

Encyclopedia of
Islam
and the
Muslim World

Editor in Chief
Richard C. Martin

Volume 1
A-L

**MACMILLAN
REFERENCE
USA™**

THOMSON

GALE™

Encyclopedia of
Islam
and the
Muslim World

Editor in Chief
Richard C. Martin

Volume 2
M-Z, Index

**MACMILLAN
REFERENCE
USA™**

THOMSON

GALE™



A

‘ABBAS I, SHAH (1571–1629)

Shah ‘Abbas I, the fifth ruler of the Safavid dynasty, ruled Iran from 1587 until 1629, the year of his death. Shah ‘Abbas came to power at a time when tribal unrest and foreign invasion had greatly reduced Iran’s territory. Once on the throne he set out to regain the lands and authority that had been lost by his immediate successors. His defeat of the Uzbeks in the north-east and the peace he made with the Ottoman Empire, Iran’s archenemy, enabled Shah ‘Abbas to reform Iran’s military and financial system. He diminished the military power of the tribes by creating a standing army composed of slave soldiers who were loyal only to him. These so-called *ghulams* (military slaves) were mostly Armenians and Georgians captured during raids in the Caucasus. In order to increase the revenue needed for these reforms the shah centralized state control, which included the appointment of *ghulams* to high administrative positions.

With the same intent he fostered trade by reestablishing road security and by building many caravan series throughout the country. Under Shah ‘Abbas, Isfahan became Iran’s capital and most important city, endowed with a new commercial and administrative center grouped around a splendid square that survives today. His genius further manifested itself in his military skills and his astute foreign policy. He halted the eastward expansion of the Ottomans, defeating them and taking Baghdad in 1623. To encourage trade and thus gain treasure, he welcomed European merchants to the Persian Gulf. He also allowed Christian missionaries to settle in his country, hopeful that this might win him allies among European powers in his anti-Ottoman struggle. Famously down to earth, Shah ‘Abbas was a pragmatic ruler who could be cruel as well as generous. Rare among Iranian kings, he is today remembered as a ruler who was concerned about his own people.

A detail from a miniature painting of ‘Abbas I (1571–1629) appears in the volume one color plates.

See also Empires: Safavid and Qajar.

BIBLIOGRAPHY

Matthee, Rudolph P. *The Politics of Trade in Safavid Iran: Silk for Silver, 1600–1730*. Cambridge, U.K.: Cambridge University Press, 1999.

Savory, Roger. *Iran under the Safavids*. Cambridge, U.K.: Cambridge University Press, 1980.

Rudi Matthee

‘ABD AL-BAHA’ (1844–1921)

‘Abd al-Baha’ ‘Abbas, also known as ‘Abbas Effendi, was the son of Baha’allah (Mirza Husayn ‘Ali, 1817–1892), the founder of the Baha’i religion. In his final will and testament, Baha’allah designated him as his successor and authoritative expounder of his teachings. Born in Tehran on 23 May 1844, he grew up in the household of a father committed to the teachings of the Babi movement and consequently shared his father’s fate of exile and intermittent imprisonment until the Young Turk revolution of 1909.

As a result, ‘Abd al-Baha’ received little formal education and had to manage the affairs of his father’s household at a very early age. Despite these setbacks, he demonstrated a natural capacity for leadership and a prodigious knowledge of human history and thought.

‘Abd al-Baha’ corresponded with and enjoyed the respect of a number of the luminaries of his day, including the Russian author Leo Tolstoy and the Muslim reformer Muhammad ‘Abduh. He left behind a small portion of what is a large corpus of still-unexplored writings that include social commentaries, interpretations, and elaborations of his father’s works, mystical treatises, and Qur’anic and biblical exegeses.

Upon his release from house imprisonment in 1909, ‘Abd al-Baha’ traveled to North Africa, Europe, and North America advocating a number of reforms for all countries, including the adoption of a universal auxiliary language, global collective security, mandatory education, and full legal and social equality for women and minorities. He also warned of a coming war in Europe and called for a just system of global government and international courts where disputes between nations could be resolved peacefully.

‘Abd al-Baha’ died on 28 November 1921. According to his will and testament, his eldest grandson, Shoghi Effendi Rabbani, became the head of the Baha’i community and the sole authorized interpreter of his grandfather and great-grandfather’s teachings.

See also **Baha’allah; Baha’i Faith.**

William McCants

‘ABD AL-HAMID IBN BADIS (1889–1940)

‘Abd al-Hamid Ibn Badis was the leader of the Islamic reformist movement in Algeria and founder of the *Association des Ulémas Musulmanes Algériens* (AUMA). He was born in 1889 in Constantine, where he also died in 1940. After receiving a traditional education in his hometown, Ibn Badis (locally referred to as Ben Badis) studied at the Islamic University of Zaytuna, in Tunis, from 1908 to 1912. In the following years he journeyed through the Middle East, particularly in Egypt and Saudi Arabia, where he came into contact with modernist and reformist currents of thought spreading within orthodox Sunni Islam.

Ibn Badis became the most prominent promoter of the Islamic reformist movement in Algeria, first through his preaching at the mosque of Sidi Lahdar in his hometown, and, after 1925, through his intensive journalistic activity. He founded a newspaper, *Al-Muntaqid* (The critic), which closed after a few months. Immediately afterwards, however, he began a new and successful newspaper, *Al-Shibab* (The meteor), which soon became the platform of the reformist thinking in Algeria, until its closure in 1939. Through the pages of *Al-Shibab*, Ibn Badis spread the Salafiyya movement in Algeria, presented his Qur’anic exegesis, and argued the need for Islamic reform and a rebirth of religion and religious values within a society that, in his view, had been too influenced by French colonial rule. He further argued that the Algerian nation had to be founded on its Muslim culture and its Arab identity, and for this reason he is also considered a precursor of Algerian nationalism. He promoted the free teaching of Arabic language, which had been marginalized during the years of French rule, and the establishment of free

schools for adults, where traditional Qur’anic studies could be taught.

In May 1931 he founded the AUMA (also Association of Algerian Muslim Ulema), which gathered the country’s leading Muslim thinkers, initially both reformist and conservative, and subsequently only reformist, and served as its president until his death. Whereas the reformist programs promoted through *Al-Shibab* had managed to reach an audience limited to the elite educated class of the country, the AUMA became the tool for a nationwide campaign to revive Islam, Arabic, and religious studies, as well as a center for direct social and political action. Throughout the country he founded a network of Islamic cultural centers that provided the means for the educational initiatives he advocated and the establishment of Islamic youth groups. He also spearheaded a campaign against Sufi brotherhoods, accusing them of introducing blameworthy innovations to religious practice, and also of cooperating with the colonial administration. He played an important political role in the formation of the Algerian Muslim Congress in 1936, which arose in reaction to the victory of the Popular Front in France, and was active politically in the country until his premature death in 1940. Thanks to his activities as leader of the AUMA and to his writing in *Al-Shibab*, Ibn Badis is considered by some to be the most important figure of the Arab-Islamic cultural revival in Algeria during the 1930s.

See also **Reform: Arab Middle East and North Africa; Salafiyya.**

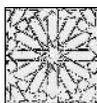
BIBLIOGRAPHY

- Merad, Ali. *Le Réformisme Musulman en Algérie de 1925 à 1940*. Paris: Mouton, 1967.
- Safi, Hammadi. “Abdel Hamid Ben Badis entre les exigences du dogme et la contrainte de la modernité.” In *Penseurs Maghrébins Contemporains*. Casablanca: Editions EDDIF, 1993.

Claudia Gazzini

‘ABD AL-HAMID KISHK (SHAYKH) (1933–1996)

A pioneering “cassette preacher” of the 1970s, ‘Abd al-Hamid Kishk was born in the Egyptian Delta village of Shubrakhut, the son of a small merchant. Early on he experienced vision impairment, and lost his sight entirely as a young teen. He memorized the Qur’an by age twelve, attended religious schools in Alexandria and Cairo, then enrolled at al-Azhar University. He graduated in 1962, first in his class, but rather than an expected nomination to the teaching faculty, he was appointed imam at a Cairo mosque.



B

BABIYYA

The Babi movement began during a period of heightened chiliastic expectation for the return of the Twelfth Imam (or Hidden Imam), who Shi'ite Muslims believe will fill the world with justice. As such, the movement attracted not only students of religion, but members from all strata of society who probably sought change in the existing order.

The initial converts to the Babi movement were mid- to low-level clerics from the Shaykhi school of Twelver Shi'ite Islam. The school, founded upon the teachings of Shaykh Ahmad al-Ahsa'i, was mainstream with regard to Shi'ite law, Akhbari in its veneration for the utterances ascribed to the twelve imams, and theosophical in its approach to metaphysical matters. Shaykh Ahmad's successor, Sayyed Kazem, developed the eschatological teachings of his predecessor and taught that the advent of the "promised one" was imminent, although he did not specify if this figure was to be an intermediary of the hidden imam or the imam himself.

On 22 May 1844, 'Ali Mohammad, a young merchant who had briefly attended the classes of Sayyed Kazem in Karbala, told a fellow Shaykhi disciple, Mulla Hosayn Boshru'i, that he was the "gate" (*bab*) of the Hidden Imam and wrote an extemporaneous commentary on the Qur'anic Sura of Joseph, the *Qayyum al-asma'*, to substantiate his claim. So impressed was Molla Hosayn and other students of Sayyed Kazem with the eloquence and learning of 'Ali Mohammad and his ability to produce verses (*ayat*) at great speed and with no apparent forethought that they publicly endorsed his claims to be the gate of the Hidden Imam, while privately they believed that his station was much higher. The exact nature of the Bab's claims remained a matter of controversy during the first four years of his seven-year prophetic career. Although he initially made no explicit claim to prophethood, he implicitly claimed to receive revelation by emulating the style of the Qur'an in the *Qayyum al-asma'*.

After the formation of the first core of believers, who, along with the Bab, were referred to as the first Vahed (Unity), the group dispersed at his instruction to proclaim the advent of the Bab, whose new theophany was to be initiated by his pilgrimage to Mecca, reaching a crescendo with his arrival in the holy cities of Iraq. The Bab instructed Molla Hosayn to disseminate his teachings in Iran and deliver the *Qayyum al-asma'* to the shah and his chief minister. Another disciple was sent to Azerbaijan, while others were instructed to return to their homes to spread the new message. The majority of the Bab's first disciples departed for Iraq, including Molla 'Ali Bastami, who was sent as a representative to the holy cities. There, he preached the new message in public. As a result, both the messenger and the author of the message were condemned as heretics in a joint *fatwa* by prominent Sunni and Shi'ite ulema in Iraq.

Following this episode, the Bab decided not to meet with his followers in Karbala as he had planned so as not to further raise the ire of an already enraged clerical establishment. This led to the disaffection of some of his more militant followers, who were expecting the commencement of a holy war. It also emboldened the Bab's critics, particularly the rival claimants for leadership of the Shaykhi community.

Persecution of the Babis in Iran began in 1845 and the Bab himself was confined to his home in June 1845. During this period he was forced to publicly deny certain claims that had been attributed to him, which he was willing to comply with since his actual claim was much more challenging, as witnessed in his later epistles and public statements, particularly from 1848 onward. By asserting that he was the recipient of revelation and divine authority, whether explicitly or implicitly by emulating the style of the Qur'an, the Bab challenged the right of the ulema to collect alms on behalf of the Hidden Imam and interpret scripture in his absence. Further, his claim to be the *Qa'im* (the one who rises at the end of time), made explicit at his public trial in Tabriz, indirectly threatened the stability of the Qajar monarchy of Iran, which held

power as the Shadow of God on earth and depended upon the quiescent Shi'ite clergy for legitimacy.

Despite the hostility of much of the high-ranking clergy, the Bab continued to win converts from among the ulema, including two very prominent personalities: Sayyed Yahya Darabi and Molla Mohammad 'Ali Hojjat al-Islam Zanjani. In 1846, he managed to leave Shiraz and make his way to the home of the governor of Isfahan, Manuchehr Khan Mo'tamad al-Dawla, a Georgian Christian convert to Islam who sympathized with the Bab's cause. There, he enjoyed increasing popularity, which further roused the ulema, who incited the shah against the Bab. Following the death of his patron, he was placed under arrest. From this point on, the charismatic persona of the Bab was removed from the public arena, as he was transferred from prison to prison until his final execution at the hands of government troops on 9 July 1850.

Although the Bab continued to influence the movement from prison through the dissemination of thousands of pages of writing, leadership of the community devolved upon his chief lieutenants, notably Molla Hosayn, Molla Mohammad 'Ali Barforushi (also known as the Qoddu, "the Most Holy"), Qorrat al-'Ayn, the well-known poetess (also known as Tahereh, "the Pure One"), Darabi, Zanjani, and Mirza Hosayn 'Ali Nuri (later known as Baha'allah). The latter, together with Qoddu and Tahereh, presided over a decisive meeting of Babis at Badasht, where a formal break with Islamic law was initiated when Tahereh publicly removed her veil. She was later put to death in 1852 upon the orders of the government, ratified by leading doctors of law. Qoddu would also die at the instigation of some members of the ulema following his capture at the shrine of Shaykh Tabarsi, where he, Molla Hosayn, and an embattled group of Babis defended themselves against government troops in the province of Khurasan. Molla Hosayn and most of the fort's defenders lost their lives there. Similarly, Darabi and Zanjani led large groups of Babis in armed resistance to government troops at Nayriz and Zanjan, but ultimately met the same fate as their fellow believers. In 1852, as a result of an assassination attempt on the life of Naser al-Din Shah by some Babis, several hundred to a few thousand of the Bab's followers were brutally executed or imprisoned. Among them was Mirza Husayn 'Ali Nuri, the future Baha'allah, who suffered a four-month captivity in a darkened pit (*siyah chal*), followed by exile to Iraq.

Although the demographic makeup of the Babi movement cannot be determined with precision, it is safe to say that it was largely an urban movement with significant concentrations of converts in rural areas. While it initially drew upon Shaykhi ulema, it later attracted followers from a range of social classes, particularly merchants and craftsmen. Finally, preaching and conversion were confined to predominantly Shi'ite areas in Iraq and Iran.

As has been stressed by modern scholars, the Babi movement served as a vehicle of social protest, uniting a number of

otherwise inimical heterodox and social classes in opposition to the established order. Despite this shared desire for social change (which still remains to be proven), the Bab's charismatic personality and forceful writing also played a central role in attracting converts and admirers, even in the West. Rather than being an unwitting product of messianic expectation, content to remain within the bounds of traditional Shi'ite notions of the function of the Hidden Imam as the Mahdi and reformer of Islam, the Bab enunciated a supra-Islamic message that included new laws and social teachings designed, by his own admission, to prepare the people for a second theophany: the coming of "Him Whom God will make manifest" (*man yuzhiruhu'llah*).

Although there were a number of claimants to this theophany in the 1850s, most Babis followed the Bab's nominee, Baha'allah's half-brother Mirza Yahya (also known as Subh Azal). After Baha'allah claimed this station in 1863, however, the majority of Babis recognized him as the fulfillment of the Bab's prophecies concerning the second theophany and subsequently identified themselves as Baha'is. The Bab's followers, who continued to owe their allegiance to Subh Azal, became known as Azalis and played an important role in Iran's constitutional revolution in 1906.

See also Bab, Sayyed 'Ali Muhammad; Baha'allah; Baha'i Faith.

BIBLIOGRAPHY

Amanat, Abbas. *Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844–1850*. Ithaca, N.Y.: Cornell University Press, 1989.

MacEoin, Denis. *Rituals in Babism and Baha'ism*. London: British Academic Press, 1994.

William McCants

BAB, SAYYED 'ALI MUHAMMAD (1819–1850)

Sayyed 'Ali Muhammad, later known as "the Bab," was born on 20 October 1819 in Shiraz, the provincial capital of Fars. A descendent of the prophet Muhammad's family, the Bab traced his lineage from the tribe of Quraysh to his father, Sayyed Muhammad Reza, a merchant in the bazaar of Shiraz. In his early childhood, the Bab's father died and he came under the care of his maternal uncles. During his adolescence and young adulthood, the Bab's uncle Hajji Mirza Sayyed 'Ali was his most stalwart supporter, overseeing his limited education, guiding his early business ventures as a merchant, and later becoming one of the earliest adherents of his nephew's new creed.

The Bab's demure demeanor as a child matured into quiet, religious contemplation, as noted by his contemporaries. His personal piety led him to undertake a pilgrimage to the Shi'ite holy shrines in Iraq between 1840 and 1841. While there, the Bab, an adherent of the Shaykhi school of Twelver Shi'ite Islam, attended a few classes given by the Shaykhi leader Sayyed Kazem Rashti. On 22 May 1844, three years after his return to Shiraz, the Bab advanced his claim to divine authority from God to one of Kazem's students, Mulla Hosayn, and soon after gained a large following among seminarians who in turn made many converts among merchants and even upper-class landowners, including Mirza Husayn 'Ali Nuri, who later founded the Baha'i religion.

Although the Bab couched his claims in abstruse language early in his career, the implications were not lost upon the Shi'ite ulama. In particular, they viewed his assertion to reveal verses in the same manner as Muhammad as a violation of a cardinal tenet of Shi'ite and Sunni Islam—that Muhammad was the last of God's messengers. He was tried by religious judges and condemned to death for heresy. As a result of clerical agitation, he was soon arrested and suffered imprisonment until his execution on 9 July 1850, at the age of thirty.

During his prophetic career, the Bab composed numerous religious texts of varying genres. Some of the more notable titles include the *Qayyum al-asma'* (his earliest, post-declaration doctrinal work), the Persian and Arabic *Bayans* (two separate books detailing the laws of his new religion), and *Dala'il sab'a* (an apologetic work).

See also **Babiyya; Baha'allah; Baha'i Faith.**

BIBLIOGRAPHY

Amanat, Abbas. *Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844–1850*. Ithaca, N.Y.: Cornell University Press, 1989.

MacEoin, Denis. *The Sources for Early Babi Doctrine and History*. Leiden: E. J. Brill, 1992.

William McCants

BAGHDAD

“Have you seen in all the length and breadth of the earth
A city such as Baghdad? Indeed it is paradise on earth.”

(al-Khatib al-Baghdadi, in Lassner, *Topography*, p. 47)

Thus begins a poem attributed variously to 'Umara b. 'Aqil al-Khatafi and Mansur al-Namari in praise of Baghdad, the illustrious capital of the Abbasid caliphate in Iraq for close to



A bust of Muslim caliph Abu Ja'far al-Mansur, in Baghdad, which he founded. AP/WIDE WORLD PHOTOS

five centuries. The city was founded by the second Abbasid caliph, Abu Ja'far al-Mansur, on the banks of the Tigris River where it most closely approaches the Euphrates. While officially called Dar al-Salam, or the Abode of Peace, which recalls Qur'anic descriptions of Paradise (6:127; 10:25), the name Baghdad itself is reminiscent of a pre-Islamic settlement in the vicinity. However, this metropolis is not to be confused erroneously with the ancient towns of Babylon, Seleucia, and Ctesiphon.

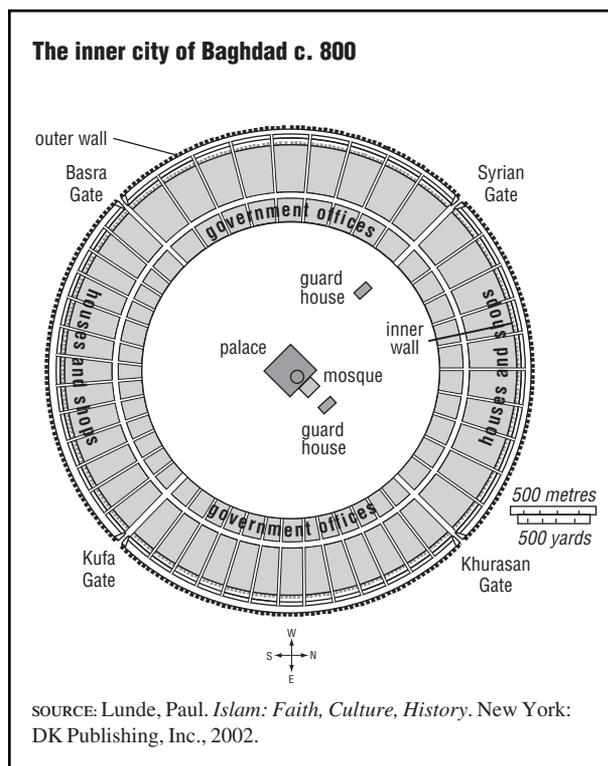
Following the turbulence and social upheavals of the Abbasid assumption of power from the Umayyads, al-Mansur sought to move his capital to a more secure location in the East. The proclamation of Abu l-'Abbas as the first Abbasid caliph in 749 C.E. had irrevocably shifted the locus of imperial power away from Damascus, the Umayyad capital, to a series of successive sites in Iraq. Al-Mansur himself was initially based in al-Hashimiyyah, adjacent to Qasr Ibn Hubayra and close to Kufa. The Rawandiyya uprising of 758 C.E., however, soon exposed the location's vulnerability, and al-Mansur began a thorough investigation of sites from which he could consolidate his rule.

In accordance with the information gathered from scouts, local inhabitants, and personal observation, the minor village of Baghdad was selected as an ideal location for the future Abbasid capital. The area had much to recommend itself in terms of its central location, fertile lands, temperate climate, ease of receiving provisions via the Tigris and Euphrates Rivers, the convening of caravan routes nearby, and the natural defenses provided by the surrounding canals. Construction of the imperial capital began in the year 762 C.E., though work was halted temporarily that same year while al-Mansur suppressed further uprisings emanating from Medina and Basra. Over one hundred thousand architects, artisans, and laborers from across the empire were employed in the creation of this city, at tremendous financial expense, over a period of four years.

An alternative name for Baghdad, al-Madina al-Mudawwara, or the Round City, reflects the circular layout of al-Mansur's initial foundation. Baghdad was designed as a series of concentric rings, with the caliphal palace, known as Bab al-Dhahab, or the Golden Gate, and the attached grand congregational mosque located in the center, along with separate structures for the commander of the guard and the chief of police. The caliph was thereby equidistant from all points within the city, as well as surrounded by its considerable fortifications. Only the residences of his younger children, those of his servants and slaves, and various government offices shared access onto this inner circle. Four walkways radiated outward from the central courtyard in the directions of northeast, southeast, southwest, and northwest, passing through the inner circle of surrounding structures; then an enclosure wall followed by an interval of space; then a residential area followed by another interval; then a large wall of outer defense, a third interval, a second smaller wall; and finally a deep, wide moat surrounding the entire complex.

The Round City initially retained an austere administrative and military character. On the city's outskirts, large land grants at varying distances from the capital were given to members of the Abbasid family, the army, and chiefs of the government agencies. In addition to the initial settlers, comprised of those loyal to the caliph and his new regime, large numbers of laborers, artisans, and merchants migrated to Baghdad in pursuit of the largesse showered upon those necessary to sustain the new imperial capital. What quickly grew to be a thriving market within the walls of the Round City was ultimately perceived to be a security threat and, in 773 C.E., was transferred southwest of Baghdad, to al-Karkh. There, the commercial activities of the Abbasid capital flourished, and Baghdad rapidly developed into an economically vibrant metropolis.

The main markets of Baghdad were subdivided according to their various specialties which included food, fruit, flowers,



The inner city of Baghdad circa 800.

textiles, clothes, booksellers, goldsmiths, cobblers, reedweavers, soapmakers, and moneychangers that served the populace and government officials. Baghdad exported textiles and items made of cotton and silk, glazed-ware, oils, swords, leather, and paper, to mention only a few, through both local and international trade. The *mubtasib*, a government-appointed regulator, ensured the fair practices of the marketplace as well as supervised the public works of proliferating mosques and bathhouses. The opulence and luxury of court life in Baghdad were legendary, and reflected the vast political and economic power of the Abbasid Empire.

The magnanimity of the Abbasid caliphs and the well-placed inhabitants of Baghdad also extended into encouraging intellectual pursuits, thereby establishing the Abbasid capital as one of the world's most sophisticated and prestigious centers of learning. Renowned Islamic scholars of diverse geographical and ethnic origins held sessions in the mosques and colleges of cosmopolitan Baghdad, attracting innumerable seekers of legal, philological, and spiritual knowledge. Bookshops and the private homes of individual scholars and high government officials, such as the wazir, also served as venues for intellectual discussion and debate. Inns located near the mosques provided lodging to those who had devoted themselves to scholarly pursuits, and accommodations were later made available within the institutions of the *madrasa* (legal college) and *ribat* (Sufi establishment), both of which also offered stipends to affiliated students.

Scientific research in the fields of astronomy, mathematics, medicine, optics, engineering, botany, and pharmacology also prospered within the Abbasid capital. Alongside experimentation and exploration, translation of Hellenic, Indic, and Persian texts received patronage from dignitaries, physicians, and scientists in response to the professional and intellectual demands of an expanding Islamic society. Public libraries, both attached to mosques and as separate institutions, contributed further to the dissemination of knowledge among the populace, while the establishment of hospitals as charitable endowments throughout the city ensured the provision of free medical care to anyone who so required it. Mobile clinics were even dispatched to remote villages on a regular basis, with the aims of offering comprehensive health coverage.

The political fragmentation of the sprawling Abbasid Empire ultimately contributed to a decline in the revenues and hence in the general fortunes of the capital in Baghdad. Increasing civil disturbances in the face of weakened central authority, as well as rife Sunni-Shi'ite conflicts, resulted in the deterioration and destruction of vast segments of the waning metropolis. Nevertheless, Baghdad retained its prestige as the center of the Islamic caliphate and a symbol of Muslim cultural, material, and scholarly achievement. It was therefore with great consternation that news was received of the Mongols's savage invasion and ravaging of the city in 1258 C.E. Hundreds of thousands of Baghdad's inhabitants, including the caliph and his family, leading personalities, and scholars were mercilessly put to death, and the great scientific and literary treasures of Baghdad were burned or drowned in the waters of the Tigris.

Thereafter, Baghdad was transformed into a provincial center within the Mongol Empire, under the control of the Ilkhanids until 1339 C.E. and then the Jalayrids until 1410 C.E. The Karakoyunlu Turkomans and the Akkoyunlu Turkomans ruled Baghdad successively, until the city was conquered by Shah Ismail in 1508 C.E. and incorporated into the Safavid Empire. A subsequent Perso-Ottoman struggle for Baghdad and its symbolic sites resulted in Sultan Sulayman the Magnificent's conquest of the city in 1534 C.E., only to be lost again to the Safavids, and then regained by the Ottoman Sultan Murad IV in 1638 C.E. Baghdad remained the capital of the region's Ottoman province for nearly three centuries, and was occupied by the British in March 1917, during the course of World War I. In 1921, it became the seat of Faysal b. Husayn's kingdom under British Mandate and remained the capital of Iraq throughout its successive developments into an independent constitutional monarchy (1930), federated Hashimite monarchy (1958), and then republic (1958).

See also Caliphate; Empires: Abbasid; Revolution: Classical Islam; Revolution: Islamic Revolution in Iran; Revolution: Modern.

BIBLIOGRAPHY

- Jawad, Mustafa, and Susa, Ahmad. *Baghdad*. Baghdad: al-Majma' al-'Ilmi al-'Iraqi, 1958.
- Lassner, Jacob. *The Topography of Baghdad in the Early Middle Ages: Text and Studies*. Detroit: Wayne State University Press, 1970.
- Lunde, Paul. *Islam: Faith, Culture, History*. New York: DK Publishing, 2002.
- Makdisi, George. *Religion, Law and Learning in Classical Islam*. Brookfield, Vt.: Gower, 1991.
- Makdisi, George. "The Reception of the Model of Islamic Scholastic Culture in the Christian West." In *Science in Islamic Civilisation: Proceedings of the International Symposia*. Edited by Ekmeleddin Ihsanoglu. Istanbul: Research Centre for Islamic History and Culture, 2000.
- Sayyad, Nezar, al-. *Cities and Caliphs: On the Genesis of Arab Muslim Urbanism*. New York: Greenwood Press, 1991.
- Tabari, Muhammad al-. *Abbasid Authority Affirmed*. Translated by Jane Dammen McAuliffe. Albany: State University of New York Press, 1995.
- Wheatley, Paul. *The Places Where Men Pray Together: Cities in Islamic Lands, Seventh through Tenth Centuries*. Chicago: University of Chicago Press, 2001.

Mona Hassan

BAHA'ALLAH (1817–1892)

"Baha'allah," a title meaning "splendor of God," was the name given to Mirza Husayn 'Ali Nuri, prophet and founder of the Baha'i faith.

Born in Tehran into an elite bureaucratic family, he was converted in 1844 to the Babi religion, the messianic movement begun that year by the Iranian prophet Sayyed 'Ali Muhammad, commonly known as the Bab ("Gate"). He played a significant role in the early Babi community. Imprisoned as a Babi in 1852, he was exiled to Iraq, where he became the de facto leader of the Babis. He was summoned to Istanbul by the Ottoman government in April 1863 and then arrested and exiled again to Edirne in European Turkey. There he made an open claim to prophethood that was eventually accepted by most Babis, though opposed by his younger brother, Subh-e Azal. Alarmed by disputes among the Babi exiles, the Turkish government imprisoned Baha'allah in Acre, Palestine, in 1868, where he lived under gradually improving conditions until his death. His eldest son, 'Abd al-Baha', was recognized by most Baha'is as his successor. His tomb near Acre is now a Baha'i shrine.

Baha'allah wrote extensively, mostly letters to the believers. His works included commentary on scripture, Baha'i law, comments on current affairs, prayers, and theological discussions of all sorts. Though his writings were grounded in the

esoteric Shi'ite thought of the Bab, he was politically sophisticated, and his own religious thought is often best seen in the context of the Westernizing reformers of the nineteenth century Middle East. The social liberalism of the modern Baha'i faith has its roots in Baha'allah's writings.

Baha'allah is considered a "manifestation of God" by Baha'is and is thus a prophet of the rank of Moses, Jesus, and Muhammad.

See also 'Abd al-Baha'; Bab, Sayyed 'Ali Muhammad; Baha'i Faith.

BIBLIOGRAPHY

- Baha'u'llah. *Tablets of Baha'u'llah Revealed after the Kitab-i-Aqdas*. Translated by Habib Taherzadeh. Wilmette, Ill.: Baha'i Publishing Trust, 1988.
- Balyuzi, Hasan. *Baha'u'llah: the King of Glory*. Oxford, U.K.: George Ronald, 1980.
- Cole, Juan R. I. *Modernity and the Millenium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East*. New York: Columbia University Press, 1998.

John Walbridge

BAHA'I FAITH

The Baha'i faith was founded by Baha'allah as an outgrowth of the Babi religion, the messianic movement begun in 1844 by the Iranian prophet Sayyed 'Ali Muhammad, commonly known as the Bab ("Gate").

History

After the execution of the Bab in 1850 and the pogrom following a Babi attempt to assassinate the shah, the Babi movement suffered a crisis of leadership. Its titular leader was Mirza Yahya, known as Subh-e Azal, but from the mid-1860s the effective leader was Azal's elder brother, Baha'allah. Both were exiles in Baghdad. Baha'allah later wrote that he had had mystical experiences while imprisoned in Tehran in 1852, and by the early 1860s he had begun hinting that he was "he whom God shall make manifest," the Babi messiah. On 21 April 1863 he announced this claim to several close associates, an event that Baha'is now consider the beginning of their religion. Baha'allah nonetheless continued to recognize the nominal leadership of Azal. The final break came in 1867 when he wrote to Azal formally claiming prophethood. The Babis then split into three main groups. By the end of the 1870s those who had accepted the claim of Baha'allah were the large majority and came to be known as Baha'is. A smaller number, the Azalis, stayed loyal to Subh-e Azal and vociferously opposed Baha'allah. A few accepted neither claim.

Through his extensive correspondence and meetings with pilgrims during his exile in Acre, Baha'allah organized the

new community. He rejected the militancy and esoteric Shi'ite mysticism characteristic of the Babis, instead stressing political neutrality and progressive themes such as international peace, education, and the emancipation of women and slaves. By the time of the death of Baha'allah in 1892, the Iranian community had recovered from the disasters of the Babi period, and small but growing communities, mainly consisting of Iranian émigrés, had been established in many countries of the Middle East, the Russian Empire, and India.

After Baha'allah's death most Baha'is accepted the leadership of his eldest son, 'Abd al-Baha'. In the 1890s small but influential communities of Baha'i converts from Christianity were established in Europe and North America. Despite the turmoil caused by World War I and by revolutions in Iran, Turkey, and Russia, 'Abd al-Baha' was able to establish an institutional structure for most of the major Baha'i communities, increasingly in the form of elected governing committees known as spiritual assemblies. The most important event of his ministry, however, was a series of journeys to Europe and America from 1911 to 1913. These trips were the occasion for an increasing stress on the liberal social teachings of the Baha'i faith.

'Abd al-Baha' was succeeded in 1921 by his grandson, Shoghi Effendi Rabbani, whose English education and Western orientation marked a final break with the religion's Islamic roots. Shoghi Effendi was not a charismatic figure like his grandfather and preferred to focus on institution-building and consolidation. The most spectacular achievement of his ministry was a series of "teaching plans," in which Baha'i missionaries settled in scores of new countries and territories, notably in Latin America, Africa, and the Pacific. By the 1950s some of these communities were growing rapidly. Shoghi Effendi wrote extensively and systematically in Persian and English, standardizing Baha'i theological self-understanding and practice. His translations of several volumes of Baha'allah's writings became the standard Baha'i scriptures for Western Baha'is. He also wrote a history of the Babi and Baha'i Faiths and translated a history of the Babi religion. These works also became fundamental for the self-understanding of Western Baha'is. Finally, through his construction of Baha'i shrines and temples in Haifa, Acre, and several Western cities, he made the Baha'i faith more visible and created a Baha'i architectural idiom.

Shoghi Effendi died in 1957, leaving neither an heir nor a will. In 1963, after a six-year interregnum, the various Baha'i national spiritual assemblies elected an international governing body, the Universal House of Justice, which has since been elected every five years. The Universal House of Justice continued Shoghi Effendi's programs of teaching plans and construction. There are now several million Baha'is in the world, most in the developing world, leaving only a small minority in Iran or Islamic countries.



This garden leads to the \$250 million Baha'i Shrine of the Bab in Haifa, Israel that was completed in 2001 after ten years of construction. Built by the great grandson of Baha'allah, founder of the Baha'i faith, it is one of many Baha'i shrines and temples throughout the Muslim world and the West. Baha'i is a religion that split from Islam. It emphasizes the unity among all religions, races, and nations. AP/WIDE WORLD PHOTOS

Baha'i Theology, Beliefs, and Practices

The theological roots of the Baha'i faith are in the Babi religion, which was essentially an esoteric Shi'ite movement. The fundamental Baha'i theological conception is that of the logos figure of the manifestation of God: the prophet as the perfect mirror of God's attributes. Human beings and all other creatures are lesser mirrors of God's various attributes. The prophet is thus a model and a revealer of God's knowledge and will. God's full plan is revealed gradually by a series of prophets, who guide humanity's emergence into a world-wide spiritual civilization. Baha'allah is of particular significance, since his ministry marks the beginning of human maturity and world unity. Thus, for Baha'is all religions are fundamentally true, having been based on prophecy, though the Baha'i faith is destined to supercede them. The differences among religions are due either to the differing circumstances of the time and place of their revelation or to gradual corruption of the original message.

The characteristic feature of Baha'allah's revelation is its stress on unity, a theme expressed in Baha'i social teachings.

Thus, racism, nationalism, religious fanaticism, prejudice of any sort, and the degradation of women are condemned in Baha'i teachings. Likewise, there is no Baha'i clergy, and all believers are considered fundamentally equal. The theme of unity permeates Baha'i thought and practice, giving the community a decidedly egalitarian character.

The Baha'i faith is nominally a religion of law, but its religious law, though generally analogous to Islamic law and practice, is usually simpler and less demanding. There is a daily prayer, an annual nineteen-day fast, nine major holy days, and a "feast" every nineteen days on the first day of each month of the Baha'i calendar. Regulations governing marriage, divorce, and funerals are simple. Baha'is are monogamous, and marriage is conditioned on the consent both of the couple and of living parents. In practice, Baha'i communal life often is less concerned with worship than with community administration and particularly the goal of expanding the community.

Baha'i scripture consists of the authenticated writings of Baha'allah and 'Abd al-Baha'. Shoghi Effendi's works are authoritative as interpretation, and writings of the Universal House of Justice are authoritative in legislative and administrative matters. Writings of individuals are considered personal opinion and not binding on others. Because the authoritative writings are so voluminous, Baha'i writers have tended to focus on collection and collation. Most Baha'i theological writing has been polemical rather than speculative in character. There is no developed Baha'i legal tradition. Since the 1970s there has been increasingly vigorous academic and theological study of the Baha'i faith.

See also 'Abd al-Baha'; Babiyya; Baha'allah.

BIBLIOGRAPHY

- Smith, Peter. *The Babi and Baha'i Religions: From Messianic Shi'ism to a World Religion*. Cambridge, U.K.: Cambridge University Press, 1987.
- Stockman, Robert. *The Baha'i Faith in America*. Wilmette, Ill.: Baha'i Publishing Trust, 1985–1995.
- Walbridge, John. *Sacred Acts, Sacred Space, Sacred Time*. Bahá'í Studies 1. Oxford: George Ronald, 1996.

John Walbridge

BALKANS, ISLAM IN THE

Since the late fourteenth century there have been Muslim communities in southeast Europe. For most of their history they were an important and integral part of the Ottoman Empire. In the nineteenth and twentieth centuries when ethnic-based nation-states came to power in the Balkans, most of these Muslim communities lost prominence and some disappeared. Recent attempts by certain nationalist

general (most recently Hojjat al-Islam Hassan Nasrallah) and advised by a council (Jihad Council), including Lebanese Shi'ite scholars and military advisors. Since its inception, however, Fadlallah has been the movement's spiritual leader and spokesperson.

With support from Iran, Syria, and private donations, Hizb Allah expanded its activities to include assistance to families of those who have died in war or are imprisoned, medical facilities (hospitals, pharmacies, rehabilitation centers), factories, education (scholarships), social services (including scouting and sports activities), communications (radio and newspapers), as well as infrastructure (including rebuilding sites destroyed in war). Since 1992 it has operated as a political party as well, competing successfully for the Shi'ite vote in parliamentary elections. Nevertheless, Hizb Allah is most widely known for attacks carried out by its militia for covert operations, the Organization of the Islamic Jihad. These attacks have been waged against foreigners in Lebanon, both individuals (assassinations and kidnappings) and groups (such as the bombings of U.S. diplomatic and military installations in 1983 and 1984), as well as Israeli occupation forces in southern Lebanon.

In Iran, the popularity of Hezbollahi rhetoric has waned with the rise in popularity of Mohammed Khatami, who was elected president by a wide margin in 1997 on a campaign stressing the need for reform within Iran rather than opposition to the West. Israel's withdrawal from southern Lebanon in 2000 after eighteen years of warfare led by Hizb Allah forces, by contrast, greatly enhanced Hizb Allah's standing in Lebanon and the Arab Middle East.

See also **Political Islam**.

BIBLIOGRAPHY

- Jaber, Hala. *Hezbollah: Born with a Vengeance*. New York: Columbia University Press, 1997.
- Kramer, Martin S. *Hezbollah's Vision of the West*. Washington, D.C.: Washington Institute for Near East Policy, 1989.
- Saad-Ghorayeb, Amal. *Hizbu'llah: Politics and Religion*. London: Pluto Press, 2002.

Tamara Sonn

HOJJAT AL-ISLAM

Hojjat al-Islam literally means "Proof of Islam." *Hojjat al-Islam* began as an honorific title given to high-ranking scholars (ulema) in both Sunni and Shi'ite Islam. Hence al-Ghazali (d. 1111) was given the title *Hojjat al-Islam*, to signify his skill in arguing for the truths of Islam. It appears to have remained a general term of respect for a scholar. In the nineteenth century, the title began to reflect the more hierarchical

structure of the Shi'ite seminary system. At first, scholars like Muhammad Baqir al-Shafti (d.1844) were given the titles *mujtabid*, *Ayatollah*, and *Hojjat al-Islam*. Later usage of the term *Hojjat al-Islam* was restricted to scholars of a rank lower than *Ayatollah*. A *Hojjat al-Islam*, since the Islamic revolution in Iran, is an "aspiring *Ayatollah*" who has completed his *bahth-e kharij* (the highest level of formal instruction) and is teaching, but has not yet gained sufficient prestige to be regarded as *Ayatollah*. While both *Ayatollah* and *Hojjat al-Islam* were titles of distinction in the late nineteenth and early twentieth centuries, the titles have become relatively common in recent years, and this may reflect either a lowering of the qualification threshold, or an improvement in educational techniques in the Shi'ite seminaries of Mashhad, Qum, and the Atabat.

See also **Ayatollah (Ar. Ayatullah); Shi'a: Imami (Twelver)**.

BIBLIOGRAPHY

- Mottahedeh, Roy P. *The Mantle of the Prophet: Religion and Politics in Iran* New York: Simon and Schuster, 1985.

Robert Gleave

HOJJATIYYA SOCIETY

The Hojjatiyya (Hojjatieh) Society is an anti-Baha'i group that was established in 1957 by Mahmood-e Halabi, one of the well-known preachers and publicists of Mashad, the religious center of Khorasan province in Iran. (Bahaism is a religious movement that originated in Iran in the nineteenth century.) After the resignation of Reza Shah (1941), who opposed political activity by clerics, Halabi began to criticize the history and doctrine of Bahaism. When Halabi moved to Tehran, after Mohammad Reza Shah's coup d'etat against the national government of Mohammad Mosaddegh at 1953, he found significant support from the conservative clergy, and the leading ulema approved of the Hojjatiyya Society's activities. Hojjatiyya opposed any radical or revolutionary activity, and consequently there were no prohibitions on its social and cultural approach.

After Iran's Islamic revolution in 1978-1979, the Ayatollah Ruhollah Khomeini, who opposed Hojjatiyya's thesis as criticizing and crushing Bahaism as the main agenda of the Islamic Revolution, put some limitation on the activity of this group. Nevertheless Hojjatiyya was successful in closing the Baha'i's public meetings and preventing the dissemination of the movement's ideas. In 1983, Halabi stopped the educational activities of the Hojjatiyya Society, following Khomeini's request that he do so. Hojjatiyya members have since been active in Iran's judiciary, security system, and in offices responsible for staffing Iran's governmental institutions.

See also **Baha'i Faith; Revolution: Islamic Revolution in Iran.**

BIBLIOGRAPHY

Baghi, Emad al-din. *Hizb-e-Qaedim Zaman*. Tehran: Ettela'at Publisher, 1984.

Majid Mohammadi

HOLY CITIES

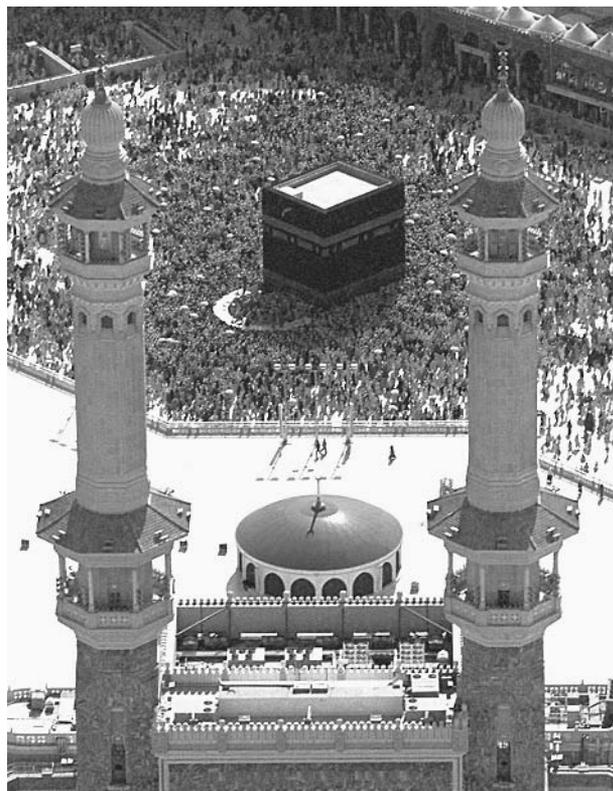
The Prophet of Islam is reported to have said that a Muslim should not embark on a pilgrimage or pious visit to any mosque other than the Holy Sanctuary of Mecca, the Prophet's Mosque in Medina, and the al-Aqsa Mosque in Jerusalem. This statement in a sense maps out the sacred geography of the Islamic landscape. Muslims revere the cities of Mecca, Medina, and Jerusalem primarily because of the powerful spiritual symbolism associated with these sanctuaries.

Different religious traditions define sacred space according to different criteria, alluding to the multiplicity of ways in which holiness is conceptualized. Some traditions hold that sacred space is discovered through the manifestation of the divine, while others argue that holiness is created through a process of cultural labor. In the Islamic tradition, the origins and the performance of rituals of worship play an integral part in the sanctification of space. As such, the concept of the holy is more closely linked to the process of cultural labor, whereby space is sanctified due to its function in divine communion and not because of the perceived manifestation of the divine in a certain place. Therefore, the cities of Mecca, Medina, and Jerusalem are embraced as holy and regarded as sacred centers because of their intimate association with fundamental Islamic ritual practices.

In order to grasp the significance of these holy cities to the Muslim imagination their religious symbolism needs to be emphasized alongside their histories. Foremost among the three centers is Mecca, followed by Medina, and finally Jerusalem.

Mecca

The city of Mecca has been venerated as a holy center since time immemorial. In the pre-Islamic period it served as a center of pilgrimage for the pagan Arabs and was home to their most important idol deities. Muslims, however, view Mecca as the center of monotheism and the city where the Ka'ba, the first house for the exclusive worship of the one true God—Allah—was established. The prophet Abraham is reported to have built the Ka'ba in this barren valley by divine command. Abraham had long before left his son, Isma'il, with his mother, Hagar, in this place, also by divine command. Returning many years later, Abraham and his son undertook the construction of the Ka'ba. The Arabs, who are the



At the end of the annual hajj in Mecca in March of 2000, tens of thousands of pilgrims at a time surround the Ka'ba in the Haram al-Sharif or "Noble Sanctuary." Because of the Ka'ba and this annual journey by millions of Muslims commemorating Abraham, Hagar, and Isma'il, Mecca is the holiest city in Islam. © AFP/CORBIS

progeny of Isma'il, flourished in the region but deviated from the pure monotheism of their noble ancestors, and at the time of the birth of the prophet Muhammad, Mecca was a center of idol-worship.

When Muhammad began preaching his message he was severely persecuted by his fellow Meccans and was forced to seek asylum in the nearby city of Medina. With the rise of Islam, the Prophet was finally able to conquer Mecca. He entered the city in 630 C.E., purging it of all its idols and reestablishing the Ka'ba as a symbol of pure monotheism once again. Mecca thus became a center of Muslim pilgrimage (hajj). Even today, Muslims from all over the world congregate in the city annually to perform the hajj, which is one of the five fundamental pillars of Islam.

The Prophet did not choose to remain in Mecca, and settled in Medina instead. Thus, Mecca never became a city of any political significance, and the seat of governance in the Muslim world was always located elsewhere. The only time the city was of political importance was during the brief period after the death of the caliph Mu'awiya. He was succeeded by his son Yazid in 680 C.E., but his rule was contested by 'Abdallah ibn Zubayr, who was proclaimed

throughout the time: According to this all non-Muslim people are considered infidels (*kuffar*, sing. *kafir*). However there is a basic distinction between the polytheists (*musbrikun*, sing. *musbrik*) on the one hand, with whom social intercourse is forbidden, and who were to be fought until they either converted or were killed or enslaved and the “people of the book” (*abl al-kitab*) on the other, whose faith was founded on revelation, who were to be granted protection, and with whom social intercourse was allowed. Originally only Jews and Christians were conceived as *abl al-kitab*; later, however, this term was extended to a sect known as the Sabians, the Zoroastrians, and, in India, even to Hindus. Concerning the legal status of these “people of the book,” Islamic law makes another distinction between the *dhimmi* living as a protected person in Islamic territory, the *barbi* who lives in non-Muslim lands (*dar al-barb*), and the *musta'min* who as a foreigner is granted the temporary right of residence in an Islamic territory. The status of the *dhimmi* was secured by a legal institution called *dhimma* (“protection”), which guaranteed safety for their life, body, and property, as well as freedom of movement and religious practice on condition of their acknowledging the domination of Islam. This included the payment of various taxes, the most important being the so-called *jizya*, a poll-tax levied on all able-bodied free adult *dhimmi* males of sufficient means.

It is the attitude of the prophet Muhammad who, after the expansion of his authority across Arabia, concluded agreements of submission and protection with Jews and Christians of other localities which serves as precedent for the *dhimma* institution. In the course of the Arab conquests under the “rightly guided” caliphs similar agreements were reached with the non-Muslims of Mesopotamia, Syria, Persia, and North Africa who surrendered their cities to the Arab armies. Muslim jurists later compiled these individual treaties into a coherent, sophisticated legal system conceding to the *dhimmi* communities almost complete autonomy under their respective religious leaders. It has to be pointed out, however, that the doctors of Islamic law tended to draw rather distinct boundaries between Muslims and non-Muslims, and to interpret the subjection of *dhimmis* to Islamic authority as a justification for discriminating and humiliating measures imposed upon them. Thus, according to Islamic law, a Muslim could marry a *dhimmi* woman, but a *dhimmi* could not marry a Muslim woman; a Muslim could own a *dhimmi* slave, although the reverse was not allowed; at the frontier the *dhimmi* merchant would pay double the tariff rate paid by the Muslim (10% and 5%, respectively) and in criminal law it was commonly considered that the blood-wit (*diya*) for a *dhimmi* was less (one-half or two-thirds) than that for a Muslim; finally, the *dhimmi* had to wear distinguishing clothing, in particular the *zunnar* belt, and there were various limitations on the outward expressions of worship such as processions, the use of bells, and the construction and repair of religious buildings. A famous document authorizing many of these restrictions is the so-called “Covenant of ‘Umar,” a list of

pledges allegedly given to the second “rightly-guided caliph,” ‘Umar ibn al-Khattab (634–644), by the Christians of the cities conquered by him.

In the classical centuries of Islam persecution of *dhimmis* was very rare: One single case has been recorded, that of the Fatimid caliph al-Hakim (r. 996–1021) who in 1009 ordered the destruction of the Holy Sepulcher in Jerusalem. In the late Middle Ages, however, there was a general hardening of attitudes against *dhimmis* in Muslim countries. In the West, the Almohads adopted an intolerant policy, while in the East the government of the Mamluk state could not resist the pressure of jurists, such as Ibn Taymiyya, who insisted on an increasingly vexatious interpretation of the law regarding *dhimmis*. It was the legal system of the expanding Ottoman Empire that in the sixteenth century restored the classical Islamo-*dhimmi* symbiosis. This lasted until the middle of the nineteenth century, when under strong European pressure the provisions of Islamic law were increasingly replaced by new legislations that were intended to free the non-Muslims from their inferior status of “protected people” and to make them full citizens. Today most written constitutions of Muslim states confirm the principle of equality of all citizens irrespective of religion, sex, and race. Certain militant Islamic groups, however, advocate the reimposition of the *jizya* and the *dhimma* regulations.

See also **Minorities: Offshoots of Islam.**

BIBLIOGRAPHY

- Braude, Benjamin, and Lewis, Bernard. *Christians and Jews in the Ottoman Empire: The Functioning of a Plural Society*. New York: Holmes & Meier, 1982.
- Krämer, Gudrun. “Dhimmi or Citizen? Muslim-Christian Relations in Egypt.” In *The Christian-Muslim Frontier. Chaos Clash or Dialogue?* Edited by Jorgen S. Nielsen. London and New York: Tauris, 1998.
- Tritton, A. S. *The Caliphs and their Non-Muslim Subjects: A Critical Study of the Covenant of ‘Umar*. London: Oxford University Press, 1930.

Patrick Franke

OFFSHOOTS OF ISLAM

Defining where the boundaries of Islam can be drawn, and which groups can be placed outside of that boundary, is, of course, a normative procedure. In the history of Islam, a number of scholars and groups have been subjected to *takfir*—the declaration of unbelief—and hence might be classed as offshoots of Islam. If one takes a strict definition of right belief, such as that proposed by Ibn ‘Abd al-Wahhab, or in the more recent past, by Sayyid Qutb, many of those who call themselves Muslims do not deserve the term. Nonetheless, these groups, religious at base and tracing their origins to Islam, consider themselves Muslim despite the majority community refusing to accept them as such.

The emergence of radical alternatives to the dominant Sunni expression of Islam is normally located (by Sunni scholars at least) in the first civil war (*fitna*), during the caliphate of 'Ali (r. 656–661). Two alternative views of the nature of the Muslim community emerged at this time. First were the Shi'ites, who themselves later divided into a variety of competing groups. The Shi'ites not only considered 'Ali as the rightful caliph, but also defended the doctrine that only the descendants of 'Ali could be legitimate leaders of the Muslim community. Second were the Kharijites, who withdrew their support for 'Ali following his willingness to negotiate with his opponent Mu'awiya. The Kharijites (literally, "those who withdrew") developed an exclusive view of Islamic identity, declaring all sinners to be non-Muslims. The mainstream of Sunni Islam took a more forgiving attitude toward those who failed to obey the law of Islam in every detail. The strict Kharijite view undoubtedly contributed to the relatively small number of Kharijites in Muslim history. Elements of Kharijite doctrine, however, survive today within the Ibadi community, which is restricted to Oman and small communities in North Africa. Both the Ibadis and the Shi'ites have lived as minorities in Sunni-dominated milieux.

Many offshoots of Islam are centered upon the charismatic authority of a particular individual teacher. This charisma is at times successfully transferred to the leader's successor. Perhaps the most enduring of these offshoots is the Druze religion, which has its roots in the doctrines of Muhammad al-Darazi (d. 1020) concerning the Fatimid (Shi'ite) caliph of the time, al-Hakim bi-Amr Allah (d. 996). Darazi, with other Ismaili Shi'ite scholars, made claims of divinity for al-Hakim. This entailed an inevitable break with Islam, which has been maintained ever since. The modern-day Druze form a separate, non-Muslim religious community in Syria, Lebanon, Jordan, and Israel.

In the modern period, the Ahmadiyya, a community based around the teachings of the Indian leader Hazrat Mirza Ghulam Ahmad (d. 1908), provide an instructive example of individual charisma within Islam. Ahmad made a number of different claims regarding his theological status, including the assertion that he was the Promised Messiah of the Muslims. Though the community did maintain its unity after his death, it eventually divided in 1914 along theological lines. The different groups, which still exist today, claimed different levels of authority for Ahmad. Some viewed him as a prophet (*nabi*) while others tried to ameliorate the tension with mainstream Islam by calling Ahmad a *mujaddid* (renewer). The Ahmadiyya's minority status as non-Muslims was confirmed in Pakistan by a 1984 decree that prevented them from using Islamic forms of worship and legalized their prosecution.

A similar pattern can be seen in Shi'ite offshoots such as Babism and Baha'ism. The former, led by 'Ali Muhammad Shirazi ("the Bab," executed in 1850), began in 1844, when Shirazi proclaimed himself the Gate to the Hidden Imam. He

proceeded to establish a network of missionaries across Iran, who hoped to persuade the mainly Twelver Shi'ite population to recognize the Bab. The Bab's self-understanding developed further, and in 1848 he declared the advent of a new religion, with a new code of practice (which he controversially termed a *shari'a*) to replace that of the prophet Muhammad. It is clear he adopted the role of a prophetic figure, though he was careful not to classify himself as a *nabi*.

The Babists instigated a number of uprisings in the late 1840s, culminating in the Bab's execution in 1850. The Baha'i faith emerged out of the collapse of Babism. Baha'allah Husayn 'Ali Nuri, one of Shirazi's closest companions, promoted himself as a messianic figure who had been foretold by the Bab. His message consisted of a bundle of doctrines, including the unity of all religions, the institution of a new covenant which abrogated Islam, pacifism and the desire for world peace, and the role of himself and his descendants as conduits for revelation, blessed with spiritual insights which were passed to the people through new revelatory texts. Elements of early Baha'i doctrine are clearly influenced by Shi'ite Muslim theology and law. However, the Baha'is have incorporated Western notions of democracy and human rights into their belief system.

Baha'is consider themselves to be quite distinct from their Muslim parent religion. The feeling is mutual, as Baha'is are generally regarded as schismatic heretics by Shi'ite Muslims. The success of Baha'ism as an independent religion has, in the main, rested upon its ability to gain converts in Western Europe and North America. Undoubtedly, Baha'is and perhaps even some Babists (called Azalis) continue to exist as minorities in Iran, although their numbers are difficult to estimate because open adherence brings inevitable discrimination and persecution.

Smaller groups, such as the Ahl-e haqq and the Yazidis (sometimes called "Devil-worshippers"), both based in Kurdistan, might also be classified as offshoots of Islam. Their theologies show a certain syncretism of the various mystical elements of the Middle Eastern milieu. The various Afro-American Muslim movements, such as the Nation of Islam, might also be considered as offshoots of Islam. These various offshoots display a variety of attitudes toward Islam, some wishing to be considered Muslims, while others prefer to be regarded as a separate from, and superior to, Islam.

See also Ahmadiyya; Ahmad, Babiyya; Bab, Sayyed 'Ali Muhammad; Baha'allah; Baha'i Faith; Kharijites, Khawarij; Minorities: Dhimmis; Mirza Ghulam.

BIBLIOGRAPHY

- Amanat, Abbas. *Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844–1850*. Ithaca, N.Y.: Cornell University Press, 1989.
- Betts, Michael. *The Druze*. New Haven, Conn.: Yale University Press, 1988.

Calder, Norman. "The Limits of Islamic Orthodoxy." In *Intellectual Traditions in Islam*. Edited by Farhad Daftary. London: I. B. Tauris, 2000.

Cole, Juan R. I. *Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East*. New York: Columbia University Press, 1998.

McCloud, Amina Beverly. *African-American Islam*. London: Routledge, 1995.

Robert Gleave

MIRACLES

Miracles in the Islamic tradition play less of an evidentiary role than in some other religions since the prophet Muhammad's humanity is stressed. The miracles of prophets mentioned in the Qur'an are known there as signs (*ayat*) and include Abraham's not being harmed by the fire he was thrown into (21:69), as well as Jesus' speaking as a baby (19:30–33), bringing birds made of clay to life (3:49, 5:110), and healing powers (3:49). The Qur'an itself is often said to be the main miracle of Muhammad since an untutored or illiterate (*ummi*) person could not have been the source of this most compelling and eloquent message.

The sayings of the Prophet and his biography (*sira*), as they developed provide examples of various miraculous occurrences during the life of the Prophet including the childhood opening of his breast and cleansing of his internal organs by an angel, his night journey from Jerusalem through the seven heavens, his splitting of the moon, multiplication of food, and bestowal of blessings generally.

In later Muslim sources prophetic miracles were termed *mu'jizat*, or "things which render the detractors or opponents incapable or overwhelmed." In other words, acts incapable of being imitated as in the doctrine of the *i'jaz al-Qur'an*—its incomparable eloquence and content. In theological or philosophical discussions the term *kbarq al-'ada*—a break in God's customary order of things—is used to indicate the miraculous. In the case of Sufi saints miracles are usually termed *karamat* (gifts or graces). They have the ambiguous role of both confirming spiritual attainments and potentially distracting from the ultimate goal of service of God. Classical authors struggled to differentiate prophetic and saintly miracles, and those who were inclined toward Sufism saw the saintly miracles as emerging and continuing the prophetic legacy. Al-Hakim al-Tirmidhi (d. 930) argued that the signs of the prophets emanated from the divine power while the *karamat* of the saints emanated from the divine generosity. Other Sufi commentators differentiated the public nature of prophetic miracles from the secretive aspects of saintly powers. Later Sufis, however, did not hesitate to openly enumerate the graces they received as in the *Lata'if al-minan* of al-Shar'ani or the many accounts of saints performing miracles

that led to mass conversions on the frontiers of Islamic expansion. South Asian saints' lives often consecrate chapters to *waqi'at* or "events" of a paranormal nature including mind reading and predicting future events.

More recent reformists and some classical theologians, such as the Mu'tazila, were more skeptical of miracle stories, given their rationalist proclivities, in some cases denying saintly miracles altogether. Debates over the physical reality of prophetic miracles such as the night journey or moon splitting still engage Muslim commentators.

A color plate of the Seven Sleepers of Ephesus appears in the volume two color insert.

See also **Mi'raj; Muhammad; Prophets.**

BIBLIOGRAPHY

Gramlich, Richard. *Die Wunder der Freunde Gottes*. Stuttgart: Steiner Verlag, 1987.

Gril, Denis. "Le Miracle en islam, critère de la sainteté." In *Saints Orientaux*. Edited by Denise Aigle. Paris: de Boccard, 1995.

Marcia Hermansen

MI'RAJ

Early Islamic sources preserve references to Muhammad's extraordinary journey from Mecca to Jerusalem and/or from the earth to the heavens. The narrative of the night journey (*isra'*) and ascension (*mi'raj*) developed its own unique form in the hadith reports of the eighth and ninth centuries.

The Qur'anic proof-text for the Mi'raj is the elliptic opening verse of Sura 17: "Glorified be the one who caused his servant to journey by night from the sacred prayer-site to the furthest prayer-site whose precincts we have blessed in order to show him some of our signs. . . ." Muslim consensus reads the verse as a reference to Muhammad's miraculous journey from the Ka'ba ("the sacred prayer-site") to either the Temple in Jerusalem or a heavenly temple ("the furthest prayer-site"). The sound hadiths of Bukhari and Muslim show that both the terrestrial and the celestial night journeys were considered potentially authentic by early traditionists.

Early exegetes such as Muqatil b. Sulayman al-Balkhi (d. c. 767) and Muhammad b. Jarir al-Tabari (d. 923) collated the "night journey verse" (17:1) with the visionary passage from the beginning of the Sura of the Star (53:1–18). The latter passage describes a pair of visions, one at "a distance of two bows or nearer," the other at "the lote tree of the boundary." Exegetes disagree about whether these verses describe Muhammad's vision of God or of Gabriel, but they generally agree in placing the "lote tree of the boundary" in the heavens and thus in relating the passage to the Mi'raj.

BIBLIOGRAPHY

- Atabaki, T. "Recasting Oneself, Rejecting the Others: Pan-Turkism and Iranian Nationalism." In *Identity Politics in Central Asia and the Muslim World*. Edited by E. J. Zürcher, and W. van Schendel. London: I. B. Tauris, 2001.
- Landau, J. M. *Pan-Turkism: From Irredentism to Cooperation*. London: Hurst, 1995.

Touraj Atabaki

PASDARAN

The Pasdaran (Sepah-e Pasdaran-e Enghelab-e Eslami, or Islamic Revolutionary Guards Corps) was established under a decree issued by the Ayatollah Khomeini, as leader of the Islamic revolution, on 5 May 1979. The corps of Revolutionary Guards were intended to guard the revolution and to assist the ruling clerics in the day-to-day enforcement of the government's Islamic codes and morality. The Pasdaran, as the guardians of the revolution, would counter the threat posed by either the leftist guerrillas or the officers suspected of continued loyalty to the shah. The revolution also needed to rely on a force of its own rather than borrowing the monarchic regime's tainted forces, however disorganized and undertrained such a force might be in the first years of establishment. The Pasdaran, along with its political counterpart, Crusade for Reconstruction, brought a new order to Iran. The Pasdaran and Crusade for Reconstruction had their own separate ministries in the first decade after revolution, but then they were merged with other ministries.

In time, the Pasdaran came to duplicate the police and the judiciary in terms of its functions. It even challenged the performance of the regular armed forces on the battlefield. The Pasdaran was designed as an organization that would be directly subordinate to the ruling clerics. The constitution of the Islamic Republic of Iran entrusted the regular army with guarding Iran's territorial integrity and political independence. Thus the Revolutionary Guards could only have the responsibility of guarding the revolution. Involvement in politics is a part of the Revolutionary Guards' mission to defend Islamic authority. Despite differences, the Pasdaran and the regular armed forces have cooperated on military matters.

By the end of the war between Iran and Iraq in 1986, the Pasdaran consisted of 400,000 personnel organized in battalion-size units that operated either independently or with units of the regular armed forces. In 1984 the Pasdaran acquired a small navy and elements of an air force. Until 1988, up to three million volunteers were organized under the control of the Revolutionary Guards as the Mobilization (Basij) Corps. Since the end of the war this number has decreased, as those units are used to control the internal situation or to strengthen one political faction above another

and battle to quell civil disorder. The Basij allegedly also monitor the activities of citizens, and harass or arrest women and men who violate the dress code.

The Pasdaran have maintained an intelligence branch to monitor the regime's domestic adversaries and to participate in their arrests and trials. Khomeini demonstrated his acceptance of the Revolutionary Guards' involvement in intelligence when he congratulated them on the arrest of Iranian Communist (Tudeh) leaders. Not only did the Pasdaran function as an intelligence organization, both within and outside the country, but they also exerted considerable influence on government policies.

The Pasdaran have been quite active in Lebanon. By the summer of 1982, shortly after the second Israeli invasion of Lebanon, the Pasdaran had nearly one thousand personnel deployed in the predominantly Shi'ite Biqa' Valley. From their headquarters near Baalbek, the Pasdaran have provided consistent support to Islamic Amal, a breakaway faction of the mainstream Amal organization, and then Hizb Allah, which contemplate the establishment of an Islamic state in Lebanon.

See also Iran, Islamic Republic of; Revolution: Islamic Revolution in Iran.

BIBLIOGRAPHY

- Katzman, Kenneth. *The Warriors of Islam: Iran's Revolutionary Guard*. Oxford, U.K.: Westview Press, 1993.

Majid Mohammadi

PERSIAN LANGUAGE AND LITERATURE

Persian has historically been, after Arabic, the most prestigious literary language in the Muslim world and a vehicle of cultural expression in Ottoman Turkey, Central Asia, Mogul India and, of course, Persia (greater Iran). The influence of Persian literature and Persicate culture therefore covered a wide region, from the Balkans to Bangladesh, and from the Persian Gulf to north of the Jaxartes River in Central Asia. Today Persian is the official language of Iran and Tajikistan, and one of the two official languages of Afghanistan (along with Pashto). Persian is also spoken by small residual communities in neighboring countries, such as Turkmenistan, Uzbekistan, Pakistan, the Persian Gulf states, and Iraq, as well as in newly established enclaves abroad: Persian-speaking Jewish immigrants to Israel, and the diaspora to North America, Europe, and Australia that resulted from the political upheavals and wars in Iran and Afghanistan during the 1970s and the 1980s.

Note that in recent decades the term "Farsi" has erroneously gained currency in English in place of Persian. Linguistically speaking, the nomenclatures "Farsi," "Dari," and

“Tajiki” denote varieties of Persian spoken in Iran, Afghanistan, and Tajikistan, respectively, just as one might describe English as consisting of American, Australian, and British varieties. Though distinctive regional accents and some differences in vocabulary or even grammar exist, the spoken varieties of Persian are united by a common literary and cultural heritage and are mutually understood by speakers across the Persian linguistic continuum. Nevertheless, Persian literature has been developing in distinctive and even divergent directions in modern Iran, Afghanistan, and Tajikistan since each country became a centralized nation-state. This is especially true of Tajikistan, where the written form of Persian was radically altered in the Soviet period by the adoption first of the Roman (1928) and shortly thereafter the Cyrillic (1940) script in place of the traditional Arabic script, used in Afghanistan and Iran. Tajikistan was therefore oriented toward Russian, as well as Turkic Central Asia, in its recent cultural and linguistic development, whereas Afghanistan has been in the cultural orbit of Pakistan and India, as well as the Soviet Union. The collapse of the Soviet Union in the last decade of the twentieth century, and of the Taliban in the first years of the twenty-first, along with technological innovations (such as Persian-language programs broadcast by Internet radio and satellite television across the region) have, however, brought increased opportunities for cultural interchange across the Persian speaking countries, and begun to reverse the isolation of previous decades.

Language History

Persian is classified as a member of the Iranian branch of the Indo-European family of languages. Indeed, it was partly from his knowledge of Persian and its similarity to Latin, Greek, and Sanskrit that Sir William Jones (1746–1794) postulated the existence of an Indo-European proto-language from which the modern languages of Europe, India, and Iran devolved. As such, many modern Persian words (for example, *madar*, *baradar*) share a common root with their modern German (*mutter*, *brüder*) or English (*mother*, *brother*) equivalents, and the verbal systems exhibit similar features. However, the neighboring Semitic languages, especially Aramaic and Arabic, which functioned in different eras as *lingua franca*s of the Near and Middle East, have made an enormous impact on Persian, in terms not only of vocabulary and script, but also of literary forms.

The Persian language is divided into three historical stages: Old Persian, Middle Persian, and Persian. Old Persian survives chiefly in cuneiform inscriptions of the Achaemenid kings, written in the sixth to fourth centuries B.C.E., but it has bequeathed few if any direct literary traces to the modern language. On the other hand, a large body of literature survives in Middle Persian, much of it subsequently translated or adapted into Arabic or Persian during the Islamic period. Most of this was written in the Sassanian period (226–652 C.E.), though Zoroastrians continued to use it to

write new works or compilations of a religious nature until the ninth century C.E. The larger part of surviving Middle Persian literature consists of translations or glosses on Avestan-language Zoroastrian texts, along with other Zoroastrian literature. It also includes “books of counsel” (*pand namak*), or wisdom literature providing moral or ethical precepts and advice, as in the “Wise Maxims of Bozorgmehr.” Other texts include a few poems, the versification principles of which have been disputed, and “royal songs” (*srot-i kbusravanik*) that were reportedly performed with musical accompaniment by well-known minstrels at the Sassanian court.

The cultural exchange with India was quite strong, as evidenced by a Middle Persian treatise on chess and a number of translations of works of Indian origin, including *Kalila wa Dimna* (from the tales of Bidpai), Barlaam and Josaphat, and the *Sindbad nameb*. The frame-tale structure is thus borrowed from India, but the bulk of the Middle Persian *Hazar Afsanak* (“Thousand tales”), the main source of stories for the Arabic “Thousand and One Nights” cycle (*Alf Layla wa layla*), seem to be of Persian origin.

Although spoken Persian continued to evolve grammatically into something like what we now recognize as new Persian, Zoroastrian works continued to be composed in Middle Persian until at least the ninth century, by which time the majority of Iranians had become Muslim. Many religious, literary, and scientific works written in Arabic at the same time were penned by men of Iranian, or half-Iranian parentage, including Ibn al-Muqaffa’ (d. 760), translator of *Kalila wa Dimna* from Middle Persian to Arabic; the poet Abu Nuwas (d. 810), who includes a few words of Persian in his poetry; the historian and Qur’an commentator, Tabari (d. 923); and the physician Rhazes (Zakariyya al-Razi, d. 925). Indeed, many authors of the tenth through twelfth centuries who lived in Persian-speaking milieus and would have had the option to write in Persian nevertheless chose to write their most important works in Arabic. This was the case for, among others, al-Biruni, who was born in Khwarazm in 973 and died in 1051 in Ghazna; Ibn Sina (Avicenna), born near Bukhara in 980, died in Hamadan in 1037; and Mohammad al-Ghazali, of Tus, who lived from 1058 to 1111.

By the tenth century, however, some three hundred years after the Arab conquest of Persia, the spoken Persian language had re-emerged as a language of literary standing in its own right, suitable for use in discussion of science, philosophy, and religion, as well. It was now written in the Arabic alphabet, which was easier to read than the Middle Persian script, and which also derived from a Semitic alphabet, Aramaic.

Persian Poetry

The earliest Persian poetry of the Islamic period is in dialect form (*fablaviyat*), probably based on accentual or syllable-count meters. Evidence of some prosodic experimentation

and variation is discernible in the earliest recorded specimens of Persian verse, though it seems that the Persian poetry of the ninth century was already following quite different principles of versification from Middle Persian poetry, notably rhyme and quantitative metrics. Some Persian meters are borrowed from Arabic, or at least they are explained according to Arabic models by the Persian manuals of prosody and rhetoric written in the twelfth century. However, Persian poets rarely employed some very common Arabic meters (such as *tawil* and *basit*), whereas some of the frequently occurring meters in Persian poetry (such as *motaqareb* and the *roba'i* meter) seem quite uncommon in Arabic poetry of the same period. Persian poetry is furthermore fond of including a refrain (*radif*, which can be several syllables in length) after the rhyming syllable. We may conclude, therefore, that in addition to the influence of Arabic, native Persian phonology and prosody also played a distinctive role in shaping the new system of versification.

The privileged literary mode in Persian was poetry, or rhymed and metered “speech.” It was composed and performed in a variety of milieus for various social functions, acquiring the greatest prestige and widest publicity through the patronage of the royal court, including sultans/shahs but also wazirs or other men of state, army commanders, and regional governors. It might also be commissioned by the landed gentry, or alternatively, circulated through Sufi networks.

Most dynasties of the Persian-speaking world considered it the duty of a civilized ruler to cultivate science and literature, and doing so increased the ruler’s prestige. Some rulers even dabbled in composing poetry of their own, as a literate person was expected to be able to compose some amount of formal verse, lines of which were used as proof texts to illustrate points and conclude arguments in letters, homilies, and in conversation. Not only aspiring poets, but also secretaries and men of letters, were expected to have a huge repertoire of poetry at the tip of their tongues, and were sometimes called upon to compose extemporaneously at court. The work of successful professional poets was circulated in albums dedicated to particular patrons or particular themes. These albums would later be collected into *divans*, though often not by the poet himself. Early poetry *divans* were organized thematically, but from the sixteenth century onward they were usually divided into sections according to verse form (*qasideh*, *ghazal*, *qet'eh*, strophic poems, and *roba'i*) and then further organized alphabetically according to the final letter of the rhyme or refrain.

Themes were largely conventional, and the poets usually presented a persona rather than a personal biography, though this in no way deterred critics from reading biographical data into the poems. The imagery grew in hyperbole and complexity over the centuries, and technical virtuosity was greatly

admired, so that rhetorical ornamentation could become a justification in and of itself. Metaphors, tropes, and symbols (for instance, the rose and nightingale, the bow of the beloved’s eyebrow firing the arrows of his or her eyelashes, the ringlets of the beloved’s hair as polo sticks sending the lover’s heart skittering over the ground, and the like) were repeated from generation to generation, though subtle variation and innovations applied to the conventions have always been greatly admired. The stylistic trends have been described as evolving from heavy rhythms, rhetorical directness, and sparse use of Arabic in the tenth-century poetry, to the more mellifluous and rhetorically ornamented poetry (internal rhyme, play on words, display of Arabic erudition) associated with the flowering of the *ghazal*, and the era of the great classical poets such as Sa’di (d. 1292), Rumi (d. 1273), Hafez (d. 1390), and Jami (d. 1492). Poetry of the “Indian style” (sixteenth through eighteenth centuries) continued the focus on the *ghazal*, which became conceptually more abstract and philosophical, even *recherché*, with a distinctive taste for the subtle conceit and imagism. The neo-classical “return” of the eighteenth and nineteenth centuries rejected this trend in favor of a simpler more direct prose style, and an imitation of the past masters. This gradually gave way to the influence of European letters in the twentieth century and led to the development of a significantly new, modernist poetic.

Quatrains (*Roba'iyat*)

The quatrain (*do-bayti*, *taraneh*, and later *roba'i*), rhyming according to the pattern *a-a-b-a* and conforming to a special meter of its own, emerged from a popular milieu to become a literary genre unto its own, the *roba'iyat*. *Roba'is* can treat amorous themes or commemorate a historical occasion (such as the death of a famous person), but most famously deliver a mystical or philosophical apothegm. The eleventh-century “naked” hermit, Baba Taher, sang quatrains of human love and devotion to God in impromptu quatrains, some of which are preserved in their original Hamadani dialect form. Another poet known exclusively for *roba'is* is Mahsati of Ganja (fl. 12th century), one of the few classical poets with a uniquely feminine voice, and a far from chaste perspective on love.

The most famous practitioner of this genre is the mathematician and astronomer ‘Omar Khayyam of Nishapur (d. 1121), thanks in no small part to Edward FitzGerald’s immensely successful 1859 English translation/adaptation, *The Rubaiyat of Omar Khayyam*. Khayyam acquired a posthumous reputation as a composer of *roba'iyat* of a materialist or agnostic temperament, some of them quite blasphemous, although the actual evidence for him as author is rather flimsy. What is clear is that over the centuries, the corpus of quatrains attributed to Khayyam grew suspiciously, so that scholars in the twentieth century sought text-critical principles, to separate the forgeries from the real Khayyam. The *divans* of most subsequent poets include numerous *roba'is*; Rumi’s, for example, has nearly 2000.

Court Poetry

Panegyrics in Arabic by the great poets had conveyed prestige and authority on the Umayyad and Abbasid caliphs, so that Persian princes on the eastern edges of Persia naturally gravitated toward the practice as they began realizing their practical independence from the Abbasids. In cities like Nishapur (near modern Mashhad), Balkh (in modern Afghanistan), Samarkand, and Bukhara (in modern Uzbekistan), panegyrics in Persian were presented to the ruler or men of state on ceremonial occasions: Iranian seasonal festivals like Nawruz or Mehregan, Islamic holy days, royal investitures, victory celebrations, wine drinking parties, and the like. Poems for such occasions typically took the form of a *qasideh*, a long mono-rhyme (*a-a-b-a-c-a-d-a*), usually between 40 and 100 lines, typically beginning with an encomium on the arrival of spring, on the beloved, or on wine. This would then segue into an enumeration of the virtues and glories of the ruler, encouraging him in the process to uphold principles of generosity, forbearance and just governance.

The greatest of the early Persian poets, Rudaki (d. 940), who was also a musician, composed many narrative poems, of which precious little has survived. Many examples of his fine, thoughtful lyric poems (not yet clearly differentiated in form as *ghazals* or *qasidehs*), in a clear and unornamented style characteristic of early Persian prose and verse, must have been performed at the court in Bukhara, for the Samanid prince Amir Nasr II (r. 914–943). In these poems, Rudaki praised the ruler and his capital, rhapsodized on the process of making wine, or meditated on the decrepitude brought by age. This latter, rather melancholy, idea afforded early poets the occasion to draw the moral that life is short, so live right. This is then interpreted in either ethical terms, to do good works (since your name, good or ill, is all that will live on), or in epicurean terms, to live happy and well (for the opportunities for pleasure are limited). The lack of appeal to the Qur'an and outwardly religious sentiment may reflect the survival of Persian religion and philosophy.

The classical form of the Persian *qasideh* was created at the court of Sultan Mahmud of Ghazna (in modern Afghanistan), who gathered a number of great poets to his court in the first half of the eleventh century. Among these were the poet laureate 'Onsori (d. 1040); Farrokhi (d. 1038), who delighted in the description of spring and the celebration of musical wine soirees; and Manuchehri (d. 1041), famous for his adaptation of classical Arabic *qasidehs*. The rival Seljuk court to the north and west also supported its poets, among them Amir Mo'ezzi (d. 1127), "prince of poets" to sultans Malik Shah and Sanjar, and Anvari (1126–c.1189), generally acknowledged as the ultimate *qasideh* poet for his erudite, ornamented yet fluid style. Panegyric poets were richly rewarded and got to travel with the court, yet the profession could be a hazardous one. Mas'ud Sa'd Salman (d. 1121) was imprisoned for long periods on suspicion of treason; Emir

Mo'ezzi was accidentally shot and seriously wounded by prince Sanjar's arrow; and Adib-e Saber was drowned by the Khwarazm shah as a spy of Sanjar.

Courts in the west of Iran also cultivated Persian poetry. In Azerbaijan, Qatran (d. 1072) wrote for numerous patrons, including a poem on the major earthquake in Tabriz in 1042, and many strophic poems. When Naser Khosrow, a poet from eastern Persia, came to Tabriz in 1046, he wrote in his fascinating travelog that Qatran was a good poet, who, however, did not fully understand Persian. This shows that, though dialectical variation must have existed, Persian was widely spoken and written by the mid-eleventh century. Khaqani of Shirvan (d. 1199) wrote *ghazals* and panegyrics, but is best known for his elegies on the death of his son and on the ruins of a Sassanian palace. Although a declared follower of Sana'i of Ghazna in the religious/didactic themes of his verse, he incorporated Christian themes in his poetry. His mother was a convert from Nestorian Christianity, and his travels brought him into close contact with Christians in Georgia and Constantinople.

Epic Poetry

Ferdausi of Tus (near modern Mashhad) has often been credited with rescuing the Persian language from virtual extinction with his monumental work, the *Shah nameh*, or "Book of kings," begun about 975 and, dedicated in its final form to Mahmud of Ghazna, in about 1010. This hyperbolic view ignores the half-century of court poetry that preceded Ferdausi's work, including some earlier treatments of episodes from the national epic. Ferdausi himself incorporated a thousand lines from the story of Zoroaster as versified by Daqiqi (d. 981 or before) in his own work. Nevertheless, Ferdausi's *Shah nameh* would play a central role not only in Iranian national consciousness, but even in the self-identity of non-Iranian rulers, especially Turks and Mongols, who adopted Persianate culture and traditions of kingship.

Ferdausi alludes to various sources for his account of events, including a learned Zoroastrian priest and a member of the Persian landed gentry. The existence of a tradition of professional reciters orally recounting stories from the Iranian national epic in a popular (sub-literary) context has led to heated scholarly debate about possible oral sources for Ferdausi. However, Ferdausi did have an established written tradition to draw from, and appears to have studied the matter and carefully crafted his tale. Various versions of the Persian "Book of kings" (*Khoday nameh*) were already written down in Middle Persian in the sixth and seventh centuries, and several of these had been translated into Arabic in the eighth and ninth centuries, as part of the discourse of *shu'ubiyya*, or ethnic pride among non-Arabs, especially Iranians. At the initiative of Abu Mansur, a committee had translated the work from Middle Persian to Persian prose in 957.

The poem covers the mythical era of kingship in Iran, during which the rites and ceremonies of kingship were

established, the demons were subdued, cooking and clothing were introduced, cultivation of the soil begun, fire was discovered, metal worked, the social castes created, and the celebration of Nawruz (the spring equinox and Iranian new year) initiated. Death enters this idyllic realm due to the hubris of the king, Jamshid, and Zahhak comes to tyrannize the land. Accursed by Satan's kiss, Zahhak has a snake growing from each of his shoulders, each of which must feed daily on the brain of an Iranian youth. Feridun eventually snatches the throne from Zahhak and restores justice, dividing his realm between his three sons before he dies. The two sons who inherit the lands to the east and west of Iran grow jealous of their brother, who has inherited the realm of Iran. They conspire to murder him, and this engenders generations of internecine conflict between Iran and her eastern neighbor, Turan.

This sets the stage for many sagas and adventures, which revolve thematically around the question of fate and free will, and the tragic forces that impel kings to conflict with their enemies, their sons and the champion warriors to whom they owe their throne. The father-son conflict usually ends poorly for the son (Rostam and Sohrab, Kay Kavus and Siyavash, Goshtasp and Esfandiyar), and the king is far less frequently wise and just (as in the tale of Kei Khosrau, in which the king abdicates and disappears) than tragically flawed or impetuous (as in the case of Kay Kavus).

The *Shah nameh* is not aware of the great Achaemenid kings Cyrus, Darius, and Xerxes, as it takes notice of the historical era only as Iran is about to be conquered by Alexander. It mostly ignores the successors of Alexander, fast-forwarding to the Sassanian rulers, whom it covers in some detail, both historical and legendary. The 50,000-line epic comes to a close with the Arab conquest of Persia, a sad fate indeed, even though Ferdousi writes as a Muslim with Shi'i loyalties.

The tremendous success of the *Shah nameh* led other authors to elaborate on portions of the epic cycle (transmitted in oral renditions by popular professional reciters) which Ferdousi either passed over in silence or did not fully develop. These focused on elaborating and embellishing the story of various champions, as in the "Book of Garshasp," written in 1066 by Asadi of Tus (also the author of an important early dictionary of Persian), about a hero even more outlandishly strong than Rostam; or the legendary history of the Iranian prophet Zoroaster, told by the Zoroastrian priest Zartosht Bahram Pazhdou in 1278. The influence of Ferdousi is apparent even in the nineteenth and twentieth centuries, in works like the *Shahanshab nameh* (The king of king's book) by Saba (1765–1823), describing a victory by the Qajar king, Fath-'Ali Shah (r. 1797–1834) over the Russians in the same archaic terms found in the *Shah nameh*; or in the verse history *Shahnameh ye haqiqat*, written by Mojrem (1871–1920) of the

leaders of the Ahl-e Haqq sect in Kurdistan. All of these, however, remained quite tangential to the main canon of Persian literature, in contrast to Ferdousi's *Shah nameh*, for which the creation of large, sumptuously illustrated manuscripts in royal ateliers became common during the Mongol period and later. In fact it was almost de rigueur for each successive Safavid monarch to commission such a royal copy, the most famous of which was the copy made for Shah Tahmasp (r. 1524–1576), which was subsequently given as a gift of state to the Ottomans, and eventually found its way to Europe and the art dealer Houghton, but has now been repatriated (at least the surviving illustrated folios) to Iran.

Romance Literature

Also spun-off from the *Shah nameh* are a number of romances, although the Persian narrative verse tradition is also fed by other sources. To have an authoritative or popular source seems to have been an important prerequisite to undertaking a narrative poem of several thousand lines (invariably in the rhyming couplet form of the *mathnavi*), which might either be commissioned by a patron, or presented to one with a dedication in the introduction in hopes of a reward. Trying one's hand at an original imaginative story could be somewhat risky under these circumstances; in any case, there were many classical stories reflecting the glorious culture of pre-Islamic Iran from which to draw inspiration. These include a poem of Parthian origins, *Vis and Ramin*, versified by Fakhr al-Din Gorgani circa 1054 for the governor of Isfahan from a Middle Persian version. It tells the story of Vis, promised in marriage before her birth to King Mobad. The latter's younger brother, Ramin, falls in love at the first sight of her, and eventually wins her over. Through the help of Vis's nurse, the pair escapes from Mobad and are eventually united as king and queen, in a saga not without similarities to that of Tristan.

Other tales of stymied love include "Varqa and Golshah," based upon an Arabic story, and versified in Persian in the *motaqareb* meter during the first decades of the eleventh century by 'Ayyuqi. This pair never unites, except through a chaste ideal love that they take with them to the grave. A similar story, both in its outcome and in its Arab origins, is Nezami's version of the star-crossed lovers Layli and Majnun, in a poem of 4,000 lines written in 1188. This tale was told and retold by subsequent Persian poets (most successfully by Maktabi of Shiraz in 1490), as well as by imitators writing in Turkish and Urdu. The retellings usually resolve the powerful psychological ambiguity in Nezami's work and rarely match his masterful ability with language. In addition to a very fine *divan* of shorter poems, Nezami (d. 1209) also authored four other long narrative *mathnavis*, including an ethico-didactic poem modeled on Sana'i, a Persian version of the Alexander romance (*Sikandar Nama*), and two poems set in the Sassanian period. The first of these is *Khosrau and Shirin*, a legend about King Khosrau Parviz (r. 590–628) and

his Armenian bride, Shirin, who is loved devotedly by Farhad, who moves a mountain to attain her, but is tricked by Khosrau into thinking she is dead. The other is *Haft Paykar*, about Bahram (r. 421–439) and the seven beautiful princesses from the seven climes with whom he enjoys a variety of adventures. The five narrative poems by Nezami were often bound together in one volume and frequently illustrated. Such was Nezami's achievement that many later poets tried their hand at composing a similar quintet, following his model. This tended to limit the initiative of later poets in creating new material, but Jami (d. 1492) introduced two new stories to the traditional subjects of romance: the mystical reworking of the Joseph and Zoleikha story (very loosely based on Qur'an, sura 12), and the story of Salaman and Absal, about a Greek king who has a magician genetically engineer him a perfect son, who, however, is seduced by his beautiful nurse.

Religious and Mystical poetry

The extensive literature of imaginative poetry and prose, as well as commentaries that address various aspects of religion and spirituality is immense. All long poems, from the *Shah nameh* to romances, inevitably begin with a doxology and lines in praise of the prophet Muhammad, as well as frequently a description of his journey to heaven. Though the majority of classical Persian poets were Sunnis of the Hanafi or Shafi'i school, there are some vociferously Shi'ite poets in the early period, notably Naser Khosrow (1003–1060), an Isma'ili poet, and Qavami of Rayy (fl. 12th century).

It was the mystics, however, who created the most successful poetry of religious expression, reaching its pinnacle in the mystico-didactic poetry of the *mathnavi* form. Sana'i (d. 1135) initiated the genre with his *Hadiqat al-haqiqat*, a compendium of tales, some humorous, that were used to illustrate homilies and moral injunctions, and which focus chiefly upon control of the baser passions and correctly understanding the interior meaning of the Qur'an. Farid al-Din 'Attar (d. 1221) perfected the story-telling element of the mystical *mathnavi* genre, juxtaposing within a frame-tale structure various unrelated anecdotes and vignettes of an entertaining or inspiring nature to illustrate an overarching theme (as was also common in the European literature of the period). The best known of these include the *Elahi nameh*, in which a king and father passes life wisdom to his sons, and the *Manteq al-Tayr*, a poem of mystical psychology about a band of birds in search of their spiritual king, the mythical Simorgh, which was completed in 1177.

Modeled on these, but less thematically structured, is the "Spiritual Couplets" of Jalaluddin Rumi (1207–1273), composed piecemeal in six books through the 1260s. Its opening plaint of the reed pipe, severed from its spiritual home, remains the single most influential expression of mystical theology in Persian, perhaps in the entire Islamic world,

having been studied and taught throughout the Ottoman domains, across Iran, and into the Indian subcontinent.

The love imagery of the *ghazal*, beginning with Sana'i, was also turned into a vehicle of mystical expression. Rumi continued the project of the mystical *ghazal*, conceiving his spiritual mentor Shams (d. after 1247) as the object of love, indeed adopting the voice of his absent master in a huge body of *ghazals* that almost always point to transcendent significance. Other poets, such as Sa'di of Shiraz (d. 1292), continued to address *ghazals* to both amorous and mystical objects of love. This creates room for much ambiguity in the *ghazals* of Hafez of Shiraz (d. 1390), who intertwined mystical and physical love in a sublime fashion that is difficult to unravel, and is generally regarded as the ultimate achievement in Persian lyrical poetry, though this often fails to come through in English translation, as the translators typically try to reduce him to one thing or the other. Goethe and the German Romantic poets derived much inspiration from Hafez.

Prose Genres

Continuing the Sassanian tradition of advice books, the *Qabus nameh*, written in 1082 by Kay Kavus b. Voshmgir, a local prince on the Caspian shore of Iran, provides instruction to his son in the arts of government, social graces, and the enjoyment of life. About the same time Nezam al-Molk (Ar. Nizam al-Mulk; d. 1092), after whom the first university in the Muslim world is named, composed his *Siyasat nameh* to instruct the Seljuk Turks, to whom he served as wazir, in the proper ways of Iranian kingship. Both of these charming books are written in a straightforward prose, whereas Nasr Allah Monshi's version of *Kalilah wa Dimna* (written between 1143 and 1145), which set the prose standard for later authors to match, used animal characters to convey its lessons. This volume requires more work to grasp because of its erudition and its taste for the rhetorical artifices made possible by Arabic morphology. These tales, derived ultimately (via Arabic, via Middle Persian) from the Panchatantra, were brought to then-contemporary style in 1505 by Hosein Va'ez-e Kashefi (d. 1505) as *Anvar-e Sobeili*.

Along with many other such collections of tales in prose or verse, a huge body of prose literature, including the serial adventures of picaresque heroes, manuals for writers, lives of the poets, local and world histories, as well as literary anthologies, mystical disquisitions, and philosophical texts, exists in Persian, much of it delightful to read. The prose work with which Persian literature is preeminently associated is, however, the *Golestan* of Sa'di, written in 1258 and loosely organized in eight chapters by theme (kingship, dervishes, youth, contentment, and so on). Throughout it one encounters entertaining anecdotes, wittily expressed, that advocate a practical, situational ethics. It weaves together simple, unadorned prose with rhymed prose and verse to create a new, unified literary idiom that set the future standard of emulation. Frequently imitated, the *Golestan* became a textbook of

Persian language and Islamic ethics for Turkish speakers, as the many Turkish commentaries and translations of the sixteenth and subsequent centuries attest. It was also used as a textbook for Persian instruction in India, where Persian, and then Urdu, commentaries were written on it. It was also used for British students of Persian to study the language in the eighteenth and nineteenth centuries. European translations of the work had been circulating since the mid-seventeenth century and caught the attention of La Fontaine and Voltaire, among others.

Persian in India

It was under the Ghaznavids and their aggressive policy of conquest in South Asia that the first wave of Persian poets moved toward the sub-continent. Mas'ud Sa'd Salman (d. 1121) lived in Lahore, and his contemporary, Abu al-Faraj Runi, was born there. Of Indo-Turkic parentage, Emir Khusrow of Delhi (1253–1325) was a competent imitator of the quintet of Nezami and of well-received *ghazals*. He popularized Persian poetry at the Muslim courts in India, and also among the Sufis. The poetry of Rumi and 'Eraqi (d. 1289) was also popular among South Asian Sufis. Timur enjoyed Persian books and Babur composed Persian poetry of his own. The Moguls made Persian the language of government in 1582, commissioning their court histories in Persian. Akbar (1556–1605) actively enticed a whole series of the best Persian poets of the era to come to Delhi from Iran and also encouraged translations of Hindu works to Persian. Dara Shokuh (1615–1659), son of Shahjahan, and Zib al-Nesa Makhfi (1639–1703), daughter of Aurangzib, both composed excellent Persian poems of mystical and ecumenical bent. Bidel of Patna (d. 1720) was the last major representative of the Indian style, and he remains more appreciated in Afghanistan and India than in Iran.

Urdu eventually replaced Persian as the primary literary language of South Asian Muslims, but some Urdu poets, such as Ghalib (1796–1869), also wrote in Persian, while Sir Muhammad Iqbal (1877–1938), the intellectual father of Pakistan, wrote major poems, such as his *Javid Nama*, in Persian, a more widely understood language in the Muslim world.

Modern Literature

The twentieth century saw a sea-change in Persian language and literature, as modernization, revolution, centralization and Marxist-Leninism greatly altered Tajikistan and Iran, in particular. First of all, with the advent of lithography and printing in the nineteenth century, books became more affordable, and more importantly, the appearance of newspapers created a different and wider audience for literature. For various short periods of time, the press became relatively free, and there were a number of journals published in Persian outside Iran, which made it possible to openly advocate reform or political opposition to the crown.

In Afghanistan, Mahmud Tarzi helped to introduce translations of European literature and radically new modern literary forms in his journal *Seraj al-Akbbar* (1911–1918). The Iranian poet-singer 'Aref (1882–1934) turned his back on a court career to compose populist political ballads, *ghazals*, and song lyrics, which reached a mass audience when he sang them in concert. Reform was urged also from within the aristocratic class, many of whom learned foreign languages or studied abroad, such as Iraj Mirza (1874–1926), who held a post in the Qajar government but was noted for his biting satirical indictment of the custom of veiling of women.

Political agitation did not always turn out well. The poet Mirzadeh 'Eshqi was assassinated after satirically caricaturing Reza Shah in 1924. Abu 'l-Qasem Lahuti was obliged to flee from Tabriz in 1922, after leading an unsuccessful revolt there. He settled in Dushanbe, in the Soviet Union, where he wrote Persian poetry for a Tajiki audience, modernizing classical themes and celebrating the socialist enterprise. The fiction writer Bozorg 'Alavi also fled Iran for East Germany, as a result of his Communist Party membership. In Tajikistan, authors managed to champion the Central Asian peasants and collectives, as well as the creation of a new society, in artistically successful ways, especially Mirza Torsonzadeh (1911–1977) in poetry and Sadridin Aini (1878–1954) in fiction.

Poets continued to compose in the traditional forms, but introduced modern themes and imagery, including descriptions of modern inventions, as in some of the poems of the literary scholar and parliamentarian, Mohammad Taqi Bahar (1880–1951). The *monazerat* (debate poems) of Parvin E'tesami (1910–1941), the first of three important women poets of the century, championed the cause of the poor and downtrodden. In Afghanistan, Khalil Allah Khalili (b. Kabul, 1909, d. Pakistan, 1987) carried on the classical tradition in a convincing modern voice.

The *ghazal* retained its thematics of love, but became slightly more personal and more modern in its sentiments, tinged with European romanticism, but developing toward a contemporary idiom, as in the poems of Simin Behbehani, who headed the Iranian Writer's Congress. Poets, however, also began to separate poetry from traditional verse. First came an effort to break down the classical meters into their constituent feet and combine these feet in new patterns. The first experiment in this direction came in the early 1920s with *Afsaneh* (Romance) by Nima Yushij (1895–1960), who developed toward free verse in the following decade. Though some poets, such as Mehdi Akhavan-e Sales (1928–1990), continued to compose in both free verse and traditional meters, the most outstanding achievements in the post-World War II era were by poets working in free verse, foremost among whom stands Ahmad Shamlu (1926–2001), whose work demonstrates a commitment and capability to uphold political and

artistic values simultaneously in his best poems. Forugh Farrokhzad (1935–1967) pushed poetry toward inner authenticity by infusing it with personal experience and focusing on everyday topics, such as sexuality, sometimes from an explicitly female point of view. She was rewarded for her sincerity with public condemnation as an “immoral” woman. Her poetry, however, speaks eloquently and profoundly for itself. Meanwhile, painter and nature poet, Sohrab Sepehri (1928–1981) beautifully adapted the mystical perspective of Persian poetry to modern modes of expression.

The modernist literary idiom was entirely secular, and often political, yet allusive enough to elude the censors. Poetry played an important role in creating political symbols of freedom (dawn, day) as opposed to those of oppression (night, winter), and in inspiring revolutionary sentiment against the shah of Iran in the 1970s. Part of this process involved purging Persian poetry from its classical themes and dynamics, and creating believable characters. In prose literature, Mohammad-ʿAli Jamalzadih (1892–1997) forged a new idiom for imaginative prose literature with his short stories, as did Sadeq Hedayat (1903–1951), whose novel *The Blind Owl* (1969) remains the best known modern Persian work abroad, in part because of the author’s connections with expressionist and existentialist writers in Europe, and his suicide in Paris. Jalal Al-e Ahmad (1923–1969, husband of Simin Daneshvar) wrote short stories and novels, *The School Principal* (1974) being the most interesting, but he is best known in the Muslim world for his 1962 attack on the hegemony of Western culture, *Gharbzadegi*. Several historical novels also deal with the theme of Western, especially British, imperialism in Iran: Sadeq Chubak’s *Tangsir* (1963), based on a true event in southern Iran; Simin Daneshvar’s *Savushun* (1990), a political love story told from the woman’s point of view; and the ten-volume novel *Kelidar* (1978–1983) by Mahmoud Dowlatabadi. In the 1970s and the post-Revolution period, female prose writers have achieved popular and critical success (among them, Mahshid Amirshahi, Goli Taraqqi, and Fattaneh Hajj Sayyed Javadi). Others, like Shahrnush Parsipur and Moniru Ravanipur, succeeded in introducing magical realism to Iran.

An image of a 1650 Persian manuscript appears in the volume two color insert.

See also **Arabic Language; Arabic Literature; Biography and Hagiography; Biruni, al-; Ghazali, al-; Grammar and Lexicography; Hadith; Historical Writing; Ibn Sina; Iqbal, Muhammad; Libraries; Rumi, Jalaluddin; Tabari, al-; Urdu Language, Literature, and Poetry; Vernacular Islam.**

BIBLIOGRAPHY

Arberry, Arthur J. “Islamic Literature: Persia.” In *Near Eastern Culture and Society*. Edited by T. Cuyler Young. Princeton, N.J.: Princeton University Press, 1951.

Browne, Edward G. *A Literary History of Persia*. Cambridge, U.K.: Cambridge University Press, 1951.

Canfield, Robert, ed. *Turko-Persia in Historical Perspective*. Cambridge, U.K.: Cambridge University Press, 1991.

France, Peter, ed. *The Oxford Guide to Literature in English Translation*. Oxford, U.K.: Oxford University Press, 2000.

Hanaway, William. “The Iranian Epics.” In *Heroic Epic and Saga: an Introduction and Handbook to the World’s Great Folk Epics*. Edited by Felix J. Oinas. Bloomington: Indiana University Press, 1978.

Kamshad, Hassan. *Modern Persian Literature*. Cambridge, U.K.: Cambridge University Press, 1966.

Karl, Jahn, ed. *History of Iranian Literature*. Dordrecht, Holland: D. Reidel, 1968.

Levy, Reuben. *An Introduction to Persian Literature*. New York: Columbia University Press, 1969.

Meisami, Julie. *Medieval Persian Court Poetry*. Princeton, N.J.: Princeton University Press, 1987.

Morrison, George; Baldick, Julian; and Shafi’i-Kadkani, Muhammad-Riza. *History of Persian Literature: From the Beginning of the Islamic Period to the Present Day*. Leiden: E. J. Brill, 1981.

Schimmel, Annemarie. *A Two-Colored Brocade: The Imagery of Persian Poetry*. Chapel Hill: University of North Carolina Press, 1992.

Yarshater, Ehsan, ed. *Persian Literature*. Albany, N.Y.: Bibliotheca Persica, 1988.

Franklin D. Lewis

PHILOSOPHY See **Ethics and Social Issues; Kalam; Knowledge; Science, Islam and**

PILGRIMAGE

HAJJ

Kathryn Kueny

ZIYARA

Richard C. Martin

HAJJ

The Islamic hajj refers specifically to the annual pilgrimage to Mecca, Arafat, and Mina during the second week of the Dhu l-Hijja, the final month of the Islamic lunar calendar. Called a duty of humankind to Allah in the Qur’an (3:97), and the fifth of the five pillars of Islam, in recent years the hajj has attracted about two million Muslims annually from approximately 160

declared heretical and ignored, particularly under the current, fundamentalist regime, which advocates traditional interpretations of Muslim law and opposes reform. Since his death, Shangalaji's ideas have fallen into obscurity.

See also **Muhammad Reza Shah Pahlevi; Reform: Iran; Shi'a: Imami (Twelver).**

BIBLIOGRAPHY

Richard, Y. "Shari'at Shangalaji: A Reformist Theologian of the Rida Shah Period." In *Authority and Political Culture in Shi'ism*. Edited by S. A. Arjomand. Albany: State University of New York Press, 1988.

Paula Stiles

SHAYKH AL-ISLAM

Before the rise to power of the Ottomans and Safavids, *shaykh al-Islam* (pl. *shuyukh al-Islam*) was, in general, an honorific title given to the leading scholar (or at times, spiritual Sufi master) in a particular locality. During the Ottoman and Safavid dynasties, it evolved into an official administrative position. The *shaykh al-Islam* was responsible for government control of education (through the madrasa system) and law (through the courts), and therefore, for the purposes of legitimacy, had to be a legally trained and well-respected scholar. His *fatwa* (opinion), though technically nonbinding on a judge (*qadi*), held the force of government policy. In the Ottoman Empire, the great *shaykh al-Islam* Ebus-Su'ud (Ar. Abu 'l-Su'ud, d. 1574) acted, not only as a powerful influence over the sultan in terms of policy, but also enforced the primacy of Hanafi legal doctrine within the empire. Ottoman *shuyukh al-Islam* were known as the "Mufti" of the empire, and while others were able to give *fatwas*, it was their legal opinions that (at least officially) were authoritative. Within the Safavid Empire, *shuyukh al-Islam* such as Mohammad Baqer Sabzawari (d. 1679) and Mohammad Baqer Majlesi (d. 1699) were renowned as scholars rather than policy makers, though they too clearly had official responsibilities which included presiding over the coronation ceremony of a new shah. The *shuyukh al-Islam* formed a network of government-appointed figures in Safavid Iran, and functioned as a means of enforcing a legal unity over a diverse and often fractious population.

The post of *shaykh al-Islam* survived in both the Ottoman Empire and Iran into the nineteenth century, though with a reduced significance. The Afshar, Zand, and Qajar dynasties of Iran certainly appointed *shuyukh al-Islam*, though these were rarely major figures within the religious establishment. In Iran, the post seems to have died out in the late nineteenth century. The *shaykh al-Islam* of the Ottoman Porte in Istanbul continued to be appointed, though there too the post was rarely held by renowned or dynamic scholars. It

was abolished, as were all the trappings of the Ottoman caliphate, in 1924.

See also **Empires: Ottoman; Empires: Safavid and Qajar.**

BIBLIOGRAPHY

Repp, R. C. *The Mufti of Istanbul*. Oxford, U.K.: Ithaca Press, 1986.

Robert Gleave

SHAYKHIYYA

Shaykhiyya was a nineteenth-century Iranian, mystical, sectarian movement within Shi'ism that was inspired by Shaykh Ahmad al-Ahsa'i, an eighteenth-century cleric who originally came from the Arabian peninsula. It was more popular with the common people, who found it more accessible and vital than its rival Shi'ite schools, Usulism and Akhbarism. It emphasized gaining gnostic knowledge through the love of God, in addition to the dry, legalistic study of the Qur'an and hadiths and rigid traditionalism advocated by the other two schools. Shaykhiyya espoused the concept that the twelfth imam (descendant of the prophet Muhammad) of Shi'ite Islam had gone into hiding from humankind and remains in "occultation" until he returns shortly before the end of the world. The "Fourth Principle" of Shaykhiyya (*rokn-e rabi'*) envisaged a "perfect Shi'a," the only person on Earth who could become aware (through mystical intuition) of the Hidden Imam while he was in occultation. Shaykh Ahmad did not claim this role for himself, but the followers of his chief successor, Sayyid Kazim Rashti, believed that Rashti was the perfect Shi'a of his time. Rashti formed much of the basic organization of Shaykhiyya as a school of thought.

Shaykh Ahmad (1753–1826), one of the last great Muslim philosophers before the influx of European thought, was a gentle man of paradox who enjoyed both the patronage of the court of the Qajar Shah in Tehran and the love of the masses, yet refused an official position for fear that he might lose touch with the common people. Originally from Bahrain, he spent the last twenty years of his life in Iran. He considered himself an orthodox Shi'ite who was hostile to Sufism, yet inspired a movement that incorporated many elements of Sufi thought. Shaykh Ahmad emphasized the necessity for a religious leader to combine mystical revelation with traditional jurisprudence. His philosophy, influenced by visions of the prophet Muhammad, numerology, rigorous study of Muslim law, and the religious thought of his native Bahrain, inspired the movement that bore his name after his death. The movement was influenced heavily by its founder's fascination with myth and gnostic thought (*irfan*). Though Ahmad was a mystic, and held many beliefs similar to the Sufis', he attacked them as anti-Shi'ite Sunnis with pantheistic tendencies and criticized them for claiming authority that only the

imams should have, though the ultimate authority belonged to the prophet Muhammad. After Ahmad's death, his followers used the Sufi ideal of the Perfect Person to formulate the concept of the Perfect Shi'a. This person could be used as an authority because he had received mystical knowledge from God, in addition to his study of Muslim law. In a way, Shaykhiyya later became a form of Sufism untouched by Sunni influence, eventually inspiring Babi and Baha'ism. The Perfect Shi'a did not take precedence, however, over the imams, who were exalted to a higher degree than in the past. This reflected the chaos in eighteenth- and early nineteenth-century Shi'ism, caused by external forces, and which created an increased need for tradition and a central authority to follow. Instead, Shaykhiyya, like its founder, attempted to strike a balance between the dry legalism of pure jurisprudence and the uncontrolled (in their eyes) individualistic esotericism of the Sufis, though it did not always succeed. Two branches of Shaykhiyya have survived in Tabriz and Kerman. The activities of the Shaykhis of Kerman were suppressed under the Islamic Republic of Iran.

See also **Shi'a: Early; Shi'a: Imami (Twelver)**.

BIBLIOGRAPHY

Cole, Juan R. I. "The World as Text: Cosmologies of Shaykh Ahmad al-Ahsa'i." *Studia Islamica* 80 (1994): 1–23.

Paula Stiles

SHI'A

EARLY

Devin J. Stewart

IMAMI (TWELVER)

David Pimault

ISMA'ILI

Farhad Daftary

ZAYDI (FIVER)

Robert Gleave

EARLY

The Shi'a were originally the "partisans" of 'Ali, cousin of Muhammad's cousin and husband of the Prophet's daughter, Fatima. Today, however, the label designates a number of distinct groups that have arisen over the course of Islamic history and which are united by a belief that the leader (*caliph* or *imam*) of the Muslim community (*umma*) should be a member of the Prophet's family (*abl al-bayt*). The Shi'a include the Twelvers, second largest of all the Muslim sects (the largest being the Sunni). Other Shi'a groups include the Zaydis, Khoja Isma'ilis, and Bohra Isma'ilis, who taken together, represent more than ten percent of the world Muslim population.

The First Fitna

The Shi'a first formed an identifiable movement in Islamic history during the First Civil War (*fitna*), which tore the Muslim community apart between 656 and 661 C.E. According to Shi'i doctrine, 'Ali was meant to assume leadership of the community upon the Prophet's death in 632. Tradition holds that the Prophet designated his cousin as heir in a speech made at Ghadir Khumm on the way back from Muhammad's farewell pilgrimage, made shortly before his death. However, the jealousy and ambition of the Prophet's other principal Companions (Abu Bakr, 'Umar, and 'Uthman) prevented him from assuming that post. Abu Bakr was the first, serving as leader from 632 to 634. He was followed by 'Umar (634–644), and finally by 'Uthman (644–656).

Shi'ism as a movement, however, burst into full view with the assassination of 'Uthman and the ensuing civil war. 'Uthman, a member of the aristocratic Umayyah clan of Quraysh, had converted to Islam early on, marrying the Prophet's daughters Ruqayyah and Umm Kulthum. As caliph, he appointed many of his relatives to lucrative governorships in the newly conquered provinces, and was consequently widely criticized for nepotism. Disgruntled Companions, based primarily in Egypt, conspired against him and succeeded in assassinating him in Medina in 656. At this point, 'Ali was chosen as caliph, but soon met opposition from the Umayyah clan, the Prophet's widow 'A'isha, the prominent Companions Talhah and al-Zubayr, and others.

'Uthman's enemies accused him of complicity in 'Uthman's assassination, because he showed little interest in pursuing the conspirators and in fact had close ties with some of them, including his step-son Muhammad b. Abu Bakr. Protest against 'Ali sparked a major war, pitting 'Ali's supporters, who were centered in the garrison town of Kufa, in Iraq, against opposition forces based in Basra and Syria. In 656, 'Ali's forces met those of 'A'isha and her co-generals, Talha and al-Zubayr, just outside Basra, in what came to be known as the Battle of the Camel, because 'A'isha joined the fray in an armored palanquin mounted on her camel, 'Askar.

'Ali's forces were victorious. Talhah and al-Zubayr were killed, and 'A'isha was captured and returned to Medina in shame. The tide turned against 'Ali the following year, however, with the battle of Siffin in the Syrian desert. 'Ali lost this battle after his deputy bungled arbitration with the agent of Mu'awiya, the governor of Damascus. A large group of 'Ali's supporters, angered that he had submitted to arbitration, left his cause. Known as the Kharijis "deserters," they became bitter enemies of 'Ali.

'Ali retreated to Kufa, but rallied sufficiently to defeat a Khariji army at Nahrawan in 658. In 661, 'Ali fell to the blows of a Khariji assassin in Kufa. 'Ali's supporters recognized his eldest son Hasan as their leader, but Hasan soon entered into a truce with Mu'awiya and renounced his claim to the Caliphate. Thus, the First Civil War ended.

Shi'a Under the Umayyads

The Muslim community was united under one regime, for Mu'awiya became caliph of the entire community by default. The capital was moved to Damascus, and when Mu'awiya designated his son Yazid as heir, the Umayyad dynasty (661–750) was established. Doctrinally, however, the Muslim community remained divided into three main groups, 'Ali's supporters (the Shi'a), enemies of 'Ali who had originally supported him but renounced their allegiance at Siffin (the Kharijīs), and the main body of his opponents, the Umayyads and their supporters.

Throughout Umayyad rule, the Shi'a engaged in periodic uprisings against what they viewed as the illegitimate caliphs, revolting in the name of various members of *abl al-bayt*. The most famous of these incidents is the revolt of Husayn, 'Ali's second son, upon the death of Mu'awiya and the accession of his son Yazid in the year 680. Husayn was summoned to Kufa to lead a revolt. He set out from Medina with a small contingent, but Umayyad forces halted him in the Iraqi desert, preventing him from reaching his supporters in Kufa. Rather than surrender, Husayn and his followers fought. Most were slaughtered, and Husayn's head was delivered to Yazid in Damascus. The martyrdom of Husayn and his followers is still retold and re-enacted by the Shi'a on 'Ashura, the tenth day of Muharram, which is the first month of the Islamic calendar.

Four years after Husayn's death, a faction among the Kufan Shi'a arose in revolt. This group became known as al-Tawwabun (the penitents), a name that reflected their dedication to the cause of Husayn and their regret they had failed to come to his aid. In 686, Mukhtar al-Thaqafi led an initially successful revolt in the name of Muhammad b. al-Hanafiyya, a son of 'Ali, holding Kufa in 686–687. In 740, Zayd, a grandson of Husayn, led a new revolt in southern Iraq, but was defeated and killed. 'Abd Allah b. Mu'awiya, a great-grandson of Muhammad's cousin Ja'far, led yet another insurrection (744–747).

Shi'a and the Abbasids

The Abbasid revolution that toppled the Umayyads in 750 began, in part, as a Shi'a movement, adopting the slogan *al-rida min al-bayt* "the acceptable candidate from the family of the Prophet." Upon victory, a descendant of the Prophet's uncle 'Abbas assumed rule as caliph. In a clear pro-Shi'a move, the new dynasty established their capital in Iraq, first at Wasit, then at Baghdad, which was founded in 761.

The Abbasids, however, soon turned on their Shi'a allies, and eventually took over the Umayyads's role as illegitimate rulers and the nemesis of Shi'a aspirations. Muhammad al-Nafs al-Zakiyya, "the Pure Soul," led a Shi'ite revolt against the Abbasids as early as 762, and the Abbasid period would witness countless more revolts in the name of various descendants of 'Ali. Attempts at reconciliation were short-lived, the most notable being al-Ma'mun's appointment of 'Ali al-Rida,

the eighth Imam of the Twelver Shi'a line, as his successor in 816.

Shi'a and Sunni: A Comparison

An untenable distinction is often made between the Sunni caliph, seen as a purely political authority, and the Shi'a imam, seen as a religious authority. In the early period, the titles imam and caliph referred, at least potentially, to the same office and authority. The goal behind the Shi'a revolts against the Umayyads and Abbasids was to depose what was considered to be the illegitimate leader of the community and to replace him with a legitimate one. Both for the Shi'a and their opponents, the Shi'ite Imam was always a potential counter-caliph. Whether chosen from the descendants of 'Ali or from another line, the caliph was held to be both a religious and political authority even by the Sunni, and was called imam as well as *sahib hadba al-amr* ("the one in charge").

In the first Islamic century, there can hardly have been any other identifiable religious authorities; jurists, theologians, and others did not gain influence until later. An indication of the caliphs' religious authority is the fact that their decisions often became enshrined in Islamic law. An example of this can be found in the "Conditions of 'Umar," restrictions on the *abl al-dhimma* imposed by the second caliph, 'Umar b. al-Khattab (or possibly the Umayyad 'Umar b. 'Abd al-'Aziz). These "Conditions" provide the basis for many of the laws that govern the status of Jews and Christians in Islam.

Another popular misconception is that Sunnism is the original form of Islam, from which the Shi'a deviated. In the beginning, the opponents of the Shi'a were not Sunnis, properly speaking, but adherents to what might be termed Umayyad Islam. Sunni Islam is a compromise position between Shi'ite and Umayyad Islam, and could only have come into existence some time after the advent of the Abbasids. This may be seen succinctly in the Sunni phrase *al-kbulafa' al-rashidun* (lit. the "rightly guided caliphs"), which indicates approval of all the first four caliphs. The Umayyads revered the first three caliphs, but 'Ali was anathema to them. They reportedly instituted a practice of cursing him from the pulpit in Friday prayer. The Shi'a, however, revered 'Ali but detested or disapproved of the first three caliphs. The Sunni approval of all four could only have developed at a much later date, as an attempt to reconcile the two opposing positions.

Rival Factions within the Shi'a Community

Conflict over leadership of the Muslim community and over succession among rival Shi'i claimants to the imamate gave rise to theological doctrines and concepts that would remain important throughout Islamic history. In the course of the eighth century the Shi'a developed the doctrines of the imam's *isma*, meaning "infallibility" or "divine protection from sin," and *nass*, the explicit and divinely sanctioned designation of the imam by his predecessor. The *ghulat* (extremists) developed more exaggerated forms of reverence for various claimants to the imamate, including beliefs that

the imam did not die but went into occultation (*ghayba*) or that he would return (*raj'a*) as a messianic figure (*mabdi*) before the apocalypse. Others claimed that the imam shared in prophetic authority, had status equal to that of the Prophet, possessed divine qualities, or manifested divinity through divine infusion (*bulul*). Some of these extreme concepts, particularly occultation, would become standard doctrine in the main divisions of the Shi'ā in later centuries.

A second set of issues had to do with the status of the Prophet's Companions. In order to bolster the legitimacy of 'Ali, the Shi'ites used hadith reports and historical accounts concerning the first three caliphs, 'A'isha, and many other Companions to impugn their characters, casting them as sinners, incompetent leaders, or outright unbelievers. The Sunnis, used similar accounts to uphold the view that the Companions were all exemplary. The Shi'ite position, while certainly exaggerated over time, readily admits the seriousness of the conflicts that wracked the early Muslim community, while Sunni historiography has often endeavored to cover them up or explain them away.

A seventeenth-century fresco depicting Iman Shab Zaid is represented in the volume two color insert.

See also **Empires: Abbasid; Empires: Umayyad; Shi'ā: Imami (Twelver); Succession.**

BIBLIOGRAPHY

- Amir-Moezzi, Mohammad Ali. *The Divine Guide in Early Shi'ism: The Sources of Esotericism in Islam*. Translated by David Streight. Albany: State University of New York Press, 1994.
- Arjomand, Said Amir. *The Shadow of God and the Hidden Imam*. Chicago: University of Chicago Press, 1984.
- Crone, Patricia, and Hinds, Martin. *God's Caliph: Religious Authority in the First Centuries of Islam*. Cambridge, U.K.: Cambridge University Press, 1986.
- Donaldson, Dwight M. *The Shi'ite Religion*. London: Luzac, 1933.
- Farouk, Omar. "Some Aspects of the Abbasid-Husaynid Relations during the Early Abbasid Period, 132–193/750–809 A.D." *Arabica* 22 (1975): 170–179.
- Goldziher, Ignaz. *An Introduction to Islamic Theology and Law*. Translated by Anras and Ruth Hamori. Princeton, N.J.: Princeton University Press, 1984.
- Halm, Heinz. *Shi'ism*. Edinburgh: Edinburgh University Press, 1991.
- Hodgson, Marshall G. S. "How Did the Early Shi'ā Become Sectarian?" *Journal of the American Oriental Society* 75 (1955): 1–13.
- Kohlberg, Etan. "Imam and Community in the Pre-Ghayba Period." In *Authority and Political Culture*. Edited by Said Amir Arjomand. Albany: State University of New York Press, 1988.

Madelung, Wilfred. *The Succession to Muhammad: A Study of the Early Caliphate*. Cambridge, U.K.: Cambridge University Press, 1997.

Modarressi, Hossein. *Crisis and Consolidation in the Formative Period of Shi'ite Islam*. Princeton, N.J.: Princeton University Press, 1993.

Momen, Moojan. *An Introduction to Shi'i Islam: The History and Doctrines of Twelver Shi'ism*. New Haven, Conn.: Yale University Press, 1985.

Moussavi, Ahmad Kazemi. *Religious Authority in Shi'ite Islam*. Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1996.

Sachedina, Abdulaziz Abdulhussein. *Islamic Messianism: The Idea of the Mabdi in Twelver Shi'ism*. Albany: State University of New York Press, 1981.

Watt, W. Montgomery. "Shi'ism Under the Umayyads." *Journal of the Royal Asiatic Society* (1960): 158–72.

Watt, W. Montgomery. *The Formative Period of Islamic Thought*. Edinburgh: Edinburgh University Press, 1973.

Devin J. Stewart

IMAMI (TWELVER)

The term Ithna 'Ashari ("Twelver") or Imami refers to the denomination of Shi'ism to which the majority of Shi'as worldwide adhere. Characteristic of Twelver Shi'ism is recognition of the authority of twelve successive imams (spiritual leaders) who were members or descendants of *abl al-bayt* (the prophet Muhammad's immediate family). Their authority is said to have been transmitted over time via the lineage of Muhammad's daughter Fatima and her husband, 'Ali. Also characteristic of Twelver Shi'ism is an emotional attachment to *abl al-bayt* that manifests itself in annual rituals commemorating the battlefield death of the imam Husayn, grandson of Muhammad.

Twelver Shi'ism identifies the first imam as Muhammad's cousin and son-in-law, 'Ali b. Abi Talib. According to Shi'ā tradition, the Prophet, shortly before his own death, publicly announced the selection of 'Ali as his successor. But 'Ali was blocked repeatedly from power. He did not contest the election of the first three caliphs, apparently out of a desire to avoid civil war. Finally, 'Ali did obtain the caliphate and ruled for five years, only to be murdered in 661 C.E.

In Twelver Shi'ism the term *imam* indicates those members of *abl al-bayt* who are the true spiritual leaders of the Muslim community regardless of any political recognition or lack thereof extended by the Islamic world at large. After 'Ali, the imamate passed to his sons, Hasan and Husayn successively.

The martyrdom of the third imam, Husayn, during the second civil war in 680 is the most decisive event in Shi'ite history. At Karbala, near the Euphrates River, he was intercepted and surrounded by forces loyal to the Umayyad caliph, Yazid. During the initial days of the month of Muharram the

imam Husayn and his followers withstood siege by Yazid’s army, which hoped to force the small band to surrender. Husayn chose death instead. On ‘Ashura, the tenth of Muharram, Husayn was killed, his household taken captive. The train of captives, including Husayn’s sister Zaynab and his son ‘Ali Zayn al-‘Abidin, was marched through the desert to Damascus.

Husayn’s death at Karbala marks the beginning of the transformation of Shi‘ism from a political movement to a distinctive religious tradition within Islam. His death is viewed by devout Shi‘as as a sacrifice that benefits believers. In exchange for the suffering voluntarily undergone by Husayn and the other Karbala martyrs, God has granted them *shafa‘a* (the power of intercession). Intercession is granted especially to those believers who earn *sawab* (religious merit) by mourning Husayn during Muharram.

The centuries following Husayn’s death saw the gradual emergence of distinctive Shi‘ite communities, not only in southern Iraq, the site of the imam’s martyrdom, but also in Lebanon, Syria, and parts of South Asia. To this day various localities in India and Pakistan commemorate Husayn’s death with an annual “Horse of Karbala” procession. Mourners parade a riderless stallion caparisoned to represent Zuljenah, the horse ridden by Husayn at Karbala. The horse’s appearance acts as a stimulus to rituals of lamentation, the performance of which earns participants *sawab*.

Twelver Shi‘as recognize as the fifth imam Muhammad al-Baqir (d. c. 735), the son of the fourth imam, ‘Ali Zayn al-‘Abidin. Like his father, al-Baqir avoided confrontation with the reigning caliphate. He promulgated the doctrine of *nass* (“designation”): guided by God, each imam designates the person who is to be his successor as spiritual leader of the Muslim community. Thus the imamate is not a matter of human choice or self-assertion. This doctrine countered the activities of al-Baqir’s half-brother Zayd b. ‘Ali, who attracted the support of militants impatient with al-Baqir’s political passivity. Zayd led an uprising against the reigning Umayyad government in Kufa and was killed there in the fighting in 740.

The political engagement characteristic of Zaydi Shi‘ism was countered by Ja‘far al-Sadiq (d. 765), the sixth imam in the Twelver tradition. Like his father al-Baqir, he espoused an accommodationist attitude toward the caliphal authorities. Also like his father, he advocated the doctrine of *nass*, thereby delegitimizing rival claimants to leadership of the Shi‘ite community. Some Muslim scholars trace to his imamate the doctrine of *taqiyya* (“dissimulation”), which permits Shi‘as threatened with persecution to conceal their denominational identity as followers of the imams. These teachings fostered in the Imami community a political quietism that furthered their survival as a religious minority under the Sunni caliphs.

Ja‘far al-Sadiq was also renowned as a scholar of law (for this reason the body of legal lore in Twelver Shi‘ism is

referred to as the Ja‘fari tradition). Additionally, he is credited with having further defined the qualifications for the imamate in terms of the concept of *‘ilm* (knowledge). The imams are said to be the most knowledgeable of all humankind in matters pertaining to religious law, the principles governing conduct in this life and rewards and punishments in the next, and the realm of the unseen. In particular the imams’ knowledge extends to scripture. They understand both the *zahir* (the external or literal meaning) and the *batin* (the hidden significance) of the Qur’an. The *batin* is accessed via *ta’wil*, an interpretive process that applies allegory and symbolism to the scriptural text.

A turning point came in Shi‘ite history with the death of Hasan al-‘Askari, the eleventh imam (d. 874). Skeptics in the Muslim community claimed that Hasan had died without leaving behind a son as leader of the Shi‘as. But Imami doctrine asserts that Hasan did in fact have a son, named Abu al-Qasim Muhammad, and it explains the circumstance that Muhammad was unknown to his contemporaries by invoking the ancient concept of *ghayba* (occultation). To protect the twelfth imam from his persecutors, God concealed the young man from the world at large. The period from 874 to 941 is known as the Lesser Occultation. From concealment this “Hidden Imam” provided guidance to his community through a series of agents, who met with him and conveyed his directives to the world.

The period from 941 to the present day is known as the Greater Occultation. No longer are there agents who confer with the Hidden Imam directly or transmit his instructions to the faithful. Nevertheless he is alive and will return to earth one day as the Mahdi, “the rightly guided by God,” when he will purge the earth of all the injustice that has stained it since the time when ‘Ali, Husayn, and the other members of *ahl al-bayt* were first denied the political recognition to which they were entitled. For this reason the twelfth imam is called al-Muntazar (“the Awaited One”), for Imami Shi‘ite belief looks hopefully to the Mahdi’s return as the inauguration of the Day of Judgment.

Imami folklore includes tales that indicate that the twelfth imam dwells among us, invisibly present but capable of manifesting himself to individuals in moments of need. Iraqi Shi‘as in the 1990s who had returned from the pilgrimage to Mecca recounted to this author stories of hajj-sightings. Elderly people who had been knocked to the ground and nearly trampled in the pilgrim-crowds told of how they had been rescued by “a tall youthful man of radiant appearance” who subsequently vanished. Surely, they argued, this had been the Hidden Imam.

The net effect of Twelver belief concerning the Mahdi was to strengthen the accommodationist attitude already prevalent among the Imami Shi‘as. Desires for social justice, for radical changes in the worldly order, and for the restoration of the caliphal throne to *ahl al-bayt* were linked to the

concept of *intizar*: “expectation,” the passive awaiting of the Mahdi’s return at the end of time.

Twelver theology underwent further elaboration with the creation of the Safavid dynasty in Iran beginning in 1501 under Shah Isma‘il. This monarch established Imami Shi‘ism as Iran’s state religion. The Safavids clashed frequently with the neighboring empire of the Ottoman Turks, whose sultans arrogated to themselves the title of caliph, with its implications of universal Islamic sovereignty. The settlement of the caliphate in Istanbul from the sixteenth century sharpened Sunni-Shi‘a tensions as a religious expression of international political rivalries.

Theological developments during the Safavid era (sixteenth-eighteenth centuries) reflected the Iranian clergy’s desire to heighten adherence to Shi‘ite communal identity in lands under the shah’s dominion. This is reflected in the writings of the celebrated ‘*alim* (religious scholar) Muhammad Baqir Majlisi (d. 1698). In a work called *Bihar al-anwar* (The oceans of lights) he assembled numerous Shi‘ite hadiths so as to justify the linkage of popular ritual practices with a distinctively Imami soteriology. For example, in a chapter of the *Bihar* entitled “The Ways in Which God Informed His Prophets of the Forthcoming Martyrdom of Husayn,” Majlisi emphasized the predestinarian quality of the seventh-century events at Karbala.

Majlisi linked Husayn’s martyrdom at Karbala with the imam’s power to grant intercession in paradise to those who honor Husayn through acts of ritual commemoration. Majlisi also promoted popular veneration of Husayn and the other imams by collecting in the *Bihar* various traditions describing the twelve imams as *ma‘sum* (sinless, infallible, and protected from error). In Shi‘ite devotion today, the imams, together with the prophet Muhammad and his daughter Fatima, are known collectively as the “fourteen Infallibles.” Their sinlessness guarantees their closeness to God in heaven as well as their ability to intercede for those on earth who remember Husayn through acts of lamentation.

Twelver Shi‘ism spread in Syria during the rule of the Hamdanid dynasty in the tenth century. Aleppo became an important center of medieval Shi‘ism. Another center of Shi‘ite learning in the region emerged in Mamluk and Ottoman times in Jabal ‘Amil in present-day Lebanon. A number of Shi‘ite scholars emigrated to Iran after the establishment of the Safavid empire, but the Shi‘ite community continued its life in the region and constitutes over one-third of the population of Lebanon at present.

Public rituals lamenting the Karbala martyrs are attested as early as the tenth century in Baghdad. The Safavid era, however, witnessed the elaboration of a soteriology that joined ritual mourning with Shi‘ite communal identity. This is attested in a work that became increasingly popular during the reign of the Safavids, *Rawdat al-shuhada’* (The garden of

the martyrs), which was written by Husayn Wa‘iz al-Kashifi (d. 1504). “Paradise is awarded to anyone,” argues Kashifi, “who weeps for Husayn for the following reason, that every year, when the month of Muharram comes, a multitude of the lovers of the family of the Prophet renews and makes fresh the tragedy of the martyrs.”

“Lovers of the family of the Prophet”: Here Kashifi defines the community of believers not in terms of doctrine but in terms of emotional disposition and ritual activity. His description suggests an important aspect of Imami Shi‘ite identity. At the popular level, from the premodern era through the twenty-first century, Twelver Shi‘as tend to define themselves as those Muslims who excel beyond all others in their love for the Prophet’s family and for the Prophet’s descendants, the imams. This affection is expressed annually in the action of *matam* (displays of grief for the Karbala martyrs).

Safavid-era ulema such as Majlisi developed a predestinarian theology of voluntary suffering, ritual commemoration, and intercession as a reward for mourners. They also campaigned vehemently and sometimes violently against Sufi shaykhs and the *tariqat* (mystical associations) that were under the direction of the Sufi masters. Twelver ulema condemned Sufism as heterodox out of a recognition that popular devotion to the shaykhs and visits to the tombs of Sufi saints threatened to compete with the forms of piety administered by the clerical hierarchy, namely, devotion to the twelve imams and pilgrimage to shrines associated with the imams.

Persecution of Sufis, however, did not preclude Sufi influence on Imami Shi‘ism. Such influence can be seen in the later Safavid era with the flourishing of the “School of Isfahan,” which is associated with Mulla Sadra (d. 1640). The school of Isfahan pursued the study of *Hekmat-e elabi* (“divine wisdom”), a discipline that combined formal training in Qur’anic studies and related Islamic sciences with rational philosophic inquiry and the cultivation of the direct and unmediated personal experience of divine reality. *Hekmat-e elabi* traces its origin to Shihab al-Din al-Suhrawardi (d. 1191), who in works such as *Hikmat al-isbraq* (The wisdom of illuminationist dawning) envisioned intellectual studies as the propaedeutic to mystical ascension and encounters with the sacred. In the Twelver tradition this intellectual-mystical approach to learning is linked to the term ‘*irfan* (“gnosis”: the seeking after of experiential and participatory knowledge of the patterns governing the cosmos). The term carries political implications. With the decline of centralized governmental authority in the later Safavid and Qajar eras (eighteenth-nineteenth centuries), the ulema acquired ever more temporal power. A spiritual elitism evolved in which at least some clerics were willing to accord the highest rank to the scholar-cum-mystic: the perfected Gnostic, the theosopher-king. This illuminationist strand in Imami theology culminated in the twentieth century with the founding of Iran’s Islamic Republic under Ruhollah Khomeini.

The declining power of the Safavid shahs was accompanied by the increasing importance in the public realm of the Usuli form of Shi'ite jurisprudence. One way to understand Usulism is as a refutation of traditional Imami Shi'ite attitudes toward governance. Imami theology argued that since the only legitimate government is that administered by the perfect and sinless imam, during the imam's occultation all forms of earthly government are necessarily imperfect and sinful. Many traditionalist Shi'as therefore avoided engagement with worldly politics, preferring to await the Hidden Imam's return as the Mahdi. Usuli jurisprudence, however, granted to qualified ulema the latitude to apply *ijtihad* (scripturally based independent reasoning) to every aspect of life, not only religious, but also social and political. Those scholars whose studies qualified them to exercise *ijtihad* were known as *mujtabids*.

But while elevating the exercise of rational skills among jurists, Usulism restricted religious and intellectual independence among the masses. Usuli clerics insisted that the Shi'ite laity must select a living *mujtabid* as a *marja' al-taqlid* ("reference point for imitation"), a guide that one follows in legal, moral, and ritual issues. The centralizing and authoritarian tendencies implicit in Usulism were resisted by the more conservative Akhbari school of jurisprudence, which argued that Muslims should direct their *taqlid* ("imitation" or devout and unquestioning obedience) only to the imam and not to any earthly *mujtabid*. But by the late eighteenth century Usulism was clearly ascendant. Since the nineteenth century certain of the most prominent Usuli *maraji'* (plural of *marja' al-taqlid*) have received the title *na'ib al-imam* ("the Hidden Imam's deputy"), implying the jurist's right to govern as the lieutenant of the twelfth imam. In recent times *na'ib al-imam* was applied most famously to the Ayatollah Khomeini after the success of Iran's 1979 Islamic Revolution. Khomeini rationalized the imamic deputy's role in society through his doctrine of *velayet-e faqih* ("the rule of the jurisconsult"): In the imam's absence, government should be in the hands of those Muslims who are most versed in Islamic law.

Preparation for the 1979 revolution involved a reinterpretation of many components of the Imami tradition. In the prerevolutionary Iran of Reza Shah Pahlevi's reign, the imam Husayn was typically regarded as a model of patient suffering, whom one lamented during Muharram and to whom one turned for *shafa'a* (intercession) and personal salvation. Such an image reflected the hierarchic and stratified social relations characteristic of Iran and other traditional Islamic societies. New interpretations in the 1960s and 1970s, however, replaced the image of Husayn-as-savior with Husayn-as-revolutionary exemplar. Such thinking is evident in the writings of 'Ali Shari'ati (d. 1977), a Sorbonne-educated intellectual who advocated the transformation of "Black Shi'ism" (associated with mourning for Husayn and the

passive expectation of salvation) into "Red Shi'ism" (whereby Shari'ati invoked the color of blood to call for confrontation, revolution, and self-sacrifice in the service of society).

Not only the imam Husayn but also the revered women of *abl al-bayt* have been subjected to reinterpretation in recent years. An example is Zaynab bt. 'Ali, Husayn's sister. Present at Karbala, she was taken prisoner by Yazid's soldiers and presented to the triumphant caliph in his Damascus court. Despite her powerlessness, she spoke out defiantly and denounced Yazid as a tyrant. Supporters of Khomeini during his struggle against the Pahlevi regime described Zeinab as a model of political activism worthy of imitation by contemporary Shi'ite women. Writing shortly after the 1979 revolution, Farah Azari, one of the founding members of the Iranian Women's Solidarity Group, stated, "[I]t was Zeinab who came to the forefront to symbolize the ideal of the modern revolutionary Muslim woman in Iran. Those enigmatic young women clad in a black chador bearing machine guns, aspire to follow Zeinab. It is not inappropriate that they have been sometimes referred to as 'the commandos of her holiness Zeinab'" (Azari 1983, p. 26).

Since Khomeini's death in 1989 contemporary Shi'ite thought in Iran has been characterized by increasing diversity and the emergence of a movement for the reformation of Shi'ism. Among recent theological developments in Imami Shi'ism is the advocacy of *taqrib* ("rapprochement"), the easing of religious clashes between Shi'as and Sunnis. In 1990 Khomeini's successor, Ayatollah Sayyed 'Ali Khamene'i, founded the *Majma' al-taqrib* ("the rapprochement association"), with the idea of establishing an international league of Sunnis and Shi'as who would be united as Muslims in the face of perceived opposition from the non-Muslim world at large.

With this goal in mind, Khamene'i has taken steps to reform a Shi'ite practice frequently denounced by Sunnis: the ritual of *zanjiri-matam*, in which mourners employ knives, razors, and chains in acts of self-flagellation to honor Husayn and the Karbala martyrs. In the 1994 Muharram season Khamene'i issued a *fatwa* forbidding acts of *matam* performed in public involving the use of weapons to shed one's own blood. Such attempts to curb "bloody" *matam* have met at most with very limited success. Even before Khamene'i's *fatwa*, in the 1980s an attempt to forbid Muharram self-flagellation had been made by Muhammad Husayn Fadlallah, "spiritual mentor" of the militant Lebanese group Hezbollah. But Hezbollah Shi'as in Beirut disregarded Fadlallah's prohibition. And in various localities in India and Pakistan, Shi'a *matami* (lamentation) associations continue to sponsor public *matam*-performances in which many members engage in self-flagellation. When interviewed, these mourners explained their reasons for persisting in this ritual: the wish to honor Husayn and earn religious merit, as well as the desire to assert Shi'ite communal identity in the presence of neighboring

faith communities, whether Hindu, Buddhist, or Sunni Muslim. The Iranian government's program of imposing uniformity worldwide in Shi'ite ritual practice is by no means complete.

One of the most progressive Imami thinkers of the present day is 'Abd al-Karim Soroush (b. 1945). He offers a postpositivist assessment of modernity's challenge to revealed religion. While religion itself is divine in origin, Soroush argues, all human knowledge of religion is limited, indeterminate, and necessarily subject to change. No interpretation of Qur'anic scripture can ever be definitive. According to Soroush, every scriptural interpretation, no matter how authoritative the source, is fallible and can offer only an approximation of divine truth. Such indeterminacy should not be viewed with alarm. Rather, this condition is intended by God so as to encourage humans to engage in the ongoing process of *ijtihad*, whereby they exercise the divine gifts of intellect and independent judgment. Because of the challenge to traditional clerical authority implied by such arguments, Soroush has aroused considerable hostility among members of the governing hierarchy in Iran's Islamic Republic.

See also **Taqiyya; Usuliyya.**

BIBLIOGRAPHY

- Arjomand, Said Amir. *The Shadow of God and the Hidden Imam*. Chicago: University of Chicago Press, 1984.
- Azari, Farah, ed. *Women of Iran: The Conflict with Fundamentalist Islam*. London: Ithaca Press, 1983.
- Halm, Heinz. *Shi'a Islam: From Religion to Revolution*. Princeton, N.J.: Markus Wiener Publishers, 1997.
- Momen, Moojan. *An Introduction to Shi'i Islam*. New Haven, Conn.: Yale University Press, 1985.
- Pinault, David. *Horse of Karbala: Muslim Devotional Life in India*. New York: Palgrave, 2001.

David Pinault

ISMA'ILI

Isma'ili Shi'ā represent the second most important Shi'ite community after the Twelver (Ithna'ashari) Shi'ā and are scattered in more than twenty-five countries in Asia, the Middle East, Africa, Europe, and North America. The Isma'ilis have subdivided into a number of factions and groups in the course of their complex history.

The Isma'ilis recognized a line of imams in the progeny of Isma'il, son of Imam Ja'far al-Sadiq (d. 765), hence their designation as Isma'ili. By the 870s, the Isma'ilis had organized a revolutionary movement against the Abbasid caliph in Baghdad. The aim of this religio-political movement, designated as *al-da'wa al-hadiya* or the "rightly guiding mission," was to install the Isma'ili imam belonging to the prophet Muhammad's family to a new caliphate ruling over the entire

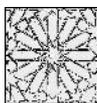
Muslim community. The message of the movement was disseminated by a network of *da'is* or missionaries in many parts of the Muslim world.

The early success of the Isma'ili movement culminated in the foundation of the Fatimid caliphate in North Africa in 909. 'Abdallah al-Mahdi (d. 934) and his successors in the Isma'ili imamate ruled as Fatimid caliphs over an important state that soon grew into an empire stretching from North Africa to Egypt, Palestine, and Syria. The Fatimid period was the "golden age" of Isma'ilism when Isma'ili thought and literature attained their summit and Isma'ilis made important contributions to Islamic civilization, especially after the seat of the Fatimid caliphate was transferred to Cairo, itself founded in 969 by the Fatimids. The early Isma'ilis developed a distinctive esoteric, gnostic system of religious thought based on a distinction between the exoteric (*zahir*) and esoteric (*batin*) aspects of the sacred scriptures as well as religious commandments and prohibitions. They also developed a cyclical view of religious history and a cosmological doctrine. The early doctrines were more fully elaborated in Fatimid times by Isma'ili *da'is* who were also the scholars and authors of their community. Isma'ili law was codified through the efforts of al-Qadi al-Nu'man (d. 974), the foremost jurist of the Fatimid period, and the Fatimid Isma'ilis developed distinctive institutions of learning.

The early Isma'ili movement had been rent by a schism in 899 when a faction of the community, designated as Qarmati, refused to acknowledge continuity in the Isma'ili imamate and retained an earlier belief in the Mahdship of the seventh Isma'ili imam, Muhammad ibn Isma'il, who was expected to reappear. The Qarmatis, who did not recognize the Fatimid caliphs as their imams, founded a powerful state in Bahrayn, eastern Arabia. The Qarmati state collapsed in 1077.

The Fatimid Isma'ilis themselves experienced a major schism in 1094, on the death of al-Mustansir (1036–1094), the eighth Fatimid caliph and the eighteenth Isma'ili imam. Al-Mustansir's succession was disputed by his sons Nizar (d. 1095), the original heir-designate, and al-Musta'li (1094–1101), who was installed to the Fatimid throne through the machinations of the Fatimid wazir al-Afdal (d. 1121). As a result, the unified Isma'ili *da'wa* and community were split into rival Nizari and Musta'li factions. The *da'wa* organization in Cairo as well as the Isma'ili communities of Yaman and Gujarat, in western India, supported the claims of al-Musta'li. The Isma'ilis of Iran and adjacent lands, who were then under the leadership of Hasan Sabbah (d. 1124), upheld Nizar's right to the Isma'ili imamate.

On the death of the Fatimid caliph-imam al-Amir (1101–1130), the Musta'li Isma'ilis themselves subdivided into Hafizi and Tayyibi branches. The Hafizi Isma'ilis who recognized al-Hafiz (1130–1149) and the later Fatimid caliphs as their imams disappeared completely after the Fatimid



Index

Page links created automatically - disregard ones formed not from page numbers

Boldfaced page numbers indicate main article on the subject. Italicized page numbers reference photos or illustrations.

A

- Aaliyah, 45
Aaron, 37
Abaqa, 701
‘Abbas I, shah of Iran (Persia), **1**, 218, 437
 See also Safavid and Qajar Empires
‘Abbas II, shah of Iran (Persia), 218
Abbasid Empire, **207–210**
 architecture of, 72–73
 caliphs of, 118–121, 654
 Christianity under, 144–145
 conversion during, 362
 decorative arts of, 79
 end of, 134, 207–208
 eunuchs of, 233
 monetary policy of, 151–152
 poetry and literature of, 65, 242
 political organization under, 541–542
 prosperity of, 98–99
 rise of, 132, 207, 591, 623
 See also Byzantine Empire; Mahdi, Sadiq al-; Rashid, Harun al-; Umayyad Empire
‘Abd al-‘Aziz (d. 1801), 6
‘Abd al-‘Aziz (d. 1823), 730
‘Abd al-‘Aziz (d. 1824), 169, 170
‘Abd al-‘Aziz ibn Baz (1910–1999), 108
‘Abd al-‘Aziz ibn Sa‘ud, 519, 609, 611
‘Abd al-‘Aziz Khan (r. 1645–1681), 135
‘Abd al-‘Aziz (son of ‘Abd al-Rahman), 729
‘Abd al-‘Aziz (son of Marwan), 435
‘Abd al-‘Aziz (son of Muhammad b. Sa‘ud), 728
‘Abd al-Baha’ (‘Abd al-Baha’ ‘Abbas, also known as ‘Abbas Effendi), **1–2**, 99, 100, 101
 See also Baha’allah; Baha’i faith
‘Abd al-Hamid Ibn Badis (also known as Ben Badis), **2**, 366
 See also Reform: in Arab Middle East and North Africa; Salafiyya
‘Abd al-Hamid II (‘Abdulhamid II), 5, 153, 172, 341, 342, 376, *464*, 465, 505, 520, *653*, 656, 678, 738, 739, 740
‘Abd al-Hamid Kishk (Shaykh), **2–3**
‘Abd al-Haqq Dihlawi, 637
‘Abd al-Jabbar (Qadi ‘Abd al-Jabbar b. Ahmad al-Hamadani), **3**, 247
 See also Kalam; Mu‘tazilites, Mu‘tazila
‘Abd al-Karim al-Jili, 51
‘Abd al-Karim al-Maghili, 84
‘Abd al-Karim al-Qushayri, 455
‘Abd al-Karim Soroush (Hassan Haj-Faraj Dabbagh), **3–4**, 279, 469, 471, 552, 578, 616, 628, 741
 See also Iran, Islamic Republic of; Khomeini, Ayatollah Ruhollah
‘Abdallah, Shaykh Muhammad, 640
‘Abdallah, king of Jordan, 347
Abdallah II, khan of Bukhara, 112
‘Abdallah al-Mahdi, 628
Abdallah b. Mas‘ud, 563
‘Abd Allah b. ‘Abbas, 36
‘Abdallah b. Ahmad al-Nasafi, 9
‘Abdallah b. ‘Ali, 445
‘Abdallah b. Ibad al-Tamim, 390
‘Abdallah b. Ibrahim al-Najdi, Shaykh, 6
‘Abdallah ibn ‘Abbas, 672
‘Abdallah ibn Sa‘ud, 728
‘Abdallah Khan, 135
‘Abd al-Malik b. Marwan, Umayyad caliph
 and Dome of the Rock, 74, 118, 125, 183, 223, 315
 monetary reforms of, 151, 195
 silver box of, 78
 succession of, 223, 435
‘Abd al-Nasser, Jamal, **4**
 da‘wa network of, 173
 and foreign aid, 197
 influence on Arab League, 69
 language use by, 61
 pan-Arabism of, 412, 465, 519
 and political modernization, 460, 538
 Soviet support for, 156
 youth support for, 741
 See also Nationalism: Arab; Pan-Arabism
‘Abd al-Qadir (al-Jilani), **4–5**, 344, 638, 682
 See also Tasawwuf
‘Abd al-Qadir al-Jaza’iri, 469
‘Abd al-Qahir al-Baghdadi, 83
‘Abd al-Quddus Gangohi, 637
‘Abd al-Rahim, Shah, 730
‘Abd al-Rahman I (731–788), 46, 65, 362
‘Abd al-Rahman II (788–852), 362
‘Abd al-Rahman III (891–961), 46, 362, 587
‘Abd al-Rahman al-Awza’i, 406

- ‘Abd al-Rahman al-Sa‘di, 694
- ‘Abd-al-Rahman b. Muljam, 36
- ‘Abd al-Rahman Kawakibi, 5, 342, 469, 503, 577
See also Modernization, political: Administrative, military, and judicial reform; Modernization, political: Authoritarianism and democratization; Modernization, political: Constitutionalism; Modernization, political: Participation, political movements, and parties
- ‘Abd al-Rahman (r. 1889–1902), 729
- ‘Abd al-Raziq, ‘Ali, 319, 470, 551, 577, 614, 668
- ‘Abd al-Razzaq al-San‘ani, 286, 287, 288
- ‘Abd al-Razzaq al-Sanhuri, 5–6, 461
See also Law; Modernization, political: Constitutionalism
- ‘Abd al-Wahhab, Muhammad Ibn, 6, 108, 389, 452, 468, 483, 536, 575, 580, 610, 676, 706, 727–728
See also Wahhabiyya
- ‘Abduh (Abdu), Muhammad, 6–7 and dialectical method, 385 followers of, 5 fundamentalism of, 262 on hadith, 286 on Islamic unity, 342 modernism of, 83, 433, 456, 609, 668, 674, 676 on nationalism, 503 political philosophy of, 551, 575–577 as publisher, 7, 13 on Qur’anic interpretation, 267–268 reforms advocated by, 104, 172, 345 on welfare, 440
See also Afghani, Jamal al-Din; Reform: in Arab Middle East and North Africa; Rida, Rashid; Salafiyya
- ‘Abdulaziz, 376, 738
- ‘Abdulhamid II. *See* ‘Abd al-Hamid II
- Abdullah b. Yasin, 475
- ‘Abdullahi ibn Muhammad (Khalifa ‘Abdullahi), 422–423
- ‘Abdul Qadir Bedil, 643
- Abida Parveen, 304
- Abortion rights, 227–228, 228, 566
- Abraha, Abyssinian ruler of Arabia, 55, 381
- Abraham. *See* Ibrahim (Abraham)
- Abu ‘Abbas Ahmad al-Farghani, 139
- Abu ‘Abdallah al-Humaydi, 182
- Abu ‘Abdallah al-Qurtubi, 673
- Abu ‘Abdallah al-Shirazi, 105
- Abu ‘Abdallah Muhammad al-Khwarazmi, 139
- Abu ‘Abdullah al-Basri, 3
- Abu Ahmad Nasr, 443
- Abu ‘Ala’ al-Ma‘arri, 455
- Abu al-‘Abbas (Abu ‘l-Abbas al-Saffah), Abbasid caliph, 97, 207
- Abu al-Faraj Runi, 528
- Abu ‘Ali al-Farmadhi, 275
- Abu ‘Ali al-Jubba’i, 82
- Abu al-Layth al-Samarqandi, 9
- Abu al-Mu‘ayyad Muhammad b. Mahmud al-Khwarizmi, 9
- Abu al-Qasim al-Junayd, 38
- Abu al-Tabarsi (d. 1153), 674
- Abu Bakr (Abu Bakr b. Abi Quhafa), 7–8 as father of ‘A’isha, 7, 33 on hijra, 299 succession of, 35, 117, 422, 481, 548, 573, 585, 621, 654, 667
See also Caliphate; Succession
- Abu Bakr al-Asamm, 10
- Abu Bakr al-Baqillani, 83
- Abu Bakr al-Jassas, 409
- Abu Bakr al-Khwarizmi, 297
- Abu Bakr b. Mas‘ud al-Kasani, 9
- Abu Bakr Gumi, 8
See also Modern thought; Political Islam; Wahhabiyya
- Abu Bakr Ibn ‘Abd al-Rahman, 406
- Abu Bakr ibn ‘Umar, 475
- Abu Bakr Muhammad, 443
- Abu Bakr Qaffal al-Shashi, 139
- Abu Bilal Mirdas b. Hudayr b. Udayya, 390
- Abu Bishr Matta, 182
- Abu Dawud, 286
- Abu Dharr Ghifari, 35
- Abu Dulama, 321
- Abu Hafs al-Bukhari, 139
- Abu Hanifa (Abu Hanifa al-Nu‘man b. Thabit b. Zurti), 8–9, 11, 92, 406, 407–408, 417, 586–587, 734
See also Law; Madhhab
- Abu Hashim al-Jubba’i, 3
- Abu Hayyan al-Tawhidi (d. 1023), 209, 225
- Abu Ishaq al-‘Ayyash, 3
- Abu Ishaq al-Isfara’ini, 83
- Abu Ishaq al-Kazaruni, 680
- Abu Ishaq al-Mu‘tasim, 208
- Abu Ishaq al-Nazzam, 10
- Abu Ishaq al-Shatibi, 11, 226
- Abu Ishaq al-Shirazi, 8
- Abu Ishaq Ibrahim b. Muhammad al-Sarifini, 8
- Abu Ja‘far, 591
- Abu Ja‘far al-Mansur, 97
- Abu Jafar al-Tusi, 674
- Abu Ja‘far Muhammad ibn Musa al-Khwarazmi, 130, 469
- Abu ‘l-‘Abbas, 591
- Abul-‘Abbas al-Qalanisi, 83
- Abu ‘l-Fayz Khan, 135
- Abu ‘l-Fazl, 33
- Abul-Fida of Hama, 659
- Abu ‘l-Ghazi Khan, 135
- Abu ‘l-Hasan al-Ash‘ari, 82
- Abu ‘l-Hasan al-Bahili, 83, 105
- Abu ‘l-Hasan ‘Ali ibn al-Nu‘man al-Qayrawani, 92
- Abu ‘l-Hasan al-Rustughfeni, 443
- Abu ‘l-Hasan Bani-Sadr, 9–10, 357
See also Iran, Islamic Republic of; Revolution: Islamic revolution in Iran
- Abu ‘l-Hassan al-Amiri, 225
- Abu ‘l-Hudhayl al-‘Allaf (Muhammad b. al-Hudhayl b. ‘Ubaydallah al-‘Abdi), 10, 247
See also Mu‘tazilites, Mu‘tazila
- Abu ‘l-Husayn al-Basri, 3
- Abu ‘l-Khattab, 369
- Abu ‘l-Khayr Khan, 135
- Abu ‘l-Mal‘ali al-Juwayni, 274
- Abu ‘l-Muin al-Nasafi, 443
- Abu ‘l-Qasem Kashani, 10–11
See also Feda’iyan-e Islam; Iran, Islamic Republic of; Majlis; Mossadeq, Mohammad
- Abu ‘l-Qasim al-Balkhi (al-Ka‘bi), 443
- Abu ‘l-Yusr al-Pazdavi, 443
- Abu Mansur al-Maturidi, 83
- Abu Mansur ibn Tahrir al-Baghdadi, 181
- Abu Ma‘shar al-Balkhi, 86, 139
- Abu Musa al-Ash‘ari (Abu Musa Ash‘ari), 36, 405
- Abu Mushir al-Ghassani, 449
- Abu Muslim, 132, 207, 223, 591
- Abu Muti‘ al-Balkhi, 9
- Abu Naddara, 342
- Abu Nasr Al-Farabi, 248
- Abu Nuwas, 65, 209, 523
- Abu Rashid al-Nisaburi, 3
- Abu Rayya, Mahmud, 286, 668
- Abu Sa‘id al-Khudri, 286
- Abu Sa‘id al-Sirafi, 182

- Abu Sa'īd b. Abil-Khayr, 140
- Abu Sa'īd b. Abu 'l-Khayr, 141, 680
- Abu Sayyaf, 648
- Abu Sufyan (Sakhr ibn Harb ibn Umayyah), 477
- Abu Sulayman al-Sijistani, 282
- Abu Tammam, 65
- Abu Turab (Father of Dust), 37
- Abu 'Uthman 'Amr ibn al-Jahiz, 182
- Abu Walid Hisham, 78
- Abu Ya'la, 286
- Abu Ya'la b. al-Farra', 548–549
- Abu Ya'qub al-Shahham, 10
- Abu Yazid al-Bistami, 455, 685
- Abu Yusuf, 9, 406, 408, 542, 654
- Abu Zaid, Nasr, 178, 534
- Abu Zakariya ibn Masawayh, 295
- Abu Zayd, Nasr Hamid, 298, 319
- Aceh (Indonesia). *See* Acheh
- Acheh (Indonesia), 507–508, 644
- Adab (pl., *udaba'*), 12
as “belles lettres,” 66
development of, 225, 282
as ideal court behavior, 47, 48
and moral pedagogy, 225–226
multiple meanings of, 63
See also Arabic literature; Ethics and social issues
- 'Ada (custom), 11–12, 651
See also Africa, Islam in; American culture and Islam; Law; South Asia, Islam in; Southeast Asian culture and Islam
- Adalat Party, 156
- Adam, 50, 50, 51
- Adhan (call to prayer), 13, 71, 178, 179, 428, 494, 708
See also Devotional life; 'Ibadat; Masjid
- Adivar, Halide Edib, 470
- Adoption, 229
- 'Adud al-Dawla, Buwayhid ruler of Iraq, 65
- 'Adud al-Din al-Iji, 83
- Adultery, 33, 270
- Afaq Khwaja, 136
- Affliction, rites of, 600
- Afghani, Jamal al-Din, 13
fundamentalism of, 262, 341
influence on 'Abduh, 7
modernism of, 155, 456, 638, 733
and pan-Islam, 520
political philosophy of, 551
reforms advocated by, 172, 578
revivalism of, 467, 609, 616
social philosophy of, 252
- See also* Pan-Islam; Reform: in Arab Middle East and North Africa
- Afghan Interim Government (AIG), 490
- Afghanistan
mujahidin in, 490–491
Russian occupation of, 108
use of Arabic language in, 62
women in, 509–510
See also Taliban
- Afghan Service Bureau Front (maktab al-khidma li-l-mujahin al-'arab, MAK), 559
- 'Aflaq, Michel, 106, 460, 503, 519
“Afrabia,” 252
- Africa, Islam in, 13–19, 15, 16, 20, 21
See also Ahmad ibn Ibrahim al-Ghazi; Ahmad Ibn Idris; Hajj Salim Suwari, al-; Suyuti, al-; Tariqa; Zar
- African culture and Islam, 19–24
See also Africa, Islam in; Bamba, Ahmad; Timbuktu; Touba (Senegal); Zar
- Afro-Islamic literature, 24
- Afsaneb* (Romance), 528
- Aga Khan, 24–25, 26
See also Khojas; Nizari
- Aga Khan III (Sir Sultan Muhammad Shah), 24–25, 25, 393, 629
- Aga Khan I (Imam Hasan 'Ali Shah), 24
- Aga Khan II (Shah Ali Shah), 24
- Aga Khan IV (Shah Karim al-Husayni), 25, 511, 629
- Aga Khan Development Network, 25
- Aghajari, Hashem, 743
- Agha Khan, Karim Khan, 351
- Agha Muhammad Khan, 387
- Agriculture, 194, 195
- Ahaba (sahaba, Companions), 8, 231
- Ahbash movement, 690
- Ahl al-bayt (“people of the house”), 25–26, 37, 121, 349, 624, 654
See also Hadith; Imam; Imamate; Karbala; Mahdi; Sayyid; Sharif; Shi'a: Imami (Twelver); Shi'a: Isma'ili
- Ahl al-dhimma (people of the protective covenant), 144, 162, 361, 362, 381
- Ahl al-Hadith (people of the traditions), 27, 334, 406, 668
See also Ibn Hanbal; Kalam; Mu'tazilites, Mu'tazila; Traditionalism
- Ahl al-kalam (speculative theologians), 667
- Ahl al-kitab (people of the book), 27–29, 144, 162, 381, 452, 534, 584
See also Christianity and Islam; Islam and other religions; Judaism and Islam; Minorities: dhimmis
- Ahl al-ra'y (people of considered opinion), 27, 406, 667
- Ahl al-Sunna wa al-Jama'at, 389, 390
Ahl al-sunna wal-jama'a, 82, 668
- Ahl-e Hadis (Ahl-al Hadith, Ahl-i Hadith), 26–27, 176
See also Deoband; Fundamentalism
- Ahl-e haqq, 453
- Ahl-e Qur'an (people of the Qur'an), 668
- Ahmad, Bashir al-Din Mahmud, 30
- Ahmad, Jalal Al-e (Al-i), 529, 733
- Ahmad, Khurshid, 174
- Ahmad, Mirza Ghulam, 30, 32, 172, 453
See also Ahmadiyya
- Ahmad, Mirza Tahir (Hazrat Mirza Tahir Ahmad Khalifatul Masih IV), 31, 31
- Ahmad, Nazir, 716
- Ahmad, Qazi Husain, 371, 372, 372
- Ahmad al-Ahsa'i, Shaykh, 95, 620
- Ahmad al-Badawi, 533
- Ahmad al-Bakka'i, 402
- Ahmad al-Radhkani, 274
- Ahmad b. Muhammad al-Quduri, 9
- Ahmad b. Muhammad al-Tahawi, 9
- Ahmad b. Musa (Shah Cheragh), tomb of, 351
- Ahmad Baba, 308
- Ahmad-e Jam, 140
- Ahmad Gran (Ahmad ibn Gran; “the left-handed”). *See* Ahmad ibn Ibrahim al-Ghazi
- Ahmad ibn Abi Ya'qub al-Ya'qubi, 130
- Ahmad ibn 'Ali ibn Abu 'l-Qasm al-Khayqani, 125
- Ahmad ibn Ibrahim al-Ghazi (Ahmad Gran; Ahmad ibn Gran), 14, 29, 231
See also Africa, Islam in; Ethiopia; Jihad
- Ahmad Ibn Idris, 29–30
See also Africa, Islam in; Tariqa; Tasawwuf; Wahhabiyya
- Ahmad ibn Nasr al-Khuza'i, 449

- Ahmadiyya, **30–32**, 31, 46, 172, 453, 708
See also Ahmad, Mirza Ghulam; Pakistan, Islamic Republic of; South Asia, Islam in
- Ahmadiyya Anjuman-e Isha 'at-e Islam, 30
- Ahmad Khan, Sir Sayyid, **32**
 in Aligarh, 38, 39, 304, 469
 on ethnic identity, 343
 on hadith, 286
 modernism of, 155, 433, 456, 581, 609, 638, 668, 676, 716
 on rationalism, 468
See also Aligarh (India); Education; Liberalism, Islamic; Modernism; Modern thought; Pakistan, Islamic Republic of; South Asia, Islam in; Urdu language, literature, and poetry
- Ahmad Shah Abdali Durrani, 638
- Ahmad Shah Masud, 676
- Ahmed Niyazi Bey, 739
- Ahmed, Qazi Husain. *See* Ahmad, Qazi Husain
- AIG (Afghan Interim Government), 490
- Aini, Sadridin, 528
- AIOC (Anglo-Iranian Oil Company), 476, 504
- 'A'isha ('A'isha bint Abu Bakr), **32–33**
 on character of the Prophet, 225, 320
 and gender constructs, 269, 734
 married to the Prophet, 7, 33, 479
 opposition to 'Ali from, 35, 260, 621
See also 'Ali; Bukhari, al-; Fitna; Muhammad; Shi'a: Early; Sunna
- A'isyiah ("way of 'A'isha"), 735
- 'Aja'ib ("wondrous") literary tradition, 129
- 'Ajami (written) literature, 15
- Akbar (Jalal al-Din Akbar), **33–34**, 73, 213, 303, 342–343, 363, 637
See also Mogul Empire; South Asia, Islam in
- Akhbariyya, **34**, 627, 717–718
See also Law; Mu'tazilites, Mu'tazila; Shi'a: Imami (Twelver)
- Akhlaq (khuluq, manners, ethics), **34–35**, 225
See also Adab; Ethics and social issues; Falsafa
- Akhund (Persian, "religious leader"), 473
- Akhundzada, Mirza Fath Ali, 614
- Akiba, Rabbi, 53
- Akram, Wali, 709
- Aksaray (Turkey), 666
- Aksun (ancient Abyssinia), 14, 55
- 'Ala, Husayn, 256
- 'Ala' al-Din Khalji, 660
- Al-'Abbas b. al-Ahnaq, 65
- Al-'Abbas (uncle of Muhammad), 224
- Al-Adab (periodical), 67
- Al-'Adil, 658
- Aladza Mosque (Foca), 103
- Al-Afghani, 'Abd al-Hakim, 9
- Al-Abkam al-sultaniyya* (The ordinances of government), 548
- Al-Afghani, Jamal al-Din. *See* Afghani, Jamal al-Din
- Al-Ahmadnagri, 'Abd al-Nabi, 225
- Al-'Ali Ayyub, 658, 659
- Al-'Allama al-Hilli, 34
- Al-Amin, caliph (r. 809–813), 120, 259
- Al-Amin, Imam Jamil (H. Rap Brown), 44, 45
- Al-Amin bin Ali Mazrui, 445
- Al-Amir, 628
- Al-'Amir, Fatimid caliph, 152
- Al-Amjad Bahramshah, 659
- Al-Aqsa Intifada, 740
- Al-Aqsa Martyr's Brigade, 355
- Al-Aqsa Mosque (Jerusalem), 314, 315
- Al-Asad, Bashar, 347, 461
- Al-Asad, Hafiz, 347, 460
- Al-'Ashmawi, Muhammad Sa'id, 319
- Al-Ashraf Khalil, 166
- Al-'Attar, 'Issam, 346
- 'Alavi, Bozorg, 528
- Alavid Shi'ism, 619
- 'Alawid dynasty (Morocco), 26
- Al-Awza'i, 417
- Al-'Ayn, Qorrat (Tahereh, "the Pure One"), 96
- Al-'Aziz Billah, Fatimid caliph, 92
- Al-Azmeh, Aziz, 307
- Al-Babuya al-Qummi, 286
- Al-Baghdadi, 297
- Al-Balkhi, Abu Zayd Ahmad ibn Sahl, 130–131
- Albania
 independence of, 102, 103
 Muslim population of, 103, 236
- Al-Bashir, Omar, 348
- Al-Battani (Albategnius), 612
- Al-Bishri, Tariq, 577
- Al-Bitar, Salah al-Din, 503
- Al-Buhturi, 65
- Al-Busa'idi, Ahmad b. Sa'id, 664
- Al-Busa'idi, Sayyid Sa'id b. Sultan b. Sa'id, 664
- Al-Busiri, 177
- Al-Bustani, Butrus, 342
- Alchemy, 613
- Alcohol, prohibition of, 181
- Al-Dahhaq b. Ways al-Fihri, 435
- Al-Darimi, 286, 337
- Al-Dhahab, Suwar, 347
- Al-Dhahabi, Shams al-Din, 8, 9
- Al-Din, Ahmad Hamid, 350
- Al-Din, Khwaja Kamal, 30
- Al-Din, Maulvi Nur, 30, 32
- Al-Din, Tahir Jalal, 582
- Alem-i Nisvan (Women's world), 265
- Alexander the Great, 54, 391, 526
- Alexius, Byzantine emperor, 145
- Al-Farabi, 35, 307, 550, 612
- Al-Farra', 280
- Al-Faruqi, Isma'il, 174
- Al-Fatiha, 562
- Al-Furqan Islamic Heritage Foundation, 694
- Al-Gama'a al-Islamiyya (The Islamic Group), 365, 466
- Algeria
 economy of, 634
 independence of, 425
 Islamic reformist movement in, 2, 365–366, 417, 461, 466, 616
 nationalism in, 2
 political repression in, 463
 resistance to French colonialism in, 4–5
 socialism in, 633
 Sufism in, 682
 veiling in, 722
 waqf of, 731
See also Islamic Salvation Front; Reform: in Arab Middle East and North Africa
- Algerian Muslim Congress, 2
- Al-Hadi, 207, 429
- Al-Hadi ila al-Haqq al-Mubin, 630
- Al-Hafiz, 628
- Al-Hajjaj b. Yusuf, 312, 390, 429
- Al-Hakam, 30
- Al-Hakam II, 414, 415
- Al-Hakim, 71, 203, 414, 452
- Al-Hakim al-Shahid al-Marwazi, 409
- Al-Hakim al-Tirmidhi, 454, 607, 685
- Al-Hakim bi-Amr Allah, 453
- Al-Hallaj (d. 922), 176, 685
- Al-Hallaj ibn Yusuf, 130, 151
- Alhambra (al-Hamra'), 47, 47, 74, 376
- Al-Haqq, Sami', 374
- Al-Haqqani, Shaykh Nazim, 44

- Al-Haraka al-Islamiyya, 172
- Al-Haramayn al-Juwayni, imam, 83, 717
- Al-harb al-muqaddasa (holy war), 158
- Al-Harbiyya, 658
- Al-Hariri, 79
- Al-Hasan, Maulana Mahmud, 391
- Al-Hasanat, Abu, 375
- Al-Hasan b. Zayd, 630
- Al-Humaydi, 286
- Al-Hurr al-Amili, 34
- Al-Husri, Sati', 503, 518
- Al-Husri al-Qayrawani, 320
- Ali, Muhammad (Cassius Clay), 44
- Ali, Noble Drew, 708
- 'Ali, Chiragh, 433, 668
- 'Ali, Hajji Mirza Sayyed, 96
- 'Ali, Maulana Muhammad, 30
- 'Ali, Muhammad (Albanian, 1769–1849), 60, 66, 196, 204, 485–486, 575, 728
- 'Ali, Muhammad (Indian, brother of Shaukat 'Ali), 39, 391
- 'Ali, Shaukat, 39, 391
- 'Ali ('Ali ibn Talib; 'Ali ibn Abi Talib), **35–38, 36**
 as ahl al-bayt, 26, 350
 followers of, 35, 117, 171, 390, 427, 585, 624
 grave of, 141
 images of, 36
 monetary policy of, 151
 opposition to, 33, 35–36, 223, 259–260
 succession of, 573, 621–628
 tomb of, 26, 36, 88
See also Caliphate; Imamate; Shi'a: Early; Succession
- 'Ali al-Karaki, 511
- Ali al-Naqi, imam, 88
- 'Ali b. 'Abdallah, 445
- 'Ali b. Abi Bakr al-Marghinani, 9
- 'Ali b. Ibrahim al-Qummi, 455
- 'Ali b. Mitham Bahrani, 38
- 'Ali b. Muhammad al-Yunini, 114
- 'Ali b. Musa al-Rida, 427, 623
 tomb of, 26, 436–437
- Al-Idrisi, al-Sharif, 129
- Aligarh (India), 30, **38–39**, 469, 581
See also Ahmad Khan, Sir Sayyid; Education; Modernism; Pakistan, Islamic Republic of; South Asia, Islam in; Urdu language, literature, and poetry
- Aligarh movement, 155
- Aligarh Muslim University, 39, 304
- Aligarh Scientific Society, 32, 38
- Aligarh Zenana Madrasa (later Aligarh Women's College), 39
- 'Ali ibn al-'Abbas al-Majusa, 295
- 'Ali ibn Abi Talib. *See* 'Ali
- 'Ali ibn Talib. *See* 'Ali
- 'Ali Jalayiri, 308
- Al-'Iji, 307
- 'Ali Jurjani, 139
- Al-ilah ("the god"), 39
- 'Alim, emir of Bukhara, 113
- 'Alim Khan, 136
- 'Ali Mohammad, 95
- 'Ali Muttaqi, 637
- 'Ali Pasha, 678, 738
- 'Ali Riza Bey, 88
- Al-Isbahani, 370
- Al-Isfahani (d. 967), 66
- 'Ali-Sher Nawa'i, 222
- Al-Islam (Malaya), 582
- Al-Istakhri, Abu Ishaq ibn Muhammad al-Farisi, 130, 131
- 'Ali Suavi, 738
- Al-Jahiz, 66, 209, 320
- al-Jami' al-sahih (The sound collection), 114
- Al-Jazeera, 463, 508
- Al-Jazuli, 177
- Al-Jilani, 'Abd al-Qadir, 177, 588, 682
- al-Junayd (Junayd; of Baghdad), 275, 290, 685
- Al-Kamil, Ayyubid sultan, 152, 658
- Al-Kassas, Sa'd, 711
- Al-Kazimayn mosque (Baghdad), 209
- Al-Khalil ibn Ahmad, 280
- Al-Khansa', 64, 734
- Al-Khu'i Foundation, 393
- Al-Kulini, 286, 369
- Al-Kunduri, Seljuk wazir, 83
- Allah, **39–41**
 attributes of (sifat Allah), 83
 future vision of (ru'yat Allah), 83
 images of, 40, 78
 pre-Islamic worship of, 55
 in Qur'an, 565
 speech of (kalam Allah), 83
See also Asnam; Qur'an; Shirk
- Al-Lakani, 83
- al-Laknawi, 'Abd al-Hayy, 228
- Allat, 84, 85
- Al-Latif, Qadi 'Abd, 374
- Alliance Israelite Universelle, 205
- All-India Khilafat Committee, 374
- All-India Muslim League, 343
- Al-Maghili, 17
- Al-Mahdi (r. 775–785), 207, 429
- Al-Malik al-Kamil, 164
- Al-Malik al-Nasir Muhammad ibn Qalawun, 662
- Al-Malik al-Salih, 165, 166, 662
- Al-Manar, 7, 577, 597, 631
- Al-Mansur (Abu Ja'far al-Mansur), 97, 97, 120, 130, 207, 295, 408, 591, 678
- Al-Maqrizi, 130, 389
- Al-Mas'udi, Abu 'l-Hasan 'Ali ibn al-Husayn, 130
- Al-Mawardi, 121–122, 444, 449, 548, 588, 652, 654–655
- Almohad dynasty (Almohades), 47, 362
- Almoravid dynasty. *See* Moravids
- Alms, collecting of, 95
- Al-Mu'azzam, 658
- Al-Mubarrad, 280
- Al-Muhallab, 390
- Al-Mu'izz li-Din Allah, Fatimid caliph, 92, 130
- Al-mulk lillah (dominion belongs to God), 81
- Al-Muntaqid (The critic), 2
- Al-Muntazar ("the Awaited One"), 625
- Al-Muqaddasi, Abu 'Abdallah Muhammad, 131
- Al-Muqanna', 429
- Al-Muqtadir, 208
- Al-Muslimin, 631
- Al-Mustansir, 628
- Al-Mutanabbi, 65, 211
- Al-Mu'tasim, 152, 428, 448
- Al-Mutawakkil, caliph of Baghdad, 72, 84, 208, 387, 428, 449, 587
- Al-Nabulsi, 185
- Al-Nadim, 429
- Al-Namara (Syria), inscription from, 58
- Al-Nasa'i, 286
- Al-Nasir, Mamluk sultan, 336
- Al-Nasir li-Din Allah (Al-Nasir, Caliph, li-Din Allah; r. 1180–1225), 120, 134, 264, 658
- Al-Nasir Muhammad b. al-Qalawun, 338
- Alp Arslan, 665
- Al-Qadi al-Nu'man, 628
- Al-Qadir, 120, 122, 449
- Al-Qahira. *See* Cairo (Egypt)
- Al-Qa'im, 120, 449
- 'Alqamah Ibn Qays, 406
- Al-Qaradawi, Yusuf, 286
- Al-Qasim b. Ibrahim al-Rassi, 630
- Al-Qushayri, wife of, 734
- Al-Rabita al-Qalamiyya (The Pen Club), 67

- Al-Razi (al-Rhazes), Abu Bakr
Muhammed ibn Zakariyya, 295,
446, 523
- Al-Sabah, Shaykh Jaber al-Almed, 466
- Al-Sa‘di, 308
- Al-Sahili, 430
- Al-Salimi, 185
- Al-Sanhuri, ‘Abd al-Razzaq. *See* ‘Abd
al-Razzaq al-Sanhuri
- Al-Sattar, ‘Abd, 375
- Al-Sayyid, Ridwan, 160
- Al-Sha‘bi, 8
- Al-Shadhili (Al-Shadili), Abu ‘l-Hasan,
178, 682
- Al-Shafti, Muhammad Baqir, 310
- Al-Shahid al-Thani, 511
- Al-Sharif al-Murtada, 717
- Al-Shaykh al-Mufid, 549, 717
- Al-Shibab* (The meteor), 2
- Al-Shiqaqi, Fathi, 365
- Al-Siba‘i, Mustafa, 346
- Al-Siddiq (“the truthful”), 7
- Al-Sila, 189
- Al-Siyalkuti, 83
- Al-Sumatrani, Samsuddin, 651
- Al-Tabarani, 286
- Al-Tabarsi (d. 1158), 351
- Al-Taftazani, 655
- Al-Tahtawi, Rifa‘a Rafi‘, 66, 318, 342,
551, 575
- Altaic (Turkic) languages, and ethnic
identity, 232
- Al-Ta‘if, women of, 256
- Al-Tawhidi (d. 1010), 320
- Al-Tawwabun (the penitents), 623
- Al-Tayalisi, 286
- Al-Thani, Shaykh Hamad bin
Khalifa, 463
- Al-Tibb al-Nabawi* (*Medicine of the
Prophet*), 446
- Al-Turmidhi, 286
- Al-Tusi, al-Shaykh, 286, 351, 717
- Al-‘Umari, 429
- Al-‘Urwa al-wuthqa (“The firmest
grip”), 7, 13, 597
- Al-‘Uzza, 84, 85
- Al-Walid I, caliph, 72, 79, 118, 450
- Al-Walid II, caliph, 653
- Al-Waqa‘i‘ al-Misriyya (Egyptian
events), 7
- Al-Wathiq, 428, 448–449
- ‘Alya‘iyya, 36
- Al-Ya‘qubi, 233
- Al-Zahrawi, Abu ‘l-Qasim, 295, 447
- Al-Zawahiri, Ayman, 509, 559
- Al-Zuhri, 287, 406
- Amelikites, 52
- American culture and Islam,
41–45, 245
See also Americas, Islam in the;
Farrakhan, Louis; Malcolm X;
Muhammad, Warith Deen;
Nation of Islam
- American Muslim Council, 713
- American Muslim Mission, 710
- American Muslim Movement, 245
- American Society of Muslims (ASM),
43, 44, 712, 713
See also Nation of Islam
- Americas
Islam in the, **45–46**
use of Arabic language in, 62
See also American culture and
Islam; United States, Islam
in the
- Amin, Qasim, 470
- Amir al-mu‘minin (commander of the
faithful), 4, 38, 113, 663
- Amirshahi, Mahshid, 529
- ‘Ammar b. Yasir, 36
- ‘Ammiyya (darija, Low Arabic), 60
- ‘Amr b. al-‘As (‘Amr b. ‘As), 36, 115
- ‘Amr b. al-‘As al-Sahmi, 402
- ‘Amr b. ‘As. *See* ‘Amr b. al-‘As
- ‘Amr b. Dinar, 287
- ‘Amr b. Luhayy, 84–85
- ‘Amr ibn al-‘As, 36, 115
- ‘Amr Makki, 290
- Amu Darya delta, 132
- Amulets (talismanic charms), 18–19,
20, 22, 51
- Anas b. (ibn) Malik, 8
- Andalus, al-, **46–49**, 65–66, 235–236,
282, 362
See also European culture and
Islam; Judaism and Islam
- Anecdotes (nawadir), 320
- Angels, **49–51**, 50, 584
See also Mi‘raj; Religious beliefs
- Anglo-Iranian Oil Company (AIOC),
476, 504
- Aniconism, 78
- Anis, 715
- Anjuman-e Sipahan-e Sahaba, 374
- An-Na‘im, ‘Abdullahi, 471, 590
- Anqarawi, Isma‘il, 359
- Ansar al-Islam, 173
- Ansar (helpers), 35, 340, 422, 719
- Ansari, 685
- Antipartheid, 292–293
- Antioch, Principality of, 163, 166
- Antiochus III, Seleucid king of
Syria, 54
- Anvari, 525
- ‘Aoun, Michel, 412
- Apollo (periodical), 67
- ‘Aql (intellect), 38, 142, 398
- Aquino, Corazon, 648
- Arab (‘arab), definition of, 51, 107
- Arabesque designs, 20–21, 79–80
- Arabia, definition of, 51
- Arabia, pre-Islam, **50–58**, 52, 144
See also Arabic language; Arabic
literature; Asabiyya;
Muhammad; Sassanian Empire
- Arabian Nights*, 66, 68, 292, 523, 572
- Arabic alphabet, 124
- Arabic language, **58–63**
calligraphy in, 123–125
development of, 51, 53, 57, 58,
278–279, 591
diglossia in, 61–62
dominance in Islam, 13, 51,
60–61, 340, 586
and ethnic identity, 232
Islamic modes of thought
expressed in, 23
Jewish use of, 60
in North Africa, 17
spread of, 58–60, 118, 223
as symbol of Arab nationalism,
60–61
used by Jews in al-Andalus, 48
as world language, 62
See also African culture and Islam;
Arabic literature; Grammar and
lexicography; Identity, Muslim;
Pan-Arabism; Persian language
and literature; Qur’an; South
Asian culture and Islam; Urdu
language, literature, and poetry
- Arabic literature, 56–57, **63–68**,
320–321
See also Arabic language;
Biography and hagiography;
Historical writing; Persian
language and literature; Qur’an
- Arab-Israeli conflict, 198–199
- Arab-Israeli War (1948–1949),
105, 460
- Arab-Israeli War (1973), 197
- Arab League, **68–69**, 290, 503
See also ‘Abd al-Nasser, Jamal;
Jami‘at al-Duwal al-‘Arabiyya
(League of Arab States);
Organization of the Islamic
Conference
- Arab nationalism. *See* Nationalism:
Arab

- ‘Arabshahid dynasty, 135–136
- Arab Socialist Union (Egypt), 4, 465, 633
- Arab Summit, 69
- Arafat, plains of, 312
- ‘Arafat, Yasir, 355
- Aramaic language, 48
- Archimedes, 494
- Architecture, **69–75**
 basic components of, 69, 70, 70
 indigenous African, 20
 of madrasa, 418
 in mosques, 70–73, 72, 440–441
 in Muslim Balkans, 103
 in North America, 42, 42, 43
 residential, 75
 secular, 74–75, 78–79
 in shrines and mausoleums, 73–74
 in South Asia, 643–644
See also Adhan; Art; Dome of the Rock; Holy cities; Jami‘; Manar, manara; Mashhad (mausoleum); Masjid; Mihrab; Minbar (mimbar); Religious institutions
- ‘Aref, 528
- Aretas III, 53
- Aribi tribe, 58
- Aristotle, 35, 48, 234, 249, 252, 397, 399, 401, 494, 612, 695
 criticism of, 359
- Arkoun, Mohammed (Mohamed), 286, 327
- Army of Islam, 344
- Army of Pure (Lashkar-e Taiba [Tayyiba]), 27, 490
- Ar-Raniri, Nuruddin, 651
- Art, **75–82**, 77, 78, 214, 302, 398, 400
See also Architecture; Calligraphy; Mihrab
- Arya Samaj, 304
- ‘Asabiyya (tribal loyalty), **82**, 107, 335, 699
See also Ibn Khaldun
- Asad, Muhammad, 471
- Asadi of Tus, 526
- Asante, Kingdom of, 18–19, 21
- Asas (foundation), 37
- Ash‘ab, 320–321
- Ashab al-hadith, 667
- Ash‘arites, Ash‘aira, **82–84**, 105, 696
See also Kalam; Mu‘tazilites, Mu‘tazila
- Ash‘at b. Qays Kindi, 36
- ‘Asim, 432
- Asim Degal, 386
- ‘Askari, Hasan, 174
- Askiya Muhammad (Muhammad b. Abi Bakr Ture, also known as Askiya al-Hajj Muhammad), 17, **84**
See also Africa, Islam in; African culture and Islam
- ASM (American Society of Muslims), 43, 44, 712, 713
See also Nation of Islam
- Asnam (“idols”), **84–85**
See also Allah; Shirk
- Assasins (Nizari Isma‘ilis), **85–86**
See also Crusades; Shi‘a: Isma‘ili
- Association des Ulémas Musulmanes Algériens (AUMA), 2, 366, 609
- Association for the removal of innovation and the establishment of the sunna, 8
- Association for the Union of Ottomans, 739
- Association of Algerian Muslim Ulema (Association des Ulémas Musulmanes Algériens, AUMA), 2, 366, 609
- Association of Muslim Social Scientists, 712
- Association of Scholars of India (Jam‘iyat-e ‘Ulama-e Hind, JUH), 177, 371, **374**, 390, 443, 638
See also Jam‘iyat-e ‘Ulama-e Islam; South Asia, Islam in
- Astarabadi, Muhammad Amin al- (Muhammad Mu‘min), 34, 317, 717–718
- Astrology, **86**, 613
See also Astronomy; Science, Islam and
- Astronomy, **86–88**, 87, 299–300, 612–613
See also Astrology; Biruni, al-; Hijiri calendar; Science, Islam and; Translation
- ‘Ata’ b. Abi Rabah, 8
- ‘Ata’ b. Rabah, 287
- ‘Atabat (exalted thresholds), **88**
See also Holy cities; Mashhad (mausoleum)
- Ataturk, Mustafa Kemal, **88–90**, 89, 103, 150, 205, 342, 419, 459, 505, 512, 614, 690, 733
See also Nationalism: Turkish; Revolution: Modern; Secularism, Islam; Young Turks
- ‘Athman ibn ‘Affan. *See* ‘Uthman ibn ‘Affan
- ‘Auda, ‘Abd al-‘Aziz, 365
- Augustine, Saint, 248, 251
- Augustus, Roman emperor, 52
- AUMA (Association des Ulémas Musulmanes Algériens), 2, 366, 609
- Aurangzeb (Awrangzib), 213, 303, 304, 343, 637
- Austro-Hungarian Empire, 102
- Autobiography of Malcolm X*, 426
- Averroes. *See* Ibn Rushd
- Avicenna. *See* Ibn Sina
- Awami (People’s) League, **90–92**, 91, 640
See also Pakistan, Islamic Republic of; South Asia, Islam in
- Awrangzib (Aurangzeb), 213, 303, 304, 343, 637
- A‘yan-amir system, 292
- Ayat al-Kursi* (Verses of the Throne), 563
- Ayatollah (Ar., ayatullah), **92**
See also Hojjat al-Islam; Khomeini, Ayatollah Ruhollah; Marja‘ al-taqlid; Shi‘a: Imami (Twelver)
- Ayat (verses), 95
- Ayn al-Qudat al-Hamadhani, 226, 433
- Ayoub, Mahmoud, 174
- Ayyub, 657
- Ayyubid sultanate, 74, 116, 164, 543, 608, **657–660**, 659
See also Cairo; Caliphate; Crusades; Delhi sultanate; Education; Ghaznavid sultanate; Mamluk sultanate; Saladin; Seljuk sultanate; Sultanates: Modern
- ‘Ayyuqi, 526
- Azad, Abu ‘l (Abul) Kalam Maulana, 391, 639–640
- Azad, Muhammad Husain, 716
- Azal, Subh-e. *See* Mirza Yahya
- Azalis, 96, 100, 453
- Azari, Farah, 627
- Azhar, al- (Cairo), **92–93**, 115, 171, 205–206, 414, 416
See also Education; Madrasa; Zaytuna
- ‘Azzam, ‘Abdallah, 108, 559

B

- Baba Farid Shakarganj, 303
- Babangida, Ibrahim, 8
- Baba Qasim, tomb of, 40
- Baba Taher, 524
- Bab (“gate”), 95
- Babiyya (Babi movement), 1, **95–96**, 99, 100, 101, 453

- See also* Bab (Sayyed ‘Ali Muhammad); Baha’allah; Baha’i faith
- Babri Masjid, 305, 640–641
- Bab (Sayyed ‘Ali Muhammad), **96–97**, 99, 100, 453
See also Babiyya; Baha’allah; Baha’i faith
- Babur, Zahir al-Din Muhammad, 135, 212–213, 222, 637
- Badayuni, ‘Abd al-Hamid, 375
- Baghdad, **97–99**, 98
Arabization of, 59
capture by Safavids (1623), 1
development of, 208
establishment of, 207
inner city of, 98
Mongol invasion of (1258), 99
See also Abbasid Empire; Caliphate; Revolution: Classical Islam; Revolution: Islamic revolution in Iran; Revolution: Modern
- Baghdad Pact (Central Treaty Organization, CENTRO), 517
- Baha al-Din al-‘Amili, 320
- Baha’allah (Mirza Husayn ‘Ali Nuri), 96, 97, **99–100**, 100, 101, 453
See also ‘Abd al-Baha’; Bab (Sayyed ‘Ali Muhammad); Baha’i faith
- Bahadur Shah II Zafar, 214, 638, 715
- Baha’i faith, **100–101**, 310, 453
See also ‘Abd al-Baha’; Babiyya; Baha’allah
- Bahar, Mohammad Taqi, 528
- Bahira, 143
- Bahmani dynasty, 636
- Bahrain
economy of, 199, 201
independence of, 425
- Bahram I, 428
- Bahrani, Shaykh Yusuf al-, 718
- Bahshamiyya, 3
- Bahu, Sultan, 303
- BAKSAL (Bangladesh Krishak Sramik Awami League), 91
- Balkans, Islam in the, **101–104**, 102, 236, 239
See also Europe, Islam in; Ottoman Empire
- Balkhi, Jalal al-Din Mohammad-e, *See* Rumi, Jalaluddin
- Bälz, Kilian, 535
- Bamba, Ahmad, 21, **104**, 694
See also Africa, Islam in; Colonialism; Tariqa; Touba (Senegal)
- Bamba, Amadou, 21
- Bambara Kingdom of Segou, 17
- Bangladesh, independence of, 91, 581, 640
- Bangladesh Farmers, Workers, and People’s League (Bangladesh Krishak Sramik Awami League, BAKSAL), 91
- Bangladesh Krishak Sramik Awami League (BAKSAL), 91
- Bangladesh National Party (BNP), 91
- Banna, Hasan al-, **104–105**, 172, 262, 276, 345, 346, 433–434, 468, 537, 551, 577
See also Ikhwan al-Muslimin
- Banu Hashim, 25, 273, 585
- Banu Nadir, 361
- Banu Qaynuqa’, 361
- Banu Qurayza, 361
- Baqi Billah (billah), Muhammad, 632, 637
- Baqillani, al- (Qadi Abu Bakr Muhammad b. al-Tayyib b. Muhammad), **105–106**
See also Ash‘arites, Ash‘aira; Kalam
- Baqir al-Bihbihani, 718
- Baqt (pact), 17
- Bara Gumbad mosque (Dehli), 73
- Baraka (blessing), 18, 22, 81, 254
- Barelwi, Sayyid Ahmad. *See* Khan, Reza of Bareilly (Ahmad Reza Khan Barelwi)
- Barelwi (Bareilly) movement, 389–390, 672, 683
- Barforush, Molla Mohammad ‘Ali (Qoddu, “the Most Holy”), 96
- Bari, Maulana Abdul, 391
- Bar Kochba, Simon, 53
- Bashani, Maulana, 90
- Bashir, Hasan ‘Umar, 700
- Basri, Hasan (al-), **106**, 685
See also Kalam; Tasawwuf
- Bastami, Molla ‘Ali, 95
- Ba’th Party, **106**, 156, 460–461, 503, 519, 595, 633
See also Nationalism: Arab
- Battle of the Camel (656 C.E.), 33, 260, 435, 621, 734
- Bawa Muhaiyuddin, tomb of, 683
- Baybars, 166, 662
- Bayezid I, Ottoman sultan, 222
- Bay Khatun, 734
- Bayt al-hikma (house of wisdom), 145, 203, 281, 282, 295, 414, 612
- Bayt al-mal (Treasury), 424
- Bazargan, Mehdi, **106–107**, 413, 459, 578
See also Iran, Islamic Republic of; Liberation Movement of Iran; Reform: in Iran; Revolution: Islamic revolution in Iran
- Bedouin, **107**, 161, 279, 699
See also Arabia, pre-Islam; ‘Asabiyya; Ibn Khaldun
- Begin, Menachem, 605
- Behbehani, Simin, 528
- Bek, 134
- Bektashiyya, 26, 103, 682, 708
- Belhadj, ‘Ali, 366
- Bell, Catherine, 598
- Bello, Ahmadu, 8, 664
- Bello, Muhammad, 664
- Ben Ali, Zine el Abidine, 112
- Ben Badis. *See* ‘Abd al-Hamid Ibn Badis
- Bengali language, 90
- Benjedid, Chadli, 366, 417
- Berber tribes, 161, 223, 232
- Bergson, Henry, 250
- Bernard, Calaude, 447
- Bethlehem, 148
- Bharata Janata Party (BJP), 640–641
- Bhutto, Benazir, 518, 735, 735
- Bhutto, Zulfiqar (Zulfikar; Zulfiker) Ali Khan, 90, 375, 517
- Bid‘a, 6, 34, **107–108**, 329, 533, 575, 727–728
See also Religious institutions; Sunna
- Bidel of Patna, 528
- Bikar al-anwar* (The oceans of lights), 626
- Bilad al-Sudan (land of the blacks), 16
- Bilal, 7
- Bilqis, queen of Sheba, 269
- Bin Ladin, Usama, 365, 491, 509, 559, 609–610, 674, 677–678
See also Fundamentalism; Jihad; Qa’ida, al-; Qutb, Sayyid; Terrorism; Wahhabiyya
- Biography and hagiography, **109–110**
See also Arabic literature; Genealogy; Historical writing
- Birth control (contraception), 228, 229
- Birth rituals, 332
- Biruni, al- (Abu ‘l-Rayhan Muhammad ibn Ahmad al-Biruni), 87, **110**, 129, 139, 303, 523, 635
See also Astronomy; Historical writing; Knowledge; Science, Islam and
- Bishr b. al-Walid, 9

- Bishr b. Ghiyas al-Marisi, 10
- Bitar, Salah al-Din al-, 106
- BJP (Bharata Janata Party), 640-641
- Black Muslim movement, 241
- The Blind Owl*, 529
- Blyden, Dr. Edward Wilmot, 696
- BNP (Bangladesh National Party), 91
- Body, significance of, **110-111**
See also Circumcision; Gender; 'Ibadat
- Bolkiah, Hassanal, 647
- Bookmaking, 76
- Bopp, Franz, 515
- Bori (spirit possession) cult, 19, 21-22
- Bornu, state of, 17
- Borujerdi, Grand Ayatollah, 255
- Bosnia
 after the Dayton Peace Accords, 103
 civil war in, 103
 Islam in, 102-103, 104
- Bourghiba, Habib, **111-112**, 327-328
See also Modernization, political: Constitutionalism; Secularism, Islamic
- Bouteflika, 'Abd al-'Aziz, 366
- Bowen, John, 178
- Brahmo Samaj, 304
- Brelwi, Ahmad, 344
- British East India Company, 304, 638
- Brown, H. Rap. *See* Jamil al-Amin, Imam (H. Rap Brown)
- Brunei
 independence of, 647
 Islam in, 644
 prayer in, 179
 sultanate of, 474, 664-665
- Buddhism
 in Central Asia, 139
 in South Asia, 641
- Bukhara, khanate and emirate of, **112-114**, 133
See also Central Asia, Islam in; Central Asian culture and Islam
- Bukhari, al- (Muhammad b. Isma'il al-Bukhari), **114**, 139, 261, 268, 286, 294, 370, 390, 668
See also Hadith
- Bulgaria
 independence of, 102
 Muslim population of, 103-104, 236
- Bulleh Shah, 303
- Buraq, 49, 79, **114**
See also Mi'raj; Tasawwuf
- Burhan al-Din 'Ali al-Marghinani, 139
- Burhan al-Din al-Zarnuji, 202
- Burial, 175
- Burqa, 556, 677
- Bush, George W., 44, 509, 692
- Buyid (Buwayhid) dynasty, 121, 207, 474, 542, 584, 587
- Buyid family, 120
- Buyuk Millet Mejlisi (Grand National Assembly, Turkey), 425
- Byzantine Empire, **210-211**
 architecture of, 70
 decorative arts of, 79
See also Christianity and Islam; Expansion, of Islam
- C**
- Cairo (al-Qahira, Egypt), 26, 92, **115-116**, 116, 663
See also Ayyubid sultanate; Ghaznavid sultanate; Mamluk sultanate; Seljuk sultanate
- Cairo Genizah, 53
- Calendrical rituals, 331-332, 599-600
See also Hijri calendar
- Caliphate, **116-123**, 474, 584-587, 651-656
 functions of, 121-122
 genealogy of, 119, 484
 universal, 153
See also Abbasid Empire; Kharijites, Khawarij; Monarchy; Ottoman Empire; Umayyad Empire
- Calligraphy, 59, **123-126**, 124, 441, 673
 in books, 76, 125
 in mosques, 73, 74, 191
 in Qur'an, 59, 123, 125
 styles of, 81-82
See also Arabic language; Arabic literature; Art
- Camel (dromedary), 52, 54, 58, 107
- Camp David peace accords, 69, 290, 605
- Capitalism, **126-128**, 214
See also Communism; Economy and economic institutions; Globalization
- Capital punishment (death penalty), 175, 227
- Caravanseries, 74-75
- Carlyle, Thomas, 516
- Carnap, Rudolf, 400
- Carpet pages, in manuscripts, 80
- Carpet weaving, 76-77
- Carter, Jimmy, 592, 605
- Cartography and geography, **128-132**
See also Biruni, al-; Ibn Battuta; Ibn Khaldun; Persian language and literature
- "Cassette preachers," 2-3
- Caussin de Perceval, Armand-Pierre, 515
- Center for the Propagation of Islamic Truths, 619
- Central Asia, Islam in, **132-138**
See also Central Asian culture and Islam; Communism; Reform: in Muslim communities of the Russian Empire
- Central Asian culture and Islam, **138-141**
See also Central Asia, Islam in; Maturidi, al-; Pilgrimage: Ziyara; Tasawwuf
- Central Intelligence Agency (CIA)
 covert funding of al-Qa'ida by, 559
 Iranian coup organized by, 592, 741
 support of Afghan resistance by, 108
- Central Treaty Organization (CENTRO), 517
- Ceramics, 77-78, 78,80-81
- Cevdet Pasha, Ahmad (Jevdet Pasha, Ahmet), 270, **376-377**
See also Modernization, political: Administrative, military, and judicial reform
- Chador, 556
- Chaghatay, 134, 212, 222
- Chagri Beg, 665
- Chalcedonian Christianity, 143, 144
- Chand, Prem, 716
- Charlemagne, 572
- Charles Martell, 46
- Chehab, Fouad, 412
- Childhood, **141-142**
See also Circumcision; Education; Gender; Marriage
- China, People's Republic of
 Islam in, 136, 187-189, 188, 190, 244
 Sufism in, 682
See also East Asia, Islam in
- Chinese Communist Party, 188-189
- Chishtiya, 632, 682
- Chisti, Mu'in al-Din, 682
- Chosroes, Sassanian emperor (Khosrow), 143
- Christianity and Islam, **142-148**
 in al-Andalus, 47, 362
 in Arabia, 55
 in Central Asia, 139

- in Ethiopia, 14
 in Nubian kingdoms (Egypt), 17
 respect between, 27–28
See also Balkans, Islam in the;
 Crusades; European culture and
 Islam; Islam and other religions;
 Judaism and Islam; Religious
 beliefs
- Christian missionaries, 1, 146, 379
- Chubak, Sadeq, 529
- Chuck D. (rapper), 45
- CIA. *See* Central Intelligence Agency
 (CIA)
- Ciller, Tansu, 224, 574, 735
- Circumcision (khitan), **148–149**, 330,
 332, 436
See also 'Ada; Body, significance
 of; Gender; Law
- Cisneros, Cardinal, 415
- Cloning, 230
- Clothing, 45, *111*, **149–151**, 150, *150*,
 441, *677*
See also Art; Body, significance of;
 Khirqa; Veiling
- Coca-Cola logo, 278
- Coinage, 118, **151–152**, *152*, 195, 424
See also Economy and economic
 institutions; Law; Networks,
 Muslim
- Colonialism, 21, **152–155**, 508, 645
See also Fundamentalism;
 Orientalism
- Color, use of, 80–81
- Commerce. *See* Capitalism; Trade
- Commission of the International
 Crescent, 278
- Committee for Progress and Union
 (CPU), 739–740
- Committee for (of) Union and
 Progress (CUP), 521, 595, 739
- Communication, rites of, 598
- Communion, rites of, 600
- Communism, **155–157**
See also 'Abd al-Nasser, Jamal;
 Ba'th Party; Political
 organization; Political thought;
 Socialism
- Confederation of the Iranian Students
 in the United States and
 Europe, 741
- Conflict and violence, **157–160**
See also Fitna; 'Ibadat; Jihad;
 Political Islam
- Constantine I (“the Great”), Byzantine
 emperor, 28, 53, 183, 314
- Constantinople, 210, 211, 223
- Constantinus Africanus, 296
- Constitutionalism, **463–465**,
 470–471, 595
See also Majlis
- Contraception. *See* Birth control
- Conversion, 41, **160–163**
 of Christians and Jews, 47,
 102, 362
 of Hindus, 303–304
 of Turkic peoples, 133
See also Da'wa; Expansion, of
 Islam; Minorities: dhimmis;
 Tasawwuf
- Copernicus, Nicolas, 613
- Corbin, Henry, 359, 656
- Cordoba (al-Andalus), 46, 47, 414
- Council for American-Islamic
 Relations, 712, 713
- Council for Cultural Revolution, 742
- CPU (Committee for Progress and
 Union), 739–740
- Crusade for Reconstruction, 522
- Crusades, 17, 85, 145, **163–167**, *165*,
 362, 382, 608, 657–658
See also Christianity and Islam;
 Saladin
- Cultural Revolution Council (Iran), 3
- Cumhuriyet Halk Partisi (Republican
 People's Party), 89, 459
- CUP (Committee for Union and
 Progress), 521, 595, 739
- Currency. *See* Coinage
- Custom. *See* 'Ada
- Cyprus, use of Arabic language in, 62
- D**
- Da Afghanistan da Talibano Islami
 Tahrik (The AFghan Islamic
 Movement of Taliban). *See* Taliban
- Dabir, 715
- Dagh, 715
- Dahlan, Ahmad, 487, 582
- Daily rituals, 332
See also Salat
- Dajjal (“the Deceiver”), 261, 421
- Dakwah movement, 647
- Dalang (shadowplay puppeteers), 649
- Damascus, *144*, 313
See also Umayyad Empire
 “Damascus Covenant,” 53
- Daneshvar, Simin, 529
- Dante Alighieri, 455
- Daqiqi, 139, 525
- Darabi, Sayyed Yahya, 96
- Dar al-harb (“house of war”), 28,
 158, **169**, 210, 339, 361, 377–378,
 452, 581
See also Dar al-islam
- Dar al-hijra (abode of migration), 729
- Dar al-hiyyad (land of neutrality), 231
- Dar al-'ilm (house of knowledge), 415
- Dar al-islam, 28, 158, 161, **169–170**,
 339, 361, 377, 379, 638
See also Dar al-harb
- Dar al-kufr* (realm of disbelief),
 18, 713
- Dar al-salam (Abode of Peace),
 97, 376
- Dar al-suhl (territory of peaceful
 covenant), 160, 378
- Dar al-'Ulum Deoband, 176, 206, 304
- Dara Shikoh (Dara Shukoh; Dara
 Shokuh), 213, 303, 363, 528, 637
- Darius I, Archaemenid king of
 Persia, 54
- Darul Arqam movement, 690
- Darul Islam, 373
- Dasht-e Qipchaq, 132
- Dashti, 'Ali, 483
- Da'ud b. 'Ajabshah, 629
- Da'ud b. Khalaf, 417
- Da'wa, 161, **170–174**, 451, 538
See also Conversion; Expansion, of
 Islam; Jama'ate-e Islami; Shari'a
- Da'wah Academy (Pakistan), 173
- Dawat al Islam movement, 390
- Dawla, **174–175**, 551, 590
See also Hukuma al-islamiyya, al-
 (Islamic government); Ibn
 Khaldun; Political organization;
 Shari'a
- Dawla Islamiyya (“Islamic state”), 175
- Dawud al-Isfehani, 410
- DDII (Dewan Dakwah Islamiyah
 Indonesia), 646
- Death, **175–176**, 565, 649
See also 'Ibadat; Jahannam; Janna;
 Pilgrimage: Ziyara
- Death penalty. *See* Capital punishment
 (death penalty)
- Declaration on Human Rights in Islam
 (Cairo, 1990), 278–279, 318
- Decorative themes, in Islamic art,
 78–82, 441
- Deedat, Ahmed, 173
- Delhi sultanate, 73, 243, 303, 474,
 636, **660–661**
See also Ghaznavid sultanate;
 Mamluk sultanate; Seljuk
 sultanate
- Democracy movements, 462–463
- Democratic Front for the Liberation
 of Palestine (DFLP), 156
- Democratic Party (DP), 459, 512, 513

- Deoband (India), 30, **176-177**, 227, 371, 420, 581, 638, 677
See also Education; Jam'iyat 'Ulama-e Islam; Law; South Asia, Islam in; Tablighi Jama'at
- Descartes, René, 248, 397
- Destour (constitutionalist) movement, 112
- Destourian Socialist Party, 112
- Devine Styler (rapper), 45
- Devotional life, **177-179**, 178, 179
See also Adhan; Dhikhi; Du'a; 'Ibadat; Tasawwuf
- Devsirme (forced recruitment), 102
- Dewan Dakwah Islamiyah Indonesia (DDII), 646
- DFLP (Democratic Front for the Liberation of Palestine), 156
- Dhikr (chant) practices, 22, 687
- Dhikr (remembrance), 173, 178, **179-180**, 389, 495, 673, 681, 687, 688
See also Devotional life; 'Ibadat; Tasawwuf
- Dhimmi (protected) status, 28, 144, 219, 340, 361, 378, 382-383, 451-452
See also Minorities: dhimmis
- Dhu al-Nun, 685
- Dhu l-Qarnayn, 391
- Dhu Nuwas, Yusuf, 55
- Dietary laws, **180-181**
See also Fatwa; Ijtihad; Madhhab; Mufti; Shari'a
- Dikka (platform), 71
- Dinar, Islamic, 152
- Din-e Ilahi (Universal Religion of God), 637
- Diocletian, Roman emperor, 53
- Diop, Sokna Magat, 22
- Dirar b. Amr, 10
- Disciplinary Force (Niru-ye entezami), 402
- Dishonor killings, 257-258
- Disputation, **181-182**, 282
See also Christianity and Islam; Kalam
- Dissimulation. *See* Taqiyya
- Diversity. *See* Ethnicity
- Divorce (talaq), **182-183**, 266
See also Gender; Law; Marriage
- Diwan Dawat al-Islam (Indonesia), 173
- Diwan group (poets), 67
- Diwan (military register), 117, 118, 272
- Diya' al-Din Barani, 303
- Dome of the Rock (al-Haram al-Sharif), 70, 74, 118, 125, *183*, **183-185**, *184*, 223, 315, 332
See also Architecture; Holy cities
- Domestic architecture, 75
- Double-truth theory, 249, 337
- Dowlatabadi, Mahmud, 529
- DP (Democratic Party), 459, 512, 513
- Dreams, **185**
- Druze religion, 453, 707-708
- Du'a, **185-186**, 332, 598
See also Devotional life; 'Ibadat
- Dupuis, Joseph, 18
- Durkheim, Émile, 597
- Durrani, Ahmad Shah, 136
- Dustour Party, 609
- Dutch East India Company, 426
- E**
- Early North Arabic language, 58
- East Africa, Islam in, 14-16, 20, 244
- East African Muslim Welfare Society, 25
- East Asia, Islam in, **187-190**
See also East Asian culture and Islam; South Asia, Islam in; Southeast Asia, Islam in
- East Asian culture and Islam, **190-193**
See also East Asia, Islam in
- Eastern Christianity, 143
- Economy and economic institutions, **193-202**
See also Capitalism; Coinage; Riba; Waqf
- Edessa, County of, 163, 164
- Education, **202-206**, 206
 musical, 495
 of women, 22, 25, 39, 741
See also Azhar, al-; Deoband; Knowledge; Madrasa; Modernization, political: Administrative, military, and judicial reform; Science, Islam and
- Egalitarianism, 469-470
- Egypt
 Arab nationalism in, 503
 British occupation of, 7
 communism in, 156
 constitutionalism in, 464, 470
 economy of, 199, 200
 education in, 205-206
 freed from Ottoman rule, 66
 independence of, 425, 458
 Islam in, 13, 14, 17
 music in, 493
 native courts in, 7
 political Arabism in, 342, 595
 political modernization in, 460, 462, 575
 Sufism in, 690
 use of Arabic language in, 61
 veiling in, 723
See also Fatimid dynasty; Mamluk sultanate
- Egyptian Communist Party, 156
- Egyptian Feminist Union, 276
- Egyptian Land Reform Law of 1952, 196
- Elahi, Imam, 712
- Elabi nameh*, 527
- El-Bizri, Nader, 400
- El-Fadl, Khaled Abou, 261
- El Zein, Abdul Hamid, 178
- Emir, 134
- Empires, **207-224**
 Abbasid (*See* Abbasid Empire)
 Byzantine (*See* Byzantine Empire)
 Mogul (*See* Mogul Empire)
 Mongol and Il-Khanid (*See* Mongol and Il-Khanid Empires)
 Ottoman (*See* Ottoman Empire)
 Safavid and Qajar (*See* Safavid and Qajar Empires)
 Sassanian (*See* Sassanian Empire)
 Timurid (*See* Timurid Empire)
 Umayyad (*See* Umayyad Empire)
- Empiricism, 469
- Engineering Association of Iran, 106
- Ennahda (Renaissance Party, hizb al-nahda), 273
- Enver Bey, 739
- Enver Pasha, 344, 521
- 'Eraqi, 528
- Erbakan, Necmeddin, **224**, 238, 466, 512, 574
See also Modernization, political: Participation, political movements, and parties; Political Islam
- Esack, Farid, 471
- Esen Buqa, 134
- 'Eshqi, Mirzadeh, 528
- E'tesami, Parvin, 528
- Ethics and social issues, 34-35, 44, **224-231**, 565-567
See also Fatwa; Futuwwa; Ghazali, al-; Homosexuality; Ibn Khaldun; Law; Shari'a
- Ethiopia
 Christianity in, 231
 Islamic jihad movement in, 29
 Islam in, 14, 24, **231-232**
See also Africa, Islam in; Ahmad ibn Ibrahim al-Ghazi; Ottoman Empire

- Ethnicity (ethnic identity), **232–233**, 340, 533–534, 706
See also Pluralism: Legal and ethno-religious; Tribe
- Euclid, 612, 695
- Eunuchs, **233–234**
See also Gender; Harem
- Europe, Islam in, **235–239**, 237, 238, 245
See also European culture and Islam
- European culture and Islam, **234–235**
See also Andalus, al-; Balkans, Islam in the; Europe, Islam in
- Euthanasia, 230
- Everlast (rapper), 45
- Exchange, rites of, 600
- Expansion, of Islam, 58, 75, 142, 161, 237, **239–245**, 243, 277
See also Conversion; Da‘wa; Jihad; Tasawwuf
- Expediency Council (Iran), 294
- Ezra (prophet), 28
- F**
- Fadlallah (Fadl Allah), Ayatullah Muhammad Husayn, 227, 228–229, **247**, 309–310
See also Political Islam
- Faidherbe (French governor in Senegal), 17
- Faith (iman), 703
- Faiz, Ahmad Faiz, 716
- Fakhita bt. Abi Hashim, 435
- Fakhr al-Din al-Razi (Fakhr al-Din Razi), 83, 249, 673
- Fakhr al-Din Gorgani, 526
- Fakhr al-Islam ‘Ali b. Muhammad al-Pazdawi, 139
- Fakhreddin, Rizaeddin bin (Rida al-din bin Fakr al-din), 469
- Falsafa, **247–253**
See also Ibn Rushd; Ibn Sina; Kalam; Law; Tasawwuf; Wajib al-wujud
- Falsafatuna* (Our philosophy), 606
- Family planning, 227, 229
- Fannon, Franz, 516
- Faraj, Muhammad ‘Abd al-Salam, 365
- Fard, W. D., 709
- Farghana valley, 132
- Farid al-Din ‘Attar, 455, 527, 603
- Farisi, 281
- Farrakhan, Louis (Louis Eugene Walcott), 44, **253–254**, 505, 707, 710, 713
See also American culture and Islam; Malcolm X; Muhammad, Elijah; Nation of Islam; United States, Islam in the
- Farrokhi, 525
- Farrokhzad, Forugh, 529
- Farsi language, 522
- Faruqi dynasty of Kandesh, 636
- Fasi, Muhammad ‘Allal al-, **254**, 705
See also Reform: in Arab Middle East and North Africa; Salafiyya
- FATAH (harakat al-tahrir al-watani al-filastini), 291, 355
- Fateh ‘Ali Khan, Nusrat, 689
- Fath ‘Ali Shah, 24
- Fatima, **254–255**
 as ahl al-bayt, 26, 349
 descendants of, 611
 titles of, 92, 254
 tomb of, 26, 254
 on transmission of Prophet’s tradition, 734
See also Abu Bakr; ‘Ali; Biography and hagiography; Hasan; Husayn; Shi‘a: Early; Succession
- Fatima al-Ma’suma (Fatimah al-Ma’sumah), tomb of, 26, 351, 562
- Fatimi, Husayn, 256
- Fatimid dynasty, 115, 121, 171, 542, 587, 628
 eunuchs of, 233
- Fatwa al-qalb (dictates of the heart), 226
- Fatwa (legal opinion), **255**
 against Babi heretics, 95
See also Law; Mufti; Religious institutions; Rushdie, Salman
- Faysal, king of Saudi Arabia, 173, 293, 515, 521
- Faysal b. Husayn, 99
- Fazilet Party. *See* Virtue (Fazilat) Party
- Feda’iyan-e Islam, 11, **255–256**
See also Fundamentalism; Political Islam
- Fedaiyan Organization, 742
- Fedayin-e Islam (Devotees of Islam), 594
- Federation of Islamic Association, 709
- Feminism, **256–258**, 276
See also Gender
- Ferdausi of Tus, 525
- Ferdinand II, king of Aragon, 47
- Ferhat Pasha Mosque (Banja Luka), 103
- Ferqeh-ye Komunist-e Iran, 156
- Fez (headgear), 89, 150
- Fez (Morocco), **258–259**
See also Africa, Islam in; Sultanates: Modern
- Fida’is (devotees), 85–86
- Figural imagery, 78–79
- Fiqh, 226–227, 397, 405, 613–614, 618, 703, 704, 728
- Fiqh al-nafs (discernment of the soul), 226
- Fiqh Council of North America, 712
- Firangi Mahal (Lucknow), 581
- Firdawsī, 139, 343, 661
- Firoz Shah Tughlaq, 660
- FIS (Front Islamique du Salut), 238, **365–366**, 417, 461, 466
See also ‘Abd al-Hamid Ibn Badis; Madani, ‘Abbasi
- Fitna (civil war), 33, 117, 158, **259–261**, 453, 590, 621, 693
- Fitrat, Abdalrauf (‘Abd al-Ra‘uf Fitrat), 469
- FitzGerald, Edwqard, 524
- Five Percenters, 45
- Five Pillars, 142
- Fiver Shi‘a. *See* Shi‘a: Zaydi (Fiver)
- Fleischer, Heinrich L., 515
- FLN (Front de Libération Nationale), 156, 366, 417, 461, 633
- Focolare movement, 712
- Foi et pratique, 238
- Folklore, folk Islam. *See* Vernacular Islam
- Folk medicine, 294
- Forqan, 476
- Fosterage, 229
- Foucault, Michel, 457
- Four-iwan mosque, 73
- Francis of Assisi, 145
- Frankincense, 54
- Franks (ifranj), 164
- Frederick I, emperor of Germany, 164
- Frederick II, emperor of Germany, 164, 658
- Freedom Movement of Iran, 742
- Free Officers movement (Egypt), 5, 346, 460, 538, 569, 595
- Free Verse movement, 67
- Freud, Sigmund, 597
- Front de Libération Nationale (FLN), 156, 366, 417, 461, 633
- Front Islamique du Salut (FIS, Islamic Salvation Front), 238, **365–366**, 417, 461, 466
See also ‘Abd al-Hamid Ibn Badis; Madani, ‘Abbasi
- Fuat Pasha (Fuat Pasas), 678, 738
- Fulfulde language, 697

- Fundamentalism, 147, 155, **261-263**, 536
See also 'Abduh, Muhammad; Afghani, Jamal al-Din al-; Banna, Hasan al-; Ghazali, Muhammad al-; Ghazali, Zaynab al-; Ibn Taymiyya; Ikhwan al-Muslimin; Jama'at-e Islami; Khomeini, Ayatollah Ruhollah; Maududi, Abu l-A'la'; Political Islam; Qutb, Sayyid; Rida, Rashid; Salafiyya; Tablighi Jama'at; Velayat-e Faqih; Wahhabiyya
- Fusha (al-'arabiyya, High Arabic), 60
- Futuh al-Haramayn (The conquests of the holy sites), 129
- Futuwwa, 120, **263-264**, 740
See also Youth movements
- G**
- Gabriel (Jibra'il, Jibril), 49, 170, 455
- Gagnier, John, 516
- Galawdewos, Ethiopian emperor, 29
- Galen, 294, 446, 612
- Gallus, Aelius, 52
- Gandhi, Mohandas K. (Mahatma Gandhi), 39, 304, 305, 391, 458, 640
- Garad Abun, amir of Adal, 29
- Gharbzadegi*, 529
- Gasprinskii (Gaspirali), Isma'il Bay (Bey), **265**, 469, 579, 609, 676
See also Education; Feminism
- Gazi Husrevbegova Mosque (Sarajevo), 103
- GCC (Gulf Cooperation Council), 201, 519
- Gehenna. *See* Jahannam
- Gender, 22-23, 42-43, **265-272**, 710-711
See also Divorce; Feminism; Ghazali, Zaynab al-; Marriage; Masculinities
- Genealogy, **272-273**
See also Biography and hagiography; Historical writing; Tariqa
- Genghis (Chinggis) Khan, 112, 134, 211, 236
- Genizot (religious treasuries), 53
- Geography. *See* Cartography and geography
- Geometric decorations, 79-80
- Gerard of Lombardy, 296
- Ghadiri of Medina, 320
- Ghadir Khumm, 37, 621
- Ghalib, 528, 689, 715
- Ghaliyun, Burhan, 319
- Ghana
 Islamic architecture of, 21
 Islam in, 18
- Ghannoushi, Rashid al- (Ghannouchi, Rachid al-), **273**, 577, 616
See also Political Islam
- Ghassanids, 55
- Ghayba(t), al- (the hiding), **273-274**
See also Imamate; Shi'a: Imami (Twelver)
- Ghazali, al- (Abu Hamid Muhammad bin Muhammad al-Ghazali), **274-275**
 accusations against ahl al-kitab by, 28
 biography of, 109
 on birth control, 229
 on conversion, 160
 criticism of Ibn Sina and al-Farabi by, 249, 274
 criticism of philosophy by, 248
 on disputation, 182
 ethical tradition of, 35, 226
 on hadith, 286
 on hell, 370, 502
 on knowledge, 397, 399-400
 on medicine, 296
 on political legitimacy, 122
 on renewal, 675
 respect for, 310
 on self, 250
 strict interpretation of shari'a by, 270
 on succession, 655
 on Sufism, 685-686
 on sunna, 667, 668
 as teacher, 83, 665
 on ulema, 704
 and Usuliyya, 717
 on welfare, 440
See also Ash'arites, Ash'aira; Falsafa; Kalam; Law; Tasawwuf
- Ghazali, Muhammad al-, **275-276**, 388, 523, 577
See also Political Islam
- Ghazali, Zaynab al- (Zaynab al-Ghazali al-Jabili), 110, 178, 271, **276**, 735
See also Banna, Hasan al-; Ikhwan al-Muslimin; Political Islam
- Ghazi, Ahmad b. Ibrahim al-. *See* Ahmad ibn Ibrahim al-Ghazi
- Ghaznavid sultanate, 243, 528, 543, 635-636, **661-662**
See also Persian language, literature, and poetry; Seljuk sultanate
- Ghiyas al-Din Balban, 660
- Ghulams (military slaves), 1, 218, 542, 661
- Ghunaimi, Muhammad al-, 160
- Ghurak, Sogdian king, 132
- GIA (Groupe Islamique Armé), 366
- Gibb, H. A. R., 696
- Gibb, Hamilton, 515
- Girls' Secrets*, 459
- Glassware, 77-78
- Globalization, 147, 235, **276-279**, 615
See also Internet; Networks, Muslim
- Gnawa (spirit possession) cult, 19
- Gnosticism, 397, 428, 620, 673
- God-Worshipping Socialists, 619
- Gokalp, Ziya, 505, 740
- Gok Tepe, massacre at, 137
- Golestan*, 527-528
- Gordianus III, Roman emperor, 55
- Gordon, Gen. Charles, 422
- Government, Islamic. *See* Hukuma al-Islamiyya, al- (Islamic government)
- Grammar and lexicography, **279-281**
See also Arabic language; Arabic literature; Qur'an
- Granada (al-Andalus), 47, 236
- Grand Mosque, floorplan of, 532
- Grand National Assembly, Turkey (Buyuk Millet Mejlisi), 425
- Great Mosque (Jami' Masjid) of Delhi, 73, 439
- Great Mosque of Basra, 72
- Great Mosque of Cordoba, 71
- Great Mosque of Damascus, 70, 72, 79, 118, 376
 tomb of John the Baptist in, 144
- Great Mosque of Djenné, 73
- Great Mosque of Fatehpur Sikri, 73, 74, 213
- Great Mosque of Isfahan, 73
- Great Mosque of Kufa, 72
- Great Mosque of Samarra, 72-73
- Great National Assembly (Turkey), 89
- Greece
 independence of, 102
 Muslim population of, 104
- Greek civilization, **281-283**, 396, 427, 612, 695
See also Africa, Islam in; Americas, Islam in the; Falsafa; Islam and other religions; South Asia, Islam in; Southeast Asia, Islam in
- Green Book*, 557
- Gregorian calendar, 89
- Groupe Islamique Armé (GIA), 366

- Grunebaum, Gustave von, 515
 Guilds, rise of, 195
 Guinea, Islamic architecture of, 20
 Gulen Community movement, 512–513
 Guler, Fethullah, 512
 Gulf Cooperation Council (GCC), 201, 519
 Gumi, Abu Bakr. *See* Abu Bakr Gumi
 Gunbad-e Qabus, 74
 Gundissalinus, Domenicus, 296
 Guru Nanak, 303
 Gwandu, emirate of, 664
- H**
- Hachani, ‘Abdelkader, 366
 Hadarat al-Islam, 631
 HADI (Human Assistance and Development International), 354
 Hadith (traditions of the Prophet), **285–288**
 calligraphy of, 81
 and education, 202
 as history, 307
 history of, 109, 286–288
 reliance on, 27, 285–286, 338–339, 668
 systematic collection of, 120, 139, 286, 335, 336–337, 496
 transmission of, 33, 285, 286–287, 496, 631–632
 See also Succession
 Hadramawt, kingdom of, 54
 Hafez of Shiraz, 527
 Hafizi Isma‘ili, 628–629
 Hafsa, 734
 Hagar (Haggar), mother of Ishmael, 24, 299, 311, 312
 Hagia Sophia (Constantinople), 73
 Hagiography. *See* Biography and hagiography
 Haider, Qurratulain, 716
 Haifa (Israel), Baha’i Shrine of the Bab in, 101
 Haile Selasse, Ethiopian emperor, 231
 Haji Hassanatul Bolkiah Mu‘izzidin Waddaulah, 664–665
 Hajj. *See* Pilgrimage: Hajj
 Hajj Salim Suwari, al-, 18, **289**
 See also Africa, Islam in; Islam and other religions; Networks, Muslim
 Haj ‘Umar al-Tal, al-, **289**
 See also Africa, Islam in; Caliphate; ‘Ibadat
 Hakki, Izmirli Ismail, 83
 Halabi, Mahmood-e, 310
 Halevi, Judah, 48
 Hali, Altaf Husayn (Husain), 457, 716
 Halk Firkasi (People’s Party), 89
 Hallaj, al- (Husayn ibn Mansur al-Hallaj), 51, **289–290**
 See also Heresiography; Kharijites, Khawarij; Mahdi; Muhasibi, al-; Tasawwuf
 HAMAS (Hamas; harakat al-muqawamat al-Islamiyyah, Islamic Resistance Movement), **290–291**, 355, 365, 366, 732, 741
 See also Arab League; Fundamentalism; Intifada; Lebanon; Majlis; Martyrdom; Terrorism
 Hamdullahi, state of, 17
 Hamid al-Din Kirmani, 248
 Hamilton, Charles, 638
 Hammad b. Abi Sulayman, 9
 Hammad Ibn Abi Sulayman, 406
 Hammams (public baths), 69, 76
 Hamza, use of, 58
 Hanafi, Hassan (Hasan), 471, 577
 Hanafi school, 8, 9, 11, 408, 410, 417, 418, 534, 588, 686
 in Central Asia, 138, 139, 140
 Ha-Nagid, Shmuel, 48
 Hanbali school, 27, 410–411, 417, 450, 534, 588, 668, 686
 Hanim, Sefika, 265
 Haqq al-‘arab, 535
 Harakat al-Ansar (Movement of the Ansar—Helpers of prophet Muhammad in Medina), 490
 Harakat al-ittijah al-islami (Islamic Tendency Movement), 273
 Harakat al-jihad al-Islami (Islamic Jihad Movement), 365
 Harakat al-muqawamat al-Islamiyyah (HAMAS, Islamic Resistance Movement). *See* HAMAS
 Harakat al-tahrir al-watani al-filastini (FATAH), 291, 355
 Harakat-e Inqilab-e Islami (Islamic Revolutionary Movement), 490
 Haram (covered sanctuary), 71
 Harem (haram), 74, 233, **291–292**
 See also Gender; Marriage; Purdah
 Harith al-Muhasibi, 83, 226, 275
 Harith b. Hakam, 435
 Haron, Abdullah, **292–293**
 See also Africa, Islam in; Modern thought
 Hasan, Maulana In‘amu’l, 672
 Hasan, Riffat, 271
 Hasan al-‘Askari, 88, 274, 625
 Hasan (Hasan ibn ‘Ali ibn Abi Talib), 26, 254, **293**, 619, 621
 See also Ahl al-bayt; Imamate; Shi‘a: Early; Succession
 Hasan Sabbah, 85
 Hashemi-Rafsanjani, ‘Ali-Akbar, **294**, 358, 402
 See also Iran, Islamic Republic of; Revolution: Revolution in Iran
 Hashim, Yahya, 309
 Hashimite dynasty (Iraq and Jordan), 26
 Hashish, 85–86
 Hashishi (“low-class rabble”), 85
 Hashwiya (promoters of farce), 695
 Hassan b. Thabit, 64
 Hassan Haj-Faraj Dabbagh. *See* ‘Abd al-Karim Soroush
 Hathout, Maher, 712
 Hatim al-Ta’i, 317
 Hausaland (Nigeria), Islam in, 19, 21–22
 Hausa language, 62, 697
 Haykal, Muhammad Husayn, 67, 483
 Hazarawi, Ghauth, 374
 Hazhir, ‘Abd al-Husayn, 11, 255
 Hazrat ‘Ali, shrine of, 731
 Healing, 22, **294–296**, 650–651, 724
 See also Medicine; Miracles; South Asian culture and Islam; Southeast Asian culture and Islam
 Hebrew language, and ethnic identity, 232
 Hedayat, Sadeq, 529
 Heidegger, Martin, 250, 400, 401
 Heraclius, Byzantine emperor, 143, 314
 Heresies. *See* Heresiography; Kharijites, Khawarij
 Heresiography, **296–299**
 See also Bid‘a; Hadith; Hallaj, al-; Historical writing; Islam and other religions; Kalam; Qur‘an; Shari‘a
 Herodotus, 52
 Hezbollah (Hizb Allah, Hizbullah, “party of God”), 247, 263, **309–310**, 412, 522, 741
 Hicks, Col. William, 422
 Hijab (veil). *See* Veiling
 Hijazi love poetry, 65
 Hijra, **299**
 first, 14, 231, 479
 of Muhammad, 7, 299

- night journey (isra') of Muhammad, 74, 114, 454-455, 673
See also Astronomy; Mi'raj; Muhammad
- Hijri calendar, **299-300**, 300
See also Astronomy
- Hikma, bayt al-. *See* Bayt al-hikma; Education
- Hikmat al-isbraq* (The wisdom of illuminationist dawning), 626
- Hilli, 'Allama al- (Hasan b. Yusuf al-Hilli), **301**, 359, 510, 679, 717
See also Hilli, Muhaqqiq al-; Law; Shi'a: Imami (Twelver)
- Hilli, Ibn Idris al-, 717
- Hilli, Muhaqqiq al- (Muhaqqiq al-Hilli Ja'far b. al-Hasan), **301**, 510, 549, 679, 717
See also Hilli, 'Allama al-; Law; Shi'a: Imami (Twelver)
- Hilm (propriety), 320
- Hind bint 'Utba, 734
- Hindu architecture, 73
- Hinduism and Islam, 27, **301-306**, 342-343, 363, 640-641, 641-642
See also Akbar; South Asia, Islam in; South Asian culture and Islam
- Hindu Mahasabha, 304
- Hip-hop culture, 45
- Hirawi, Muhammad Sharif, 359
- Hisba ("reckoning"), **306**, 490
See also Ethics and social issues; Law; Political organization
- Hisham b. Abel al-Malik, 151
- Hisham b. al-Hakam, 369
- Historical writing, **306-309**
See also Arabic literature; Biography and hagiography; Heresiography; Ibn Khaldun; Tabari, al-
- History (ta'rikh). *See* Historical writing
- Hitti, Phillip, 515
- HIV/AIDS virus, 229
See also Political Islam
- Hizb Allah. *See* Hezbollah
- Hizb al-Mojahidin (Party of Mojahidin), 490, 491
- Hizb al-nahda (Renaissance Party, Ennahda), 273
- Hizb al-watani, al- ("National" or "Patriotic" Party), 342
- Hizb-e Islami (Party of Islam), 490
- Hizb-e Wahdat-e Islam-ye Afghanistan (Islamic Unity Party of Afghanistan), 490
- Hizb (litany), 178
- Hizb Tahrir (Liberation Party), 713
- Hizbullah (Hezbollah, Hizb Allah, "party of God"), 247, 263, **309-310**, 412, 522, 741
- Hodgson, Marshall, 364-365, 584
- Hojjat al-Islam ("Proof of Islam"), 92, **310**
See also Ayatollah (Ar., ayatullah); Shi'a: Imami (Twelver)
- Hojjatiyya Society, **310-311**
See also Baha'i faith; Revolution: Islamic revolution in Iran
- Holidays, 43-44
- Holy cities, **311-316**
See also Caliphate; Dome of the Rock; 'Ibadat; Mi'raj; Muhammad
- Homosexuality, 230, **316-317**
See also Eunuchs; Gender
- Hosayn, Safavid shah of Iran, 218, 219
- Hosayniyya, **317**
See also Rawza-khani; Ta'ziya (Ta'ziye)
- Hosayn Vaez Kashifi (Hosein Vaez-e Kashefi), 527, 574, 626, 691
- Hospitality and Islam, **317-318**
- Housing, 75
- Hoxha, Enver, 103
- Hudud laws, enforcement of, 257-258
- Hukuma al-Islamiyya, al- (Islamic government), **318**
See also Political Islam
- Hulegu (Hulagu; Il Khan), 134, 212, 549, 701
- Human Assistance and Development International (HADI), 354
- Human rights, 277, 278-279, **318-319**, 567
See also Ethics and social issues; Gender; Law; Organization of the Islamic Conference; Secularism, Islamic; Shari'a
- Human sexuality, 230
See also Homosexuality
- Humayun, 213, 637
- Hume, David, 250, 401
- Humor, **319-322**
- Hunayn ibn Ishaq, 145, 185, 295, 695
- Huq, Shamsul, 90
- Hurgronje, Snouck, 178
- Hurriyet* (Freedom), 387, 738
- Husain, 'Abdullah, 716
- Husain, Intizar, 716
- Husain, Sayyid Nazir, 27
- Husayba, 734
- Husayn, amir, 221
- Husayn, Taha, 67, **325-326**
See also Arabic literature; Modern thought
- Husayn Bayqara, Timurid sultan, 135
- Husayn (Husayn b. 'Ali b. Abi Talib), **322-325**
 as ahl al-bayt, 26
 birth of, 254, 322
 martyrdom of, 317, 331, 433, 435, 574, 599, 623, 624-625, 643, 679, 691
 succession of, 118, 223, 260, 322
 tomb of, 26, 88, 293, 387, 728
See also Imamate; Martyrdom; Shi'a: Early; Shi'a: Imami (Twelver); Succession
- Husayni, Hajj Amin al-, **325**
- Husayn, Saddam. *See* Hussein, Saddam
- Husayn Vaez Kashfi. *See* Hosayn Vaez Kashifi
- Husayn Wa'iz al-Kashifi. *See* Hosayn Vaez Kashifi
- Hussain, Zakir, 39
- Hussayn, Shah, 637
- Hussein, King of Jordan, 347, 466, 475
- Hussein (Husayn), Saddam, 26, 393, 460, 472, 501
See also Ba'ath Party; Modernization, political: Administrative, military and judicial reform; Nationalism: Arab; Pan-Arabism
- Huwayra, 734
- Huxley, Julian, 597
- I**
- 'Ibadat, 177, **327-333**
See also Devotional life; Law; Shari'a
- Ibadis, 390, 453
- Iblis (Satan), 51, 584
- Ibn 'Abbas, 280, 455
- Ibn 'Abd Rabbih, 320
- Ibn Abi al-Wafa', 8
- Ibn Abi 'Amr, 336
- Ibn Abi Du'ad, Ahmad, 448, 449
- Ibn Abi Shayba, 286
- Ibn Abi Usaybi'a, 307
- Ibn Abu Zayd al-Qayrawani, 105
- Ibn al-'Adim, 307
- Ibn al-'Arabi (Ibn 'Arabi; Muhammad ibn 'Ali ibn Muhammad ibn al-'Arabi al-Ta'i al-Hatimi), 28, 48, 213, 303, **333-334**, 339, 391, 607, 683, 686, 727
See also Falsafa; Kalam; Tasawwuf; Wahdat al-wujud

- Ibn al-Athir, 164
 Ibn al-Bawwab, 76
 Ibn al-Farid, 689
 Ibn al-Hajib, 717
 Ibn al-Hajj, 203
 Ibn al-Hanafiyya, 260
 Ibn al-Haytham (Alhazen), 613
 Ibn al-Jawzi, 320, 673
 Ibn al-Mi‘mar, 264
 Ibn al-Muqaffa‘, 66, 400, 408, 523, 654
 Ibn al-Mutahhar al-Hilli, 549
 Ibn al-Nadim, 125, 131, 181, 612
 Ibn al-Qayyim al-Jawziyya (Ibn Qayyim al-Jawziyya), 226, 370, 410, 446, 468
 Ibn al-Zubayr, ‘Abdallah (Ibn Zubayr, ‘Abdallah), 118, 223, 260, 311–312, 332, 435
 Ibn Arabi (Ibn al-‘Arabi; Muhammad ibn ‘Ali ibn Muhammad ibn al-‘Arabi al-Ta‘i al-Hatimi), 28, 48, 213, 303, **333–334**, 339, 391, 607, 683, 686, 727
See also Falsafa; Kalam; Tasawwuf; Wahdat al-wujud
 Ibn ‘Ata’ Allah, 688
 Ibn Babuya, 369
 Ibn Badis, ‘Abd al-Hamid. *See* ‘Abd al-Hamid Ibn Badis
 Ibn Bahdal, 435
 Ibn Bajja, 48, 550, 612
 Ibn Battuta (Abu ‘Abdallah Muhammad ibn ‘Abdallah ibn Muhammad ibn Ibrahim Shams al-Din al-Lawati al-Tanji), 17, 109, 141, 162, 259, **334**, 507, 696
See also Cartography and geography; Travel and travelers
 Ibn Ezra, Moshe, 48
 Ibn Furak, 83
 Ibn Hanbal (Ahmad b. Muhammad Ibn Hanbal), 27, 82, 286, **334–335**, 370, 410, 417, 448, 450, 489, 538, 587, 668, 694–695
See also Ahl al-Hadith; Hadith; Kalam; Law; Mu‘tazilites, Mu‘tazila
 Ibn Hawqal, Abu al-Qasim Muhammad, 131
 Ibn Haytham, 295
 Ibn Hazm of Córdoba, 28, 297–298, 345, 410, 717
 Ibn Hisham, 286, 287, 455
 Ibn Ishaq, Muhammad (d. 767), 120, 286, 287, 307, 432, 455, 482, 672
 Ibn Jama‘a, 549
 Ibn Jinni, 281
 Ibn Jurayi, 287
 Ibn Juzayy, 334
 Ibn Kathir, 370, 555
 Ibn Khaldun (‘Abd al-Rahman [ar-Rahman] b. Muhammad b. Muhammad b. Abu Bakr Muhammad b. al-Hasan), **335–336**
 on Bedouin, 107
 on dawla, 174
 on ethics, 226
 on folk medicine, 294
 on history, 307, 469
 and maps, 129
 political philosophy of, 550–551
 political thought of, 82
 reputation of, 236
 and spread of Arabic language, 59
 on succession, 655
 unitarian views of, 251
See also ‘Asabiyya; Falsafa
 Ibn Khallikan, 307
 Ibn Killis, Ya‘qub, 92
 Ibn Kullab, 83
 Ibn Maja (Abu ‘Abdallah Muhammad b. Yazid), 286, **336–337**
See also Hadith
 Ibn Mansur al-Hajjaj, 433
 Ibn Manzur, 281
 Ibn Mas‘ud, 406
 Ibn Mattawayh, 3
 Ibn Miskawayh, 35
 Ibn Mujahid al-Ta‘i, 83, 105
 Ibn Nubata, 395
 Ibn Nujaym, 9
 Ibn Qayyim al-Jawziyya (Ibn al-Qayyim al-Jawziyya), 226, 370, 410, 446, 468
 Ibn Qudame, 410
 Ibn Qutayba(h), 185, 320, 474, 672
 Ibn Rushd (Averroes), **337**
 commentaries on works of Aristotle by, 48, 234, 249, 337
 impact of Ibn Sina on, 249
 impact on European culture, 234
 reputation of, 236
 as scientist, 203, 612
 and Sunni theology, 83
See also Falsafa; Law
 Ibn Sab‘in, 433
 Ibn Sa‘d, 109, 272, 307, 455, 554, 610
 Ibn Shaddad, 307
 Ibn Shahin, 185
 Ibn Sina (Abu ‘Ali ibn Sina, Avicenna), **337–338**
 on angels, 51
 in Central Asia, 139
 on dreams, 185
 ethical tradition of, 35
 impact on European culture, 248–249
 on knowledge, 398, 400–401
 on medicine, 295, 447, 613
 on mi‘raj, 455
 political philosophy of, 550
 as scientist, 203
 on self, 250
 and theory of universals, 249, 338
 on wajib al-wujud, 729–730
 writing in Persian, 523
See also Falsafa; Wajib al-wujud
 Ibn Sirin, 185
 Ibn Taymiyya (Taqi al-Din Ahmad Ibn Taymiyya), **338–339**
 on caliphate, 122, 655
 criticism of Ibn Sina by, 249, 339, 686
 criticism of philosophy by, 248
 on dhimmi, 452
 fundamentalism of, 262
 on intercession by shaykhs, 306
 neo-Hanbali doctrines of, 6, 410, 450, 668
 on “oneness,” 727
 opposition to bid‘a, 108
 political views of, 549
 reforms advocated by, 172
 revivalism of, 468, 675
 traditionalism of, 695
See also Fundamentalism; Law; Reform: in Arab Middle East and North Africa; Traditionalism
 Ibn Tufayl, 48, 249
 Ibn Tulun, mosque of, 115
 Ibn Tumart, 696
 Ibn Yasin (‘Abdallah Ibn Yasin al-Jazuli), 475
 Ibn Zubayr, ‘Abdallah (Ibn al-Zubayr, ‘Abdallah), 118, 223, 260, 311–312, 332, 435
 Ibrahim (Abraham), 25, 37, 80, 184, 311, 312
 circumcision of, 149
 hospitality of, 317
 as imam, 349
 and monotheism, 84, 85, 530
 Ibrahim al-Nakha‘i, 8, 406
 Ibrahim b. al-Mahdi, 449
 Ibrahim b. Zibriqan, 286
 Ibrahim Lodi, 212, 637
 Ice Cube (rapper), 45
 ICMI (Indonesian Muslim Intellectuals’ Association), 646
 ICP (Iraqi Communist Party), 156
 ICSC (Islamic Center of Southern California), 713

- ‘Id al-Adha, 599–600
- Identity, Muslim, **339–344**
See also ‘Abd al-Qadir, Amir; ‘Abduh, Muhammad; Afghani, Jamal al-Din al-; Atatürk, Mustafa Kemal; Balkans, Islam in the; Dar al-harb; Dar al-Islam; Ethnicity; Kemal, Namek; Pan-Islam; Secularization; Shaykh al-Islam; Umma; Wahhabiyya; Young Ottomans; Young Turks
- Idolatry, 78, 84–85
- Idris b. ‘Abdallah, 258
- Idris b. Idris, 258
- IFM (Iran Freedom Movement), 413
- Ifranġ (“Franks”), 733
- Iftar (meal at the end of the fasting day), 44
- Ihy’ al-sunna, 668
- IIIT (International Institute of Islamic Thought), 174
- Ijma‘ (consensus), 11, 387, 407, 409, 534, 535, 613
- Ijtihad (independent legal judgment), **344–345**
 and Arab revivalism, 5, 155, 608
 of ayatollah, 92
 criticism of, 34, 171–172
 and Islamic reform, 6, 172, 577, 580, 619, 675, 718, 728
 and legal pluralism, 534
 in Libya, 557
 needed in present, 7
 and rationalism, 468–469
See also Law; Madhhab; Reform: in Arab Middle East and North Africa; Shari‘a
- Ikhwan al-Muslimin (Ikhwan al-Muslimun; Muslim Brotherhood), **345–348**
 affiliates of, 290
 and Arab nationalism, 519
 and da‘wa, 172
 in Egypt, 4, 471, 537
 founding of, 104, 105
 fundamentalism of, 262, 676
 politicization of, 466
 purpose of, 105
 in Sudan, 700
 women in, 276
 youth in, 741
See also Banna, Hasan al-; Fundamentalism; Qutb, Sayyid; Reform: in Arab Middle East and North Africa; Turabi, Hasan al-
- Ikhwan al-Safa (“Brethren of Purity,” “Fellowship of the Pure”), **348–349**
- See also* Falsafa; Shi‘a: Isma‘ili
- Ilbars, sultan, 392
- Ilham (inspiration), 37
- Il-Khanid Empire. *See* Mongol and Il-Khanid Empires
- Ilkhanid Sultaniya mausoleum (Iljeytu), 74
- ‘Ilm al-akhlaq (science of innate dispositions), 225
- ‘Ilm al-jadal (science of disputation), 181
- ‘Ilm al-kalam (science of theology), 385, 611
- ‘Ilm al-rijal (science of the men), 109, 611
- ‘Ilm (knowledge), 202, 397, 566, 611, 703
See also Knowledge
- Itizam (political commitment), 67
- Itutnish, 660
- Ituzer, Inaq, 392
- Ilyas, Mawlana (Maulana) Muhammad, 172–173, 641, 671
- Ilyas Shahi dynasty, 636
- Imam, Muhammad Jumat, 22
- Imama (leadership), 3
- Imamate, 37–38, **350–351**
See also Ghayba(t), al-; Mahdi; Shi‘a: Imami (Twelver); Shi‘a: Zaydi (Fiver)
- Imami Shi‘a. *See* Shi‘a: Imami (Twelver)
- Imamiyya, division of, 34
- Imam (leader), 37, 42, **349–350**, 624
- Imamzadah, **351–352**
See also Devotional life; Dreams; Imam; Pilgrimage: Ziyara; Religious beliefs; Religious institutions
- Iman Mahfuz, amir of Zaila, 29
- ‘Imdadullah, Hajji, 638
- IMF (International Monetary Fund), 152, 200
- Immigrants, legal status of, 238
- Immigration. *See* Migration
- Imru’ al-Qays, “King of the Arabs,” 58
- Inalcik, Halil, 664
- INC. *See* Indian National Congress
- India
 Ahl-e Hadis (Ahl-al Hadith) in, 26–27
 British colonial influence in, 33–34, 154, 169, 304
 customary law in, 12
 education in, 205, 206
 Persian literature in, 528
- Shi‘a Nizari Isma‘ili Muslims
 in, 26
 spread of Islam in, 122–123, 552
 veneration of saints in, 724
 waqf of, 732
See also Ahmadiyya; Mogul Empire
- Indian Congress of Islamic Scholars.
See Association of Scholars of India (Jam‘iyat-e ‘Ulama-e Hind, JUH)
- Indian National Congress (INC)
 allies of, 177, 640
 formation of, 305
 opposition to, 32, 39, 343
- Indo-European languages, and ethnic identity, 232
- Indonesia
 colonization of, 645
 independence of, 645–647
 Islam in, 161, 507–508, 644
 money-changing in, 128
 music in, 493
 pancasila ideology of, 147
 reform in, 582–583, 645
 socialist movements in, 470
- Indonesian Muslim Intellectuals’ Association (ICMI), 646
- Industrialization, 194–195, 196–197, 214
- Industrial Revolution, 234
- Inheritance, 127, 142
See also Genealogy
- Insan-i kamil (perfect man), 33
- International Association of Sufism, 683
- International Covenant on Civil and Political Rights, 279
- International Institute of Islamic Thought (IIIT), 174
- International Islamic Law Commission, 278
- International Islamic University of Malaysia, 278
- International Labor Organization, UN, 348
- International Monetary Fund (IMF), 152, 200
- Internet, 45, 62, 178, 276, 327, **352–355**, 364, 510
See also Globalization; Networks, Muslim
- Interservices Intelligence (ISI), Pakistan, 676
- Intifada (uprising), 290, **355–356**, 365, 740
See also Conflict and violence; HAMAS; Human rights

- IOMS (Islamic Organization for Medical Sciences), 447
- IPCI (Islamic Propagation Centre International), 173
- Iqama, 13
- Iqbal, Muhammad, 252, 343, 345, **356**, 457, 468–469, 528, 609, 638, 683, 716
See also Liberalism, Islamic; Persian language and literature; South Asia, Islam in; Urdu language, literature, and poetry
- Iqtaʿ, 542, 658, 660, 662, 665
- Iqtisadume* (Our economics), 606
- Irada (free will), 83
- Iran
 Arab conquest of, 132
 clothing of, 150
 communism in, 156
 constitutionalism in, 465, 470, 595
 education in, 205
 ethnic (national) identity in, 343–344
 gender reform in, 271
 human rights in, 279
 independence of, 458
 madrasa of, 419
 modernization of, 458–459, 466
 nationalism in, **503–504**
 reform in, 577–579
 Safavid rule of, 217
 spread of Islam in, 219
 student movement in, 741–743
 Sufism in, 683
 use of Arabic language in, 62
 use of Persian language in, 60
 veiling in, 723
 women's rights in, 278
See also Revolution: Islamic revolution in Iran
- Iran, Islamic Republic of, 9–10, 106, 146, **356–358**, 357, 394, 425, 463, 538–539, 577–579, 591–594, 596
See also Abu 'l-Hasan Bani-Sadr; Hashemi-Rafsanjani, 'Ali-Akbar; Khomeini, Ayatollah Ruhollah; Muhammad Reza Shah Pahlevi; Revolution: Islamic revolution in Iran
- Iran Freedom Movement (IFM), 413
- Iranian Islamic Information Organization, 173
- Iranian Women's Solidarity Group, 627
- Iranian Writer's Congress, 528
- Iraq
 autocratic state in, 462
 communism in, 156
 constitutionalism in, 464
 economy of, 634
 independence of, 425
 political modernization in, 460
 religious legitimacy in, 26
 revolution in, 595
 socialism in, 633
 youth programs in, 744
See also Ba'ath Party
- Iraqi Communist Party (ICP), 156
- Irhab, 692
See also Terrorism
- IRP. *See* Islamic Republic Party
- Irrigation, 194
- Isabella I, queen of Spain, 47
- Isfahani, Shaykh Muhammad Hasan, 718
- Isfahan (Iran, Persia), 1, 218
- Ishaq ibn Hunayn, 695
- Ishraqi school, **359**
See also Falsafa; Ibn al-'Arabi; Mulla Sadra; Tasawwuf; Wahdat al-wujud
- ISI (Interservices Intelligence), Pakistan, 676
- Islah (reform), 575
- Islam-shenasi* (Islamology), 619
- Islam, spread of. *See* Expansion, of Islam
- Islam and Islamic (terminology), **359–360**, 471, 712
See also Islamicate society
- Islam and other religions, 23–24, **360–364**
See also Andalus, al-; Central Asia, Islam in; Christianity and Islam; Dar al-harb; Dar al-Islam; East Asia, Islam in; European culture and Islam; Expansion, of Islam; Hinduism and Islam; Hospitality and Islam; Internet; Judaism and Islam; Modernism; Networks, Muslim; Orientalism; Science, Islam and; South Asia, Islam in; Theology; Umma; Vernacular Islam
- Islamic Amal, 522
- Islamicate society, **364–365**
See also Islam and Islamic (terminology)
- Islamic Brotherhood Party (Syria), 346–347
- Islamic Call Society (Jam'iyat al-Da'wah al-Islamiyya), 173
- Islamic Center of Southern California (ICSC), 713
- Islamic Charter Front, 700
- Islamic Charter Front (Jabbat al-Mithaq al-Islami), 347
- Islamic Communist Party (Indonesia), 470
- Islamic Community. *See* Jama'at-e Islami (JI)
- Islamic Consultative Assembly (Iran), 425
- Islamic Development Bank, 152, 278
- Islamic Educational, Scientific, and Cultural Organization, 278
- Islamic Fiqh Academy (Islamic Fiqh Committee). *See* Organization of the Islamic Conference (OIC)
- Islamic Foundation, 174
- Islamic fundamentalism. *See* Fundamentalism
- Islamic Global Front for Combating Jews and Crusaders, 559
- Islamic Group, The (al-Gama'a al-Islamiyya), 365, 466
- Islamic Horizons*, 366, 712
- IslamiCity in Cyberspace, 354
- Islamic Jihad, **365**
 in Egypt, 365, 466
 fundamentalism of, 262
 ideology of, 27
 militarism of, 346, 355
 in Palestine, 309, 365
See also Ikhwan al-Muslimin; Political Islam; Qa'ida, al-
- Islamic Jihad Movement (Harakat al-jihad al-Islami), 365
- Islamic Law and Constitution*, 444
- Islamic Liberation Movement, 347
- Islamic Mission to America (Brooklyn, NY), 709
- Islamic Organization for Medical Sciences (IOMS), 447
- Islamic Propagation Centre International (IPCI), 173
- Islamic Republic Party (IRP), 10, 358, 388, 594
- Islamic Resistance Movement (harakat al-muqawamat al-Islamiyyah, HAMAS). *See* HAMAS
- Islamic Revolutionary Movement (Harakat-e Inqilab-e Islami), 490
- Islamic Salvation Front (Front Islamique du Salut, FIS), 238, **365–366**, 417, 461, 466
See also 'Abd al-Hamid Ibn Badis; Madani, 'Abbasi
- Islamic Society (Jam'iyat-e Islami), 238, 490
- Islamic Society of North America (ISNA), 27, 43, 44, 366, **366–367**, 497, 711–712, 713

- Islamic Tendency Movement (harakat al-ittijah al-islami), 273
- Islamic Union (Itihad-e Islami), 490
- Islamic Union Party (Indonesia), 470
- Islamic Unity Party of Afghanistan (Hizb-e Wahdat-e Islam-ye Afghanistan), 490
- Islamic Work Party, 347
- Islamization. *See* Islam: spread of
- Islamization of Knowledge project, 147
- Islam noir (black Islam), 18
- Isma'il, son of Ja'far, 350
- Isma'il I, Shah, 36, 99, 135, 217, **367**, 386, 626, 637, 704
See also Safavid and Qajar Empires
- Isma'il b. Mis'ada al-Isma'ili, 274
- Isma'il II, Shah, 218
- Isma'ili Shi'a. *See* Shi'a: Isma'ili
- Isma'il Pasha, 116
- Isma'il Samani, 133
- Isma'il Shahid, Shah, 730
- ISNA. *See* Islamic Society of North America
- Israel
creation of, 458
defeat of Egypt by (1967), 4, 460, 521
economy of, 199
relations with Arab League, 69
- Israfil, 49
- Istiqlal (Independence) Party, 254
- Ithna' Ashari, 393
- Itihad-e Islami (Islamic Union), 490
- Ittifak-i Musلمانlar (Union of muslims), 265
- Ittisal (contact), 48
- Iwan, 73
- 'Izra'il, 49
- 'Izz al-Din al-Qassam Briades, 291
- J**
- Jabal 'Amil, 386
- Jabbar, Kareem Abdul, 44
- Jabbat al-Mithaq al-Islami (Islamic Charter Front), 347
- Jabha al-Islamiyya li-l-inqadh, al-. *See* Islamic Salvation Front
- Jabha-e Nijat-e Milli-ye Afghanistan (National Liberation Front of Afghanistan), 490
- Jabir al-Hayyan, 369
- Jabriyya, 631
- Ja'da, 293
- Ja'd b. Dirham, 427
- Jadidism, 137, 579-580, 609
- Ja'far, 678
- Ja'far al-Khuldi, 632
- Ja'far al-Sadiq, 121, 169, 170, **369-370**, 625, 628
See also Imamate; Law; Succession
- Ja'fari school, 369, 386, 625
- Jahangir, Asma, 271
- Jahangir, Hina Jilani, 271
- Jahangir, Nur al-Din, 213, 302, 637
- Jahannam (hell), 175, **370**, 375, 501
See also Calligraphy; Janna; Law; Muhammad; Qur'an; Tafsir
- Jahiliyya (ignorance), **370-371**, 397, 444, 479, 538
See also Arabia, pre-Islam; Modern thought; Political Islam; Qutb, Sayyid
- Jahm b. Safwan, 427, 448
- Jakhanke Muslims, 697-698
- Jalal al-din al-Suyuti, 84, 107
- Jama'a Islamiyya, 741
- Jama'at-e Islami (JI, Islamic Community), 262, 304, **371-373**, 372, 375, 444, 502, 641, 672, 676
See also Maududi, Abu l-A'la'; Pakistan, Islamic Republic of
- Jama'at izalat al-bid'a wa-iqamat as-sunna (Association for the removal of innovation and for the establishment of the sunna), 8
- Jamalzadih, Mohammad-'Ali, 529
- James, William, 250
- Jami, 527
- Jami' (to gather), 71, **373**, 437
See also 'Ibadat; Masjid; Religious institutions
- Jami'a Milli'a (Milliya) Islamiya, 39, 639
- Jami'at al-Duwal al-'Arabiyya (League of Arab States), 68, 175
See also Arab League
- Jamil al-Amin, Imam (H. Rap Brown), 44, 45, **373-374**
See also American culture and Islam; Americas, Islam in the; Nation of Islam
- Jami' masjid (congregational mosque), 71, 439
- Jamishid b. 'Abdullah, 664
- Jam'iyat al-Da'wah al-Islamiyya (Islamic Call Society), 173
- Jami'yat al-Da'wah wal-Irshad, 172
- Jam'iyat-e (Jam'iyat) Islami (Islamic Society), 238, 490
- Jam'iyat-e (Jam'iyat) 'Ulama-e Hind (JUH), 177, 371, **374**, 375, 390, 443, 638
See also Jam'iyat-e (Jam'iyat) 'Ulama-e Islam; South Asia, Islam in
- Jam'iyat-e (Jam'iyat) 'Ulama-e Islam (JUI), 177, **374-375**, 676, 677
See also Deoband; Jam'iyat-e (Jam'iyat) 'Ulama-e Hind; South Asia, Islam in; Taliban
- Jam'iyat-e (Jam'iyat) 'Ulama-e Pakistan (JUP), **375**, 390
See also Deoband; Jam'iyat-e (Jam'iyat) 'Ulama-e Hind; Jam'iyat-e 'Ulama-e Islam; South Asia, Islam in
- Jam'iyyat al-ikhwan al-Muslimin (Society of the Muslim Brothers), 345
- Jammu and Kashmir Liberation Front, 490
- Janna (paradise), 175, **375-376**, 501
See also Calligraphy; Jahannam; Law; Muhammad; Qur'an; Tafsir
- Jannat 'Aden (Garden of Eden), 376
- Jannat al-Khuld (Garden of eternity), 376
- Japan, Islam in, 189
- Jariri school, 671
- Javadi, Fattaneh Hajj Sayyed, 529
- Jawhar al-Siqilli, Egyptian general, 92, 115
- Jerusalem, 163, 164, 314-316, 332, 362
See also Dome of the Rock; Holy cities
- Jesus Christ, 28, 554, 615
- Jevdet Pasha (Ahmet Jevdet Pasha; Cevdet Pasha, Ahmad), 270, **376-377**
See also Modernization, political: Administrative, military, and judicial reform
- Jihad
as "cleansing of soul," 30, 158 and martyrdom, 432
meaning of, 158-160, **377-379**, 378
as obligation, 365
and spread of Islam, 239, 590
See also Conflict and violence; Terrorism
- Jihad Organization (Tanzim al-Jihad), 365
- Jl (Jama'at-e Islami, Islamic Community), 262, 304, **371-373**, 375, 444, 502, 641, 672, 676
See also Maududi, Abu l-A'la'; Pakistan, Islamic Republic of

- Jinnah, Muhammad ‘Ali, 90, 304, 343, 379–380, 380, 517, 640
See also Pakistan, Islamic Republic of
- Jinn (invisible supernatural creatures), 22, 39, 51, 55, 294
- JIU. *See* JUI (Jam‘iyat-e ‘Ulama-e Islam)
- Jizya (poll tax on non-Muslims), 138, 157, 158, 161, 162, 213, 219, 240, 361, 451, 542, 660
- Jochi (the “Golden Horde”), 134
- John of Damascus, 28, 144, 181, 516
- Johnson, P. Nathaniel (Shaykh Ahmad Din), 708
- Jones, Sir William, 523, 638, 684
- Jordan
 economy of, 199, 200–201
 independence of, 425, 458
 Muslim Brotherhood in, 347
 opposition to socialism in, 634
 political modernization in, 460, 462
 political opposition in, 463
 religious legitimacy in, 26
- Jordanian Muslim Brotherhood, 290
- Josephus, Flavius, 148
- Judah, son of Jacob, 8
- Judaism and Islam, 380–384
 in al-Andalus, 47, 48
 in Arabia, 53
 and heresy, 297
 respect between, 27–28, 361
See also Christianity and Islam; Islam and other religions; Minorities: dhimmis
- Judeo-Arabic language, 48, 60
- Judicial reform, 461, 557–558
- Juha, 321
- JUH (Jam‘iyat-e ‘Ulama-e Hind), 177, 371, 374, 375, 390, 443, 638
See also Jam‘iyat-e ‘Ulama-e Islam; South Asia, Islam in
- JUI (Jam‘iyat-e ‘Ulama-e Islam), 177, 374–375, 676, 677
See also Deoband; Jam‘iyat-e ‘Ulama-e Hind; South Asia, Islam in; Taliban
- Junayd (al-Junayd; of Baghdad), 275, 290, 685
- Jund-e Shapur (Jundi-Shapur), 446, 695
- JUP (Jam‘iyat-e ‘Ulama-e Pakistan), 375, 390
See also Deoband; Jam‘iyat-e ‘Ulama-e Hind; Jam‘iyat-e ‘Ulama-e Islam; South Asia, Islam in
- Jurassic 5 (rapper), 45
- Jurjani, 281
- Jurjis Bukhtishu, 446
- Justice and Development Party, 460, 466
- Justinian I, 446
- Juula (traders), 18
- K**
- Ka‘ba (Kaaba; Ka‘aba; of Mecca), 55, 71, 183, 311, 311, 312, 370, 376, 428, 478, 480, 530, 561
 schematic of, 129–130
 textiles of, 80
- Kabbani, Shaykh Hisham, 683
- Kabir (died c. 1448), 303
- Kabir of Benares (1440–1518), 637, 642
- Kadri, Chereffe, 713
- Kafir (unbeliever), 30, 452
- Kahin (soothsayer), 279
- Kalam, 247, 385, 397
See also Ash‘arites, Ash‘aira; Disputation; Falsafa; Knowledge; Murji‘ites, Murji‘a; Qur’an
- Kalam allah, 83, 385
- Kalila wa Dimna*, 523, 527
- Kalyan Minaret, 113
- Kandhalavi (Kandhlawi), Maulana Muhammad Zakariyya, 177, 672
- Kane, Big Daddy, 45
- Kano Chronicle, 20
- Kano (Nigeria), 385–386, 435
See also Africa, Islam in; Marwa, Muhammad; ‘Uthman Dan Fodio
- Kant, Immanuel, 250, 401, 516
- Karaki, Shaykh ‘Ali (also known as Al-Muhaqqiq al-Thani), 386–387
See also Isma‘il I, Shah; Safavid and Qajar Empires; Shaykh al-Islam; Shi‘a: Imami (Twelver); Tahmasp I, Shah
- KARAMA (Muslim Women Lawyer’s Committee for Human Rights), 43
- Karamokho Alfa, 697
- Karbala (Iraq), 323–325, 387, 433, 599, 624, 691
 pilgrimage to, 36
 tomb of Husayn in, 26, 88, 293, 387, 728
See also ‘Ali; Husayn; Qur’an; Rawza-khani; Shi‘a: Early
- Kartir, 428
- Kashani, Abu ‘I-Qasem, 255–256
- Kashan pottery, 80–81
- Kashmir, 27, 640
See also Pakistan, Islamic Republic of
- Kasravi, Ahmad, 255, 683
- Katyan Minaret (Bukhara), 113
- Kawakibi, ‘Abd al-Rahman. *See* ‘Abd al-Rahman Kawakibi
- Kay Kavus b. Voshmgir, 527
- Kazamayn, tombs in, 88
- Kebek, 134
- Kefir, 233
- Kelidar*, 529
- Kemal, Namik (Namek), 341, 342, 387–388, 470, 738, 739
See also Young Ottomans
- Kenya, Islam in, 14, 15
- Khadija bint ‘Ali, 734
- Khadija bint (b.) Khuwaylid, 381, 478, 734
- Khadija bint Muhammad, 734
- Khaki, 81
- Khalid, Khalid Muhammad, 388
See also Ghazali, Muhammad al-Khalid b. Yazid, 295, 414, 435
- Khalidi, Tarif, 307
- Khalifa (successor), 30, 37, 116, 318, 652, 653–654, 663
See also Caliphate
- Khalili, Khalil Allah, 528
- Khalil ibn Ishaq al-Jundi, 597
- Khalil Jibrān, Jibrān, 67
- Khalil-Sultan, 222
- Khalwatiyya, 26
- Khamane‘i, Ayatollah Sayyed ‘Ali, 358, 388, 430, 627, 722
See also Iran, Islamic Republic of; Revolution: Islamic revolution in Iran
- Khamriyyat (wine poetry), 64, 65
- Khan, 134, 388
- Khan, ‘Abd al-Ghaffar, 639
- Khan, Hazrat Inayat, 44, 683, 689
- Khan, Miza Malkom, 318
- Khan, Reza of Bareilly (Ahmad Reza Khan Barelwi), 176, 343, 375, 389–390, 581, 638
See also Jam‘iyat-e ‘Ulama-e Pakistan; Khilafat movement; South Asia, Islam in; Wahhabiyya
- Khan, Sir Sayyid. *See* Ahmad Khan, Sir Sayyid
- Khan, Gen. Yahya, 91
- Khanqa (Khanaqa, Khanga), 389
See also Architecture; Tariqa; Tasawwuf

- Khans (inns), 69, 75
 Khaqani of Shirvan, 525
 Kharijites, Khawarij, 118, 121, **390**, 432, 453, 541, 548, 573, 585-586, 621, 653
See also Law
 Kharja (quotation), 48
 Khassaki Mosque (Baghdad), 450
 Khatami, Mohammad, 278, 358, 459, 579, 742
 Khatm al-nabuwwa (finality of Muhammad's prophethood), 30, 32
 Khatmiyya, 29
 Khayr al-Din al-Tunisi, 575
 Khayyam, 'Omar, 524
 Khidr, al-, **390-391**, 680, 685
See also Prophets
 Khilafat movement, 177, 390, **391-392**, 520, 638
See also South Asia, Islam in
 Khirbat al-Mafjar, 74
 Khirbat al-Minya, 74
 Khirqā (cloak), 391, **392**, 441
See also Clothing; Khilafat movement; Tasawwuf
 Khiva (Khwarazm), khanate of, 136, **392-393**
See also Central Asia, Islam in; Central Asian culture and Islam
 Kho'i, Abo 'l Qasem (Sayyed Abo 'l-Qasem Musavi), **393**
 Khojas, **393**
See also Aga Khan; Nizari; South Asia, Islam in
 Khomeini, Ayatollah Ruhollah, **393-394**
 exile of, 10, 88, 394, 459
 fatwa against Rushdie of, 277, 603
 fundamentalism of, 263
 ideology of, 11, 430, 549
 on interdependence of theology and philosophy, 248
 and Iranian cultural revolution, 3
 on martyrdom, 323
 opposition to Baha'i, 310
 political philosophy of, 551, 552
 religious legitimacy of, 26
 return to power of, 357, 358, 465, 538, 593-594, 722
 on role of ulema, 704
 social philosophy of, 252
 youth support for, 741-742
See also Iran, Islamic Republic of; Muhammad Reza Shah Pahlevi; Revolution: Islamic revolution in Iran
 Khomeinism, 146
 Khosrow, 248, 636, 643, 661
 Khudabanda, Ilkhanid sultan, 301
 Khudai Khidmatgar ("Servants of God") movement, 639
 Khudi (individuality), 356
 Khuluq. *See* Akhlaq
 Khurasan, 132
 Khushrow, emir of Delhi, 528
 Khusraw I Anushirwan, Sassanian king of Persia, 55
 Khutba al-jum'a, 394
 Khutba (sermon), 71, **394-396**, 396, 437, 451
See also Arabic language; 'Ibadat; Masjid; Minbar (mimbar); Religious institutions
 Khutbat al-bayan, 38
 Khwaja 'Abd al-Khaliq Ghijduvani, 140
 Khwaja 'Abd al-Samad, 643
 Khwaja 'Ubaydullah Ahrar, 140
 Khwarazm, 132, 222, 392
See also Khiva, khanate of
 Khwarazmshah Muhammad, 133, 134
 Killing, ethos of, 227, 566
 Kindi, al- (Abu Yusuf Ya'qub Ibn Ishaq al-Sabbah Al-Kindi), 248, **396-397**
See also Falsafa; Mu'tazilites, Mu'tazila
 Kindi, Shurayh b. al-Harith al-, 558
 Kisa' (people of the mantle), 26
 Kitab al-'ayn, 280-281
Kitab al-kharaj (Book of taxation), 542, 654
Kitab al-masalik wa al-mamalik (Book of roads and kingdoms), KMMS, 129, 130, 131
Kitab al-sultan (Book of sovereignty), 474
Kitab al-Sunan, 502
Kitab al-tawhid (Book of unity), 727
Kitab Sibawayhi, 280
 Kitchener, Sir Herbert, 422, 423
 Kiyais, 649-650
 Kiyan Circle (halqe Kiyān), 578-579
 Knowledge, 202-203, **397-402**, 566
See also Ghazali, al-; Ibn Sina; Mulla Sadra; Tasawwuf; Theology; Tusi, Nasir al-Din
 Komiteh (Komiteh-ha-ye Enghelab, Revolutionary Committees), **402**
See also Revolution: Islamic revolution in Iran
 Korea, Islam in, 189
 Kosovo, civil war in, 103
 Kubra, Najm al-Din, 140
 Kufic script, 125
 Kufr (unbelief), 143, 327, 492, 534, 566
 Kuleli Conspiracy, 738
 Kumijani, Shihab al-Din, 359
 Kunta Sidi 'Ali, 402
 Kunti, Mukhtar al- (Al-Shaykh Sidi-Mukhtar al-Kabir al-Kunti), **402-403**
See also Africa, Islam in; Tariqa; Tasawwuf; Timbuktu
 Kurdish separatism, 460
 Kuttāb (school), 142, 203, 205
 Kuwait
 constitutionalism in, 464-465
 independence of, 425
 Iraqi invasion of, 69
 youth programs in, 744
- ## L
- Lahore (India), 30
 Lahuti, Abu 'l-Qasem, 528
 Lakhmids, 55
 Lakshar Jihad, 582
 Land ownership, 196
 Lane, Edward W., 178, 515
 Language
 and ethnic identity, 232
 grammar and lexicography, **279-281**
See also Arabic language; Persian language and literature; Urdu language, literature, and poetry
 Lashkar-e Taiba (Lashkar-e Taybiyya; Army of Pure), 27, 490
 Lashkar Jihad, 647
 Last Day, 584
 Latin America, Islam in, 45-46
 Law, 5-6, 11-12, **405-411**, 405, 407, 408, 613-614, 668
See also Hanafi school; Hanbali school; Madhhab; Maliki school; Shafi'i school; Shari'a
 Lawrence, T. E., 519
 Lazar, Serbian prince, 102
 League of Arab States (Jamai'at al-Duwal al-'Arabiyya), 68, 175
See also Arab League
 League of Nations, 25
 Lebanese Communist Party, 156
 Lebanon, **411-413**
 constitutionalism in, 464
 economy of, 199-200
 independence of, 425, 458
 political modernization in, 460
 Sufism in, 690
 use of Arabic language in, 61-62

- See also* Fadlallah, Muhammad Husayn; Hizb Allah; Sadr, Musa al-
- Leewenhock, Antoni van, 447
- Leibnitz, Gottfried von, 400, 516
- Lexicography (Arabic). *See* Grammar and lexicography
- Liberal democracy, 462–463
- Liberalism, **413**
See also Modern thought
- Liberation Movement of Iran (LMI, *Nehzat-e azadi-ye Iran*), **413–414**
See also Bazargan, Mehdi; Iran, Islamic Republic of
- Libna Dingil, Ethiopian emperor, 29
- Libraries, **414–416**
See also Education; Ma'mun
- Libya
autocratic state in, 462
political modernization in, 460, 557
revolution in, 595
socialism in, 634
Sufism in, 682
- Liebnitz, Gottfried von. *See* Leibnitz, Gottfried von
- Life-cycle rituals, 332, 598
- Lij Iyasu, emperor of Ethiopia, 14
- LIKUD Party, 355
- Lisan al-ʿArab, 281
- Literacy, 414
- Literature. *See* Arabic literature; Persian language and literature; Urdu language, literature, and poetry
- Liwali Muhammad bin ʿUthman Mazrui, 445
- LMI (Liberation Movement of Iran), **413–414**
- Locke, John, 251
- Logical positivism, 249
- Lokman, Seyyid, 129
- Lotf ʿAli Khan, 745
- Louis IX, king of France, 165, 658
- Lull, Raymond, 145
- M**
- Maccibo ibn Abubakar, Muhammad, 664
- Macedonia, Muslim population of, 103
- Madani, ʿAbbasi, 366, **417**
See also Islamic Salvation Front; Political organization; Reform: in Arab Middle East and North Africa
- Madhdiyya movement, 22
- Madhhab (school of law), 34, **417–418**, 584, 731
See also Abu Hanifa; Ibn Hanbal; Kalam; Law; Malik Ibn Anas; Shafiʿi, al-; Shiʿa: Imami (Twelver)
- Madinat al-Zahira of Cordoba, 74
- Madinat al-Zahraʾ (al-Andalus), 46
- Madjid, Nurcholish, 614, 646
- Madrasa (seminary), 92, 203–204, 205, 206, 373, 415, **418–421**, 420, 511, 588
See also Aligarn; Azhar, al-; Deoband; Education
- Maghazi, 451
See also Military raid
- Maghreb, Islam in, 13, 16
- Magic (Ar. *sihir*), 178
- Mahaz-e Milli-ye Islami-ye Afghanistan (National Islamic Front of Afghanistan), 490
- Mahdawi movement, 637
- Mahdi, Sadiq (Siddiq) al-, 347, **421–422**
- Mahdi, tomb of the, 423
- Mahdi (“rightly guided one”), **421**
Ghulam Ahmad as, 30, 32
Muhammad (son of Hasan al-ʿAskari) as, 274, 591
prediction of, 261, 591
return of, 274, 625
See also Fitna; Hadith; Imam; Mahdist state, Mahdiyya; Religious beliefs; Shiʿa: Early; Shiʿa: Imami (Twelver)
- Mahdist state, Mahdiyya, 155, **422–424**
See also Africa, Islam in; Islam and other religions; Mahdi; Muhammad Ahmad ibn ʿAbdullah; Zar
- Mahfuz, Nagib, 67, 68, 68
- Mahjar, 67
- Mahmoud of Ghazni (Mahmud of Ghazna), 302, 303, 415, 525, 635
- Mahmud, Mufti, 374
- Mahmud (Afghan leader), 219
- Mahmud (Mahmut) II (Ottoman sultan), 150, 678
- Mahmud (Ghaznavid sultan), 139, 661–662
- Mahmud ibn ʿUmar al-Zamakhsari, 673
- Mahmud Kaʿti, 694
- Mahmut II. *See* Mahmud II
- Mahomedan Anglo-Oriental College, Aligarh (India). *See* Muhammadan Anglo-Oriental College
- Mahr (dower), 42, 182, **424**, 431
See also Divorce; Law; Marriage
- Mahsati of Ganja, 524
- Maimonides, Moses (Musa ibn Maimun Maimonides), 48, 295, 382
- Maitatsine. *See* Marwa, Muhammad
- Majles-e Shura-ye Melli (National Consultative Assembly, Iran), 425
- Majlis al-shura (advisory council), 105, 345
- Majlis (assembly), 278, 357, **425**, 459
See also Modernization, political: Constitutionalism; Political organization
- Majlisi, Muhammad Baqir (Mohammad Baqer; Muhammad Baqir b. Muhammad Taqi Majlisi), 37, 219, 293, **425–426**, 626
- Majlisi, Muhammad Taqi al- (d. 1659/1660), 34
- Makassar, Shaykh Yusuf (ʿAli Shaykh Yusuf), **426**
See also Africa, Islam in; Southeast Asia, Islam in; Tariqa
- Makhdam-e Aʿzam, 136
- MAK (maktab al-khidma li-l-mujahin al-ʿArab, Afghan Service Bureau Front), 559
- Maktabi of Shiraz, 526
- Malaka, 226
- Malawi, Islam in, 13, 22
- Malay language, 651
- Malay Muslim Monarchy, 665
- Malaysia
colonization of, 645
independence of, 647
Islam in, 328, 644
reform in, 582–583, 645
Sufism in, 690
sultanate in, 474
- Malcolm, Sir John, 684
- Malcolm X, 44, 245, **426**, 505, 530, 709
See also American culture and Islam; Conversion; Farrakhan, Louis; Muhammad, Elijah; Nation of Islam
- Malebranche, Nicolas, 247
- Malekshah, 665
- Malfuzat (records of audiences), 109
- Mali, Empire of
Islamic architecture of, 16, 20, 21
Islam in, 17, 18, 429–430
use of Arabic language in, 62
See also Timbuktu
- Mali, Republic of. *See* Mali, Empire of
- Malik, 148
- Malik (angel), 370, 502

- Malik Ashtar, 36
- Malik Ibn (b.) Anas, 11, 160, 286, 287, 313, 417, **426–427**, 586–587, 667
See also Africa, Islam in; Law; Madhhab
- Maliki school, 11, 14, 183, *#08*, 417, 418, 427, 534, 588, 686
- Malik-Shah, 549
- Malta, use of Arabic language in, 62
- Mamluk sultanate, **662–663**
architecture of, 74
creation of, 166, 662
decorative arts of, 80
in East Africa, 17
eunuchs of, 233
political organization under, 543, 544
success of, 116, 121
use of Arabic language in, 60
waqf of, 731
See also Delhi sultanate; Ghaznavid sultanate; Seljuk sultanate
- Ma'mun, al- (Abu 'l-'Abbas 'Abdallah al-Ma'mun), **427–428**
caliphate of, 207, 259, 587
Christianity under, 145
coinage of, 151
conquest of Central Asia by, 132
and education, 203
libraries of, 414
silver globe of, 130
succession of, 120
translations under, 281, 282
See also Caliphate; Fitna; Mihna; Mu'tazilites, Mu'tazila; Succession
- Manar, manara (minaret), 71, **428**
See also Adhan; Architecture; Masjid
- Manat, 84, 85
- Manchu Empire, 136
- Mande, Islam among, 20
- Mandela, Nelson, 426
- Mangistu Haile-Mariam, 231
- Mani, 428, 429
- Manicheanism, 139, **428–429**
See also Islam and other religions
- Mansa Musa, 17, **429–430**, 606
See also Africa, Islam in
- Mansa Sulayman, 17
- Mansur, Hasan 'Ali, 256
- Mansur al-Namari, 97
- Manteq al-Tayr*, 527
- Manto, Sa'adat Hasan, 716
- Manuchehri, 525
- Maps. *See* Cartography and geography
- Maqama (rhymed prose), 66
- Maqamat (Seances or Sessions), 79
- Maqassari, Taanta Salmanka al-. *See* Makassar, Shaykh Yusuf
- Maraboutism, 724
- Mar'ashi library (Qom), 416
- Ma'rib, dam at, 54, 55, 56
- Ma'rifa (knowledge), 397, 611
- Marja' al-taqlid, 388, **430**, 549, 593, 718
See also Shi'a: Imami (Twelver); Taqlid; Ulema
- Marrakesh
Almoravid mosque at, 80
Sa'adi capital in, 259
- Marriage, 42, 266, 424, **430–431**, 510, 598
See also Divorce; Gender; Law; Mahr; Polygamy
- Marsajawayh, 695
- Marthiya (poetic dirge), 64
- Martyrdom, 387, **431–434**
See also Banna, Hasan al-; Expansion, of Islam; Husayn; 'Ibadat; Imamate; Jihad; Kharijites, Khawarij; Ta'ziya
- Marwa, Muhammad (Maitatsine), **434–435**
See also Africa, Islam in; Kano (Nigeria); Mahdi
- Marwanid dynasty, 46, 118
- Marwan (Marwan b. al-Hakam b. Abi al-'As, Abu 'Abd al-Malik), **435–436**
succession of, 118, 223
See also Caliphate; Succession
- Masculinities, **436**
See also Body, significance of; Feminism; Gender; Homosexuality
- Mashhad (Iran), 26, **436–437**, 438
See also Pilgrimage: Hajj; Pilgrimage: Ziyara; Shi'a: Imami (Twelver)
- Mashhad (mausoleum), 74, 433
- Masih-i maw'ud (promised Messiah), 32
- Masih (messiah), 30, 554
- Masina, state of, 17
- Masjid, 71, 373, **437–440**, 650
See also 'Ibadat; Khutba; Manar, manara; Mihrab; Minbar (mimbar); Religious institutions
- Maslaha (public interest), 7, 11, 226, **440**, 577
See also 'Abduh, Muhammad; Ethics and social issues; Ghazali, al-; Law; Shari'a
- Masruq Ibn al-Ajda, 406
- Mass'ud Sa'd Salman, 661
- Mas'ud, 133, 139, 661, 665
- Mas'ud Sa'd Salman, 525, 528
- Ma'sum (impeccable), 37
- Material culture, **440–442**
See also African culture and Islam; American culture and Islam; Architecture; Art; Calligraphy; Central Asian culture and Islam; Clothing; European culture and Islam; Music; South Asian culture and Islam; Southeast Asian culture and Islam
- Mathematics, 613
- Matrilineal descent, 142
- Maturidi, al- (Abu Mansur Muhammad b. Muhammad), 139, **442–443**
See also Ash'arites, Ash'aira; Central Asia, Islam in; Kalam; Mu'tazilites, Mu'tazila
- Maturidite school, 83, 442
- Maududi, Abu l-A'la', 172, 262, 286, 304, 345, 366, 371, 372, **443–444**, 457, 468, 537, 551, 552, 641, 669, 692, 716
See also Jama'at-e Islami; Political Islam
- Maulid (Mawlid), 737
- Mauss, Marcell, 226
- Mawarannahr (Transoxiana, Transoxania), 132
- Mawdud, 661
- Mawla (master, friend), 37, 473
- Mazahir-e 'Ulum (Saharanpur), 177
- Mazalim, **444–445**, 535
See also Caliphate; Law; Religious institutions
- Mazhar ul Islam, 716
- Mazrui, 'Ali A., 252
- Mazrui (Ar., Mazru'i), **445**, 745
See also Africa, Islam in; Zanzibar, Sa'idi sultanate of
- Mbaruk bin Rashid, 445
- McMahon, Sir Henry, 519
- Mecca, 55, 158, 311–312, *311*, 332, 437, *531*
See also Holy cities; Ka'ba (Mecca)
- Media, perception of Muslims in, 44
- Medicine, **445–448**, 613
See also Body, significance of; Ethics and social issues; Falsafa; Healing; Science, Islam and
- Medina (Yathrib), 52, 53, 54–55, *71*, 312–314, *313*, 361, 479, 705
Jews in, 381, 479

- as model for political organization, 540
 Muhammad's house in, 70–71, 71, 437
 Prophet's Mosque in, 313, 314
See also Holy cities
- Mehmed Said Halim Pasha, 344
- Mehmet II (Mehmed), Ottoman sultan, 130, 211, 340, 561
- Mehmet IV, Ottoman sultan, 216
- Memphis, 115
- Menilik, emperor of Ethiopia, 14
- Mernissi, Fatima, 110, 271, 483
- Messianism, 590
- Metal-working, 77–78, 80
- Metatron, 49
- Mevlevi (Maulaviyya) order, 601, 602, 682, 683, 686, 690, 708
- Mian, Dudu, 581
- Michael (Mika'il, Mikal), 49
- "Middle Arabic" language, 60
- "Middle East," 458
- Middle Persian language, 60
- Midhat Pasha, 376
- Migration, 155, 198, 236–237
- Mihna (religious inquisition), 27, 120, 427, **448–450**, 587, 654, 694
See also Caliphate; Disputation; Ibn Hanbal; Imamate; Ma'mun, al-; Mu'tazilites, Mu'tazila; Qur'an
- Mihrab, 20, 71, 438, **450**
See also Architecture; Art; Devotional life; Masjid
- Military raid, **450–451**
See also Conflict and violence; Da'wa; Expansion, of Islam; Jihad
- Mill, John Stuart, 251
- Millet system, 232, 340, 362, 383, 411, 534, 738
- Milli Gorus, 238
- Milli Nizam Partisi (National Order Party), 224
- Milli Selâmet Partisi (National Salvation Party), 238, 460
- Mîna, campsite at, 312
- Minaeans (kingdom of Ma'in), 54, 58
- Minaret. *See* Manar, manara
- Minbar (mimbar, "pulpit"), 71, 437, **451**
See also Masjid; Mihrab
- Minorities
 dhimmis, 162, 303, 340, 378, **451–452**, 635
See also Dhimmi (protected) status
 offshoots of Islam, **452–454**
See also Ahmad, Mirza Ghulam; Ahmadiyya; Babiyya; Bab (Sayyed 'Ali Muhammad); Baha'allah; Baha'i faith; Kharijites, Khawarij
- Miqdad, 35
- Miracles, **454**
See also Mi'raj; Muhammad; Prophets
- Mi'raj (ascension of the Prophet), 36, 38, 49, 114, 184, 331, **454–456**, 599
See also Buraq; Holy cities; 'Ibadat; Miracles
- Mir Damad, 359, 386, 399
- Mir Sayyid 'Ali, 643
- Mir Taqi Mir, 715
- Miryam Begum, 219
- Mirza, 134
- Mirza, Iraj, 528
- Mirza Husayn 'Ali Nuri. *See* Baha'allah
- Mirza Yahya (Subh-e Azal), 96, 99, 100
- Mirza-ye Qommi, 561
- Misbach, Hadji Mohammad, 470
- Miskawayh, 225
- MNLF (Moro National Liberation Front), 647–648
- Mobilization (Basji) Corps, 522, 741
- Modarressi, Hossein, 547
- Modernism, 155, **456**
See also 'Abduh, Muhammad; Afghani, Jamal al-Din al-; Ahmad Khan, Sir Sayyid; Iqbal, Muhammad; Liberalism, Islamic; Modern thought; Rahman, Fazlur
- Modernity, **456–458**
See also 'Abduh, Muhammad; Afghani, Jamal al-Din al-; Ahmad Khan, Sir Sayyid; Iqbal, Muhammad; Liberalism, Islamic; Maududi, Abu l-A'la'; Modern thought
- Modernization, political
 administrative, military, and judicial reform, **458–462**
See also 'Abd al-Nasser, Jamal; 'Abd al-Razzaq al-Sanhuri; Ataturk, Mustafa Kemal; Iran, Islamic Republic of; Islamic Salvation Front; Khomeini, Ayatollah Ruhollah; Mosaddeq, Mohammad; Muhammad Reza Shah Pahlevi; Revolution: Islamic revolution in Iran
- authoritarianism and democratization, **462–463**
See also Ataturk, Mustafa Kemal; Political Islam; Qadhafi, Mu'ammār al-; Reform: in Arab Middle East and North Africa; Reform: in Iran; Revolution, modern
 constitutionalism, **463–465**, 470–471, 595
See also Majlis
 participation, political movements, and parties, **465–467**
See also Communism; Erbakan, Necmeddin; Ikhan al-Muslimin; Nationalism: Arab; Nationalism: Iranian; Nationalism, Turkish; Pan-Islam; Political Islam; Socialism
 political philosophy of, 551–552
- Modern thought, **467–472**
See also 'Abd al-Karim Soroush; Afghani, Jamal al-Din al-; Ahmad Khan, Sir Sayyid; Capitalism; Communism; Feminism; Gender; Iqbal, Muhammad; Liberalism, Islamic; Modernism; Pluralism: Legal and ethno-religious; Pluralism: Political; Qutb, Sayyid; Rahman, Fazlur; Science, Islam and; Secularization; Shari'ati, 'Ali; Wali Allah, Shah
- Mo'ezzi, 525
- Mogul (Mughal) Empire, 32, **212–214**, 214
 architecture of, 73, 213
 conversion during, 362, 363
 and ethnic identity, 342–343
 Islam in, 637–638
 miniature painting of, 80, 214
 political organization under, 545
 use of Persian language in, 60
See also Political organization
- Mohamed, Mahathir, 647
- Mohammed, W. D. *See* Muhammad, Warith Deen
- Mohammad al-Taqi, imam, 88
- Mohammad Khodabandeh, 218
- Mohammedanism, 360
- Mojahedin-e Khalq (The People's Warriors), **472**
See also Iran, Islamic Republic of; Khomeini, Ayatollah Ruhollah; Political Islam; Shari'ati, 'Ali
- Mojahidin. *See* Mujahidin
- Mojrem, 526

- Mojtahed-Shabestari, Mohammad, **473, 578**
See also Reform: in Iran
- Mollabashi, **473–474**
See also Molla; Nader Shah Afshar; Safavid and Qajar Empires; Ulema
- Molla Hosayn Boshru'i. *See* Mulla Hosayn Boshru'i
- Molla (religious leader), **473**
See also Ulema
- Monarchy, **474–475, 541, 663**
See also Caliphate; Political organization
- Money lending, 126
- Mongol and Il-Khanid Empires, **211–212**
 and caliphate, 655
 destruction by, 121
 end of, 134
 political organization under, 542, 543–544
 rise of, 134
 and spread of Islam, 236, 363, 382
See also Political organization
- Monophysite Christianity, 17, 143
- Monotheism, 39, 252, 381
See also Allah
- Moorish Science Temple, 41, 708–709
- Moravids (Almoravid dynasty), 47, 362, **475, 606, 696**
See also Andalus, al-
- Moriscos, 45
- Morocco
 economy of, 199, 200
 independence of, 425
 Islam in, 19, 254
 music in, 495
 opposition to socialism in, 634
 political modernization in, 460, 462
 religious legitimacy in, 26
 ulema of, 705
 veneration of saints in, 724
- Moro National Liberation Front (MNLF), 647–648
- Mosaddeq, Dr. Mohammad, 11, 106, 156, 255–256, 310, 413, 459, **476, 504, 592, 741**
See also Nationalism: Iranian
- Mos Def, 45
- Moses, 390
- Mosque of al-Hakim, Fatimid (Cairo), 71
- Mosque of the Mogul emperor Shah Jahan, **439**
- Mosques, **42, 43, 70–73, 72, 148, 188, 192, 209, 235, 311, 313, 315, 440–441, 585, 635, 650**
 in China, **188, 191, 192**
See also Adhan; Architecture; Jami'; Manar, manara; Masjid; Minbar (mimbar); Religious institutions
- Mostar, bridge at, 103
- Motahhari, Mortaza, **476**
See also Khomeini, Ayatollah Ruhollah; Reform: in Iran; Revolution: Islamic revolution in Iran; Velayat-e Faqih
- Mouride Brotherhood. *See* Muridiyya Brotherhood
- Mourning, 175, 317
- Movement of the Ansar—Helpers of prophet Muhammad in Medina (Harakat al-Ansar), 490
- Mozaffar, Shaykh Mohammad Reza, 718
- Mozambique, Islam in, 14, 23
- MSA. *See* Muslim Student Association of North America
- Mtumwa, Shaykha Binti, 22
- Mu'adha al-'Adawiyya, 571
- Mu'adhdhin (muezzin, "caller"), 71, 178
- Mu'allaqat ("suspended odes"), 57, 370
- Mu'amalat (social ethics), 327, 430
- Mu'awiya b. Yazid (Mu'awiya II), 223, 435
- Mu'awiya (Mu'awiya b. Abi [Abu Sufyan], **477**
 monetary policy of, 151
 opposition to 'Ali from, 35, 36
 succession of, 118, 223, 260, 293, 477, 623
See also Caliphate; Karbala; Kharijites, Khawarij; Succession
- Mu'az Ibn Jabal, 406
- Mubarak, Hosni, 200, 346, 464, 466
- Mudanya Armistice (1922), 89
- Mudros Armistice (1918), 89
- Mufti, **478**
See also Fatwa; Qadi (kadi, kazi)
- Mughal Empire. *See* Mogul Empire
- Muhajirun (emigrants), 340, 371
- Muhammad, **478–485**
 as ahl al-bayt, 26
 birthday (maulid; mawlid) of, 108, 177, 191–192, 389, 482, 599, 649, 737
 changing image of, 481–483
 and Christianity, 143
 cloak of, 38
 conversion of jinni by, 51
 defense of Islam by, 157–158
 dreams of, 185
 ethical character of, 34
 favorite wife of, 32–33
 hospitality of, 317–318
 house of, 70–71, 71
 humor of, 320
 images of, 159
 migration to Yathrib (Medina), **478**
 miracles of, 454
 on poetry, 64
 prophecies foretelling the coming of, 28
 recognition of, 28
 relics of, 111
 sira (biography) of, 66, 109, 120, 143, 381, 482
 successors of, 116–123, 480–481, 484, 541, 573, 584–587, 622, 651–656
 tomb of, 78, 233, 314
 virtues of, 225
See also Arabia, pre-Islamic; Biography and hagiography; Caliphate; Hadith; Holy cities; Mi'raj; Qur'an; Shi'a: Early; Succession; Sunna; Tasawwuf
- Muhammad, Elijah (Elijah Poole), 43, 245, 253, 426, **486–487, 505, 709, 710**
See also American culture and Islam; Americas, Islam in the; Farrakhan, Louis; Malcolm X; Muhammad, Warith Deen; Nation of Islam
- Muhammad, Miyan Tufail, 371
- Muhammad, Warith Deen (Warithudeen; Wallace D.; Mohammed, W. D.), 43, 44, 45, 253, 383–384, 487, **488, 505, 710, 712, 713**
See also American culture and Islam; Farrakhan, Louis; Malcolm X; Muhammad, Elijah; Nation of Islam; United States, Islam in the
- Muhammad Ahmad ibn 'Abdullah ('Abhullah), 421, 422, **485**
 tomb of, 422, 423
See also Mahdi
- Muhammad al-Amin, 207, 427
- Muhammad al-Baqir, 625
- Muhammad al-Darazi, 453
- Muhammad al-Hanifiyya, 421
- Muhammad 'Ali, dynasty of, **485–486**
See also 'Abd al-Nasser, Jamal; Modernization, political; Authoritarianism and

- democratization; Nationalism: Arab; Reform: in Arab Middle East and North Africa; Revolution: Modern
- Muhammad al-Mahdi (died ca. 874), 421
- Muhammad al-Nafs al-Zakiyya (Muhammad b. ‘Abdallah b. al-Hasan al-Muthanna), **486**, 623
See also Ahl al-bayt; Imamate; Mahdi; Succession
- Muhammad al-Shaybani, 9, 407, 408–409
- Muhammadan (Mahomedan) Anglo-Oriental College, Aligarh (India), 32, 38–39
- “Muhammadan Paths” (turuq Muhammadiyya), 154
- Muhammadan Union, 344
- Muhammad ‘Ashiq, 730
- Muhammad b. ‘Abdallah, 427
- Muhammad b. Ahmad al-Dhahabi, 227
- Muhammad b. Ahmad al-Sarakhsi (Shams al-A‘imma), 9, 139
- Muhammad b. ‘Ali al-Sanusi, 537
- Muhammad b. ‘Ali al-Shawkani, 537, 630, 668
- Muhammad b. Isma‘il al-Bukhari, 139
- Muhammad b. Khalaf, 418
- Muhammad b. Kunta b. Zazam, 402
- Muhammad b. Makki (al-Shahid al-Awwal), 386
- Muhammad b. Musa al-Khwarazmi, 139
- Muhammad b. Muslim, 369
- Muhammad b. Rashid, 729
- Muhammad b. Sa‘ud, amir, 6, 610, 728
- Muhammad Bey, 463
- Muhammad bin Qasun, 580
- Muhammad Ghawth Gwaliori, 637
- Muhammad ibn Isma‘il, 628
- Muhammad ibn (b.) Qasim, 635, 642
- Muhammad ibn Saud, 676
- Muhammadiyya (Muhammadiyah), 27, 29, 469, **487**, 582, 645, 735
See also Reform: in Southeast Asia
- Muhammad Jayasi, 689
- Muhammad Mahdi (d. 1504), 421
- Muhammad ‘Omar Mujahid, Mulla, 676, 677, 678
- Muhammad Rahim, khan of Bukhara, 113
- Muhammad Reza Shah Pahlevi (Mohammad Reza Shah Pahlavi), 88, 205, 294, 357, 458, 465, 466, **487–488**, 504, 592–593, 741
See also Khomeini, Ayatollah Ruhollah; Modernization, political: Authoritarianism and democratization; Revolution: Islamic revolution in Iran
- Muhammad’s Army, 347
- Muhammad Shah, 213, 664
- Muhammad Shibani Khan, 135
- Muhammad (son of Hasan al-‘Askari), 274
Muhammad Speaks, 486
- Muhammad’s Youth, 346
- Muhammad Tughluq, 660
- Muhanna, Ahmad, 309
- Muharram, 323, 324, 324, 331, **488–489**, 599, 623, 715
See also Husayn; Karbala; Ritual; Shi‘a: Early; Ta‘ziya (Ta‘ziye)
- Muhasibi, al- (Harith ibn Asad al-Muhasibi), 226, 290, **489**
See also Ibn Hanbal; Tasawwuf
- Muhsin Fayd al-Kashani, 34
- Muhtasib, **489–490**
See also Hisba; Political organization
- Muhyi al-Din ibn al-‘Arabi (Muhyi al-Din Ibn Arabi), 455, 673
- Mu‘izz al-Dawla, 691
- Mu‘izz al-Din, 115
- Mujaddidi, Sibghatallah, 490
- Mujaddid (reformer, renewer of Islam), 30, 32, 140, 453, 675
See also Tajdid
- Mujahedin-e Khalq, 594
- Mujahid, 280
- Mujahidin (guerilla), 108, **490–491**, 491, 676, 692
See also Political Islam; Taliban
- Mujahidun. *See* Mujahidin
- Mujib, Shaykh (Bangabandhu), 91
- Mujtahids, 34
- Mujun (obscene poetry), 65
- Mukhtar, al-, 251, 260, 421
Mukhtasar, 597
- Mulla (Molla) Hosayn Boshru'i, 95, 96, 97
- Mulla Muhammad Tahir Qummi, 34
- Mulla Sadra (Sadr ad-Din Shirazi), 248, 249, 351, 359, 401, **491–492**, 626, 687
See also Falsafa; Ibn al-‘Arabi; Ibn Sina; Ishraqi school
- Munkar, 49, 432, 584
- Muqarnas, 74
- Muqatil, 280
- Muqatil b. Sulayman al-Balkhi (d. c. 767), 454
- Muqatil ibn Sulayman (d. 804), 672
- Murad, Khurram, 174
- Murad, amir of Bukhara, 113
- Murad IV, Ottoman sultan, 99
- Muridiyya (Mouride; Murid) Brotherhood, 21, 104, 694
- Murji‘ites, Murji‘a, 138, **492**, 591, 653
See also Kharijites, Khawarij
- Murtada al-Ansari (Murtada Ansari), 430, 718, 722
- Muruwwa (manliness), 436
- Musa al-Kazim, imam, 88
- Musa al-Sadr, Imam, 412
- Mus‘ab b. al-Zubayr, 435
- Musharraf, Gen. Pervez, 518
- Music, 304, 441–442, **492–496**, 688–689
See also Arabic literature; Persian language and literature; Qur’an; Umm Kulthum; Urdu language, literature, and poetry
- Musical instruments, 493, 495
- Muslim American Society. *See* American Society of Muslims
- Muslim b. al-Hajjaj, 139, 451, 668
- Muslim Brotherhood. *See* Ikhwan al-Muslimin
- Muslim Brothers’ Society (Sudan), 347
- Muslim Community Association, 497
- Muslim (d. 874), 286, 370
- Muslim Ibn al-Hajjaj, **496**
See also Bukhari, al-; Hadith
- Muslim Journal*, 712
- Muslim League
in Awami (People’s) League, 90
formation of, 305
leadership of, 31
opposition to, 371
principles of, 39
support for, 375
on two-nation theory, 374, 375, 640
- Muslim News (South Africa), 293
- Muslim Student Association of North America (MSA), 45, 352, 354, 366, **496–497**
See also Islamic Society of North America; United States, Islam in; Youth movements
- Muslim Sunrise, 708
- Muslim (terminology), 360
- Muslim Women Lawyer’s Committee for Human Rights (KARAMA), 43
- Muslim Women’s Association, 276
- Muslim Women’s League, 43

- Muslim World League (Rabitat al-
‘Alam al-Islami), 8, 69, 173,
444, 521
- Mustafa Fazil, 738
- Mustafa II, 561
- Mustafa Na‘ima, 308
- Mustafa Resit Pasha (Pasa), 376,
678, 738
- Musta‘min, 452
- Mutahhari, Morteza, 578
- Mu‘tamar al-‘Alam al-Islami, 521
- Mutarraf b. Shihab, 630
- Mutarrafiiyya, 630
- Mutasarrifiyya, 411, 412
- Mu‘tazilites, Mu‘tazila, 3, 10, 27, 335,
427, **497**, 586, 630, 703
See also ‘Abd al-Jabbar; Ma‘mun,
al-; Mihna
- Muthanna, Muhammad Ibn ‘Abdallah,
al-. *See* Muhammad al-Nafs al-
Zakiyya
- Muwahiddun (Unitarians), 468, 727
- Muwashshah (strophic poetry),
47–48, 66
- Muzaffar, Chandra, 469
- Muzdallifa, 312
- Muzzafar al-Din, emir of Bukhara, 113
- Myrrh, 54
- Mystical poetry, 527
- Mysticism, 248–249, 252–253
- N**
- Nabataean culture, 52–53, 54
- Nabonidus, 52, 381
- Nader Shah Afshar, 136, **499**
See also Abbas I, Shah; Madhhab
- Nadir Shah, 113, 212, 214, 392, 638
- Nafaqa (maintenance), 431
- Nafi‘, 8
- Nafi‘ b. al-Azraq al-Hanafi, 390
- Nafud, 52
- Nahda, al- (Arab Renaissance), 60, 66,
345, 366
- Nahdlatul (Nahdatul) Ulama (NU),
499–500, 645, 646–647, 735
See also Southeast Asia, Islam
in; Southeast Asian culture and
Islam
- Na‘ini, Muhammad Husayn
(Mohammad Hosayn),
500–501, 614
See also Modernization, political:
Constitutionalism; Nationalism:
Iranian
- Najaf (Iraq), **501**
tomb of ‘Ali in, 26, 36, 88, 501
- See also* Holy cities; Karbala;
Mashhad (Iran)
- Najda b. ‘Amir al-Hanafi, 390
- Najib (Naguib), Muhammad, 4
- Najm al-Din al-Tufi, 226
- Nakir, 49, 432, 584
- Names, Islamic, 44–45, 272–273
See also Genealogy
- Nanak, 642, 661
- NAP (National Awami Party), 374
- Napoleon I (Napoleon Bonaparte), 66,
146, 363
- Naqqash, Selim, 342
- Naqshband, Baha’ al-Din, 140
- Naqshbandi brotherhood
(Naqshbandiyya), 343, 513, 580,
632, 675, 680, 682, 683
- Naraqi, Molla Ahmad (Ahmad al-
Naraqi), 718, 722
- Nar (fire), 370, 375, **501–502**
See also Death; Ghazali, al-;
Jahannam; Janna; Muhammad;
Qur’an; Tafsir
- Nasa’i, al- (Abu ‘Abd al-Rahman b.
‘Ali b. Shu‘ayb), **502**
See also Hadith
- Naser al-Din Shah, 96, 691
- Naser Khosrow. *See* Nasir Khusraw
- Nasib (love poetry), 64–65
- Nasir bin ‘Abdallah Mazrui, 445
- Nasir Khusraw (Naser Khosrow), 248,
250, 251, 525, 527
- Naskh script, 125
- Nasr, Seyyed Hossein, 174
- Nasr II, 525
- Nasrallah, emir of Bukhara, 113
- Nasrallah, Hassan, 310
- Nasr Allah Monshi, 527
- Nasralla Sfeir, Cardinal, 413
- Nasr b. Sayyar, 132
- Nasrid dynasty, 47
- Nassef, Malak Hifni, 735
- Nasser, Jamal ‘Abd al-. *See* ‘Abd al-
Nasser, Jamal
- Nasserism, 460
- Nasta‘liq script, 125–126
- National Awami Party (NAP), 374
- National Consultative Assembly, Iran
(Majles-e Shura-ye Melli), 425
- National Front (Iran), 10, 11
- National Islamic Community, 373
- National Islamic Front (NIF), 347,
348, 700
- National Islamic Front of Afghanistan
(Mahaz-e Milli-ye Islami-ye
Afghanistan), 490
- Nationalism
- Algerian, 2
- Arab, 60–61, 465, **502–503**, 633
See also ‘Abd al-Nasser, Jamal;
‘Abd al-Rahman Kawakibi;
‘Abduh, Muhammad; Afghani,
Jamal al-Din al-; Arab League;
Ba‘th Party; Pan-Arabism; Pan-
Islam; Reform: in Arab Middle
East and North Africa
- in art, 75–76
- development of, 234–235
- in India, 374
- Iranian, **503–504**
See also Iran, Islamic Republic
of; Mosaddeq, Mohammad;
Muhammad Reza Shah Pahlevi;
Revolution: Islamic revolution
in Iran
- Turkish, 103, 341–342, **504–505**
See also Ataturk, Mustafa Kemal;
Balkans, Islam in the; Nur
Movement; Nursi, Said;
Ottoman Empire; Pan-Islam;
Young Ottomans; Young Turks
See also Pan-Arabism
- National Liberation Front (Front de
Libération Nationale, FLN), 156,
366, 417, 461, 633
- National Liberation Front of
Afghanistan (Jabha-e Nijat-e Milli-
ye Afghanistan), 490
- National Liberation Movement
(Iran), 106
- National Order Party (Milli Nizam
Partisi), 224
- National (Patriotic) Party (al-hizb al-
watani), 342
- National Resurgence Party (Iran), 459
- National Salvation Party (Milli
Selâmet Partisi), 238, 460
- Nation of Islam (NOI)
- acculturation in, 44
- beliefs of, 245, 253
- description of, **505–506**
- development of, 43, 486–487, 707
- and hip-hop culture, 45
- mixing of Islamic and American
practices in, 41, 453
- opinion of Jews in, 383
- See also* Farrakhan, Louis;
Malcolm X; Muhammad, Elijah;
Muhammad, Warith Deen;
United States, Islam in the
- Native Deen, 45
- Nawaz Sharif, Mian Mohammad, 518
- Nawruz, **506**
See also ‘Ibadat; Ritual; Vernacular
Islam

- Nazi, 324
- Nazzam, al- (Abu Ishaq Ibrahim b. Sayyar al-Nazzam), 247, **506–507**
See also Kalam; Mu'tazilites, Mu'tazila
- N'Dour, Youssou, 689
- Nearchus of Crete, 54
- Nehzat-e azadi-ye Iran (Liberation Movement of Iran, LMI), **413–414**
- Neo-Destour movement (and party), 111, 112
- Neoplatonism, 83, 396, 656, 695
- Nestorian Christianity, 143
- Nestorius, 446
- Netton, Ian, 178
- Networks, Muslim, **507–510**
See also Globalization; Ibn Battuta; Internet; Qa'ida, al-; Travel and travelers
- New Arabic language, 58–59
- New Persian (Farsi) language, 60
- Nezam al-Molk. *See* Nizam al-Mulk
- Nezami, 526–527
- Nichomachus, 613
- Nicolaus of Damascus, 695
- Nietzsche, Friedrich, 251
- NIF (National Islamic Front), 347, 348, 700
- Niger Buckle, Islam in, 17
- Nigeria
 British colonialism in, 17–18, 23
 Islamic reform movement in, 8
 Islam in, 20, 21–22, 23
See also Kano (Nigeria); Sokoto, sultanate of
- Nikah, 431, **510**
See also Marriage
- Ni'mat Allah al-Jaza'iri, 320
- Ni'matollahi Sufi order. *See* Tasawwuf
- Nimeiri (Numayri), Col. Ja'far, 347
- Niyabat-e 'amma, **510–511**
See also Hilli, 'Allama al-; Hilli, Muhhaqqiq al-; Shi'a: Imami (Twelver); Ulema; Velayat-e Faqih
- Nizam al-Din Awliya', 636
- Nizam al-Din Azami, Mufti, 228, 229, 230
- Nizam al-Mulk (Hasan b. 'Ali b. Ishaq al-Tusi), 83, 275, 419, **511**, 527, 543, 549, 665
See also Assassins; Education; Madrasa
- Nizari (Nizari Isma'ili Muslims), 24–25, **511–512**, 629
See also Aga Khan; Khojas; Shi'a: Isma'ili
- NOI. *See* Nation of Islam
- Non-Aligned Movement, 4
- Nongovernmental organizations (NGOs), 278, 583
- North Africa
 economy of, 200
 Islam in, 14, 16–17, 237, 244
 reform in, 575–577
 use of Arabic in, 59, 61
- North America, Islam in. *See* American culture and Islam
- North American Council for Muslim Women, 43
- Northeast Africa, Islam in, 14
- Nu'aym b. Hammad, 261
- Nuh al-'Ayyar, 263
- Nu'mani, Shibli, 83, 109
- Numayri, Ja'far al-, 421, 590, 700
- NU (Nahdlatul Ulama), **499–500**, 645, 646–647, 735
See also Southeast Asia, Islam in; Southeast Asian culture and Islam
- Nuqrashi, Mahmud Fahmi al-, 105
- Nur al-Din b. Zangi d. 1174), 164, 608, 657
- Nur al-Din Raniri (d. 1658), 308
- Nurani, Shah Ahmad, 375
- Nur b. al-Mujahid, Imam, 29
- Nurcu. *See* Nur Movement
- Nur (divine light), 37, 38
- Nuri, Fazlallah (Hajj Shaykh Fazlallah b. Mulla 'Abbas Mazandarani Tehrani), **513**
See also Reform: in Iran; Revolution: Islamic revolution in Iran
- Nur Movement, **512–513**
See also Erbakan, Necmeddin; Nursi, Said; Secularization; Young Ottomans
- Nursi, Bediuzzaman Said, 512, **513**, 683
See also Nur Movement; Young Ottomans; Young Turks
- Nushuz (disobedience), 431
- Nusrat Fateh Ali Khan, 304
- O**
- Occasionalism, 247–248
- Occultism, 51
- Office for Consolidating Unity, 743
- Ögodei (Ögedi), 134, 212
- OIC. *See* Organization of the Islamic Conference
- Oil (petroleum)
 dependency on, 201
 production of, 197–198, 199, 460
- Oman
 independence of, 425
 Islam in, 15, 474
 sultanate of, 664
- 'Onsori, 525
- OPEC (Organization of Petroleum Exporting Countries), 198, 710
- Organization of African Unity, 69
- Organization of Afro-American Unity, 426
- Organization of Petroleum Exporting Countries (OPEC), 198, 710
- Organization of the Islamic Conference (OIC), **515**
 on cloning, 230
 on euthanasia, 230
 formation of, 278, 521
 on human rights, 317
 membership in, 278
 and monetary policy, 152
 on organ transplantation, 229
 relations with Arab League, 69
 on reproductive rights, 228
See also Pan-Islam
- Organization of the Islamic Jihad, 310, 365
See also Islamic Jihad
- Organ transplantation and donation, 229
- Orientalism, 146–147, 154, 363, 467, **515–516**, 684
See also Colonialism
- Origen, 55
- Osman II, 545
- Ottoman Empire, **102**, **214–217**
 architecture of, 73
 banknote from, 152
 carpet weaving of, 77
 constitutional reform in, 737–739
 conversion during, 362
 decline of, 89, 214, 458
 decorative arts of, 80
 defeated by Safavids (1623), 1
 economy of, 216
 and ethnic (national) identity, 340–341
 eunuchs of, 233
 expansion of, 102, 102, 145–146, 214, 236, 237
 historiography of, 308–309
 language reform during, 697
 legitimacy of, 122–123
 military technology of, 234
 political organization under, 544–545
 rise of, 243
 use of Ottoman Turkish language in, 60

- See also* Balkans, Islam in the; Christianity and Islam; Europe, Islam in; Expansion, of Islam; Judaism and Islam; Kemal, Namek; Nur Movement; Nursi, Said; Young Ottomans
- Ottoman Freedom Society, 739
- Ottomanism, 738, 740
- Ozbek Khan of the Golden Horde, 134
- P**
- Padwick, Constance, 177
- Pakistan, Islamic Republic of, **517-518**
creation of, 39, 147, 305, 380, 444, 552, 581, 616
education in, 206, 206
military jihad in, 27
opposition to, 177
reform in, 581
Sufism in, 690
veneration of saints in, 724
See also Awami (People's) League; Jinnah, Muhammad 'Ali; South Asia, Islam in
- Pakistan National Alliance (PNA), 375
- Pakistan People's Party (PPP), 90, 371, 375, 518
- Palace of al-Qahira, 74
- Palaces, Islamic, 74
- Palaestina Salutaris (or Tertia), 53
- Palestine Liberation Organization (PLO)
in Arab League, 68
emergence of, 412
and HAMAS, 290
and intifada, 355
peace accords signed by, 198
recognition of Israel by, 355
- Palestinian Authority (PA), 68, 355
- Palestinian Brotherhood, 290
- Pan-African Congress, 293
- Pan-Africanism, 426
- Pan-Arabism, 4, 147, 462, **518-519**
See also 'Abd al-Nasser, Jamal; Arabic language; Arab League; Ba'th Party; Ikhwan al-Muslimin; Nationalism: Arab; Pan-Islam; Pan-Turanism; Revolution: Modern
- Pan-Islam, 13, 155, **519-521**
See also Afghani, Jamal al-Din al-; Caliphate; Khilafat movement; Organization of the Islamic Conference; Ottoman Empire; Pan-Arabism; Pan-Turanism; Young Turks
- Panjantan pak (the five pure ones), 26
- Pan-Malayan Islamic Party (Partai Islam Se-Malayasia, PAS), 539, 647
- Pansuri, Hamzah, 651
- Pan-Turanism, **521-522**
See also Balkans, Islam in the; Central Asia, Islam in; Ottoman Empire; Pan-Arabism; Pan-Islam
- PA (Palestinian Authority), 68, 355
- Papermaking, 123, 414
- Paris Club, 200
- Parsipur, Shahrnush, 529
- Partai Islam Se-Malayasia (Pan-Malayan Islamic Party, PAS), 647
- Party for Unity and Development (Partei Persatuan Pembangunan, PPP), 647
- Party of Islam (Hizb-e Islami), 490
- Party of Mojahidin (Hizb al-Mojahidin), 490, 491
- Parwez, Ghulam Ahmad, 286, 668
- Pasdaran (Sepah-e Pasdaran-e Enghelab-e Eslami), 357, 358, 402, **522**, 594
See also Iran, Islamic Republic of; Revolution: Islamic revolution in Iran
- PAS (Partai Islam Se-Malayasia, Pan-Malayan Islamic Party), 539, 647
- Pate sultanate, 664
- Patriarchy, 22, 268, 480
See also Masculinities
- Patrilineal descent, 142
- Patriotic Alliance, 738
- Patriotic (National) Party (al-hizb al-watani), 342
- Patriotism, 43-44
- Paul, Saint, 28, 53, 455
- Pen Club, The (Al-Rabita al-Qalamiyya), 67
- People's League. *See* Awami (People's) League
- People's Party (Halk Firkasi), 89
- Periplus of the Erythraean Sea (anon.), 54
- Persatuan Islam Istri, 735
- Persepolis, 343
- Persian language and literature, **522-529**
calligraphy in, 125-126
development of, 60, 213, 241, 523, 637, 689
figural representation in, 79
and historiography, 307-308
in South Asia, 643
spread of, 62
See also Arabic language; Arabic literature; Biography and hagiography; Biruni, al-; Ghazali, al-; Grammar and lexicography; Hadith; Historical writing; Ibn Sina; Iqbal, Muhammad; Libraries; Rumi, Jalaluddin; Tabari, al-; Urdu language, literature, and poetry; Vernacular Islam
- Peter I ("the Great"), 392
- Peter the Hermit, 145
- PFLP-GC (Popular Front for the Liberation of Palestine-General Command), 156
- PFLP (Popular Front for the Liberation of Palestine), 156
- Philip II, king of France, 164
- Philippines
colonization of, 645
independence of, 647-648
Islam in, 644
- Phillipus, M. Julius (Philip the Arab), Roman emperor, 55
- Philo of Alexandria, 148, 385
- Philosophical writers, 225-226
- Philosophy
political, 550-551
and theology, 248-253
See also Ethics and social issues; Kalam; Knowledge; Science, Islam and
- Pietist writers, 225-226
- Pilgrimage
Hajj, 129, 311, 327, 329, 332, 480, **529-533**, 531, 532, 567, 568
See also 'Ibadat; Ritual Ziyara, 141, 312, 332, 351, **533**, 562, 650, 688
See also Ibn Hanbal; Saint; Tasawwuf
See also Holy cities; Travel and travelers
- Pirenne, Henri, 193-194
- Piri Re'is, Muhyiddin, 129
- Pir (sage), 38, 724
- Plato, 35, 250, 252, 282, 399, 400, 494, 695
- PLO. *See* Palestine Liberation Organization
- Plotinus, 250, 252, 399, 401, 695
- Pluralism
legal and ethno-religious, 471, **533-535**
See also 'Ada; Hadith; Law; Qur'an; Shari'a; Sunna
political, **535-536**
- PNA (Pakistan National Alliance), 375

- PNF (Progressive National Front), 156
- Pocock, Edward, 516
- Poetico-Qurʿanic koine, 58
- Poetry
 modern, 67
 in Muslim Balkans, 103
 Persian, 523–527
 pre-Islamic, 57–58, 63–64
 status of, 63
 and Sufism, 688–689
 types of, 64–66
 Urdu, 714–715
See also Arabic literature; Persian language and literature; Urdu language, literature, and poetry
- Polisario (Saharan independence movement), 607
- Political humor, 321–322
- Political Islam, 23, 363, 463, **536–540**
See also Banna, Hasan al-; Fundamentalism; Ikhwan al-Muslimin; Islam and Islamic law (terminology); Maududi, Abu l-Aʿlaʿ; Qutb, Sayyid; Revolution: Islamic revolution in Iran; Salafiyya; Secularization; Shariʿa
- Political organization, **540–545**
See also Abbasid Empire; Byzantine Empire; Caliphate; Delhi sultanate; Ghaznavid sultanate; Mamluk sultanate; Mogul Empire; Mongol and Il-Khanid Empires; Ottoman Empire; Qanun; Safavid and Qajar Empires; Sassanian Empire; Seljuk sultanate; Timurid Empire; Umayyad Empire
- Political rituals, 600
- Political thought, 282–283, **545–552**
See also Caliphate; Imamate; Iran, Islamic Republic of; Law; Modernization, political: Constitutionalism; Monarchy; Pakistan, Islamic Republic of; Political Islam; Reform: in Arab Middle East and North Africa; Reform: in Iran; Shariʿa; Shiʿa: Imami (Twelver); Succession; Ulema
- Polo, Marco, 85, 161, 244, 507, 511
- Polygamy (polygyny), 22, 479, **552–553**, 711
See also Gender; Marriage
- Polytheism, 55
- Poole, Elijah. *See* Muhammad, Elijah
- Popular Front for the Liberation of Palestine-General Command (PFLP-GC), 156
- Popular Front for the Liberation of Palestine (PFLP), 156
- Porphyry, 695
- PPP (Pakistan People’s Party), 90, 371, 375, 518
- PPP (Partei Persatuan Pembangunan, Party for Unity and Development), 647
- Prayer
 call to (*See* Adhan; ʿIbadat)
 direction of (*See* Qibla [direction of prayer])
See also Salat
- Preaching. *See* Khutba
- Predestination (qadr), 584, 703
- Proclus, 695
- Progressive National Front (PNF), 156
- Property, **553–554**
See also Economy and economic institutions; Waqf
- Prophet. *See* Muhammad
- Prophets, **554–555**, 565, 583
See also Islam and other religions; Muhammad; Qurʿan
- Protestant fundamentalism, 147
- Ptolemy, Claudius, 54, 86–87, 612
- Puberty, 141
- Public Enemy (rapper), 45
- Pulpit. *See* Minbar (mimbar)
- Punt, land of, 54
- Purdah (female seclusion), 22, **555–556**, 642
See also Gender; Harem; Veiling
- Purification (tahara), of the body, 110–111, 148–149
- Pythagoras, 494
- Q**
- Qabbani, Nizar, 67
- Qabila (tribe), 699
See also Tribe
- Qaboos b. Saʿid, 664
- Qabus nameh*, 527
- Qadaʿ (court judgment), 255
- Qadariyya, 631, 653
- Qadhdhafi (Qaddafi), Muʿmar (Muʿammar) al-, 173, 462, **557**
See also Modernization, political: Authoritarianism and democratization
- Qadi al-Baydawi, 83
- Qadi al-Fadil, 658
- Qadi (kadi, kazi), 478, **557–558**
See also Fatwa; Law; Mufti; Religious institutions
- Qadiriyya, 8, 17, 22, 632, 682, 683
- Qadiyan (India), 30
- Qaʿida, al- (al-Qaeda), 27, 108, 146, 365, 509, **559–560**, 610, 674, 676, 678, 741
See also Bin Ladin, Usama; Fundamentalism; Qutb, Sayyid; Terrorism
- Qaʿim (the one who rises at the end of time), 95
- Qajar Empire. *See* Safavid and Qajar Empires
- Qalʿa-e-Kuhna mosque, 73
- Qalandar movement, 688
- Qalawan, Mamluk sultan of Egypt, 116, 166
- Qalawun, 662
- Qalmaqs (Kalmyks, Oyrats), 135
- Qanun, 534, 544, **560–561**
See also Law; Modernization, political: Administrative, military, and judicial reform; Political organization; Shariʿa
- Qanun al-dawla, 175
- Qanun fi al-tibb (Qanun fi ʿl-tibb*; Ibn Sina), 447, 560, 613
- Qarakhanid dynasty, 133
- Qarmitiyya, 312
- Qasidas (odes), 56–57, 63, 64, 67, 525, 715
- Qasim, Gen. ʿAbd al-Karim, 595
- Qasr al-Hayr, 74
- Qataban, kingdom of, 54
- Qatar, independence of, 425
- Qatari b. al-Fujaʿa, 390
- Qatran, 525
- Qavami of Rayy, 527
- Qaydu, 134
- Qays b. Saʿd b. ʿUbada, 36
- Qayyum al-asmaʿ, 95, 97
- Qazaqs (freebooters), 135
- Qibla (direction of prayer), 71, 87, 438, 450, **561**
See also Devotional life; Law; Science, Islam and
- Qiblatyn Mosque (Medina), 314
- Qipcaq Turkic language, 60
- Qitʿa (Persian poetry specimens), 126
- Qiyam (Islamic values) association, 417
- Qiyas (analogical reasoning), 11, 344–345, 408, 409–410, 534, 613, 617
- Qizilbash (redheads), 217, 218
- Qoddu (Barforushi, Molla Mohammad ʿAli), 96

- Qom (Iran), 26, **561-562**
See also Mashhad (Iran);
 Pilgrimage: Ziyara; Revolution:
 Islamic revolution in Iran
- Qoqand (Khuqand), khanate of, 136
- Q-Tip (rapper), 45
- Queen Latifah, 45
- Quli Khan, Imam, 135
- Quraishi, Asifa, 271
- Qur'an, 562-568**
 content of, 564-568
 and education, 206, 202
 on gender, 265-267
 healing power of, 650-651
 illuminated copies of, 76, 80, 125
 interpretation of, 279-280
 islam in, 359-360
 language of, 564
 as oral discourse, 563, 695-696
 original collection of, 279, 280, 482, 719
 passages addressing Christians
 in, 143
 political thought in, 546
 precursors to, 27-28
 primacy of, 11
 recitation of, 493-494
 revelation of, 37, 58, 157, 279
 structure of, 563-564
 sword verse (ayat al-sayf) of,
 157, 161
 women in, 734
 as written word, 563
See also Allah; Calligraphy;
 Devotional life; Ethics and
 social issues; Human rights;
 'Ibadat; Jahannam; Janna; Law;
 Mihna; Muhammad; Pilgrimage:
 Hajj; Prophets; Ritual
- Quraysh (Qureish) tribe, 37, 55, 96,
 118, 272, 349, 484, 564, 655
- Qureishi, Asifa, 270
- Qurtubi, al-, 370
- Qurun al-inhitat, 66
- Qusayr Amra (Jordan), bathhouse
 at, 79
- Qushayri, 685
- Qutayba b. Muslim, 132
- Qutb, Muhammad, 108
- Qutb, Sayyid, 3, 108, 262, 327, 346,
 371, 383, 452, 468, 537, 538,
 551, 560, **568-569**, 577, 631, 674,
 692, 733
See also Banna, Hasan al-; Ikhwan
 al-Muslimin
- Qutb al-Din Aibek, 660
- Qutham b. 'Abbas, 141
- Qu'ud (quietism), 261
- Quwwat al-Islam (Delhi), 73
- R**
- Rabbani, Burhan al-Din, 490, 676
- Rabi'a al-'Adawiyya, 734
- Rabi'a of Basra (Rabi'a al-'Adawiyya),
571, 685
See also Saint; Tasawwuf
- Rabi'at al-Ra'y, 406
- Rabin, Yitzhak, 355
- Rabitat al-'Alam al-Islami (Muslim
 World League), 8, 69, 173,
 444, 521
- Rabwa (Pakistan), 31
- Race and Slavery in the Middle East*, 534
- Racial categories, and ethnic
 identity, 233
- Rafi al-Din, 638
- Rafi' al-Din, Shah, 730
- Rafi' b. Layth, 132
- Rafsanjani, 'Ali-Akbar Hashemi-. *See*
 Hashemi-Rafsanjani, 'Ali-Akbar
- Raghib al-Isfahani (died c. 1108), 226
- Rahil (bucolic poetry), 64
- Rahman, Ataur, 90
- Rahman, Fazl al-, 374
- Rahman, Fazlur, 286, **571-572**, 609
See also Ahmad Khan, Sir Sayyid;
 Ibn Sina; Modern thought; Wali
 Allah, Shah
- Rahman, Shaykh Mujibur
 (Mujibar), 90
- Rahman, Ziaur, 91
- Raja'e (president of Iran), 388
- Raja'I, 10
- Rajavi, Mas'ud, 472
- Rajaz (meter poetry), 64
- Rakhi Bahini, 91
- Ramadan
 end of, 44
 fasting during, 327-328, 568
 observance of, 331, 567, 599
 purification during, 111
- Ramadan, Tariq, 734
- Ramanujan, A. K., 723
- Rashad, Ahmad, 44
- Rashid, Harun al-, 120, 132, 207, 208,
 259, 427, 436, **572-573**
See also Abbasid Empire;
 Caliphate
- Rashid al-Din (d. 1318), 308
- Rashid al-Din Sinan (d. 1193), 85
- Rashid bin Salim, 445
- Rashidiyya/Dandarawiyya, 29
- Rashidun, end of, 36
- Rashidun ("rightly guided" caliphs),
 118, 481, **573-574**, 623, 652
- See also* Abu Bakr; 'Ali; Fitna;
 Imam; 'Umar; 'Uthman ibn
 'Affan
- Rashti, Sayyid Kazim, 620
- Rashtriya Swayamsevak (Svayamsevak)
 Sangh (RSS), 304, 640
- Rationalism, 468-469, 617
- Ravanipur, Monirur, 529
- RAWA (Revolutionary Association of
 the Women of Afghanistan), 510
- Rawdat al-shuhada'* (The garden of the
 martyrs), 626
- Rawi ("reciter," "transmitter"), 57,
 63, 293
- Rawza-khani, **574**, 691
See also Husayn; Ta'ziya
 (Ta'ziyah)
- Ra'y (personal opinion), 8
- Raza Library (Rampur), 416
- Razmara, Hosayn (Hajji) 'Ali, 11, 255
- 'rb tribes, 58
- RCC (Revolutionary Command
 Council), 464, 503
- Reagan, Ronald, 44, 294
- Reconquista, of al-Andalus, 47, 65,
 145, 362
- The Reconstruction of Religious Thought
 in Islam*, 457, 609
- Reconstructionalism, 249
- Red Fort (Delhi), 74, 214
- Refah Partisi (Welfare Party), 224,
 460, 466, 470, **574**
See also Erbakan, Necmeddin;
 Modernization, political:
 Participation, political
 movements, and parties
- Reform
 in Arab Middle East and North
 Africa, 17, **575-577**
See also 'Abd al-Rahman
 Kawakibi; 'Abd al-Wahhab,
 Muhammad Ibn; 'Abduh,
 Muhammad; Banna, Hasan al-;
 Ghazali, Muhammad al-;
 Ikhwan al-Muslimin; Qutb,
 Sayyid; Rida, Rashid; Salafiyya;
 Tajdid; Turabi, Hasan al-;
 Wahhabiyya
 in Iran, **577-579**
See also 'Abd al-Karim Soroush;
 Afghani, Jamal al-Din al-;
 Bazargan, Mehdi; Khomeini,
 Ayatollah Ruhollah; Mojtahed-
 Shabestari, Muhammad;
 Shari'ati, 'Ali
 in Muslim communities of the
 Russian Empire, **579-580**
See also Gasprinskii, Isma'il Bay

- in South Asia, **580–582**
See also Ahmad Khan, Sir Sayyid; Wali Allah, Shah
 in Southeast Asia, **582–583**
- Reformasi (reformation) movement, 583
- Regionalism, Arab (iqlimiyya), 61
- Religious affiliation, and ethnic identity, 232
- Religious beliefs, **583–584**
See also Angels; Kalam
- Religious institutions, development of, **584–590**
See also Abbasid Empire; Arabic language; 'Ibadat; Identity, Muslim; Islam and Islamic (terminology); Khirqqa; Khutba; Masjid; Material culture; Sassanian Empire; Umayyad Empire
- Renaissance Party (Hizb al-nahda, Ennahda), 273
- Renan, Ernest, 515
- Reproduction, modern technology of, 228–229
- Republican Brothers, **590**
See also Modernity; Reform: in Arab Middle East and North Africa
- Republican People's Party (RPP, Cumhuriyet Halk Partisi), 89, 459
- Residential architecture, 75
- Resurrected Nation, 253
- Resurrection (barzakh), 176, 565
- Review of Religions, The, 30
- Revivalism, 467–468, 615
- Revival of the Religious Scholars (Nahdlatul Ulama, NU), **499–500**, 645, 646–647
See also Southeast Asia, Islam in; Southeast Asian culture and Islam
- Revolution
 classical Islam, **590–591**
See also Abbasid Empire; Assassins; Fitna; Shi'a: Early; Succession; Umayyad Empire
 Islamic revolution in Iran, 9–10, 106, 146, 356–358, 394, 425, 463, 538–539, 577–579, **591–594**, 592, 594, 596
See also Imamate; Iran, Islamic Republic of; Khomeini, Ayatollah Ruhollah; Majlis; Muhammad Reza Shah Pahlevi; Velayat-e faqih
 modern, **595–596**
See also Modernization, political: Constitutionalism; Reform: in Arab Middle East and North Africa; Young Turks
 Revolutionary Association of the Women of Afghanistan (RAWA), 510
 Revolutionary Command Council (RCC), 464, 503
 Revolutionary Council (Iran), 294
 Revolutionary Guards Corps. *See* Pasdaran
 Reza Ruzbeh, 3
 Reza Shah (Pahlavi; Pahlevi), 205, 310, 458, 504, 591, **596**, 691
See also Modernization, political: Authoritarianism and Democratization
 Riba, **596–597**
See also Economy and economic institutions
 Richard I ("the Lionheart"), king of England, 164, 608
 Rida, Rashid (Muhammad Rashid Rida), 5, 7, 104, 172, 262, 286, 342, 551, 577, **597**, 609
See also 'Abduh, Muhammad
 Riegl, Alois, 79
 Rifai, Ken'an, 683
 Rifa'iyya, 682
 Rihla (book of travels), 698
 Ritual, **597–601**
See also Circumcision; Death; 'Ibadat; Khutba; Law; Marriage; Pilgrimage: Hajj
 Ritual calendar, 331–332, 599–600
See also Hijri calendar
Rituale Romanum, 597
 Roba'iyyat (quatrain), 524
 Robertson-Smith, William, 597
 Rodrigo, Visigoth king, 46
 Roger II, Norman king of Sicily, 129
 Romance literature, 526–527
 Roman Empire
 control of Arabia by, 52–53, 54
 invasions of Arabia by, 52, 55
 Romania
 independence of, 102
 Muslim population of, 104
 RPP (Republican People's Party), 89, 459
 RSS (Rashtriya Swayamsevak Sangh), 304, 640
 Rub' al-Khali ("the Empty Quarter"), 52
 Rudaki, 139, 525
 Rufus of Ephesus, 695
- Ruh (spirit), 49, 227
- Rumi, Jalaluddin (Jalal al-Din Rumi, Jalal al-Din Mohammad-e Balkhi), 601, **601–602**, 601
 biblical models in works by, 28
 on jihad, 158, 434
 life of, 601–602
 master of, 253, 391
 mystical poetry of, 527, 686
 popularity of, 44
 as refugee, 666
 tomb of, 683
 in work by Muhammad Iqbal, 356
 works by, 602
See also Persian language and literature
- Ruqayyah, 351, 719
- Rushdie, Salman, 238, 277, 394, **603**, **603–604**
See also Arabic literature; Persian language and literature; South Asia, Islam in; Urdu language, literature, and poetry
- Russia, conquest of western Central Asia by, 136–137
- Russian Empire, Muslim communities of, 579–580
See also Gasprinskii, Isma'il Bay; Reform: in Arab Middle East and North Africa; Reform: in Iran; Reform: in South Asia
- Rusva, Muhammad Hadi, 716
- Ruzbihan Baqli, 680
- S**
- Saadawi, Nawal, 257
- Saba, 526
- Sab'a Banat (Fustat), 74
- Sabeans (kingdom of Sheba), 27, 54, 58
- Sabziwari, 359
- Sa'd al-Din al-Taftazani, 83, 139
- Sadat, Anwar al-, **605**
 abolition of Arab Socialist Union by, 4
 assassination of, 262, 346, 365
 opposition to, 3
 and political modernization, 460, 538
See also 'Abd al-Nasser, Jamal; Reform: in Arab Middle East and North Africa
- Sa'di of Shiraz, 527
- Sadiq, Ja'far al-. *See* Ja'far al-Sadiq
- Sadiq, Muhammad, 708
- Sadr, **605–606**
- Sadr, Muhammad Baqir al-, **606**
- Sadr, Musa al-, **606**

- See also* Imamate; Lebanon;
Political Islam; Revolution:
Modern
- Sadr al-Din, 642
- Safavi, Navvab-e (Sayyed Mujtaba Mir Lauhi), 255
- Safavid and Qajar Empires, **217-219**
carpet weaving of, 77
conversion during, 362
legitimacy of, 95-96, 626
origins of, 26
political organization under, 545
rulers of, 1
ta'ziya during, 691
use of Persian language in, 60
See also 'Abbas I, shah of Iran (Persia); Isma'il I, Shah; Majlisi, Muhammad Baqir; Political organization; Tahmasp I, Shah
- Safavid Islam, 619
- Safawiyya, 26, 682
- Safi, Louay M., 160
- Safi, shah of Iran (Persia), 218
- Safi al-Din, Shaykh, 217
- Sahabi, Ezzatollah, 414
- Sahabi, Yadollah, 413
- Sahara, 16-17, **606-607**
See also Globalization; Networks, Muslim
- Sahel
description of, 20
Islam in, 16, 17
- Sahib b. Abbad, Buyid wazir, 3
- Sahl ibn 'Abdallah al-Tustari, 673
- Said, 'Ali Ahmad (Adunis), 67
- Said, Edward, 154, 515-516
- Sa'id al-Su'ada (Cairo), 680
- Sa'id b. Mansur, 286
- Sa'id Ibn al-Musayyab, 406
- Saint (wali), 108, 332, **607-608**, 649, 724
See also Biography and hagiography; Ibn al-'Arabi; Mi'raj; Silsila; Sunna; Tariqa; Tasawwuf; Ulema
- Saj' (rhymed poetry), 57, 64
- Saladin (Salah al-Din Yusuf b. al-Ayyubi), 116, 121, 145, 164, 166, 166, 184, 315, 362, 389, **608**, 656, 657-659, 659
See also Crusades
- Salafiyya, **608-610**
in Africa, 22
in Algeria, 2, 366
and da'wa, 172
origin of, 7, 468, 536-537, 575-577
in Southeast Asia, 582
- See also* 'Abduh, Muhammad; Ijtihad; Muhammadiyya (Muhammadiyah); Nationalism: Arab; Wahhabiyya
- Salah al-Din b. Ayyub. *See* Saladin
- Salar Jung Museum Library (Hyderabad, Deccan), 416
- Salat (prayer), 71, 107, 160, 177-178, 327, 329-331, 330, 437, 567-568, 598, 667, 696
- Saleh bin Allawi, **610**
See also Africa, Islam in; Tariqa
- Sales, Mehdi Akhavan-e, 528
- Salih b. 'Abd al-Quddus, 10
- Salihyya, 29
- Saljuq. *See* Seljuk sultanate
- Salman al-Farsi, 35
- Samanid dynasty, 60, 132-133, 139, 542, 543
- Samarkand
mausoleum of Tamerland (Gur-e Amir) in, 222
tile mosaic from, 77
- Samarqandi, al-, 370
- Samarra (Iraq), 79, 88
- Sana'i of Ghazna, 525, 527
- Sanhuri, 'Abd al-Razzaq, al-. *See* 'Abd al-Razzaq al-Sanhuri
- Sanjar, Seljuk sultan, 133, 665
- Sanusi, Sanusi Lamido, 353
- Sanusiyya, 29, 682
- Sanyal, Usha, 178
- Sarakhsi, 409
- Sardar, Ziauddin, 353
- Sarraj, 685
- Sartre, Jean-Paul, 516
- Sassanian Empire, 55, 219, **219-221**, 220, 549
See also Islam and other religions; Minorities: dhimmis
- Satuq Bughra Khan, 133
- Sa'ud, Shaykh, 387
- Sauda, 715
- Saudi Arabia
constitutionalism in, 465, 470
education in, 205
independence of, 425, 458
legal reform in, 461
madrasa of, 419
opposition to socialism in, 634
political modernization in, 460
political repression in, 463
Sufism in, 683
ulema of, 704-705
veiling in, 723
Wahhabi ideology in, 108, 729
youth programs in, 744
- Saudi dynasty, **610-611**
- SAVAK (Iranian Ministry of Security), 459, 592
- Savushun*, 529
- Sawm (abstention), 328-329
- Sayf al-Dawla, prince of Aleppo, 65, 211
- Sayf al-Din al-Amidi, 83, 717
- Sayyed 'Ali Muhammad. *See* Bab (Sayyed 'Ali Muhammad)
- Sayyed Kazem Rashti, 95, 97
- Sayyed Muhammad Reza, 96
- Sayyid, 26, 273, **611**
See also Sharif
- Sayyida Hurra, Sulayhid queen, 269
- Sayyid 'Ajall Shams al-Din, 191
- Sayyid 'Ali II, 664
- Sayyida Nafisa, 734
- Sayyida Ruqayya, mausoleum of, 74
- Sayyida Zaynab, 254
tomb of, 26, 351
- Sayyid Bargash Bin Sa'id, 746
- Sayyid Muhammad Jawnpuri, 637
- Sayyid Sa'id bin Sultan, 445, 745
- Sayyid Sharif al-Jurjani, 83
- Sayyid Sultan, 637
- Sazman-e Mojahedin-e Khalq-e Iran (Organization of the Iranian People's Religious Warriors), 472
- The School Principal*, 529
- Science, Islam and, **611-614**
See also Astrology; Astronomy; Education; Falsafa; Ghazali, al-; Ibn al-'Arabi; Ibn Khaldun; Ibn Sina; Ikhwan al-Safa; Law; Modernity; Qur'an
- Scientific Society (of Aligarh). *See* Aligarh Scientific Society
- SEATO (Southeast Asia Treaty Organization), 517
- Sebeos, Armenian bishop, 143
- Sebuktingin, 661
- Secular architecture, 74-75
decoration of, 78-79
- Secularism, Islamic, **614-615**
See also Modernism; Modernity; Secularization
- Secularization, **615-616**
See also Pakistan, Islamic Republic of; Reform: in Arab Middle East and North Africa; Reform: in Iran
- Self-blame (malama), 688
- Self-flagellation, 488, 489, 627
- Self-realization, 251
- Selim I, caliph, 340, 662
- Selim III, caliph, 656

- Selimiye Cami (Mosque of Selim, Edirne), 73, 103, 235
- Seljuk sultanate, **665–666**, 666
architecture of, 73
control by, 120
languages used in, 60
political organization under, 543
religious thought under, 139
rise of, 133, 587, 665
See also Ghaznavid sultanate; Nizam al-Mulk
- Seljuq. *See* Seljuk sultanate
- Semites, Arabian origin of, 54
- Semitic languages, 52, 54
distribution of, 58
and ethnic identity, 232
- Senegal
Islamic architecture of, 20
Islam in, 18, 20, 21, 22
- Senses, 398–399
- Sepah-e Pasdaran-e Enghelab-e Eslami (Revolutionary Guards Corps). *See* Pasdaran
- Sepehri, Sohrab, 529
- Seraj al-Akhhbar*, 528
- Serbia, independence of, 102
- Seri Sultan Berkat, 664
- Severus, Claudius, 53
- Seyyed ‘Ala al-din Husayn, shrine of, 351
- Shabib b. Yazid al-Shaybani, 390
- Shadhiliyya, 682
- Shafi‘i, al- (Muhammad ibn Idris al-Shafi‘i), 9, 11, 107, 148, 407, 409–410, 411, 417, 586–587, **616–618**, 667
tomb of, 116
See also Law; Madhhab
- Shafi‘i school, 11, 14, 139, 417, 534, 588, 617, 686
- Shagari, Shehu, 8, 664
- Shah. *See* Monarchy
- Shah, Idries, 321
- Shahab al-Din (Mu‘izz al-Din Muhammad), 660
- Shahada (profession of faith), 39, 160, 263, 327, 332, 432, 678, 723
- Shahid, Syed Ismail, 581
- Shah Jahan (Shahjahan), 73, 74, 213, 637
- Shah nameh* (“Book of kings”), 525–526, 661, 675
- Shahpur I, Sassanian ruler, 428
- Shahrazani, 297, 298
- Shahrazuri, Shams al-Din, 359
- Shahruhr (Shahrur), Muhammad, 279, 319, 577
- Shahrukh, 134, 135, 222, 436
- Sha‘ir (poet), 63, 279
- Shakur, Tupoc, 44–45
- Shalah, Ramadan, 365
- Shaltut, Mahmud, 160, 609, **618**
See also Reform: in Arab Middle East and North Africa
- Shamil, Shaykh, 682
- Shamil of Daghistan, 344
- Shamlu, Ahmad, 528
- Shams-e Tabrizi, 253, 391
- Shapur I, Sassanian emperor of Persia, 55, 220
- Sha‘rawi, Huda, 735
- Shari‘a (Islamic law), 23, 35, 121–122, 407, **618–619**
See also Law
- Shari‘ati, ‘Ali, 434, 472, 578, **619**, 627, 741
See also Reform: in Iran
- Shari‘at-Shangalaji, Reza-Qoli, 578, **619–620**
See also Muhammad Reza Shah Pahlevi; Reform: in Iran; Shi‘a: Imami (Twelver)
- Shari‘atullah, Haji (Hajji), 581, 638, 643
- Sharif, 26, **619**
See also Sayyid
- Sharif Husayn, 519
- Sharon, Ariel, 355
- Shaykh al-Islam, 544, **620**, 636
See also Ottoman Empire; Safavid and Qajar Empires
- Shaykh al-ta‘ifa, 700–701
- Shaykhiyya, **620–621**
See also Shi‘a: Early; Shi‘a: Imami (Twelver)
- Sheil, Lady, 691
- Sher Shah, 73
- Sher Shah Sur (Suri), 33, 637
- Shi‘a
Early, 171, 453, 585, **621–624**
See also Abbasid Empire; Shi‘a: Imami (Twelver); Umayyad Empire
Imami (Twelver), 95, 121, 273, 350, 351, 369, 418, 622, **624–628**
and ahl al-bayt, 26
and Akhhariyya, 34
See also Taqiyya; Usuliyya
Isma‘ili, 350–351, **628–629**
See also Da‘wa; Khojas; Nizari
Zaydi (Fiver), 350, **629–630**
See also Shafi‘i, al-; Shi‘a: Early; Shi‘a: Imami (Twelver); Shi‘a: Isma‘ili
- Shi‘at ‘Ali (‘Ali’s Party), 36
- Shibani, Muhammad, 112
- Shihab al-Din Abu ‘Abdallah Yaqt, 129
- Shihab al-Din Ahmad b. ‘Abd al-Qadir, 29
- Shirazi, Fathallah, 359
- Shirazi, Qutb al-Din, 359
- Shirk (association), 84, 143, 492, 583, **630–631**
See also Allah; Arabia, pre-Islamic; Ansan; Modern thought; Political Islam; Qutb, Sayyid
- Shirkuh, 657
- Shi‘r (periodical), 67
- Shi‘r (poetry), 64, 397
See also Poetry
- Shirazi ‘Ali Muhammad. *See* Bab (Sayyed ‘Ali Muhammad; Shirazi ‘Ali Muhammad)
- Shivaji, 213
- Shoghi Effendi Rabbani, 2, 100, 101
- Shrines and mausoleums, 73–74, 555, 681–682, 683, 688, 724
- Shura (consultation), 36, 318, 371, 463
- Shurayh Ibn al-Harith, 406
- Shu‘ubiyya, 586
- Siba‘i, Mustafa al-, **631**
See also Ikhwan al-Muslimin
- Sibawayh (Sibawayhi; Abu Bishr ‘Amr ibn ‘Uthman), 209, 280
- Siddiq Hasan Khan, Maulana, 27
- Sidi Muhammad, 403
- Sikandar Lodi, sultan, 73
- Sikhism, 363
- Silsila (chain of spiritual transmission), 140, **631–632**, 680
See also Khilafat movement; Tariqa
- Sinan ibn Thabit, 295
- Sinasi, Ibahim, 738
- Sindh, conquest of, 635
- Sira* (life of the Prophet), 381
- Siraj al-Din Abu Hafs ‘Umar Ibn al-Wardi, 129
- Sira* (life of the Prophet), 66, 109, 120, 143, 482
- Sirhindi, Shaykh Ahmad, 343, **632**, 637, 675
See also Falsafa; Ibn al-‘Arabi; South Asia, Islam in; Tasawwuf; Wahdat al-wujud
- Sister Clara Muhammad Schools, 712
- Sister Souljah, 45
- Six Pens (al-aqlam al-sitta) scripts, 125, 126
- Skirkuh, 164

- Slametan (kenduri), 649
- Slave trade, 15, 45–46, 54, 162
- SNCC (Student Non-Violent Coordinating Committee), 373
- Socialism, **632–634**
See also Communism; Modernization, political; Participation, political movements, and parties
- Society of Iranian Calligraphers (Anjuman-e Khushnvisan-e Iran), 126
- Society of the Muslim Brothers (Jam'iyat al-ikhwan al-Muslimin), 345
See also Ikhwan al-Muslimin
- Society of the Muslim Brothers of Syria, 631
- Sokoto, sultanate of, 17, 664, 719
- Solayman, Safavid shah of Iran, 218
- Solomon, 51
- Somalia, Islam in, 14
- Sonbol, Amira, 271
- Songhai (Songhay) Empire, 17, 84
- Sophrionius, 314
- Sorcery, 22, 294
- Sorush, 'Abd al-Karim. *See* 'Abd al-Karim Sorush (Hassan Haj-Faraj Dabbagh)
- South Africa, Islam in, 13
- South America, Islam in, 45–46
- South Arabian language, 58
- South Asia
 architecture of, 73
 Islam in, 243–244, **634–641**, 639
 reform in, 580–581
See also Hinduism and Islam; South Asian culture and Islam
- South Asian culture and Islam, **641–644**
See also Hinduism and Islam; South Asia, Islam in; Urdu language, literature, and poetry
- Southeast Asia
 Islam in, 244, **644–648**, 646
 reform in, 582–583
See also Muhammadiyah (Muhammadiyah); Nahdlatul Ulama (NU); Reform: in South Asia; Southeast Asian culture and Islam
- Southeast Asian culture and Islam, **648–651**
See also 'Ada; 'Ibadat; Southeast Asia, Islam in
- Southeast Asia Treaty Organization (SEATO), 517
- Southeast Europe. *See* Balkans, Islam in the
- Spain. *See* Andalus, al-
- State Islamic Studies Institute (Indonesia), 583
- Straight Path, 352, 354
- Student Non-Violent Coordinating Committee (SNCC), 373
- Styles of Beyond (rapper), 45
- Subhan Quli Khan, 135
- Sub-Saharan Africa, Islam in. *See* Africa, Islam in
- Succession, 116–123, 480–481, 484, 541, 573, 584–587, 622, **651–656**
See also Abbasid Empire; Abu Bakr; Caliphate; Islam and other religions; Tasawwuf; 'Umar; Umayyad Empire
- Sudan
 European colonialism in, 17–18, 23
 Islam in, 16, 17, 23, 331, 461
 Mahdist state in, 155, **422–424**
 Muslim Brotherhood in, 347–348
 political modernization in, 460, 590
 revolution in, 595
- Suez Canal Company, 4, 197
- Suez Crisis (1956), 4
- Sufi brotherhoods
 opposition to, 2, 8
 spiritual lineage of, 26
 in West Africa, 21
 women in, 22
See also Tasawwuf (Sufism)
- Sufi Order (in) of the West, 44, 354
- Sufism. *See* Tasawwuf
- Sufi Women Organization, 710
- Sufyan al-Thawri, 9, 160, 417, 571
- Sufyani, 261
- Suharto, 487, 583, 646, 647
- Suhl (peace process), 158
- Suhrawardi, al- (Shaykh Shihab ad-Din Yahya b. Amirak Suhrawardi), 249, 252, 359, 399, 433, 626, **656–657**, 686–687
See also Falsafa; Ishraqi school; Tasawwuf
- Suhrawardi, 'Umar, 264
- Suhrawardiyya, 632, 682
- Suhrawardi, Husain Shaheed, 90
- Sukarno, 646
- Sukarnoputri, Megawati, 582, 735
- Sukayna, **657**
See also Ahl al-bayt; Law
- Sukkari, Ahmad al-, 345
- Sulami, Abu 'Abd al-Rahman al-, 455, 684
- Sulami, 'Izz al-Din Ibn 'Abd al-Salam al-, 226
- Sulayman b. 'Abd al-Malik, 653
- Sulayman I. *See* Suleyman I (“the Magnificent”)
- Sulayman II. *See* Suleyman II
- Suleiman, Shah (r. 1666–1694), 425
- Suleyman I (“the Magnificent”), Ottoman sultan, 99, 102, 129, 184, 215, 387, 544
- Suleyman (Sulayman) II (r. 1620–1666), Ottoman sultan, 80
- Suleymaniyyeh (Istanbul), 414, 416
- Sultan. *See* Monarchy
- Sultanates
 Ayyubid. *See* Ayyubid sultanate
 Delhi. *See* Delhi sultanate
 Ghaznavid. *See* Ghaznavid sultanate
 Mamluk. *See* Mamluk sultanate modern, **663–665**
See also Caliphate; Monarchy; Succession
 Seljuk. *See* Seljuk sultanate
- Sultan Husayn, Shah, 425, 473
- Sunan Kalijaga, 649
- Sunna, 11, 107, 148, 285, 286–287, 334–335, **666–669**
See also Bid'a; Hadith; Law; Modern thought; Muhammad; Qur'an; Religious institutions
- Sunnat al-awalin (sunna of the ancients), 667
- Sunnat Allah (sunna of God), 667
- Sunni. *See* Shi'a; Succession; Sunna
- Supreme Council of the Youth, 742
- Supreme Muslim Council, 324
- Suqs (marketplaces), 69, 75
- Surat al-ard (Picture of the earth), 130
- Surkati, Syeikh Ahmad, 469
- Suwar al-aqalim (Pictures of the climes/climates), 130
- Suvarian tradition, 18–19
- Suyuti, al-, 370, **669**
See also Arabic language; Hadith; Ijtihad; Tasawwuf
- Swahili Islam, 20
- Swahili language, 14–15, 23, 62, 697
- Syair poetry, 651
- Syr Darya valley, 132
- Syria
 autocratic state in, 462
 economy of, 201, 634
 education in, 205
 independence of, 425, 458

- Muslim Brotherhood in, 346–347
 political modernization in, 460
 revolution in, 595
 socialism in, 633, 634
 use of Arabic language in, 61–62
 withdrawal from United Arab Republic, 4
 youth programs in, 744
See also Ba‘th Party
- Syrian Communist Party, 156
- T**
- Tabaqat (ranks or classes), 109
- Tabari, al- (Abu Ja‘far Muhammad ibn Jarir al-Tabari), 26, 129, 185, 210, 286, 307, 370, 454, 523, **671**, 673, 734
See also Historical writing; Qur‘an
- Tabataba‘i, Muhammad Husayn, 252
- Tabataba‘i, Sayyed Ziya al-Din, 596
- Tabi‘un (Followers), 8
- Tablighi Jama‘at (Missionary Party), 172–173, 177, 238, 262, 304, 635, 641, **671–672**, 683, 713
See also South Asia, Islam in; Traditionalism
- Tadhkira (memorial), 109, 179
- Tafsir (commentaries on the Qur‘an), 131, **672–674**
See also Calligraphy; Law; Muhammad; Qur‘an
- Taha, Mahmud Muhammad, 590
- Taha Husayn (Hussein). *See* Husayn, Taha
- Tahara (purity), 598
- Tahereh (Al-‘Ayn, Qorrat), 96
- Tahir b. Husayn, 132
- Tahmasp I, Shah, 217–218, 386, 526, **675**
See also Safavid and Qajar Empires
- Ta‘if Agreement (Document of National Understanding), 412
- Tajdid (renewal), 444, 575, **675–676**
See also Ijtihad; Reform: in Arab Middle East and North Africa; Reform: in South Asia; Taqlid
- Tajlu Khanum, 217
- Taj Mahal, 73, 74, 213, 376, 428
- Takiya Dawlat (Tehran), 691
- Takwin (to bring into existence), 83
- Talbi, Mohamed, 471
- Talbi, Mohammad, 174
- Taleqani, Ayatollah Mahmud, 413, 578
- Talha (Talhah), 35, 260, 621
- Taliban, 177, 375, 420, 490, **676–678**, 735
See also Mojahidin; Political Islam; Qa‘ida, al-
- Taliqani, Ayatollah, 434
- Tamkin (submission), 431
- Tangsir*, 529
- Tansen, 304
- Tanzania, Islam in, 14, 15, 21, 22, 664
- Tanzil (revelation), 37
- Tanzim al-Jihad (Jihad Organization), 365
- Tanzimat (Reformation), 204, 387, 504, **678**, 738
See also Modernization, political: Administrative, military, and judicial reform; Ottoman Empire; Young Turks
- Taqiyya, **678–679**
See also Shi‘a: Imami (Twelver)
- Taqlid (blind imitation), **679–680**, 703, 718
 rejection of, 29, 155, 172, 608, 619, 675
See also Ijtihad; Madhhab; Marja‘ al-taqlid; Muhtasib; Shi‘a: Imami (Twelver)
- Taqrib (rapprochement), 627
- Taraqqi, Goli, 529
- Tarim basin (Chinese or East Turkistan), 132
- Tariqa, 22, 29, 35, 584, 588, **680–684** 681
See also Dhikr; Khirqa; Pilgrimage: Ziyara; Tasawwuf
- Tariq b. Ziyad, 46
- Tarjama (biography), 109
- Tarjuman (The interpreter), 579, 609
- Tarzi, Mahmud, 528
- Tasawwuf (Sufism), **684–690**
 in al-Andalus, 48
 caliphs of, 481
 in Central Asia, 140
 criticism of, 18
 development of, 29, 684–688
 dhikr in, 180
 ethical tradition in, 35
 and falsafa, 247
 modernization of, 22, 689–690
 in North America, 44
 practices of, 40, 688–689
 revivalism by, 21
 spread of Islam by, 17, 102, 161–162
 in the United States, 709–710
See also Arabic literature; Ash‘arites, Ash‘aira; Basri, Hasan al-; Ghazali, al-; Hallaj, al-; Ibn al-‘Arabi; Ibn Sina; Ibn Taymiyya; Jami‘; Madrasa; Muhammad; Mulla Sadra; Persian language and literature; Pilgrimage: Ziyara; Rabi‘a of Basra; Rumi, Jalaluddin; Shi‘a: Imami (Twelver); Sufi brotherhoods; Suhrawardi, al-; Tariqa; Urdu language, literature, and poetry
- Tasvir-i efkar (Description of ideas), 738
- Tawhid (“unity” ideology), 49, 252, 402, 535, 575, 583, 630, 723
- Ta‘wil (spiritual exegesis), 38, 672
- Tayammum (ritual ablution with sand), 8
- Taym-Allah b. Tha‘laba, 8
- Ta‘ziya (Ta‘ziyeh), **691**
See also Hosayniyya; Rawza-khani; Taqiyya
- Temo, Ibrahim, 103
- Tercuman (Interpreter), 265
- Terrorism, 559–560, 609, **691–693**, 710
See also Bin Ladin, Usama; Conflict and violence; HAMAS; Intifada; Qa‘ida, al-; Taliban
- Textiles, 76–77, 80, 441
See also Clothing
- Thabit b. Qurrah, 695
- Tha‘lab, 280
- Tha‘labi, 555
- Thanawi, Ihtisham al-Haqq, 374
- Thanawi, Maulana Ashraf ‘Ali, 176
- Thanvi, Ashraf ‘Ali, 683
- Thaqafi, Mukhtar al-, 623, **693**
See also Muhammad al-Nafs al-Zakiyya; Shi‘a: Early; Succession
- Theology. *See* Disputation; Kalam; Law
- Theophrastus, 54
- Third Reich, Muslims in, 236
- Thomas Aquinas, Saint, 234, 248, 249
- Tijaniyya, 8, 17
- Tile mosaics, 77
- Tillich, Paul, 473
- Timar system, 215–216, 544
- Timbuktu, 16, 23, **694**
See also Africa, Islam in; Kunti, Mukhtar al-; Mali, Empire of
- Timekeeping, 299–300
- Timurid Empire, **221–222**
 driven from Bukhara, 112
 metal-working of, 78
 rise of, 134
See also Delhi sultanate; Political organization

- Timur (Tamerlane), 134–135, 139, 212, 221–222, 363, 528, 636
- Titles, Islamic. *See* Sayyid; Sharif; Shaykh al-Islam
- Tolui, 212
- Tomb of the Samanids (Bukhara), 74
- Topkapi Palace, 74, 233
- Toqtamysh, 222
- Torsonzadeh, Mirza, 528
- Touba (Senegal), 21, 104, **694**
See also Africa, Islam in; Bamba, Ahmad; Tariqa
- Trade
in Arabia, 52, 53, 54
and conversion, 161–162
in modern era, 195–196
in Safavid and Qajar Empires, 1, 218
routes across the Muslim world, 509,
and trading networks, 507
trans-Saharan, 16, 20, 606
See also Slave trade
- Traditionalism, 617, **694–695**
See also Hadith; Ibn Hanbal; Ibn Taymiyya; Mihna
- Trajan, Roman emperor, 53
- Translation, 281, 282, 612, **695–698**
See also Arabic language; Ibn Battuta; Persian language and literature; Qur'an; Science, Islam and
- Travel and travelers, **698–699**
See also Biruni, al-; Ibn Battuta; Ibn Khaldun; Pilgrimage: Hajj
- Tribe, **699–700**
See also 'Asabiyya; Bedouin; Ethnicity
- Trinity, Christian doctrine of, 28
- Tripoli, County of, 163, 166
- True Path Party, 224, 574
- Truth, 566
- Tuareg-Berbers, 22
- Tudeh (Labor-Communist) Party, 156, 476, 522, 594
- Tughril Beg, 665
- Tughtil III, 665
- Tukolor Muslim empire (Senegambia), 289
- Tunisia
constitutionalism in, 463, 470
divorce in, 183
economy of, 199, 200
Fatimid dynasty in, 115
independence of, 111, 112, 425, 747
Marinids in, 336
political modernization in, 462
socialism in, 633
- Turabi, Hasan al-, 347, 348, 539, 577, 676, **700**
- Turanshah, 165–166
- Turgesh confederation, 132
- Turkestan, jade mines in Khotan, 78
- Turkey
clothing of, 149–150
constitutionalism in, 465, 470, 595
economy of, 276
education in, 205
independence of, 89, 425, 458, 505
legal code in, 431
modernization of, 459–460, 462, 733
music in, 493
nationalism in, 103, 341–342, **504–505**
Sufism in, 683, 690
tobacco production in, 196
Turkish language use in, 13
use of Anatolian Arabic language in, 62
veiling in, 723
- Turki, 728–729
- Turkic (Altaic) languages, and ethnic identity, 232
- Turkish Hearth (Türk Ocagi), 740
- Turner, Victor, 598
- Tusi, Muhammad Ibn al-Hasan (Shaykh al-Ta'ifa), 274, 501, **700–701**
- Tusi, Nasir al-Din, 35, 248, 249, 250, 401, 474, 550, **701**
See also Falsafa; Khojas
- Twelver Shi'a. *See* Shi'a: Imami (Twelver)
- U**
- UAR (United Arab Republic), 519
- 'Ubayd Allah b. Ziyad, 435
- 'Ubaydullah, 135
- 'Ubeydullah Ibn 'Utbah, 406
- 'Udhri (love poetry), 64–65
- Ulema, 202–203, 547, **703–705**
See also Knowledge; Law; Madrasa; Qadi (kadi, kazi); Shari'a; Shi'a: Imami (Twelver); Shi'a: Isma'ili; Succession
- Ulugh Beg ibn Shahrukh, 135, 222, 469
- 'Umara b. 'Aqil al-Khatafi, 97
- 'Umar 'Ali Saifuddin III, 664
- 'Umar Ibn 'Abd al-Aziz, 406
- 'Umar ibn Sayyid, 707
- 'Umar Khan, 136
- Umar Tal, 17
- 'Umar ('Umar ibn al-Khattab), **705**
on bid'a, 107
caliphate of, 117, 223, 314–315
on Islamic calendar, 299
monetary policy of, 151
political organization under, 541
succession of, 573, 667
treatment of dhimmi under, 452, 623
welfare policy of, 440
See also Caliphate; Law; Succession
- Umayyad (Umayyid) Empire, **222–224**
in al-Andalus, 46, 362
architecture of, 72, 74, 118
caliphs of, 118, 119, 223, 223, 623, 652–653
Christianity under, 144
end of, 132
monetary policy of, 151
poetry of, 64–65
political organization under, 541
spread of Islam under, 242, 586
success of, 122
See also Abbasid Empire; Arabic language; Arabic literature; Byzantine Empire; Dome of the Rock; Husayn; Islam and Islamic (terminology); Karbala; Kharijites, Khawarij; Marwan; Mu'awiya; 'Umar
- Umayyid. *See* Mu'awiya; Umayyad Empire
- Umma, **705–706**
call to, 170
changes in meaning of, 360
development of, 587
ethnic diversity in, 21, 533
membership in, 138, 160–161, 340, 381
in South Asia, 371
See also 'Ibadat; Modern thought
- Umm Kulthum (1904?–1975), **706–707**
See also Music
- Umm Kulthum (daughter of Fatima), 254, 719
- Umm Ruman, 33
- Umm 'Umara, 734
- UMNO (United Malay Nationalist Organization), 647
- Union and Progress Party, 505
- Union of Muslims (Ittifak-i Musلمانlar), 265
- United Arab Emirates (UAE), 463, 676
- United Arab Republic (UAR), 4, 342, 503, 519, 595, 632

- United Malay Nationalist Organization (UMNO), 647
- United Nations, 69, 277, 315
See also International Labor Organization, UN
- United Nations Charter of Human Rights, 318
- United States
embassy in Tehran, 357
Islam in, 42, 43, **707–714**, 723–724
opposition to communism by, 156
Sufism in, 709–710
See also American culture and Islam; Farrakhan, Louis; Gender; Islamic Society of North America; Malcolm X; Muhammad, Elijah; Muhammad, Warith Deen; Muslim Student Association of North America; Nation of Islam
- Universal House of Justice (Baha'i faith), 100, 101
- ‘Uqba b. Nafi‘ al-Fihri, 202
- ‘Urabi Pasha, 342
- Urban II, pope, 145, 163
- Urban bias, 197
- Urbanization, 195, 235
- Urdu language, literature, and poetry, 32, 90, 109, 213, 241, 637, **714–717** 715
See also Pakistan, Islamic Republic of; South Asia, Islam in; South Asian culture and Islam
- ‘Urwab (private area), 111
- ‘Urwa Ibn al-Zubayr, 406
- Usul-e Jadid (“New Method” schools), 469, 579
- Usuliyya, 34, 549, 627, **717–718**
- Usuman, 386
- ‘Uthman al-Batti, 9
- ‘Uthman al-Tawil, 10
- ‘Uthman b. ‘Ali al-Zayla‘i, 9
- ‘Uthman b. Bishr, amir, 6
- ‘Uthman dan Fodio, 17, 22, 403, 537, 664, 697, 707, **719**
See also Africa, Islam in; Caliphate; Kano (Nigeria)
- ‘Uthmani, Shabbir Ahmad, 374
- ‘Uthman (‘Athman) ibn ‘Affan (‘Uthman b. al-‘Affan), **719**
caliphate of, 117, 435
collection of Qur’anic verses under, 279, 280, 482
criticism of, 33, 35
murder of, 35, 117, 223, 259, 435
political organization under, 541
succession of, 573
- See also* Caliphate; Fitna; Khutba; Religious institutions; Shi’a: Early; Succession
- Uways al-Qarani, 680
- Uzbek era, 134–135, 140
- Uzbekistan, use of Arabic language in, 62
- V**
- Vahed (Unity), 95
- Van Gennep, Arnold, 598
- Varangians (Vikings), 195
- Veiling (hijab), 111, 150, 358, 711, **721–722**, 723
See also Clothing; Gender; Harem; Law; Purdah
- Velayat-e faqih, 263, 538, 552, 578, 593, 594, 627, 682, **722–723**
See also Hukuma al-Islamiyya, al-; Shi’a: Imami (Twelver)
- Verband islamischer Kulturzentren, 238
- Vernacular Islam, **723–725**
See also Arabic language; Persian language and literature; Urdu language, literature, and poetry
- Via Trajana Nova, 53
- Violence. *See* Conflict and violence; Terrorism
- Virtue (Fazilat; Fazilet) Party, 224, 460, 466
- Visigoths, 46, 48
- Visual anthropology, 178
- Vizier. *See* Wazir
- W**
- Wadud, Amina, 710–711
- Wadud-Muhsin, Amina, 268, 271, 471
- Wahdat al-wujud (“oneness of being”), 333, 401, **727**
See also Falsafa; Ibn al-‘Arabi; Sirhindi, Shaykh Ahmad; Tasawwuf
- Wahhabiyya, 27, 108, 146, 161, 344, 575, 676, **727–729**, 728
See also ‘Abd al-Wahhab, Muhammad Ibn
- Wahid, Abdurrahman, 646
- Wahy (revelation), 37, 350, 667
- Wajed, Shaykh Hasina, 735
- Wajib al-wujud (necessary existence), 40, 248, 401, **729–730**
See also Falsafa; Ibn Sina
- Wajid, Shaykh Hasina, 91
- Walaya (Institution of the Friends of God), 37
- Wali. *See* Saint
- Wali Allah, 607
- Wali Allah (Dihlawi; Dehlawi), Shah, 26, 176, 468–469, 536, 580–581, 637–638, 643, 668, 675, 728, **730**
See also Deoband; South Asia, Islam in; Tasawwuf
- Walima (wedding banquet), 42
- Wali songo (holy men), 649, 650
- Waliullah, shah of Delhi, 343
- Wang Daiyu, 688
- Waqf (trusts), 127, 196, 233, 290, 419, 554, **730–732**
See also Economy and economic institutions; HAMAS; Law
- Waraqah ibn Nawfal, 143, 381
- Wasat (middle ground), 346
- Wasf (description), 64
- Washington, D.C., Islamic architecture in, 42
- Wasi (inheritor), 37
- Wasil ibn ‘Ata, 10, 247
- Wazifa (pension), **732**
See also Political organization
- Wazir (prime minister), **732–733**
See also Abbasid Empire; Caliphate; Umayyad Empire
- Weber, Max, 128, 663, 664
- Welfare. *See* Maslaha (public interest)
- Welfare Party. *See* Refah Partisi
- Wellhausen, Julian, 515
- West, concept of in Islam, **733–734**
See also Crusades; European culture and Islam; Islam and other religions
- West Africa
Islamic architecture of, 20, 73
Islam in, 17–18, 20, 244
use of Arabic language in, 62
- Westermarck, Edward, 178
- Whitehead, Alfred North, 250, 400, 401
- Witchcraft, 22
- Wittgenstein, Ludwig, 250, 251
- Witu, sultanate of, 664
- WLUML (Women Living Under Muslim Laws), 353, 509
- Women
biographies of, 110
in East Asian culture, 192, 192
education of, 22, 25, 39, 741
public roles of, 267, **734–735**
rights of, 278, 353
in Southeast Asia, 651
in the United States, 710–711
See also Feminism; Gender; Law
- Women Living Under Muslim Laws (WLUML), 353, 509

- Woodworking, 80
- World Assembly of Muslim Youth, 173
- World Bank, 200
- World Community of al-Islam in the West, 710
- World Council of Churches, 173
- World Council of Mosques, 173
- World Health Organization (WHO) Collaborating Research Center, 447
- World Muslim Committee for Da'wah and Relief, 173
- World Supreme Council for the Affairs of Mosques, 8
- Writing. *See* Calligraphy
- Y**
- Yadigarid dynasty, 392
- Yahya, Bin 'Abdullah Ramiya, **737**
See also Africa, Islam in; Tariqa
- Yahya b. Bishr, 10
- Yahya b. Yahya, 286
- Yahya Hamid al-Din, 630
- Yamin, Muhammad, 309
- Yan Tatsine, 435
- Ya'qub Bek, 136
- Yaqut, 555
- Yasavi, Khwaja Ahmad, 140
- Yasin, Shaykh Amad, 291
- Yathrib. *See* Medina (Yathrib)
- Yazdgard III, 219
- Yazdi, Ebrahim, 414
- Yazdi, Sayyed Mohammad Kazem, 718
- Yazdi, Ayatollah Tabataba'i, 501
- Yazid I, Umayyad caliph, 118, 223, 260, 293, 311, 387, 435
- Yazid III, Umayyad caliph, 653
- Yazid b. Harun, 9
- Yazid b. Walid, 27
- Yazidis, 453
- Yemen
civil war in, 4
communism in, 156
independence of, 425
legal reform in, 461
- political modernization in, 460, 462
- political opposition in, 463
- revolution in, 595
- socialism in, 633
- youth programs in, 744
- Yohannes IV, Ethiopian emperor, 231
- Yom Kippur (Six Day) War (1967), 4, 460, 521
- Yongle, Chinese emperor, 187
- Yoruba, 22
- Young Ottomans, 155, 341, **737-739**
See also Pan-Islam; Reform: in Arab Middle East and North Africa
- Young Turks, 1, 89, 103, 341, 344, 387, 505, 595, **739-740**
See also Modernization, political: Administrative, military, and judicial reform; Revolution: Modern; Young Ottomans
- Youth movements, 43, **740-744**
See also Futuwwa; HAMAS; Ikhwan al-Muslimin; Khomeini, Ayatollah Ruhollah; Muslim Student Association of North America; Qa'ida, al-
- Yugoslavia, independence of, 103
- Yunus Emre, 689
- Yushij, Nima, 528
- Yusuf, Maulana Muhammad, 672
- Yusuf Ali, 'Abdullah, **744**
See also Qur'an; Translation
- Yusuf ibn Tashufin, 475
- Yusuf of Balasahgun, 133
- Z**
- Zafar Shahi dynasty, 636
- Zafrullah Khan, Sir Muhammad, 30, 31
- Zahida Khatun, 666
- Zahiri school, 410, 411, 417, 418, 668
- Zahra, Muhammad Abu, 160
- Zajjaji, 281
- Zakariyya' ibn Muhammad al-Qazwini, 129
- Zakat (alms tax), 7, 161, 240, 327, 394, 422, 480, 553
- Zand, Karim Khan, **745**
- Zandaqa, 429
- Zangi (Zengi), 164, 657
- Zanjani, Molla Mohammad 'Ali Hojjat al-Islam, 96
- Zanzibar, Sa'idi sultanate of, 14, 15, 664, **745-746**, 746
See also Africa, Islam in; Mazrui (Ar., Mazru'i)
- Zar, **746-747**
See also African culture and Islam; Miracles
- Zar (spirit possession) cult, 22
- Zauq, 715
- Zawahiri, Ayman, 365
- Zawiyas, 389
- Zaydan, Jurji, 308
- Zayd b. 'Ali, 286, 350, 625, 629
- Zayd b. Thabit, 7, 719
- Zaydi (Fiver) Shi'a. *See* Shi'a: Zaydi (Fiver)
- Zaynab bt. 'Ali, 627, 691
- Zaynab (Sayyida Zaynam), 254
tomb of, 26, 351
- Zaytuna (Tunis), **747**
See also Education; Law
- Zeroual, Liamine, 366
- Zheng He, 187
- Zia, Khaleda, 91
- Zia ul-Haq, 31, 270, 372, 518
- Zib al-Nesa Makhfi, 528
- Ziya Barani, 660
- Ziya Pasha (Pasa), 738
- Ziyara. *See* Pilgrimage: Ziyara
- Zoroastrianism, 27, 55, 143, 219-220, 654
- Zubayr (supporter of 'Ali), 35, 260, 621
- Zubd (asceticism), 109
- Zulla, 70-71
- Zurara b. A'yan, 369
- Zurti (Zuta), 8