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# SHORTER ENCYCLOPAEDIA OF ISLAM

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BY

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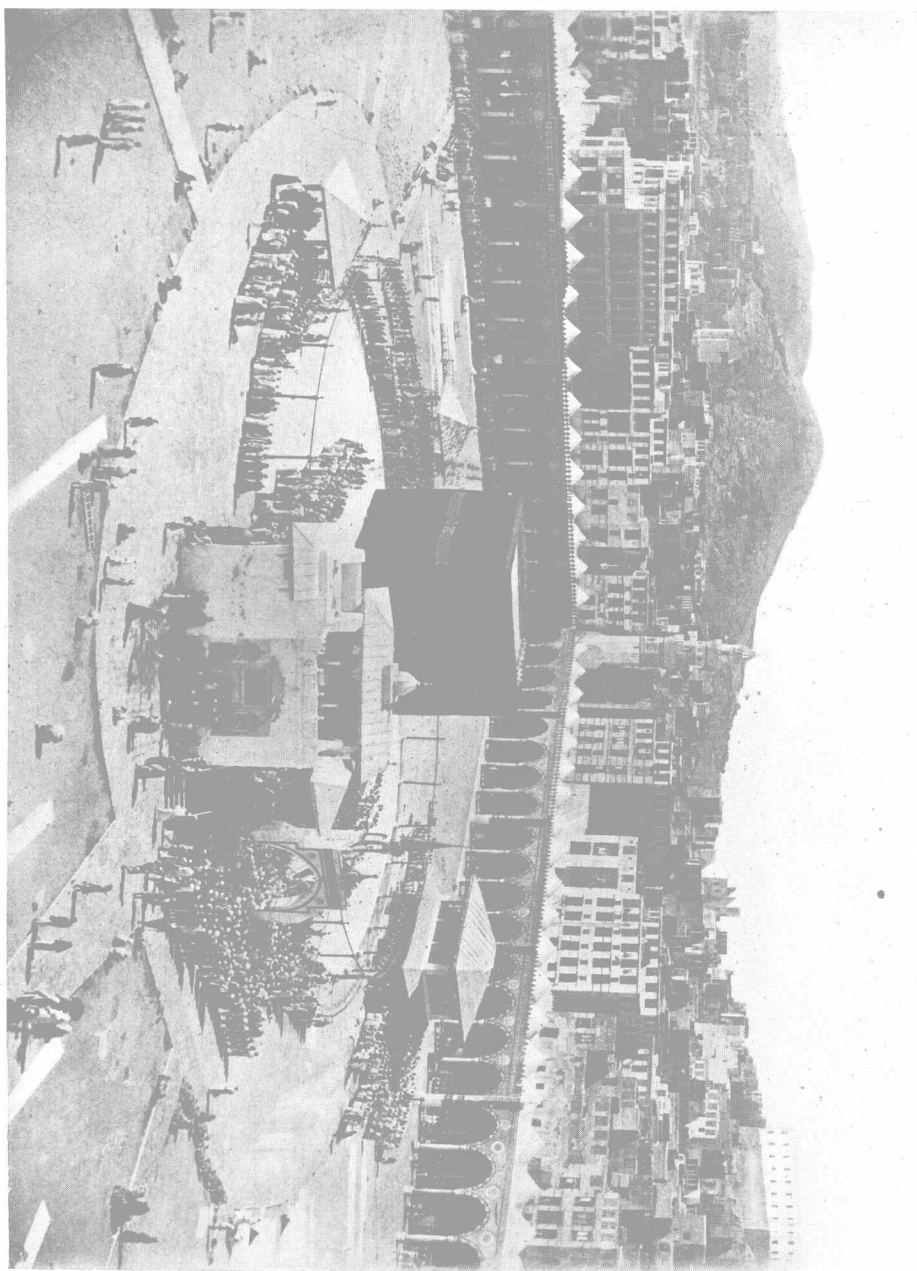
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## SHORTER ENCYCLOPAEDIA OF ISLAM



The Sanctuary at Mecca with the Ka'ba, seen from the East

The "Shorter Encyclopaedia of Islam" includes all the articles contained in the first edition and Supplement of the *Encyclopaedia of Islam* which relate particularly to the religion and law of Islam.

The majority of the original articles have been reproduced without material alteration. A number of articles have been shortened or revised, and a few new articles have been added. In most cases, additional entries have been made in the bibliographies in order to bring them up to date.



## ABBREVIATED TITLES OF THE MOST OFTEN QUOTED WORKS

- Ash'ari, *Maḥalāt* = *Maḥalāt al-Islāmiyyin*, ed. H. Ritter, Istanbul 1929-30.  
 Baghdādī = *al-Farḥ bain al-Firaḥ*, Cairo 1328.  
 Balādhuri = *Futūḥ al-Buldān*, ed. J. de Goeje, Leiden 1866.  
 Brockelmann = Geschichte der arabischen Literatur, second ed., Leiden 1943-49.  
 Brockelmann, S. = the same work, Supplementbände, Leiden 1937-42.  
 Ibn al-Aṭhīr = *al-Kāmil*, ed. C. J. Tornberg, Leiden 1851-76.  
 Ibn Ḥazm = *al-Faṣl fi 'l-Milāl*, Cairo 1317-20.  
 Ibn Hishām = *Sīra*, ed. Wüstenfeld, Göttingen 1859-60.  
 Ibn Khallikān = *Wafayāt al-A'yan*, ed. F. Wüstenfeld, Göttingen 1835-50.  
 Mas'ūdi = *Murūj al-Dhahab*, ed. Barbier de Meynard, Paris 1861-77.  
 Nawawī = *Tahdhīb al-Asmā'*, ed. F. Wüstenfeld, Göttingen 1843-48.  
 Shahrastānī = *al-Milāl wa 'l-Nihāl*, ed. W. Cureton, London 1846.  
 Ṭabarī = *Ta'rikh*, ed. J. de Goeje and others, Leiden 1879-1901.  
 Wensinck, *Handbook* = *Handbook of early Muhammadan Tradition*, Leiden 1927.

## ABBREVIATIONS FOR PERIODICALS ETC.

- Abh. G. W. Gött = Abhandlungen der Gesellschaft der Wissenschaften in Göttingen  
 Abh. K. M. = Abhandlungen f. d. Kunde des Morgenlandes  
 Abh. Pr. Ak. W. = Abhandlungen d. preuss. Akad. d. Wiss.  
 Afr. Fr. B = Bulletin du Comité de l'Afrique française  
 Afr. Fr. RC = Bulletin du Com. de l'Afr. franç., Renseignements Coloniaux  
 AIEO = Annales de l'Institut des Etudes Orientales de l'Université d'Alger  
 AM = Archives marocaines  
 And. = Al-Andulus  
 Anth. = Anthropos  
 Anz. Wien = Anzeiger der philos.-histor. Kl. d. Ak. der Wiss. Wien  
 AO = Acta Orientalia  
 ArO = Archiv Orientalni  
 ARW = Archiv für Religionswissenschaft  
 As. Fr. B = Bulletin du Comité de l'Asie française  
 BAH = Bibliotheca Arabico-Hispana  
 BASOR = Bulletin of the American School of Oriental Research  
 Bell. = Türk Tarih Kurumu Belleten  
 BFac. Ar. = Bulletin of the Faculty of Arts of the Egyptian University  
 BEt. Or. = Bulletin d'Etudes Orientales de l'Institut Français de Damas  
 BGA = Bibliotheca geographorum arabicorum  
 BIE = Bulletin de l'Institut Egyptien  
 BIFAO = Bulletin de l'Institut Français d'Archéologie Orientale au Caire  
 BR.Ac. Esp. = Boletín de la Real Academia de Historia de España  
 BSOS = Bulletin of the School of Oriental and African Studies  
 BTLV = Bijdragen tot de Taal, Land en Volkenkunde van Ned.-Indië  
 BZ = Byzantinische Zeitschrift  
 EI (x) = Encyclopaedia of Islam, 1st ed.  
 GGA = Göttinger Gelehrte Anzeigen  
 GJ = Geographical Journal  
 GMS = Gibb Memorial Series  
 Gr. I Ph. = Grundriss der Iranischen Philologie  
 GSAI = Giornale della Soc. Asiatica Italiana  
 Hesp. = Hespéris  
 IA = Islām Ansiklopedisi  
 IBLA = Revue de l'Institut des Belles Lettres Arabes  
 IC = Islamic Culture  
 IG = Indische Gids  
 IRM = International Review of Missions  
 Isl. = Der Islam  
 JA = Journal Asiatique  
 JAfr. S = Journal of the African Society  
 JOS = Journal of the American Oriental Society  
 JAnthr. I = Journal of the Anthropological Institute  
 JASB = Journal and Proceedings of the Asiatic Soc. of Bengal  
 JE = Jewish Encyclopaedia  
 JNES = Journal of Near Eastern Studies  
 JPHS = Journal of the Punjab Historical Society  
 JQR = Jewish Quarterly Review  
 JRAS = Journal of the Royal Asiatic Society  
 JSFO = Journal de la Société Finno-ougrienne  
 KCA = Körösi Csoma Archivum  
 KS = Keleti Szemle (Revue orientale)  
 Mash. = Al-Mashriq  
 MDOG = Mitteilungen der Deutschen Orient-Gesellschaft  
 MDPV = Mitteilungen und Nachr. des Deutschen Palästina-Vereins  
 MFOB = Mélanges de la Faculté Orientale de Beyrouth  
 MGG Wien = Mitteilungen der geographischen Gesellschaft in Wien  
 MGMN = Mitt. z. Geschichte der Medizin und Naturwissenschaften  
 MGWJ = Monatsschrift f. d. Geschichte u. Wissenschaft des Judentums  
 MI = Mir Islama  
 MIE = Mémoires de l'Institut Egyptien  
 MIFAO = Mémoires publiés par les membres de l'Inst. Franç. d'Archéologie Orientale au Caire

- MVAG = Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft  
 MMAF = Mémoires de la Mission Archéologique Franç. au Caïre  
 MMIA = Maǧallat al-Maǧma' al-'Ilmī al-'Arabī, Damascus  
 MO = Le Monde oriental  
 MOG = Mitteilungen zur osmanischen Geschichte  
 MSFO = Mémoires de la Société Finno-ougrienne  
 MSL = Mémoires de la Société Linguistique de Paris  
 MSOS Afr. = Mitteilungen des Sem. für oriental. Sprachen, Afr. Studien  
 MSOS As. = Mitteilungen des Sem. für oriental. Sprachen, Westasiat. Studien  
 MTM = Milli Tettebbül'er Medǧmū'asī  
 MW = The Muslim World  
 NC = Numismatic Chronicle  
 NGW Gött. = Nachrichten d. Gesellschaft d. Wiss. Göttingen  
 OA = Orientalisches Archiv  
 OC = Oriens Christianus  
 OLZ = Orientalistische Literaturzeitung  
 OM = Oriente Moderno  
 Or. = Oriens  
 PEFQS = Palestine Exploration Fund. Quarterly Statement  
 PELOV = Publications de l'école des langues orientales vivantes  
 Pet. Mitt. = Petermanns Mitteilungen  
 PRGS = Proceedings of the R. Geographical Society  
 RAfr. = Revue Africaine  
 RCEA = Répertoire chronologique d'Epigraphie arabe  
 REJ = Revue des Etudes Juives  
 Rend. Lin. = Rendiconti della Reale Accad. dei Lincei, Cl. di sc. mor., stor., e filol.  
 REI = Revue des Etudes islamiques  
 RHR = Revue de l'Histoire des Religions  
 RI = Revue Indigène  
 RMM = Revue du Monde Musulman  
 RO = Rocznik Oryentalistyczny  
 ROC = Revue de l'Orient Chrétien  
 ROL = Revue de l'Orient Latin  
 RRAH = Rev. de la R. Academia de la Historia, Madrid  
 RSO = Rivista degli studi orientali  
 RT = Revue Tunisienne  
 SBak. Heid. = Sitzungsberichte der Ak. der Wiss. Heidelberg  
 SBak. Wien = Sitzungsberichte der Ak. der Wiss. in Wien  
 SBBayr. Ak. = Sitzungsberichte der Bayrischen Akademie der Wissenschaften  
 SBPMS Erlg. = Sitzungsberichte d. Phys.-medizin. Sozietät in Erlangen  
 SBPr. Ak. W. = Sitzungsberichte der preuss. Ak. der Wiss. zu Berlin  
 TBGKW = Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen  
 TOEM = Tārikh-i 'Othmānī (Türk) Tarihi Endümenī medǧmū'asī, Revue Historique publiée par l'Institut d'Histoire Ottomane  
 TTLV = Tijdschrift v. Taal-, Land- en Volkenkunde  
 Verh. Ak. Amst. = Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam  
 Versl. Med. Ak. Amst. = Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen te Amsterdam  
 WI = Die Welt des Islams  
 Wiss. Veröff. DOG = Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft  
 WZKM = Wiener Zeitschrift für die Kunde des Morgenlandes  
 ZA = Zeitschrift für Assyriologie  
 Zap. = Zapiski  
 ZATW = Zeitschrift f. alttestamentliche Wissenschaft  
 ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft  
 ZDPV = Zeitschrift des Deutschen Palästinavereins  
 ZGErdk. Berl. = Zeitschrift der Gesellschaft für Erdkunde in Berlin  
 ZK = Zeitschrift für Kolonialsprachen  
 ZOEG = Zeitschrift f. Osteuropäische Geschichte  
 ZS = Zeitschrift für Semitistik



# A

**AARON.** [See HĀRŪN.]

**ABĀDITES.** [See IBĀDITES.]

**AL-‘ABBĀS** B. ‘ABD AL-MUṬṬALIB, surnamed **ABU ‘L-FADL**, uncle of Muḥammad. He was only three or, according to Ibn Ḥadjar, two years older than the latter. He was a merchant and made a large fortune; according to Ibn Hishām (p. 953) and Ṭabarī (i. 1739), he took in his commercial travels the style of a descendant of the ancient kings. It is reported that the right of supplying drink to pilgrims was conferred upon him and that he put dried raisins from his garden at Ṭā’if in the Zamzam water. The traditions agree in representing him as opposed to the religious movement initiated by Muḥammad, as long as the latter lived at Mecca. But he did not belong to the implacable adversaries of the Prophet, and, when Abū Ṭālib died and he thereby became the protector of his nephew, it is not impossible that he defended his cause in the assembly of ‘Aḳaba as tradition has it. An awkward fact is that he fought in the ranks of the Meccans at Badr and was taken prisoner. But it was asserted that he had been forced by the Meccans to take part in this campaign against his will. Further, the story was embellished with different traits in his honour; e.g. it was said that he was taken prisoner by the help of an angel and that Muḥammad could not sleep from thinking that his uncle was in chains. Ibn Hishām uses the convenient method of passing over the story of his ransom in silence. It is further certain that, having paid his ransom, the returned to Mecca; tradition explains this by asserting that he had really accepted Islām, but from motives of a pecuniary nature temporarily kept his conversion secret. He not only protected in Mecca the followers of the Prophet but also revealed to his nephew the plans of campaign of his fellow-citizens. As a matter of fact it is not only possible but quite probable that he regarded with increasing sympathy the rapid development of his nephew’s power. When Muḥammad visited Mecca in the year 7/628-9, ‘Abbās gave him his sister-in-law Maimūna [q.v.] to wife. The following year, when Muḥammad marched upon Mecca, ‘Abbās joined him before his arrival in front of the town; but the story that he then took Abū Sufyān under his protection is apocryphal. At Mecca Muḥammad confirmed him in his right to supply pilgrims with drink. In the battle of Ḥunain he kept at the Prophet’s side, who was beholden to the power of his uncle’s voice for the happy turn the fight took. According to Wākidi, he contributed from his purse to the fitting out of the great campaign against the Byzantines; he also took part in washing the Prophet’s dead body. There is very little mention

made of him after this. He accompanied Fāṭima when she went to Abū Bakr to claim her part of inheritance. He had his share in the great endowments of ‘Umar. In the reign of this caliph, he made a present of his house for the purpose of enlarging the mosque of Madīna. Considering how old he was at that time, it is very doubtful whether he was present in the Arab army east of the Jordan; but, it is said, he dissuaded ‘Umar from going in person to the theatre of war against the Persians. He fruitlessly endeavoured to make ‘Alī accept his advice not to have any share in the election of ‘Umar’s successor. He died at Madīna in the year 32/652-3 or, according to others in the year 34 at the age of 88. The ‘Abbāsīd caliphs descended from his son ‘Abd Allāh [q.v.].

*Bibliography:* Ibn Hishām, *passim*; Ibn Ḥadjar, *Iṣāba*, ii. 668 sq.; Nawawī, p. 331 sq.; Ṭabarī, i. *passim*; Balādhuri, p. 6, 28, 56, 255; Ya’qūbī (ed. Houtsma), ii. 47; Wākidi, *Kitāb al-Maghāzī* (ed. Wellhausen), *passim*; Ibn Sa’d, iv<sup>a</sup>. 1—21; Goldziher, *Muhamm. Stud.*, ii. 108 sq.; Nöldeke, in *ZDMG*, lii. 21—27; Buhl, *Das Leben Muhammeds*, p. 247 sq., 306 sq.

‘**ABD** (A.), slave, servant.

## I. IN THE SOCIAL AND LEGAL SENSE.

### a. Slavery in ancient Arabia.

It is known that Islām retained the ancient Arabian institution of slavery, the legality of which the old Biblical world admitted. Muhammedanism allows its followers to appropriate to their own use the infidels of any country which is neither subject to nor allied with the Islamic empire, and the slave-trade was for long an important business for the Muslim countries.

A male slave is generally called in Arabic ‘*abī*’ (plur. ‘*abīd*’) or *mamlūk* [q.v.] a female slave *ama* or *ajāriya*.

Prisoners of war, including women and children, taken in the wars of the Prophet against the Arab tribes, were, unless ransomed, reduced to slavery, according to the ancient Arab custom. Thus in the campaign against the Banu ‘l-Muṣṭalik, a very considerable number of women fell into the hands of the Muslims. One of them was *Djuwairiya* bint al-Ḥārith, who formed part of the booty of Ṭhābit b. Kaīs. Ṭhābit agreed with her to set her free for nine or ten ounces of gold; when that had been arranged she went to the Prophet and implored his aid. She was very beautiful, and the Prophet paid her ransom and demanded her in marriage. This induced the Muslims to set free the other women

who had fallen into their hands; for, said they, it is not fitting that the women of a tribe to which our master has become allied should be our slaves.

In Arabia slaves were also obtained by purchase or by brigandage. For example Zaid, one of Muḥammad's slaves — the first who embraced Islam, — came from the noble tribe of the Banū Kalb. One day his mother, wishing to pay a visit to her tribe, took Zaid, who was still an infant, with her. Some horsemen surprised them and Zaid fell into their hands. They put him up for sale at ‘Ukāz, where he was bought by Khadijja, who presented him to her husband after her marriage with Muḥammad. After some time, some Kalbites saw Zaid at Mecca, and told his father they had discovered him, and he at once hurried to Mecca. “Give him his liberty for the ransom we will pay”, said he to the Prophet; but Zaid declared that he preferred to remain with Muḥammad.

There were at that time many Arabs amongst the slaves. But even earlier, in the time of paganism, slaves were kept, some black, others white, who had been brought from Africa and the northern countries (comp. G. Jacob, *Altarab. Beduinenleben*, 2d ed., p. 137; ‘Antara, *Mu‘allaqa*, verse 27, ed. Arnold, p. 153). The caliph ‘Umar, it is said, was the first to lay down the principle that an Arab could not be a slave, even though purchased for money or a prisoner of war; only foreigners could be reduced to slavery (comp. A von Kremer, *Kulturgesch. des Orients unter den Chalifen*, i. 104). In any case canonical law forbids the Muslim to make his co-religionists slaves. Parents are therefore not allowed to sell their children (comp. however, E. W. Lane, *Modern Egyptians*, i, ch. vii: *Domestic life; the lower orders*), and a creditor may not sell his Muslim debtor into slavery, as the Roman law permitted. If, however, slaves embrace Islām later — and they mostly do so — they remain in servitude.

#### b. *Qurʾān and Ḥadīth.*

The conditions of slavery in early Islām are reflected in the several Qurʾānic passages that deal with slaves. The low condition of slaves appears clearly from the parable in S. xvi, 75 and in the prescriptions concerning retaliation in S. ii, 178 (a free man for a free man, a slave for a slave). On the other hand, the Qurʾān recommends their good treatment (S. iv, 36; xvi, 71) and includes them among those who are to benefit from pious gifts (*ṣadaqa*), cf. S. ii, 177; ix, 60. Here slaves are alluded to as *riḳāb*, plural of *raḳaba*, the metaphorical expression which is also used in the passages where the liberation of a slave is prescribed as atonement for the killing of a believer (S. iv, 92) or the breaking of an oath (S. v, 89). The rules given for modest behaviour towards slaves in S. xxiv, 31 and 57 presuppose honorable and friendly relations between them and the other members of the Arabian household. Slave girls may not be compelled to prostitution (S. xxiv, 33). Manumission of slaves is recommended in S. xxiv, 33. An islamic novelty is that a pious slave is to be preferred in marriage to an infidel (S. ii, 220), though the general rule remains, that sexual intercourse with slave girls (*mā malakat aimānukum*) is allowed, with the exclusion of marriage (S. iv, 3, 25; xxiii, 6). S. xxiv, 32 includes slaves and slave girls in the general recommendation to contract marriages.

In the *Ḥadīth* collections the only chapters dealing especially with slavery are those on manumission

and its consequences (*‘itḥ and walāʾ*; *mukātab*). But incidentally the entire canonical tradition furnishes many proofs of the real importance of the institution of slavery for the private and public life of early Islām. The sayings of the Prophet insist on good treatment of slaves, who are the Muslims' brothers; he who beats a slave can only expect forgiveness if he sets him free. A special point is made of the punishment of slaves in different circumstances. The complications connected with the selling of slaves and their marriages foreshadow the more systematic treatment of these subjects in canonical law (cf. Wensinck, *Handboor*, s.v. *Slaves*, *Manumission*, etc.). In dealing with manumission many traditions refer to the case of the slave girl Barīra, whom ‘Āʾisha wanted to buy in order to set her free; her masters, however, would give their consent only on condition that her patronage (*walāʾ*) should remain with them. The Prophet opposed this condition by his saying: *innamā ‘l-walāʾ liman aṭaḩa*, and further prohibited generally the selling or the giving away of the patronage right. It is clear that the new Islamic attitude induced the Prophet on several occasions to take unwonted decisions. Once he received homage from a slave without knowing his true condition; after learning that he had had to do with a slave, he purchased him from his master and set him free.

#### c. *Legal position of slaves according to the terms of the canonical law. Concubinage and marriage.*

In the *fiḩh* literature, just as in the *ḥadīth*, the prescriptions concerning slaves are scattered over a variety of chapters. Modern hand-books have grouped together the chief features in one section (cf. Juynboll, *Handleiding*, p. 232 sqq.; Bergsträsser, *Grundzüge*, p. 38 sqq.; Santillana, *Istituzioni*, p. xii sqq.).

Theoretically slaves have no legal rights whatever; according to Mohammedan law they are merely things, the property of their owner. The latter can alienate them as he likes, by sale, gift, dowry, or in other ways. In the eyes of the law they are incapable of making any enactment, can therefore neither alienate, nor undertake responsibilities, nor make wills, and therefore cannot be guardians or testamentary executors; what they earn belongs to their master. Neither can a slave appear as witness in a court of Justice. He can, however, at the order of his master (e.g. as shop-assistant) make contracts concerning property and accept liabilities (he is then *maʾdhūn lahu*, as he is styled in the Muslim law books).

Between slaves and their masters, according to the terms of the law, marriage is impossible and only concubinage is permitted, but in all other cases even for slaves marriage is recognized as legal. Slaves may marry with the consent of their masters. According to most jurisconsults, slaves may have only two wives (slaves or free women), but according to the Mālikites they may have four like free Mohammedans. The slave, like the freeman, is obliged to give a dowry and must work for it. The dowry due to female slaves, however, belongs to their owner, since a slave, as such, cannot acquire property. The slave may only repudiate his wife twice. The waiting term (*‘idda*) for female slaves is the same as for free women with the following difference: if a female slave loses her husband by death, she must observe a waiting time of 2 months and 5 days only, and if she loses him through any other cause, it is of 2 *ḩurʾ* only, instead of 3 *ḩurʾ*.

The children of a married female slave belong to her master.

A freeman may also according to the law contract a marriage with the female slave of another master. The serious part of this is that the children of such marriages become the slaves of the mother's master. For this reason marriage between a freeman and female slave is, according to most juriconsults, permissible only under the following conditions: 1) that he is not yet married; 2) that he does not possess the required dowry for a free woman; 3) that he may be exposed to the danger of unchastity if he remains a celibate; 4) that the female slave is a Mohammedan (comp. *Qurʾān*, iv. 25). Only the Ḥanafites permit such marriages also with a Jewish or Christian slave and do not insist on the 2<sup>d</sup> and 3<sup>d</sup> stipulations. That female slaves are married by freemen is “a case that happens more frequently than might be expected” (*Mekka*, ii. 136).

If a master by virtue of his right of ownership begets a child of his slave, the child belongs to its father's class and is therefore free. This principle was first laid down in Islām. Amongst the ancient Arabs the rule was *partus sequitur ventrem*. The best known case is probably that of the poet ‘Antara. In the earliest times of Islām, the true Arabian mind was shocked at the idea that slaves should bear “their own masters”, i.e. free children, and that even caliphs could be descended from slaves (see J. Wellhausen, *Die Ehe bei den alten Arabern*, in *NGW Gött. Phil.-hist. Kl.*, 1893, p. 440; A. von Kremer, *loc. cit.*, ii. 106; G. Jacob, *loc. cit.*, p. 213; *Aghānī*, vii. 149; comp. J. L. Burckhardt, *Notes on the Bedouins and Wahabys*, London, 1831, i. 182). The slave who has borne her master a child is called *umm walad* [q.v.], i.e. “mother of [his] child”. On the death of her master she recovers her freedom. On this account a master can neither sell nor pawn his *umm walad*.

The master may have sexual relations only with his Mohammedan, Christian or Jewish slaves, not with unbelievers, and according to the Shāfiʿite school, the modern Christians and Jews are to be placed in the same category as other unbelievers, with whom concubinage is absolutely forbidden on account of the “forged” books of revelation.

Anybody who has obtained a female slave, by purchase or in any other way, may not cohabit with her before he has ascertained that she is not pregnant, so that no doubt shall arise concerning the paternity of the child. In Arabic this is called *istibrāʾ* (i.e. waiting or examination as to whether the uterus of the slave is free). To this end the law ordains a certain period of probation.

#### d. Liberation (‘itk) and patronage (walāʾ).

The liberation of slaves is looked upon in Islām as a good work (*ḥurba*), and gives right to a reward in the other world. “He who sets free a Muslim slave, shall be freed from the fires of Hell”, Muhammad is said to have declared.

If a slave is the common property of several persons and one of the latter gives him his freedom, the slave becomes entirely free if his liberator is able to pay the co-owners the value of part due to them; otherwise the slave is only partly free. Such a slave is called *mubaʿaʿad*, literally “a divided one”.

The *umm walad*, as already mentioned, becomes free on the death of her master. Anybody also who becomes the property of his nearest relative becomes

eo ipso free. According to the Shāfiʿite school, only the direct relatives in descending or ascending line of the owner can become free in this way; according to the Mālikites, also his brothers and sisters, and according to the Ḥanafites, every person who stands in such blood-relationship to the owner that marriage between them would be illegal (i.e. every *dhruʾl-maḥram*).

If anyone says to his slave: “When I die you shall be free”, this is called “*tadbīr*” liberation. According to most juriconsults (Ḥanafites and Mālikites), the owner cannot recall the *tadbīr* and the slave (i.e. the *mudabbār*) is unalienable. According to the Shāfiʿites, the owner may cancel the *tadbīr* like any other testamentary disposition, e.g. by selling the *mudabbār*, the *tadbīr* being thereby annulled. In any case all are unanimous that on the death of the owner, the *tadbīr* is to be considered as a testamentary enactment.

The *kitāba* is a form of buying oneself free, which Islām has taken over from the old Arabian custom (comp. above the case of *Djuwairiya* and *Qurʾān*, xxiv. 33). It is a contractual liberation, and a *sine qua non* of it is that the slave pays his owner a certain equivalent for his freedom — according to the Shāfiʿite opinion, in at least 2 or 3 instalments. This contract cannot be cancelled by the owner (*mukātib*), but the slave (*mukātab*) alone can annul it if he wishes. The owner must allow the slave to obtain property, whilst the slave binds himself to pay the price agreed upon. The *mukātab* is inalienable.

It is praiseworthy to help the slave in his efforts to obtain freedom, and according to the Shāfiʿites, the owner should grant the *mukātab* a reduction on the purchase price of his freedom. A portion of the poor-rates (*zakāt*) is to be specially set aside for the *mukātab*. If a slave asks for the *kitāba*, it is praiseworthy of the owner to grant it, but not obligatory.

The slave is called *ḥinn*, if he or she is neither *mukātab*, nor *mudabbār*, nor *umm walad*, nor *mubaʿaʿad*, but entirely unfree.

A legal consequence of every liberation is the “clientship” or “patronage” (*walāʾ*). The freed slave is the client of the liberator; if he dies without heirs, his patron inherits his estate, or if the latter be dead, then the latter's male heirs (*ʿaṣabāt*) inherit him. On the death of the patron, his patronage is transferred to his *ʿaṣabāt*, and besides the right of inheritance it gives its holder certain other prerogatives. The patron is “bridal attorney” (*walī*) for the freed female slave, and he receives the blood-money if the freed slave is murdered etc.

#### II. IN THE RELIGIOUS SENSE.

The relation ‘*abd-rabb*’ is frequently met with in the *Qurʾān* as an image of the relation of man towards Allāh. Here the common Western Semitic meaning of ‘*abd*’, “slave, worker” has been qualified by its opposition to *rabb* in the sense of “the Lord” (vide *RABB*). This use of ‘*abd*’ is already pre-islamic, as is attested by many proper names in pagan times, composed with ‘*abd*’ as their first member and the name of a deity as second member (cf. Wellhausen, *Reste arabischen Heidentums*, p. 1 sqq.). Also ‘*Abd Allāh*’, one of the most frequent Islamic names, is pre-islamic. The composition of ‘*abd*’ (and also *ama*) with one of the many “beautiful names” of Allāh in Islamic times consequently reposes on ancient tradition, just as in the case of the Syriac Christian names composed with ‘*ebed*. In the *Qurʾān*

the plural *'ibād* is reserved for the pious and believing; in *Sūra* xxv, 63 and xliii, 19 *'ibād-al-Raḥmān* looks like a preamble to the later so frequently occurring name *'Abd al-Raḥmān*. The use of the verb *'abada* in the sense of "to worship" is essentially *ḡur'ānic* (cf. *Sūra* cix) and derived from the religious meaning of *'abd*.

In mystic terminology the term *'ubūdiyya*, as opposed to *rubūdiyya*, denotes the condition of the devoted, self-containing, complacent Muslim (*Dict. of Techn. Terms*, p. 948); *'ubūdiyya* conveys the idea of a much more complete surrender to the Lord than the derivation *'ibāda*, which, on the whole, is reserved for the performance of the duties prescribed in Muhammadan law (cf. *'IBĀDĀT*). The religious use of *'abd* is also at the base of the injunction, found in the *ḥadīth*, that a master should not say *'abd*, but *fatāya* or *ghulāmī* (places in Wensinck, *Handbook*, p. 217).

**'ABD ALLĀH** B. AL-'ABBĀS, surnamed Abu 'l-'Abbās, cousin of the Prophet. His birth is said to have taken place when the Hāshimids were blocked in al-Shi'b, a couple of years before Muhammad's emigration to Madīna. According to al-Bukhārī, he and his mother had already been converted before his father al-'Abbās [see AL-'ABBĀS B. 'ABD AL-MUṬṬALIB] accepted the Islāmic faith. He began to come into prominence under 'Uthmān. The caliph entrusted him with the leadership of the pilgrimage in the fateful year 35/655-6, and it was to this that he owed his fortunate absence from Madīna when the caliph was murdered. He then went over to 'Alī, who frequently employed him as an ambassador and appointed him governor of Baṣra. When 'Alī was obliged to accept arbitration at Siffin he wanted to make 'Abd Allāh his representative, but his own followers refused to accept this arrangement. Nevertheless he accompanied Abū Mūsā, and was in Dūmat al-Djandal with him. When 'Alī lost Egypt, he consoled him with words of friendship. A fact which is confirmed on all sides is that he took a large sum of money (some say 6 million dirhams) from the state treasury of Baṣra and then left the town. But, whereas several authorities, as for instance al-Madā'inī, 'Umar b. Shabba and Balādhuri, make this incident happen before the assassination of 'Alī, others, as Abū 'Ubaida and al-Zuhri, place it during al-Ḥasan's caliphate, and represent it as being much more reprehensible, since, according to their version, 'Abd Allāh went over to Mu'āwiya, and got the latter to secure the stolen sum for him as a reward for his treachery. At the same time it is true that this perfidy is ascribed to 'Abd Allāh's brother 'Ubaid Allāh by al-Madā'inī, Balādhuri, and Ya'qūbī; yet it can hardly be doubted that this is a later distortion of the facts. The fact that after al-Ḥasan's abdication he recognized the rule of the goddess Umayyad could not be denied even by the 'Abbāsīd historians. Al-Madā'inī makes him protest, in company with the four candidates for the caliphate, against Mu'āwiya's efforts to secure the sovereign authority for his son Yazīd, but this is certainly a merely harmless fiction. After Mu'āwiya's death he quietly did homage to Yazīd on perceiving that the latter had a majority on his side. He died in Tā'if in the year 68/687-8, or, according to some, in the year 69 or 70.

'Abd Allāh does not owe his fame to his political activity, but to his greatly admired knowledge of profane and sacred tradition, of jurisprudence and exegesis of the *Ḳur'ān*. He is celebrated as the Doctor

(Rabbi) of the Community (*ḥibr al-umma*), and is called "the sea". Tradition contains the most exaggerated accounts of his infallible scholarship and of the interest the Prophet took in this infant prodigy. He can not be held responsible, as earlier criticism often has done, for the many evidently forged traditions which go under his name.

*Bibliography*: al-Bukhārī (ed. Krehl), i. 339, 341; Ibn Sa'd, ii<sup>b</sup>, 119-124; Ṭabarī, i. 3040, 3273, 3285 sq., 3312, 3327, 3333, 3354, 3358 sq., 3412, 3414, 3453, 3455 sq.; ii. 2, 7, 176, 223; iii. 2335-2338; Mas'ūdī, *Murūdj* iv. 353 sq., 382; Ya'qūbī, ii. 204, 220, 221, 255; de Goeje, in *ZDMG* xxxviii, 392 sq.; Wellhausen, *Das arab. Reich und sein Sturz*, p. 69 sq.; do., *Reste arabischen Heidentums*, 2<sup>nd</sup> ed., p. 14; Ibn Ḥadjar, *Iṣāba*, ii. 802-813; Nawawī, p. 351-354; Sprenger, *Das Leben und die Lehre des Mohammed*, iii. cvi-cxv; Caetani, *Annali dell' Islām*, i. 47-51. — For the commentary to the *Ḳur'ān* ascribed to 'Abd Allāh, see Brockelmann, *GAL*, *Suppl.* i. 331; Goldziher, *Richtungen der islamischen Koran-auslegung*, 65-74.

**'ABD ALLĀH** B. IBĀD (ABĀD) AL-MURRĪ AL-TAMĪMĪ. [See IBĀPITES.]

**'ABD ALLĀH** B. MAIMŪN, according to historical sources not older than the IV/X<sup>th</sup> century, a Shi'ite sectarian propagandist. He instigated and organized the Ismā'īlī movement, the first outbreak of which was the rebellion of the Ḳarmatians and afterwards the rise of the Fātimid power. The gist of the many versions of his career is that he came from al-Ahwāz, where his father Maimūn practised as an oculist (*ḡaddāh*). Under various influences, of which are named the Bardesians and the *Khattābites*, he evolved a religious system of his own and founded, by means of esoteric propaganda by secret missionaries, a religious-political party, which was to follow one of the 'Alids. After having worked in 'Askar Mukram and Baṣra he went to Salamīya in Syria, where his death is calculated to have occurred towards 261/875. His real ambition would have been to put himself in the place of the 'Alid and there was a general belief that he was the real progenitor of the Fātimid dynasty, who indeed came from Salamīya.

Recent researches by W. Ivanow have made it highly probable that the career of this personage is nothing but a myth, which originated from false identifications and more or less conscious falsifications in Sunni and non-Ismā'īlī Shi'ite circles. The most ancient source for it is Ibn al-Razzām, who is the authority for the version given in the *Fihrist* and who lived in the first half of the IV/X<sup>th</sup> century. It appears from Shi'ite *ḥadīth*-collections, notably al-Kulīnī's *Kāfi*, that Maimūn and his son 'Abd Allāh were faithful retainers of the imām Muḥammad al-Bāḳir and his son *Djā'far* al-Ṣādiq and that they were authorities for many sayings of the latter. They are said to have been maulā's of the Banū Maḡhẓūm. 'Abd Allāh was a contemporary of *Djā'far* and may have died about 165/780. The surname *Ḳaddāh* can better be explained as a maker or a man in charge of bowls (*ḡaddāh*) or perhaps as a parer of arrow-rods (cf. Tūsī, *List of Shi'a books*, no. 425). The connection of Maimūn and his son with a religious movement may have been brought about by the existence of a sect called Maimūniya, called so after Maimūn, surname of Muḥammad, son of *Djā'far*'s son Ismā'īl; this Muḥammad's son was also called 'Abd Allāh. Their relation with the *Khattābiya* [q.v.] could be a re-



sult of the modelling of the myth of Ibn al-Ḳaddāh on the story of Abū'l-Ḳhaṭṭāb himself, who had had friendly relations with the imām Ḍja'far, but was afterwards repudiated by him on account of his dangerous fanaticism, abhorred by "orthodox" Shī'ites and Sunnites alike. That 'Abd Allāh was made a Bardesian seems to be due to a misunderstanding caused by a wrong identification with a certain Bardesian (so much as heretic or dualist), called 'Abd Allāh, who is mentioned in early tradition as an opponent of the imām Ḍja'far. Finally certain details given in 'Abd Allāh's career may be explained by the activity of the descendants of Ismā'īl, the seventh imām of the Ismā'īlites.

These results have left the origin of Ismā'īlism and the Ḳarṡaṡian and Fāṡimid movements much more in the dark than was assumed before. The descent of the Fāṡimids from 'Abd Allāh b. Maimūn can in no way be maintained. See also ISMĀ'ĪLIYA.

*Bibliography:* W. Ivanow, *The Alleged Founder of Ismailism*, Bombay 1946; *Fihrist*, ed. Flügel, p. 186 sqq.; Nizām al-Mulk, *Siyāsat-Nāme*, p. 184; Makrīzī, *Ḳhiṡaṡ*, i. 391 sqq.; Ibn al-Aṡṡir, (ed. Tornberg), viii. 21 qqs.; de Sacy, *Exposé de la religion des Druses*, Préface; de Goeje, *Mémoire sur les Carmathes du Bahraïn et les Fatimites*, Leiden 1880; B. Lewis, *The origins of Isma'īlism*, Cambridge 1940.

'ABD ALLĀH b. MAS'ŪD. [See IBN MAS'ŪD].

'ABD ALLĀH b. 'UMAR b. AL-ḲHAṡṡĀB, eldest son of the caliph 'Umar I, and one of the most respected of all Muḡammad's companions, generally called Ibn 'Umar. 'Abd Allāh was born several years before the Ḥiḡira, his mother's name being Zainab bint Maḡ'ūn. He became a convert to Islām in his boyhood at the same time as his father. At the battles of Badr and Uḡud he was kept in the background by Muḡammad, because he was still too young, but he took part in the campaign of the Ditch and fought in all the battles of the Prophet. Subsequently also his name is often mentioned in connection with military expeditions. First of all he followed Ḳhālīd b. al-Walīd in the latter's expedition against the rebellious tribes in the interior of Arabia, then he took part in the battle of Nihāwand, the date of which is usually given as 21/642. He was further amongst the Madīnian reinforcements, which 'Uṡmān sent to 'Abd Allāh b. Sa'd b. Abī Sarḡ, his governor in Egypt, to subjugate the rest of North Africa, and soon afterwards — in the year 30/650-1 — he marched to ṡabaristān under the command of Sa'd b. al-'Āṡ. Again in the year 49/669 Ibn 'Umar took part in an expedition against the Byzantines, which was led by Yazīd b. Mu'āwiya. As to home politics, 'Abd Allāh took up a strictly neutral position amongst the different parties which fought for supremacy. When 'Umar on his death-bed appointed six trustworthy men to elect a new ruler, he nominated his son 'Abd Allāh as consultative member. In the year 38/658-9 the latter was present at the court of arbitration that was appointed to settle the dispute between 'Alī and Mu'āwiya, without, however, himself making any claim to the caliphate. He was indeed one of the candidates proposed by Abū Mūsā al-Aṡḡarī, but was not considered suitable. After 'Uṡmān's death, 'Alī had required Ibn 'Umar to do homage to him, a thing the latter energetically refused to do, declaring he would only pay homage to him when all Muslims did so. Later on Mu'āwiya received the same answer when he demanded homage for his son Yazīd. When, however, the latter ascended the throne, Ibn 'Umar made no difficulties, but at once took the oath of

allegiance. 'Abd Allāh b. 'Umar was personally a religious man, who was everywhere held in great esteem on account of his noble and unselfish character. He is moreover esteemed as one of the most trustworthy authorities on the earliest history of Islām. His traditions were handed down to posterity by his sons and other disciples. 'Abd Allāh b. 'Umar died at Mecca in the year 73 (beginning of 693) or 74 after the pilgrimage, at the age of 84 according to general report.

*Bibliography:* Ibn Sa'd, iii. 1<sup>st</sup> part, introduction; iv. 1, 105 sqq.; ṡabarī, i. 1358 sqq.; Nawawī, p. 357 sqq.; Muir, *The Caliphate, its Rise, Decline and Fall* (new ed. of Weir); Wellhausen, *Muḡammad in Medina*; Balāḡḡuri; Mas'ūdī, *Murūḡi*, iv; Lammens, *Etudes sur le règne du calife oṡaiyade Mo'āwiya I<sup>er</sup>* (MFOB 1908); further bibliography by Caetani and Gabrieli, *Onomasticon Arabicum*, ii. 986.

'ABD ALLĀH b. WAḤB AL-RĀSIBī, a Ḳhāriḡiite, bore the surname of the "Man with the callosities" (*al-ḡhu 'l-ṡaḡfināt*), because he had received callosities from his many prostrations. 'Abd Allāh belonged to the prominent men amongst the first Ḳhāriḡiites, so that he was chosen to be imām by his followers, when they had separated from 'Alī (37/658). He fell in the same year in the bloody battle of Nahrawān.

*Bibliography:* Mubarrad, *Kāmil*, p. 558 sqq.; ṡabarī, i. 3363 sqq.; Dinawarī (ed. Girgas and Rosen), p. 215 sqq.; Brūnnow, *Die Charidschiten*, p. 18 sqq.; Wellhausen, *Die religiös-politischen Oppositionsparteien*, p. 17 sqq.

'ABD AL-ḲĀDIR AL-ḌIḡILī (GILĀNī) MUḡVY 'L-DĪN ABŪ MUḡAMMAD b. ABī ṡĀLIḡ ZENGī DŌṡṡ, preacher and ṡūfī, after whom the Ḳādirī order is named, born in 470/1077-8, died in 561/1166. The numerous biographies of this personage teem with fictions, out of which some history may be gleaned. Thus his pedigree is traced on the father's side to al-Ḥasan, grandson of the Prophet, in the direct line. But this is contradicted by the foreign name of his father, and the fact that the *ṡhaikh* was called 'Adjamī (foreigner) in Bagḡdād, and indeed the pedigree was shown to be a fabrication of his grandson, the ḡāḡī Abū ṡĀliḡ Naṡr, to whom some more fictions may be traced. His mother is said to have been Fāṡīma daughter of 'Abd Allāh al-ṡawma'ī, both, we are told, saints; and the name of the village where he was born is given as Nif or Naif, in the district of Gilān, south of the Caspian. He was sent to Bagḡdād at the age of eighteen to study, and was there at first supported by his mother. He attended the philological classes of ṡibrizī (d. 502/1109), and learned Ḥanbalite (and according to some, ṡhāfi'ite) law from a number of *ṡhaikhs*: in his works he usually quotes traditions from Hibat Allāh al-Mubārak and Abū Naṡr Muḡammad b. al-Bannā'. Little is known of his life between 488/1095 and 521/1127, except that he appears to have gone on pilgrimage during that period, and that he also married, since of his forty-nine children one was born in 508/1114-5. According to some authorities, he was guardian of the tomb of Abū Ḥanīfa. He learned ṡūfism from Abū 'l-Ḳhair Muḡammad b. Muslim al-Dabbās (d. 525/1131), a saint of sufficient eminence to be included in *ṡhā'rānī*'s list, by whose gaze he was converted on the occasion of a visit when one or other of them had caught a falcon (in consequence whereof 'Abd al-Ḳādir was surnamed al-Bāzi 'l-Aṡḡhab, according to Damīrī). Training by al-Dabbās involved consid-

erable hardship, and it would seem that the other Šūfī aspirants resented the intrusion of a jurist amongst them. After a time, 'Abd al-Kādir was considered worthy to receive the Šūfī livery called *khirka*, which was given him by the kādī Abū Sa'd Mubārak al-Mukharriṁī, the head of a school of Ḥanbalite law near the Bāb al-Azādī in Baghdād, which 'Abd al-Kādir appears to have attended. In 521/1127, on the advice of the Šūfī Yūsuf al-Hamadḥānī (440—435/1048—1140), he began to preach in public, at first to a small audience, which gradually increased, till he took a chair in the oratory at the Ḥalba gate of Baghdād, and owing to the constant increase of his hearers, he found it necessary to go outside the gate. There a *ribāṭ* was built for him; and in 528/1133-4, by public subscription the school of Mubārak al-Mukharriṁī (probably then dead or retired) was enlarged by taking in the space occupied by the neighbouring buildings, and 'Abd al-Kādir was installed as its head. The nature of his courses was probably similar to those of Djamāl al-Dīn al-Djawzī which are so vividly described by Ibn Djabair. On Friday mornings and Monday evenings 'Abd al-Kādir preached in his school, on Sunday mornings in his monastery. Of his numerous pupils many were afterwards famous as saints, while some (like the biographer Sam'ānī) acquired distinction of another sort. His sermons are said to have effected the conversion of many Jews and Christians to Islām, as well as of many Muslims to the higher life. Presents, often in the form of vows, were sent him from the numerous regions whither his fame penetrated: one day's such receipts often amounted to more than one dinār. These enabled him to keep open house for aspirants. Legal questions were addressed to him from all parts, and these he is said to have answered impromptu. Caliphs and viziers are supposed to have figured among his clients.

'Abd al-Kādir's works are all religious in character, and largely consist of reports of his sermons or addresses; the following are known: 1) *al-Ghunya li-ṭālibī ṭarīq al-ḥaḳḳ*, a ritual and ethical treatise (Cairo 1288). 2) *al-Faḥ al-rabbānī*, 62 sermons preached in the years 545—546/1150—1152 with appendix (Cairo 1302). MSS. sometimes bear the title *Sittin madjālis*. 3) *Futūḥ al-khaib*, 78 sermons on various subjects, compiled by the *shaiḫ*'s son 'Abd al-Razzāk, followed by his dying injunctions, his pedigree on the father's and mother's side, proof of his connection with Abū Bakr and 'Umar, his creed, and some of his poems, (on the margin of al-Shaṭ-ṭanawfi's *Bahđjat al-asrār*, Cairo 1304). 4) *Ḥizb bashā'ir al-khairāt*, mystical prayer (Alexandria 1304). 5) *Djalā' al-khāṭir* (mentioned by Ḥādīdī Khalifa), a collection of sermons of which the first bears the same date as the 59<sup>th</sup> and the last the same as the 57<sup>th</sup> of No. 2; perhaps it is another title for the same work. 6) *al-Mawāhib al-raḥmāniya wa'l-futūḥ al-rabbāniya fi marātib al-akhḫlāk al-saniya wa'l-maḳāmāt al-'irfāniya* quoted in *Rawḍāt al-ādjannāt*, p. 441; possibly identical with 2 or 3. 7) *Yawāḫiṣ al-ḥikam* (mentioned by Ḥādīdī Khalifa). 8) *al-Fayyūḍāt al-rabbāniya fi'l-awrād al-kādiriya*, collection of prayers (Cairo 1303). 9) Sermons included in the *Bahđjat al-asrār* and other biographical works (MS. 622 in the India Office Catalogue is an imperfect copy of this work, and Persian writers speak of them generally as *Malfūḡāt-i kādiri*).

In these works 'Abd al-Kādir figures as a capable theologian, and an earnest, sincere, and eloquent preacher. Many a sermon is introduced into his *Ghunya*, which also contains an account of the 73

Islāmic sects, grouped in ten divisions. He occasionally refers to the grammarians, such as Mubarrad, more frequently to the old commentators on the Qur'ān and the Šūfī saints. His doctrine in this work is strictly orthodox, and the tone uniformly sober: there are however some mystic interpretations of the Qur'ān, and the practice of repeating certain formulae fifty or a hundred times is recommended. The sermons included in No. 2 are some of the very best in Muslim literature: the spirit which they breathe is one of charity and philanthropy: the preacher would like "to close the gates of Hell and open those of Paradise to all mankind". He employs Šūfī technicalities very rarely, and none that would occasion the ordinary hearer much difficulty, though one visitor to his courses declared that he could not understand a word. The general theme of the sermons is the necessity of a period of asceticism during which the aspirant can wean himself from the world, after which he may return and enjoy his portion while converting others. The Šūfī doctrine that everything, whether it be the prizes of this world or the next, is a veil between the aspirant and the Deity, and that the aspirant's thoughts should be directed to the Deity only, is also a leading topic. The hearers are urgently advised to bestow their good on the saints even to the exclusion of their own families. The preacher says little about himself, and that in no very arrogant strain; where he calls himself "the touchstone of the people of the earth", the meaning is only that he can easily discern the serious from the triflers among his audience. On the other hand he emphatically claims to speak only after divine authorization.

The accounts of 'Abd al-Kādir by his disciples 'Abd Allāh b. Muḥammad al-Baghdādī, 'Abd al-Muhsin al-Baṣrī, and 'Abd Allāh b. Naṣr al-Šiddīqī (called *Anwār al-nāṣir*, quoted in *Bahđjat al-asrār*, p. 109) are not at present accessible: in the dictionary of Sam'ānī the name of the *shaiḫ* is mentioned s.v. *Ḍil*, with an empty space left after it. An account of the *shaiḫ* by Sam'ānī's son is preserved, which is respectful, but not enthusiastic; in another by Muwaffaḳ al-Dīn 'Abd Allāh al-Maḳḍisī, who was with him the last fifty days of his life, we are told that he was highly respected by the people of Baghdād, and miracles were attributed to him, but the narrator had himself seen none. He and another were at the time the *shaiḫ*'s only pupils. His contemporary Abu 'l-Faraj b. al-Djawzī speaks of his success as a preacher, many of his hearers dying of emotion; this writer's grandson in *Mir'āt al-zamān* records some miracles which the *shaiḫ* performed. In the works of Ibn 'Arabī (born 560/1165), 'Abd al-Kādir is mentioned as a just man, the *kuṭb* of his time (*al-Futūḥāt al-Maḳkiya*, i. 262), "the ruler in this path, the authoritative judge of the men" (ib., ii. 24), "one of the Malāmatiya" (iii. 44); he is also quoted for the statement that 'Abd al-Kādir praised God in the womb, and that he had a rank which placed him over all beings save God. The *Bahđjat al-asrār*, by an author who died in 713/1314, contains the narrative of many miracles performed by the *shaiḫ*, and authenticated by chains of witnesses: whence Ibn Taimiyya (d. 728/1328) declared that they satisfied the requirements of credibility, though others were less credulous: the book is, e.g., condemned by Dhahabī as containing frivolous tales, whereas Ibn al-Wardī (*Taṣ-riḫ*, ii. 70, 71) copies it. Much more offence was given by the arrogant claims put in the *shaiḫ*'s mouth: thus the *Bahđjat al-asrār* begins with a list,

of persons who heard him say "My foot is on the neck of every saint", and he is similarly made out to have claimed the possession of seventy gates of knowledge, each one of them broader than the distance between heaven and earth, etc. Late followers of 'Abd al-Kādir (such as the author of the Persian treatise *Makhāzin al-kādiriyya*, MS. Brit. Mus., Or. 248), while endeavouring to restrict the universality of the first of these sayings, try to show that 'Abd al-Kādir was justified in uttering it; and pious writers (such as Damīrī, i. 320) only find in it evidence of 'Abd al-Kādir's dignity. Sayings of this sort do not seem to be found in the genuine works of the *shaiḫh* (though there are parallels to them in the poems ascribed to him), and are probably due to the enthusiasm of his followers. With them his fame has in some places nearly displaced that of the Prophet Muḥammad, and he is regularly styled the Sultān of the Saints, nor is his name ever uttered without one of the following epithets: *Mushāhid Allāh*, *Amr Allāh*, *Faql Allāh*, *Amān Allāh*, *Nūr Allāh*, *Ḳuṭb Allāh*, *Saif Allāh*, *Firmān Allāh*, *Burḥān Allāh*, *Āyat Allāh*, *Ghawth Allāh*, *al-Ḳaws al-aḡam* [see *ḲĀDIRIYA*]. The growth of the legend was probably aided by his many sons, of whom eleven are mentioned in the *Bahdjat al-asrār* as following in their father's steps: 'Isā (d. 573/1177-8 in Egypt), 'Abd Allāh (d. 589/1193 in Baghdād), Ibrāhīm (d. 592/1196 in Wāsiṭ), 'Abd al-Wahhāb (d. 593/1197 in Baghdād), Yahyā and Muḥammad (d. 600/1204 in Baghdād), 'Abd al-Razzāk (d. 603/1207 in Baghdād), Mūsā (d. 618/1221 in Damascus), 'Abd al-'Aziz (migrated to Dīyāl, a village of Sindjār, d. 602/1205-6), 'Abd al-Rahmān (d. 587/1191), and 'Abd al-Djabbār (d. 575/1179-80). Some authorities add a few more names. Of these 'Abd al-Wahhāb inherited his father's school, in which he was succeeded by his son 'Abd al-Salām (548—611/1153—1215), who was followed by his cousin Abū Šāliḥ Naṣr, son of 'Abd al-Razzāk (564—633/1168—1236). During the reign of Nāṣir the family of 'Abd al-Kādir were temporarily exiled from Baghdād, according to Sibṭ b. al-Djawzī at the demand of Abū Yūnus, vizier of Nāṣir. Some of them perished when Baghdād was taken by the Mongols, but the headquarters of the society (except for the brief interval mentioned) have always been in that city.

**Bibliography:** A list of biographies of 'Abd al-Kādir is given by Ahlwardt, *Verz. der arab. Handschr.*, Nos. 10072—92; of these the following have been published: al-Shaṭṭanawī, *Bahdjat al-asrār* (Cairo 1304); Muḥammad b. Yahyā 'l-Tādafi, *Ḳalā'id al-djāwāhir* (Cairo 1303); Muḥammad al-Dilā'i, *Natidjat al-taḥḳīk* (Fās 1309), translated by Weir, in *JRAS*, 1903. Further, *Ghibṭat al-nāṣir*, ascribed to Ibn Ḥadjār (not in Ahlwardt's list), edited by E. D. Ross (Calcutta 1903). Probably the best extant biography is that in *Dhahabī's Ta'riḫh al-Islām*, largely based on Ibn al-Nadīdjār (published in *JRAS*, 1907, p. 267 sq.). *Shaiḫh* Sanūsī is said to have recently written the biography of 'Abd al-Kādir. Modern European writers dealing with 'Abd al-Kādir and the *Ḳādiris* are: L. Rinn, *Marabouts et Khouan* (Paris 1884); A. Le Chatelier, *Confrères Musulmanes du Hedjaz* (Paris 1887); Depont et Coppelani, *Confréries religieuses musulmanes* (Algiers 1897); Carra de Vaux, *Gazali* (Paris 1902); W. Braune, *Die Futūḥ al-Gaib des 'Abd al-Qādir*, Berlin 1933; M. A. Aini, *Un grand saint de l'Islam, Abd al-Kādir Guilanī*, Paris 1938; G.W.J. Drewes and

Poerbatjaraka, *De mirakelen van Abdoelkadir Djaelani*, Bandoeng 1938; Brockelmann, *GAL*<sup>2</sup>, i. 560 sqq.; *Suppl.* i. 777 sqq.

'ABD AL-KĀHIR AL-BAGHDĀDĪ. [See AL-BAGHDĀDĪ.]

'ABD AL-KARĪM B. IBRĀHĪM AL-DJILĪ, celebrated Muslim mystic from Dīl in the district of Baghdād, born about 767/1365-6; the date of his death is uncertain (811—820/1408—1417). No exact data concerning his life have been handed down to us; in his works he mentions as his *shaiḫh* Sharaf al-Dīn Ismā'īl b. Ibrāhīm al-Djabartī, with whom he lived in Zabīd; at the same time he gives the following dates: 796/1393-4, 799/1396-7, 805/1402-3. 'Abd al-Karīm followed the mystic ideas of Muḥyī 'l-Dīn b. 'Arabī [see IBN AL-'ARABĪ], whose works he commented, but whom he now and then contradicts in some details. Of his numerous works (see list in Brockelmann, *GAL*<sup>2</sup>, ii. 264) his *al-Insān al-kāmil fī ma'rifaṭ al-awāḫir wa 'l-awā'il* has been printed. He himself borrowed from Ibn 'Arabī the idea and the name of the "perfect man", who as a microcosmos of a higher order reflected not only the powers of nature but also the divine powers "as in a mirror" (cf. the γυνικὸς ἀνθρώπος of Philo); he endeavours (in the 60<sup>th</sup> chapter) to allegorize Muḥammad as such an ideal man. The souls of the remainder of humanity possess the divine powers, as 'Abd al-Karīm is fond of putting it, only as "a copy" (*mushḳha*). 'Abd al-Karīm often interweaves mystic fictions into the presentation of his theories; in the introduction he has incorporated a *maḳāma*. His work has had great influence in the moulding of religious ideas in the greater part of the Islamic world and especially in Indonesia [cf. AL-INSĀN AL-KĀMIL].

**Bibliography:** Brockelmann, *GAL*<sup>2</sup>, ii. 264; *Suppl.* ii. 283 sq.; al-Djilī, *al-Insān al-kāmil*, ii. 46; Ḥādīdjī Khalīfa (ed. Flügel), No. 10989; *India Office Cat.*, No. 666; Vollers, *Leips. Katal.*, p. 69; Schreiner, in *ZDMG*, lli, 520; C. Snouck Hurgronje, *Verspr. Geschr.* IV, ii, 107; R. A. Nicholson, *Studies in Islamic Mysticism*, Cambridge 1921, p. 77—142.

'ABD AL-MUṬṬALIB B. HĀSHIM, the Prophet's grandfather. The only tradition concerning him which is perhaps of historical value is that which relates how he looked after his grandson after the death of his son 'Abd Allāh.

All other stories about him are Meccan or Madīnian fictions. His real name is said to have been Shaiba. It is told of his mother Salma, who belonged to the Banu 'l-Nadīdjār in Madīna, that she had stipulated with his father Hāshim that she should give birth to her child in Madīna. Hāshim died shortly after while travelling, and Shaiba grew up in Madīna till he was recognized by the family and brought to Mecca by his uncle al-Muṭṭalib, whence he received the name 'Abd al-Muṭṭalib, i.e. Muṭṭalib's servant. Another uncle of Shaiba's, Nawfal, wished to withhold his inheritance from him, but was compelled by Shaiba's relatives on his mother's side to give it up. Advised by a vision, he excavated the choked up Zamzam spring and, in spite of the opposition of the *Ḳuraishites*, was able to make good his ownership. He consequently possessed the privilege of giving drink to the pilgrims (cf. also the art. *SHAIBA*). In the Abrahā legend he is the *Shaiḫh* of the *Ḳuraishites* and as their ambassador was treated with great respect by Abrahā. Still more exaggerated legends about him are to be found in Ya'ḳūbī (ed. Houtsma, ii. 8 sq.); he has even be-



come a religious reformer who introduces many customs afterwards confirmed by the Qur'ān and Ḥadīth. — Abu 'l-Ḥārith is given as his *kunya*. Remarkably enough al-Mas'ūdī in the *Murūdj* (ed. Paris, iv. 121) gives amongst the Meccan tribes the Banu 'l-Ḥārith b. 'Abd al-Muṭṭalib as being subordinate to the Banū Ḥāshim and the Banu 'l-Muṭṭalib, whilst they, being according to the common genealogy a branch of the Ḥāshimids, are coordinate with the Banū 'l-Muṭṭalib. Sprenger has on this account set it down as questionable whether 'Abd al-Muṭṭalib is not possibly a mythical personage. The second part of the name without doubt designates an old Arabian divinity.

*Bibliography:* Tabarī, i. 937 sqq., 980, 1082 sqq., 1087 sq.; Ibn Hishām, i. 33 sqq., 71, 91 sq., 107 sq.; Ibn Sa'd, i. 48 sqq.; Sprenger, *Das Leben und die Lehre des Moḥammad*, iii., p. cxliv.; Wüstenfeld, in *ZDMG*, vii. 30—35; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'islamisme*, i. 259; Muir, *The Life of Mahomet* (1<sup>st</sup> ed.), i., p. ccli. sqq.; Caetani, *Annali dell' Islām*, i. 110—120; Buhl, *Das Leben Muhammads*, p. 113 sqq.

ABDĀL. [See BADAL.]

'ABDUH. [See MUḤAMMAD 'ABDUH.]

ABEL. [See HĀBĪL.]

ABRAHAM. [See IBRĀHĪM.]

**ABŪ BAKR** 'ABD ALLĀH, with the surname of 'ARTĪ, variously interpreted by tradition, the first caliph. It is not related why he was given the surname of Abū Bakr (i.e. "father of the camel's foal"), which his enemies mockingly twisted into Abū Faṣīl "father of the weaned young of a camel"). His father 'Uṭmān, also called Abū Kuḥāfa, and his mother Umm al-Khair Salmā bint Ṣaḥr both belonged to the Meccan family of Ka'b b. Sa'd b. Taim b. Murra. According to the current account, Abū Bakr was three years younger than Muḥammad. He lived as a well-to-do merchant in Mecca. He belongs to Muḥammad's oldest supporters, even though it remains doubtful whether he was the first male believer, as many maintain. He soon took an important position in the newly formed community. Especially characteristic of him was the unshakable, blind faith with which he considered Muḥammad as the chosen instrument of divine revelation. On occasions when others doubted, e.g. after the Prophet's account of his journey at night, or when they did not know what to make of his conduct, as on the occasion of the Ḥudabiya covenant, he remained unshaken. It is this faithfulness which, according to Ibn Ishāq, gained him the surname of *al-Ṣiddīq* [q.v.], which has constantly remained attached to him throughout the historical tradition of Islam. His was a gentle character. During the reading of the Qur'ān he shed tears and as his daughter related, he wept with joy at the news that he might accompany Muḥammad in his emigration. At the same time he was of an open, right-thinking nature and was several times able to restrain Muḥammad from rash actions by his sensible advice. He was very susceptible to the purely moral thoughts in the Prophet's preaching, proving this by purchasing the freedom of several slaves and by other similar actions. If, after the impressive conduct of the Jew al-Zabir, he really uttered the bigoted words: "He will meet his beloved ones again in Hell!", it must be explained by his complete absorption in the religious ideas with which his friend inspired him. No sacrifice was too great in his eyes for the sake of the new faith. Thus it came about that of his considerable fortune, estimated at 40,000 dir-

hams, he brought to Madīna the small sum of 5,000 dirhams. Amidst the greatest dangers he faithfully stood by his friend and master, and was among the few who during the worst period did not flee to Abyssinia. But once, during the exclusion of the Ḥāshimids from the Meccan community, he is said to have lost his courage. He therefore quitted Mecca, but soon returned under the protection of an influential Meccan, and from that time forward remained in the city although his protector left him in the lurch. His life attained its apogee when Muḥammad chose him to accompany him when he emigrated from Mecca, and his self-sacrificing friendship was rewarded by his name being immortalized in the Qur'ān as "the second of the two" (S. ix. 40). His family also went to Madīna with the exception of his son 'Abd al-Raḥmān, who had remained a heathen and fought at Badr against the faithful, till he too finally was converted and migrated to Madīna. In this new home Abū Bakr set up a modest household in the suburb of al-Sunḥ. Through his daughter 'Ā'isha, whom Muḥammad had married shortly after the emigration and greatly loved, the tie between the two men was strengthened still more. Abū Bakr was nearly always with the Prophet and accompanied him on all his campaigns. On the other hand he was very seldom employed as a leader of military enterprises; e.g. in the Tabūk campaign he was entrusted with a standard. But the Prophet sent him in the year 9/631 to Mecca to conduct the pilgrimage, and it is quite possible that it was he and not 'Alī, as traditions maintain, who on this occasion read out the act of separation to the heathens. When Muḥammad fell ill, Abū Bakr had to conduct the *ṣalāt* in the mosque to the Muslims in his stead. This distinction made it possible for 'Umar and his friends, after Muḥammad's death on the 8<sup>th</sup> June 632, to propose Abū Bakr as the head of the community, thus preventing the threatened split. In no way did Abū Bakr represent new ideas or principles. In this manner he was able, in spite of all mutual antipathies, to hold together the talented men who had gathered round Muḥammad. Through his absolute lack of originality and his simple but sturdy character he became a reincarnation of Muḥammad, conducted the young religious community through the most difficult and dangerous times, and left it at his death in such a firm position that it could support the rule of the powerful and talented 'Umar. He gave a proof of his scrupulous obedience to Muḥammad's orders first after the latter's death, by sending, in spite of the threatening state of affairs in Arabia, the young Usāma with an army on a quite unimportant expedition to the country east of the Jordan. Meanwhile the tribes in the country round about began to rise up against the political centralization in Madīna. Abū Bakr indignantly rejected the demand for the remission of the taxes. When Usāma's army had returned home, he marched out against Dhū'l-Kaṣṣa and was lucky enough to choose the talented general Khālīd b. al-Walīd as commander of his forces. This latter defeated the Asad and Fazāra at al-Buzākhā, subjugated the Tamīm and finally, after the bloody battle at Akraḇā' in the Garden of Death, brought the Banū Ḥanīfa under the power of Islām, a thing that even Muḥammad had not succeeded in doing. His fortune in war made it possible for other generals to suppress the revolts in Baḥrain and 'Umān, and finally also Yemen and Ḥaḍramawt were again brought under the dominion of Madīna by 'Ikrima and al-Muhājir. Following his master's example,

Abū Bakr treated the vanquished mercifully and probably thus helped to re-establish peace in the country; cruelties, as for instance on some women who had sung parodies on Muḥammad's death, or the burning of al-Fudjā'a, but seldom occurred. After the subjugation of Arabia, which was complete in less than a year, he sent Khālīd and other tried generals on a campaign of conquest against Persia and Byzantium. It can safely be assumed that the energetic men who were behind him originated this idea in order, by means of a campaign made in common and promising rich booty, to put an end to home troubles and to teach the Arabs in a practical manner the unity of Islām. Abū Bakr had the satisfaction of seeing during his short rule the first great victories of the Arabian army on both theatres of war: in Persia the conquest of al-Hīra in May or June 633, and in Palestine the battle of Ajīnādāin in July 634. Shortly after this latter success he died on the 22<sup>nd</sup> Djumādā II 13/23<sup>rd</sup> August 634, and was buried beside Muḥammad. In order to mark him out as a martyr, a tradition makes him die of poisoned food. His short reign, which was mostly taken up in wars, did not bring about any epoch-making changes in ordinary life. On his share in the first compilation of the Qur'an, see AL-KUR'ĀN. As to the division of the spoils of war, he kept to the dictum of the Qur'an, that all true believers had equal rights, a principle which 'Umar later abandoned. As caliph he lived as simply as before, at first in his house in al-Sunḥ and subsequently, when the distance became inconvenient, in the town itself. Tradition relates many anecdotes of his modesty and his aversion to enrich himself at the expense of the State. It also gives a good description of his appearance: a lean, somewhat bent form, with ungraceful, loosely hanging clothes; a narrow face with a high forehead and sunken eyes; hair prematurely grey and beard dyed red with hinnā'; thin hands with knotted, swollen veins. The impression which his character made can be seen from several of the speeches attributed to him, which he delivered on different occasions (see Ibn Hishām, ed. Wüstenfeld, p. 1017; Ṭabarī, i. 1845 sq.; Muḥammad, Kāmil, p. 5 sq.).

**Bibliography:** Ibn Hishām, p. 245 sq., 264, 692, 919 sqq.; Ibn Sa'd, iii<sup>a</sup>. 119—152, 202, 208; Ṭabarī, i. 1165 sq., 1496, 1827, 1886, 1890, 2127 sq.; Ibn Ḥaǧǧar, *Iṣāba*, ii. 828—835, 839; Nawawī, p. 656—669; Balādhuri, p. 96, 98, 102, 450; Mas'ūdi, *Murūǧi*, iv. 173—190; Nöldeke-Schwally, *Gesch. d. Qurāns*, ii. 81 sqq.; Nöldeke, in *ZDMG*, lii. 19 sq.; Sachau, in *Sb. Pr. Ak. Wiss.*, 1903, i. 16—37; Caetani, *Annali*, III 1, 81—119; F. Buhl, *Das Leben Muhammads*, p. 150 sq., 337 sq. **ABŪ DJAHL**, properly Abu 'l-Hakam 'Amr b. Hishām b. al-Mughīra, also named Ibn al-Ḥanzaliya after his mother, an influential Meccan of the illustrious Qurayshite family of Makh-zūm. According to one anecdote he was of about the same age as the Prophet. The traditions concerning him possess but little historical value; in any case it is evident from them that he was one of Muḥammad's most embittered opponents amongst the aristocrats of Mecca. He persecuted the Prophet himself with his abuse and was only prevented by miraculous visions from doing him bodily harm. Some commentators connect this, though wrongly, with Qur'an, xcvi. 6 sq., whereas Qur'an, xvii. 60 and xlv. 43 are said to have been called forth by his mockery at Muḥammad's description of Hell. In the conference of the Qurayshites shortly before

Muḥammad's emigration he advised them to have him killed by men from every family in Mecca. When hostilities broke out between Muḥammad and the Meccans he met a host sent out under Ḥamza's command, but it did not come to a battle. It is nevertheless put down to his pugnacity that a fight did take place at Badr. On this occasion 'Utba b. Rabī'a gave him the nickname of "the man with the perfumed buttock". By his prayer before his battle: "Perish the man who has done most to cut the tie of blood-relation", he, according to tradition, called down his own destruction. In the battle he was wounded and killed by Mu'adh b. 'Amr b. al-Djamūh and Mu'awwidh b. 'Afrā'. When Muḥammad saw his corpse, he is said to have called him "the Pharaoh of his people". His picture, naturally drawn very one-sidedly by tradition, is completed by the mourning songs of the Meccans on him, in which he is called "the Meccan chief, the noble-minded man, never vulgar nor greedy".

**Bibliography:** Ibn Hishām, *passim*; Ibn Sa'd, iii<sup>b</sup>. 55; viii, 193; Ṭabarī, i. *passim*; Ya'qūbī, ii. 27; Nawawī, p. 686; Sprenger, *Das Leben und die Lehre des Muhammads*, ii. 115; F. Buhl, *Das Leben Muhammads*, p. 169; 243.

**ABŪ HAFS** 'UMAR AL-NASAḤI. [See AL-NASAḤI.]

**ABŪ ḤANĪFA**, AL-NU'MĀN B. ṬHĀBIT B. ZŪṬĀ, leading fikh scholar and theologian in 'Irāq, after whom the madhhab of the Ḥanafites [q.v.] has been named. He was born about 81/700 in Kūfa, where his grand-father, who had been taken prisoner at Kābul, had been brought as a slave, to become afterwards a maulā of the Taim Allāh tribe. Some biographical sources make him a descendant of the ancient Persian kings. His father Ṭhābit probably belonged to the supporters of the 'Alids, as it is stated by al-Nawawī (p. 699) that 'Alī blessed him and his descendants.

Abū Ḥanīfa is said to have devoted the whole of his life to the sacred science and gathered many auditors around him. He made his living as a cloth merchant. Most of his later biographers relate that he persistently refused to accept the office of kāǧī, which the Umayyad governor in Kūfa, Yazīd b. 'Umar b. Hubaira, and later the caliph al-Manṣūr wanted him to accept. By his refusal he is said to have incurred corporal punishment and imprisonment, so that he died in prison in the year 150/767. The same is related of other pious men of the epoch, who deemed it wrong to enter the service of the impious rulers (Goldziher, *Muh. Stud.* ii. 39). Another reason for his imprisonment and death is given in Zaidite sources, according to which Abū Ḥanīfa was a supporter of the Zaidite imām Ibrāhīm b. Muḥammad, who in 145/760 rose in Baṣra against the 'Abbāsids (van Arendonk, *De opkomst van het Zaidietische imamaat*, p. 288). It is probable that Abū Ḥanīfa, descending from a pro-'Alid family in Kūfa, had at first sympathised with the revolutionary movement instigated by the 'Abbāsids, but later joined in the disappointment of the adherents of 'Alī's family and so turned against the new dynasty. Other accounts of his life, however, do not mention his death in prison.

Although authentic writings of Abū Ḥanīfa are not extant and probably never have existed, his influence as an authority on legal questions has resulted in the rise of the 'Irāqian law school. The rationalistic method of establishing rules in matters of fikh, namely by making a large use of the personal view (*ra'y*), which is characteristic for the Ḥanafite school, may go back to Abū Ḥanīfa