGHRIB: Fourth daily salat prayer  
 MAHDI: The guide who will appear at the end of time together with Jesus to unify the world under Islam  
 MAHRAM A relative of the opposite gender whom one cannot marry  
 MAKRUH: Behavior that is reprehensible, but not forbidden and punishable  
 MANDUB: Recommended. A religious duty that is recommended but not essential; it is rewarded.  
 MASIH: The biblical Messiah  
 MASJID: Mosque  
 MAULAWI: A religious cleric or teacher  
 MIHRAB: A niche in the wall of a mosque indicating the prayer direction  
 MINBAR: A raised pulpit in a mosque  
 MI'RAJ: The ascension to Heaven during the Night Journey  
 MU'ADHDHIN (MUEZZIN): The person who performs the call to prayer  
 MUBAH: Neutral, neither forbidden nor commended  
 MUFTI: Muslim scholar who interprets Islamic law, issues fatwas  
 MUFSID: Evildoer  
 MUHAJIRUN: The first Muslims who accompanied the Prophet to Medina  
 MUJAHID: A fighter for Islam  
 MUKHI: An Isma'ili dignitary  
 MULLA: An Islamic functionary  
 MU'MIN: Believer  
 MUNAFIQ: A hypocrite  
 MURSHID: Sufi teacher  
 MUSALLA: The name for an open space outside a mosque that is mainly used for praying  
 MUSHRIK: A polytheist  
 MUSTAHABB: Commendable or recommended  
 MUT'AH: Temporary marriage  
 MUTAWWA'UN: Religious police  
 NABI: A man sent by God to give guidance to man  
 NAFS: Soul  
 NAJASAH: Impurity  
 NASIHA: Advice  
 NIKAB: Veil covering the face  
 NIKAH: Islamic marriage contract  
 QADAR: Predestination

QADHI (KAZI): Judge of Islamic law  
QIBLAH: Direction Muslims face during prayer  
QISAS: Retribution in law  
QIYAMAT: Resurrection  
QIYAS: Reasoning by analogy in law  
RAHIM: Compassionate  
RAHMAN: Merciful  
RAJM: The practice of stoning  
RAK'AH (RUKU): Series of bowings during prayers  
RAMADHAN (RAMAZAN): Month of fasting  
RASHIDUN: Sunnis call the first three caliphs Rashidun, "Rightly Guided"  
RASUL: Messenger. Messengers are given a scripture  
RIBA: Interest  
RIDDAH: Apostasy  
RUH: Spirit  
SABB: Blasphemy  
SADAQAH: Alms, charity  
SAHABA: Companions of the Prophet Muhammad  
SALAF: First generation of Muslims  
SALAM: Peace  
SAWM (SAUM): Fasting during Ramadhan  
SAYYID: Title of honor for a descendant of the Prophet through Husayn  
SHAHID: Witness, martyr  
SHARI'AH: Islamic law  
SHARIF: Title for a descendant of Muhammad through Hasan  
SHAYKH: Spiritual master, chief  
SHAYTAN: Satan  
SHIA: A branch of Islam, the belief that Imam 'Ali was the rightful successor to Muhammad  
SHIRK: Polytheism  
SHURA: Consultation  
SIRAH: Biography of the Prophet  
SUFI: A Muslim mystic  
SUNNAH: The example of the Prophet Muhammad, what he said or did  
SUNNI: The largest denomination of Islam  
SURAH: Chapter of the Koran  
TAFSIR: Exegesis of the Koran  
TAHAJJUD: Optional night prayer  
TAJDID: Purify, reform  
TAKFIR: Proclaiming a Muslim a kafir  
TALAQ: Divorce  
TAQDIR: Fate  
TAQIYYAH: Permission to hide one's belief if in danger



TAQLID: To follow the scholarly opinion of a Muslim jurist  
 TARIQAH: Religious order, Sufi order  
 TASAWWUF: Sufis  
 TATBIR: Shia self flagellation  
 THAWAB: Rewards for good deeds  
 TAWAF: Circumambulation of the Ka‘bah during hajj  
 TAWBAH: Repentance  
 TAWFIQ: Divine help  
 TAWHID: Monotheism  
 TAWRAH: Torah, revealed to Moses  
 TA‘ZIR: Discretionary punishment  
 ULAMA: The leaders in Islamic society, teachers, imams, judges  
 UMMAH: The global community of Muslims  
 ‘UMRAH: The lesser pilgrimage to Mecca  
 ‘URF: Customary law  
 ‘USUL: Principles, origins  
 WAHY: Revelation or inspiration of God  
 WAJIB: Obligatory or mandatory (fardh)  
 WAQF: An endowment of money or property  
 WASAT: Moderation, the middle way  
 WUDHU: Ablution  
 YAWM AL-DIN: The Day of Reckoning  
 YAWM AL-QIYAMAT: The Day of Resurrection  
 ZABUR: The Psalms revealed to David  
 ZAIDI: Shia sect, mostly in Yemen  
 ZAKAT: Tax, alms, tithe as a Muslim duty  
 ZANSAKA: Heresy  
 ZINA: Adultery, fornication  
 ZUHD: Asceticism  
 ZULFIQAR: The sword of ‘Ali

### SURAHS IN THE KORAN

Surah Number	Surah Name	Total Verses
1	Surah Al-Fatihah	7
2	Surah Al-Baqara	286
3	Surah Al-i‘Imran	200
4	Surah An-Nisaa	176
5	Surah Al-Maidah	120

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6	Surah Al-An'am	165
7	Surah Al-A'raf	206
8	Surah Al-Anfal	75
9	Surah At-Tauba	129
10	Surah Yunus	109
11	Surah Hud	123
12	Surah Yusuf	111
13	Surah Ar-Ra'd	43
14	Surah Ibrahim	52
15	Surah Al-Hijr	99
16	Surah An-Nahl	128
17	Surah Al-Israa	111
18	Surah Al-Kahf	110
19	Surah Maryam	98
20	Surah Ta-ha	135
21	Surah Al-Anbiyaa	112
22	Surah Al-Hajj	78
23	Surah Al-Muminun	118
24	Surah An-Nur	64
25	Surah Al-Furqan	77
26	Surah Ash-Shu'araa	227
27	Surah An-Naml	93
28	Surah Al-Qasas	88
29	Surah Al-Ankabut	69
30	Surah Ar-Rum	60
31	Surah Luqman	34
32	Surah As-Sajda	30
33	Surah Al-Ahzab	73
34	Surah Saba	54
35	Surah Fatir	45
36	Surah Ya-Sin	83
37	Surah As-Saffat	182

38	Surah Sad	88
39	Surah Az-Zumar	75
40	Surah Al-Mu'min	85
41	Surah Ha-Mim	54
42	Surah Ash-Shura	53
43	Surah Az-Zukhruf	89
44	Surah Ad-Dukhan	59
45	Surah Al-Jathiya	37
46	Surah Al-Ahqaf	35
47	Surah Muhammad	38
48	Surah Al-Fat-h	29
49	Surah Al-Hujurat	18
50	Surah Qaf	45
51	Surah Az-Zariyat	60
52	Surah At-Tur	49
53	Surah An-Najm	62
54	Surah Al-Qamar	55
55	Surah Ar-Rahman	78
56	Surah Al-Waqi'a	96
57	Surah Al-Hadid	29
58	Surah Al-Mujadila	22
59	Surah Al-Hashr	24
60	Surah Al-Mumtahana	13
61	Surah As-Saff	14
62	Surah Al-Jumu'a	11
63	Surah Al-Munafiqun	11
64	Surah At-Tagabun	18
65	Surah At-Talaq	12
66	Surah At-Tahrim	12
67	Surah Al-Mulk	30
68	Surah Al-Qalam	52
69	Surah Al-Haqqa	52

70	Surah Al-Ma'arij	44
71	Surah Nuh	28
72	Surah Al-Jinn	28
73	Surah Al-Muzzammil	20
74	Surah Al-Muddathth	56
75	Surah Al-Qiyamat	40
76	Surah Ad-Dahr	31
77	Surah Al-Mursalat	50
78	Surah An-Nabaa	40
79	Surah An-Nazi'at	46
80	Surah Abasa	42
81	Surah At-Takwir	29
82	Surah Al-Infitar	19
83	Surah Al-Mutaffife	36
84	Surah Al-Inshiqaq	25
85	Surah Al-Buruj	22
86	Surah At-Tariq	17
87	Surah Al-A'la	19
88	Surah Al-Gashiya	26
89	Surah Al-Fajr	30
90	Surah Al-Balad	20
91	Surah Ash-Shams	15
92	Surah Al-Lail	21
93	Surah Adh-Dhuha	11
94	Surah Al-Sharh	8
95	Surah At-Tin	8
96	Surah Al-Alaq	19
97	Surah Al-Qadr	5
98	Surah Al-Baiyina	8
99	Surah Al-Zalزالah	8
100	Surah Al-Adiyat	11
101	Surah Al-Qari'a	11

102	Surah At-Takathur	8
103	Surah Al-Asr	3
104	Surah Al-Humaza	9
105	Surah Al-Fil	5
106	Surah Quraish	4
107	Surah Al-Ma'un	7
108	Surah Al-Kauthar	1
109	Surah Al-Kafirun	6
110	Surah An-Nasr	3
111	Surah Al-Lahab	5
112	Surah Al-Ikhlās	4
113	Surah Al-Falaq	5
114	Surah Al-Nas	1

## TURKIC PEOPLES

**Table 26.2.**

People	Primary Homeland	Pop.	Modern Language	Predominant Religion and Sect
Turk	Turkey	70 M	Turkish	Sunni Islam
Azerbaijanis	Iranian Azerbaijan, Republic of Azerbaijan	35 M	Azerbaijani	Shia Islam
Uzbeks	Uzbekistan	28.3 M	Uzbek	Sunni Islam
Kazakhs	Kazakhstan	13.8 M	Kazakh	Sunni Islam
Uyghurs	East Turkestan (China)	9 M	Uyghur	Sunni Islam
Turkmens	Turkmenistan	8 M	Turkmen	Sunni Islam
Tatars	Tatarstan	7 M	Tatar	Sunni Islam
Kyrgyzs	Kyrgyzstan	4.5 M	Kyrgyz	Sunni Islam
Bashkirs	Bashkortostan (Russia)	2 M	Bashkir	Sunni Islam
Crimean Tatars	Crimea (Russia/Ukraine)	0.5 to 2 M	Crimean Tatar	Sunni Islam
Qashqai	Southern Iran	1.7 M	Qashqai	Shia Islam
Chuvashes	Chuvashia	0.7 M	Chuvash	Orthodox Christianity

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Karakalpaks	Karakalpakstan (Uzbekistan)	0.6 M	Karakalpak	Sunni Islam
Yakuts	Yakutia (Russia)	0.5 M	Sakha	Orthodox Christianity
Kumyks	Dagestan (Russia)	0.4 M	Kumyk	Sunni Islam
Karachays and Balkars	Karachay-Cherkessia and Kabardino-Balkaria (Russia)	0.4 M	Karachay-Balkar	Sunni Islam
Tuvans	Tuva (Russia)	0.3 M	Tuvan	Tibetan Buddhism
Gagauzs	Gagauzia (Moldova)	0.2 M	Gagauz	Orthodox Christianity
Turkic Karaites and Krymchaks Language	Ukraine	0.2 M	Karaim and Krymchak	Judaism

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## INTRODUCTION

The sources listed in the following sections are a representative selection of books and articles in the field of Islamic studies. They are organized in four sections: “Reference,” “History,” “Islam,” and “Politics, Society, and the Arts.”

The “Reference” section includes bibliographies, useful even at a time when one can access the Library of Congress catalog from a home computer. Also online are such works as the *Encyclopedia of Islam Online*, by P. J. Bierman et al.; the *Encyclopedia of the Quran Online*, by Jane Dammen McAuliffe; and, finally, Wikipedia, with 5,174,372 articles in English at last count. In print there are the *Encyclopedia of Islam and the Muslim World*, by Richard C. Martin et al., and J. D. Pearson’s *Index Islamicus*, which covers virtually all articles published on any aspect of Islamic studies in most European languages from 1905 to the present. The *Guide to Islam* (1983), by David Ede, is still useful. It lists a wide range of reference materials and historical works from pre-Islamic to modern times, as well as publications on religious thought, law, art, and other topics, with ample annotations. Specialized bibliographies include Samira R. Meghdessian’s *The Status of the Arab Woman: A Select Bibliography* and UNESCO’s *Bibliographic Guide to Studies on the Status of Women*. K. Susan Sinclair just published an updated, two-volume *Bibliography of Art and Architecture in the Islamic World*, which should be the definitive source for some time. A. C. Creswell covers the arts in his *Bibliography of the Architecture, Arts, and Crafts of Islam*. S. H. Amin, H. M. Steward, and Laila al-Zwaini list works on Islamic law in *Islamic Law in the Contemporary World: Introduction, Glossary, and Bibliography* and *A Bibliography of Islamic Law, 1980–1993*. Bibliographies on political Islam include Yvonne Haddad and John L. Esposito’s *The Islamic Revival since 1988: A Critical Survey and Bibliography* and Yvonne Haddad, John O. Voll, and John L. Esposito’s *The Contemporary Islamic Revival: A Critical Survey and Bibliography*. Ahmad S. Moussalli lists an excellent bibliography in his *Historical Dictionary of Islamic Fundamentalist Movements in the Arab World, Iran, and Turkey*.

Indispensable for the serious student of Islamic history for the period between 600 and 1500 CE is R. Stephen Humphreys’s *Islamic History: A Framework for Inquiry*, which combines a bibliographic study with an in-



quiry into method, surveying the principal reference tools available to historians of Islam. It is the most recent study of its type, replacing J. Sauvaget's *Introduction to the History of the Middle East: A Bibliographical Guide*.

The most important reference works for the advanced student are the *Encyclopaedia of Islam*, a second edition (*EI2*), which was begun in 1954 and is still not completed (a CD-ROM edition exists up to the letter "S"), and the *Shorter Encyclopaedia of Islam*, which appeared in 1953 (reprinted in 1961) under the editorship of H. A. R. Gibb and J. H. Kramers. The emphasis is on the classical period rather than on modern Islam. The subjects are listed in Arabic terms, making it an academic work primarily for experts. These works are complemented by the *Encyclopaedia Iranica*, which includes greater coverage on Shi'ism and the eastern part of the Islamic world. It includes more contemporary materials, but the transliteration system may pose problems for the beginner. Furthermore, it is also still far from complete, and cross-listings of Persian terms in English are therefore not always available. A beginning student will prefer to consult Cyril Glassé's *New Encyclopedia of Islam* and Stephan Ronart's and Nandy Ronart's *Concise Encyclopaedia of Arabic Civilization*, or the present work, which provides a historical outline of Islamic history as well as a study of classical Islam and modern revivalist movements subsumed under the general term of political Islam. *The Encyclopaedia Britannica*, now also available on the Internet, also has a wealth of information on all aspects of Islamic studies.

An important source for early "great men" is Guekin De Slane's *Ibn Khallikan's Biographical Dictionary*, which lists some 800 philosophers, theologians, scientists, and others and which the historian Reynold A. Nicholson has called the "best general biography ever written." For reliable chronologies, the reader may refer to C. E. Bosworth's *The New Islamic Dynasties: A Chronological and Genealogical Manual* and Robert Mantran's *Great Dates in Islamic History*.

The "History" section lists works on the history of individual countries, including the Arab world, Iran, the Ottoman Empire, and Turkey, and a limited number of books and articles on Central Asia and Muslim Spain, an area that has been defined as the "Central Islamic Lands." One section includes general histories as well as the pioneering work of M. G. S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*.

The "Islam" section contains books and articles on various aspects of Islamic studies, including sections on the Prophet Muhammad, the Koran, hadith, mysticism, theology and philosophy, law, Shi'ism, and modernism. It presents a number of works that have been translated from Arabic, including classic authors such as Ibn Khaldun, Ibn Rushd (Averroës), and Ibn Sina (Avicenna).

The final section covers politics, society, and the arts, with special emphasis on political Islam and women's studies, about which there exists an increasing amount of literature. The writings of the major ideologues of political Islam, for example Sayyid Abu'l A'la al-Maududi's *First Principles of the Islamic State*, Sayyid Qutb's *Milestones*, Hasan al-Banna's *Collections*, and Ayatollah Khomeyni's *Islam and Revolution*, have been presented in translations. An important work on political Islam is Ahmad S. Moussalli's *Historical Dictionary of Islamic Fundamentalist Movements in the Arab World, Iran, and Turkey*.

It must be stressed, however, that the following selection is necessarily only a representative sample of the considerable volume of material produced in the field of Islamic studies.

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