LIST OF ENTRIES

For facility of Encyclopaedia use, since headings of entries there are generally in Arabic, Persian or Turkish, this list provides English references to either the main article in the Encyclopaedia or to the Index of Subjects proper, which groups all articles concerned with the subject under one heading. The main Encyclopaedia article is given here in bold type, the Subject Index heading is in capitals preceded by an arrow (e.g. Clove Karanful; but Spices -> CUISINE.FOOD). The Index of Subjects follows the List of Entries on p. 19. Countries and names of dynasties or caliphates, which are included in extenso in the Index of Subjects, are not given in the following list.

A

Abbreviations [in Suppl.] Abbreviations
Ablution  Ablution
Abridgement Mukhtasar
Abstinence Istibra`
Academy Madjma` Ilmi
Accident `Ara`d
Accounting  FINANCE
Acquisition Kasb
Acrobat Djænbæz
Act `Amal; Fi`l
Addax Mahat
Administration  ADMINISTRATION
Admiral Kapudan Pasha
Adoption  ADOPTION
Adultery  ADULTERY
Advance guard Tali`a
Adverb Zarf
Aesthetics `Ilm al-Djamal
Agency Wakala
Agriculture  AGRICULTURE
Aims (of the law) [in Suppl.] Makasid al-Shari`a
Album Murakka`
Alchemy  ALCHEMY
Alfa-grass Halfa`
Algebra  MATHEMATICS
Almanac Takwim
Alms  ALMS
Aloe Sabr
Alphabet  ALPHABET
Amazement Ta`adjyub
Amber Kahrubah
Ambergris `Anbar
Americas  NEW WORLD
Amplification (of poetry) Takhmis

Amulet Tamima
Anatomy Kiyas
Anatomy  ANATOMY
Anecdote Nadira
Anemone Shakikat al-Nu`man
Angel  ANGELOLOGY
Animal  ANIMALS
Ant Namli
Antelope  ANIMALS
Anthology Mukhtarat
Anthropomorphism  ANTHROPOMORPHISM
Antinomianism Ibaha (II)
Antithesis Tibah
Aphrodissiacs [in Suppl.] Mukawiyat
Apostasy  APOSTASY
Appeal Istinaf
Apple Tuffah
Apricot Mishmish
Aqueduct  ARCHITECTURE.MONUMENTS
Arabian peninsula  ARABIAN PENINSULA
Arabic  ALPHABET; LANGUAGES.AFRICAN; LINGUISTICS
Arabicisation Ta`rib
Arabism  PANARABISM
Arachnoids  ANIMALS
Arbitration Tahkim
Arbitrator Hakam
Archaeology  ARCHAEOLOGY
Architecture  ARCHITECTURE
Archives  ADMINISTRATION
Arithmetic  MATHEMATICS
Armour [in Suppl.] Silah
Army  MILITARY
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Broadcasting **Idhā'a**
Broker **Dallāl**
Buddhism → **BUDDHISM**
Buffalo [in Suppl.] **Djāmūs**

**C**

Calendar → **TIME**
Caliph **Khalifa**
Caliphate → **CALIPHATE**
Call to prayer **Adhān**
Calligraphy → **ART; WRITING.SCRIPTS**
Camel → **ANIMALS**
Camel-driver [in Suppl.] **Djammāl**
Camomile [in Suppl.] **Bābūnādji**
Camphor **Kafur**
Candle **Sham’a**
Candle-maker **Shammā’**
Canines → **ANIMALS**
Cannon **Top**
Cap [in Suppl.] **Kalansuwa**
Capitulations **Imtiyāzāt**
Caravan → **TRANSPORT**
Carmathians → **SHIITES.BRANCHES**
Carpet → **ART.TAPESTRY; PRAYER**
Cart ‘**Adjala; Araba**’
Cartography → **CARTOGRAPHY**
Cattle **Bakar**
Cause **Ila**
Cedar-oil **Katrān**
Cemetery **Maḥbara**
Ceramics → **ART.POTTERY**
Cession **Hawāla**
Chair **Kursi**
Chamber, underground **Sardāb**
Chamberlain **Hadjīb**
Chameleon **Hirbā’**
Chancellory → **DOCUMENTS**
Charity → **ALMS**
Charms → **CHARMS**
Cheetah **Fahd**
Cheiropeters **Watwāt**
Chemistry → **ALCHEMY**
Chess **Shatrandj**
Chest → **ANATOMY**
Child → **LIFE STAGES**
Childbirth → **LIFE STAGES**
Childhood → **LIFE STAGES**

Building **Bīnā’**
Butcher [in Suppl.] **Djazzār**
Butter **al-Samm**
Byzantines → **BYZANTINE EMPIRE**

Chintz **Kalamkāri**
Chirognomy **al-Kaff**
Christianity → **CHRISTIANITY**
Christians **Naṣārā**
Chronogram **Ta’rikh.III**
Church **Kanisa**
Cinema **Cinema**
Cinnamon [in Suppl.] **Dar Sini**
Circumcision → **CIRCUMCISION**
Cistern **Hawd**
Citizen **Muwātīn**
Citrus fruits **Nārāndji**
City (planning) [in Suppl.] **Madina**
Civilisation **Medeniyyet**
Clan **Āl**
Clay **Tin**
Cleanliness **Tahāra**
Clime **Iklim**
Cloak **Khirka**
Cloak, the Prophet’s **Khirka-yi Sherif**
Clock **Sā’ā**
Clothing → **CLOTHING**
Clove **Karanful**
Cock **Dik**
Cock, the Prophet’s **Khirka-yi Sherif**
Codification (of the law) **Tashrī’**
Coffee **Kahwa**
Coinage → **NUMISMATICS**
Coitus **Bāh**
Coitus interruptus ‘**Azl**’
Colour → **COLOUR**
Column ‘**Amūd**’
Comedians → **HUMOUR**
Commanding right see Forbidding wrong
Commentary **Sharḥ**
Commentary (Qur’anic) → **QUR’AN**
Commerce → **FINANCE**
Communications → **COMMUNICATIONS**
Communism → **COMMUNISM**
Community, Muslim **Umma**
Companions (of the Prophet) → **MUḤAMMAD, THE PROPHET**
Compass | Maghnāṭis.2; al-Ṭāsa
Concealment (of belief) | Taḥyiyā
Concubinage | → WOMEN
Conference | Muṭamar
Confessionalism | Taʿīfiyya
Confinement (of Ottoman princes) | [in Suppl.] Ḳafes
Congress | Muṭamar
Conjunction | Kirān
Constellation | → ASTRONOMY
Constitution | Dustūr
Consul | Consul
Consultation | Shūrā
Contraception | Tanẓim al-Nasl
Contract | → LAW; LAW OF OBLIGATIONS
Cook | Ṭabbākh
Cooking | → CUISINE
Cooperatives | Taʿawun
Copper | Nuḥās; and see Malachite
Copts | → CHRISTIANITY; DENOMINATIONS
Copyist | Warrāḵ
Coral | Mardjān
Cornelian | ʿAkīk
Corpse | Djanāza
Corpse-washer | [in Suppl.] Ghassāl
Corsair | PIRACY
Corundum | Yāḵūt
Cosmetics | → COSMETICS
Cosmography | → COSMOGRAPHY
Cotton | Kuṭn
Country | Watan

D

Dactylonomy | Hisāb al-ʿAkd
Dam | → ARCHITECTURE; MONUMENTS
Dance | Rakṣ
Dandy | Zarif
Date | Nakhl
Day | Yawm
Death | → DEATH
Debt | [in Suppl.] Dayn
Debtor | Ghārīm
Deception (in law) | Taghrir
Declension | Irāb
Declination | al-Mayl
Decoration | → ARCHITECTURE; ART. DECORATIVE; MILITARY
Decree, divine | al-Kadāʾ wa ʿl-Ḵadar
Decree of ruler | Tawḵīʾ

Dace | Ayyil
Definition | Taʿrif
Delegations | Wufūd
Delusion | Wahm
Demography | [in Suppl.] Demography
Demon | Djinn
Dentistry | → MEDICINE
Deposit | Wadiʿa
Deposition | [in Suppl.] Ḫalʿ
Deputation | Wakāla
Dervish | → MYSTICISM
Description | Waṣf
Desert | → DESERTS
Devil | Iblis; Shayṭān
Devotions | Wird
Dialect | → LANGUAGES; AFRO-ASIATIC. ARABIC
LIST OF ENTRIES

Diamond → Almās
Dictionary → DICTIONARY
Dill → Shibithth
Diplomacy → DIPLOMACY
Disease → ILLNESS
Disputation → THEOLOGY
Dissolution → Faskh
Ditch → Khāndak
Divination → DIVINATION
Divorce → DIVORCE
Documents → DOCUMENTS
Dog → Kalb
Donative coins → Yādgār
Donkey → Himār
Double entendre → Tawriya
Doubt → Shakāk
Dove → Hamām
Dower → MARRIAGE
Dragoman → Tardjumān
Dragon → al-Tinnīn

Drama → LITERATURE
Drawing → ART
Dreams → DREAMS
Dress → CLOTHING
Dressmaker → Khayyāt
Drinks → CUISINE
Dromedary → ANIMALS.CAMELS
Druggist → al-ʿAttār
Drugs → DRUGS
Drum → Darabukka; Tabl
Drummer → Ṭabbāl
Druze → DRUZES
Dualism → RELIGION
Dulcimer → Sānūr
Duress [in Suppl.] → Ikrāh
Dwelling → Bayt; Dar
Dye → DYEING
Dyer → DYEING
Dynasty → DYNASTIES

Eagles → 'Ukāb
Earthquakes → EARTHQUAKES
Ebony → Abānuṣ
Eclipse → Kusūf
Ecliptic → Mintākat al-Burūdij
Economics → ECONOMICS
Edict → Farman
Education → EDUCATION
Elative → Taḍil
Elegy → Marthiya
Elephant → Fil
Elixir → al-Iksir
Eloquence → Balāgha; Bayān; Faṣāḥa
Emancipation → EMANCIPATION
Embalmning → Hināṣa
Emblem of sultan → Tughra
Emerald → Zumurrud
Emigration → EMIGRATION
Emphatic phonemes → Taṣkhim
Encyclopaedia → Mawsūʿa
Endive [in Suppl.] → Hindibā’
Endowment, charitable → Waḵf
Enjambment → Taḍmin
Ephemeris → Taḵwīm
Epic → Hamāṣa
Epidemic → Wabā’
Epigraphy → ETYMOLOGY

Epistolography → LITERATURE.
Epiteth → ONOMASTICS
Equation (astronomical) → al-Taḍil; Taḍil al-Zamān
Equator → Istiwā’
Equines → ANIMALS
Eroticism → LOVE.EROTIC
Error → Khata’
Error, writing → see Mistakes
Eschatology → ESCHATOLOGY
Esoteric sense → al-Ẓāhir wa ’l-Bāṭin
Espionage → see Spy
Estate → Dayā’
Eternity → ETERNITY
Ethics → ETHICS
Ethnicity → ETHNICITY
Ethnography → TRIBES
Etiquette → ETIQUETTE
Etymology → Ishtikāk
Eulogy → Madiḥ
Eunuch → EUNUCH
Europeanisation → Tafarnudj
Evidence → Bayyina
Ewer [in Suppl.] → Ibrik
Exception → Istithnā’
Executor → Wasiyya
Exegesis Tafsir
Existence Wudjud
Exoteric sense Zahir; al-Zahir wa 'l-Batin

Faculty, university Kulliyya
Faience Kashi
Faith → FAITH
Faith, profession of see Profession of faith
Falconry → FALCONRY
Family Aila
Family planning Tanzim al-Nasl
Fan Mirwaña
Farming → AGRICULTURE
Fasting → Fasting
Fate → PREDESTINATION
Fauna → ANIMALS
Felines → ANIMALS
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Fennel [in Suppl.] Basbas
Festival → FESTIVAL
Fief Iłṭa‘
Fifth, one- [in Suppl.] Khums
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Film Cinema
Finance → FINANCE
Fine Djurm
Fire Nár
Firefighter Tulumbadji
Fiscal system → TAXATION
Fish → ANIMALS
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Flag ‘Alam; Sandjak
Flamingo Nuham
Flax Kattan
Fleet, naval Ustul
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Flower poetry Zahriyyat
Flowers → FLORA
Flute [in Suppl.] Nay

Expedition → MILITARY
Expiation Kaffara
Extremism Tatarruf
Eye → ANATOMY; EVIL EYE

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Folklore → FOLKLORE
Food → CUISINE
Fools, wise [in Suppl.] ‘Ukalah al-Madjanan
Footprint, the Prophet’s Kadam Sharif
Forbidding wrong [in Suppl.] al-Nahy an al-Munkar
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Foreword Muqaddima
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Fornication Zina
Fortress → ARCHITECTURE.MONUMENTS.STRONGHOLDS
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Fountain Shadirwan
Fowl Dadjadja
Fox Thalab; and see Fennec-fox
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Frankincense Luban
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Freedom Hurriyya; [in Suppl.] Azadi
Freemasonry [in Suppl.] Faramushkha; Farmasuniyya
Fruit → CUISINE.FOOD
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POLITICO-RELIGIOUS.MILITANT
Funeral Djanaza
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Furnishings → FURNISHINGS
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Games → RECREATION
Garden → ARCHITECTURE.MONUMENTS
Gate → ARCHITECTURE.MONUMENTS
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Gazelle Ghazal
Gemstones → JEWELRY
Gender studies → WOMEN
Genealogy → GENEALOGY
Generation, spontaneous Tawallud
Generosity [in Suppl.] Karam
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Geometry → MATHEMATICS
Gesture Ishara
Gift → GIFTS
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God Allah; Ilah
Gods, pre-Islamic → PRE-ISLAM
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Goldsmith Saigh
Gospels Indjil
Government Hukuma
Grains → CUISINE.FOOD
Grammar Nahw
Gratitude Shukr
Greeks Yunan
Greyhound see Gazehound
Grocer Bakkal
Guardianship Hadana
Guild → GUILDS
Gum resins Samgh
Gunpowder Barud
Gymnasium Zurkhana
Gynaecology → LIFE STAGES
Gypsies → GYPSIES

H

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Harbourmaster Shâh Bandar (and [in Suppl.] Shâhbandar)
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Hemp Hashish

Hempsseed Shadhânadj
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| Jackal           | Ibn Āwā |
| Jade             | Yashm |
| Janissaries      | Ye‘nī Čeri |
| Japanese         | al-Yābānī |
| Jasmine          | Yāsamin |
| Javelin          | Djerid |
| Jerboa           | Yarbū‘ |
| Jewelry          | Jewelry |
| Jews             | Banū Isrā‘īl; Yahūd |
| Journalism       | Press |
| Judaism          | Judaism |
| Judge            | Ka‘di |
| Jujube           | 'Unnāb |
| Juncure          | Waṣl |
| Jurisconsult     | Law, Jurist |
| Jurisprudence    | Law |
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Jurist → Law
| Justice ‘Adl

K

King Malik; Shāh
Kingdom Mamlaka
Kinship Karaba
Kitchen Matbakh

Knowledge ‘Ilm; Ma’rifa
Kohl al-Kuḥl
Koran → Qurān
Kurdish → KURDS

L

Labour → Trade union
Labourers → PROFESSIONS.CRAFTSMEN AND TRADESMEN
Lakes → GEOGRAPHY.PHYSICAL GEOGRAPHY.WATERS
Lamentation → LAMENTATION
Lamp Sīrādj
Land → LAND
Landowner Zamindār
Language → LANGUAGES
Largesse coins Yadgār
Law → LAW
Leader Za’im
Leasing Kirā’
Leather Djīld
Legacy Waṣiyya
Legatee Waṣi
Legend → LEGENDS
Lemon Nārandj
Lemon balm Turundjān
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Lesbianism Sīhāk
Letter(s) Ḥaṛf; Ḥurūf al-Hidjā’; and for letters of the alphabet → ALPHABET

Lexicography → LEXICOGRAPHY
Library → EDUCATION.LIBRARIES
Lice Kāmil
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Life → LIFE STAGES
Light Nur
Lighthouse → ARCHITECTURE.MONUMENTS
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Linguistics → LINGUISTICS
Lion al-Asad
Literature → LITERATURE
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Liver Kabid
Lizard Dābb
Locust Djarād
Lodge Zāwiya
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Love → LOVE
Lute Sāz; ‘Ud
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Mace Dūrbāsh
Madman Madjūn
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Magnet Maghnāṭis.1
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Mandrake Sīrādj al-Kuṭrub; Yabrūḥ
Manichaeism → RELIGION.DUALISM
Manifestation Tadjalli
Manners → CUISINE; ETIQUETTE; VIRTUES AND VICES
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Manuscript Nuskha
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Market inspector Hisba
Marquetry Zalidj
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Martyr Shahid
Martyrdom → MARTYRDOM
Marxism Märk(i)siyya
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Mathematics → MATHEMATICS
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Mechanics → MECHANICS
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Medicine → MEDICINE
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Melissa Turundjān
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Metalware → ART
Metamorphosis → ANIMALS.TRANFORMATION INTO
Metaphor Istā‘ara
Metaphysics → METAPHYSICS
Metempsychosis Tanāsukh
Meteorology → METEOROLOGY
Metonymy Kināya
Metre Wazn.2
Metrics → METRICS
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Militancy → REFORM.POLITICO-RELIGIOUS.MILITANT
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Miller Tāḥhān
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Misrepresentation (in law) Tadlis.1
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Monasticism Rahbāniyya
Money → NUMISMATICS
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Money-changing [in Suppl.] Sarf
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Monk Rāhib
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Mysticism → MYSTICISM
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Principles of jurisprudence **Uṣūl al-Fīkh**
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Q

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The Muslim world in the Index of Subjects is the world of today. What once was the greater realm of Persia is given here under Central Asia, the Caucasus, and Afghanistan, just as part of the region once governed by the Ottoman Empire is covered by individual countries in Eastern Europe and in the Near East. States established in the past century, such as Jordan and Lebanon, are given right of place. Countries with a long history of Islam, e.g. Egypt and Syria, have a subsection “modern period”, where Encyclopaedia articles covering the 19th and 20th centuries have been brought together.

The milâdi year of death has been used for dating purposes. Thus, when an individual is listed as “15th-century”, the dating refers to his/her year of death C.E. This method of dating is precise but regrettably unhelpful in some cases, as e.g. when an individual died in the very first years of a new century or when a person’s major works date from the previous century.

References in regular typeface are to Encyclopaedia articles; those printed in boldface type indicate the main article. Entries in capitals and following an arrow refer to lemmata in the Index of Subjects itself. Thus, in the case of

Bedouins Badw; Bi’r; Dawâr; Ghanima; Ghazw; al-Hidjar; Tha’t
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Badw; Bi’r; Dawâr; Ghanima; Ghazw; al-Hidjar. Tha’t refer to articles in the Encyclopaedia that deal primarily with Bedouins, Badw being the article on Bedouins; Liśś and ´Urf.2.I refer to an article or section of an article in the Encyclopaedia that contains information of interest relating to Bedouins; and Law.customary; Nomadism; Saudi Arabia; Tribes.Arabian Peninsula refer the reader to analogous entries in the Index of Subjects.

The notation “(2x)” that follows an article—for example: Lâr (2x)—indicates that there are two separate articles in the Encyclopaedia under the same entry that have reference to the indexed subject. Duplicate articles—on one rare occasion, triplicates—of one and the same Encyclopaedia entry, usually under different entry headings and thus passing through unnoticed by the Editors, as well as sections of larger articles added at a later date in the Supplement and lacking a reference in the main text, are indexed by the second occurrence of the article following the first in parentheses with the connective and, as, for example: Muhammad Bey ´Uthmân Djalâl (and [in Suppl.] Muhammad ´Uthmân Djalâl).

Below is the Index of Subjects proper, in which all Encyclopaedia articles are grouped under one or more general entries. For facility in finding an article on a specific word or topic (e.g. “abstinence” or “sports”), the reader is referred to the List of Entries on p. 1.

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districts

- regions: Badakhshān; Dardistān; Djuzdji; Ghārdjistān; Ghūr; Kāfiristān; Khōst; Nangrahār; Sistān; Zābul; [in Suppl.] Hazāradjāt

- present-day: Andkhuy; Balkh; Bāmiyān; Djam; Farāh; Faryāb.1; Gardiz; Ghazna; Girishk; Harāt; Kābul.2; Kandahār; Karūkh; Khulm; Kanduz.2; Maymana; Mazār-i Sharif; Rūdghār.1; Sabzawār.2; Sar-i Pul; Shibarghān; Tālakān.3; [in Suppl.] Djalalābād; Ishkāshim

Africa

Lamlam; Zandj

Central Africa: Cameroons; Congo; Gabon; [in Suppl.] Čad

- see also Muhammad Bello; al-Murdjibi; Wakf.VIII; [in Suppl.] Demography.V
for individual countries — Chad; Congo; Zaïre

- literature: Hausa.iii; Kano; Šā’ir.5 and 6; Ši’r.7; Ta’rikh.II.5

- physical geography
deserts: Sāhil.2

- population: Kanuri; Kotoko; Shuwa; Ţawārīk; Tubu; Zagḥawa

East Africa: Djibuti; Eritrea; Ḥabesh; Kenya; Kumr; Madagascar; Mafia; Somali; Südān; Tanzania; Uganda; Zandjibār; [in Suppl.] Malawi

- see also Emin Pasha; Muṣāhib; Nikāh.II.5; al-Nudjūm; Shirāzī; Zandj.1; Zār.1; [in Suppl.] Djarida.viii

for individual countries — Djibouti, Republic of; Ethiopia; Kenya; Madagascar; Malawi; Somalia; Sudan; Tanzania

- architecture: Manāra.3; Masqjd.3; Mbweni; Minbar.4

- see also Shungwaya

- festivals: Mawlid.2; Nawrūz.2

- languages: Eritrea.iv; Ḥabash.iv; Kūsh; Nūba.3; Somali.5; Sūdān.2; Swahili; Yao

- see also Kumr; Madagascar

- literature: Mi’rād.3; Somali.6; Ta’rikh.II.6 (and [in Suppl.] Ta’rikh.II.8)

- see also Kitābāt.6; and — Kenya.Swahili literature

- mysticism: Ţarīka.II.3; Ziyāra.10

- physical geography

- waters: Atbara; Baḥr al-Ghazāl.1; Shebelle

- see also Baḥr al-Hind; Baḥr al-Zandj

- population: ʿAbābda; ʿĀmir; Antemuru; Bedja; Beleyn; Bišhārīn; Dankali; Djaʿalīyyūn; Galla; Māryā; Mazrūʿi; Oromo; Somali.1; Yao; [in Suppl.] Demography.V

- see also Dīglal; Lamlam; al-Manāṣir

North Africa: Algeria; Ifriḵyā; Libiyyā; Maghāriba; al-Maghrib (2x); Mašḥārīka; Tunisia

- see also al-ʿArab.v; ʿArabiyya.A.iii.3; Badw.II.d; Djaysh.iii; Ghuzz.ii; Hawz; Kharbga; Kitābāt.4; Lamī; Leo Africanus; Libās.ii; Maḥalla; Mānsū; Šaff.3; Sipāhi.2; ʿUruf.II.B; Wakf.II.3; [in Suppl.] ʿAr; Mawlid; and — Dynasties.Spain and North Africa

for individual countries — Algeria; Libya; Morocco; Tunisia; for Egypt — Egypt

- architecture — Architecture.Regions

- history: [in Suppl.] Ta’rikh.II.1.(e)

and — Dynasties.Spain and North Africa
modern period Baladiyya.3; Djamâ’a.ii; Djarida.B; Hilâl; Kawmiyya.ii; Şihâfa.2
and → ALGERIA; LIBYA; MOROCCO; TUNISIA

mysticism Țariqa.II.2; Wali.2; Zâwiya.2
see also Ziyâra.4; and → MYSTICISM.MYSTICS

physical geography Atlas; Reg; Rif; Sabkha; al-Šâhrah; Şâţât; Tall; Tasili; Wâdî.2
and → the section Physical Geography under individual countries

population Ahaggar; Berbers; Dukkâla; Khûlt; al-Ma’kil; Shâwiya.1; Ţawârîḵ; Tubu; [in Suppl.] Demography.IV
see also Khumayr; Kumiya; al-Manâṣir; Mandil; Moors; and → BERBERS

Southern Africa Mozambique (and [in Suppl.]); South Africa
see also [in Suppl.] Djarida.ix

for individual countries → MOZAMBIQUE

West Africa Côte d’Ivoire; Dahomey; Gambia; Ghana; Guinea; Liberia; Mali; Mûritâniyyâ; Niger; Nigeria; Senegal; Sierra Leone; Togo
see also Azalay; Kitâbât.5; Kunbi Sâliḥ; al-Maghili; Malam; Muridiyya; Südân (Bîlâd al-).2; Sûltân.3; Tâdamkât; Takfîr.2; Takîdadda; Takrûr; ‘Ulâmâ’7; Waqf.VIII
for individual countries → BENIN; GUINEA; IVORY COAST; MALI; MAURITANIA; NIGER; NIGERIA; SENEGAL; TOGO

architecture Kunbi Sâliḥ; Masджid.VII

empires Mande; Oyo; Songhay.3
see also Muḥammad b. Abi Bakr; Samori Ture; Takrûr; ‘Uṯmân b. Fûdî

languages Hausa.ii; Nûba.3; Shuwa.2; Songhay.1; Südân (Bîlâd al-).3
see also Fulbe; Kanuri; Senegal.1; and → LANGUAGES.AFRO-ASIATIC.Arabic

literature → AFRICA.CENTRAL AFRICA

mysticism Wali.9; Zâwiya.3; Ziyâra.9
and → MYSTICISM.MYSTICS.AFRICAN

physical geography

deserts Sâhil.2

mountains Fûta Djallon; Tibesti

oases Wâḥa.2

waters Niger

population Fulbe; Hârânî; Hausa.i; Ifoghas; Kunta; Songhay.2; Ţawârîḵ; Tukulor; Wangara; Yoruba; [in Suppl.] Demography.V
see also Lamîlâm; Mande; Takrûr

AGRICULTURE Filâḥa; Mar‘â; Ra’iyya
see also Mazra’a; Mughârasa; Musâkât; Muzâra’â; Taḵdîr.2; Taḵwîm.2; [in Suppl.] Akkâr;
and → BOTANY; FLORA; IRRIGATION

agricultural cooperatives Ta’âwun

products Kahwa; Kamhî; Karm; Kašâb al-Sukkar; Khâm.2; Kûtân; Nakhl; Nârânj; al-Ruzz; Ša’îrî; [in Suppl.] Dîjavars; Hîndibâ’
see also Ḥarîr; and → CUISINE.FOODS

terms Âgdâl; Ba’l.2.b; Čîftîk; Ghûṭa; Maṭmûra

tools Mihrâth

treatises on Abu ‘l-Khayr al-Iṣḥâbi; Ibn Wâfîd; Ibn Wâḥshîyya; al-Ţîghnârî

ALBANIA Arnawutluk; Iskender Beg; Kârâ Maḥmûd Pașâ
see also Muslimûn.1.B.4; Sâmî; and → OTTOMAN EMPIRE

toponyms Aḵ Hisâr.4; Awlonya; Delvina; Drač; Elbasan; Ergiri; Korçâ; Krujë; Lesh; Tirani;
[in Suppl.] Ishkodra
ALCHEMY — ALPHABET

ALCHEMY Dhahab; Fiḍḍa; al-Iksir; al-Kibrīt; al-Kīmiya'; Zi'baḵ
see also Kārūn; Ma'din; al-Nūshādīr; Takwīn; and → METALLURGY; MINERALOGY

alchemists Dībir b. Ḥayyān; Ibn Umayl; Ibn Wāḥṣhiyya; al-Rāzī, Abū Bakr; al-Ṭūghrāʾī;[in Suppl.] Abu ʾl-Hasan al-Anṣārī; al-Dījdāki
see also Hirmis; Kḥālid b. Yazid b. Muʿāwiyah; [in Suppl.] al-Djawbarī, ʾAbd al-Raḥīm; Fīndirīski; Ibn Dājīk al-ʿId

equipment al-Anbik; al-Uthāl
terms Rukn.2; Ṭabīʿa.3; Zuḥal; Zuhara

ALGERIA Algeria

see also ʿArabiyya.A.iii.3; ʿArsh; Ḥalka; Zmāla.3; and → BERBERS; DYNASTIES.SPAIN AND NORTH AFRICA
architecture → ARCHITECTURE.REGIONS.NORTH AFRICA
dynasties ʿAbd al-Wādīds; Fāṭimids; Ḥammādīds; Rustamids
and → DYNASTIES.SPAIN AND NORTH AFRICA
literature Hawīf; Mālḥūn
modern period Dījāmiʾa; Djarida.i.B; Ḥizb.i; Ḥukūma.iv; Maʿārif.2.B; Madjlis.4.A.xx; Śīhāfa.2.(i); [in Suppl.] Mahkama.4.xi
reform Ibn Bādis; (al-)Ībrāhimī; Salafīyya.1(b)
see also Fallāk
Ottoman period (1518-1830) ʿAbd al-Ḵādir b. Muḥyī al-Dīn; Algeria.ii.(2); ʿArūdji; Hasan Aḥṣā: Hasan Bāba; Hasan Pāsha; al-Ḥusayn; Ḥusayn Pāsha. Mezzomorto; Ḫayr al-Dīn Pāsha
see also Sipāhī.2
physical geography Algeria.i
mountains ʿAmūr; Atlas; Awrās; Bibān; Dījdjura; Kabylia; Wānṣharīs
see also Tasīli
salt flats Taghāzā
population Ahaggar; Algeria.iii; Berbers; Zmāla.1
see also Kabylia; and → BERBERS
religion Algeria.iii; Šāwīyi.1
mystical orders ʿAmmāriyya; Raḥmāniyya
see also Darḵāwā; Ţiyāniyya; and → MYSTICISM.MYSTICS.NORTH AFRICAN
toponyms ancient Arṣhgūl; Ašīr; al-Mansūra; Sadrāta; [in Suppl.] Hunayn
present day oases Biskra; Kāntāra.1; al-Ḵulayʾa.2.1; Lhaghouat; Sūf; Wargla; [in Suppl.] Gourara
regions Ḥudna; Mzāb; Sāḥil.1.b; Tuwāt; Zāb
towns Adrar.1; al-ʿAnnāba; Ārzāw; ʿAyn Temushent; Biḍjāya; Biskra; Bulayda; Colomb-Béchar; al-Dījāzāʾir; Dījdjelli; Gharḍāya; Kalʿat Bani ʿAbbās; Kalʿat Huwwāra; al-Ḵulayʾa.2.2; Kusttāntina; Lhaghouat; al-Madīyya; Masīla; Mīlyān; al-Muʿaska; Mustagḥānīm; Nadrūma; Saʿīda; Sharḥal; Sidi Bu ʾl-ʿAbbās; Tadallis; Tāḥart; Tanas; Tebessa; Tilimsān; Tindūf; Ṭubna; Tuggurt; Wahrān; Wargla

ALMS Ḫayr; Ṣadaka; Zakāt
see also Waṭf

ALPHABET Abdjad; Ḥarf; Hisāb; Ḥurūf al-Hīdja
see also Djafr; Khatt; [in Suppl.] Budūḥ; and → WRITING.SCRIPTS
for the letters of the Arabic and Persian alphabets, see Ḍād; Dāl; Ḏāl; Ḏim; Fāʾ; Gha ymin;
Hāʾ; Ḥāʾ; Hamza; Kāf; Kāf; Khāʾ; Lām; Mīm; Nūn; ʿĀ; Ṣād; Sin and Shin; Tāʾ and Ẓāʾ; Thāʾ; Wāw; Yāʾ; Zāʾ; Zāy

secret → CRYPTOGRAPHY

ANATOMY Djism; Katif; Tashriḥ; [in Suppl.] Afлимǔn
see also Ishāra; Khiḍjāb; Kiyāfa; Shāma; [in Suppl.] Dam

body

chest Ṣadr
eye ʿAyn; al-Kuḥl; Manāzir; Ramad
see also Zaʿfarān.2; [in Suppl.] Māʾ al-Ward; and → MEDICINE.OPHTHALMOLOGY;

OPTICS

hair ʿAfṣ; Afsantin; ʿHinnāʾ; Liḥya-yi Sherif; Shaʿr
see also [in Suppl.] Hallāk

limb Yāmin

organs Kabid; Kalb
teeth → MEDICINE.DENTISTRY

treatises on

Turkish Shānī-žāde
and → MEDICINE.MEDICAL HANDBOOKS/ENCYCLOPAEDIAS

ANDALUSIA al-Andalus; Gharb al-Andalus; Moriscos; Mozarab; Mudéjar; Shark al-Andalus
see also Kitābāt.3; Libās.ii; Māʾ.7; al-Maḍījūs; Moors; Muwallad.1; Safir.2.b; ʿṢāʿif.2; al-Thughūr.2; and → DYNASTIES.SPAIN AND NORTH AFRICA; SPAIN

administration Diwān.iii; Kūmīs; ʿṢāḥīb al-Madīnā; Ẓahīr
see also Fatā; Waḵf.II.4

architecture → ARCHITECTURE.REGIONS

art al-Andalus. ix

conquest of al-Andalus. vi.1; Mūsā b. Nuṣayr; Ṭāriḵ b. Ziyād

dynasties al-Murābīṭūn.4; al-Muwahḥidūn; Umayyads.In Spain; Zirids.2; [in Suppl.] ʿAzafī
see also al-Andalus. vi; (Banū) ʿAṣā; ʿṬawīl, Banū; ʿUmar b. ʿHāṣīn; and → DYNASTIES.

SPAIN AND NORTH AFRICA

reyes de taifas period (11th century) ʿAbbādīds; Aftāṣīds; ʿĀmīrids; Dhuʾl-Nūnīds; Djahwarīds; Ḥammūdīds; Ḥūdīds; Mullūk al-Ṭawāʾif.2; Razīn, Banū; ʿṬahīrīds.2; Ṭudjīb; [in Suppl.] Šumādīh
see also Balānīsīya; Dānīya; Gharnāṭa; Ibn Ghālbūn; Ibn Ṭaḥīk, Abū Muḥammād; Ishbīlīya; Kurṭūba; Muḍjāḥīd, al-Muwaṭṭāk; Parias; al-Sīd; Zuhayr
governors until Umayyad conquest ʿAbd al-Malīk b. Kāṭīn; ʿAbd al-Raḥmān al-Ghāfīkī; Abū ʿl-Khaṭṭār; al-Ḥurr b. ʿAbd al-Raḥmān al-Thakafī; al-Ḥūsām b. ʿDirār; Ṭudjīb; ʿUbayd Allāh b. Ḥabīb; Yūsuf b. ʿAbd al-Raḥmān al-Fihrī
see also al-Andalus. vi.2; Kalb b. Wābara; Mūsā b. Nuṣayr; al-Ṣumayl

literature Aljāmīa; ʿArabiyya.B.Appendix; Fahrasa

and → ANDALUSIA.SCHOLARS.HISTORIANS; LITERATURE.POETRY.ANDALUSIAN

MYSTICISM → MYSTICISM.MYSTICS.ANDALUSIAN

physical geography → SPAIN

scholars

astronomers Abu ʿl-Salt Umayya (and Umayya, Abu ʿl-Salt); al-Bītrūḍī; Džābir b. Aflāh; Ibn al-Ṣaffār; Ibn al-Samīḥ; al-Madīrī; Muḥammād b. ʿUmar; al-Zarkālī

see also Zidī.iii.4

grammarians Abū ʿArif al-Gharnāṭī; al-Badālyawṣī; Džūdī al-Mawrūrī; Ibn al-ʿArif, al-Husayn; Ibn ʿAṣīm; Ibn al-Īflīlī; Ibn Khāṭīma; Ibn al-Kūṭīlī; Ibn Mādāʾ; Ibn Mālik; Ibn Sīdā; al-Raḥāḥī; al-Shalawbī; al-Shantamārī; al-Sharīf al-Gharnāṭī; al-


Sharishi; al-Zubaydi; [in Suppl.] Ibni Hisham al-Lakhmi

see also al-Shabtib, Abû Ishâk; and → the section Lexicographers below

geographers  Abû 'Ubayd al-Bakri; Ibni 'Abd al-Mun'im al-Ḥimyari; Ibni Ḥâlib; al-Idrisi; al-'Udhrî; al-Warrâk, Muhammed; al-Zuhri, Muhammed

historians  al-Dabbi, Abû Dja'far; Ibni al-Abbâr, Abû 'Abd Allâh; Ibni 'Abd al-Malik al-Marrâkushi; Ibni Bashkwâl; Ibni Burd.I; Ibni al-Farađî; Ibni Ḥâlib; Ibni Ḥayyân; Ibni 'Idhârî; Ibni al-Khaṭîb; Ibni al-Kûtiyya; Ibni Sa'id al-Maghribî; al-Makkari; al-Rushâtî; al-Warrâk, Muhammed

see also al-Shâkundi; al-'Udhrî; [in Suppl.] al-Suhayli; and → DYNASTIES.SPAIN AND NORTH AFRICA

jurists  al-Bâdîj; al-Dâni; al-Ḥumaydi; Ibni Abî Zamanayn; Ibni 'Aṣîm; Ibni al-Farâdî; Ibni Ḥâbib, Abû Marwân; Ibni Hazm; Abû Muhammed; Ibni Kuzmân.III and IV (and [in Suppl.] Kûzmân.3 and 4); Ibni Ma'dâ'; Ibni Rûshyâd; 'Īsâ b. Dînâr; 'Iyâd b. Müsâ; al-Kalaşâdî; al-Kurtubi, Abû 'Abd Allâh; al-Kurtubi, Yahyâ; (al-)Mundhir b. Sa'id; Shabtûn; al-Ṭulayṭuli; al-Ṭûrûshî; al-'Utbi, Abû 'Abd Allâh; al-Wâkkâshî; Yahyâ b. Yahyâ al-Laythi; [in Suppl.] Ibni Rûshd; al-Nubâhî

see also al-Khûshâni; Mâlikîyya; Sâ'id al-Andalusi; Shûrâ.2; Shûrta.2; [in Suppl.] Ibni al-Rûmiyya

lexicographers  Ibni Sida; al-Zubaydi

toponyms  → Spain

ALCHEMY Malâ’ika; [in Suppl.] Mala’.1

see also 'Aḏhâb al-Kabr; Dîk; Ibliis; Karin; Rûḥâniyya; Sihr

angels  ‘Azâzîl; Djabrâ’il; Hârût wa-Mârût; Isrâ’îl; ‘Izrâ’il; Mikâl; Munkar wa-Nakir; Riḍwân

see also al-Zabâniyya

ANIMALS Dâbbâ; Hayawan

see also Badw; (Djazîrat) al-'Arab.v; Farw; Hind.i.l; Khâṣî; Marbat; [in Suppl.] Djazzâr; and → ZOOLOGY

and art  al-Asad; Faḥd; Fil; Hayawan.6; Karkaddan; Ma’din; Namir and Namr; [in Suppl.] Arnab

see also Zakhrâfa

and proverbs Hayawan.2; Mathal

and see articles on individual animals, in particular Af’a; Dhi’b; Faḥd; Ghurâb; Kaṭâ; Khinzîr; Kird; Lamṭ; Naml; Yarbû

animals antelopes Ghazâl; Lamṭ; Mahât

arachnoids  ‘Akrâb; ‘Ankabût

bats Watwâṭ

birds Babbâghâ‘; Daṯḏâḏa; Dîk; Ghurâb; Ḥâmâm; Hudhud; Hûmâ; Kaṭâ; Na’âm; Nasr; Nuhâm; al-Rukkhîh; Salwâ; Shûnkûb; al-Ṭâ’îr; Tâwûs; Toghîrîl; Uḵâb; Wâkwâk.4; [in Suppl.] Abû Barâkîsh

see also Bayzara; Bulbul; ‘Iyâfa; al-Râmâdî; Sonkor; Timsâh

camels Ibîl

see also (Djazîrat) al-'Arab.v; Badw.II.c and d; Kârwân; Raḥîl; Wasm; [in Suppl.] DJâmmâl; and → TRANSPORT.CARAVANS

canines Dhi’b; Fanak; Ibni Awâ; Kalb; Salûkî; Tha’lab; [in Suppl.] Da’bu

crustaceans Sarâṭân

domesticated Bakar; Fil; Ibîl; Kalb; Khinzîr; Nims; [in Suppl.] Djâmûs; Ghanam

see also Shâwiya.2; and → ANIMALS.EQUINES

equines Badw.II; Baghl; Faras; Himâr; Khayl

see also Fâris; Furûsîyya; Ḥazîn; Ibni Hudhâyl; Ibni al-Mundhîr; Iṣṭâbl; Marbat;
Maydan; Mir-ÁKhúr; Sardj

**felines**
- Anāk; al-Asad; Fahd; Namir and Nimr; Sinnawr

**fish**
- Samak
  - see also al-Ṭāʾir

**insects**
- Dhūbāb; Djarād; Kamīl; Nahīl; Namīl; Nāmūs.2; al-Ṭāʾir

**molluscs**
- Sādāf

**reptiles**
- Afā; Dabb; Ḥayya; Hirbāʾ; Samandāl; Sulāḥfā; Timsāḥ
  - see also Ḍādām; Ālmās

**rodents**
- Yarbū; [in Suppl.] Faʿr

**sport**
- Bayyara; Fahd; Furrūsyya; Ḥamām; Khinzir; Mahāṭ; [in Suppl.] ḍābuʾ
  - see also Čakirdži-bashī; Durgandji; Khursī; Farhs al-Māʾ
  - see also Waḥsh; and → HUNTING

**transformation into**
- Hayawān.3; Kird; Maskh

**wild in addition to the above**
- see also Ayīl; Fanak; Fil; Ibn Īrs; Karkaddān; Kird; Kūnfydح;
  - Zaraqa; [in Suppl.] Arnaq; Faras al-Māʾ
  - see also Waḥsh; and → HUNTING

**ANTHROPOMORPHISM**
- Hasḥwiyya; Karrāmiyya; Taṣḥibih wa-Taṇziḥ
  - see also Bayān b. Samān al-Tamimi; Qīṣm; Hīṣām b. al-Ḥakam; Ḥulmāniyya; al-Mukkānaʿ; [in Suppl.] al-Mufaddal b. Salama

**APOSTASY**
- Mulḥid; Murīdād
  - see also Ḍārī; [in Suppl.] al-Ridda; and → HERESY

**ARABIAN PENINSULA**
- → BAHRAIN; KUWAIT; OMAN; QATAR; SAUDI ARABIA; UNITED ARAB EMIRATES; YEMEN; and the section Arabian Peninsula under ARCHITECTURE.REGIONS; DYNASTIES; PRE-ISLAM; TRIBES

**ARCHAEOLOGY**
- → ARCHITECTURE.REGIONS; EPIGRAPHY; and the section Toponyms under individual countries

**Turkish archaeologists**
- Qothmān Ḥamdī

**ARCHITECTURE**
- Bina
  - see also Kitābāt; Wākṣ; and → MILITARY

**architects**
- Kāsim Āghā; Khāyir al-Ǧīm; Sinān

**decoration**
- Fusuṣīsāʾ; Kāshī; Ḫatṭ; Parč-e-kārī; Tughra.2(d)

**materials**
- Djišš; Lābīn; [in Suppl.] Rukḥām
  - see also Bina

**monuments**

**aqueducts**
- Kaṭṭāra.5 and 6
  - see also Faḵr; Sinān

**baths**
- Ḥamām; Ḥamām al-Ṣarākh

**bridges**
- Ḍījṣr; Ḍījṣr Banāt Yaʿkūb; Ḍījṣr al-Ḥadīd; Ḍījṣr al-Shughr
  - see also Dīzīfū; Kaṭṭāra; Sayḥān

**churches**
- → CHRISTIANITY

**dams**
- Band
  - see also Dīzīfū; Sāwā.2.i; Shuṣhtar; [in Suppl.] Abū Sinbil; and → HYDROLOGY

**gardens**
- Būstān; Ḥāʾīr
  - see also Bostandji; Gharnāta.B.; Ḥawd; Māʾ.12; Srinagar.2; Yalī; and → FLORA; LITERATURE.POETRY.NATURE

**gates**
- Bāb; Bāb-i Humāyūn; Ḥarrān.ii.d

**granaries**
- [in Suppl.] Kaṣr.2.B
lighthouses  Manār; al-Nāzūr
mausolea  → ARCHITECTURE.MONUMENTS.TOMBS
mills  Tāḥūn
monasteries  → CHRISTIANITY; MYSTICISM
mosques  Hawd; Külliyye; Manāra; Masджid; Miḥrāb; Minbar
see also 'Anaza; Bāb.i; Bahw; Balāt; Dikka; Khaṭīb; Muṣallā.2; Zāwiya.1
individual mosques  Aya Sofya; al-Azhar; Ḥarrān.ii.(b); Ḥusayniy Dālā; Ka'ba; al-Ḵaṟawīyīn; Kubbat al-Ṣakḵra; Kuṭb Minār; al-Masджid al-Ḵaḷṣā; al-Masджid al-Ḥārām; Zaytūna.1
see also Anḵara; Architecture; Bahmanis; Džār; Edirne; Ḥamāt; Ḥims; Kāẓimayn; Kazwin; Ma‘arrat al-Nu‘mān; Makka.4; Sinān
obelisks  Misalla
palaces  Sarāy; [in Suppl.] Kašr.2.A
see also Balāt
individual palaces  Cīrāḡhān; Čašr al-Ḥayr al-Ḡarbī; Čašr al-Ḥayr al-Šarḵī; Kayḵubādīyya; Khirbat al-Muḏḏar; Khirbat al-Minya; Kubādābād; Mahall; al-Muṣḥattā; Topkapi Sarāyī; al-Uḵhaydīr; Yıldız Sarāyī; [in Suppl.] Djabal Says; Čašr al-Muṣḥāh; Kašr Tūba; Kaštal; al-Khulḍ
see also Gharnaṭa.B; Khirbat al-Bayḍā; Kubbat al-Ḥawā; Lašḵkar-i Bāzār
pavilions  Kōḵsh
see also Yālī
strongholds  Burdāj; Ḥiṣār; Ḫiṅ; Kašaba; Sūr; [in Suppl.] Kašr.2
see also al-‘Awāṣīm; Bāb.ii; al-Ḳal‘a; Ribāt; al-Thughūr; Uдж
individual strongholds  Abū Saftān; Āgra; Alamūt.i.; Alindjāk; 'Aḏāyī; Anadolu Ḥiṣāri; Anamur; Anapa; Asīrgarh; Atāb; Bāb al-Abwāb; Bālā Ḥiṣār; Balātunus; Bārzūyā; Baynūn; Bhakkaṭ; Canderī; Cirmēn; al-Dārūm; Dja‘bar; Dja‘barbā; Gābān; Gāwilgarḥ; Gḥumān; Gökt Tepe; Golkondā; Hāḍjar al-Ṭus; Ĥānsi; Ḥarrān.ii.(a); Ḥiṅ al-Ṭārīd; Ḥiṣn Kayfā; Iṣṭaḵār; Kakhṭā; Kal‘at Naḏim; Kal‘at al-Ṣahkīf; Kalāwīṭṭiʿa; Kal‘e-i Sefīd; Kaṇḍahār; Kaṇizṣa; al-Karāk; Kawkab al-Ḥawā; Kharāna; Khatprt; Khır; Khunāṣira; Kiltā-i Nādirī; Koron; Koyul Ḥiṣār; Lūleburgaz; Māndū; Manōḥar; al-Marḵāb; Mudḡal; Namālā; Parendā; al-Rawandān; Rōḥtās; Rūm Kāl‘esī; Rūmeli Ḥiṣāri; Şahyūn; Şalbaṭṭarra; Soṭa; al-Subayba; Umū al-ṛaṣṣā; Yeḥi Kāl‘e; [in Suppl.] Bādiya; Bubashṭru; al-Dikān; Firrīm; Nandana
see also Ashīr; Bahmanis; Bidar; Dawlatābād; Diyār Bakr; Ḥims; Kawkabān.2; Khursābād; Maḥall; Māḥūr; Thāḍā
tombs  Kaḫr; Kubba; Maḵbara; Mašḥad; Turba
see also Muṭḥamman; Wali.4, 5 and 8; Zāwiya; Ziyāra
individual buildings  Bākī al-Ḡḵraḵ; Golkondā; Ḥarrān.ii.(c); Maḵlī; Nafīṣa; Rādkān; Sahsarrām; Taḏj Maḥall
see also Abarkūb; Abū Ayyūb al-aversalī; Abū Madyan; Āgra; Aḥmad al-Badawī; Ahmad Yasaḵw; Bahmanis; Barīd Shāḥīs.Ē; Djaḥāngīr; Ghāzi Miyaḵ; Gunbądž-i Kābūs; Hims; Imāmzāda; Karak Nūḥ; Karbalā; Kazwin; al-Khalīl; Kubbat al-Ḥawā; Ma‘arrat al-Nu‘mān; al-Madina; Sulṭāniyya.2; [in Suppl.] Mamlūk.ii.a.A
water-houses  Sābil.2
fire-pumps  Tulumbadji
fountains  Shadīrwan
wells  Bā‘oli; Bi‘r; Bi‘r Maymūn; Zamzam
see also Hawd
regions
Afghanistan and Indian subcontinent  Āgra; Bahmanis; Barīd Shāḥīs.Ē; Bicor; Bidar;
Bidjapur; Bihār; Čampānér; Dawlatābād; Dihli.2; Džūnāgaft; Ghaznawids; Ghūrīds; Golkondā; Hānpī; Hānsī; Haydarābād; Hind.vii; Husaynī Dālān; Kūtb Minār; Lahore; Lakhnaw; Mahāll; Mahisur; Māndū.2; Mughals.7; Multān.2; Nāgawr; Sind.4; Srinagar.2; Tādj Mahāll; Tughlūkīds.2; Učēh.2; [in Suppl.] Nandana; Thāffā.2
see also Burdīj;ii; Bustān.i; Imām-bārā; Lašḵkar-i Bāzār; Ma‘.12; Maḵbara.5; Maḵlī; Manārā.2; Masджid.II; Mihrāb; Minbar.3; Mižalla.5; Muṯhamman; Parčin-kārī; Pīshṭāk

Africa → AFRICA; for North African architecture, see below
Andalusia al-Andalus.ix; Burdīj.II; Gharnātā; Ishbiliya; Kurṭuba; Naṣrids.2
see also al-Nāzung
Arabian peninsula al-Ḥidjr; Ka‘ba; al-Masджid al-Ḥaṟām
see also Makka.4; Sa‘ā;j; Taḥīrīds.3.2
Central Asia Bukhārā; Ḥisn.iii; Īlkhāns; Samarkand.2; Timūrīds.3.b
see also Mihrāb
Egypt Abū ‘l-Hawl; al-Azhar; Haram; al-Kāhīra; Mašhrābīyya.1; Nafisa; [in Suppl.] Mamlūks
see also Mihrāb; Misalla; Miṣr; Sa‘īd al-Su‘adā‘; al-Uḵṣur; [in Suppl.] Abū Sinbīl
Fertile Crescent Baghḥadīd; Dimashḵ; Harrān.ii; Ḥims; ‘Irāq; ʿIrāq; Kūbbat al-Šāḵrā; al-Kuds; Ma‘arrat al-Nu‘mān; al-Marḵāb.3; al-Masджid al-Aḵṣā; al-Raḵka; al-Uḵhaydīr; [in Suppl.] Bādiyā; Dār al-Ḥadīth.1
see also Kašr al-Ḥayr al-Ghārbi; Kašr al-Ḥayr al-Sharīk; Khīrāb al-Mafḏār; Miḥrāb; al-Rawandān; [in Suppl.] Kašr al-Mūṣḥāš; Kašr al-Tūbā; Kaštal
Iran Ḥisn.ii; Iṣfahān.2; Iṣṭaḵhr; Kāzwin; Khuršābād; Mashrābīyya.2; Rādkān; al-Rayy.2; Ṣafawīds.3; Saḵuṯānīyya.2; Tabrīz.3; Taḥrīr.3.3.b; Tūs.2; Warāmīn.2; Zawāra; [in Suppl.] Iran.viii.(b)
see also Kašr-i Shīrīn; Miḥrāb; Ribāt-i Shārāf; Yazd.1; [in Suppl.] Maḵbara.4
North Africa Fās; Fāṭīmīd Art; Ḥisn.ī; ʿKalʿat Bānī Ḥammād; al-Ḵaṟawīyyīn; Zaytūnā.1; [in Suppl.] Kašr.2
see also ‘Anaza; Bidjāyā; Miḥrāb
Southeast Asia Ḥisn.iv; Indoneṣīa.v; Masджid.III-V
Turkeṣy Adana; Anḵara; Aya Sofya; Diwrīgī; Diyār Bakr; Edirne; Harrān.ii; Ḥisn Kayfā; Istanbul; Konya.2; Lāranda; ‘Oṯmānīli.3; [in Suppl.] Istanbul.VIII
see also Kaפקqīda; Kāsīm Aḡa; Khaｙr al-Dīn; Kōšk; Miḥrāb; Rūm Ḫal‘ēsī; Sinān; Yafī
terms ‘Amūd; ‘Anaza; Bahw; Balāṭ; Īwān; Muḵarbaṣ; Muḵarnaṣ; Muṯhamman; Pīshṭāk; Riwāḵ; Sa‘ārāy; Sāḏrāb; Shahirvān; Ṭīrāz.3
urban  Bāb; Dār; Fundūḵ; Ḥammām; Īwān; Ḫayṣārīyya; Khān.II; Madrasa.III; Masджid; Muṣalla.2; Rab‘; Selāmīḵ; Shārī‘; Sūk; Sūr
see also Kanīsa; Sarāy; [in Suppl.] Mamlūks.iii.a; and → SEDENTARISM; URBANISM
fountains → ARCHITECTURE.MONUMENTS.WATER-HOUSES
ventilation Mirwāhā; [in Suppl.] Bādgīr
see also Khayyāḥ; Sāḏrāb; Sind.4

ARMENIA Armiṇiya; Rewān; Shīmshāt and → CAUCASUS

ART Arapeshque; Fann; Fusuḥfuṣisā‘; Kāshī; Khaṭṭ; Khazaf; Kitābāt; Lawn; Ma‘din.4; Parčin-kārī; Rasm; Taṣwīr; Ṭīrāz; Zaḵhrāf; Zaftīj; Zudijād
see also Architecture; Billaww; Dḥahab; Fiddā; ‘Ilm al-Djamāl; Khāṭam; Muhr; Sūra; and → ANIMALS.AND ART; ARCHITECTURE; WRITING.MANUSCRIPTS AND BOOKS
calligraphy Khaṭṭ (and [in Suppl.]); Tughrā
see also ‘Ali; Ínâl; Kum(m)i; Murakka‘; Nuskhâ; Tazwîr; Timûrîds.3.a; and → WRITING
calligraphers ‘Ali Rîdâ-i ‘Abbâsî; ʻHamza al-ʻHarrânî; Ibn al-Bawwâb; Ibn Mûkla;
Muḥammad ʻUsayn Tabrîzî; Mûstaĥîm-zâde; ʻYâkût al-Musta‘şîmî

ceramics → ART.POTTERY
decorative ‘Ādî; al-Asad; Djiṣṣ; Fahd; ʻHayawân.6; Hilîl.ii; ʻIlkâns; al-Kamar.II; Mashrâbiyya;
Paɾēn-kâri; Shams.3; Tawrîk; ʻÎrâz; ‘Unwân.2; ʻYâshîm.2; Zakhrafa
see also ʻKâshî; Maʻdin.4; [in Suppl.] Mamlûks.iii.b.b
drawing  Rasm
glass al-ʻIlî; ʻOṯmânî. VII.d; Sâmâniads.2(a); Zudjâdî; [in Suppl.] Mamlûks.iii.b.C
handicrafts  Kalamkârî; [in Suppl.] Bisât; ʻDawât
techniques Kalamkârî; [in Suppl.] Bilâd; ʻAlâd; Djiṣṣ; Fahd; Hayawan.6; Hilîl.ii; ʻIlkâns;
al-Kamar.II; Mashrâbiyya; Paɾēn-kâri; Shams.3; Tawrîk; ʻÎrâz; ‘Unwân.2; ʻYâshîm.2; Zakhrafa
see also ʻHâlâf

illumination ‘Unwân.2; [in Suppl.] Mamlûks.iii.b.D; and → WRITING
metalware  Bidâr; ʻIlkâns; Maʻdin.4; ‘Oṯmânî. VII.b; Sâmâniads.2(a); Timûrîds.3.d; [in Suppl.]
Irîk; Mamlûks.iii.b.A
mosaics  Fustayfisâ; ʻKâshî; ʻZalîdî
painting  Taṣwîr.1

miniatures  ʻIlkâns; Mughâls.9; Nakḵâsh-ḵhâna; ‘Oṯmânî. VIII
see also Fîl; ʻKalîla wa-Dimma.16; Mândû.3; Mîrādji.5; al-Mizân.3; Murakka‘;
Rusûm.2; Sâkî.3; Timûrîds.3.a; [in Suppl.] Djawhar; and → ANIMALS.AND ART;
ART.DRAWING
miniaturists  Bihzâd; ʻManṣûr; Maṭrâkî; Nakḵâsh ʻHasan (Paša); Rîdâ ‘Abbâsî;
Rîdâ‘î; ʻSiyâh-kâle; [in Suppl.] Lewni
techniques Bihzâd; ʻManṣûr; Maṭrâkî; Nakḵâsh ʻHasan (Paša); Rîdâ ‘Abbâsî;
Rîdâ‘î; ʻSiyâh-kâle; [in Suppl.] Lewni
see also ‘Ali; Luḵmân b. Sayyid Ḥusayn

modern painting  Taṣwîr.3
and → ART.DRAWING
painters Djabrân Khalîl Djabrân; ‘Oṯmân ʻHamdî; Sîpîhî; [in Suppl.] Dînet;
Eyyûboghlu, Bedr

photography  Taṣwîr.2
pottery Anadolu.iii.6; al-Andalus.ix;  Fâkhkhar; ʻIlkâns; ʻInziḵ; Kallala; Khazâf; Minâ‘î;
‘Oṯmânî. VII.a; Sâmâniads.2(a); Šînî; Timûrîds.3.c; ʻTin.2; [in Suppl.] Mamlûks.iii.b.B;
ʻOren Kâl’
regional and period al-Andalus. ix;  Berbers.VI; Fâtîmid  Art; ʻIlkâns; ʻIrâq.vii; Mughâls.8
and 9; ‘Oṯmânî. VII;  Šâdjâks.VI; Sâmâniads.2(a); Timûrîds.3.a; [in Suppl.]
Iran.viii.(a); Ḳhâṭ.ii; Mamlûks.iii.b
silhouette-cutting  Fakhkhar
tapestry Anadolu.iii.6; ‘Oṯmânî. VI;  Šâdjâds.2; ʻUşâk.2; [in Suppl.] Bisât
see also  Karkâddan; Mafrûshât; Mifrajsh; Milâs.2
textiles  Ḥarîr;  Kumâş;  Ṭirâz; [in Suppl.] Ḥâ’îk
see also Kalamkârî; ʻAsâb; Kattân; Kurkûb; Mandîl; al-Nassâdî; and → CLOTHING.
MATERIALS
production centres al-Andalus. ix; al-Bahnaṣā; Dâbiq; Tinnis
see also  Bursa; ʻIlkâns; Mughâls.8; ‘Oṯmânî. VI;  al-Rayy.2; Sâmâniads.2(a); Yazd.1;
and → ART.TAPESTRY
tiles  ʻKâshî
see also Anadolu.iii.6

ASCETICISM  Bakkâ‘; Maḥâmatiyya; Zuhd
see also  Khalwa; Maṇâḵib; [in Suppl.] Asad b. Mûsâ b. ʻIbrâhîm; ʻSâlāt-i Ma’kûsâ; for ascetics → MYSTICISM.MYSTICS; SAINTHOOD
poetry  Zuhdiyya
ASIA

Almaligh; Baikal

see also Baraba; Mogholistan

Central → CENTRAL ASIA

East

Çam; Djawi; Indochina; Indonesia; Kïmâr; Malay Peninsula; Malaysia; Patani; Philippines; al-Šhilâ; al-Šîn; Singapore; Thailand; Tubbat; al-Yabâni; [in Suppl.] Brunei

see also Kitâbât.8; Şanf; Şâhab Bandar.2; ‘Ulamâ’.5; Waḳf.VII.i-ii; Wâḳwâk; Wâli.7; Zâbadî; [in Suppl.] Demography.VIII; al-Mar’a; and → ARCHITECTURE; REGIONS.SOUTHEAST ASIA; LAW.IN SOUTHEAST ASIA; ONOMASTICS.TITLES; PRE-ISLAM.IN SOUTHEAST ASIA

for individual countries → CHINA; INDONESIA; MALAYSIA; MONGOLIA; PHILIPPINES; THAILAND; for Japan, see al-Yabâni; for Tibet, see Tubbat

Eurasia → EUROPE

South

Bangâla; Burma; Ceylon; Hind; Laccadives; Maldives; Mauritius; Minicoy; Nepal; Nicobars; Pâkistân; Seychelles

see also Ruhumî; Waḳf.VII.i

for individual countries → BANGLADESH; BURMA; INDIA; NEPAL; PAKISTAN; SRI LANKA

ASSYRIA

Khursâbâd; Nimrûd; Ninawâ.1; Zindjirî; [in Suppl.] Atûr

ASTROLOGY

Ikhtiyârât; Kâws Kuzâh; al-Kayd; Kirân; Minṭâkat al-Burûdî; Munâджdîm; Nudjûm (Aḥkâm al-); al-Tasyîr

see also Khâṭṭ; Zâ’îrîdja; Zidî; and → ASTRONOMY; CELESTIAL OBJECTS

astrologers

Abû Ma’shar al-Balkhî; al-Bûrûnî; Ibn Abî ‘l-Rîjûlî; Abu ‘l-Ḥasan; Ibn al-Khašîbî; Abû Bakr; al-Ḫabîsî; al-Khayyâtî; Abû ‘Ali; Mâšhâ’ Allâh; ‘Uṭârid b. Muḥammad; [in Suppl.] Yazîdî; see also Bâţlâmîyûs; and → ASTRONOMY; DIVINATION

terms

dal-Djawzâhâr; Ḥâdd; Kaṭ‘; Muṭḥallâth; Sa’d wa-Nâhs (and al-Sa’dânî; Shahâwâ); al-Sâhîm.1.b; al-Tâlî’.2; al-Tinnî

ASTRONOMY

Anwâ‘; Aṣṭûrîb; Falâk; Hay’a; ‘Ilm al-Hay’a; al-Ḵamar.I; al-Kayd; Kusûf; al-Kuṭb; al-Madâw wa ‘l-Djaẓr; al-Mâdjarra; al-Manâzîl; Minṭâkat al-Burûdî; al-Nudjûm; Zidî; see also Djuγrâfiyâ; Kîbla.ii; al-Kubbâ; al-Kûra; Makka.4; Mîkât.2; Mîzwâlî

astronomers


celestial objects

comets

al-Nudjûm.III.b

planets

al-Ḵamar.I; al-Mirrîkh; al-Muṣhtârî; al-Nudjûm.II; ‘Uṭârid; Zuhâl; Zuhara see also Minṭâkat al-Burûdî; Ru’yât al-Hilîl; al-Sâ’dânî; Taḵwîm.1; al-‘Uẓzâ; Zidî

stars and constellations

‘Akrâb; Anâk; al-Asâd; Daḏâjdîa; Fard.e; Kalb; Kird; Mahât; Minṭâkat al-Burûdî; Muṭhâlath; Nû’âm; Naṣr; al-Nudjûm; Radîf.1; al-Sâhîm.1.c; Samak.9; Sarâṭân.6; Šâms.2; al-Shîrâ; Tâdîj; Thâ’lab; al-Tînnîn; ‘Ukâb; Zarâfâ; [in Suppl.] Arnab; Ghanâm
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see also al-Kayd; Sa’d wa-Nahṣ (and al-Sa’dān; Ṣhaḵāwa); al-Sāk; Sulaḥfā; al-Ṭā’ir
chronology Ta’irkh.1.2
observatory Marṣad
see also Uddījāy; Ulugh Beg; ‘Umar Khayyām
terms al-Djawzahar; Istikbāl; al-Maṭlā;‘ al-Maṭla‘; al-Mayl; Muḵābala.1; Muḵantarāt; Niṣf al-Nahār; Radif.1; Rub‘; Ru’yat al-Hilāl; al-Sāk; al-Samt; Shakkāziyya; Ṭabī‘a.4; al-Ta’dil; al-Ta’dir bayn al-Satrayn; Ta’dil al-Zamān; Taḵwīm.1; al-Ṭā‘ī.1; Zīḏ

AUSTRIA  Beč; Nemče
see also Muslimūn.2.ii

B

BĀBISM  → SECTS

BAHĀIS  Bāb; Bābis; Bahā’ Allāh; Bahā’is; Mashrīḵ al-Adḥkār; Nakḍ al-Mīthāk; Shawki Efendi Rabbānī
see also Lawḥ; Maẓhar; [in Suppl.] Anṣārī

BAHRAIN  al-Bahrayn; al-Khaliṭa; Madjlis.4.A.x; Mahkama.4.ix; Sīḥāfa.1.(xii)
see also Karmaṭī; ‘Uṣfirūds; ‘Uṭūb
toponyms al-Manāmah; al-Muḥarrak; Yabrīn
see also al-Muṣḥāḵkār

BALKANS  Balkan; Rūmelī; al-Ṣakāliba
see also Ṭaḥṣa.‘I.6; Wali.4; Wardar; Woyvoda; and → EUROPE.EASTERN EUROPE
and Ottoman military Eflāk; Martolos; Woynuḵ
and → the section Toponyms under Balkan states; MILITARY.OTTOMAN

BANGLADESH  Bangāla; Madjlis.4.C
see also Bengali; Naḍhr al-Īṣlām; Satya Pīr; [in Suppl.] Djarida.vii
literature → LITERATURE.IN OTHER LANGUAGES
toponyms Bakargandj; Bangāla; Bōgrā; Chittagong; Ḫāḵā; Dināḏpur; Djasawr; Faridpur; Sāṯgā’on; Silhet; Sundarban
see also Ruhmi; Sonārgā’on

BASQUES  al-Bashkunish
see also Ibn Gharsiya

BEDOUINS  Badw; Bi‘r; Dawār; Ghanima; Ghawz; al-Hiḍjar; Tha‘r; [in Suppl.] Hkuwwa
see also Liṣṣ; ‘Urf.2.1; Wasm; and → LAW.CUSTOMARY; NOMADISM; SAUDI ARABIA; TRIBES.Arabian Peninsula
writes on Rzewuski

BENIN  Kandi; Kotonou; Kouandé

BERBERS  Berbers; Judaeo-Berber
see also Kallala; Kiṣṣa.8; Libās.ii; Mafākhīr al-Barbr; [in Suppl.] Siba; and → ALGÉRIA
customary law ‘Āda.ii; Kanūn.iv
see also ‘Urf
customs Himaya.ii.II; Leff; Litäh; Saff.3
dynasties ‘Abd al-Wadids; ‘Ammar; Marinids; Midrār; al-Murābihīn; al-Muwāhhīdīn; Razīn, Banū; Zirīds
language → LANGUAGES.AFRO-ASIATIC
music Imzād
religion al-Badjali; Berbers.III; Há-Mīm; Šāliḥ b. Ţarīf
resistance Berbers.I.c; al-Kāhīna; Kusayla; Maysara
rulers al-Irdjānī; [in Suppl.] Zīrī b. ‘Atīyya
tribes al-Barānīs; Barghwātā; Birzāl; al-‘Uttr; Djazālā; Ghānīya; Ghubrīnī; Ghumārā; Glāwā; Gudālā; Ḥāhā; Ḥarghā; Ḥawwārā; Hintātā; Ifqūhās; Ifrān; Irātēn; Kutāmā; Lamṭa; Lamṭūnā; Lawātā; Magḥīla; Maghrāwā; Malzūmā; Mās‘ūmā; Mās‘ūs; Mātghāra; Māṯmāta; Mazātā; Midyūnā; Misrātā; al-Nafūsā; Nafzā; Nafzawā; Ṣanḥādja; Ṭawārīk; Zanātā; [in Suppl.] Awrābā
see also Shāwiya.1; Šufriyya.2

BIBLE Indjil; Tawrāt and → CHRISTIANITY; JUDAISM
biblical personages Adam; ‘Amālīk; Ayyūb; ‘Azāzīl; Bal‘am; Bīlḵīs; Bīnyāmīn; Bukh-taṣṣar; Dāniyyāl; Dāwūd; Djabrā’il; Djālūt; Fir‘awm; Ḥābīl wa-Ḵābīl; Ḥām; Hāmān; Hārūn b. ‘Imrān; Ḥārūt wa-Mārūt; Ḥawwā’; Ḥizḵīl; Ḫīrāhīm; Ḫīyā; ‘Imrān; Ḫrimyā; ‘Īsā; Ḫṣāḵ; Ismā’īl; Kanān; Kārūn; Kīfor; Kūsh; Lamak; Lazar; Lūt; Maryam; al-Masīh; Mūsā; Namrūd; Nūḥ; Rāḥil; Sām.1; al-Sāmīrī; Sāra; Shamūsīn; Shamwil; Sha’yā; Shīth; Sulaymān b. Dāwūd; Ṭālūt; ‘Ūḏī; Yāfīth; Yahyā b. Zakariyyā’; Ya’kūb; Yūnūs; Yūṣha’ b. Nūn; Yūsuf; Zakariyyā’
see also Dhu ‘l-Kif; al-Fayyūm; Hūd; Idrīs; Yāḏūḏī wa-Māḏūḏī; and → PROPHETHOOD
biblical toponyms Sīḥaywān
see also Dūjūd; and → PALESTINE/ISRAEL
translations
into Arabic Fāris al-Shidyāk; Sa’adyā Ben Yōsēf; al-Yāzidji.1; [in Suppl.] al-Bustāni.2
see also ‘Arabiyya.A.ii.1; Judaeco-Arabic.iii.B; Tawrāt
into Persian Abu ‘l-Fadl ‘Allāmī
see also Judaeco-Persian.i.2

BOSNIA → (former) YUGOSLAVIA

BOTANY Adwiya; al-‘Ashshāb; Nabāt
and → AGRICULTURE; FLORA; MEDICINE; PHARMACOLOGY
see also Abu ‘l-Khayr al-Ishbili; Filāhā; Niḵūlā‘ūs; al-Suwaydi

BUDDHISM Bakḥshī; Budd; Sumāniyya
see also Bāmiyān; al-Barāmika.1; Bilawhar wa-Yūdāsaf; Tañrī

BULGARIA Bulgaria; Pomaks
see also Küčük Kaynardja; Muhādjir.2; Muslimun.1.B.5
physical geography
waters Meriç
toponyms Burgas; Deli-Orman; Dobrudja; Filibe; Hezārghrad; Kūstendil; Newrokop; Nikbūlī; ‘Othmān Pazar; Plewna; Rusčuk; Selwī; Shumnu; Şofyā; Tatar Pazarcık; Tirnowa; Warna; Widin; Zishtowa
BURMA — CALIPHATE

Byzantine Empire  Bitrikk; Kayşar; Rüm

see also Anadolu.iii.1 and 2; Hiba.i; Iznik; Kalawdhinya; Kebrus; (al-)Kuştanîniyya; al-Maşîşa; Mu’ta; Nauplion.1; Saracens; Umur Pasha; Wenedik; al-Zahir li-l-Fázî Din Allâh; and → GREECE; PALESTINE/ISRAEL; SYRIA; TURKEY, in particular the section Toponyms

djaraldjima; Djarrahids; Ghassân; al-Hârit b. Djabala; Kinda.1; Salih; [in Suppl.] Djabala b. al-Hârit and → TRIBES

Military  Alay; Lamas-su; Malâzgird.2; Naft.2; Tourkopo(u)loi; [in Suppl.] Dhat al-Sawari

see also al-Awasim; Cilicia; Sâ’îfa.1; Sayf al-Dawla; al-Thughûr.1

Battles  Yarmûk.2

C

Caliphate  Ahl al-Ḥall wa ‘l-‘Akd; Bay’a; Ḥâджib.i; Ḥarîb.ii; Hiba.i; Imâma; Ḥâdîb; Kâtîb.i; Khaṭīf; Libâs.î; Madjîls.î; Mârasîm.î; Mawâkîb.î; Shûrâ.î; Wâzîr.I.î

see also Amîr al-Mu’minîn; Ghulâm.i; Khîl’a.î; Lakâb.2; Mâl al-Bay’a; and → COURT CEREMONY

‘Abbâsid (750-1258)  ‘Abbâsids; Baghâdâd; Diwân.i; Ḥâджib.i; Khaṭīf.a.Î; Mârasîm.î; Mawâkîb.î; Shûrâ.î; Wâzîr.I.î

see also al-Abná’î.Î; ‘Ali b. ‘Abd Allâh b. al-‘Abbâs; ‘Alîs; Architecture.I.î; Ḍâriba; Ḥâshîmiyya; al-Ḥâshîmiyya; Lakâb.2; Lîrâ’dâ; al-Ṣhu’ûbîyya; Sîkka.2; Wâli al-‘Ahd; [in Suppl.] al-Khûlî; Shâmî.î.Î; and → DYNASTIES.PERSIA


see also ‘Abd Allâh b. ‘Alî; Bûrân; al-Khayzûrân bint ‘Aṭâ‘ al-Djûrarîyya; Muḥammad b. ‘Alî b. ‘Abd Allâh; al-Muwaﬀak; al-Rusâfâ.î


Historians of  al-Djâshîyârî; Ibn Abî ‘l-Dâm; Ibn Abî Tâhir Tâfûfî; Ibn al-Djâwzi; Ibn al-Nâṣîrî; Ibn al-Sâ‘î; Ibn al-Tîkîta; al-Mâdâ’înî; Şâbî‘î.î.3; 4; ‘Ubayd Allâh b. Abîm b. Tâhir; al-Ya’kûbî see also al-Zubayr b. Bakkâr
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CALIPHATE

other personages al-cAbbas b. cAmr al-Ghanawi; al-cAbbas b. al-Ma'mun; al-cAbbas b.
Muhammad; cAbd Allah b. CAH; cAbd al-Djabbar b. cAbd al-Rahman; cAbd al-Malik
b. Salih; Abu cAwn; Abu Muslim; CAH al-Rida; Badjkam; Badr al-Kharsham; Bugha
'1-Shawarib; Ibn Buhlul; Ibn al-Djassas.II; Ibn Hamdun; Ibn Mahan; Ibn al-Mudabbir;
Ibn al-Muctazz; Ibn Ra'ik; Ibn Ihawaba; Ibrahim b. cAbd Allah; Isa b. Musa; clsa b.
al-Shaykh; Kahtaba; al-Kasim b. clsa; Macn b. Za'ida; al-Mubarkac; Muhallabids;
Muhammad b. cAbd Allah (al-Nafs al-Zakiyya); Muhammad b. Tughdj al-Ikhshid;
Muhammad b. Yakut; Mu'nis al-Fahl; Mu'nis al-Muzaffar; al-Muwaffak; Nasr b.
Shabath; al-Natik bi '1-Hakk; al-Nushari; Rafic b. Harthama; Rafic b. al-Layth b.
Nasr b. Sayyar; al-Rawandiyya; Rawh b. Hatim; Sadjids; Salih b. CAH; al-Sarakhsi,
Abu 'l-cAbbas; al-Sarl; Shabibb. Shayba; Sulaymanb. c AHb. cAbd Allah; Sunbadh;
al-lhaghrl; cUdjayf b. cAnbasa; Ustadhsls; al-Walid b. Tarif; al-Wathiki; Yahya b.
c
Abd Allah; Yahya b. Aktham; Yusuf al-Barm; Zawakil; Ziyad b. Salih al-Khuzaci;
Zubayda bt. Djacfar; [in Suppl.] Abu Mansur b. Yusuf; Aytakh al-Turki; Badr alMuctadidi; al-Damaghani, Abu cAbd Allah; al-Damaghani, Abu '1-Hasan; al-Ghitrif
b. cAta3; Ibn Dirham; Sallam al-Tardjuman; Tughdj
Fatimids (909-1171) Diwan.i ^^ii.(2); Fatimids; Hadjib.iv; Hidjab.II; al-Kahira; Khalifa.i.D;
Libas.i.5; Marasim.l; Mawakib.l; Wazir.1.2
see also Lakab.2; Sahib al-Bab; Sitr; Wasita; al-Wazir al-Saghir; Zimam
caliphs Abu cAbd Allah al-Shici; al-cAdid li-Din Allah; al-Amir; al-cAziz bi 'llah; al-Hafiz;
al-Hakim bi-Amr Allah; al-Ka'im; al-Mahdl cUbayd Allah; al-Mansur bi 'llah; alMucizz li-Din Allah; al-Mustacli bi 'llah; al-Mustansir (bi 'llah); al-Zafir bi-Acda3
Allah; al-Zahir li-Iczaz Din Allah
see also al-Walid b. Hisham
viziers cAbbas b. Abi '1-Futuh; al-cAdil b. al-Salar; al-Afdal b. Badr al-Djamali; al-Afdal
(Kutayfat); Badr al-Djamali; Bahram; al-Bata'ihi; Dirgham; Djabr Ibn al-Kasim; alDjardjara'i.4; Ibn Killis; Ibn Masai; Ruzzik b. TalaT; Shawar; Shirkuh; Tala3ic b.
Ruzzik; Yams; al-Yazuri; [in Suppl.] Ibn Khalaf.2
see also Wazir.1.2
secretaries Ibn Mammati; Ibn al-Sayrafi; [in Suppl.] Ibn Khalaf, Abu '1-Hasan
historians of Ibn al-Tuwayr; al-Makrizi; al-Musabbihi
see also Djawdhar
other personages Abu Yazid al-Nukkari; Bardjawan; Djawdhar; Djawhar al-Sikilli; Khalaf
b. Mulacib al-Ashhabi; al-Kirmani; Nizar b. al-Mustansir; al-Nucman; Sitt al-Mulk;
Tamim b. al-Mucizz li-Din Allah; [in Suppl.] al-Ramli
see also al-Farghani; Zafir al-Haddad
Rightly-Guided Caliphs (632-661) Khalifa.i. A; Shura. 1; [in Suppl.] al-Khulafa5 al-RashidQn
caliphs Abu Bakr; CAH b. Abi Talib; cUmar (I) b. al-Khattab; cUt_hman b. cAffan
see also Harura3; Ibn Muldjam; Khalifa.i.A; al-Sakifa; al-Siddik; Tahkim; cUthmaniyya; Wufud; [in Suppl.] al-Ridda; and -> MiLiTARY.BATTLES.633-66o
other personages Aban b. cUthman; cAbd Allah b. al-c Abbas; cAbd Allah b. cAmir; cAbd
Allah b. Sacd; cAbd Allah b. Salam; cAbd Allah b. Wahb; cAbd al-Rahman b. cAwf;
c
Abd al-Rahman b. Samura; Abu '1-Aswad al-Du'ali; Abu Ayyub al-Ansari; Abu '1Dunya; Abu cUbayda al-Djarrah; al-Ahnaf b. Kays; al-Akrac b. Habis; cAmr b. alc
As; al-Ashcari, Abu Musa; al-Ashcath; al-Ashtar; al-Bahili; Habib b. Maslama; alKackac b. c Amr; Khalid b. al-Walid; Muhammad b. Abi Bakr; al-Muthanna b. Haritha;
Sacid b. al-cAs; Sulayman b. Surad; Usama b. Zayd; Yazid b. Abi Sufyan; Zayd b.
Thabit; al-Zibrikan b. Badr
and -> MUHAMMAD, THE PROPHET.COMPANIONS OF and FAMILY OF


Umayyads (661-750) Dimashk; Diwân.i; Hâdjib.i; Khalifa.i.A; Mawla.2.b; Umayyads; [in Suppl.] Bâdiya
see also Architecture.I.2; Êays 'Aylân; Libâs.i.4; Marwânids; Sufîyânids; Umayya b. 'Abd Shams; Umayyads. In Spain; 'Ûthmânîyya.4; Wufûd; and → Dynasties. Spain and North Africa. Umayyads
caliphs 'Abd al-Malik b. Marwân; Hishâm; Marwân I b. al-Hakam; Marwân II; Mu'âwiyah I; Mu'âwiyah II; Sulaymân b. 'Abd al-Malik; 'Umar (II) b. 'Abd al-'Azîz; al-Walîd; Yazid (I) b. Mu'âwiyah; Yazid (II) b. 'Abd al-Malik; Yazid (III) b. al-Walîd
see also Bûsîr; al-Rusafa.3; al-Shâm.2(a); Tâhkîm
historians of 'Awânâ b. al-Ḥakam al-Kalbi; al-Azdi
see also al-Ya'kûbi
secretaries 'Abd al-Hamîd; Yazid b. Abî Muslim; Zîyâd b. Abîhi
see also al- Bâttâl; Yîâs b. Mu'âwiyah; [in Suppl.] al-Sufyânî; Tâlib al- Ḥâkk
treatises on al-Kalkashandî.1

Cartography Kharîta
and → Geography; Navigation
cartographers al-Falâkî; Ibn Sarâbiyûn; Meḥmed Re'îs; Pirî Re'îs

Caucasus Ādharbaydîjân.ii; Arminiya; Dâghîstân; al-Kâbk (and [in Suppl.]); al-Kurdj
see also Djarîda.iv; Karâ Bâgh; Muhâджîr.2; Šîrînîn Shâh
mysticism Tarîka.II.5; Wali.4
physical geography
mountains al-Kâbk; [in Suppl.] Shâh Dagh
waters Alindjak; Gökê- tengiz; Ḍarâ Deniz; Kizîl-uzen; Kuban; Kur; al-Rass; Saffîd Rûd; Terek
population Abkâhâz.2; Alân; Anî; A'rî; Avars; Balkar; Čeçens; Čerkes; Darghîn; Diko; Ingush; Kâbards; Kâpuça; Karaçay; Karata; Kâytak; Kâtûps; Khemsînî; Khînalug; Khunzal; Khvârshî; Kîrz; Kûbaçî; Kwanadî; Lağ; Laz; Lezgh; Nôghay; Ossetians; Rûs; Rutul; Tsakhir; Ubykh; [in Suppl.] Demography.VI
see also Kumuk
resistance to Russian conquest Hamza Beg; Shâmîl; Ushurma, Mansûr
see also Ḥizb.îv; [in Suppl.] al-Kâbk.3.d
CAUCASUS — CENTRAL ASIA

toponyms

ancient Alindjak; Arrân; Bâdjarwân.1; Balandjar; Baylâkân; Dwin; Saray; Shâmmâkha; Shîmshâhî; Shirwân; Shîz

present-day Akhîshkha; Astraâkhân; Bâb al-Abwâb; Bâkû; Bardha'a; Batumi; Derbend; Gandja; Kubbâ; Lankanrân; Makhaç-kal'e; Mûkân; Nakhchîwân; Shakî; Tâbarsarân; Tâlish; Tîflîs; [in Suppl.] Djulfa.1; Ûren Kal'e

CENTRAL ASIA Badakhshan; Çâghânîyân; Khwârazm; Mâ wara’al-Nahr; Mogholistân
see also Havâtîlâ; İsmâ’il b. Ahmad; Karâ Khîtîyâ; Kazak; Nizak, Târkhân; Timûrîdîs; Wâkî.V; [in Suppl.] Atâlik; Djulfa.1; Khâ’îdjas; and → DYNASTIES.MONGOLS; MONGOLIA; ONOMASTICS

for former republics of the USSR → the section Toponyms below

architecture → ARCHITECTURE.REGIONS

belles-lettres Tâdji,2; and → LITERATURE.DRAMA and POETRY.TURKISH.IN EASTERN TURKISH

former Soviet Union al-’Arab.iii.Appendix; Basmaçîs; Djaraîva; Fitrât; Hizb.V; Khodjaev; Şadr al-Dîn ‘Aynî; [in Suppl.] Demography.VI
and → the section Toponyms below

historians of ‘Abd al-Karîm Bûkhârî
see also Haydar b. ‘Ali

mysticism → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS

physical geography

deserts Karaçum; Kizîl-kum

mountains Ala Daghi; Altai; Balkhân; Pamirs
see also Çopan-ata

waters Aş Şû; Amû Daryâ; Aral; Bahr al-Khazar; Balkhash; Çâghân-rûd; Çû; Ïîsîk-kul; Karâ-köl; Murghâb; Sir Daryâ; Ţarâz; Turgay; Wîkhsh; Zarafshân
see also Su; [in Suppl.] Mâ’t.10

population Balûc; Çawdors (and [in Suppl.] Çawdor); Emreli; Gagauz; Karaikalpak; Khaladj; Kungrât; Kurama; Özbeg; Tarancîs; Türkmen.3; Yaghma; [in Suppl.] Demography.VI; Yomut
see also Altaians; al-’Arab.iii.Appendix; Ghalîç; Ghuzz; Karłuk; Kazak; Kipcak; Kirgiz; Kumân; Künkîçîs; Kun; Sârt; Tâdji, [in Suppl.] Ersari

reformism [in Suppl.] Islâh.V

toponyms

ancient Abaskûn; Abîward; Akhsîkât; Ardjişh; Balâsâghân; Banâkat; Fârâb; Fîrâbr; Gurgandji; Kâth; Kayalîk; Marw al-Rûdî; Marw al-Shâhîdjanî; Moshâhad-i Mişrijânî; Nakhshab; Pishpek; Sayrâm; Shûmân; Sîgnâk; al-Şûghdî; Sûyât; Ţarâz; Utrær; Yêti Su; Zamakhshar; Zamm; [in Suppl.] Dandânkan; Dînd; Êlîk; Isfidjâb; Iştîkhân

present-day districts Atek; Karatîgin; Shughnân; Wakhsh; [in Suppl.] Ura-tepe
see also Akhîal Tekke

regions Farghânân; Khwârazm; Khuttalân; Labâb; Mangîshlak; Ursûshana; Wakhân; [in Suppl.] Dašt-i Kipcak

republics Tâdji,3; Turkistân.1; Turkmenistan; Uzbekistan.2; [in Suppl.] Kazakstan; Kirgistân

towns Aş Masjîd.2; Alma Ata; Âmû.2; Andîjdjan; ‘Ashkâbâd; Awliyâ Ata; Bayram ‘Ali; Bukhârâ; Çîmkent; Djîfâlalabâd; Gudjduwân; Hazârasp; Hüsâr; Kash; Khîwa; Khôkand; Khudjand(a); Kish; Kubâdhiyân; Marghînân; Mayhâna; Ordûbâd; Òzkend; Pandjîdîh; Samarkand; Tashkent; Tîrmîdîh; Tokmak; Turgay; Turkistân.3; Ùrgûnç; [in Suppl.] Ura-tepe
CHAD  Abeshr; Bagirmi; Borkou; Kanem; Kanuri; Wadai; Zaghawa; [in Suppl.] Cad
and → AFRICA.CENTRAL AFRICA

CHARMS  Afsún; Ḥıdırjb. IV; Kabid.4; Māshā’ Allāh; Tamīma; Tilsam; [in Suppl.] Budūḥ
see also Kahrubā; Karwaša; and → MAGIC

CHILDHOOD  → LIFE STAGES

CHINA  Djarida.v; Masdjid.V; al-Šīn
see also Bahādur; Khokand; Šini; Tibb.2; ‘Ulamā’.6; Ziyād b. Šāliḥ al-Khuzā’i
calligraphy  [in Suppl.] Khatt.vi
dynasties  Karā Khūṭāy
see also Faghfūr; Gūṛkhān; Ya’kūb Beg; [in Suppl.] Kh̄̄djas
literature  [in Suppl.] al-Šīn.5
literary figures  Liu Chih; Ma Huan; Wang Tai-yu
mysticism  Tašawwuf.8
see also al-Šīn.4; Ma Hua-lung; Ma Ming-hsin; T’ien Wu; Wali.8
personages
officials  P’u Shou-keng
scholars  ‘Ulamā’.6
see also Tibb.2
warlords  Wu Ma
for leaders in uprisings, see the section Uprisings below; for belletrists, see the section
Literature above

physical geography
waters  Aḵ Ṣu; Ili; Tarim
population  Salar; Tarančis; Tungans; Yunnan.2
toponyms
ancient  Bīshbāfīk; Khansā; Shūl.1; [in Suppl.] Koço
present-day  Aḵ Ṣu; Alṭi Shahr; Kansu; Kāshghar; Khānbālīk; Khānfü; Khotan; Kul’dja;
Ning-hsia; Shansi; Shen-si; Sinkiang; Szechuan; Tubbat; Turfan; Yärkand; Yunnan;
[in Suppl.] Komul
see also Sandābīl; Şīn ( MouseEventArgs)
Treatises on  ‘Ali Akbar Khīta’ī
see also [in Suppl.] Sallām al-Tardjumān
uprisings  Panthay
see also Tunganistan
leaders  Ma Chung-ying; Ma Hua-lung; Ma Ming-hsin; Pai Yen-hu; T’ien Wu; Tu Wen-
hsiū; Yulbārs Khān

CHRISTIANITY  Ahl al-Kitāb; Dayr; Dayṣāniyya; ‘Īsā; Kanisa; Maryam; Naṣārā; Rāhib; al-
Ṣalīb; Tathlīḥ; [in Suppl.] Tabšīr
see also Dhimma; Djizya; al-Hākim bi-Amr Allāh; Ifrandj; Karşhūnii; Kūmis; Lāhūt and
Nāsūt.2; Ma’alṭhāyā; [in Suppl.] Dāwiyya and Isbitariyya; Fidā’; and → BIBLE; CRUSADE(R)S;
EUROPE; LANGUAGES.AFRO-ASIATIC.ARABIC.CHRISTIAN ARABIC; NUBIA
apologetics  Ibn Zur’a; al-Kindi, ‘Abd al-Masīh
churches  Kanisa; Siḥyawn
see also Masdjid.I.B.3
communities  Anadolu.iii.4; al-Andalus.iv; Istanbul.vii.b; Mozarab; al-Shām.2(a) (271b-2a);
Tür ‘Abdin.3
see also Fener
denominations  Kibt; Nasturîyyûn; Ya’kûbihûn; [in Suppl.] Markiyûniyya; Mârûniyya
see also Djarâdjima; and ➔ JUDAISM; JEWISH SECTS

Catholics  Bashîr Shihâb II; Ishâk, Adib; Sâbûndjî; Sâyîgh, Fath Allah; Shaykhû, Luwis; Zâkhîr; [in Suppl.] Butrus Karâmâ; Mâtar

see also Sullâm; Ta’rîkh.I.1.vi; Ziyârâ.3; [in Suppl.] Ta’rîkh.II.1.(g); and ➔ EGYPT.

Greek orthodox  Gagauz
see also Pâtrîk; Zâkhîr

Jacobites  al-Akhtal; Ibn al-‘Ibîr; Ibn Zur’â; al-Kutâmî; Yahyâ b. ‘Adi; Yahyâ al-Nâhwî; Ya’kûbihûn
see also al-Kindî, ‘Abd al-Masîh; Pâtrîk; Tür ‘Abdîn.3

Maronites  [in Suppl.] Markiyûniyya

Maronites  Farhât; Ištîfân al-Duwayhî; al-Rayhânî; Salîm al-Nâkâsh; Tânyûs, Shâhîn; al-Yâzîdîjî; Yûsuf Karam; [in Suppl.] Abû Shamâka; al-Bustânî; Mârûniyya
see also Bsharrâ; Durûz.ii; Pâtrîk; and ➔ LEBANON

Melkites  Abû Kurra; al-Antâkî; Mîkhâ’il al-Sâbâgh; al-Muqawkwîs; Sa’îd b. al-Bîtrîk; al-Turk, Nîkulâ; Yahyâ b. al-Bîtrîk; [in Suppl.] Ibn al-‘Uff
see also Mas’hâka; Pâtrîk; [in Suppl.] Ta’rîkh.II.1.(g)

Monophysites  ➔ the sections Copts, Jacobites and Nestorians under this entry

see also al-Tabarî, ‘Ali b. Rabban; Tür ‘Abdîn.3; Urmîya.3

Protestants  Fâris al-Shidyâk; Mas’hâka; Sarrûf; Sâyiğh, Tawfîk; [in Suppl.] al-Bustânî.2
see also Nimr

unspecified  Bahdîl; Ibn al-Tîlmîdî; al-Masîhî; Petrus Alfonsi; Ukaydir b. ‘Abd al-Malîk; [in Suppl.] Hûbaysî b. al-Hasan al-Dimashkî; Ibn al-‘Ukâ‘î

historiography  [in Suppl.] Ta’rîkh.II.1.(g)

monasteries  Dayr; Dayr al-Djâthâlîk; Dayr Ka’b; Dayr Künnâ; Dayr Murrân; Dayr Sam’ân; al-Tur.1
see also Khânkâh; Râhib; Tür ‘Abdîn.3

writings on al-Shâbûshît

persecutions  Ghiyâr; al-Ḥâkim bi-Amr Allah; Shi’âr.4; Zunnâr

polemics  Ahl al-Kitâb; Tahârîf
anti-Jewish  Petrus Alfonsi
see also Zaynab bt. Djabsh

pre-Islamic  Abraha; ‘Adi b. Zayd; ‘Amr b. ‘Adi; ‘Amr b. Hind; Bahîrâ; Bahram
see also Ghassân; Lâkîmûds

saints  Djîrdjîs; Djûraydjî

20th-century  al-Khûrî; Sarrûf; Shaykhû, Luwis; [in Suppl.] Abû Shamâka; Abyad; Mâtar
see also al-Mal’ûf; [in Suppl.] Tabshîr

CIRCUMCISION  Khaḍî; Khitân
see also ‘Abdî; ‘Ali; Kurds.iv.A.i; Mawâkîb.4.11; Wehbi Sayyîdi

CLOTHING  Banîka; Djallâb; Farew; Kumâsh; Libâs; Sirwâl
see also Ghiyâr; Îhrâm; Khayyat; Khîl’a; Kurds.iv.C.1; Shi’âr.4; Tîrâz; Zeybek; Zunnâr; [in Suppl.] Kafan; and ➔ MYSTICISM; DRESS
accessories Mandil; Mirwaha
    see also Shadd

headwear Kawuqlu; Tadj; Tulband; [in Suppl.] Kalansuwa
    see also Sharif.(5)

veils Hidjab;l; Litham

materials Farw; Harir; Kattan; Khaysh; Ku3n; Suf; Tafta
    see also Fanak; Kalamkari; Kumash; Lubud; Mukhattam; and → ART.TEXTILES

shoewear [in Suppl.] al-Na‘l al-Sharif
    see also [in Suppl.] Iskaf

COLOUR Lawn; Musawwida
    and → DYEING

colours Asfar
    see also Sharif.(5)

COMMUNICATIONS Barid; Hamam; Manar
    see also Anadolu.iii.(5); and → TRANSPORT

COMMUNISM Hizb.i; Shuyu‘iyya
    see also Lahu‘i; [in Suppl.] Sultan ‘Ali Ughli

CONGO Congo; al-Murdjibi

COPTS → CHRISTIANITY.DENOMINATIONS

COSMETICS Hinni; al-Kuhl; al-Washm
    see also Khidab; and → PERFUME

COSMOGRAPHY ‘Adjayib; ‘Alam; Falak; Kaf; Samai.1
    see also Djughratiya; al-Khadir; Khariya; al-Kura; Makka.4; and → ASTROLOGY; ASTRONOMY; GEOGRAPHY
treatises on al-Dimashki; al-Kazwini, Zakariyya2; al-Kharaqi
    see also Kitab al-Dijlwa

COURT CEREMONY Marasim; Mawakib (and [in Suppl.])
    see also Miqalla; Nakka-ra-khana; Sitr; Yadgar; and → MONARCHY.ROYAL INSIGNIA

bestowal of gifts Hiba; Khil'a; Nithar

ranks [in Suppl.] Martaba

CREATION Ibdai; Khalk
    see also Huduth al-‘Alam; Insan; Takwin; Tawallud; Tin.1

CRETE Ikritish
    see also Abu Hafs ‘Umar al-Balluti; Wenedik
toponyms towns Kandiya

CROATIA → (former) YUGOSLAVIA
CRUSADE(R)S  Crusades; Tourkopo(u)loi; [in Suppl.] Dāwiyya and Isbitāriyya
see also al-'Adil.1; al-Afḍal b. Badr al-Djamālī; (Sirat) ‘Antar; Ayyūbids; Balak; Baybars I; Fāṭimids.5; Ifrādj; Kalāwūn; Kīlīḏ Arslān I; Nūr al-Dīn Māḥmūd b. Zankī; Ṣalāḥ al-Dīn; al-Šām.2(a); Ṭughṭīgīn; Wenedik; and → the section Toponyms under PALESTINE/ISRAEL and SYRIA
battles  al-Mansūra; MARĐ al-Suffar; Nikbūlī
castles  al-Dārūm; Ḥārīm; Ḥiṣn al-Akrād; Kal‘at al-Shākīf; Ṣāfīṭa
conquests  ‘Akkā; Anadolū.iii.1; ‘Aṣkalān; Ayla; Ghazza; Ḥayfā; Ḫayṣariyya; al-Khalīl; Kubrus.2; al-Ḳūds.10; Ludd; Ma‘arrat al-Nu‘mān
historians of  Ibn al-Kalānīsī
see also al-Nuwayrī, Muḥammad

CRYPTOGRAPHY  Mu‘ammā; Ramz.2
see also Kitabāt.5; al-Sim

CUISINE  Ματβαχ; Ταβκh
drinks  Čay; Kahwa; Kamīr; Kumīs; Μασχρūbāt; Nabdīl; Sherbet
see also Nahāl; Thallādī; Turundjān; Yoghurt; [in Suppl.] Čay-ḵānā
food  Ghidhā; Kabīd.5; Khubz; Kuskusū; Mishmish; Nakhīl; Nārandjī; al-Ruzz; al-Samn; Sawīk; Sha‘ār; Sīkbādī; Sukkar; Ṭa‘ām; Tin; Tuffāḥ; Yoghurt; Zabīb; Zayt; Zaytūn [in Suppl.] Basbās; Dżawāz; Ḥayy; Hindībā’
see also Filāḥā; Kamīr; Maḏrā; Milīh; Nahāl; Pīst; Sīmsim; Ṭīn.3; [in Suppl.] Ibn Shākrūn al-Mīnāsī
fruit  Mishmish; Nakhīl; Nārandjī; Tin; Tuffāḥ
see also [in Suppl.] Ḥayy
dried fruit  Tammām; Zabīb
grains  Kamīr; Kuskusū; al-Ruzz; Sha‘ār
see also Filāḥā; Khubz; Sawīk; for granaries → ARCHITECTURE.MONUMENTS
herbs  Shibīthī; Turundjān; [in Suppl.] Basbās
see also Shīh; Timsāḥ
meat  Kabīd.5
stews  Sīkbādī
oils  al-Samn; Zayt
spices  Kammūn; Kāranfūl; [in Suppl.] Afawīh; Dār Šīnī
see also Kārīmī; Kūs; Milīh; Za‘farān.1
professions  Bakkāl; Tabbakh; Ṭāhḥān; Tammār
prohibitions  Ghidhāh.iii. and iv.7; Kahwa; Kamīr; Masχrūbāt; Maytá; Nabīdīh
see also Dḥabiḥā.1; Hayawān.4; Nadjīs; and → individual articles under ANIMALS
table manners  Ṭa‘ām

CUSTOM  ‘Āda; Adab; ‘Urf
see also Abd al-Raḥmān al-Fāsī; ‘Āshūrā’.II; Ḥiba; Ḥidjāb.I; Ḫidjārā; Khil’a; Mandīl; ‘Urs.2; and → LAW.CUSTOMARY LAW
tribal customs  ‘Abābda; al-Dḥunūb, Dafn; Khāwa; Muwāraba; Ṭḥā‘r; al-Waṣḥm; [in Suppl.]
‘Ār
see also Ḫidjārā; Taḥannūth; Zmāla.2; [in Suppl.] Māla’2

CYPRUS  Kubrus; Madjlīs.4.A.xxiv
see also Wenedik; [in Suppl.] Mārūniyya
toponyms
towns  Lefkosha; Maghōsha
DEATH Djanaza; Hinata; Intihar; Kabr; Makbara; Mawt; Niyah; [in Suppl.] Ghassal; Kafan see also Ghâ‘ib; Ghusl; Katl; Marthiya; Shahid; Takbir; Tasnim.2; and → ARCHITECTURE. MONUMENTS.TOMBS; ESCHATOLOGY

DESERTS al-Ahkaf; Biyâbânak; al-Dahnâ‘; Karaum; Kizil-Âmun; Naft; al-Ânb; al-Rub‘ al-Khalî; Sâhîl; al-Šahrâ‘; Sinâ‘; al-Tih see also (Dzajrat) al-‘Arab.II; Badw.II; Harrâ‘; Khabrâ‘; Reg; Samûm; and → GEOGRAPHY. PHYSICAL GEOGRAPHY.OASES; NOMADISM

DICTIONARY Kâmûs see also Fâris al-Shidyâk; Sullam; and → LEXICOGRAPHY

DIPLOMACY Imtiyâzât; Mubâdele; Tardjuman see also Amân; Bâlyos; Berâtli; Daftar; Hiba; Inshâ‘; Katib; Kâvwâs; Mandates diplomatic accounts Ahmad Rasmi; Ibn Fa’dlân; Mehmèd Yërmîsekîz; Wâsîf; [in Suppl.] al-Ghazzal; Ibn ‘Uthmân al-Miknâsî see also Sûbhi Mehmêd diplomats Consul; Elçi; Safir.2 see also Zahir

DIVINATION Kihâna see also Djafr; Ibn Barradjân; Malâhim; Nudjûm (A’hkâm al-); Shâma; and → ASTROLOGY; DREAMS diviners ‘Arrâf; Kâhin practices Fa‘l; Fira‘sa; Ghurâb; Hisâb al-Djummal; Hûrûf; Ikhtilâdî; Istiksam; ‘Iyâfa; al-Kaff; Kâtîf; Khâtî; Khawass al-Kur‘ân; Kïyâfa; Kû‘; Mâ‘.1; Riyâfa; Wâdî.3; Zâ‘irdja see also Bûkala; Ikhtiyârât; Mîr‘ât treatises on Fal-nâmä; Ibn al-Banî‘ al-Marrâkûshî; Malhâma; [in Suppl.] Ibn ‘Azzûz see also Djafr; Nudjûm (A’hkâm al-)

DIVORCE Barâ‘a.I; Faskh; Suknâ; al-Surayjiyya; Tâlâk see also ‘Abd.3; ‘Âda; Ghâ‘ib; Hadâna; Ibn Surayjî; ‘Idda; ‘Iwa‘d; Kâsam; Lî‘ân; al-Mar‘a.2; Rapak; [in Suppl.] Nafaka; and → MARRIAGE

DJIBOUTI, REPUBLIC OF Djibuti; Tadjurra and → AFRICA.EAST AFRICA

DOCUMENTS ‘Alâmâ; Diplomatic; Farmân; Inshâ‘; Kâtîb; Manshûr; Papyrus; Sidjill; Tawkî‘.1; Wakf.I.2.d; Wâthîka; Zahir; [in Suppl.] Dabîr see also Barâ‘a.I; Kat‘; Sharî‘.1; Tughra; ‘Unwân; Yarlîgh; and → ADMINISTRATION.RECORDS; WRITING Ottoman ‘Arîd Hâl; Berât; Diplomatic.IV; Farmân.II; Irâde; Khâṭî Hûmâyûn and Khâṭî-i Sherîf; Sidjill.3; Telkhiş see also Tughra.2.(b); and → OTTOMAN EMPIRE.ADMINISTRATION

DREAMS Ru‘yâ‘; [in Suppl.] Ta‘bir al-Ru‘ya
see also Istikhāra; Nubuwwa
for dream interpretations, see individual articles on animals, in particular Ayyil; Baghl; Dābb; Fil; Ghurāb; Sarātān; Thaʿlab; ʿUkāb; Watwāt; Yarbu'
writing on al-Dīnawarī, ʿAbū ʿAbd Allāh; Ibn Ghannām; Ibn ʿAbd al-Zāhirī; Ibn Sirīn; al-Wahrānī

DRUZES al-Darazi; Durūz; Ḥāmza b. ʿĀli; al-Muktanā; Shāhīb Arslān; al-Tanūkhī; Djamāl al-Dīn; [in Suppl.] Bīn
see also Hadd; Maḥkama; Maʿn; [in Suppl.] Dāwūd; Ḥīn; and → LEBANON

DYING ʿAfs; Hinna; Kalamkārī; Khīdāb; Nil; Wars; Zafarān
see also ʿShaʿrān

dyer ʿṢabbāgh

DYNASTIES Dawla; Ḥādjīb; Muṣḥīr; Sultān
see also Cāshna-gir; Khādim al-Ḥaramayn; Lākāb; Libās; Malik; Marāsim; Maṣḥūra; Mawāqīb; Pāḍīshāh; Parda-dār; Tawkiʾī; Wali al-ʿAhd; Ẓūlm; [in Suppl.] Khal; and → ADMINISTRATION; ONOMASTICS.TITLES

Afghanistan and India ʿAdil-Shāhs; Arghūn; Bahmanis; Barid Shāhīs; Dīhli Sultanate; Fārūkīs; Ghaznavīdīs; Ghūrīdīs; Hindū-shāhīs; ʿImād Shāhī; Kart; Khalīdīs; Kuṭb Shāhī; Lōdīs; Mughāls; Nīzām Shāhīs; Sayyīdīs; Shārkīs; Sūrs; Tughluqīdīs; [in Suppl.] Bānūdūrīdīs
see also Afghānīstān.v.2 and 3; Awadh; Dāwūdpōrās; Dīwān; Hind.v; Khūṭbā-i Dīhān; Lāṣkār; Marāsim; Mawāqīb; Nīṭār; Rānā Sānghā; Sāmān; Tīpū Sultān; Zunbīl; and → ARCHITECTURE. REGIONS; MILITARY.INDO-MUSLIM; ONOMASTICS.TITLES.INDO-MUSLIM

ʿAdil-Shāhs (1490-1686) ʿAdil-Shāhs; Bidjāpūr; Hind.vii.ix
see also Tālīkotā

rulers Muḥammad b. Ibrāhīm II

historians of Shirāzī, Rafīʿ al-Dīn

Awadh Nawwābs (1722-1856) Awadh

rulers Burhān al-Mulk; Ghāzi ʿl-Dīn Ḥaydar; Saʿādat ʿAli Khān; Ṣafdar Djang; Shuḍjāʾ al-Dawla

viziers Mahdi ʿAlī Khān

Bahmanīdīs (1347-1527) Bahmanīs; Hind.vii.vii
see also Bidar; Gulbargā; Peshwā

rulers Humayūn Shāh Bahmānī; Muḥmād Shihāb al-Dīn; Muḥammad I; Muḥammad II; Muḥammad III

other personages Khalīl Allāh; Muḥmād Gāwān

Bārakzāyīs (1819-1973) Afghānīstān.v.3.B

kings ʿAbd al-Ḥāmān Khān; Dūst Muḥammad; Ḥabīb Allāh Khān; Shīr ʿAlī; [in Suppl.] Amān Allāh

Bengal Nawwābs

rulers ʿAli Werdī Khān; Djaʿfar; Sirāḍj al-Dawla
see also Murshīdābād
Bengal Sultans (1336-1576)
sultans Dawūd Ḵān Kararānī; Fakhr al-Dīn Mubārakshāh; Husayn Shāh; Mahmūd; ṭāḏjā Ganesh; Rūk al-Dīn Bārbak Shāh; Sikandar Shāh
historians of [in Suppl.] ‘Abbas Sārwānī

Dihlī Sultans (1206-1555) Darība.6.a; Dīhī Sultanate; Diwān.v; Khāldjīs; Lōdis; Nā‘īb.1; Nakīb.2; Sayyids; Śūrs; Tughrulkīds
see also Burūj.3.2; Ulugh Ḵān
sultans Firūz Shāh Tughluk; Ghiyāth al-Dīn Tughluk I; Ghiyāth al-Dīn Tughluk Shāh II; Ilutmish; Kaykubād; Khidr Ḵān; Kuṭb al-Dīn Aybak; Māḥmūd; Ibrāhīm Lōdī; Mubārak Shāh; Muhammad b. Tughluk; Muhammad Shāh I Khāldjī; Ṭadiyya; Shīr Shāh Sūr; [in Suppl.] Balban; Dawlat Ḵān Lōdī
viziers Kafūr (and Malik Kafūr); Khān-i Dīhān Maḳbūl; Mi‘ān Bhu’ā
historians of Barānī; al-Dūṣjānī; Nizāmī (and [in Suppl.] Ḥasan Nizāmī); Shāms al-Dīn-i Sīrādī ‘Affī
other personages Māllū Ikbāl Ḵān; [in Suppl.] ‘Abd al-Wahhāb Būhkārī; ‘Ayn al-Mulk Mūltānī; Daryā Ḵān Noḥānī; Ikhtisān
see also ‘Ali Mardān; Ḥūlāgū; Khāldjīs; Sāmmā

Durrānīs (1747-1842) Afghānīstān.v.3
kings Ṭāhmad Shāh Durrānī
historians of ‘Abd al-Karim Munshī
other personages  Khámrān Shāh Durrānī

Fārūkīs (1370-1601) Fārūkīs
rulers Mīrān Muḥammad Shāh I

Ghaznavīs (977-1186) ‘Amīd; Diwān.v; Gḥaznavīs
see also Ḵisār.iii
rulers Alp Takīn; Bahrām Shāh; Iṣmā‘īl b. Sebūktīgīn; Māḥmūd b. Sebūktīgīn; Mas‘ūd b. Māḥmūd; Mawdūd b. Mas‘ūd; Muḥammad b. Māḥmūd b. Sebūktīgīn; Sebūktīgīn
viziers Ahmad b. Muḥammad; Aḥtāntāsh; al-Faḍl b. Ahmad al-Isfārā’īnī; Ḥasanāk; Maymandī
historians of Bayhaḵī; al-‘Utbī.3
see also al-Ḵaṣḵānī; Shābānkārā’ī; [in Suppl.] Fakhr-i Mudābbīr
other personages Muḥammad Bāḵhtīyār Khāldjī; Shāh Malik

Ghūrīs (ca. 1000-1215) Ghūrīs
rulers Dīhān-sāz; Muḥammad b. Sām; Sayyid al-Dīn
see also Nizāmī
governors Tādij al-Dīn Yıldız

Gudjarāt Sultans (1391-1583) Gudjarāt.c
see also Ulugh Ḵān
sultans Bahādūr Shāh Gudjarātī; Māḥmūd
historians of [in Suppl.] Ḥājdījī al-Dābīr
other personages Malik Ayyāz

Ḵalpī Sultans Kalpī
sultans Maḥmūd Khān

Ḵašmīr Sultans (1346-1589) Kashmir.i.4
sultans Sikandar (But-Shikan); Zayn al-‘Ābidīn; [in Suppl.] Čaks
see also [in Suppl.] Gūl Khāṭūn
historians of [in Suppl.] Ḥaydar Malik
other personages [in Suppl.] Bayhaḵī Sayyīds
Khāldjīs → the section Dīhī Sultans above

Langāh dynasty of Mūltān (1437-1526) Mūltān
sultans  Husayn Shâh Langâh I; Husayn Shâh Langâh II

Lôdis  → the section Dihll Sultans above

Madura Sultans (1334-1377)  [in Suppl.] Madura

sultans  Djalâl al-Dîn Ahsân

Mâlâwâ Sultans (1401-1531)  Mâlâwâ

sultans  Dilâwar Khan; Hûshang Shâh Ghûrî; Maâmûd

see also  Bâz Bâhâdur

viziers  Mêdînî Râ‘î

other personages  Malik Mûghîth

Mughals (1526-1858)  Dariba.6.b and c; Diwân.v; Maňsâb; Mughals; [in Suppl.] Îllâhî Era

see also  Fawâjdâr; Kûrwâl; Mâţabkh.î; Nîthâr; Şadr.5; Şûba; Şûbadâr; Şûfiyân; Şûlî-i kûll; Suwâr; Takht-î Tawûs; Zamîndâr; [in Suppl.] Dâgh u taşhîha; ‘Ibîdat Khânâ; Sârkâr.1; Ta‘allûk

emperors  Ahmad Shâh.î; Akbar; Arwânzîb; Bûbar; Bâhâdûr Shâh I; Bâhâdûr Shâh II; Dâjahînâdâr Shâh; Dâjahûngûr; Fûrûkh-siyr; Humûyûn; Mu‘hammad Shâh; Shâh ‘Alâm II; Shâh Dâjahân; [in Suppl.] Râ‘î al-Dâradjât

see also  Darşhân; Mûmtûz Mâhâll; Nûr Dâjahân; Tâd‘î Mahâll; Tûzûk; [in Suppl.] Mûmûdîd Mâkîm Mîrzâ

viziers  ‘Îtimâm al-Dâwla

secretaries  Âbu ‘î-Fadîl ‘Allâmi; Mu‘hammad Kâzîm

historians of  ‘Abîd al-‘Hâmîd Lâhawrî; Âbu ‘î Fadîl ‘Allâmi; Bakhtâtawar Khân; Djawhar; Ghûlâm Huşayn Khân Tabâtabâ‘î; ‘Înâyat Allâh Khân; Îsâr-dâs; Kh‘âfi Khân; Mu‘hammad Kâzîm; Mu‘hammad Shârîf; Mustâ‘îdd Khân; Mu‘tamad Khân; Nî‘mat Allâh b. Habîb Allâh Harawî; Nûr al-‘Hâkî al-Dîhlawî; [in Suppl.] ‘Âkîl Khân Râ‘îzî; Mu‘hammad Şâli‘î Kanbô Lâhawrî

see also  Azzfârî; Bâdâ‘ûnî; Ma‘âthîr al-Umârâ‘

other personages  ‘Abîd al-Râhîm Khân; ‘Âli Werdi Khân; Aşaf Khân; Bakhtâtawar Khân; Bayram Khân; Bûrânî al-Mulk; Dânîyâl; Ghûlâm Kâdîr Rohîla; Hindâlî; I‘tîbâr Khân; I‘tîkâd Khân; ‘Îwâd Wadhîhî; Kâmîrân; Khân Dâjahân Lûdî; Khusraw Sulţân; Mâhâbat Khân; Makkhûm al-Mulk (and [in Suppl.] ‘Abîd Allâh Sulţânîpûrî); Mân Singh; Mir Djumla; Mirzâ ‘Askârî; Mirzâ ‘Azîz “Kôkâ”; Murâd; Murâd Bâkîshî; Mûrshîd Kûl Khân; Nîzâm al-Mulk; Shâfî‘î Yazdî; Shâh Mânsûr Şîrâzî; Shârîf Âmulî; al-Siyâlkûtî; Tipû Sulţân; Tödâr Mâlî; Yusûf Khân Rûdîwî; Yusûfî; [in Suppl.] Akbar b. Arwânzîb; ‘Âkîl Khân Râ‘îzî; Ghâzi Khân; Gûrân; ‘Înâyat Khân (2x); Kâsîm Arslânî; Mu‘hammad Zâmûn Mîrzâ

see also  Bâra Sayyûds (and [in Suppl.] Bâra Sayyûds); Mârâ‘îhâs

Nîzâm Shâhîds (1491-1633)  Nîzâm Shâhîs

see also  Ahmîdînagâr; Tâllîkôlâ

rulers  Huşayn Nîzâm Shâh; Malik Ahmîd Bahîrî

other personages  Malik ‘Âmbar

Sayyîds  → the section Dihll Sultans above

Sharkî Sultans of Djîawnpûr (1394-1479)  Sharkîs

sultans  Husayn Shâh; Ibârîhîm Shâh Sharkî; Maâmûd Shâh Sharkî; Malik Sarwar

Sûrîs  → the section Dihll Sultans above

Tughluksîds  → the section Dihll Sultans above

Africa  Fundj; Gwandum; Şîrûzî

see also  Bu Sâ‘îdî; Dâr Fûrî; Kilwa; Songhay; Wadâ‘î.1; Zâhîhawâ.î

Anatolia and the Turks  Artukîs; Aydîn-oghllû; Dânishmendîs; Dhu ‘î-Şadrî; Eretînî; Germiyan-oghullarî; Hamîd Oghullarî; Înáîl; Isfendiyâr Oghllû; Karâmân-oghullarî; Karasî; Menteşhe-oghullarî; ‘Ôthmânî; Saltüct Oghullarî; Şûrûkhân; Shâh-i Armanî; Teke-oghullarî
see also Bûrids; Derebey; Mangîts; Mengüçêk; Rama'dân Oğulları; and → ONOMASTICS.

**Artukids**

rulers

İlghâzî; Nûr al-Dîn Muhammad; Tîmûrâsh b. Il-Ghâzî

**Aydîn-oghlu**

amîrs

Dûtunayd

**Ottomans** *(1281-1924)*

‘Othmânî

sultans

‘Abd al-‘Azîz; ‘Abd al-‘Hamîd I; ‘Abd al-‘Hamîd II; ‘Abd al-Madjîd I; ‘Abd al-Madjîd II; Âhmed I; Âhmed II; Âhmed III; Bâyazîd I; Bâyazîd II; İbrahim; Mehemmed I; Mehemmed II; Mehemmed III; Mehemmed IV; Mehemmed V Râşhâd; Mehemmed VI Wahîd al-Dîn; Murâd I; Murâd II; Murâd III; Murâd IV; Murâd V; Mustafâ I; Mustafâ II; Mustafâ III; Mustafâ IV; Orkhan; ‘Othmân I; ‘Othmân II; ‘Othmân III; Selim I; Selim II; Selim III; Süleyman; Süleyman II

women of

Khâşseki; Khurrem; Kosem Walide; Nilüfer Khâşûn; Nûr Bânû; Safiye Wâlide Sultan; Türkhan Sultan; Walide Sultan

grand viziers

Ṣadr-ı A‘zam

14th century

‘Ali Paşa Çandârlı-zâde; Djandarli

15th century

Âhmed Paşa Gedik; Dâwûd Paşa, Kodja; Djandarli; Khalil Paşa Djandarli; Mehemmed Paşa, Karâmî; Mehemmed Paşa, Rûm; Sinân Paşa, Khodja. I; Zaghanos Paşa

16th century

Âhmed Paşa, Kara; ‘Ali Paşa Khâdîm; ‘Ali Paşa Semiz; Ayâs Paşa; Çîghâla-zâde Sinân Paşa; Derwîsh Paşa; Ferhâd Paşa; Hersek-zâde; İbrahim Paşa; İbrahim Paşa, Dâmâd; Khâdîm Hasan Paşa Şokollî; Khâdîm Süleyman Paşa; Şahîn Oğulları (and Şahîn Mehmed Paşa); Lala Mehmed Paşa, (and Mehemmed Paşa, Lâlâ, Şâhinoglu); Luftime Paşa; Mehemmed Paşa, Lâlâ, Melek-Nîhâd; Mesîh Mehemmed Paşa; Mesîh Paşa; ‘Othmân Paşa; Pirî Mehemmed Paşa; Rüstem Paşa; Sinân Paşa, Khâtîm; Sinân Paşa, Khodja.2; Siyâwûsh Paşa, I; Sokollu Mehemmed Paşa

17th century

‘Ali Paşa ‘Arabadî; ‘Ali Paşa Gûzeldje; ‘Ali Paşa Sûrmeli; Dâwûd Paşa, Kara; Derwîsh Mehemmed Paşa; Dîlawar Paşa; Hâfiz Âhmed Paşa; Husayn Paşa; İbrahim Paşa, Kara; İpşîrî Muştafa Paşa; Ismâ’îl Paşa, Nishândî; Karâ Muştafa Paşa; Kêmânkeş; Khalil Paşa Kayseriyyeli; Khosrew Paşa, Bosniak; Köprüülü. I-III; Mehemmed Paşa, Çerkes; Mehemmed Paşa, Elmas; Mehemmed Paşa, Gördjî; Khâdîm; Mehemmed Paşa, Gördjî II; Mehemmed Paşa, Öküz; Mehemmed Paşa, Sultan-zâde; Mehemmed Paşa, Tabaniyya; Murâd Paşa, Kuyudju; Nasîh Paşa; Redjeb Paşa; Siyâwûsh Paşa.2; Süleyman Paşa, Malatyaîli; Yeşîshîdî Hasan Paşa

18th century

‘Abbâlî Âhmed Paşa; ‘Ali Paşa Çorlulu; ‘Ali Paşa Dâmâd; ‘Ali Paşa Hâkim-oghlu; Derwîsh Mehemmed Paşa; Hamza Hâmid Paşa; Hamza Paşa; (Dâmâd) Hasan Paşa; (Seyyid) Hasan Paşa; (Sherif) Hasan Paşa; İbrahim Paşa, Nevshehirîli; Kahyâ Hasan Paşa; Khalîl Paşa Hâdîdî Arnavud; Köprüülü. V; Mehemmed Paşa, Bâltadî; Mehemmed Paşa, ‘Îwad; Mehemmed Paşa, Melek; Mehemmed Paşa, Muhsîn-zâde; Mehemmed Paşa Râmi (and Râmi Mehemmed Paşa); Mehemmed Paşa, Tîräkî; Mehemmed Paşa, Yegen, Gümrückü; Mehemmed Paşa, Yegen, Hâdîdî; Râghib Paşa; Sa‘îd Efendi; Topal ‘Othmân Paşa.1
19th century and on  Ahmad Wafik Pasha; ‘Ali Pasha Muhammad Amin; Dâmiâd Ferid Pasha; Derwish Mehemed Pasha; Djawâd Pasha; Fu’âd Pasha; Hüsyan ‘Awni Pasha; Hüsyan Hîlî Pasha; İbrahim Edhem Pasha; İbrahim Hâkki Pasha; ‘Izzet Pasha; Keçîboyunuzu; Khayr al-Dîn Pasha; Khosrew Pasha, Mehemed; Kûcük Sa’îd Pasha; Mahmûd Nedim Pasha; Mehmed Sa’îd Gâhîlî Pasha; Midhat Pasha; Muştafâ Pasha, Bayrâkdar; Reshid Pasha, Muştafâ; ‘Ta’lat Bey; [in Suppl.] Es’ad Pasha

grand muftis  Shaykh al-İslâm.2
see also Bab-i Mashikhat; Fatwâ.ii

15th century  Fenârî-zâde; Gürânî; Khoşrew

16th century  Abu ’l-Su’ûd; Bostânzâde.2; Çiwi-zâde; Djamâli; Kemâl Pasha-zâde; Khođja Efendi

17th century  Bahâ’î Mehemed Efendi; Es’ad Efendi, Mehemed; Karâ-Çelebi-zâde.4; Sun‘ Allah; [in Suppl.] Yahîyâ

18th century  Çelebi-zâde; Dûrrizâde.1-4; Es’ad Efendi, Mehemed (2x); Hâyâtî-zâde.2; Mehemed Şâlih Efendi; Piri-zâde

19th century  ‘Arif Hikmet Bey; Dûrrizâde.5; Es’ad Efendi, Ahmed; Hasan Fehmi Efendi

20th century  Djamâl al-Dîn Efendi; Dûrrizâde;’Abd Allâh; Muştafâ Khayrî Efendi

see also Ra’îs.3

historians of  ‘Abîd; ‘Abîd Efendi; ‘Abîd Paşa; Ahmâd Djewdet Paşa; Ahmâd Rasmi; ‘Alî; ‘Alî Amirî; ‘Âshîk-pasha-zâde; ‘Âsîm; ‘Atâ’î Bey; al-Bakri.1; Bidîsî; Bihişhti; Çelebi-zâde; Çeşmîzâde; Djalâlzâde Muştafâ Çelebi; Djalâlzâde Şâlih Çelebi; Enweri; Es’ad Efendi, Mehemed; Hasan Bey-zâde; ‘Izzi; Karâ-çelebi-zâde.4; Kâtib Çelebi; Kemâl, Mehemed Nâmîk; Kemâl Pasha-zâde; Khayr Allâh Efendi; Lukmân b. Sayyid Hüsyan; Luîf Efendi; Maţrâkî; Mehemed Hâkim Efendi; Mehemed Khalîfe b. Hûseyin; Mehemed Paşa, Karâmânî; Mehemed Za‘îm; Muhyî ’l-Dîn Mehemed; Na’àmâ; ‘Othmân-zâde; Peçevî; Ramadân-zâde; Râşhid, Mehemed; Rûhi; Selânîki; Shefîk Mehemed Efendi; Şhem’dânî-zâde; Sheref; ’Abd al-Rahmân; Silâhîdîr; Findîkîli Mehemed Agha; Şolak-zâde; Şubî Mehemed; Ta’îki-zâde; Tashkoprûzâde.2 and 3; Thûreyyâ; Ùrsûn Beg; Ùrûdî; ‘Usîhshâkî-zâde, İbrahimî; Wâsîf; Wedjihi; Yakhshî Fâkîh; [in Suppl.] Kantîmir, Demetrius
see also Hâdidi; Şahînâmîdji; Wâka’nüwis

other personages
see also Shehzâde; Yazîdji

13th century  Sawdijî.1

14th century  ‘Alâ’ al-Dîn Beg; Badr al-Dîn b. Kâdi Samâwânî; Kåsim.1; Sawdijî.3; Şahîn, Lala; Süleymân Paşa
see also Torğûd

15th century  Ahmâd Paşa Kåhî’in; Ewenros; Ewenros Oghullari; Fenârî-zâde; Ibn ‘Arabshâh; Kåsim.2 and 3; Kâsim Paşa; Djazarî; Müså Çelebi; Muştafâ.1 and 2; Suleymân Çelebi; Timûrtâsh Oghullari; Tûrâkîn Beg; [in Suppl.] Köhûdâzâde

16th century  Bostânzâde; Çiwi-zâde; Derwish Paşa; Dja’far Çelebi; Djalâlzâde Muştafâ Çelebi; Ferîdûn Beg; Hâmûn; Kåsim.4; Kåsim Agha; Kåsim Paşa; Kemâl Re’îs; Khosrew Paşa; Kürkûd b. Bâyazîd; Mehemed Paşa; Mehmûd
DYNASTIES, Anatolia and the Turks — Arabian Peninsula

Tardjuman; Mehmed Paşha, Bıyıklı; Mustafâ.3; Mustafâ Paşha, Kara Şehîn; Mustafâ Paşha, Lala; Mustafâ Paşha al-Naşşâr; Özdemir Paşha; Pertew Paşha.1; Piri Re'is; Ramađan-zade; Rıdıwân Paşha; Şari Kürz; Selmân Re'is; Şâh Sultan; Şâhîn, Âl; Sîdî 'Ali Re'is; Sinân; Taşköprüzâde.1; Torghud Re'is; 'Uşhâşâkî-zade.1; Üweys; [in Suppl.] Khâ'ir Beg; Yemeni Hasan Paşha

17th century  Abaza; Haydar-oghlu; Mehmed; Hüseyin Paşha; Kâsim.5; Kâşîrî-oghli Mehmed Paşha; Ma'n-zâda; Mehmed Khaîife b. Hüseyin; 'Othmân Paşha, Yegen; Şâhîn, Âl; Tişli; 'Uşhâşâkî-zade.1; Warvari 'Ali Paşha; [in Suppl.] Ahmed Paşa Küçük; Coban-oghullari

18th century  Abaza; Ahmet Paşha; Ahmet Paşa Bonneval; Ahmet Rasmî; Dînâncî Hâджî 'Ali Paşha; Mehmed Hâkîm Efendi; Mehmed Yirmisekiz; Paswan-oghlu; Patrona Khalîl; Şari Mehmed Paşha; 'Uşhâşâkî-zade.1

19th century  Ahmed Djewdet Paşha; 'Ali Paşa Tepedelenli; Ayyûb Şabri Paşha; Bahdiâj Mutstafâ Efendi; Jawwâd Paşha (2x); Jawwâd Paşha; Hâlet Efendi; Hüsâyin Paşha; Ibrâhîm Derwish Paşha; Kabâkî-oghlu Mustafâ; Közân-oghullari; Muştâfâ Paşha, Bûshatli; Pertew Paşha.Î; Rıdıwân Bogvîçî; Şâdîk Rif'a Paşha; Shebsefa Kadîn; Topal 'Othmân Paşha.2; [in Suppl.] Camondo

20th century  'Abd al-Hâqân Hamid; DJawîî Pasha; Enver Paşha; Fehmi Paşha; Hasan Fehmi; 'Izzet Paşha; Kâzîm Kâdrî; Kâzîm Karabekir; Mukhtâr Paşha; Mûnif Paşha; [in Suppl.] Ismaîl Hâkî; Manâstîrî; 'Izzet Hîlo

Saldjûks of Rûm (1077-1307)  Saldjûkîdd
rulers  Kaykâûs; Kaykhusraw; Kaykubad; Kîldîî Arslân Î; Kîldîî Arslân ÎÎ; Kîldîî Arslân ÎÎ Î; Kîldîî Arslân IV; Malik-Shâh.4; Sulaymân b. Kutulmîsh; Toghribî Shâh
historians of  Ibn Bibî
other personages  Ashraf Oghullari; Mu'in al-Dîn Sulaymân Parwânî; Sa'd al-Dîn Köpek

Arabian Peninsula  Bu Sa'id; Hamdânids; Hâşimids (2x); al-Khalîfa; Mahdis; Nadjâhids; Rashîd, Âl; Rasûlids; Şâbîh, Âl; Sulayhîdd; Suû'd, Âl; 'Îdhîrîdd.3; al-Ukhaydîrî, Banû; 'Uşfîrîdd; 'Uyûnîdd; Wâhidî; Ya'rûbdîdd; Yu'fîrîdd; Ziyâdîdd; Zoray'îdd; [in Suppl.] Djibrîdd; Kathîrî; Ku'ayttî

Âl Sa'id (1746- )  Suû'd, Âl
rulers  [in Suppl.]  'Abd al-'Azîz; Fayşal b. 'Abd al-'Azîz
see also  Muhammad b. Suû'd

Bu Sa'id (1741- )  Bu Sa'id
sultans  Barghash; Sa'id b. Sultan

Carmathians (894-end 11th century)  Karmâtî
rulers  al-Djannâbî, Abû Sa'id; al-Djannâbî, Abû Tâhir

Hâşimids (1908-1925)  Hâşimids
rulers  Hüsâyîn (b. 'Ali)
see also  'Abd Allah b. al-Hüsâyîn; Faysal I; Faysal II
other personages  Zayd b. al-Hüsâyîn b. 'Ali

Rasûlîdd (1229-1454)  Rasûlîdd
see also  Zabîd
historians of  al-Khazarîdî
other personages  [in Suppl.] Ibn Hâtîm
see also  al-Shârîf Abû Muhammad Idris

Tâhirîdd (1454-1517)  Tâhirîdd.3
rulers  'Amîr Î; 'Amîr II

Zaydis (860- )  Rassîs; Zaydiyya.3
DYNASTIES, Arabian Peninsula — Egypt and the Fertile Crescent

bi 'Ilāh Muḥammad; Muḥammad al-Murtadā li-Dīn Allāh; al-Mutawakkl 'ilā 'Ilāh, Iṣmāʿīl; al-Mutawakkl 'ilā 'Ilāh, Sharaf al-Dīn; al-Nāṣir li-Dīn Allāh.II; al-Nāṣir li-Dīn Allāh, Aḥmad; al-Rassī; Yaḥyā b. Ḥāmza al-ʿAlawī; Yaḥyā b. Muḥammad; [in Suppl.] Abu 'l-Faṭḥ al-Daylami; al-Ḥādi ʾīlā 'l-Ḥaḳḳ; al-Mahdī li-Dīn Allāḥ, al-Husayn see also Imāma; al-Yaman.3.a

for Zaydi imams of the Caspian → SHIITES.BRANCHES.ZAYDIYYA

other personages al-Muṭahhar; al-Nāṣir li-Dīn Allāḥ.II; al-Sharīf Abū Muḥammad Idrīs

Zurayʿīds (1080-1173) Zurayʿīds
viziers Bilāl b. Ǧārīr al-Muḥāmmadi

Egypt and the Fertile Crescent ʿAbbāsīds; ʿAnnāzīds; Ayyūbīds; Bābān; Būrīds; Fāṭimīds; Ḥamdānīds; Ḥasanwayh; Mamlūks; Marwānīds; Mazydāt; Tūlūnīds; ʿUkaylīds; Umayyāds; Zangīds

see also ʿAmmār; Begtegīnīds; Djalīlī; Sādākā, Banū; and → EGYPT.MODERN PERIOD.MUḤAMMAD ʿALĪ'S LINE; ONOMASTICS.TITLES.ARABIC

ʿAbbāsīds (750-1258) → CALIPHATE

Ayyūbīds (1169-end 15th century) Ayyūbīds
see also Rank

rulers al-ʿĀdīl; al-Afḍal; Bahrām Shāh; al-Kāmil; al-Muʿazzam; al-Nāṣir; Ṣalāḥ al-Dīn; (al-Malik) al-Ṣāliḥ Ayyūb; Tūrānschāh b. Ayyūb; al-Zahir Ghāzī

see also Diwān.ii.(3)

viziers Ibn al-ʿAdim; Ibn al-Aṭḥir.3; Ibn Ṭāṭrūḥ

see also Wazīr.1.3

secretaries ʿImād al-Dīn; al-Ḵādī al-Fāḍīl

historians of Abu ʿl-Fīdā; Abū Shāma; Ibn Shaddād; ʿImād al-Dīn; al-Makrīzī; al-Maḥṣūr, al-Malik

see also [in Suppl.] Kāratāy

other personages Abu ʿl-Fīdā; Aybak; Ibn al-ʿAssāl; ʿArāḵūsh, Bahāʾ al-Dīn; ʿArāḵūsh, Shārāf al-Dīn; al-Muẓaffar, al-Malik

Burīds (1104-1154) Burīds; Dīmašḵ

rulers Tuqṭiqīn

Fāṭimīds (909-1171) → CALIPHATE

Ḥamdānīds (905-1004) Ḥamdaṇīds

rulers Nāṣir al-Dawlā; Sayf al-Dawlā; [in Suppl.] Abū Tagḥīlib

other personages Ḥusayn b. Ḥamdān; Luʿluʾ

Iḫshīdīds (935-969)

rulers Kāfūr

viziers Ibn al-Furāt.5

other personages al-Sayrafi

Mamluks (1250-1517) Dhu ʿl-Fakāriyya; Diwān.ii.(4); Ḥāḍjb.iii; Hiba.ii; Khādīm al-Haramayn; Ḥāzīn; Mamlūks (and [in Suppl.]); Meshwara; Nāʾīb.1; Ustādār

see also Ḥarfūsh; Kumāsh; Mamlūk; Manṣūr; Rank; Zaʿīm; [in Suppl.] Mawākīb; and → MILITARY.MAMLUK

sultans Barḳūk; Barsbāy; Baybars I; Baybars II; Čaḵmaḵ; Faradji; Ḥasan; Ināl al-Adrūḏ; Kāʾit Bāy; Ḫalawwān; Kānsawh al-Ghawri; Khālil; Ḫūshḵadam; Kuṭūz; Lāḏīn; al-Muʿayyad Shāyk; al-Nāṣir; (al-Malik) al-Ṣāliḥ; Shāh bān; Shāḏjar al-Durr; Tūmān Bāy

administrators Fadl Allah; Ibn ʿAbd al-Ẓāhir; Ibn Fadl al-ʿUmari; Ibn Ḥūrāb; Ibn Ḥīḍjdja; Ibn al-Sadīd (Ibn al-Muzawwīk); Ibn al-Sadīd, Karīm al-Dīn; al-
Kalkashandi, Kha'ir Beg
other personages Abu 'l-Fidā; al-'Aynī; Ibn Djamā'a; Ibn al-Mundhir; Tankiz

Marwānids (983-1085)
rules Naṣr al-Dawla

Mazyadids (ca. 961-1150)
Mazyad; Ẓadaḳa, Banū
rules Ẓadaḳa b. Mānsūr

Mirdāsids (1023-1079)
Mirdās
see also Asad al-Dawla

Ṭūlānids (868-905)
rules ʿAbbās b. ʿUmar b. Ṭūlūn; Khumārawayh
see also Ibn al-Mudabbir

Уkaylīds (ca. 990-1169)
Уkaylīds
rules Muslim b. Kuraysh

Umayyads (661-750) → CALIPHATE

Zangids (1127-1222)
viziers al-Djāwād al-Isfahānī
see also Begteginids; Karīm Khān Zand; Lu‘lu’, Badr al-Dīn
historians of Ibn al-Athīr
other personages Shīrkūh

Mongols
rules Batu’ids; Caghatay Khānate; Čingizids; Djānids; Girāy; Īlkhāns; Karā Khīṭāy; Mongols; Shībānīds
see also Čubānīds; Ẓāzān; Ordu, Ẓāzān; Su'yūrgāl; Timūrids; [in Suppl.] Āghā; Diwān-begi; Djāmāl Karṣhī; Yurtčī; and → LAW.MONGOL; MONGOLIA.MONGOLS; ONOMASTICS.

Batu’īds (1236-1502)
rules Batu; Berke; Mangū-timūr; Toktamisī
see also Saray

Čaghatayids (1227-1370)
Čaghatay Khānate
rules Burāk Khān; Čaghatay Khān; Tughluḳ Temūr
historians of Ḥaydar Mirzā

Djānids (1598-1785)
rules Nadhir Muḥammad
see also Buḳhārā

Girāy Khāns (ca. 1426-1792)
Girāy
rules Dawlat Giray; Ghāzi Giray I; Ghāzi Giray II; Ghāzi Giray III; Hādjdji Giray; Īlām Giray; Kaplan Giray I; Kaplan Giray II; Meḥmed Giray I; Mengli Giray I; Şāhib Giray Khān I; Selim Giray I
see also Kalghay; Meḥmed Baghčesarāyī; Meḥmed Giray; Thābit

Great Khāns (1206-1634)
Čingizids
rules Čingiz Khān; Kubilay; Môngke; Ögedey
other personages Kaydu; Maḥmūd Yalawać; Ṭārābī, Maḥmūd; Tolu; Töregene Khātūn
Ilkhanids (1256-1353) **Ilkhan**

see also Ṣadr.2; Tūmān

rulers Baydu; Gaykhatū; Ghāzān; Hūlāgū; Öldjeytū; Tegüder; Togha Temür

viziers Rashīd al-Dīn Tabīb; Sa’d al-Dawla

historians of Djuwaynī, ‘Alā’ al-Dīn; Ḥamd Allāh al-Mustawfī al-Ḵāzwīnī; Rashīd al-Dīn Tabīb; ẖassāf

other personages Djuwaynī, ‘Alā’ al-Dīn; Ḵutlugh-Shāh Noyan

Shaybānids (1500-1598) **Shibānids**

rulers ‘Abd Allāh b. Iskandar; Abu ’l-Khayr; Shibānī Khān; [in Suppl.] Iskandar Khān b. Djānī Beg; ’Ubayd Allāh Sūltān Khān

historians of Abu ’l-Ghāzī Bahādūr Khān; [in Suppl.] Hāfīz Tanisḥ

Persia Afrāsiyābīds; Afšār; Aḥmadīlis; Aḵ Ṯoyunlu; Bāḏūsbānids; Bāwand; Buwayhids; Djalāyir; Dulasīf; Fādlawāyḥ; Farighūnids; Ḥasanwayḥ; Ḥazaraspīds; Ildeņizīds; Ilek-Khāns; Ilīyāsid; ʿĪnjū; ʿAḏjcūr; Kāṭyāyīdīs; Karā-ḵoyunlu; Kārīnīdīs; Kāwūs; Kh‘ārzm-shāhs; Kūtlūgh-ḵhānīds; Lūr-i Buzurg; Lūr-i Kūcūk; Mangīts; Mūrtaḍījīds; Musāfīrīdīs; Muṣ̄aḥa ṣ̄ha; Muẓaffārīdīs; Rawwādīdīs; Ṣāḏīqīdīs; Ṣafawīdīs; Salmīkīdīs; Salghūrids; Šāmānidīs; Sarbadārīdīs; Sāsānīdīs; Shādādīdīs; Shīrwānī Shāh; Tāhirīdī.1; Timūridī; Zand; Ziyārīdīs

see also Ardalān; Atabak; ’A[wī; ʿAšna-gir; Daylam; Dīwān.īv; Djalāyīr; Ghlūm.ī; Ḥādjīb.ī; Ḥarb.ī; al-Ḥassān b. Ẓayd b. Muḥammad; Hībā.ī; Ḥīsār.ī; Ilkānīs; Iran.v; Kayānīdīs; ʿMarāsīm.3; Mawākīb.3; Ptshdādīdīs; Šāhī; Waf.īī; Wazīr.īī; and → LEGENDS.LEGENDARY DYNASTIES; ONOMASTICS.TITLES.PERSIAN

Afšārīds (1736-1795) **Afšār**

rulers Nādīr Ṣāḥ Khān Afšār

historians of ‘Abd al-Karīm Ḵāṣmīrī; Mahdi Khān Astarbādī

Aḵ ḵoyunlu (1378-1508) **Aḵ Ṭoyunlu**

rulers Ḫūzūn Ḥasan

Buwayhids (932-1062) **Buwayhīds**

rulers Abū ʿAlī Qālidjār; Adud al-Dawla; Baḥḵtīyār; Djalāl al-Dawla; Fakhr al-Dawla; ʿĪmād al-Dawla; Khusrāw Fīrūz (and al-Malik al-Rāḥim); Maḥdī al-Dawla; Muʿayyīd al-Dawla; Muʿızz al-Dawla; Rūkūn al-Dawla; Šams̄̄ām al-Dawla; Šams al-Dawla; Šaraf al-Dawla; Sūltān al-Dawla; [in Suppl.] Bahāʾ al-Dawla wa-Dīyāʾ al-Milla

viziers al-ʿAbbās b. al-Husayn; Ḳbn ʿAbbād; Ḳbn al-ʿAmīd; Ḳbn Bakhīyya; Ḳbn Mākūlā.ī and 2; al-Muhallabī; Abū Muḥammad; Sābūr b. Ardāshīr; [in Suppl.] ʿAbb b. ʿAzīz b. Yūsuf; Ḳbn Ḫalaf.ī; Ḳbn Saʿdān

secretaries Hīlāl al-Šābī (and Ṣābī).(3).9; Ḳbn Ḫindū; Ṣābī.(3).7

historians of Ṣābī.(3).7

other personages al-Bāsāsīrī; Fasandjūs; Ḩāṣān b. ʿUstāḏ-hurmuz; Ḳbn Ḥādjīb al-Nūmān; Ḳīrān b. Ṣḥāhīn; al-Malik al-ʿAzīz; [in Suppl.] Ḳibrīhīm Shīrāzī

Dābūyīds (660-760)

rulers Dābūya

Djalāyīrīds (1340-1432) **Djalāyīr**

rulers Uways

other personages Salīm-i Sūwadī

Ildeņizīds (1137-1225) **Ildeņizīds**

rulers Ildeņiz; ʿOzbek b. Muḥammad Pahlawān; Pahlawān

Ilek-Khāns (992-1211) **Ilek-Khāns**

see also Yagḥma

Kāḏjārs (1779-1924) **Kāḏjār**; Mushīr al-Dawla
see also Kā'im-maḵām-i Farahānī; Madjlis al-Shūrā; and → IRAN.MODERN PERIOD
rulers Āghā Muḥammad Shāh; Fath ʿAli Shāh; Muḥammad ʿAli Shāh Kādjār; Muḥammad Shāh; Muḥaẓẓar al-Dīn Shāh Kādjār; Nāṣir al-Dīn Shāh see also Takht-i Ṭawūs
other personages ʿAbbās Mīrzā; [in Suppl.] Amir Nīzhām; Ḥādjī Ḥabīb Kān, Kalāntar; Mīrzā Shafīʿ Māzandarānī

Khanate of Khīwa
Khīwa
rulers Abu ʿl-Ḡāzī Bahādūr Kān
historians Muʿnis; [in Suppl.] Āghā

Khwārazm-Shāhs (ca. 995-1231) Khwārazm-Shāhs
rulers Atsīz b. Anūṣḥūṭīgīn; Djalāl al-Dīn Khwārazm-Shāh; Maʿmūn b. Muḥammad; Tekīsh
historians of Djuwaynī; al-Nasawī
other personages Burāk Ḥādjīb; Terken Khātūn

Muẓaffarīds (1314-1393) Muẓaffarīds
rulers Shāh-i Shudjā
historians of Muʿīn al-Dīn Yaʿqūbī

Pahlawīs (1926-1979) Pahlawīs
and → IRAN.MODERN PERIOD
rulers Muḥammad Rida Shāh Pahlawī; Rīdā Shāh

Sāḏīds (ca. 856-930) Sāḏīds
rulers Abu ʿl-Sādjī; Muḥammad b. Abī ʿl-Sādjī; Yūsuf b. Abī ʿl-Sāджī Dīwādād

Ṣafawīds (1501-1732) Ṣafawīds
rulers ʿAbbās I; Ḥusayn (and Sultan Ḥusayn); Ismāʿil I; Ismāʿil II; Sulaymān (Shāh); Ťahmāsp
historians of Ḥasan-i Rūmūlī; Iskandar Beg; Ṛumī (mī); Ťāḥīr Wāḥīd see also [in Suppl.] Ibn al-Bazzāz al-Ardabili
other personages Alḵās Mīrzā; Ḥāmza Mīrzā; al-Karākī; Madjīlīsee also [in Suppl.] Lālā; Mīhmān; Shāhbandar

Ṣafārīds (867-ca. 1495) Ṣafārīds
rulers ʿAmr b. al-Layṯ; Yaʿkūb b. al-Layṯ

Ṣaldjūkīs (1038-1194) Ṣaldjūkīs
Arabīn Mādār; Arslān b. Sālān; Darabīn of Rūm
rulers Alp Arslān; Bahārum Shāh; Bārkyārūk; Māḥmūd b. Muḥammad b. Malik-Shāh; Malik-Shāh; 1-3; Masʿūd b. Muḥammad b. Malik-Shāh; Māḥmūd b. Mūḥammad b. Malik-Shāh; Mūḥammad b. Malik-Shāh; Riḍwān; Sandjār; Ṭoghrīl (II); Ṭoghrīl (III); Tutuḵ (I) b. Alp Arslān see also Čaḡhī-beg; Siḥādār; Ṭoghrīl; Ṭoghrīl (I) Bēg
viziers Anūṣḥūṭīgīn b. Khālid; Djalārī; al-Kundūrī; Madjīl al-Mulk al-Balāṣānī; al-Maybudī; 3; Nīzām al-Mulk; Ṛabib al-Dawla; [in Suppl.] Ibn Darūst
historians of al-Bundārī; ʻImād al-Dīn; Nīṣāḥpūrī; Rāwandi; [in Suppl.] al-Husaynī
other personages Āḵ Sunḵur al-Bursukī; Arslān-arghūn; Ayāz; al-Bāṣāsīrī; Būrībars; Ābd; Būz-ābēh; Kāwūrī; Ḥalāf b. Mulāʾib al-Āṣḥābī; Ḥāṣṣ Bēg; Kūrbūḵ; Nīzāmīuya; Terken Khātūn; al-Ṭūḡrāʾī; [in Suppl.] Eḵīnī

Salghūrids (1148-1270) Salghūrids
rulers Saʿd (I) b. Zangī

Sāmānīds (819-1005) Sāmānīds
rulers Ismāʿīl b. Abīm; Ismāʿīl b. Nūḥ; Manṣūr b. Nūḥ; Naṣr b. Abīm; Abīm; Ismāʿīl; Nūḥ (I); Nūḥ (II)
viziers Bal’amî; al-Muṣ‘abî; al-‘Utbi.1 and 2; [in Suppl.] al-Djayhâni
historians of Narshâkhî
see also al-Sâllâmî
other personages Arslân b. Sâldjûk; Simdûrîds; [in Suppl.] al-Djayhâni
Tâhirîds (821-873) Tâhirîds.1
rulers ‘Abd Allâh b. Tâhir; Muḥammad b. Tâhir; Tâhir b. al-Ḥusayn
historians of Ibn al-Dayba‘
other personages Muḥammad b. ‘Abd Allâh (b. Tâhir)
Timûrîds (1370-1506) Timûrîds
see also Șadr.3; Soyûrghâlî; Tûzûk
rulers Abû Sa‘îd b. Timûr; Bâykârâ; Bâysonghor; Ḥusayn; Shâh Rûkî; Timûr Lang; Ulûg Beg
see also Khân-zâda Bêgum
historians of Ibn ‘Arabshâh; Khwâfî Khân; Shâmi, Niânâm al-Dîn; Sharaf al-Dîn al-Yazdi
other personages Mir ‘Ali Shîr Nawârî; Mirânschâh b. Timûr; ‘Umar-Shaykh Mirzâ
Zânds (1750-1794) Zânds
rulers Karîm Khân Zând; Luṭf ‘Ali Khân
see also Lak
Ziyârîds (931-ca. 1090) Ziyârîds
rulers Kâbûs b. Wûshmahîr b. Ziyâr; Kay Kâ‘ûs b. Iskandar; Mardâwîdî; Wûshmahîr b. Ziyâr
Spain and North Africa ʿAbbâdîds; ‘Abd al-Wâdîds; Aftasîds; Aghlabîds; ‘Alawîs; ‘Āmirîds; Ammâr; Dhu ‘l-Nûnîds; Dâjahwarîds; Ḥâfsîds; Ḥammâdîds; Ḥammûdîds; Ḥûdîds; Ḥusaynîds; Idrîsîds; (Banû) Khûrâsânîns; Marinîds; Midrâr; al-Murâbîtûn; al-Muwâḥîdûn; Naṣrîds; Râznî; Banû; Rustâmîds; Sa‘îdîds; Tâhirîds.2; Tuḍûjîb; Umâyyâd.In Spain; Wâṭâsîds; Zîrîds; [in Suppl.] Şûmâdih
see also Alâmî; Diwân.iii; Ḥâджîb.ii and v; Hiba.iii; Ḥisâr.ii; al-Ḥulal al-Mawshîyya; Kârânânîlî; Kâlîfâ.îc and D; Lâkâb.3; Mârâsîm.2; Mawâbkîb.2; Pâriâs; Şûrâfâ’.ı.ııı; Tâwil, Banû; Wâzîr.ı.ıı; Zâhir; and → ANDALUSIA;CONQUEST OF and GOVERNORS UNTIL UMÂYYAD CONQUEST; CALIPHATE.Fâṭîmîds
ʿAbbâdîds (1023-1091) ʿAbbâdîds; Ishbîlîyâ
rulers al-Mu’tâdîbî bi ʿllâh; al-Muʿtamîd ibn ʿAbbâd
see also al-Rûndî
viziers Ibn ʿAmmâr, Abû Bakr
ʿAbd al-Wâdîds (1236-1550) ʿAbd al-Wâdîds
rulers Abû Ḥammû I; Abû Ḥammû II; Abû Tâṣhufîn I; Abû Tâṣhufîn II; Abû Zayyân I; Abû Zayyân II; Abû Zayyân III; Yaḥmurâsân
historians of Ibn Khâlîdûn, Abû Zakariyyâ; al-Tânâsî
Aftasîds (1022-1094) Aftasîds
rulers al-Mutawakkîl ʿalâ ʿllâh, Ibn al-Aftas
secretaries Ibn ʿAbdûn; Ibn ʿAṭbûnûn (and [in Suppl.] ʿAṭbûnûn); Ibn Kûzûmân.ııı (and [in Suppl.] ʿAṭbûnûn).2
Aghlabîds (800-909) al-ʿAbbâsîyya; Aghlabîds; Rakākâda
rulers Ibrâhîmî I; Ibrâhîmî II
ʿAlawîds (1631- ) ʿAlawîs; Kâ‘îdî; Mawlîy; Şûrâfâ’.ı.ııı
rulers ʿAbd Allâh b. Ismâʿîl; ʿAbd al-ʿAzîz b. al-Ḥâsân; ʿAbd al-Râhâm b. Hîşâm; Ḥâfîz (ʿAbd al-); (Mawlîy) al-Ḥâsân; Mawlîy Ismâʿîl; Muḥammad III b. ʿAbd Allâh; Muḥammad IV b. ʿAbd al-Râhâm; Muḥammad b. Yûsuf (Muḥammad V); al-Râshîd (Mawlîy); Sulaymân (Mawlîy); [in Suppl.] Muḥammad b. ʿArafa; Yûsuf b. al-Ḥâsân
DYNASTIES, Spain and North Africa

- **Almoravids (1056-1147)**
  - Amīr al-Muslämin; al-Murābiṭūn
  - Rulers: 'Abd al-Mu'min; Abū Ya'ḳūb Yusuf; Abū Yusuf Ya'ḳūb al-Mansūr; Ibn Tūmart; al-Ma'mūn; al-Nāṣir
  - Historians: 'Abd al-Wahīd al-Marrākūshī; al-Bayḍāḥ; Ibn Ṣāḥib al-Ṣālāt
  - See also: al-Ḥulal al-Mawṣhīyya

- **Hafsids (1228-1574)**
  - Haflṣīds
  - Secretaries: Hāzīm
  - Historians: al-Ḥāḍīdī Hammūdā
  - See also: Kal’at Bānī Ḥammād

- **Hammūdīds (1010-1057)**
  - Hammūdīds
  - Rulers: Bāḍīs; al-Mansūr; al-Nāṣir
  - See also: Kal’at Bānī Ḥammād

- **Hūdīds (1039-1142)**
  - Hūdīds
  - Rulers: al-Mu’tamin

- **Husaynids (1705-1957)**
  - Husaynīds
  - Rulers: Ahmad Bey; al-Ḥusayn (b. Ṣādiq Bey)
  - Ministers: Khayr al-Dīn Pāsha; Muṣṭafā Khaznadār

- **Idrīsīds (789-926)**
  - Idrīsīds
  - Rulers: Idrīs I; Idrīs II

- **Marīnīds (1196-1465)**
  - Marīnīds
  - Rulers: Abu Ḥasan; Abū Ḥanān Fāris

- **Naṣrīds (1230-1492)**
  - Naṣrīds
  - Viziers: Ibn al-Khaṭīb

- **Raṣṭamīds (777-909)**
  - Raṣṭamīds
  - Historians: Ibn al-Ṣaghīr

- **Ṣa’dīds (1511-1659)**
  - Ṣa’dīds; Shūrāfā'. I. III
  - Rulers: ‘Abd Allâh al-Ghālib; ʿAlḥamd al-Mansūr; Mawlāy Maḥammad al-Šaykh
see also Mawlay
viziers Ibn 'Isa
historians of 'Abd al-'Aziz b. Muhammed; al-Ifrani
other personages al-Tamgruṭi; [in Suppl.] Abu Mahalli
Tahirids (11th-12th centuries) Tahirids.2
Tudjibids (1019-1039) Tudjib
rulers Ma'n b. Muhammed; al-Mut'amim
'Ubayyids historians of Ibn Hamadu
Umayyads (756-1031) Umayyads.In Spain
amirs and caliphs 'Abd Allah b. Muhammed; 'Abd al-Rahman; al-Hakam I; al-
Hakam II; Higham I; Higham II; Higham III; al-Mahdi; al-Mundhir b. Muhammed
see also Madinat al-Zahra'; Mu'awiya b. Higham; Rabaq; al-Ruṣafa.4; al-Walid
b. Higham; [in Suppl.] Bubashtru; Sulayman b. al-Hakam al-Musta'in
viziers Ibn 'Alkama.2; Ibn Shuhayd
see also Wazir.I.4
secretaries 'Arib b. Sa'd al-Katib al-Kurtubi; Ibn Burdi.I
other personages 'Abd al-Rahman b. Marwan; Qahlil b. 'Abd al-Rahman; Ḥabib
b. 'Abd al-Malik; Ḥasādī b. Ṣapruṭ; Ibn 'Alkama.1; Ibn Dhakwān; Ibn al-Hammāt;
Ibn Ḥasān; Ibn al-Kīt; al-Mansūr; Rabī' b. Zayd; Ṣakalība.3; Ṣubhī; 'Umar b. Ḥafṣūn;
Ziryāb; [in Suppl.] Ziri b. 'Atiyya
Zirids (972-1152) Zirids.1
rulers Buluggin b. Ziri; al-Mu'izz b. Bādis; Tamim b. al-Mu'izz
historians of Umayya, Abu l-Ṣalt
other personages Ibn Abi 'l-Ridjāl
see also Kurhub
Zirids of Granada (1012-1090) Zirids.2
rulers 'Abd Allah b. Buluggin; Zāwī b. Ziri

E

EARTHQUAKES Zalzala
for accounts of earthquakes, see also Aghri Dagh; Amasya; Anṭākiya; 'Aşkabād; Ḍankīrī;
Cilicia; Daybul; Djidjelli; Erzindjan; Ḥarra; Ḫulwān; İstanbuł. VL.f; Ḫalḥāt; Kāṅfrā; Ḫazwīn;
Ḳīlāt; Ḫishārīya; al-Ramlā

ECONOMICS Bay'; Kasb; Māl, Tadbīr.1; Ta'mim
see also Muḍāraba; Ta'awun; Tijdāra.3; and → FINANCE

EDUCATION Ma'arif; Tadrīs; Tarbiya
see also 'Arabiyya.B.IV; Idjaza
educational reform → REFORM
institutions of learning Dār al-Ḥadīth; Djam'i'a; Köy Enstitüleri; Kuttāb; Madrasa; Maktab;
Pesanṭren
see also Kulliyya; Şadr.(c); Samā'.2; Shaykh; Uṣṭādi; and → EDUCATION.LIBRARIES
individual establishments al-Azhār; Bayt al-Hikma; Dār al-Hikma; Dār al-Ūlūm; Ghalaṭa-
sarāyi; Ḥarbiye; al-Karawiyyin.i; al-Khalduniyya; Maḥreḍj; Mulkiyya; al-
Ṣādikiyā; Zaytûna; [in Suppl.] Institut des hautes études marocaines; Institut des
hautes études de Tunis; Jamia Millia Islamia; Tibbiyye-i 'Adliyye-i Şāhāne
see also Aligarh; Deoband; Filāḥa.iii; al-Ḵāhira; Lakhnaw; al-Madina.ii; Makka.3; Muṣṭafā ‘Abd al-Rāżīk; al-Mustaṣirr (I); Nadwat al-‘Ulamā‘; [in Suppl.] ‘Abd al-Bārī; ‘Abd al-Wahlāb; Fāraṇgī Maḥālī

*learned societies and academies* Andjuman; Djamʿiyya; Djamʿiyyet-i ʿIlmiyye-i ʿOTHMĀNIYye; Institut d’Égypte; Khalkevi; Madjmaʿ ʿIlmi

*libraries* Dār al-ʿIlm; Makkāba

*see also* ‘Alī Pāsha Mubārak; Khāẓim; al-Madina.ii


*see also* Geniza; and → LITERATURE.BIBLIOGRAPHICAL

*librarians* Ibn al-Fuwāṭi; Ibn Ḥaddār al-ʿAskalānī; Ibn al-Sāʿī; al-Kattānī

treatises on

*medieval* al-Zarnūḏji

*modern-day* Ergin, Osman; [in Suppl.] Tonguç

EGYPT  al-Ḵāhira (and [in Suppl.] Miṣr.C.2.vi); Kīb; Miṣr; Nūba; al-Ṣaʿīd

*see also* al-ʿArab.iv; al-Fustāṭ; and → CHRISTIANITY.DENOMINATIONS.COPTS; DYNASTIES. EGYPT AND THE FERTILE CRESCENT; MUSIC.REGIONAL; NUBIA

*administration* Dār al-Maḥfūzāt al-ʿUmūmiyya; Diwān.ii; Kābabā; Kharāḏj.i; Rawk

*see also* Miṣr.D.1.b; Waṭf.ii.1; and → CALIPHATE. ABBĀSIDS AND FĀTIMIDS; DYNASTIES.EGYPT AND THE FERTILE CRESCENT.MAMLUKS; OTTOMAN EMPIRE. ADMINISTRATION

*architecture* → ARCHITECTURE.REGIONAL

*before Islam* Firʿawn; Manf; Miṣr.D.1; Nūba.2; Saḵkāra; [in Suppl.] Abū Sinbīl

*see also* al-Uḵṣur

*dynasties* ‘Abbāsids; Ayyūbīds; Fāṭimids; Mamlūks; Muḥammad ‘Alī Pāsha; Ṭūlūnīds

*and → DYNASTIES.EGYPT AND THE FERTILE CRESCENT*

*education* al-ʿAzhar; Dār al-ʿUlum; Djamʿiʿa; Institut d’Égypte; Maʿārif.i.ii; Madjmaʿ ʿIlmi.i.2.b; Rifāʿa Bey al-Taḥtāwī

*see also* ‘Alī Pāsha Mubārak

*historians* of Abu ʿl-MAḤĀSIM B. Taghrābīrīdī; ‘Alī Pāsha Mubārak; al-Bakrī.2; al-Balawī; al-Damūrdāšī; al-Djadartī; Ibn ʿAbd al-Ḥakam.4; Ibn Duḵmāk; Ibn ʿIyās; Ibn Muyassar; al-Kindī, Abū ʿUmār Muḥammad; al-Makrīzī; al-Nuwayrī. Muḥammad; Rifāʿa Bey al-Taḥtāwī; al-Safadī, al-Ḥasan; Salīm al-Nakḵāsh; al-Suyūṭī; al-Wasīfī; Zaydān, DJurdjī

*see also* [in Suppl.] Taʾrīkh.II.1.(c); and → DYNASTIES.EGYPT AND THE FERTILE CRESCENT

*modern period* Dariba.4; Djarida.i.A; Dustūr.iii; Ḥizb.i; Ḥukūma.iii; al-Iḵwān al-Musliḥīn; ʿItīzām; Imtiyāzāt.iv; Madjlis.4.A.xvi; Maḥkama.4.i; Miṣr.D.7 (and [in Suppl.] Miṣr.D.8 and D.9); Salafiyya.2(a); Siḥāfa.1.(i); al-Takfir wa ʿl-Hidjra; Waṭf; [in Suppl.] Niẓām ʿAskari.1.(a)

*see also* Baladiyya.2; al-Bannāʿ; Madjlis al-Shūrā; Waṭaniyya

*belletrists*

*poets* al-BAṢARĪ; Fikrī; Ḥāfiz Ibrāhīm; Ismāʿīl Ṣabrī; Ismāʿīl Ṣabrī Pāsha; al-Manfalūṭī; al-Māzīnī; Nāḏīj; Nāḏīj al-Ḥaddād; Nāḏīj Muḥammad Surūr; Ṣalāḥ ʿAbd al-Ṣāʿūr; al-Ṣarḫāwī; Shawkī; Shūkri; Ṭāhā, ʿAlī Muḥmūd; [in Suppl.] Abū Ṣhāḥī; al-ʿAKKĀD

*writers of prose* ʿAlīm Mānī; Ḥāfiz Ibrāhīm; Muḥammad Taẓmūr; al-Manfalūṭī; al-Māzīnī; Muḥammad Ḥusayn Ḥaykal; al-Muwayliḥī; Solāmā Mūṣā; al-Ṣarḫāwī; Ṭāhā Ḥusayn; Tawfīk al-Ḥakim; Yahyā Ḥākī; [in Suppl.] Abū Ṣhādi; al-ʿAKKĀD; Lāṣhīn
see also Farah Antun; Mayy Ziyada; Muhammad Bey ‘Uthmân Djalâl (and [in Suppl.] Muhammad ‘Uthmân Djalâl); and → Literature.drama.arabic and historical.arabic; Press

influential persons Djamâl al-Dîn al-Afghânî; al-Marşâfî; Muḥâmmad ‘Abduh; Muṣṭafâ Kâmil Pâsha; al-Muwâlaylîhî, I; Rifâ’îa Bey al-Taḥţâwî; Saʿlâmâ Mûsâ; al-Sânhûrî, ‘Abd al-Razzâk; Sâyyîd Kûtb; Shâkîr, Aḥmâd Muḥâmmad; Shâlût, Maḥmûd; al-Subkiyûn; Tâhâ Ḥusayn; Umm Kulţûm; [in Suppl.] Abû l-‘Azâ’îm; al-‘Adawî; al-Bakrî; al-Bîlâwî; Dîjwârârî, Ṭânṭâwî; al-‘Idwî al-Ḥâmzâwî; ʿÎlâysh see also Rashîd Rîdâ; and → the section Statesmen below

Muḥâmmad ‘Ali’s line ‘Abbâs Ḥîlîm I; ‘Abbâs Ḥîlîm II; Fuʿâd al-Awâlî; Ḥusayn Kâmîl; Ibrâhîm Pâsha; Ismâ‘îl Pâsha; Muḥâmmad ‘Ali Pâsha; Sa‘îd Pâsha; Tawfîk Pâsha; [in Suppl.] Bâkhît al-Muṭî’i al-Ḥanafî; Fâruq see also ‘Azîz Mîṣr; Khîdîw; ‘Umar Makram; [in Suppl.] Dâ’îra Sâniyya; Ibâdîyya

statesmen ‘Ali Pâsha Mubârak; al-Bârûdî; Fîkîrî; Ismâ‘îl Şâbî Pâsha; Ismâ‘îl Şîdî; Luṭî al-Sawîyîd; Muḥâmmad Farîd Bey; Muḥâmmad Nâḍîbî; al-Nâbîsâs; Nûbâr Pâsha; Sa‘îd Zâghlûl; al-Sâdât; Shârîf Pâsha; ‘Urâbî Pâsha; Yâkân, ‘Adlî; [in Suppl.] ‘Abd al-Nâṣîr; Mâhir, ‘Ali see also Muṣṭafâ Kâmil Pâsha

mystic orders Marwânîyya; Rîfâ‘iyya; Taṣawwûf.f.4; [in Suppl.] al-‘Afîfî; Demîrdašhiyya; Shâ‘raniyya see also Bâkriyya; Khalwatiyya; Zâr.2; and → Mysticism

Ottoman period (1517-1798) Dhu l-‘Fâkâriyya; Ǧâsimîyya; Ǧâzdughîyya; Miṣr.Ş.6; Muḥâmmad ‘Ali Pâsha; Shâykh al-Bâlād see also Hurîyya, ii

beys ‘Ali Bey; Muḥâmmad Abu l-Dhahab (and [in Suppl.] Abu l-Dhahab)

physical geography

mountains al-Tûr. I

oases al-Wâhât

waters Burullus; al-Nîl; Tîmsâh, Lake

see also Miqyâs; Rawdâ; al-Suways

population ‘Abâbdâ; Kîht see also [in Suppl.] Demography. IV; and → Christianity.denominations.copts

toponyms

ancient Adfû; Bâbâylûn; al-Bâhnâsâ; Burullus; Dâbîk; al-Kulzûm; Manf; Shâṭâ; Tînîs see also al-Shârkîyya

present-day

regions Buḥayrâ; al-Fâyyûm; al-Ghârbiyya; Girgâ; al-Shârkîyya; Sinâ’ see also al-Sâ‘îd

towns ‘Abbâsâ; Abûkîr; Akmîmî; al-‘Allâkî; al-‘Arîsh; Asyût; Aṭṭîfî; ‘Ayn Shams; Banhâ; Bâni Suwaylî; Bîlîbâ; Bûšrî; Daḥshûr; Dakhâliyya; Dâmanhûr; Dînîyât; al-Fârâfîrâ; al-Fuṣâţ; Girgâ; Ḥulwân; al-Iṣkandariyya; Ismâ‘îliyya; Isnâ; al-Kâhirâ (and [in Suppl.] Miṣr.,C.2. v); Kalyûb; Kanṭara. 3; Kîft; Kunâ; Kûs; Ụsya‘rî; al-Mahâlî al-Kubrâ; al-Manṣûra; Manûf; Port Sa‘îd; Râfah; Râshîd; Sakkârâ; Sâmanûd; Siwâ. 1; al-Suways; al-Tall al-Kâbir; Ṭânţâ; al-Ukûs; al-Uṣmûnayn; Uswûn; al-Zâkâkî; [in Suppl.] Abû Za‘bal see also al-Mukâtîm; Rawdâ

Emancipation Hurîyya

for manumission → Slavery; for women → Women
EMIGRATION

Djáliya; Hidjra
see also al-Mahdjar; Muhádjir; al-Muhádjirún; Parsis; Şihāfa.3; and → NEW WORLD

EPIGRAPHY

Kitábât
see also Eldem, Khalil Edhem; Hisáb al-Qummál; Khat; Musnad.1; Tiráz.3

sites of inscriptions
Libiyya.2; Lihyân; Orkhôn; al-Sawdâ'; Şīkiliyya.4; Şirvâh.1; Zafâr
see also Ḥadramawt; Saba’; Şafaitic; Thamudic; [in Suppl.] Kahtânite

ESCHATOLOGY
‘Adhâb al-Kabr; Ākhira; al-Arâf; Barzakh; Ba’th; Djâhannâm; Djanna; Djâzâ’;
Dunya; Hawd; Hisâb; Isrâ’il; Kiyâma; Ma’âd; al-Mahdí; Mawktif.2; Munkar wa-
Nakir; Sâ’a.3; Zakkûm
see also Kayyîm; Sha’fâ’a; Shaḵâwa; Yawm; al-Zabâniyya; and → DEATH; PARADISE
hereafter Adjr.1; Ākhira
see also Dunyâ
signs ‘Asâ; Dâbbâ; al-Dâjdjâl; Yâjdjûd wa-Mádjûd
see also Ba’th; Sâ’a.3

ETERNITY
Abad; Kidam

ETHICS
Adab; Akhlâk; Hisba
see also Hurriyya; al-Mahâsîn wa ‘I-Masâwi; Miskawayh; Taḥsîn wa-Taḥbîh; Tanzîm al-
Nasl; Zarîf; and → VIRTUES AND VICES

ETHIOPIA
Adal; Ahmad Grân; Awfât; Bâlî; Dawâro; Djâbart; Djimmâ; Habash; Habashât
see also Habesb; Kush; Shaykh Husayn; Zâr.1; and → AFRICA.EAST AFRICA; LANGUAGES.
AFRO-ASIATIC; YEMEN.TOPYMONMS

historians of ‘Arabfâkîh
population ‘Âmîr; Diglal; Djâbart; Galla; Mâryâ; Oromo; Rashâ’îda
toponyms Assab; Dahlak; Dire Dawa; Eritrea; Harar; Masawwa’; Ogâdên

ETHNICITY
Maghâriba; Mašhârika; Sârt
see also Fatâ; Ibn Gharsiya; Ismâ’îl b. Yasâr; Mawlâ; Saracens

ETIQUETTE
Adab
see also ‘A’in; Hiba; and → CUISINE.TABLE MANNERS; LITERATURE.ETIQUETTE-LITERATURE

EUNUCH
Khâşi
see also Khâdim; Mamlûk.3; Ustâdh.1

EUROPE
for imitation of, see Tafarnudj; for translations from European works → LITERATURE.
TRANSLATIONS

Eastern Europe
Arnawutlu; Balkan; Bulgarîa; İkrîtîsh; Kubru; Leh; Madjar; Yugoslavîa; [in Suppl.] Čeh
see also Bulgarî; Ibrâhim b. Ya’kûb; Muhâdjid.2; Muslimûn.1; Rûmeli; al-Šakâlîba
for individual countries → ALBANIA; BULGARIA; CRETE; CYPRUS; (former) CZECHOSLOVAKIA; GREECE; HUNGARY; POLAND; (former) YUGOSLAVIA; the section Russia be-
low; and → BALKANS

waters Itil; Tûnâ; Wardar; Yayik
Russia Budjâk; Kirim
see also Bulghār; Djadid; Hizb.v; Kayyūm Nāşiri; al-Tanţāwī; [in Suppl.] al-Καβκ.3
dynasties Girāy
Muslim Communists [in Suppl.] Sultan ‘Ali ‘Ughli
population Bashdjirt; Besermyans; Beskesek-abaza; Bukhārlik; Burţās; Čeremiss; Čulim; Cuwash; Gagauz; Karapapakh; Lipka; Rūs; Teptyar
see also Kanghli; Khazar; Kimāk; Pečēnegs; al-Šākāliba
toponyms
ancient Atil; Saḵṣin
present-day Ak Kirmān; Aḵ Mašdjīd.1; Azaḵ; Bāghche Sarāy; Ismā’īl; Kāmāniča; Kāraḵū-bāzār; Kāsimov; Kāzān; Kefe; Kere; Khotin; Kīlburun; Sūghdāk; Tūmen
see also Yeňi Kāle
Western Europe al-Bāškunīš; Burtuḵāl; Ifrandj; İtalinya; Malta; Nemče; Sardāniya
see also Ibn Idris (II); İbrāhīm b. Ya’ḵūb; al-Maḏjūs; Muslimūn.2
for individual countries → AUSTRIA; FRANCE; ITALY; PORTUGAL; SPAIN; and → BASQUES
Arabic press in Şihāfa.3
Arabic printing in [in Suppl.] Maṭba’a.6
waters Tūna

EVIL EYE ‘Ayn, Tamima
see also Karkaddān; and → CHARMS; ISLAM; POPULAR BELIEFS

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FAITH ‘Aḵīda; İmān; [in Suppl.] Taḵwā
and → ISLAM; RELIGION

FALCONRY Bayzara; Çakirdji-bašhi; Doghandji
see also Toğhril

FASTING ‘Ashūrā; Ramadān; Şawm
see also ‘Īd al-Fiṭr; Şafiyāna; [in Suppl.] Puasa
prayer during Ramadān Tarāwiḥ

FĀ’TIMIDS → CALIPHATE

FESTIVAL ‘Īd; Kandūrī; Mawlid (and [in Suppl.]); Mawsim; Shenlik
see also Maṭbaḵ.2
festivals ‘Anšāra; ‘Ashūrā’.II; Bārā Wafāt; ‘Īd al-Adhā; ‘Īd al-Fiṭr; Khidr-Ilyās; Mihragān; Nawrūz; Sultān al-Ţalaba (and Ťalaba)
see also Ghadīr Khumm; Kurds.iv.C.3; Lālish; Lēbaran; Ra’ṣ al-‘Ām; Wali.9
literature on Wehbi Sayyidi

FINANCE Ribā
and → ADMINISTRATION.FINANCIAL; LAW.LAW OF OBLIGATIONS; PAYMENTS; TAXATION
accounting Muḥāsabā.2; Mustawfi
see also Daftar; and → ADMINISTRATION.FINANCIAL
banking Kirād; Muḍārabā; Ribā; Suftadja; [in Suppl.] Şarrāf
see also Djahbadh; Sharīka
commerce Bay’; İmṭiyāzāt; Kasb; Kirād; Şirā; Tidjāra
see also Inshā; and → INDUSTRY; LAW.LAW OF OBLIGATIONS
functions Dallāl; Malik al-Tudīdjār; Shāh Bandar (and [in Suppl.] Shāhbandar); Tādījr; [in Suppl.] Sarrāf

marketplace Hisba; Sūk

see also [in Suppl.] al-Sunāmī

trade Ḹahwa; Karīmī; Kuṭn; Lubān; Ṭīn.3

see also Kalah; Karwān; Kaysariyya; Kirmān; Minā'; Safawīds.II; Szechuan; Tashāza; Tammār; 'Ukāz; Wenedik

institutions

Arabic Bayt al-Māl; Makhzan

Turkish Khazine; Māliyya

partnerships Mufāwaḍa; Muṣhāraka; Šārika

terms 'Ăriyya; Bay'; Damān; Ghārim; Hawāla; Hiba; Kafāla; Kirād; Muḍāraba; Mufāwada; Muḵāṭa'a; Mukbāṭara; Muṣhāraka; Ribā; Suftadja; [in Suppl.] Dayn; Ṣakk

and → LAW.LAW OF OBLIGATIONS

FLOWERS (Djazīrat) al-‘Arab.v; Būstān; Filāha; Hind.i.k

and → ARCHITECTURE.MONUMENTS.GARDENS; BOTANY; LITERATURE.POETRY.NATURE

flowers Nardjīs; Shākīkat al-Nu’mān; Susān; Ward; [in Suppl.] Bābūnadj; Djullanār

see also Filāha. iv; Lāle Devrī; Lālezari; Nawriyya; [in Suppl.] Mā' al-Ward; and → ARCHITECTURE.MONUMENTS.GARDENS; LITERATURE.POETRY.NATURE

plants Adhargūn; Afṣāntīn; Afṣyūn; Ḥalfā'; Ḥinnā'; Kammūn; Karanful; Kārn; Kaṣāb; Na‘ām; Nabāt; Ṣabr; Shībihthū; Shīh; Shukā'; Sidr; Simsim; Sirādż al-Ḳūṭrub (and Yabrūh); Sūs; Turundjān; Wars; Yāsamin; Za‘farān; [in Suppl.] Akūnīṭun; Ās; Bābūnadj; Bāsbās; Djāwārs; Fūdhandj; Hindībā'; Ikīlī al-Malīk

see also Maryam; Nāhl; Namir and Nimr; Nasr; Šamgh; Sīnawr; Sirwāl; Timsāh; and → DRUGS.NARCOTICS

trees Ābanūs; 'Afṣ; Argan; Bākkām; Bān; Nakhl; Sādj; Šandāl; Sidr; Tin; Tūt; ‘Uni‘āba; Zaytūn.2; [in Suppl.] Djiaw; Djullanār

see also ‘Ayn Shams; Ghāba; Kāfūr; Kahrubā; Kaṭrān; Lubān; Šamgh; Tha’lab; [in Suppl.] Halilādż

woods Ābanūs; Bākkām; Khashab; Šandāl; ‘Ūd.1

see also Lamu; and → the section Trees above; NAVIGATION.SHIPS AND SHIPYARDS

FOLKLORE [in Suppl.] Takālīd

and → CHARMS; CUSTOM; DIVINATION; HUMOUR; LEGENDS; LITERATURE.FOLKLORIC

FRANCE Arbūna; Fraxinetum

see also Balāt al-Shuhadā‘; Muslimūn.2; Rifā‘a Bey al-Ṭahṭāwī; Śāyīgh, Fath Allāh; al-Shām.2(b)

FRANKS Ifrandj

and → CRUSADE(R)S

FURNISHINGS Mafrūṣhāt; Sirādţ; [in Suppl.] Athāţh

see also [in Suppl.] Martaba

GAMBLING Ḫīmār; al-Maysir
and → ANIMALS.SPORT; RECREATION.GAMES

GENEALOGY  Hasab wa-Nasab; Nasab; Sharif; Shurafa'
see also 'Irk; Nakib al-Asghraf; Sharraf; and → LITERATURE.GENEALOGICAL; ONOMASTICS

 GEOGRAPHY  Djughrafiya; Iklim; Istiwa'; Khariṣa; al-Kubba; Takhti al-Hudud
see also Maghrib; Makka.4; Mašriḳ
for the geography of individual areas, see Adamawa; Ādharbaydjān.i; Afghānistān.i; Aḵ Su; Algeria.i; Anadolu.ii; al-Andalus.ii and iii.2; (Djazīrat) al-‘Arab.ii; Arminiya; Arnawutluḳ.3; ‘Asir; Baḥr; Djazira; Filāḥa; Ḥammāda; Indonesia; ‘Irāk; Iran; Libiya; al-Maghrīb; Māzandarān.2; Mūritāniyā.1; Nadjd.1; Niger.1; Pakistan; Senegal.1; al-Shām.1; Sistān.2; Somālī.2; Tunisia.1.a; ‘Umān.1; al-Yaman.2; Zāb.1; [in Suppl.] Kazaḵstān.1; Ṛadjasthān.1
administrative  Kūra; Mamlaka; Mikhlaf; Rustāk.1; Shahr; Šūba; Ṭassüdji; Ustān
see also Djund; Iklim; Wāli
geographers  Abu ‘l-Fīda; Abū ‘Ubayd al-Bakrī; ‘Āshik; al-Balkhi; Abū Zayd; al-Dimashkī; Ibn ‘Abd al-Mun’im al-Himyari; Ibn al-Fakih; Ibn Ghālib; Ibn Hawkal; Ibn Khurradāḏbih; Ibn Maḏjid; Ibn Rustān; Ibn Sarābiyūn; al-Idrīsī; al-İ斯塔ẖrī; al-Ḳazwīnī; al-Masʿūdī; al-Muhallabi; Abū ‘l-Husayn; al-Muḵaddasī; al-‘Uḏhrī; al-Warrāk, Muḥammad; Yākūṭ al-Rūmī; al-Zuhrī, Muḥammad
see also Batlamiyūs; İstībṣar; Kāsim b. Aṣṣagḥ; al-Masālik wa ‘l-Mamalik; al-Saṛkhṣī, Abu ‘l-Abbās; [in Suppl.] al-Djayhānī; Ḥudūd al-‘Ālam

literature  Djughrafiya.IV.c and V; Șurat al-Ard
see also Turān; and → LITERATURE.TRAVEL-LITERATURE

physical geography
deserts  → DESERTS
mountains  → MOUNTAINS
oases  Wāḥa
salt flats  Sabkha
see also Azalay; Milḥ; Šaṭṭ; for regional salt flats → ALGERIA; OMAN
springs  ‘Ayn Dilfa; ‘Ayn Mūṣā; al-Ḥamma; Ḥasan Ābdāl
see also Kaplidja
volcanoes  see ‘Adan; Aghri Dagh; Damāwand; Ḥarra; Ladja’; al-Ṣafā.2; [in Suppl.] Djabal
Says
wadis  Wādī
waters
lakes  Baikal; Bakhtīgān; Balkhāsh; Burullus; Gökče-tengiz; Hāmūn; al-Ḥula; İssik-kul; Kārā-köl; Timsāḥ, Lake; Tuz Gölü; Urmīya.1; al-‘Utayba; Wān.1; Zīriḥ
see also Buḫayra; al-Ḳulzum; and → OCEANS AND SEAS
oceans and seas  → OCEANS AND SEAS
rivers  → RIVERS
straits  Bāb al-Mandab; Boghaz-ic; Čanak-kal’e Boghāzi
terms  Harra; Khabrā‘; Nahr; Reg; Rif; Sabkha; Šaṭṭ
see also Šanf; Sarḥadd; Wāli
urban  Kārya; Kaşaba; Köhti; Maḥalle; Medina; Rabād; Shahr; Shahristān
see also Fener; Hayy; Köhtāt; Mallāh; Shāṯī; and → ARCHITECTURE.URBAN; SEDENTARIISM; and in particular the larger cities in the section Toponyms under each country

GIFTS  Hiba; Šila.3
see also Bakhshish; Nithār; Pishkash; Rashwa; and → PAYMENTS
GREECE — HERALDRY

GREECE Yunan

see also Muhadjar.2; Muslimun.1.B.3; Pomaks

Greek authors in Arabic translation → LITERATURE.TRANSLATIONS; PHILOSOPHY.PHILOSOPHERS

GUILDS Șинф

Arabic Amin; ‘Arif; Futuwwa.ii and iii; Ḥammāl; Ḥarfūsh; Khātam; Khayyāt; Șинф.1

see also Shadd; Shaykh; Sirwāl

Persian Șинф.2

see also Ustād.2

Turkish Akhi; Akhi Baba; Anadolu.iii.6; Ḥarir.ii; Ketkhudâ.ii; Șинф.3; [in Suppl.] Ikhtiyāriyya; İnişār

see also Akhi Ewran; ‘Ālima; Ča‘ūş; Kannās; Mawākib.4.4; Muhr.1

GUINEA Futa Djallon; Guinea; Konakry

see also Sudān (Bilād al-).2

GYPSIES Cingane; Lüli; Nüri

see also al-Zuṭṭ

H

HADITH → LITERATURE.TRADITION-LITERATURE

HAGIOGRAPHY Manākīb

see also Wali; and → SAINTHOOD

hagiographers Aflâkī; ‘Atā‘i; al-Bādisi.2; “Djamāli”; Ḥasan Dihlawi; Ibn ‘Askar; Ibn Maryam; al-Ifrānī; al-Kādirī al-Hasāni, Abū ‘Abd Allāh; al-Šarrāt; al-Sulami, Abū ‘Abd al-Rahmān

see also Ḥāmād Bābā; Bāḵḵānīli; al-Kattāni; Sinān Pasha, Khodja.1

HELL Aṣḥāb al-Ukhdūd; Djahannam; Sa‘ir; Saḵār; Širāt; Zakḵūm

see also al-A‘rāf; Shaytān.1; al-Wa‘d wa ’l-Wa‘id; al-Zabāniyya

HEPHTHALITES Hayāṭīla; Nizak, Ṭarkhān

HERALDRY al-Asad; Rank
HERESY — ILLNESS

HERESY  Bid’a; Dahriyya; Din-i Ilahi; Ghulat; Käbiid; Käfir; Khüümesehis; Mulhid; Zindik
see also al-Šalih; Takfîr; Tanäsück; and → RELIGION.DUALISM and PANTHEISM

heretics  Abû ‘Isä al-Warrâk; Abu ’l-Khattab al-Asadi; Bashshâr b. Burd; Bishr b. Ghiyâth
al-Marisi; Ibn Dirham; Ibn al-Rawandi; Mollâ Käbîd; Muhammedb. ‘Ali al-Shalmaghâni
see also Thäbit Kûna; Wâlîba b. al-Šubûb; and → SECTS


HISTORY  → LITERATURE.HISTORICAL

for the chronological history of dynastic events → CALIPHATE; DYNASTIES; for the history of
eyearly Islam → CALIPHATE.RIGHTLY-GUIDED CALIPHS; LAW.EARLY RELIGIOUS LAW;
MILITARY.battles.622-632 and 633-660; MUHAMMAD, THE PROPHET; for the history of
regions, towns and other topographical sites, see the section Toponyms under individual
countries; for the history of ideas → e.g. ASTRONOMY; LAW; LINGUISTICS; MATHEMATICS;
PHILOSOPHY; THEOLOGY

HOSTELRY  Funduk; Khân; Manzil; [in Suppl.] Mihmân
see also Ribât.1.b

HUMOUR  al-Djîdd wa ’l-Hazl; Nâdira
see also Hidjä’.ii; Mûdjun
comic figures  Djûhâ; Ibn al-Djassas.II; Naṣr al-Din Khodja

humourists  Ash’ab; al-Ghâdîrî; Ibn Abî ’Atîq; Ibn Dâniyâl; Kâṣib, Teodor; Sifawayh al-Kâss;
[in Suppl.] Abu ’l-‘Anbas al-Shamârî

HUNGARY  Budin; Egrî; Esztergom; Istoîni (Istôni) Belgräd; Madjar; Mohâcs; Pécs; Pest;
Sîgetwár; Szeged; Szêkesfehérvár; [in Suppl.] Köszeg
see also Bashdjîrt; Kangiza; Maḥmûd Tardjûmân; Mezôkeresztes; Maîlûn.1.B.1; Ofen

HUNTING  Sayd
see also Kurds.iv.C.5; Samâk; Shikâri; Zaghardjî Bâshi; [in Suppl.] Segebân; and → ANI-
mals; FALCONRY

poetry  Tardiyya
see also Radjaz
treatises on  Kûshâddîm; [in Suppl.] Ibn Mangli
see also al-Shamardal

wild animals  Fahd; Khînzîr; Maḥât; Na’âm; Namir and Nimr; Salûkî; [in Suppl.] Dabus

HYDROLOGY  Bi’r; Kanât; Mâ; Ma’śir; Tâhûn
see also Filâha; Kanıtra.5 and 6; Madjîrî; al-Mizân.2; Sâ’a.1; and → ARCHITECTURE.
monuments.dams; GEOGRAPHY.waters

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IDOLATRY  Shirk; Wathaniyya

idols  Nuṣub; Şanam; Tâghüt.1; al-Ukaysîr
see also Shaman; Zun; and → PRE-ISLAM.IN ARABIAN PENINSULA

ILLNESS  Madjûn; Malâryâ; Ramad; Sarâtân.7; [in Suppl.] Djûdham
see also Kalb; Kuṭrub; Summ; and → PLAGUE
treatises on  Hayâtî-zâde; Ibn Buṭlân; Ibn Dzazla
ILLNESS — INDIA

INDIA

Hind; Hindi

see also ʿĀda.iii; Balharā; Imām-bārā; Maṭbaʿa.4; Sikkat al-Ḥadīd.1; and → LITERATURE;

MILITARY; MUSIC

administration  Baladiyya.5; Ḍarība.6; Dīwān.v; Djizya.iii; Hisba.iv; Kātib.iii; Kharādj.IV;
Pargana; Safir.3; Taḥṣil; Zamindār; [in Suppl.] Taʿalluḳ

see also Kitābāt.10; Maʿ.9; Waḳf.VI; and → MILITARY.INDO-MUSLIM
during British rule  [in Suppl.] Mufassal

agriculture  Filāḥa.v

architecture  → ARCHITECTURE.REGIONS

belles-lettres  → LITERATURE.IN OTHER LANGUAGES and POETRY.INDO-PERSIAN

cuisine  Maṭbakh.4
dynasties  ʿĀdil-Shāhs; Bahmanis; Barīd Shāhīs; Dihli Sultanate; Farūkids; Ghaznavids;

Ghūrids; Hindu-Shāhīs; Ḵalḍīs; Ḵuṭb Shāhīs; Lodīs; Mughals; Niẓām Shāhīs; Sāyīds; Shārīs; Tughluḳids

see also Awadh; Dār al-Darb; Rānā Sāṅgī; Tipū Sūltān; Vidjayanagara; and → DYNASTIES.AFghanISTAN AND INDIA

education  Dār al-ʿUlūm.c and d; Djamʿi.a; Madjmaʿ ʿIlmī.i; Madrasa.ii; Nadwāt al-ʿUlāmā;

[in Suppl.] Farangi Maḥāll; Jamia Millīa Islamīa

see also Ahmad Khān; Deoband; Maḥmūdābād Family; [in Suppl.] Muḥammad ʿAbd Allāh

historians of  Ghulām Ḥusayn Khān Ṭabāṭabāʾī; Niẓām al-Dīn Aḥmad b. al-Harawī; Sudjān Rāy Bhandārī

see also Djamʿf ar Shārīf; al-Maʿbāri; Mir Muḥammad Maʿṣūm; and → DYNASTIES. AFghanISTAN AND INDIA; LITERATURE.HISTORICAL.INDO-PERSIAN

languages  Gudjarati; Hindi; Hindustāni.i and ii; Lahndā; Marāthi; Pandjābī.1; Sind.3.a; Urdū.1;

[in Suppl.] Rāḍjasthān.3

see also Kitābāt.10; and → LANGUAGES.INDO-IRANIAN

literature  → LITERATURE

modern period  Djamʿiyya.v; Hindustāni.iii; Hisb.vi; Indian National Congress; Iṣlāh.iv;

Kashmir.ii; Kawmiyya.vi; Khāḵsār; Khilāfā; Madjlis.4.c; al-Marʿa.5; Nikāh.II.3; [in Suppl.]
Djarida.vii; Maḥkama.5

see also Mahsūd; Mappila; Tablīghi Djamʿi.ʿat; [in Suppl.] Fakir of Ipi; Khān, ʿAbd al-
Ghaффār; and → INDIA.EDUCATION

resistance against the British  Yāghistān

Indian Mutiny  Azīm Allāh Khān; Bakht Khān; Ḫindād Allāḥ; Kānpur

Khilāfāt movement  Khilāfā; Muḥammad ʿAlī; Mushir Ḥusayn Kidwāʿī; Shawkat ʿAlī;

[in Suppl.] ʿAbd al-Bārī; Haṣrāt Mohnānī

see also Amir ʿAlī; [in Suppl.] Khān, ʿAbd al-Ghaффār

statesmen  Nawwāb Sayyid Ṣiddīk Ḥasan Khān; Sālār Djang; [in Suppl.] Āzād, Abu ʿl-
Kalām

see also Maḥmūdābād Family

mysticism  → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS

physical geography

waters  Djamnā; Gāṅgā

see also Nahr.2

population  Bhaṭṭī; Bohorās; Dāwūdpūrās; Djāf; Gakkhāf; Gandāpur; Gūḏjār; Ḥabshī; Hind.ii;

Ḵhataḵ; Khokars; Lambādis; Mappila; Mēd; Memōn; Mē.6; Naṅtīs; Pārsīs; Rāḏjpūṭs;
Rohillas; Shīkārī; Sīdi; [in Suppl.] Demography.VII

see also Khōḍja; Marāṯhās; al-Zuṭṭ
Tamils Ceylon; Labbai; Marakkayar; Rawther
religion Ahl-i Hadith; Barahima; Djayn; Hindû; Ibâhâtiya; Mahdawis; Pandj Pir; Sikhs; Tablíghi Djamâ’at; [in Suppl.] Pirântîni
see also Kh’âdja Khîdr; Parsîs; Ta’ziya; Yusuf Kândhalawi Dîhlawî; Zakariyyâ Kândhalawi Sahâranpûri; [in Suppl.] Andjuman-i Khuddâm-i Ka’ba; and → MYSTICISM; SAINTHOOD; THEOLOGY
reform Ahmad Brélî; al-Dîhlawî, Shâh Wali Allâh; Ismâ’îl Shâhid; Karâmat ‘Ali; Nânak; Titû Mir
toponyms ancient Arûr; Çâmpânêr; Chat; Djâba; Djândîrîra; Fathpûr-sîkri; Hampî; Husaynâbâd; Kûlam; Lakhnawtî; al-Manşûra; Mêwâr; Nandurbâr; Nârnawî; Pânû’â; Shîikârpûr.2; Sîdhpûr; Sindânûr; Sindân; Sûmanât; Telingâna; Tonk; Tribeni; Wayhind
present-day and → ASIA.SOUTH
regions Assam; Bihâr; Bombay State; Dakhan; Dîjaypur; Do’âb; Gujjâràt; Hâriyânà; Hâydrâbâd.b; Kâmrûp; Kashmir; Khândûsh; Kûhîstân.4; Lâdâkh; Lûdhiânà; Ma’bâr; Mahîsûr; Malabar; Mêwât; Muzâffarpûr; Nâgpûr; Pâlamûw; Pâlanpûr; Pândjâb; Râdhipûr; Râmûp; Rohîkhând; Sundarban; Tîrhût; Urisâ; [in Suppl.] Dîjamû; Konkan; Rûdjaštân; Rohtak
see also Alwâr; Banganapalle; Bâôôî; Berâr; Dîjôdhpur; Hunza and Nagir; Udyapur; [in Suppl.] Sarkâr.2
towns Adjîmer; Ágra; Ahmadnâbâd; Ahmadnagar; Aîigarh; Allâhâbâd; Ambâla; Amritsar; Anâhâlûrâ; Arcot; Awadh; Awrângâbâd; Awrângâbâd Sayyid; A’zâmgarh; Bâdâ’ûn; Bâlâ-ghût; Bânî; Bânûpûr; Bânûr; Bareilly; Barûdâ; Benares; Bharatpûr; Bhoîc; Bhattindia; Bîhûpûl; Bidâr; Bidjûpûr; Bidjnawwîr; Bilgûm; Bombay City; Bulandshhâr; Bûrûnûpûr; Buxar; Calcutta; Cândûri; Dowlatlâbâd; Deoband; Dûr; Dûjâlor; Dîjawnpur; Djûnâgaff; Djunnâr; Dwûrkâ; Faridkûôî; Farrukhâbâd; Faye’dîbâd; Firûzpûr; Gulbargâ; Gwâliyûr; Hânisî; Hâydrâbâd.a; Hîsâr Fîrûza; Êdâr; Islamábâd; Fûwâ; Kalki; Kalyûnî; Kanawddj; Kûngû; Kannanûr; Kûnpur; Kûrnâl; Kurnâfûk; Katarh; Khambayat; Khayrâbâd; Khudlâbâd; Kûfû: Koyl; Lakhnâw; Lâlitpur; Lûdhiânà; Madras; Mûhim; Mûhim; Mûhir; Mûlûd; Mûlûw; Mûnî; Mûnûr; Mangrôl; Mûthûrû; Mirath; Mirzûpûr; Multûn; Mûngûr; Mûrâdâbâd; Mûrshidhâbâd; Muzâffarpûr; Nadjîbâbâd; Nâgag; Nâgpûr; Ndûlgû; Nênder; Pânîpat; Parendà; Pâfûn; Pûnû; Rûdjmâhâl; Rûyûcûr; Sahâranpûr; Sahsûrâm; Sârangpur; Sardhànû; Sarkhêdjî; Shakkarkhêlî; Shîikârpûr.3; Shûlûpûr; Sirhind; Srînagar; Srîngaupa’fânâm; Sûrût; Tâlikóîkû; Thânêr; Thânê; Thânàs; Thûtû; Udûgir; Udûjdjâyîn; Warangal; [in Suppl.] Amrôhâ; Eliçûpûr; Ghûzûpûr; Iriçî; Kalki; Madura; Rohtak

INDONESIA Balâdîyya.7; Dûstûr.xi; Hîzb.vii; Hûkûma.vi; Indonesia; Mahkama.6; Malays; Masjûmî; [in Suppl.] Darîba.7; Hoessein Djajadiningrat; Sukarno
see also ‘Äda.iv; Nikâh.II.4; Pasisir; Prang Sabil; [in Suppl.] al-Mar’a.6
architecture → ARCHITECTURE.REGIONS
education Djâmî’a; Pesantren
literature Indonesia.vi; Kiśša.6; Mi’râdij.4; Shâ’îr.7; Ta’rîkh.II.7; [in Suppl.] Shi’r.5
see also Kitâbât.8; Malays; and → LITERATURE.POETRY.MYSTICAL
Muslim movements Padri; Sarekat Islam
see also Sulawesi
mysticism → MYSTICISM.MYSTICS
population   Malays; Minangkabau; [in Suppl.] Demography.VIII

religion   → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS

festivals   Kandūrī; Lēbaran

recitation competitions   [in Suppl.] Musābaka

toponyms   Ambron; Atjeh; Banda Islands; Bandjarmasin; Bangka; Batjan; Billiton; Borneo (and [in Suppl.]); Djakarta; Kubu; Kutai; Lombok; Madura; Makassar; Palembang; Pasè; Pasir; Pontianak; Riau; Sambas; Sulawesi (and Celebes); Sumatra; Sunda Islands; Surakarta; Ternate; Tidore; [in Suppl.] Kalimantan; Mataram; Yogyakarta

industry   Ḥarīr; Kattān; Kuṭn; Lubūd; Miṣḥ

invention   Abbās b. Fīrnās; Ibn Māḏjid; Mūsā (Banū); Sā'a.1

iran   al-Furs; Iran; Kurds; Lur

administration   Dariba.5; Diplomatic.iii; Diwān.iv; Ghulām.ii; Imtiyāzāt.iii; Kātib.ii; Khāliṣa; Kfarādī.ii; Mahkama.3; Parwānācī; [in Suppl.] Šāhbandar

agriculture   Filāḥa.iii

architecture   → ARCHITECTURE.REGIONS

art   → ART.REGIONAL AND PERIOD

before Islam   Anūṣḥarwān; Arāḏšīr; Bahram; Dārā; Dārābḏīr; Dihkan; Djamšīd; Farīdun; al-Ḥadḥr; Hayātīla; Humrūz; al-Hurmuzānān; Kārinīs; Kayānīs; Kay Kāʿūs; Kay Khūra ṡ; Khūrsaw; Khuršīḍ; Kīrā; Marzpān; Mazdak; Mulūk al-Taʿawīf.1; Parwīz; Khūra ṡ II; Pishdādīs; Sāsānīs; Shāpur; Tāḥμūra ṣ; Yazdādīrīd III; [in Suppl.] Farrūḵān

industry   Afrīsāyāb; Buzurgmīhr; Hamadān.ī; Ikhsīb.ī; Iran.īv; Ḥamār.ī; Kasr-i Shahīn; Kūmīs; al-Maḏāʿīn; al-Ray; Rustam b. Farrūḵ Ḥumūzd; Sarpul-i Dūḥāb; Tansar; [in Suppl.] Dābīr; and → ZOROASTRIANS

cuisine   [in Suppl.] Māṭbākh.3

languages   → DYNASTIES.PERSIA; SHIITES; ZOROASTRIANS

historians of   Hamza al-ʾĪṣfahānī; Ibn Manda; al-Māfarūḵī; al-Raʿfī; Zahir al-Dīn Māʿashi; [in Suppl.] al-Κūmmī

literature   → LANGUAGE.INDO-IRANIAN

modern period   Baladīyya.4; Djamʿī’a; Djamʿīyya.iii; Djarīda.ii; Dūstūr.īv; Ḥīzīb.iii; Ḥūkūma.ii; Iran.īv.b; Islāh.ii; Kawmiyya.ii; Maʿārīf.3; Madjīl.ii; Māḏmī.3; al-Marʿā.3; Shuyūʿīyya.2; Taḵrib; [in Suppl.] Demography.iii; Nizām ʿAskari.2; Šīḥāfa.4

activists   Fīdāʾīyyān-i Islam; Kāṣḥānī, Ayyātullāḥ; Khān ʿAnsārī; Sayyid Muḥammad; Khiyābānī; Shāykh Muḥammad; Kūčak Khān Ḍjango-li; Lāḥūṭ; Maḥallātī; Șamsām
al-Saltana; Talakâni; [in Suppl.] Ākā Nadja‘i; Ḥaydar Khân ‘Amû Ughli; ‘Ishḳi 
see also Djangali; Kurds.iii. C; Yazdi; Zayn al-‘Abidin Marâghâ‘i; [in Suppl.] Āzâdi; 
Farâmûsh-Khâna

influential persons Kasrawi Tabrizî; Matkóm Khân; Mûtahharî; Nâ‘înî; Nûrî, Shaykh Faḍl 
Allâh; Shârî‘atî, ‘Ali; Tihrâni; [in Suppl.] Ākâ Khân Kirmânî; Khumaynî

statesmen Musaddik; Ţâbatâbâ‘î; Taḵizâda; Wuthûk al-Dawla; [in Suppl.] Amir Kabîr

physical geography Bâyâbânak

mountains Alâ Dagh; Alburz; Alwand Kûh; Bisûtûn; Damâwand; Hamârin; Hawrâmân; 
Zagros 
see also Sarhadd

waters Atrak; Bâkhtîgân, Hámûn; Kârkhâ; Kârûn; Mând; Rûknâbâd; Safîd Rûd; Shâh 
Rûd.1; Shâpûr; Shâtî al-‘Arab; Urmîya.1; Zâyânda-Rûd; Zirîh 
see also Bahr Fâris

population Bâkhtiyârî; Bâzûkîyyûn; Bilbâs; Djâf; Eymir.3; Göklân; Gûrân; (Bânû) Kâb; Kârâ 
Gözî; Kâshkây; Kûrds; Lûm; Lûr; Shâbânûkâra; Shâhsewan; Shâkâk; Shâkâkî; Sindjâbî; 
Tihrâni.3 
see also Daylam; Dulafîds; Eymir.2; Fûrûzânîds; Iran.ii; Kûfîs; Shûlîstân; Tat.1; [in Suppl.] 
Demography. III

religion Iran.vi; Şafawîs. IV 
and → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS; SHIITES

toponyms ancient Abarshâhr; Ardalân; Arradjân; ‘Askar Mukram; Bâdjî; Bâkûsâyî; Bayhâk; 
Dârâbdjîrîjî; Dâskara; Dâwrâk; Dîhîstân; Dinawa; al-Dîjzîra; Dîjâ; Djîrûft; Gurgân; 
Hafrâk; Hûlûn; Ïdadjî; Ïstâkhrî; (al-)-Karaqâjî; Khargirî.2; Kûmîs; Kurkûb; 
Mîhrâgân.iv.1; Nârmâshîrîjî; Nasâ; Nawbândadjânîjî; al-Rayyî; Rûhdjîrî.2; Rûhdjwarî; 
Sâyîmâra; Shâpûr; Shûlîstân; al-Siradjânîjî; Sîrâf; Sîsar; Suhrâwardî; al-Sûs; Tâlakân.2; 
Târûm; Tawwâdîjî; Tûn; Tûrshîzî; Tûs; Tûsân; Urm; Ustûwâ; Zarang; [in Suppl.] 
Argûhiyan; Bîghûbîrâ

present-day islands al-Fârisiyya; Tûn

provinces Aţharbaydîjânîjî; Balûţîstân; Fârs; Gîlân; Hamadûtân; Ishfâhân; Khurâsân; 
Kûhîstân; Kûrmân; Kûrmânshâh; Kurdîstân; Mâzandarûn; Yazd 
see also Astarâbâdîh, 2; Rûyân; Tabaristân

regions Bâkhrâz; Hawrâmân; Kûhîstân.1; Mârkân; Sarhadd; Sîstân; [in Suppl.] 
Başkard 
see also Gulistân
towns and districts Ābâdah; Abârkûh; ‘Abbâdân; ‘Abbâsâbâd; Abhar; al-Ahwâz; 
Ămûl.1; Ardaqân; Ardîstân; Asadâbâdîh; Ashraf; Astarâbâdîh.1; Āwa; Bâm; 
Bampûr; Bandar ‘Abbâs; Bandar Pahtlawî; Bârurûsh; Barûdîjîrî; Barzand; 
Bîrjand; Bîstâm; Bûshâhr; Dâmûhân; Dîzûf; Djûawîn.1 and 2; 
Fârahâbâd; Fârîyâb; Fassâ; Fûrûzâbâd; Fûman; Gulpâyâgân; Gunbâd-i Kâbûs; 
Hurmuz; Ishfâhân; Isfârâyîn; Kâshchân; Kâştî-Şîrîn; Kâzûrûn; Kazwîn; Kûh“aft; 
Khalkhâlî; Kh”ârâ; Khârâq; Khargirî.1; Khoî; Khûramâbâd; Khûramshâhr; 
Kînkîwâr; Kîshmîh; Kûçên; Kûhîstân.2; Kûhrûd; Kum; Lâhîdjân; Lâr (2x); Linga; 
Lurîstân; Mahâbâd; Mâkû; Marâghâ; Mârand; Mashtag; Miyaînâ; Narâk; Natanz; 
Nayrîz; Nîhâwî; Nishîpûr; Râfsandjânî; Râm-hurmuz; Raštî; Rûhdjîrî.3; 
Sâbzwârî.1; Şâfîn; Şâ‘în Kâl’a; Sâkkîz; Salmâs; Sanandadjî; Sârî; Sarpû- 
i Dîjûhâb; Sârîstânî; Şâh Rûd.3; Şîrâz; Şûhîtart; Sîmân; al-Siradjânî; 
Sîmâyû; Sîldûz; Sûltânâbâd; Sûltânîyya; Sûnûr; al-Sûs; Tahab; Tabriz; Tûrûm; 
Tîhrân; Tûrbat-i [Shaykh-i] Dîjâm; Türkmen Cây (î); Urmîya.2; Uşnû; Wârâmîn;
Yazd; Zāhīdān; Zandjān; Zāwa; Zawārā; Zawzan; [in Suppl.] Bashkard; Biyār; Djjārdjarm; Djulfa.II; Hawsam; Қā’in; Kḥumayn
see also Shahr; Shahristān; Tūn; and → KURDS.TOPONYMS

IRAQ  'Irāk; Kurds

see also al-‘Arabiyya; Djalili; Lakhmids; Sawād; Shahāridja; [in Suppl.] Sūk.5; and → CALIPHATE.‘ABBĀSIDS; DYNASTIES.EGYPT AND THE FERTILE CRESCENT

architecture → ARCHITECTURE.REGIONS

before Islam → PRE-ISLAM.IN FERTILE CRESCENT

historians of
al-Azdi; Baḥshāl; Ibn Abī Tāhir Ṭayfūr; Ibn al-Bānnā; Ibn al-Dubaythī; al-Khaṭīb al-Baghdādi; ‘Ubayd Allāh b. Ahmad b. Abī Ṭāhir
see also Ibn al-Naḍjidjār; [in Suppl.] Ta’rīkh.II.1.(c); and → CALIPHATE.‘ABBĀSIDS; DYNASTIES.EGYPT AND THE FERTILE CRESCENT

modern period  Djarlda.i.A; Djami ca; Dustur.i.; Ḥizb.i.; Ḥukūma.iii; Kurds.iii.C; Madjīlīs.4.A.iv; Madjīma ‘Ilmi.2.c; Maḥkama.4.iv; Mandates; Şihāfa.1.(vi); [in Suppl.] Nizām ‘Askari.1.(c)
see also Babān; Kūt al-‘Amāra; al-Ma‘ṣīl.2

belletrists
poets  al-Akhraṣ; al-Fārūkī; al-Kāẓīmī, ‘Abd al-Muḥsin; Ma‘rūf al-Ruṣāfī; Șā‘ūl; al-Zahāwī, Djamil Şidki
writers of prose  Şā‘ūl

monarchy  Fayṣal I; Fayṣal II; Ǧhazı
see also Ḥāshīmids

opposition leaders  Қāsim ‘Abd al-Karīm; Muṣṭafā Barzānī

politicians  al-Şahristānī, Sayyid Muḥammad; Şhīnā

prime ministers  Nūrī al-Ṣa‘īd; Rasḥīd ʿAlī al-Gaylānī

physical geography
mountains  Sīndjār

waters  Abu ‘l-Khaṣṣib; al-‘Aḍaym; Djojlī; Diyālā; al-Furāt; Khābūr; al-Khāzir; Şaṭṭ al-‘Arab; al-Zāb

population  Bāḍjalān; Bilbās; Djubūr; Dulaym; Lām; al-Manāṣir; Türkmen.3

see also Şammar; [in Suppl.] Demography.III; and → KURDS

toponyms
ancient  Abarkūbādī; ʿAḵrūf; ʿAlīh; al-Anbār; Bābīl; Baḏjīrā; Baḏūrāyā; Bāḵhārma; Baradān; Barāṯā; Bawāzīdī; Biḥkūbādī; Bīrs; Dayr ‘Abd al-Rahmān; Dayr al-‘Āḵūl; Dayr al-‘Ar’aw; Dayr al-Djamādīm; Diyār Rabī’a; DjaƄbul; al-Djaẓīra; Fallūdja; Ḥāditha.I; Ḥarbā; Ḥarūrā; Hawīza; al-Ḥira; al-Kāḏīsiyya; Kalwādāh; Kaskar; Kaṣr ibn Hubayra;  Khānīkīn; al-Khawarnak; Kūṭhā; Kutrabbāl; al-Maḏā’in; Niffar; Nimrūd; Ninawā; al-Nukhayla; al-Ruṣāfa.1; Sāmarrā; al-‘Taff; al-Usbūla; al-Warkā; ˇWasit; [in Suppl.] ˇUkbarā
see also al-Karkh; Nuṣratābād; Senkere

present-day
regions  Bahdīnān; al-Baṯīha; Maysān
see also Lālish
towns  Alṭīn Köprü; ʿAmādiya; ʿĀna; ʿAyn al-Tamr; Badra; Baghdād; Ba‘kūba; Balāwāt; Bāzān; al-Ǧaṣra; Daḵḵā; Dalṭawā; Diwānīyya; al-Fallūdja; Ḥāditha.II; al-Hilla; Hit; Iriba; Karbalā‘; Kāzīmayn; Kirkūk; al-Kūfa; Kūt al-‘Amāra; Ma‘alṭāyā; al-Mawṣīl; al-Naḍjaf; al-Naṣirīyya; Nuṣratābād; Rawāndīz; Sāmarrā; al-Samawa.2; Senkere; Shahrazūr; Sindjār; Sūk al-Shuyūk; Sulaymānīyya; Takrit; Zākhū; [in Suppl.] Ṭḥur
see also Djalūlā; and → KURDS.TOPONYMS
IRRIGATION — JORDAN

IRRIGATION Band; Kanat; Ma'; Nacura
see also Filaha; Karun; al-Nahrawan; and -> RIVERS

water Ma'
see also Hawd; Sabil; 2; Saqka; and -> ARCHITECTURE.MONUMENTS; HYDROLOGY; NAVIGATION; OCEANS AND SEAS; RIVERS

ISLAM 'Akida; Din; DJam'a; 'Ibadat; Islam; Masjid; Muhammad; Murtadd; Muslim; Rukn; Shi'a; Taqiyya; Tawhid; Umma
see also Islah; 'itikaf; Nubuwwa; Rahbaniyya; Shirk; Tawakkul; and -> ABLUTION; ALMS; FASTING; PILGRIMAGE; PRAYER; QURAN; THEOLOGY

conversion to Islam

early converts to Muhammad, the Prophet.companions of
European converts Pickthall

five pillars of Islam Hadjdj; Salat; Sawm; Shahada; Zakat
see also 'Ibadat; al-Kurub; Yahya; Rukn; 'Umra; [in Suppl.] Ramy al-Djimar

formulas Allahumma; Basmala; Hamdala; In ShAllah; MashAllah; Salam; Subhan; Taawwudh; Tahlil; Takbir; Talbiya; Tashahhud; Taqiyah
see also Tajhiz; [in Suppl.] Abbreviations

popular beliefs 'Ayn; Div; Djinn; Ghul; Muhammed; Zahr; [in Suppl.] 'Aisha Kandisha; Hinn
see also 'Anka'; Shaf'a; and -> LAW.CUSTOMARY LAW

preaching Kass; Waziz

proselytism Da'wa; Tablighi Djam'aat

Western studies of Mawsu'a4

ISRAEL -> PALESTINE/ISRAEL

ITALY Italiya; Kawshara; Killawriya; Rumiya; Sardaniya; Sijilliya; Wenedik
and -> SICILY

IVORY COAST Cote d'Ivoire; Kong

J

JACOBITES -> CHRISTIANITY.DENOMINATIONS

JEWELRY [in Suppl.] Djawhar
see also Khatam

pearls and precious stones 'Akik; al-Durr; Kuh-i Nur; Lu'lu'; Mardjan; Yakut; Zumurrud
see also Dhahab; Fida; Hadjar; Kahruba; Madin.2.3

JORDAN Dustur.x; Hukuma; Madjlis.4.A.xii; Mahkama.4.xi; Mandates; Shifa.1.vi; al-Urdunn.x
see also Tai al-Din al-Nabhani

physical geography
mountains al-Djibal; al-Tur.x
waters al-Urdunn.x; Yarmuk.x
population al-Huwayt; al-Manasir
see also [in Suppl.] Demography.III

statesmen 'Abd Allah b. al-Husayn; Wasfi al-Tall
JORDAN — KURDS 69

see also Hashimids
toponyms
ancient Adhrūh; Ayla; al-Balkā‘; Djarash; al-Djarbā‘; al-Djibāl; Faḥl; al-Ḥumayma; al-Muwakkār; Umm al-Raṣās; Umm al-Walīd
present-day ‘Aḍjīlān; al-‘Aḵaba‘; ‘Ammān; Bayt Rās; al-Ghawr.1; Irbid.1; Ma‘ān; al-Salṭ; al-Shawbak; al-Zarkā‘; [in Suppl.] Mafraq

JUDAISM Ahl al-Kitāb; Banū Isrā‘īl; Tawrāt; Yahūd
see also Fīlaṣṭīn; Hūd; Naṣī‘; al-Sāmīra; and → BIBLE; PALESTINE/ISRAEL

communities al-Andalus. iv; al-Fāsiyyūn; Iran. ii and vi; Iṣfahān.1; al-İskandariyya; Istanbul.vii. b; al-Kuds; Lār.2; Mallāḥ; Marrākūṣ; Şufrūy
influences in Islam ‘Aḥūrā‘.1
see also Ḳībla; Muḥammad. i. c. 2

Jewish personages in Muslim world ‘Abd Allāh b. Salām; Abū ‘Īsā al-İsfahānī; Abū Naddārā; Dḥū Nuwās; Hāmōn; Ḥāsdāy b. Šapˇrūt; Ibn Abī ‘l-Bayān; Ibn Djamī‘; Ibn Djanāh; Ibn Gabirol; Ibn Kammūnā; Ibn Maymūn; Ibn Ya’isḥ; Ibrāhīm b. Ya’kūb; Ishāk b. Sulaymān al-İsrā‘īlî; Ka‘b b. al-Asḥraf; al-Kōhēn al-‘Aṭṭār; Māsārdjawayh; Māḥā‘ Allāh; Mūsā b. ‘Aẓrā; al-Rāḏḥāniyya; Sa‘adāy Ben Yōsēf; Sa‘d al-Dawla; al-Samaw‘ al. b. ‘Adīyā; Shabbatay Šebī; Sa‘dūl; Shinnā; Ya‘kūb Pasha; [in Suppl.] Camondo; Ibn Biliārīsh; Nissīm b. Ya‘kūb, Ibn Šahīn
see also Abū ‘l-Barakāt; Ka‘b al-Ĥbār; Kaynukā‘; Kurayza; ‘Uzayr; [in Suppl.] Samaw‘ al
b. Yahyā al-Magḥribi; Abū Naṣr

Jewish sects ‘Ānāniyya; al-İsāwīyya; Karaites
Judaeo-Christian sects Şā‘bī‘a.1
see also Naṣārā

Judaeo-Muslim sects Shabbatay Šebī

Jewish-Muslim relations

persecution Dhimma; Djizya; Ghiyār; al-Ḥakīm bi-Amr Allāh; al-Magḥilī; Shī‘ār.4; Zunnār

polemics Abū Ishāq al-Ilbīri; Ibn Ḥazm, Abū Muhammad; al-Su‘ūdī, Abū ‘l-Faḍl; ‘Uzayr;
see also Abū al-Kitāb; Tahrīf; Yahūd
with Muḥammad Fadak; Kaynukā‘; Khaybar; Kurayza; al-Madīna. i. 1; Naḍīr
see also Muḥammad. i. c

language and literature Judaeo-Arabic; Judaeo-Berber; Judaeo-Persian; Kiṣṣa.8; Risāla. 1. VII
see also Geniza; Mūkhtaṣar; Musammat; Muwashshāh; Yūṣuf and Zulaykhā.1; and → LANGUAGES, AFRO-ASIATIC; HEBREW; LEXICOGRAPHY; LEXICOGRAPHERS; LITERATURE.
in OTHER LANGUAGES

K

KENYA Gede; Kenya; Kilifi; Lamu; Malindi; Manda; Mazarū‘i; Mombasa; Pate; Siu
see also Nabhān; Swahili; [in Suppl.] Djarida. viii; and → AFRICA, EAST AFRICA

Swahili literature Kiṣṣa.7; Madīb.5; Marthiyya.5; Mathal.5; [in Suppl.] Ḥamāsā. vi; Nadira.2
see also Mi‘rāḍj.3

poets Shaaban Robert

song Siti Binti Saad

KORAN → QUR’AN

KURDS Kurds
see also Kitāb al-Dījlwa; and → IRAN; IRAQ; TURKEY
for Kurdish press in Turkey, see [in Suppl.] Şihāfa.5
dynasties ʿAnnázids; Bābān; Faḍlawayh; ʿHasanwayh; Marwānids; Rawwādids; Shaddādids see also Kurds.iii.B
Kurdish national movement  Badrkhāni; ʿĀdī Muhammad; Kurds.iii.C; Muṣṭāfā Barzānī see also Bārzān; Mahābād
languages  Kurds.v; Türk ʿAbdin.4.iii
sects  Şāriyya; Shabak; Yazidi
toponyms  Ardalān; Bahdinite; Barāḏūst; Bārzān; Džawānūd; Hakkārī.2; Rawāndiz; Şakki; Sanandaj; Sāwḏi-Bulāk; Shahrazūr; Shamdīnān; Şōmāy; Sulaymānīyya; Zākhū see also Kirkūk; Kurds.ii; Orāmā; Şabānkāra; Sisar
tribes  Džāf; Hakkārī.1; Hamawand; Kurds.iii.B and iv.A.2; Lak.1; Şabānkāra; Shakāk; Shakākī; Sindjābī see also Zāzā

KUWAIT  Djarida.i.A; Dustūr.xvi; al-Kuwayt; Maḍjlis.2.A.4; Maḥkama.4.ix; Sabāḥ, Āl; Şihāfa.1.(ix) see also (Džazirat) al-ʿArab; al-ʿArabiyya; Džāmīʿa; ʿUtūb
toponyms  al-Dibdība; [in Suppl.] Âhmādi see also  Karya al-ʿUlyā

L

LAMENTATION  Bakkā; Niyāḥa; Rawda-khawāni

LAND → PROPERTY; TAXATION
  in the sense of agriculture, see Filāḥa; in the sense of cooperative ownership, see Taʿāwun;
in the sense of surveying, see Misāḥa; Rawk

LANGUAGES  Lugha
and → LINGUISTICS; WRITING.SCRIPTS

Afro-Asiatic  Ḥām; Sām.2 see also  Karshūnī; Maʿlūlā.2; Sullam
Arabic  ʿArabiyya.A see also  Ibn Makki; Karwaša;  Khaṭṭ; Maḏjima ʿIlmi.i; al-Sim; Taʿrib; [in Suppl.] Haḍramawt.iii; and → ALPHABET
  Arabic dialects  Algeria.2; Aljamā; al-Andalus.x; Arabiyya.A.iii; ʿIrāk.iv; Judaeo-Arabic.2 and ii; Liḥbiya.2; al-Maghrib.VII; Mahri; Malta.2; Muritania.6; al-Ṣaʿid.2; al-Ṣāḥm.3; Şāwīya.3; Shuwa; Siʿīrd; Sūdān.2; Sūdān (Bilād al-).3; Tunisia.IV; Ṭūr ʿAbdin.4.i; ʿUmān.4; al-Yaman.5 see also  Ibn al-Birr; Takrit; al-Tantāwī; ʿUtūb; Zawdji.2 and [in Suppl.] 3; and → LITERATURE.POETRY.VERNACULAR
  Christian Arabic  Karshūnī; Shaykhū; Luwīs see also  ʿArabiyya.A.ii.1; Ṭūr ʿAbdin.4
  Judaeo-Arabic → JUDAISM.LANGUAGE AND LITERATURE; LITERATURE.IN OTHER LANGUAGES

Bantu  Swahili; Yao
Berber  Berbers.V; Judaeo-Berber; Muritania.6; Siwa.2; Taḵbaylit; Tamazight; Tarifit; Tashelhit; Tawrīk.2 see also  Mzāb; Tifinagh
Berber words in Arabic  Affero; Agadir; Ägdal; Aménokal; Amghar; Argan; Ayt; Imzad  see also Kallala; Rif.1.2(a); Tit

Chadic  Hausa.ii  see also Wadai.2

Cushitic  Kush; Somali.5

Ethiopian-Semitic  Eritrea.iv; Ḥabash.iv

Hebrew  Ibn Djanāḥ

Neo-Aramaic  Tür ‘Abdin.4.ii

North Arabian  Liyān; Safaitic; Thamudic  and → EPIGRAPHY

South Arabian  Saba’; [in Suppl.] Kaḥṭānīte  see also Hadramawt; al-Harāsī; al-Sawdā’; Zubār; and → EPIGRAPHY

Modern South Arabian  Mahri; Shihrī; Sukṣura.3  see also al-Baṭāhīra; al-Ḥarāsī; [in Suppl.] Ḥadramawt.iii

Teda-Daza  Kanuri; Tuba.3

Austronesian  Atjeh; Indonesia.iii; Malays

Ibero-Caucasian  Andi; Beskesek-abaza; Čerkes; Dāghistān; Darghin; al-Ḳabk; Ḵayyūm Ṣaṣirī  see also al-Kurdj; Tsaḵhur

Indo-European  Árnawutlu.1; [in Suppl.] South Africa.2  see also al-Ḳabk

Indo-Iranian

Indian  Afgānīstān.iii; Bengali.i; Ceylon; Chitral.II; Dardic and Kāfīr Languages; Gudjarātī; Ḥind.iii; Hindi; Hinduastānī; Kashmīrī; Lahndā; Māldives.2; Marāthī; Panḍjābī.1; Sind.3.a; Urdū.1; [in Suppl.] Raḍjasthān.3  see also Maḍjma‘ Ḩilmā.v; Ṣiddī; [in Suppl.] Burūḵshāki

Iranian  Afgān.ii; Afgānīstān.iii; Balūcistān.ii; Dari; Gūrān; Hind.iii; ‘Irāk.iv.b; Judaeo-Persian.ii; Kurds.v; Lur; Ṭāḏjikī.1; Tālisḥ.2; Taṯ.2; Ṭūr ‘Abdin.4.iii; Zāzā; [in Suppl.] Ḥaran.iii  see also Dāḥistān; al-Ḳabk; Ḵhvārazm; Maḍjma‘ Ḩilmā.v; Ossetians; Shughnān; al-Šughd; [in Suppl.] Ishkāššīm

Persian dialects  Simnān.3

(Niger-)Kordofanian  Nūbā.3

Nilo-Saharan  Nūbā.3; Songhay.1; Sūdān.2; Wadāi.2

Turkic  Ādharī; Balkar; Bulghār; Gagauz; Ḫalad.2; Turks.II (and [in Suppl.])  see also Afgānīstān.iii; Dāḥistān; al-Ḳabk; Ḵharar; Maḍjma‘ Ḩilmā.v; Sārt; [in Suppl.] Kazakstān.3

Law  ‘Āda; Dustūr; Fīkḥ; ‘Ībādāt; Ḫidmā‘; Kanūn.iii and.iii; Kiyās; Maḥkama; Shari‘a; Taḥṣīr;  ‘Urf; Uṣul al-Fīkḥ; [in Suppl.] Maḍḥhab; Maḵāṣid al-Ṣaḥīra; Ra’ī  see also Ašḥāb al-Ra’y; Ḥukūk; Siyāsā.3; and → Divorce; Inheritance; Marriage for questions of law, see ‘Abd.3; Ǧāsūs; Filhā.1.4; Harb.i; Harīr; In Shā’ Allāh: Intihār; Ḫāfī; Ḫālīṣa; Khīṭba; Mā‘; al-Mar’a; Murtadd; Raḍā‘; Ṛṣūd; Raṣḥwa; Safar.1; Shār.2; Šīrā; al-Surayydiyya; ‘Urs.1.c; Waḵf.1.3; Wilāyā.1

Anglo-Mohammedan law  ‘Āda.iii; Amīr ‘Alī; Muṣṭīf; [in Suppl.] Maḥkama.5  see also Ḥanafīyya

commercial law  → Finance; and see the section Law of Obligations below

customary law  ‘Āda; Dakhil; Kanūn.iv; Tāghūt.2; Tha’r; ‘Urf; [in Suppl.] Djirga  see also Baranta; Berbers.IV; al-Māmī; al-Mar’a.2; Muṣḥā‘

ever, pre-madhhab law  Abū Ḥanīfa; Abū Yūsuf; al-Asḥār‘i, Abū Burda; ‘Aṭā‘ b. Abī Rabāḥ; al-Azwā‘i; Ibn Abī Laylā.11; Ibn Ṣubrūmah; al-Layth b. Sa‘d; Malik b. Anas; Maymūn
b. Mihrañ; al-Nakha’i; Ibrâhim; al-Shâbî; al-Shâfî’i; Shurayh; Sufyân al-Thawrî; Yahyâ b. Âdam; [in Suppl.] Fukâhâ al-Madina al-Sab’a; Ibn Abî ‘l-Zinâd; Sa’îd b. Djuhayr
see also [in Suppl.] Ra’y
genres  ‘Amaḫ; Dustûr; Farâ’îd; Fatwâ; Ḥisba; Ḥiyâl.4; Ikhtilâf; Nâzila; Şarh.1; Sidjill.3; Uşûl al-Fikh; Watîhka; [in Suppl.] Kawâ’id Fîkhiyya
see also Tâbakât.C; Wâqf.1.2.d and IV
Ibâdî law ‘Abd al-‘Azîz b. al-Ḥâdîdî Ibrâhim; Abû Ghânim al-Khurâsânî; Abû Muḥammad b. Baraka (and Ibn Baraka); Abû Zakariyyâ’ al-Djianâwûnî; Ibn Da’far
see also al-Dijâyâlî; Mahkama.4.îx (Oman)
in Southeast Asia Penghulu; Rapak; Şari’a (In South-East Asia); ‘Ulamâ’.5; [in Suppl.] Mahkama.7
inheritance → INHERITANCE
jurisprudence Fatwâ; Fîkh; Idjâb; Idjma; Idjtihad; Ikhtilaf; Nazila; Shart.1; Siddîq; Usul al-Fikh; Wathika; [in Suppl.] Kawa’id Fikhiyya
see also [in Suppl.] Ra’ygenres Amal; Dustûr; Fara’îd; Fatwâ; Ḥisba; Ḥiyâl.4; Ikhtilâf; Nâzila; Şarh.1; Sidjill.3; Uşûl al-Fikh; Watîhka; [in Suppl.] Kawâ’id Fîkhiyya
see also Tâbakât.C; Wâqf.1.2.d and IV
jurist Fâkîh; Mardja’-i Ta’kîdî; Mudjtahidî; ‘Ulamâ’
see also Şarh.î.111; [in Suppl.] Ra’y
see also ‘Abd al-‘Aṣîrî al-Kuṣâshî; al-Fatâwâ al-‘Âlamgirîyya; Ibn Dukmâk; al-‘Aṣrayfî; al-Tâftâzânî; Zâhir
Hanâbalî Aḥmad b. Ḥanîal; al-Bahûtî; al-Barbahârî; Ghulâm al-Khallaîl; Ibn ‘Aqîl; Ibn al-Bânnâ; Ibn Bâṭa al-Ukbarî; Ibn al-Djawizî; Ibn al-Farrâ‘î; Ibn Ḥâmid; Ibn Kayyim al-Djawizîyya; Ibn Kudâmâ al-Mâkdisî; Ibn Mufîlîh; Ibn Râdjab; Ibn Taymiyya; al-Kalwâqânî; al-Khallaîl; al-Khîrâkî; al-Marwañî; al-Tûfî; al-Ukbarî; al-Yûnmî; Yûsuf b. Abû al-Ḥâdî; see also ‘Uṯmân b. Marzûk; and → THEOLOGY
see also Ibn ‘Abd al-Barr; al-Ḵâṣṣârî; Lâkiṯ; al-Shârif al-Tîlîmsânî; al-Tîlîmsânî.1; and → ANDALUSIA.JURISTS
Shâfî’î al-‘Abbâdî; Abû Shuđîâ; Bâdîjûrî; al-Baghawî; al-Bulkînî; Dâlîhân; al-Djânâdî; al-Djîzî; al-Djûwâyî; Ibn Abî ‘Ar스î; Ibn Abî ‘l-Dâmî; Ibn ‘Aṣâkirî; Ibn Djâmâ’a; Ibn Ḥâbib, Badr al-Dîn; Ibn Ḥadjar al-Haytâmî; Ibn Kâdi Shuhba.1; Ibn
Kāsim al-Ghazzi; Ibn al-Šalāḥ; Ibn Suraydī; al-Kālkashandi; al-Kālyūbī; al-Kazwīnī, Ābū ʿḤātim; al-Kazwīnī, Djalāl al-Dīn; al-Kazwīnī, Naḍjīm al-Dīn; al-Kīyā al-Harrāsī; Maḥārama; al-Mawārdī; al-Mutawallī; al-Muzānī; al-Nawawi; al-Rāfīʿī; al-Ramlī; al-Shāfīʿī; al-Shahrūzūrī; al-Šīrāzī, Ābū Iṣḥāq; al-Subkī; al-Sulāmī, ʿĪz al-Dīn; al-Suʿlīkī; al-Taḥārī, Ābū ʿĪsā; al-Taḥārī, Ahmad b. ʿAbd Allāh; Zakarīyāyā al-Anṣārī; [in Suppl.] Ābū Zurʿa; Ibn Daḵīk al-Īd; al-Zarkashī

see also Abū Thawr; Dawūd b. Khaḷif; al-İsfarāyīnī; al-Taḥārī, Abū Djaʿfar; al-Taftazānī; al-Ziyādī

Shiʿītes → Shīʿites

Zahīrī Dāwūd b. Khaḷif; al-Ḥumaydī; Ibn Dāwūd; Ibn Ḥazm, Ābū Muḥammad; (al-)Mundāḥīr b. Saʿīd

see also Šāʿīd al-Andalūsī; [in Suppl.] Ibn al-Rūmīyya

law of obligations ‘Aḵd; ʿĀriyyā; Bāy: Daḵī; Daḵī; Hiba; Īḍāb; Īḍār; Inkār; ʿĪwād; Kaṭāla; Khiyār; Kirād; Muʿāmalāt; Muʿawāda.3; Muḏārāba; Mufāwaḍa; Muḥārasa; Muṣḥāraka; Rahn; Sulh; Wadiʿa; Wakāla; [in Suppl.] Dayn; Ṣhārīʿīka

see also ʿAmāl.4; Djaʿiz; Ghasb; Kabd.i; Kasam; Maḏmūn; Suftādā; Wathīka; Yamin; [in Suppl.] Īkrāḥ

contract of hire and lease Adjr; Idjār; Kirā: Musākāt; Muzāra.3; Musakat; Muzara; [in Suppl.] Hikr; Inzāl

contract of sale Barāʾa.1; Bay3; Ikāla; ʿĪwād; Muʿawāda.1; Muwaṭṭaʿa.1; Saḵāmah; Saḵā; Tadlis.1; Tagḥīr; [in Suppl.] Darāk; Saḵf

see also Darūra; Ildjār; Muḵṭārāta; Saḵā; Saḵa; Sawm; Tīḏjāra; [in Suppl.] Sarrāf

law of personal status Ḥādānā; Hiba; ʿĪdda; Mahr; Mirāṯ; Nikāḥ; Rīḍā; Ṭalāk; Waḵf; Yatīm; [in Suppl.] Naḏaḵa; Tabābīn

see also Wilāya.1; and → DIVORCE; INHERITANCE; MARRIAGE

law of procedure ‘Adl; Amin; Bāyīnī; Daḵwā; Dghāʾib; Hakaṃ; Ikṛrā; Kaṭād; Māẓālīm; Ṣhāḥīd; Sidjīl.2

Mongol Saḍr.2; Yarghū; Yāsā

offices Fakih; Hakam; Ḥisba; Ḥādī ʿAskar; Kassām; Ṭāḏjā-i Ṭaklīd; Nāʿīb.1; Shaykh al-İslām

see also Amin; Fatwā; Khaliṭa.ii; Maḥkama; Șhurṭa

Ottoman Bāb-i Mašḵḥat; Djaẓāʾ.i; Djūrīm; Fatwā.ii; ʿIlmiyye; Kānūn.iii; Kānūnname; Kassām; Maḥkama.2; Maḵreddiej; Medjlīs-i Wālā; Mewlewyyet; Narkh; Shaykh al-İslām.2; Sidjīl.3; [in Suppl.] Mufettīṣḵ

see also Ḥanafīyya; al-Ḥaramayn; ʿUlama.5; Waḵf.I (and [in Suppl.] Waḵf.II.2); and → DYNASTIES.ANATOLIA AND THE TURKS.OTTOMANS.GRAND MUFTIS

penal law ʿĀkila; Diya; Ḥadd; ʿAṣhāf; Ṭalī; Ṭaḥta3; Kiṣāṣ.5; Murtadd; Sālīb; Sariḵa; Taʿzīr; ʿUkūba; [in Suppl.] Šatm

see also Djaẓāʾ.i; Muḥṣān; al-Ṣalīb; Šubha; Sidjīn; Ṭarrār; Thaʿr; ʿUrf.2.1I; Zinā; [in Suppl.] Īkrāḥ

reform → Reform

schools Ḥanābīla; Ḥanafīyya; Mālīkiyya; al-Șāfīʿiyya; Usūliyya.1; al-Ẓāhirīyya; [in Suppl.] Aḵḫābīriyya

see also Ibn Abī Laylā; Sufyān al-Thawrī; al-Taḥārī, Abū Djaʿfar; Wahrābīyya; Zaydīyya; [in Suppl.] Maḏḥāḥāb

terms Adāʾ; Adjr.2; ʿAdl; Ahḵām; Ahl al-Ḥall wa l-ʿAkd; ʿAkd; Akdāriyya; ʿĀkika; ʿĀkila; ʿAmal.3 and 4; Amān; ʿAmlī; Amin; ʿAriyya; Arsh; Aw; ʿAzima.1; Baʿ1.2.b; Bālíḡ; Barāʾa.i; Bay3; Bayʿa; Bayyīnā; Burḥān; Daḵī; Dār al-ʿAḥd; Dār al-Ḥarb; Dār al-İslām; Dār al-Ṣulh; Daḵī; Daḵwā; Daḵī; Dīhād; Dīzīya; Djūrīm; Fakih; Farāʾid; Fard; Fāṣīd wa Bātīl; Fāṣīk; Faskh; Fatwā; Fāy; Fikh; Ǧaḥīʿib; Ghanīmā; Ǧaḥīr; Ghasb; Ghusīl; Ḥadānā; Ḥadd; Ḥadjr; Ḥady; Ḥakam;
LEBANON

Djarida.i.A; Dustur ix; Hizb.i; Hukuma.iii; Lubnán; Madjlis.4.A; Maḥkama.iii; Mandates; Mutawali; Şihâfa.l.(iii); Tâ’ifiyya see also Baladiyya.2; Džaliya; Kays ‘Ayllân; al-Mâ’lûf; Tanyûs, Şâhîn; Türkmen.3; Yusuf Karam; Za’îm; [in Suppl.] Ahmad Pasha Kücük; al-Bustâni; Demography.iii; and → CHRISTIANITY.DENOMINATIONS.MARONITES; DRUZES

belletrists
poets Fâris al-Shidyâk; Khalil Muṭrân; al-Ma’lûf; ‘Tu‘ma, Ilyâs; al-Yâzîdî; [in Suppl.] Abû Madî; al-Bustâni.4 and 8 see also al-Bustâni.7; Nu‘aymâ, Mîkhâ’il; al-Rayhâni

writers of prose al-Ma’lûf; Nu‘aymâ, Mîkhâ’il; al-Yâzîdî; [in Suppl.] al-Bustâni.6 see also Farah Antûn; Mary Yîzîyâ; and → PRESS

education Djamî’a; Ma‘ârif.1.iii

governors Bashîr Shihâb II; Dâwûd Pasha; Džanjulût; Fâkhr al-Dîn; Harfûsh; Shihâb see also Ma‘n; Ma‘n-zâda

historians of Iskandar Agha see also [Suppl.] Ta‘rikh II.1.(c)

religious leaders Sharaf al-Dîn; Yusuf Karam; [in Suppl.] Mûsâ al-Şadr see also Mutawâlî
toponyms ancient ‘Ayn al-Džarr

present-day

regions al-Bikâ‘; al-Şhûf

towns Ba‘labakk; Batrun; Bayrût; Bsharrâ; Bteddîn; Džubayl; Karak Nûh; Şâyâdâ; Şûr; Šarâbulus al-Şâm

LEGENDS Hîkâya

and → BIBLE.BIBLICAL PERSONAGES; ESCHATOLOGY; QUR’AN.STORIES

legendary beings ‘Ankâ‘; al-Burâk; Diw; al-Djassâsa; Djin; Ghûl; Hâtîf; ‘Ifrît; Kuṭrub; Parî; Simurgh; ‘Udj; Zuhâk see also al-Rûkhkh

legendary dynasties Kayânids; Pîshdâdids see also Firdawsî; Hamâsâ.ii

legendary locations Damâwand; Džûdî; Ergenekon; Hûsh; Kızîl-elma; Sawa.3; Wabâr
see also Türän; Wäkwäk

**legendary people**  Abû Rîghâl; Abû Safyân; Abû Zayd; ‘Adnân; Afrâsiyâb; Ahl al-Šûfâ; Amina; Åsâf b. Barakhyâ; Ashâb al-Kahf; Barâşiâ; al-Basûs; Bilkîs; al-Dâdjdjâl; Djâmsjidî; Hâbib al-Nadjdjâr; Hânzala b. Şafwân; Hind bint al-Khuss; Hîrmis; Hûshang; Ibn Bukayla; al-Kâhînâ; Kâhtân; Kâwâh; al-Khadîr; Lûkmân; Mas’ûd; Nasr al-Dîn Khâdjâ; Sâm; Sâtiq b. Râbi’â; Shîkî; Siyâwush; Sulaymân b. Dâwûd; Tâhmûrât; Yâdûdî wa-Mâdjdûdî; [in Suppl.] al-Djaradâtanî; Sâlmân al-Fârisî; al-Sufyânî

see also Akhî Ewrân; ‘Amr b. ‘Adî; ‘Amr b. Luhây; Ashâb al-Rass; Kuss b. Sâ’îda; Mu’âmmar; Šârî Saltûk Dede; Tursun Fakî; Zarâkî’ al-Yâmâmâ; Zuhâyr b. Dîjânî; and → Qur’ân.stories

**legendary stories**  ‘Abd Allâh b. Dju’dân; Akûtâm b. Šâyîfî; Almâs; al-Bâtâtîl; Buhlûl; Damâwand; Djîrdjîs; Djûdî; al-Durr; Fâtîma; al-Ghâzâlî; al-Hâdîr; Hâ’ît al-‘Ajdûzû; Haram; Hârût wa-Mârût; Hudîdûf; Isrâ’îliyyât; Khâlid b. Yázîd b. Mu’âwîyâ; Kişâs al-Anbiyâ; Nûh

see also Wäkwäk

**lexicography**  Kâmûs; Laḥn al-‘Ammâ

see also Sharh.I; Sullâm; and → linguistics

**lexicographers**  for Andalusian lexicographers → Andalusia

**Arabic**  Abû Zayd al-Ansârî; al-Azhârî; al-Djawâlîkî; al-Djawhârî; Farhât; al-Fûrûzâbâdî; Ibn al-Bîrû; Ibn Durayd; Ibn Fârisî; Ibn Makkî; Ibn Maânûrî; Ibn Sîdà; Ibn al-Sîkîtî; al-Kazzâzî; al-Khalîl b. Amhâd; Muḥammad Murûtadâ; Nashwân b. Sa’îdî; al-Šaghânî; Rađîyy al-Dîn; al-Shâyânî; Abû ‘Amr (and [in Suppl.] Abû ‘Amr al-Shâyânî); al-Tâhânawî; Tammâm b. Qhâlîbî; al-Yâzîdîjî; 2 and 3; al-Zamakhshârî; al-Zubaydî; [in Suppl.] Abû Ishâk al-Fârisî; al-Bustâni; 1 and 2; al-Fârâbî; al-Shârtûnî

see also Abû Hâtim al-Râzî; Akhtari; al-Râghîb al-Isfahânî; al-Tânûkhi; DjamâIl al-Dîn; al-Tha’âlibî; Abû Mańskür ‘Abd al-Malik; [in Suppl.] Ibn Kâbâr

**Hebrew**  Ibn Djânâh

see also Judeo-Arabic.iii.B

**Persian**  ‘Abd al-Rashîd al-Tattawi; Ahmad Wafîk Pasha; Burhân; Surûrî Kâşhânî; Taḏî Awhadî; [in Suppl.] Dehkhûdâ

see also Arzû Khân; Mahdî Khân Astarâbâdî; Rîdâ Kûlî Khân; al-Tâhânawî

**Turkish**  Akhtârî; al-Kâşghârî; Kâžîm Kâdîrî; Ni’mat Allâh b. Amhâd; Sâmî

see also Es’ad Efendi; Meḥmed; Luṭfî Efendi; Riyâdî; Shinâsî; Wânkûlî
terms  Fard.b

**Libya**  Djâmî’a; Djarîda.i.B; Dustûr.xii; Libîyâ; Madjîlis.4.A.xviii; Sihiâfa.2.(iv)

see also ‘Arabiyya.A.iii.3; al-Bârûnî; Kâlamânî; Khalîfa b. ‘Askar; Sanûsîyya; and → Dynasties.Spain and North Africa

**population**  → Africa.north africa; Berbers
toponyms

**ancient**  Šabra; Surt; Zawila

**present-day**  oases  Awdjîla; Bahriyya; al-Djaghbûb; Djâwîf Kufra; al-Djufrâ; Ghadamès; Kufra

regions  Barka; al-Djufrâ; Fazzân

see also Nafusâ
towns  Adjdâbîya; Benghâzi; Darna; Djâmû; Murzuk; Tarâbulus al-Gharb

see also Ghât

Life Stages  Hayât
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childbirth ‘Akika; Āl; Li‘ān; al-Mar‘ā.2.c; Mawākib.4.2
see also Raḍā‘; Wa‘d al-Banāt; and → MEDICINE. OBSTETRICS

pregnancy Rākid; Waḥam
birth control Tanẓīm al-Nasl

suckling Raḍā‘
treatises on ‘Arib b. Sa‘d al-Kātib al-Ḳurṭubi

childhood Bāliḥ; Ṣaḡḥir; Yaṭīm
see also Ḥaḍāna; al-Shābāb; [in Suppl.] Nafaḳa; and → CIRCUMCISION; EDUCATION; MARRIAGE

old age Mu‘ammār
see also al-Shābāb; Shaykh; and → DEATH

LINGUISTICS Lugha; Naḥw; Taṣrīf; Uṣūl
see also Balāgha; Baʿyān; Lāhīn al-‘Āmma; Shārī.1; and → LANGUAGES; LEXICOGRAPHY

grammarians/philologists biographies of al-Zubaydi

see also [in Suppl.] Abū ‘l-Bayḍā‘ al-Riyāḥī


10th century al-Akhfāṣ.III; al-Annārī, Abū Bakr; al-Anbārī, Abū Muḥammad; al-‘Askari.ī; Djaḥża; al-Fārisī; Ǧhulām Tha‘lab; Hamza al-Ḵīfahānī; Ibn al-‘Arīf, al-Ḥusayn; Ibn Ḫinnī; Ibn Durayd; Ibn Durūstawayh; Ibn Kasān; Ibn Khālawayh; Ibn al-Khayyāt, Abū Bakr; Ibn al-Kūṭiyā; Ibn al-Naḥḥās; Ibn al-Sarrādī; al-Kālī; Ḫudāmā; Niṭfawayh; al-Rummānī; al-Sīrāfī; al-Tayyālsī, Dja‘far; Tha‘lab; al-Zajjijdādī; al-Zajjijdājī; al-Zubaydi; [in Suppl.] Abū Ḫāṣāk al-Fārisī; Abū Riyaşh al-Kaysī; Abū ‘l-Ṭayyīb al-Lughawī; al-Ḫātimī; Ibn Kasān; Ibn Miḵsām

11th century al-Adjdābī; al-‘Askari.ī; Ibn al-Bīr; Ibn Fāris; Ibn al-Ḥādīdī; Ibn al-Ifīlī; Ibn Ḫakkī; Ibn Sīdā; al-Kazzāz; al-Marzūkī; al-Raḥbā; al-Ra‘ā; al-Shantamari; Tāhir b. Ṣām b. Bābāshāhī; al-Wāḥīdī; [in Suppl.] Abū Usāma al-Ḫarawī; al-Djurjānī

12th century al-Annārī, Abū ‘l-Barakāt; al-Brāṭalaywāsī; al-Djāwālīkī; al-Djazzūlī; al-Djazzūlī; al-Djazzūlī; al-Djassārī; al-Almādī; al-Ṭibrizī; al-Zamakhšārī; [in Suppl.] Abū ‘l-Barakāt; Ibn Ḫīṣām al-Lakhmī


14th century Abū Ḥayyān al-Ghanmātī; al-Astarābādī; Rukn al-Dīn; Fakhrī; Ibn Ḫajjūr; Ibn ‘Aḵīl, ‘Abd Allāh; Ibn Barri, Abū ‘l-Ḥasan; Ibn Ḫīṣām, Djamāl al-Dīn; Ibn Ḫāṭima; Ibn al-Sā‘īgh; al-Sharīf al-Ghanmātī; Yahyā b. Ḥamza al-‘Alawī

15th century al-Ḥazrī, Ḫālid; Ibn ‘Āsim; al-Sahnūrī; Abū ‘l-Ḥasan; al-Suyūṭī

17th century ‘Abd al-Kādir al-Baḥgdādī

18th century Farḥāt

19th century Fāris al-Shidyāk; Ibn al-Ḥādīdī; al-Nabarawī; al-Yāzīdī.1
see also Fu‘ād Pasha
phonetics

Hurūf al-Hidjā'ī; II; Makkāridj al-Hurūf; Mushtarik; Şawtiyya; Taťkhim

see also Hāwī; Hurūf al-Hidjā'ī; Imāla; Usūl

for Arabic and Persian dialects → LANGUAGES; for the letters of the alphabet → ALPHABET

terms

Addād; Āla.i.; ‘Āmil; ‘Aţf; Dakhîl; Djâm’; Fard.c; Fi’l; Gharib; Ḥaraka wa-Sukūn.ii; Ḥarîf; Hāwī; Hikāya.I; Hukm.II; Hulūl; İbdâl; İdâfa; İdgâh; İdîmâr; ‘İlla.i; İmâla; İrăb; İshtîkâk; İsm; İstifâhâm; İstîthnâ‘; Kasra; ‘Kat’; ‘Khabar; ‘Kiyâs.2; Mâḍî; Ma’nâ.1; Mu’arrab; Mubâlagâha.a; Muhtada’.1; Muşirâ‘î; Mūdâkka;r; Mūdmar; Musnad.2; Mûtâtq; Mūwallad.2; Mushadî; Naft; Nisba.1; ‘Raf’.1; Sabab; Şahîh.3; Sâlim.2; Şarîf; Şart.3; Şifâ.1; Şilâ.1; Ta’addî; Taďdîl; Taťkhîm; Taďdir.1; Tamâhîl.1; Tanwîn; Ta’rub; Ta’rif.2; Taşrîf; Wadî al-Lughâ; Waḥdâ.1; Wâsîl; Wazn.2; Żarf; [in Suppl.] Hâl; Lâfîz

see also Bâsît wa-Murakkab; Ghâlatât-i Meshhûre; Hurūf al-Hidjâ’î; Ta’li’îk

LITERATURE

Adab; ‘Arabiyya.B; ‘Irâk.v; Iran.vii; ‘Oṯmânîl.III; Tunisia.V; Turks.III; Urdû.2

autobiographical

Ibn Tûlûn; Nu’ayma, Mikhail; Salîm; Sha’ul; Zaydân, Djûrî

see also Shaybânî; Tarđjama.1; Tûzûk

bibliographical

Bibliography; Fahrasa

compilers

Ibn Khâyr al-Iṣbîlî; Ibn al-Nâdîm; Kâtib Čelebi; al-Ru’ayni; al-Ṭîrânî; [in Suppl.] İsmâ’il Pasha Baghdâdlî

biographical

Faḍîla; Manâkîb; Mathâliûb; Taḥbâkât; Taḥdîkira.2 and 3; Tarđjama.1; Tûzûk

see also ‘Ilm al-Ridjâl; Ma’āthîr al-Umarâ‘; Mughâls.10; Şurâfâ’.2; Şifâ.2.II.c; and → HAGIOGRAPHY; LITERATURE.HISTORICAL and POETRY; MEDICINE.physicians.

biographies of; Muḥammad, the Prophet

criticism

[in Suppl.] Nakd

classical

Ibn ‘Abbâd; Ibn al-Athîr.3; Ibn al-Mu‘tazz; Ibn Râshîb; Ibn Şarâf al-Kayrawâni; Kûdâma; al-Sidjîlimâsî; [in Suppl.] al-Djûrdjâni; al-Ḥâtîmi

and → RHETORIC.TREATISES ON

modern

Kemâl, Mehmed Nâmîk; Köprüliû; Kurd ‘Ali; al-Mâzînî; Olgûhân, Mehmed Tâhîr; [in Suppl.] Alangu; Ataç

terms

Mubâlaghâh.b; Waḥšî

drama

Masraḥ; Ta’zîya

Arabic

Khâyâl al-Zîlî; Masraḥ.1 and 2

see also ‘Arabiyya.B.V

playwrights

Abû Naďđârâ; Faraḥ Anṭûn; Ibn Dâniyâl; al-Ḳusântînî; al-Ma‘lûf; Nadjîb al-Haddâdâ; Nadjîb Muḥammad Surûr; al-Nâkkâsh; Şalâh ‘Abd al-Şâbûr; Şâlim al-Nâkkâsh; al-Shârkâwî; Şhawkî; al-Yâzîdî.3; [in Suppl.] al-Bustâni.1

see also Išâk, Adîb; İsmâ’il Şabri; Khalil Muṭrân; Muḥammad Bey ‘Uṯmân Djaďlîl (and [in Suppl.] Muḥammad ‘Uṯmân Djaďlîl); Shumayyiûl, Şibli; Ťum’â; Ilyâs

Central Asian

Masraḥ.5

Persian

Masraḥ.4; Ta’zîya

playwrights

Muḥammad Djaďfar Karadja-dâği; [in Suppl.] Amîrî; ‘Ishkî

Turkish

Karâgöz; Kawukuł; Masraḥ.3; Orta Oyunu

playwrights

‘Abd al-Ḥâkîm Hâmîd; Aḥmad Wâfîk Pâşâ; Aḵhûnd-zâda; Djewdet; Karay, Refîk; Khâlîd; Kaşab, Teodor; Kemâl, Mehmed Nâmîk; Khâyîr Allâh Efendi; Manâştîrî Mehmed Rif’îat; Mehmed Ra’ûf; Mızândîj Mehmed Murâd; Muḥîbb Ahmed “Diranâs”; Muşâhib-zâde Djaďlî; Oktây Rifat; Şinâşi; [in Suppl.] Alus; Başlıkût; Çâmîlîb; Hasan Bedr al-Dîn

see also Djaďâb Şîhâb al-Dîn; Eβûziyya Teyvîk; Ekrem Bey; Kaygîlî, ‘Oṯmân Djeȫmâl; Khâlîde Edib; Mu’allîm Nâdîj
LITERATURE, drama — historical

Urdu Masrah.6
playwrights Amānat; [in Suppl.] Āghā Ḥashar Ḥašmīrī
epistolary Inshā; Kātīb; Risāla; [in Suppl.] Maktūbāt
see also Šadr.(b)
letter-writers 'Abd al-Ḥamīd; Ahmād Sirhindī; ‘Amr b. Mas‘āda; al-Babbaghā; Ghālib; Ḥaleti; al-Ḥamadhānī; Harkarn; Ibn ‘Amīra; Ibn al-Āṯīr; Ibn Īdris.I; Ibn Kalākis; Ibn al-Ḵašīb; Ibn al-Ṣayrafi; al-Ḳaṭdī al-Ḍādīl; Kānī; Khalīfa Șāh Muḥammad; Khʷandāmīr; al-Khʷārāmīzī; al-Ma‘ārī; Maḵhdūm al-Mulk Maṇīrī; Meḥmed Paša Rāmī (and Rāmī Meḥmed Paša); Muḥammad b. Ḥindū-Șāh; Okçu-zāde; Rashed al-Dīn (Vuṭvāt); Sa‘īd b. Ḥumayd; al-Ṣayyābānī, Ịbrahīm; Ṭāhir b. Muḥammad; Ṭāhir Waḥīd; al-‘Utbī, Abū ‘Abd al-Raḥmān; al-Wahrānī; Yuṣūf; [in Suppl.] ‘Abd al-‘Azīz b. Yuṣūf; Amīr Nizām; Ibn Khalfa; Muḥammad Șālīn Kanbō Lāhwərī; al-Šartūnī
see also Aljāmīa; al-Djunayd; Ibn al-‘Amīd.I; Ibn al-Khaṭīb; Mughāl.I; Sūḏān Rāy Bhandārī; al-Washšā; [in Suppl.] Īsīzārī; Manṣūrāt
etiquette-literature Adab; al-Maḥāsīn wa ‘l-Masāwī
see also al-Djījjd wa ‘l-Haṣl; Dījīn; Ḥiyāl; Ịyās b. Mu‘āwīya; Kālīla wa-Dīmna; Kātīb; Marzban-nāma; Ṣadīm; Sulūk.I; Ṭufayl; Ẓarīf
authors Ābū Ḥaṭfīn al-Ṭawḥīdī; al-Bayḥākī; Dījāḥīz; al-Ghuṣūlī; Ḥilāl al-Šābī; al-Ḥuṣrī; Ibn ‘Abd Rabbīh; Ibn Abī ‘l-Dunyā; Ibn al-Muṣaffa‘; al-Ḵaḍāmīr; al-Kiṣraḥ; al-Marzubānī; Merdżumeq; al-Nisabūrī; al-Rāghib al-Ṭisfāhānī; al-Šīmshāṭī; al-Ṣūlī; al-Ṭanẓūkī; al-Muḥassīn; al-Waṣṣāh
see also al-Djāshjāṭīyārī; al-Kaḷkashāndī.I; Shābīb b. Shayba; al-Zarnūḏī
tfolkloric Bilmedje; Ḥiḳāya; Nādirā; [in Suppl.] Ṣakīlād
see also Yaḥūd.5; and ➔ the section Poetry.vernacular below; Proverbs
genealogical Maṭlābī
see also Ibn Da‘b; al-Ḵāṭīrī al-Ḥaṣānī; al-Khʷāṇāzmī; Mīḥmīndār
genres for the genres of non-literary disciplines ➔ Astronomy; Law; Theology; etc.
poetry Ghazal; Ḥaṃsā; Ḥiḍqā; Kān wa-Kān; Kāṣīdā; Ḥaṃriyya; al-Kūmā; Maḥdī; Maḥrūn; Maṭṭiyya; Ṭaḥmāwī; Muṭfākha; Ịmsīfa; Muṣammat; Muwaṣṣaḥ; Naḵā‘īd; Nawrīyya; Ẓahrāngīz; Ṣarkī; Ṣu‘lūk.I.IV.3; and III.2; Taḥdīkāra.2 and 3; Taḥdīlīyya; Taḥdīj-band; Ṭaﬀṣ. 1; Ẓadjaal; Ẓahriyyāt; Zuḥdiyya; [in Suppl.] Ḥabsiyya; Kiṭ‘a; Ịnas.I
see also ‘Araḥīyya.B; Iran.iii; Rabi‘īyyāt; Sākī.2; Ẓawwāḥīd; Taḵḵīs; Wā-sēḵt
prose Adab; Adjā‘īb; Awā‘īl; Bādī; Bilmedje; Ḍafr; Faḍila; Faḥrasa; Ḥiḳāya; Ilāḥī; Inshā; Ịsra‘ī‘īyyāt; Ịkštā; Ịṣṣa; Ịla‘b al-‘Ammā; Ṭuğhz; al-Maḥāzī; al-Maḥāsīn wa ‘l-Masāwī; Maḵāla; Maḵāmā; Maṇḵakā; Maṣ‘ał wa-Adjwība; al-Maṣālīk wa ‘l-Maṃmālīk; Maṣrah; Maṭḥaṣīl; Maḵwūs‘a; Muḵdimmā; Muḵtaṣar; Munāzara; Nāḍīrā( and [in Suppl.]); Ịṣḥāḥat al-Mulūk; Ṯīḥa; Risāla; Șarī; Șīlā.2; Sira; Sūnān; Ṭabḵāt; Taḥḍīkāra.1; Taḥfīr; Taḥḍīma; Ǚḵṣūṣa; [in Suppl.] Arba‘ān Ḥadīth; Mafṣūzāt; Taḵrīz
see also Al-f Layyā wa-Layyā (363b); ‘Araḥīyya.B; Bibliography; Dījūhrāfiyya; Fatḥnāme; Ḥaywān; Ḥiyāl; Iran.ii; Maḥlīm; Maṭḥal; Šaḥhānmedji; Zuḥd; and ➔ Christianity.monasteries.writings on; Literature.tradition-literature; Pilgrimage
historical Ịṣrā‘īlīyyāt; al-Maḥāzī; Taḥḍīma.1; Ta‘rīkh.II
see also Fatḥnāme; Șaḥāba; Șīla.2.II; and ➔ the sections Biographical, Maḥāzī-litera-
LITERATURE, historical

Andalusian → ANDALUSIA

Arabic Ta’rikh II.1.1

on countries/cities → individual countries
on dynasties/caliphs → individual dynasties under DYNASTIES

universal histories
- Abu ’l-Fidā; Abū Mīkhnaf; Akaṇsūs; al-Andākī; ’Arīb b. Sa’d al-Kātib al-Kurṭūbī; al-‘Aynī; al-Bakrī.1 and 2; al-Balādhūrī; Baybars al-Mansūrī; al-Bīrzālī; Dāhλān; al-Dhāhābī; al-Diyārbakrī; al-Djanzārī; al-Farghānī; Ḥamza al-Isfahānī; Hasan-i Rümūlī; al-Haythām b. ‘Adī; Ibn Abī Shayba; Ibn Abī Tayyi’ī; Ibn Aḥṭam al-Kūfī; Ibn al-Aṭḥir.2; Ibn al-Dawādārī; Ibn al-Djazzarī (Sībīt); Ibn al-Furāt; Ibn Kāthīr; Ibn Khālīdūn; Ibn Khāyāyat al-Uṣfūrī; Ibn al-Sā’ī; al-Kalbī.İ.İ; Kātib Čelebi; al-Kutubī; al-Makīn b. al-‘Amīd; al-Mas’ūdī; Miskawayh; Mūnedjidjīm Bāshī; al-Mutahhar b. Tāhir al-Makdisī; al-Nuwayrī, Şihāb al-Dīn; Sa’id b. al-Bitriḳ; al-Tabārī, Ābū Dja’far; al-Tha’lībī, Abū Mḥansūr (and al-Tha’lībī, Abū Mḥansūr ’Abd al-Malik); al-Thakafī, Ibrahim; Wathīma b. Mūsā; al-Ya’kūbī; al-Yūnūnī

see also Akhbār Madjmū’tā

8th-century authors
- Abū Mīkhnaf; ’Awānā b. al-Ḥakam al-Kalbī; Sayf b. ’Umar

9th-century authors
- al-Balādhūrī; al-Fākhi; al-Farghānī; al-Haythām b. ’Adī; Ibn ’Abd al-Ḥakam; Abī ’l-Fidā; Abī Shayba; Ibn Abī Tāhir al-Thāfīr; Ibn Aḥṭam al-Kūfī; Ibn Khāyāyat al-Uṣfūrī; Ibn al-Natṭāh; al-Kalbī.İ.İ; al-Mādā’înī; Naṣr b. Mūzāḥīm; al-Wājīdī; Wathīma b. Mūsā; al-Ya’kūbī; al-Ziyādī

10th-century authors
- ’Arīb b. Sa’d al-Kātib al-Kurṭūbī; al-Azādī; Bāḥshāl; al-Balawī; al-Djāshiyārī; Ḥamza al-İsfāhānī; Ibn al-Dāyā; Ibn al-Kūṭiyyā; Ibn Manda; Ibn al-Sağhīr; al-Kindī, Abū ’Umar Mūhāmmad; al-Mas’ūdī; al-Mutahhar b. Tāhir al-Makdisī; Sa’id b. al-Bitriḳ; al-Tabārī, Ābū Dja’far; Wāṣifī

11th-century authors
- al-İntākī, Abū ’l-Faradīj; Ibn al-Bānnā; Ibn Burd.İ; Ibn Ḥaṣyān; Ibn al-Rāḳî; al-Mafarrūkhī; al-Rāzī, Ǧahān; ’Abd Allāh; al-Tha’lībī, Abū Mḥansūr

12th-century authors
- al-‘Aẓīmī; Ibn al-Djazzarī; Ibn Gḥālib; Ibn al-Ḳalānīsī; Ibn Ṣāḥīb al-Ṣalāt; Ibn al-Ṣayfārī, Abū Bakr; Ibn Ǧhaddād, Abū Mḥuẓammad; ’Iμād al-Dīn; Ǧhirawięy; ’Uμāra al-Ŷamaṇī

see also al-Baydāḥak; Ibn Manda

13th-century authors
- ’Abd al-Wāḥid al-Marrākūshī; Abū Śhāmā; al-Bundārī; al-Djanādī; Ibn Abī ’l-Dam; Abī Abī Tayyi’ī; Ibn al-‘Adīm; Ibn al-Aṭḥir.2; Ibn al-Djazzarī (Sībīt); Ibn Ḥamādū; Ibn Khallīkān; Ibn al-Mudjāwīr; Ibn Muyassar; Ibn al-Nadjādīr; Ibn al-Sā’ī; Ibn Sa’id al-Maghrībī; Ibn Şhaddād, Ǧizz al-Dīn; Ibn Şhadad, Bahā’ al-Dīn; Ibn al-Tuwayr; al-Makīn b. al-‘Amīd; al-Maḥnūr; al-Malik; al-Raftī‘i; [in Suppl.] Ibn ʿAskār; Ibn Ǧhāmīn

14th-century authors

15th-century authors
- Abu ’l-Maḥāsın b. Taghribīrīb; ’Arabfakīh; al-‘Aynī; al-Fāsī; Ibn ʿArabsjah; Ibn Ṣhāhīn al-Zāhīrī; al-Makrīzī; al-Sakḥawī

16th-century authors
- al-Diyārbakrī; al-Djanzārī, Abū Muḥammad; Hasan-i Rümūlī; Ibn al-Dāyba; Ibn Ǧīyās; Ibn Ǧlūn; Muḍjīr al-Dīn al-Ùlaymī; al-Nahrawālī; al-Suŷūtī

17th-century authors
- ’Abd al-‘Azīz b. Muḥammad; al-Bakrī (b. Abī ’l-Surūr); Ibn
Abi Dinâr; Katib Celebi; al-Maḳḳari; al-Mawza‘i; al-Shilli

18th-century authors al-Damurdâshi; al-Ḥâdîdî Ḥammûda; al-Ifrâni; Müneşdedjim Başî; al-Murâdî.3

19th-century authors Ahmad al-Nâsîrî al-Salâwî (and al-Nâsîr al-Salâwî); Akanûsûs; ‘Ali Pasha Mubârâk; Daḥlân; al-Djabartî; Gûhûlûm Hûsûyn Khân Ṭabâṭâbâ‘î; Ibn Abî ‘l-Dîyâf; al-Turk, Nikûlû; al-Zayyânî see also al-Kardûdî

20th-century authors Ibn Zaydân; Kurd ‘Ali; [in Suppl.] Maṭâr

Indo-Persian Mughals.10; Ta’rîkh.II.4

on countries/cities → INDIA

on dynasties/caliphs → individual dynasties under DYNASTIES.AFGHANISTAN AND INDIA

13th-century authors al-Djuzdînî

14th-century authors Barânî; Shams al-Dîn-i Sîrâdî ‘Afîf

16th-century authors Abu ‘l-Fadîl ‘Allâmî; Djawwar; Gubbadan Bégâm; Niżâm al-Dîn Ahmad al-Harawî; [in Suppl.] ‘Abbâs Sarwânî

17th-century authors ‘Abd al-Ḥâmîd Lâhawri; Bâkhtâwâr Khân; Fîrîshtâ; Inâyat Allâh Kânîbû; Mir Muhammad Maṣûmî; Ni’mât Allâh b. Ḥabîb Allâh Harawî; Nûr al-Ḥâkî al-Dîhlawî; Shîrâzî, Rafî‘ al-Dîn; [in Suppl.] ‘Âkîl Khân Râzî; Ḥâdîdî al-Dabîr; Ḥaydâr Malik; Muḥammad Ṣâlîh Kânîb Lâhawrî see also Bâdâ‘ûnî

18th-century authors ‘Abd al-Karîm Kashmîrî; Kânî‘i; Khwâfî Khân; Ni’mât Khân; Ṣudjân Rây Bhandârî

19th-century authors ‘Abd al-Karîm Munshî; Gûhûlûm Hûsûyn Khân Ṭabâṭâbâ‘î; Gûhûlûm Hûsûyn “Salîm” see also Azfârî

Persian Ta’rîkh.II.2; [in Suppl.] Čač-nâmâ

on Afghanistan → AFGHANISTAN

on Iran → IRAN

on dynasties/caliphs → individual dynasties under DYNASTIES.PERSIA

universal histories Mirkhwând; Niżâm-şâhîh; Sûpîhr

10th-century authors Bal’âmî.2; Ḥâmza al-Iṣfahânî’; [in Suppl.] al-Kûmmî

11th-century authors Bayhaḵî; Gârdîzî; al-Mâfarrûkîhî


13th-century authors Djuwaynî, ‘Alâ‘ al-Dîn; Ibn Bîbî; Ibn-i Isfandiyâr; [in Suppl.] Ḥâsân Niżâmî; al-Ḥusaynî see also al-Râfî‘î

14th-century authors Banâkîtî; Ḥâmj Allâh al-Mustawfî al-Kawwînî; Shabânḵârâ‘î; Wâṣṣâfî; [in Suppl.] al-Aksarâyî

15th-century authors ‘Abd al-Razzâq al-Samarkândî; Ḥâfîz-i Abru‘; Ṣâhîr al-Dîn Mar‘âshî

16th-century authors Bidlîsî, Shârîf al-Dîn; Djamâl al-Ḥusaynî; Ghaﬀârî; Ḥaydâr Mîrzâ; Khwândâmîrî; Kum(mî); al-Lârî; Shâmî, Niżâm al-Dîn; [in Suppl.] Ḥâfîz Tanîsh see also ‘Alî b. Shams al-Dîn

17th-century authors ‘Abd al-Fattâh Fûmâni; Ḥaydâr b. ‘Alî; Iskandar Beg; Râzî, Amin Ḥâmîd; Ṣâhîr Wâhîd

18th-century authors Mahdî Khân Astarâbâdî see also Isar-dâs

19th-century authors ‘Abd al-Karîm Bûkhârî; [in Suppl.] Fâsâ‘î
Turkish Shâhnâmedji; Ta’rikh.II.3; Waqa‘-nûwis

15th-century authors  ‘Âshîk-pasha-zâde; Mehmêd Pasha, Kâramâmî; Yâkhshî Fâkîh
16th-century authors  ‘Âli; Bihişhtî; Djâlálzâde Muştafa Čelebi; Djâlálzâde Şâlih Čelebi; Kemâl Pasha-zâde; Luîtumân b. Sauyîd Hûsâyîn; Mattrâkî; Mehmêd Za‘îm; Nesrî; Selâmîkî; Seyî

17th-century authors  ‘Abdî; ‘Abdî Pasha; Hasan Bey-zâde; Hûbî; Kârâ-Čelebi-zâde.4; Kâtîb Čelebi; Mehmêd Khalîfe b. Hûseyn; Şârhî ul-Menâr-zâde; Taşkîôprüzâde.2; Wâsîf
18th-century authors  ‘Abdi Efendî; Âhmad Rasmî; Čelebi-zâde; Čeşmizâde; Enwêrî; ‘Izzi; Mûnedjdîm Bâshî; ‘Othmân-zâde; ‘Ushshâkî-zâde, Ibrâhîm

19th-century authors  Ahmad Djewdet Pasha; ‘Ašîm; ‘Âtîa Bey, Tayyârzâda; Es‘ad Efendi, Mehmêd; Kemâl, Mehmêd Nâmîk; Khâyir Allâm Efendî; Wâsîf
20th-century authors  Âhmad Râfîk; ‘Ali Amîrî; (Mehmêd) ‘Âtâ Beg; Lutfî Efendî; Mîzândî Mehmêd Murâd; Shems el-Dîn Gûnaltay; Sheref, ‘Abd al-Rahmân; Thîreyyâ

see also Hîlîm

in Eastern Turkish  Abu ‘l-Ghâzi Bahâdur Khân; Bâkîkhânîli; Mu‘nis; [in Suppl.] Ağâhi

hunting  → HUNTING.POETRY

imagery  → the section Topoi and imagery below

in other languages  Afghân.iii; Aljamîâ; Bengali.ii; Berbers.VI; Beskesek-abaza; Bosna.3; Hausa.iii; Hindî; Indonesia.vi; Judeo-Arabic.iii; Judeo-Persian.i; Kano; Kiêsta.8; Lahndâ.2; Lak; Masrah.6; Pandjâbi.2; Shîr.r.7; Sind.3.b; Somali.6; Tadjiki.2; Taşkileyt.3; [in Suppl.] Shîr.r.5

for Chinese  → CHINA; for Swahili  → KENYA; for Malaysian  → MALAYSIA; for Eastern Turkish languages  → the sections LITERATURE.HISTORY.TURKISH, POETRY.TURKISH and PROSE.TURKISH; and → LITERATURE.POETRY.MYSTICAL and TRANSLATIONS

Bengali authors  Nadîr al-Islâm; Nûr Çûtb al-‘Âlâm

Bosnian authors  [in Suppl.] Kâ‘îmî

Hindi authors  Mâlik Mu‘hammad Dîjayâsi; Nîhâl Çand Lâhawrî; P rêm Çand; Sudjân Rây Bhandârî; [in Suppl.] Kabîr

see also ‘Abd al-Rahmân Khân; İnşhâ‘; Lâlûdîjî Lâl

Judeo-Arabic authors  Mûsâ b. ‘Azra; al-Samaw’al b. ‘Âdiyâ; [in Suppl.] Nîssam b. Ya‘kûb, İbn Şâhîn

and  → JUDAISM.LANGUAGE AND LITERATURE

Judeo-Persian authors  Şâhîn-i Shirzâ‘i

and  → JUDAISM.LANGUAGE AND LITERATURE

Pashto authors  Khûshhâl Khân Khâtâk

Tatar authors  Ghafrû, Mejdîd

maghâzi-literature  Abû Ma‘shar al-Sindi; İbn ‘A‘idî; al-Kalâ‘î; al-Maghâzi; Mûsâ b. ‘Ukba

see also al-Baţtâţî; Sîrâ

personages in literature  Abû Daľmâm; Abu ‘l-Kûsîm; Abû Zay’d; Ali Baba; Ayâz; Aywaz.2; al-Basús; al-Baţtâţî; Bekîr Muştafa Agha; Buzurgmîhr; Dhu ‘l-Himma; Djûmshîd; Djuhâ; al-Ghâdîrî; Hamzâ b. ‘Abd al-Muṭṭalîb; Hâtîm el-Tî‘î; Hâyî b. Yakân; Kôrog˘lu; Manas; Naşr el-Dîn Khodjâ; Rûstam; Sâm; Şârî Şâltûk Dede; Shahrazad; al-Sîd; Sindbâd; Siyâwush
see also Tufayli; Yusuf and Zulaykha

poetry
Arūd; Ḥamāsa; Kāfiya; Lughz; Ma’nā.3; Mūkhtārat; Muzdawidj; Shā‘ir; Shi‘r; Wazn.2;
[in Suppl.] Nazm.1

Andalusian ʿArabiyya.B.Appendix; Khamriyya.vi; Muwashshah; Nawaiyya; Shā‘ir.l.D;
Zadjal; Zahiyyat.1

9th-century poets Ibn ‘Abd Rabbih; Ibn Abī Zamanayn; Ibn Faradj al-Djayyāni;
Ibn Kuzmān.l (and [in Suppl.] Kuzmān.1); Mūkaddam b. Mu‘afā; al-Ramādī; al-Sharīf al-Talīk

10th-century poets Ibn ‘Abd Rabbihi; Ibn Abī Zamanayn; Ibn Faradj al-Djayyāni;
Ibn Kuzmān.l (and [in Suppl.] Kuzmān.1); Mūkaddam b. Mu‘afā; al-Ramādī; al-Sharīf al-Talīk

see also Īsā‘īd al-Baghdādī; al-Wakkišī

12th-century poets al-A‘mā al-Tufālī; Hafṣa bint al-Ḥāḍījī; Ibn ‘Abdūn; Ibn Bākī; Ibn Ḳāfūrūn (and [in Suppl.] Ḳabīrūn); Ibn Ḳhaḍījā; Ibn Kuzmān.II and V (and [in Suppl.] Kuzmān.2); Ibn al-Ṣayrafi; al-Kūrtubi; al-Rūfī; Sāfāwīn b. Idrīs
see also Mustāb. A’zār

13th-century poets Hāzīm; Ibn al-Abbār; Ibn ‘Āmīra; Ibn Sahl; Ibn Sa‘īd al-Maghribī; al-Kabtwārī; al-Shawtārī

14th-century poets Ibn al-Ḥādījī; Ibn Khāṭīma; Ibn Lūynūn; Ibn al-Murābī; al-Sharīf al-Gharnāṭī

Arabic
Atāba; Ghazali.ī; Ḥamāsa.ī; Hidji‘; Kān wa-Kān; Ḳaṣīda.1; al-Ḳūmā; Madih.1; Maḵṣūra; Malḥūn; Marṭhiyya.1; Mawālīyya; Mawlidyya; Mūkhtārat.1; Musammāt.1; Muḥshshid; Shā‘īd; Nasib; Ṣubā‘ī.3; Shā‘ir.1; Tiḥmīs; Tardiyya; Tiyyāf al-Khayyāl; ‘Uḏhrī; Zahiyyat.1; Zuhdiyya; [in Suppl.] Kīt.ā.1; Muḥṭātnūn
see also ‘Arabiyya.B.II; ‘Īlm al-Djamāl; Ḳalb.II; Mawlid; Muwallad.2; Ṣu‘lūk; and
→ LITERATURE.POETRY.ANDALUSIAN and LITERATURE.POETRY.MYSTICAL

anthologies al-Mu‘allakāt; al-Mufaddaliyyāt; Mūkhtārat.1

anthologists Abu ʿIr-Faraj al-Iṣḥābahānī; Abu Taḥām; al-ʿAlāmī; al-Bākharzī; al-Buḫtūrī; Dī‘īl; al-Hamdānī; Ḥammād al-Rāwiya; Ibn Abī Ṭāhir Ṭayfūr; Ibn Dāwūd; Ibn al-Kuṭayba; Ibn al-Mu‘ṭazz; Ibn al-Ṣayrafi; ‘Imād al-Dīn; al-Nawādī; al-Sarī al-Raﬃ‘; al-Shayzāri; al-Shimshāḥī; al-Thā‘alibī; Abī Maṣṣūr ‘Abd al-Malik; [in Suppl.] Abū Zayd al-Ḳurashi; al-Buṣṭānī.3; Muḥammad b. Sayf al-Dīn, Ibn Aydāmir; al-Zandjānī
see also al-Tayālīsi, Dja‘far

works Bānāt Su‘ād; Burda.2; Maḏjinūn Laylā.1; al-Mu‘allakāt

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Thäbit; Hätim al-Tä'i; Ibn al-Itnäba al-Khazraḍjī; Imru’ al-Kays b. Ḥudjr; Kays b. al-Khaṭṭām; al-Khansa; Lāḳīṭ al-lyāḏī; Lāḳīṭ b. Zurāra; al-Munakkhkhal al-Yaškûrī; Muraḳḵšī; al-Mutalamsīs; al-Nabīgha al-Dhubyānī; Salāma b. Ḍjandal; al-Samaw’al b. Ḍjīyā; al-Šanfarāt; Ta’abbata Sharran; Tarafa; Ṭufayl b. ‘Awf; Uḥayḥa b. al-Djulāh; Umayya b. ‘Abī l-Ṣalt; ‘Urwa b. al-Ward; Ṭuḥayr see also ‘Arabiyya.B.I; Ghazal; Ḥudhayl; al-Mu‘allaḵāt; al-Mufaḍḍaliyyāt; Mufākha.2; Nasīb.2.a; Shārī.4A; al-Shantamari; Suluk.IL4; mukhadramun poets (6th-7th centuries) al-‘Abbas b. Mirdas; ‘Abd Allāh b. Rawāḥa; Abu Khiyār; Abu Mihḍjān; Amr b. Maṇḍikarīb; Dirār b. al-Khattab; Hassan b. Thābit; al-Hutay’a; Ibn (al-)Ahmar; Kāb b. Malik; Kāb b. Zuhayr; Khidās b. Zuhayr al-Asghar; Labīd b. Raḥfā; Ma’n b. Aws al-Muzani; Mufakhara.2; Nasib.2.b; [in Suppl.] Abu ‘1-Tamahān al-Kayni; Ibn Mukbil see also Ḥudhayl; Nasīb.2.b; [in Suppl.] Muhdathūn

7th and 8th-century poets al-‘Abbās b. al-Aḥnaf; ‘Abd Allāh b. Ḥammān; Abū ‘Atā’ al-Sindi; Abū Daḥbal al-Djumāḥī; Abū Ḍulāma; Abū ‘1-Naḍjam al-‘Iḏlī; Abū Šaḳhr al-Hudhali; Abu ‘l-Šaḥmamak; Adi b. al-Riḳā; al-‘Adjdjādī; al-Aḥwās; al-Akhtal; al-‘Ar^ī; Aḥṣā Haḍam; al-Adjdjadj; al-Ahwas; al-Kumaytb. Zayd al-Masrawi; Laylā al-Akhyaliyya; Mansūr al-Namari; Marwan b. Abī Hafṣa and Marwān b. Abī ‘1-Djanūb; Miskīn al-Dārīmī; Mūsā Shahawatī; Musāwir al-Warrak; Muti’ b. Iyās; Nubāta b. ‘Abd Allāh; Nusayb; Nusayb b. ‘Arbaḥ; Nufayl b. al-Raḍjiz; al-Farazdak; al-Hakam b. Kanbar; Hammad al-‘Adjdjadj; Hamza b. Bid; Ḥāriṯa b. Badr al-Ghudani; al-Hudayn; Humayr b. Ṭawh; Ḥumayd al-Arḳaṭ; Ibn Abī ‘Uyayna; Ibn al-Dumayna; Ibn Ḥarun; Ibn Ḥaḍbal al-Djumāḥī; Abū ‘1-Shamamkh b. Dīrār; Suhaym; [in Suppl.] Abu ‘1-Tamahān al-Kayni; Ibn Mukbil see also Ḥudhayl; Nasīb.2.b; [in Suppl.] Muhdathūn

9th and 10th-century poets Aban b. ‘Abd al-Hamid; ‘Abd Allāh b. Ṭāhir; Abu ‘1-‘Atāhya; Abu ‘1-Aynā; Abu Ḍulaf; Abu ‘1-Faraj al-Iṣbahānī; Abū Fīrās; Abū Nuswās; Abu ‘l-Sḥiṣ; Abu Tammām; Abū Ya’kūb al-Khuraymī; al-‘Akawwak; Ali b. al-Djahn; al-‘Attāb; al-Babaghā; al-‘Asīr; al-‘Baṭṭur; al-Busti; Dībīl; Dik al-Djinn; al-Ḥimsī; al-Djammāz; al-Hamdani; (al-)Husayn b. al-Dahhak; Ibn al-‘Allāf; Ibn Bassām; Ibn al-Ḥaḍjdjādī; Ibn Kunāsa; Ibn Lankāk; Ibn al-Mu‘addhdhal; Ibn Munāḥdir; Ibn al-Mu‘tazz; Ibn al-Rūmī; al-Kāsim b. Isa; Khālid b. Yazid al-Kāṭib al-Tamimi; al-Ḳhālidīyānī; al-Ḳhāṭṭābī; al-Khubbaz’aruzzi; al-Kisrawī; Kūshāḏjīm; al-Ma‘mūnī; Muhammad b. ‘Abd al-‘Raḥmān al-‘Aṭawī; Muḥammad b. Ḥāẓim al-Bāḥilī; Muhammad b. Umayya; Muḥammad b. Yasir al-Ŷiṣḥī; al-Muṣ’abī; Muslim b. al-Walid; al-Mutanabbī; Naṣr b. Nusayr; Sahl b. Ḥarūn b. Rāḥawayh; Sa’id b. Ḥumayd; al-Ṣanawbarī; al-Ṣarī al-Raffā; al-
Shimshāti; Ţāhir b. Muḥammad; Tamīm b. al-Mu‘izz li-Dīn Allāh; Ulāyya; al-Utbī, Abū ‘Abbād al-Raḥmān; al-Warrāk, Maḥmūd; al-Wa‘wā al-Dīmāshḵi; Yamūt b. al-Muṣarrah; [in Suppl.] Abū ‘l-ʿAmyayṭāl; Abū ‘l-ʿAsad al-Ḥimmānī; Abū I-Ḥasan al-Maghrībi; Abū Ḥifīfān; Abū ‘l-Ibar; Abū Rīyāḥ al-Ḵayṣī; Abū Sa‘d al-Makḥzūmī; Abū Shurā’a; ‘Ali b. Muḥammad al-Tūnīsī al-Iyādī; Faḍl al-Shāʾīra; al-Fazārī; al-Ḥamādawī
see also al-Hamadājānī; Ibn Abī Zamanayn; Nasīb.2.d; Shahīd; al-Sūlī; al-Ṭufaylī; al-Yaẓīd.2

see also Khıdır Beg; al-Shirbīnī; al-Wādīʿāšī

14th-18th-century poets ‘Abd al-ʿAzīz b. Muḥammad; ‘Abd al-Ḡanī; al-Bakrī; al-Būrīnī; Farḥāt; Ibn Abī Ḥadījā; Ibn ʿAmmār; Ibn Ḥijdjā; Ibn Nubātā; Ibn al-Ṣāʿīqh; Ibn al-Wannān; al-Ṣa’dānī, Diyā‘ al-Dīn; Su‘ūdī; al-Warghī; al-Yaḍālī; al-Yūṣī
see also Khıdır Beg; al-Shirbīnī; al-Wādīʿāšī

19th and 20th-century poets al-Ākhrās; al-Barudi; Fans al-Shidyak; al-Faruki; Fikrī; Ḥafiz Ibrāhīm; Ibn Idrīs (I); Ismā‘īl Ṣābīrī; Ismā‘īl Ṣābīrī ʿAšrāf; Kaddūr al-ʿAlāmī; al-Ḵāzīmī, ‘Abd al-Muḥṣin; Khuṭābī, Muḥammad b. al-Ṣā‘īq; Ibn al-Wannān; al-Ṣa’dānī, Diyā‘ al-Dīn; Su‘ūdī; al-Warghī; al-Yaḍālī; al-Yūṣī
see also Khıdır Beg; al-Shirbīnī; al-Wādīʿāšī

transmission of Rawī
and → Linguistics.Grammarians.8th and 9th Century

bacchic → Wine

Indo-Persian Mughals.10; Sabk-i Hindi; Shāʾir.4
see also Pandjābī.2; and → Literature.Poetry.Mystical and Persian


14th-century poets Amīr Khusraw; Ḥasan Dihlawī; [in Suppl.] Ḥamīd Kalandar

16th-century poets Faydī; Thānā‘ī; [in Suppl.] Kāhī; Kāsim Arslān
see also ‘Abd al-Raḥīm Khān

17th-century poets Ghanī; Ghanīmat; Idrākī Bēglārī; Kūdsī, Muḥammad Dījān;
Malik Kummi; Munir Lāhawrī; Nāsir ‘Ali Sirhindī; Naẓīrī; Salīm, Muhammad Kūli; Shaydā, Mullā; Tālib Āmulī; Tughrā, Mullā; [in Suppl.] Ghanimat Kundjāhī

18th-century poets Ārzū Khān; Ashraf ‘Ali Khān; Bīdīl; Dār; Ḥazīn; Khānī; Makhfī; Wafā.1
see also Taḥṣīn

19th-century poets Azfāri; Ghālib; Rāgin; [in Suppl.] Adīb Pīshāwāri see also Afūsūs

love Ghazal; Nāshīb: Raḵīb; Shahrangiz; Turks.III.4; ‘Udhri see also al-Marzubānī; Nardjīs; Shawk.1(a); Shawk, Taṣādudūx Husayn; and → LOVE

Arabic poets al-‘Abbās b. al-Ḥāfīz; Abū Dhu‘ayb al-Ḥudhāli; Abū Nuwās; al-Ḥwās; al-‘Arḍī; Baṣḥahār b. Burd; Djamīl al-‘Udhri; Ibn Dāwūd; Ibn al-Dumaynā; Ibn Mayyāda; Ibn al-Nabīh; Ibn Sahl; Ibn Zaydūn; Imru‘ al-Ḵayys; Kuṭhayyir b. ‘Abd al-Raḥmān; Laylā al-Akhyaliyya; Mānsūr al-Namāri; Murākkish.1; Nāḍī; Nuṣayb b. Rabāh; al-Ramāḍī; Sa‘īd b. Ḥumayd; Suḥaym; ‘Umar b. Abī Rabī‘a; ‘Urwa b. Ḥizām; ‘Urwa b. Uḏyaya; al-Walīd.2 see also Inān; Madjinūn Laylā.1; and → LOVE.EROTIC

Persian poets Ḥāfīz; Muḥṭashām-i Kāshānī; Sa’dī; Šā‘īb; Shahrīyār; Zulālī-yī Khwānsārī see also Farhad wa-Shīrin; Madjnūn Laylā.2; Shahid; Wāmik wa ‘Adhrā’; Wis u Rāmīn

Turkish poets see also Farhād wa-Shīrin; Madjnūn Laylā.3

Urdu poets Dāḡh; Mir Muḥammad Taḵī; Shawk see also Madjnūn Laylā.4; and → LOVE.EROTIC

mystical

Arabic ‘Abd al-Ghanī; al-Bakrī, Muḥammad; al-Bakrī, Muṣṭafā; al-Dīmīyaṭī; al-Ḥallāḍī; Ibn ‘Aḍība; Ibn ‘Alīwa; Ibn al-‘Arabī; al-Madḫūb; Maḵrama.3; al-Shuṣhtarī see also ‘Abd al-Kādir al-Djilānī; Abū Mādīn; al-Kādirī al-Ḥasanī; al-Yāfī; [in Suppl.] al-Hilālī

Central Asian Āḥmad Ṣawāsī

Indian Bākī bi ‘Ilāh; Bīdīl; Dār; ‘Djamālī; ‘Hānsawī; Ḥusaynī Ṣadāt Amīr; Imḍām Allāh; Malik Muḥammad Djayyuṣ; [in Suppl.] Ḥamīd Ḵaḷandar; Kābir see also Bhitā; Pandjābī.2; Shā‘īr.4

Indonesian Ḥamza Fānsārī

Persian Āḥmad-i Djām; ‘Aṭṭār; Bābā-Tāḥīr; Djalāl al-Dīn Rūmī; Faḍl Allāh Ḥurūfī; Gḥudjurwānī; Ḥamūm al-Dīn b. ‘Alā‘ Tabrizī; ‘Irāḵī; Kamāl Ḥudjandi; Ḵāsim-i Anwār; Kirmānī; Lāhdījī; Maḥmūd Ṣhabistārī; Sanā‘ī; Shīrin Magḥribī, Muḥammad; Sultān Walad; [in Suppl.] ‘Ārif Čelebi; ‘Īmād al-Dīn ‘Alix, Ḥaḵt-i Kirmānī see also Abū Sa‘īd b. Abī ‘l-Ḵhayr; Kharaḵānī; Shawk; [in Suppl.] Āḥmad-i Rūmī

Turkish Āšḵī Pasha; Faṣīḥ Dede; Gulsanī; Gilshehri; Ḥūḏā‘ī; Mūnedḏīm Buṣhī; Nefes; Nešimī; Refti‘ī; Šārī ‘Abd Allāh Efendi; Sezā‘ī, Ḥasan Dede; Sheyyād Ḥamza; Yūnus Emre; [in Suppl.] Eshrefoghlu; Esrār Dede; Rūshānī, Dede ‘Umar; Šüleymān Dḥāṯī see also Ḥusām al-Dīn Čelebi; Iṣmā‘īl al-Ḵanārāwī; Iṣmā‘īl Ḥaḵkī; Kayghusuz Abdal; Khlāli; Sultān Walad; Yāzdīj-oglu

nature Ibn Khafāḏja; Nawriyya; Raḇī‘iyyāt; al-Şanawbārī; Zahrīyyāt see also al-Walīd.2; [in Suppl.] Ward

Persian Ghazalī; Ḥamāsaī; Ḥidjā‘ī; Kaṣīda.2; Khamsa; Mādiḥ.2; Malik al-Ṣu‘arā‘;
LITERATURE, poetry

Marthiya.2; Matnawi.2; Mukhtarat.2; Musammat; Mustazad; Rubā’i.1; Shahrangiz.1; Shā’ir.2; Shī’r.2; Takhallus.2; Tardjī-band; Zahriyyāt.2; [in Suppl.] Ḥabsiyā; Kiṭ’a.2
see also Radīf.2; Safawids.III; Sākī.2; Shāhān; Shā’r.3; Sharīf; Wā-seḵht; Yaghmā Djangāki; [in Suppl.] Miʿrādji.6; Sawladjān; and → LITERATURE.POETRY.INDO-PERSIAN and POETRY.MYSTICAL

anthologies Mukhtarat.2; Tadhkira.2

anthologists ‘Awfī; Dawlat-Shāh; Luṭf ‘Alī Beg; Taṭī Awhādī; Taṭī al-Dīn; [in Suppl.] Djdājīrmi.2

biographies Dawlat-Shāh; Sām Mirzā; Tadhkira.2; Taṭī al-Dīn; Wafā.4

stories Barzū-nāma; Farhād wa-Shirīn; Iskandar Nāma.ii; Kalīla wa-Dīmna; Madjnūn Laylā.2; Wāmīk wa ‘Adhrā’; Wis u Rāmīn; Yūsuf and Zulaykha.1

9th-century poets Mūḥammad b. Waṣīf
see also Sahl b. Ḥārūn b. Rāhawayh

10th-century poets Bābā-Ṭāhir; Daḵīḵī; Kiṣā́i; al-Muṣʿābī; Rūdākī; Shāhīd; [in Suppl.] Abū Šakūr Balkhī; Ma’rūf BALKHI

11th-century poets Asadī; Azrāḵī; Farrukhī; Firdawsī; Gurgānī; Ḍaṭrān; Lāmī’ī, Abū ’l-Ḥasan; Munūcjīrī; ‘Unṣūrī

12th-century poets ‘Abd al-Wāsī Ḍjabalī; Anwārī; Falākī Shīrwānī; ‘Imāḍī (and [in Suppl.]); Khākānī; Labībī; Maḥsātī; Muʿizzī; Mukhtārī; Ṣābīr; Sānā’ī; Sayyid Ḥasan Ghażnawī; Shufurwa; Sūzānī; ‘Umar Khayyām; Zahir-i Fāryābī; [in Suppl.] ‘Amāḵ; Djamāl al-Dīn Isfahānī; Muḍjīr al-Dīn Baylakānī

13th-century poets ‘Aṯār; Bābā Aḏḏal; Ḍjalāl al-Dīn Rāmī; ‘Irāḵī; Kamāl al-Dīn Ismā’īl; Niẓāmī Gandjāwī; Pūr-i Bahā’; Sa’īd; [in Suppl.] Djdājīrmi.1 see also Shams-i Kays; Sūdī

14th-century poets ‘Aṣṣār; Awhādī; Banāḵītī; Ḥāfiz; Humām al-Dīn b. ‘Alā’ Tabrīzī; Ibn-i Yamin; ‘Iṣāmī; Khwādji; Niẓārī Kuhistānī; Rāmī Tabrīzī; Salmān-i Śawādī; Ubayd-i Zākānī; [in Suppl.] Bdr-i Čaṭī; Djdājīrmi.2; ‘Imād al-Dīn ‘Alī, Fākiḥ-i Kirmānī
see also Fadl Allāh Ḥurūfī; Ḥamd Allāh al-Mustawfī al-Kazwīnī; Sūdī

15th-century poets Bushāḵ; Djdāmī; Fattāḥī; Hāmīdī; Kāṭībī; Sayfī ‘Arūdī Buhkārī; Sharaf al-Dīn ‘Alī Yazdī; Shīrīn Maghrībī, Mūḥammad; [in Suppl.] Ārifī see also Djdem

16th-century poets Bannā’i; Bašrī; Fīghānī; Ḥāfīzī; Hilālī; Muḥtaṣām-i Kāshānī; Mushfikī; Naw’ī; Sahābī Astarābādī; Sām Mirzā; ‘Urﬁ Shīrāzī; Wāḥshī Bāfki see also Luḵmān b. Sayyid Ḥusayn

17th-century poets Asīr; al-Dāmād; Kadrī; Kalīm Abū Tālib; Kāšīf; Lāhdījī.2; Nāzīm Farrukh Hūsawīn; Šāḥbī; Sa’īdā Gīlānī; Shawkat Buhkārī; Shīfā’ī Iṣfahānī; Tāhir Waḥīd; Taṭī Awhādī; ‘Unwān, Muḥammad Rīdā; Zuhūrī Turshīzī; Zulālī-yi Khwānsārī see also al-‘Āmilī; Ghanimat; Khūshḥūl Khān Ḫoṭak; [in Suppl.] Findiriskī; and → LITERATURE.POETRY.INDO-PERSIAN

18th-century poets Hāṭīf; Ḥāzīn; Luṭf ‘Alī Beg; Nadjāṭ; Shīhāb Turshīzī; Wafā.2 and 3 see also Āẓād Bīlgrāmī

19th-century poets Fūrūgh; Fūrūghī.1 and 2; Kā’ānī; Kurrat al-‘Ayn; Nāshāt; Rīdā Kūlī Khān; Șābā; Sabzawārī; Shaybānī; Shīhāb Iṣfahānī; Surūsh; Wafā.5-9; Waḵār; Yaghmā Djangāki; [in Suppl.] Wijāl see also Iḵbāl; Kā’im-maḵām-i Farahānī; Sīpirh; Wafā.4

20th-century poets Bahār; Fūrūghī.3; Lāḥūṭī; Nafīsī, Sa’īd; Nimā Yūṣūfī; Parwīn Ištāmī; Pūr-i Dāwūd; Raḵīd Yāsīmī; Shahriyār; Shūrīdā, Muḥammad Taṭī;
Sipihri; Wuthuk al-Dawla; Yaghma‘i; Yazdi; [in Suppl.] ‘Ārif, Mirzā; Ashraf al-Din Gīlānī; Dehkhudā; ‘Ishkī
see also Ikbāl

Turkish
HAMĀSA.SÉRI ; HIDDJĀ.SÉRI ; KASÍDA.SÉRI ; KHAMSA ; KOSHMA ; MADIH.SÉRI ; MĀNI ; MARTHIYA.SÉRI ; MATHNĀWI.SÉRI ; MUĞHĀTĀT.SÉRI ; MUSAMMAṬ.SÉRI ; RABI‘IYYĀT ; RUBĀ‘I.SÉRI ; SHAHRANGIZ.SÉRI ; SHARKĪ ; SHI‘R.SÉRI . Turks.III (and [in Suppl.]) ; [in Suppl.] GHAZAL.SÉRI . see also ALPAMISH ; ‘ĀSHIK ; ‘ĪLĀHĪ ; KARAḌJĀ OĞLAN ; OZAN ; ŞAHNĀMEDJĪ ; ŞA‘IR.SÉRI . TARDJĪ‘-band ; THERWET-I FÜNÜN ; and → LITERATURE.POETRY.MYSTICAL

anthologies
MUKHĀTĀT.SÉRI ; TADHKĪRĀ.SÉRI .

anthologists
ZIYĀ PASHA

biographies
‘ĀSHIK ÇELEBI ; LAṬĪFĪ ; RİDĀ ; RİYĀDİ ; SĀLĪM ; ŞEHİ BEY ; TADHKĪRĀ.SÉRI . [in Suppl.] MEḤMED ẒĀHIR , BURSAĽĪ

stories
Farhād wa-ŞSHİRĪN ; İSKANDAR NĀMA.SÉRI . [in Suppl.] MEĐ_CNUN LAYLĀ.SÉRI ; YÜSUFAIL AND ZULAYKHĀ.SÉRI .

12th-century poets
AḤMAD YÜKNĀKĪ ; HAKIM ĀTA

13th-century poets
DEHHĀNĪ ; SHEYYĀD HAMZA

14th-century poets
AHMĀDI ; ‘ĀSHIK PASHA ; BURHĀN AL-DIN ; GÜLSHEHRI ; SHEYKH-OĞLU ; YŪNŪS EMRE

15th-century poets
AḤĪ ; Aḥmad Pasha Bursali; DĀ‘I; FIRDEVŞİ ; GULŞANI ; HAMDĪ; HAMD ALLĀH ; KĀŞĪM PASHA ; KAYGHUSUZ ABDĀL ; KHALILI ; KHĪDĪR BEG ; SILEYMĀN ÇELEBI , DEDÈ ; YAZİĐĪ-OĞLU
see also DJĒM ; HAMDĪ

16th-century poets
AĠEHĪ ; ‘AZĪZĪ ; BĀKĪ ; BAŞIRĪ ; BIHĪSHĪTI ; DHAṬĪ ; DJA‘FAR ÇELEBI ; DJĀLĀLḤĀZĪDE MUSTAFA ‘ĪSĪ ČELEBI ; DJĀLĀLḤĀZĪDE ŞALĪH ÇELEBI ; FAḌLI ; FAḴĪRĪ ; FAWRI ; FERDİ ; FIGHANĪ ; FUḌLI ; GHAZĀLĪ ; GULŞANI ; HĀDĪDI ; KARĀ-ÇELEBI-ZĀDE ; KEMĀL PASHA-ZĀDE ; KHAḴṔNĪ ; KHAYĀLI ; KORKUD B. BĀYĀZĪD ; LĀMĪ‘I ; SHAYKH MAḤMŪD ; LAṬĪFĪ ; LUḴMĀN B. SAYYID HUSAYN ; ME’ALĪ ; MEĐĐĪ ; MESĪḤĪ ; MIHĪR KHAṬŪN ; NĀMĪZī ; EDIRNELI ; NEDJĀṬĪ BAY ; NEWĪ‘I ; REWĀNĪ ; ŞEHĪ BEY ; SURŪRĪ.SÉRI . [in Suppl.] MEḤMED ẒĀHIR , BURSAĽĪ

17th-century poets
AṬĀ‘I ; ‘AZMI-ZĀDE ; BAHĀ‘Ī MEḤMED EFENDI ; FAṢĪḤ DEDÈ ; FEḤIM ; UNDJUZĀDE MUSTAFA ; ḤĀLEṬĪ ; KARĀ-ÇELEBI-ZĀDE ; KUL MUSTAFA ; KULOĞHĪ ; NĀ‘ĪLI ; NĀZĪM, MUSTAFA ; NĀMĪZ ; SHAYKH MEḤMED ; NEFĪ‘I ; NIYĀZĪ ; ‘ominator ‘ĀSHIK ; RİYĀDİ ; ŞARĪ ‘Abd AllāH Efendi ; TĪFĪ ; WEĐĐĪHĪ ; WEYSĪ ; YAHYĀ
see also TASHKÖPRŪZĀDE.SÉRI . [in Suppl.] KĀ‘İMī

18th-century poets
BEĻĠH ; İSMĀ‘ĪL ; BEĻĠH , MEḤMED EMIN ; ÇELEBI-ZĀDE ; ÇEŞHĪMZĀDE ; FIṬNĀT ; GEVHERI ; GHAṬĪB ; HĀMĪ-IN ĀMĪDĪ ; ḤASHMET ; KĀNI ; MEḤMED PASHA RĀMĪ (AND RĀMĪ MEḤMED PASHA) ; NĀBĪ ; NAḤĪFI ; NĀMĪZ ; NEĐĪM ; NEŞH‘ET ; NEWRES.SÉRI . [in Suppl.] OTHMĀN-ZĀDE ; RĀĞHĪB PASHA ; SEZĀ‘Ī ; HASAN DEDÈ ; TḤĀBIT ; WEḤĪB SAYYIDĪ
see also ‘USHSHAḤKĪ-ZĀDE , İBRĀḤĪM

19th-century poets
‘A/dataTables ; ‘AYNIL ; DADAŁÇOĞLU ; DERDİL ; DHIHĪN ; FĀDIİL BEY ; FƏŢİN ; FEḤIM , SİLƏY%MAN ; İSMĀ‘İL ŞÂFÂ ; ‘İZŻET MOLLA ; KEMĀL , MEḤMED NĂMĪK ; LAYLĀ KHĀNĪM ; MENEMƏNĻI-ZĀDE MEḤMED ẒĀHIR ; MU‘ALLİM NĂĐĪ ; NEWRES.SÉRI . [in Suppl.] PERTW PASHA.II ; REDJĀ‘I- ZĀDE ; ŞINHASHI ; ŞUNBĻ- ZĀDE WEḤĪB ; SURŪRĪ.SÉRI . [in Suppl.] WÂŞĪF ENDERÜNĪ ; ZIYĀ PASHA

20th-century poets
‘Abd al-HĀKK HĀMĪD ; DJANOBAT ŞIḤAB AL-DIN ; DJEWDEТ ; EKREM BEY ; HASHIM ; KANİK ; KÖPRÜLİ (MEḤMED FUAD) ; KORYÜREK ; LAYLĀ KHĀNĪM ; MEḤMED ‘AKĪF ; MEḤMED EMIN ; MUḤİBB AḤMED “DIRANAS” ; NĀZĪM HIKMET ; OKTAY RİFAT ; ORKHAN SEYFI ; ORTAÇ ; YÜSUFAIL DIYA ; SĀHİR ; DJELĀL ; TANPINAR , MEḤMED HAMDĪ ; TƏFEŞ FİKRET ; YAHYÂ KEMĀL ; YÜCEL , ḤASAN ‘ALÎ ; [in Suppl.] ‘ĀSHĪK WEṢEŁ;
Bölükbaşi; Çamlıbel; Eşref; Eyüboğlu; Gövsa; Kısakürek
see also Therweit-i Fünün; [in Suppl.] Ergün; Findikoglu

in Eastern Turkish  Ädhari.ii; Bäbûr; Bâkîkhânî; Burhân al-Din; Dâkir; Djambul Djabeav; Ghâzi Girây II; Hamâsa.iv; Hîdjà.iii; Iskandar Nâma.iii; Ismâ'il I; Kayyûm Nâşiri; Kutadghu Bilig; Lufti; Mir 'Ali Shîr Nâwî'i; Mu'nis; Sâkîkâ; Şahriyâr; Yusuf Khâşş Hâджîb; [in Suppl.] Mîrzâ Şâfi' Wâdîb Tabrizi translations from Western langs.  Ismâ'il Hâkki 'Âlishân; Kanûk; Şinâsi; Tewfîk Fikret

Urdu  Ghazal.iv; Hamâsa.v; Hîdjà.âv; Kaşîda.4; Mâdîh.4; Mâdînûn Laylâ.4; Marthiya.âv; Mathnawi.4; Mukhtârât.4; Musammâât.2; Mushâ'ara; Shahrangiz.3; Shîr'r.4; Urdû.2 see also Târdjî 'band; Wâ-sêkhît

17th-century poets  Nuşratî
18th-century poets  Aşhraf 'Ali Khân; Dard; Djûr'ât; Mazhâr; Sawdâ; Sûz; Wâli;
[in Suppl.] Hasan, Mir Ghûlâm
see also Arzu Khân; Taşsin

19th-century poets  Amânât; Anîs; Azfâri; Dâbir; Salâmat 'Ali; Dâgh; Dhawk; Ghâlib; Fa'îr Muhammed Khân; Hâli; İlâhi Bâkîsh 'Ma'rüfî'; Inşhâ'; Mir Muhammed Tağı; Muhsîn 'Ali Muhsîn; Mu'min; Muşhafî; Nâsihî; Nasîm; Rangin; Shawk, Taşaddûd 'Usâyin; [in Suppl.] 'Atîsh
see also [in Suppl.] Âzâd

20th-century poets  Akbar, Husayn Allâhâbâdi; Âzâd; Djawân; Ikbâl; Muhammed 'Ali; 'Râshîd, N.M.; Ruswâ; Shabbir Hasan Khân Djosh; Shibli Nu'mâni; [in Suppl.] Hasrat Mohâni
see also Âzûrda
vernacular  Hawfî; Malîhûn; Mawâliyâ; Nabaṭî; Zadjal
see also Bûkâlâ; al-Shâm.3

prose  Adab; Hikâyâ; Kişsâ; Maḵâmâ; Mawsû'a; Muḵaddima; Naṣîḥat al-Mulûk; Risâla; Shârî; Taşsir; Uḳşûsâ; [in Suppl.] Nâthir
and → the sections Etiquette-literature, Historical, and Travel-literature under this entry; PRESS

for authors in fields other than belles-lettres, see the respective entries

Arabic  'Arabiyaya. B. V.; Hijâyâ. i; Kişsâ.2; Maḵâmâ.1; Maḵâmâ; Mawsû'a.1; Mi'râдж.2; Nahda; Naṣîḥat al-Mulûk.1; Risâla.1; Sađî.3; Sirâ Sha'biyya; Uḳşûsâ; [in Suppl.] Nâthir
and → LITERATURE.DRAMA; PRESS

works  Alf Layla wa-Layla; 'Antar; Baybars; Bilawhar wa-Yûdâsâf; Dhû 'l-Himma; Kalila wa-Dimna; Luḳmân.3; Sayyf Ibn Dhî Yazân; Sindbâd al-Ḥakim; 'Umar al-Nu'mân
see also Sindbâd; Tawaddud; [in Suppl.] Madinat al-Nuḥâs

8th-century authors  Ibn al-Muḳaffa'
9th-century authors  al-Djâhîz; al-Thâ'labi, Muḥammad; [in Suppl.] Abu 'l-'Anbas
al-Ṣaymâri

10th-century authors  al-Hamaḏhâni

11th-century authors  Ibn Nâḳiyâ; [in Suppl.] Abu 'l-Muṭahhar al-Azdi
see also al-Thâ'ulîbî, Abû Manṣûr 'Abd al-Mâlik

12th-century authors  al-Ḥarîrî; al-Ṣaymâri; al-Wâhrâni; [in Suppl.] al-Djazâri

13th-century authors  see also al-Shârîshî

14th-century authors  Ibn Abî Ḥadjâla

15th-century authors  see also al-Ibshîhî

17th-century authors  al-Shîrînî; al-Yûsî

18th-century authors  al-Wârîghi
19th-century authors al-Ma'iluf; al-Yazidji.1; [in Suppl.] al-Bustami.6
20th-century authors Aḥmad Amin; Faraḥ Antūn; Ḥāfiz Ibrāhim; Mahuḏ Taymūr; al-Ma'iluf; al-Manfalūṭi; Mayy Ziyāda; al-Mažini, Ibrāhim; Muḥammad Ḥusayn Haykal; al-Muwayliḥi; Nu'ayma, Miḥkā'il; al-Rayḥāni; Salāma Muṣā; Sayyid Kutb; al-Sharkāwī; Shāhīl; Tāḥā Ḥusayn; Tawfik al-Hakim; Tu'ma, Ilyās; al-Tūnisī, Maḥmūd Bayram; Yaḥyā Ḥakki; Zaydān, Djarđi; [in Suppl.] Abū Shādī; al-ʾAḵkād; Lāshīn; al-Shartūnī
see also Djamī al-Mudawwar; al-Khālidī; Kurd ʿAli; Shumayyil, Shībī

Persian Hikāya.ii; Iran.vii; Kiṣṣa.4; Makāla.2; Mawsūʿa.2; Naṣīḥat al-Mulūk.2; Risāla.2; [in Suppl.] Mi[rādj].6
see also Şafawīs.III; and → LITERATURE.DRAMA; PRESS
works Bakhtiyār-nāma; Dabīstān al-Madhahīb; Kahramān-nāma; Kalīla wa-Dimma; Madīnān Laylā.2; Marzbān-nāma; Wāmiḳ waʿAdhrāʾ
see also Niẓām al-Mulk; Niẓāmī ʿArūḍī Samarkandi

11th-century authors Kay Kāʿūs b. Iskandar; Naṣīr-i Khusraw
12th-century authors Ḥamīdī; al-Kāshānī; Naṣr Allāḥ b. Muḥammad; Niẓāmī ʿArūḍī Samarkandi; Rashīd al-Dīn (Waṭwāṭ); al-Samʿānī, Abu ʿl-Ḵāsim
13th-century authors Saʿdī
14th-century authors Naḵšembali
15th-century authors Kašīfī
16th-century authors see also Shenṣī
17th-century authors ʿInāyat Allāḥ Kaṁbū
18th-century authors Muntāz
19th-century authors Shaybānī
see also Furūgh.2
20th-century authors Bahār; Hīdāyat, ʿṢādik; Naḡṣī, Saʿīd; Shīaykh Mūsā Naṭḥī; Ṭālibūf; Zayn al-ʿAbīdīn Marāḡaʾī.1; [in Suppl.] Āl-i Aḥmad; Bihrangi; Dehḵudā

Turkish Hikāya.iii; Kiṣṣa.3; Maddāh; Makāla.3; Risāla.3; Turks.III; [in Suppl.] Mawsūʿa.3
see also Bilmedje; Therwet-i Fūnūn; and → LITERATURE.DRAMA; PRESS
works Alpamış; Billur Köşk; Dede Körkūt; Kahramān-nāma; Oğhuz-nāma; Yūsuf and Zulaykhā.2
see also Merdjümek; Şarī Şaltūḵ Dede
14th-century authors Sheykh-oghlu
15th-century authors Sheykh-zāde.3
16th-century authors Wāsiʾ ʿAlīṣī
see also Shenṣī
17th-century authors Nergiṣī; Weysi
18th-century authors ʿAlī ʿAzīz, Ǧirīdī; Nābī
19th-century authors Kaṣāb, Teodor; Kemāl, Mēḥmēd Nāmiḵ; Sāmī; Shināsī; Ziyā Pasha; [in Suppl.] Ėyaylak Tewfīk
see also Kiṣṣa.3(b); Therwet-i Fūnūn
20th-century authors Ahmad Hikmet; Aḥmad Mīẖdāt; Aḥmad Rāsim; Djaŋaḵ Shiḥāb al-Dīn; Ebūzziya Tefvīk; Ekrem Bey; Fitrat; Hisar; Ḥusayn Ḫāḥīd; Ḥusayn Rahmi; Karay, Retfī Khālid; Kaygīli; ʿOḫmān Ḫjemāl; Kemāl; Kemāl Tahīr; Khālid Diyāʾ; Khālide Edib; Laylā Khānīm; Mēḥmēd Raʾūf; Oktay Rifat; ʿOmer Seyf ʿūl-Dīn; Orḵuṭn Kemāl; Rēshād Nūrī; Sabahatīn ᴡī; Sezāʾī, Sāmī; Tanpinsar, Aḥmed Ḥamdī; Yaḥyā Kemāl; Yaʿḵūb Ḳadri; [in Suppl.] Ātā; Atay; Ėṣendal; Haliḵnars Bālīḵṣī; Mēḥmēd Tāḥīr, Bursali
see also Ahmad ʾĪḥsān; Ịleri; Djeḷal Nūrī; Ịnal; Ismāʾil Ḥakki ʿĂlishān; Kiṣṣa.3(b); [in Suppl.] Eyyuŏbghlu
in Eastern Turkish Babur; Rabgözü; [in Suppl.] Ağahi
see also Timürids.2; Turks.III.6

Urdu Hıkâyâ.iv; Kişsa.5; Urdu.2; [in Suppl.] Mawsû'a.5
and → LITERATURE.DRAMA; PRESS

18th-century authors Taḥsîn
19th-century authors Amân, Mir; Djawân; Fâkih Muhammad Khân; Surûr
20th-century authors Ikbâl; Naḍîrî Ahmâd Dîhlawi; Prêm Çand; Ruswâ; Shâbbîr
Hasan Khân Djoşh; Shîbîli Nu'mânî; [in Suppl.] Azâd

proverbs in Mathâl.4
and → PROVERBS.COLLECTIONS

terms ʿArûd; ʿAtâba; Baḍî; Balâğha; Bayân; Daḵhîl; Fard.a; Faṣâha; Fâṣila; Ibtîdâ; Idjâza;
Iḍmâr; Iḵtîbâs; Ințîhâ; Irtîsjâl; Istîʿâra; ʿAkâb.iii; Kâfiya; Ḋaḍ'; Kînâya; Luzûm mā là
yalzm; al-Maʿâni wa ʿl-Bayân; Maṭdāj; Maʿnâ;3.3; Muʿârâda; Muẓâwadja; Radîf.2;
Radjaz.4; Shawâhîd; Šîla.2; Taʿadждjub; Taḍînjis; Taḍîmin; Taḥkallûs; Taḵhmîs;
Taḵhyîl.1; Taʻrikh.III; Taṭhîbîh; Tawrîya; Ṭayf al-Khayâl; Waḥshî; Waṣf.l; [in Suppl.]
Sârika

and → LITERATURE.GENRES; METRICS; RHETORIC
topoi and imagery Bukhl; Bulbul; Gharîb; Gûl; ʿHamâm; ʿHâyâwân.5; Inšâf; al-ʿKamar.II;
Kâtâ; Nârîdjas; Ṭâhîl; Šamʿa; Šaʿr.3; al-Šayyâb wa ʿl-Šabâb; [in Suppl.] Ward
see also Ghâzal.ii; ʿIṣâh; Kḥâmîrîyya; Râbîyyât; Zahrîyyât

tradition-literature Athâr; Ḥadîth; Ḥadîth Kudsî; Hind.v.e; Sunan; Sunna; Uṣûl al-Ḥadîth;
[in Suppl.] Arbaʿūn Ḥadîth
see also Ahl al-Ḥadîth; Ḥâshwîyya; Ḵhabar; Mustamîlî; Ṯâskh; Rîwāya; Šaḥr.III;
ʿUlamâ

authoritative collections Abû Dâʿûd al-Sidjistâni; Ahmâd b. Ḥanbâl; Anas b. Mâlik;
al-Bayhâki; al-Butkârî; Muḥâammad b. Ismâʿîl; al-Dârâqutnî; al-Dârimî; Ibn Ḥîbbân;
Ibn Mâdja; Muslim b. al-Ḥâḍîdîd; al-Nâṣâʿî; al-Ṭâyâlîsî; Abû Dâwûd; al-Tîrîmhî; Abû ʿĪsâ
see also al-ʿAynî; Ibn Hubayra

terms al-Djarîh wa ʿl-Taʿdîl; Fard.d; Gharîb; Hîkâyya.I; Idjâza; Iṣnâd; Ḫabar al-ʿWâhid;
Mašḫūr; Matn; Muʿânân; Munkar; Mursal; Muṣānnaf; Muṣnad.3; Mustamîlî;
Mutawâṭîr.(a); Râf.2; Rîjdâl; Ṣâḥîh.1; Šâliḥ; Sunan; Tâdlûs.2; Tâdîn; Tawâṭûr;
Thîka; Umma.2
see also Ḥadîth; Taʿlîk

traditionists Ṭâwî; Rîjdâl; Šâliḥ; Thîka
see also al-Râmahurmuzi

7th century Abû Allâh b. ʿUmar b. al-Ḵhâṭṭâb; Abû Bakr; Abû Hurayra; al-
Aʿmašh; Ibn Abî Laylâ.İ; Ibn Maṣʿûd; Kâb b. Abû-Ḥîrâr; al-Khâwlâni, Abû ʿIfrîz;
al-Khâwîlînî, Abû Mûsîlîm; [in Suppl.] Dîjbâr b. ʿAbd Allâh
see also ʿAʿîsha bint Abî Bakr; Umm Salama Hind

8th century Abû ʿl-ʿAlîya al-Ｒiyâhî; Abû Mîkhnaf; al-Asḥʿarî; Abû Burda; Dîjbâr
b. Zayd; al-Fudâyîl b. ʿIyâd; Ghundjâr; al-Ḥasan b. Šâlih b. Hâyy al-Kûfî;
al-Ḥasan al- Başrî; Ibn Abî Laylâ.II; Ibn ʿAṣîb; Ibn ʿIshrâk; Ibn al-Naṭţâbî; Ibn ʿUshbruma;
Ibn Sirîn; ʿIkrima; al-Layتب b. Saʿd; Maymûn b. Mîhrân; Muḵâṭîlî; Sulaymân;
Nâfî; al-Nâkhaʿî, Ibrâhîm; Saʿdî b. Abî Arûba; al-Šâʿbî; Shuʿbâ b. al-
Hadîdîdîd; al-Suddî; ʿUrwa b. al-Zubayr; Wârkâ b. ʿUmar; Yazîd b. Zuray;
al-Zuhrî, Ibn Šîhâb; [in Suppl.] Abû ʿAmr al-Shaybâni (and al-Shaybâni, Abû ʿArîb;
Abû ʿAmr); Ibn Dîjûraydî

9th century Abû Nuʿaym al-Mulâʿî; Baḵî b. Makhlad; Ibn Abî Khaythama; Ibn Abî ʿl-Šawârîb; Ibn Abî ʿShaṭîb; Ibn ʿAʿîsha.İV; Ibn Ṭâhîrây; Ibn Saʿd; Ibn
Sâlâm al-Djumâhî; Ibrâhîm al-Ḥarbi; al-Kârâbîsî.2; al-Marwâzî; Muslim b. al-
LITERATURE, tradition-literature — wisdom-literature

Hadjdjadj; Nu'aym b. Hammād; al-Ṣān‘āni; ‘Abd al-Razzāk; Sufyān b. ‘Uyayna; al-Ṭayālisī; Abū Dāwūd; ‘Umar b. Ṣāḥibba; Wākī b. al-Djarrāḥ; al-Wāḳidī; Yahyā b. Ma‘īn; Zuhayr b. Ḥarib; [in Suppl.] Abū ‘Aṣîm al-Nabîl; Asad b. Mūsā b. Ibrāhîm

*see also* Ibn Khayyat al-‘Uṣfurī; Ibn Kutlūbgūḥā; Yamūt b. al-Muẓarrā’

10th century
Abū ‘Arūba; al-Anbārī; Abū Bakr; al-Anbārī; Abū Mūḥammad; Ghułām Tha’lab; Ibn al-‘Allāf; Kāsim b. Aṣbaḥ; al-Kaḥṭābī; al-Sarāḳūstānī; al-Siddîstānī; al-Taβarānī; [in Suppl.] Ibn ‘Ukḍa; al-Ramlī

11th century
al-Ḥākim al-Naysābūrī; Ibn ‘Abd al-Barr; Ibn al-Bannā’; Ibn Fūrāk; Ibn Mākūla; al-Kābisī; al-Khāṭib al-Baghḍādī; al-Sahmī; al-‘Udhrī

12th century
al-Baghawī; Ibn al-‘Arabī; Ibn ‘Asākir; Ibn Ḥubayṣh; Ibn al-Kaysarānī; Ibn al-Najīd-jār; al-Lawātī; Razīn b. Mu‘āwiya; al-Rusḥātī; al-Ṣadafī; al-Sarrāḏj; Abū Mūḥammad; Shīrāwyh; al-Silāfī; [in Suppl.] al-Zaγhāshārī.2

*see also* Ibn al-San’amānī, Abū Sa‘d

13th century
al-Dimyāṭī al-Shāfī‘ī; Ibn al-Aṭhir; Ibn Dīhyā; Ibn Faraḥ al-Iṣḥībī; al-Saghānī; Rāḍīyy al-Dīn; al-Ṭabarī, Abī Ḥamād; [in Suppl.] Ibn Daḵḵī al-‘Id

14th century
al-Dhahabī; Ibn Khāṭir; al-Mizzī; al-Wādī‘āshī

15th century
Ibn Ḥadjar al-‘Aṣkālānī; al-Ibshīḥī.2; al-Kaṣṭālānī; Mu‘īn al-Mīskīn; al-Suyūṭī

*see also* Ibn Kutlūbgūḥā

20th century
Shāhīrī. Abī Ḥamād Mūḥammad

Shī‘ī
Abī Ḥamād b. Mā’yūn; Dīndān; Dja‘far al-Ṣādīq; Ibn Bābawāyḥ(i); al-Kaṣhtāshī; al-Kāzīmī; Abī al-Nābī; al-Kuţyānī. Abū Dja‘far Mūḥammad; Mādżīlīsī; Mūḥammad b. Makkī; Shāhī Abī Abī Ḥamād al-‘Aṣîm al-Ḥasānī; [in Suppl.] Ahḥābāriyya; al-Barkī; Dxbār al-Dju‘fī

*see also* Asmā‘; al-Tīhrānī

translation

from Greek and Syriac  *Tardjama*.2

and  →  MEDICINE.phYSICIANS.GREEK; PHILOSOPHY.phILOSOPHERS.GREEK

from Middle Persian  Ibn al-Muḵaffā‘; Tansars; *Tardjama*.3

from Western languages

into Arabic  Mūḥammad Bey ‘Uṭmān Djalāl (and [in Suppl.] Mūḥammad ‘Uṭmān Djalāl); Shā‘ūl; Shumayyīl, Shībī; *Tardjama*.4; al-Yāzīdī.5

into Persian  Mūḥammad Ḥasan Khān; Nafīsī, Sa‘īd; Shari‘ātī, ‘Ali; *Tardjama*.5

into Turkish  Ismā‘īl Ḥakḵī ‘Ālīšān; Kamik; Khālide Edīb; Shīnāsī; *Tardjama*.6; Zīyâ Paṣča

travel-literature  *Djughrāfiyā.(d); Riḥla

authors  Abī al-Ghānī; Al-‘Abdārī; Abū Dūlāf; Abū Ṭālib Khān; Abī Mūḥammad; ‘Abbāsī; ‘Alī Khān; ‘Alī Ayyāsī; Ewliyā ‘Alī; Fāris al-Shidyāk; al-Ghassānī; Ghiyāth al-Dīn Nakkhāsh; Ibn Baṭṭūṣa; Ibn Djubayr; Ibn Idrīs(II); Kūr ‘Alī; Ma Ḥuān; Mehmed Yirmisekiz; Nāṣir-i Khusrāw; Shībī Nu‘mānī; Sīdī ‘Alī Re‘is; al-Taṃgrūtī; Tamīm b. Baḥr al-Muṭawwī’ī; al-Tīdījānī, Abū Mūḥammad; al-Tujdībī; al-Tūnīsī; Mūḥammad b. Mūḥammad; al-Tūnīsī; Shāykh Zayn al-‘Ābidīn; Yāḵūt al-Rūmī; al-Zayyānī; [in Suppl.] al-Ghazzāl; Ibn Nāṣir.3; ʻĪtīsām al-Dīn; Māḥammad b. Abī Ḥadīgī

*see also* Ḥarūn b. Yahyā; Ibn Djuzayy; Ibn Rūṣayy; Ibn Sa‘īd al-Maghrībī; Ibrāhīm b. Ya’kūb; Khayr Allāh Efendi; Leo Africanus; Zayn al-‘Ābidīn Shīrāwānī; [in Suppl.] Sallām al-Tardjūmān

narratives  [in Suppl.] Ahḥābār al-Ṣīn wa’l-Hind

wisdom-literature  al-Aḥnaf b. Kays; ‘Alī b. Abī Ṭālib; Buzurgmīhr; Huṣḥang; Luḵmān; Saḥl b. Ḥārūn b. Rāhawāyḥ; [in Suppl.] Djawīḏhān Khīrād
see also Akṭḥām b. Ṣayfī; Buhšī; al-Ibshī; [in Suppl.] 'Uḵalāʾ al-Madjānin

wondrous literature  Abū Ḥāmid al-Gḥarnāṭī; 'Adja'īb; Buzurg b. Shahrīyār; al-Ḵazwīnī
see also Ibn Sarābīyūn; Kiṣāṣ al-Anbiyāʾ; Sindbād; [in Suppl.] Madinan al-Nuḥās

LOVE  'Iṣḥāq
see also Iṣhra; Ḵalb.II; and → LITERATURE.POETRY.LOVE

erotic  Djīns; Ghazal; Nasib; [in Suppl.] Mukāwwiyāt
see also Abū Dahr al-Djumāḥī; Abū Nuwās; Abū Šāḵhr al-Hudḥalī; al-ʿArḍī; Dāyr; Dīk al-Djīnn al-Himsī; Djur'āt; Fādil Ṣeyy; Hammād 'Adrād; Ibn 'Abd Ṣabīḥī; Ibn Fāradj al-Djāyānī; Ibn Kays al-Ruḵayyāt; Ibn Muḥrūḥ; Ḵhāmriyya; Wāliba b. al-Ḥubāb

mystical  'Aṣḥāb; 'Iṣḥāq; Shawk
and → LITERATURE.POETRY.MYSTICAL; MYSTICISM

platonic  Ghazal.I.3; 'Uḏhrī
see also Djamīl al-'Uḏhrī; Ibn Dāwūd; Kuṭḥayyīr b. 'Abd al-Raḥmān; Laylá al-Aḵhyaliyya; Muraḵḵish.1; Nuṣāyīb b. Rabāḥ; al-Ramādī; 'Umar b. Abī Ṣabīḥ; 'Urwa b. Ḥizām; al-Walīd.2

poetry → LITERATURE.POETRY.LOVE
treatises on  al-Ṯāqāfī, Dāʾūd; Ibn Ḥazm, Abū Muḥammad; Rafī al-Dīn; al-Tidjānī, Abū Muḥammad
see also Bukhtishū'

M

MACEDONIA  → (former) YUGOSLAVIA

MADAGASCAR  Madagascar; Massalajem
and → AFRICA.EAST AFRICA

MAGIC  'Azīma.2; Djadwal; Istinzāl; Khāṣṣa; Nīrāndj; Rukya; Sihr; Sīmīyā'; Wafḥ; Yada Tāṣh; [in Suppl.] Budūh
see also Džimm.III; Ḥadjār; Ḥurūf; Istikhārā; Istīkṣām; Istīṣkā'; Kabīd.4; al-Kāmār.II; Kātл.ii.2; Khāwāṣṣ al-Kurāʾīn; Khānā; Kitābāt.5; Rūḥāniyya; Sīdā; Zār; and → CHARMS; DIVINATION

magicians  'Abd Allāh b. Hilāl; Shābādīya
see also Antemuru
treatises on  al-Maḵḵārī; al-Zarkālī; [in Suppl.] Ibn 'Azzūz; al-Būnī

MALAWI  Kota Kota; [in Suppl.] Malawi
and → AFRICA.EAST AFRICA

MALAYSIA  Malacc; Malay Peninsula; Malays; Malaysia
see also Baladiyya.6; Djāmi'a; Indonesia; Kandūrī; Kitābāt.8; Partai Islam se Malaysia (Pas); Rembau; [in Suppl.] Maḥkāma.7.ii; al-Ma'rā
architecture  → ARCHITECTURE.REGIONS

literature  'Abd Allāh b. 'Abd al-Kādir; Dāwūd al-Faṭānī; Ḥikāya.v; Kiṣṣa.6; Malays; Shā'īr.7; Ta'rīkh.II.7; [in Suppl.] Šīr.i.5
see also Indonesia.vi

states  Penang; Perak; Sabah; Sarawak; Terengganu; [in Suppl.] Kelantan
see also [in Suppl.] Kalimantan

MALI  Adrar.2; Ahmad al-Shaykh; Ahmadu Lobbo; Ḥamāliyya; Ka'tī; Mali; Mansa Mūsā
see also Mande; Südān (Bilād al-).2
historians of al-Sa‘di
toponyms
ancient Tadmakkat
present-day regions Kaarta
towns Bamako; Dienné; Gao; Segu; Timbuktu

MAMLUKS Mamluks (and [in Suppl.])
see also Harfūsh; Māshhr; Mīhmīnār; Rank; Yāsā.2; and → DYNASTIES.EGYPT AND THE FERTILE CRESCENT; MILITARY.MAMLUK

MARONITES → CHRISTIANITY.DENOMINATIONS; LEBANON

MARRIAGE Djīlwa; Khītha; Mu‘a; Nikāh; ‘Urs; [in Suppl.] Djabr
see also ‘Abd.3.e; ‘Ada.iii and iv.4; ‘Arūs Resmi; Fāsid wa Bāṭil.III; Ghā’ib; Ḥādāna; Kafā’a; Kurds.iv.A.1; al-Mar‘a.2; Mawākib.4.3 and 5; Raḍā‘; Shawwāl; Suknā; Sukūt; Wilāya.1; [in Suppl.] Nafaka; and → DIVORCE dower Mahr; Ṣadāk

MARTYRDOM Fida‘i; Maẓlūm; Shahid
see also Habīb al-Najdjar; (al-)Husayn b. ‘Alī b. Abī Ṭālib; Khubayb; Māḍjlīs.3; Maṣḥhad; Mas‘ūd; Zīyāra.5; [in Suppl.] ‘Abd Allāḥ b. Abī Bakr al-Miyanadji

MATHEMATICS Algorithmus; al-Djabr wa ‘l-Mukābala; Ḥisāb al-‘Akd; Ḥisāb al-Ḡubār; ‘Ilm al-Ḥisāba; Mīṣāḥa; al-‘Ilm al-Riḍāiyāt; [in Suppl.] ‘Ilm al-Ḥisāba and → NUMBER
group al-Djabr wa ‘l-Mukābala
geometry Mīṣāḥa; [in Suppl.] ‘Ilm al-Ḥandasa
mathematicians
Greek Uklidis see also Balinūs
terms Fard.f; Kasr; Kaṭ; Kuṭr; Māl; Māsḥhr; Muḵaddam; Muṣādara.1; Muṭhālāth; al-Sahm.1.a; al-Ta‘dīl bayn al-Sāťrān see also al-Miẓān; [in Suppl.] Halilādī

MAURITANIA Adrar.3; Atar; Hawd; Mā‘ al-‘Aynayn al-Ḵalkamī; Māḍjlīs.4.A.xxii; Mūritāniya; Siḥāfa.2.(iii)
see also Dustür.xv; Lamtūna; al-Māmī; Sūdān (Bilād al-).2
historians of al-Shinkiti; al-Yadālī
toponyms
ancient Awdaghost; Ghāna; Kunbi Sālih; Shinkīt
present-day Nouakchott; Walātā
MECHANICS — MEDICINE

**MECHANICS**

Hiyal.2; al-Karasūn; [in Suppl.] al-Dijazari; **Hiyal**

*see also* Ibn al-Sāʿātī; ʿUmar Khayyām; Urghan; *and* → HYDROLOGY

**MEDICINE**

**Ṭibb**

*and* → ANATOMY; DRUGS; ILLNESS; PHARMACOLOGY

**centres** of

Bimarstān; Gondeshápūr; Kalāwūn; [in Suppl.] Abū Zaʿbal

*see also* Baghdād; Dimāšq; al-Madīna; [in Suppl.] Ṭibbiyye-i ʿAdliyye-i Shāhāne

dentistry

dental care Miswāk

*see also* ‘Aḵḵ; Mardjān

treatises on Hāmōn

*see also* Ibn Abī ʿl-Bayān

diseases → ILLNESS; PLAGUE


**medicines** Almās; ʿAnbar; al-Dahnāḏ; Dḥahab; al-Durr; Fiḏda; Kafūr; Katrān; al-Kilī; al-Kuhl; Lubān; Maghnāṭīs.1; Mardjān; Milh.2; Misk; Mūmīyāʾ; Šābūn; Šamgh; Ṭabāshīr; Zaʿfarān.2; [in Suppl.] Bawrāk; Halīladj

*see also* Bāzāhr; al-Iksīr; Kabīd.3; Zībāk; [in Suppl.] Afawīḥ; Dam; *for medicinal use of animal parts, food and plants or flowers, see specific articles under ANIMALS, CUISINE and FLORA, respectively*

obstetrics ʿArib b. Saʿd al-Kātib al-Ḵūṭūbī

*and* → LIFE STAGES.CHILDBIRTH

ophthalmology ʿAyn; Ramad; Ṭibb

*see also* [in Suppl.] Māʾ al-Ward; *and* → ANATOMY; EYE; OPTICS

ophthalmologists ʿAli b. ʿĪsā; ʿAmmār al-Mawšīlī; al-Ghāfīkī; Ibn Dāniyāl; Khalīfa b. Abī ʿl-Maḥāsin

*see also* Hunayn b. Ishāk al-Tbādī; Ibn al-Nafīs; Ibn Zuhr.V

physicians Djarrah; Ḥāwī; [in Suppl.] Faṣṣād

*see also* ʿAyn; Constantinus Africanus; Ḥikma; Kabīd.3; Masāʾīl wa-ʿAdhwība; *and* → MEDICINE; OPHTHALMOLOGY; OPHTHALMOLOGISTS; PHARMACOLOGY

biographies of Ibn Abī Usaybīʿa; Ibn Djudjul; Ibn al-Kādī; Ishāk b. Hunayn

*see also* Ibn al-Kīfī

7th century [in Suppl.] Ahrun; al-Hārīth b. Kalada

*and* → the section Physicians.Greek below

9th century Bukhtīšūʿ; Hunayn b. Ishāk al-Tbādī; Ibn Māsāwah; Sābūr b. Sahīl; Yūḥanna b. Sarābīyūn

*see also* Māsarḍjawah; al-Ṭabarānī, ʿĀlī


11th century al-Anṯākī; Abī ʿl-Farāḏān; Ibn Buṭlān; Ibn Djanāḥ; Ibn Dżazla; Ibn al-Djazzār; Ibn Rīḍwān; Ibn Sinā; Ibn al-Tayyīb; Ibn Wāfīd; Ibn Zuhr.II; al-Masīḥī; al-Zahrāwī, Abī ʿl-Kāsim


*see also* Ibn Rušd

13th century Ibn Abī ʿl-Bayān; Ibn Abī Usaybīʿa; Ibn Ḥubal; Ibn al-Nafīs; Ibn Ẓumlūs; Saʿd al-Dawla; al-Suwaydī; [in Suppl.] Ibn al-ʿKuff
14th century Hadjdji Pasha; Ibn al-Khatib; Ishak b. Murad; Kutb al-Din Shirazi
15th century Bashir Celebi; Ya'kub Pasha
16th century al-Antaki, Da'udd; Hamon; Yusufi
17th century Hayati-zade
18th century al-San'ani, Diy' al-Din; [in Suppl.] Adarrak; Ibn Shakrun al-Miknasi
19th century and on Bahdjat Mustafaf Efendi; Muhammad b. Ahmad al-Iskandarani; Shani-zade; Shumayyil, Shibli; [in Suppl.] 'Abd al-Salam b. Muhammad
Greek Diuskuridis; Djalinus; Rufus al-Afsi; [in Suppl.] Ahrun; Buqrat see also Hunayn b. Ishak al-'Ibadi; Ibn Riqwan; Ibn al-Tayyib; Ishak b. Hunayn; Istdfan b. Basil; Ustatth; Yahiya b. al-Bitrak; Yunan; [in Suppl.] Hubaysh b. al-Hasan al-Dimashki; Ibn Abi 'l-Ash'ath
Jewish Hamon; Ibn Abi 'l-Bay'an; Ibn Djami'; Ibn Djanah; Ishak b. Sulaymân al-Israili; Masaqdwawayh; Sa'd al-Dawla; Ya'kub Pasha; [in Suppl.] Ibn Biklirsh see also Abu 'l-Barakat; Hayati-zade.1; Ibn Maymun
Ottoman Bahdchat Mustafâ Efendi; Bashir Celebi; Hadjdji Pasha; Hamon; Hayati-zade; Ishak b. Murad; Shani-zade; Ya'kub Pasha see also Hekim-bashi; [in Suppl.] Tibbiyye-i 'Adliyye-i Shâhane surgery al-Zahrawi, Abu 'l-Kasim terms Bimaristan; Djarragh; Hidjab; Kuwwa.5; Sabab.1; [in Suppl.] Mizadj; Mukawwiyat see also Hâl veterinary Baytar; Ibn Hudhayl; Ibn al-Mundhir
MELKITES → CHRISTIANITY.DENOMINATIONS
MESOPOTAMIA → IRAQ
METALLURGY Kaf'i; Kharsini; Ma'din see also Kala; al-Mizan.1; and → MINERALOGY.MINES metals Dhahab; Fidda; al-Hadid; Nuhas; Zi'bak and → MINERALOGY.MINERALS; PROFESSIONS.CRAFTSMEN AND TRADESMEN.ARTISANS
METAPHYSICS Mab ad-al-Tabia see also 'Abd al-La'iti al-Baghdadi; Mahiyya; Mutlak
METEOROLOGY al-Athar al-'Ulwiyya see also Anwa'; Sadi'.2; [in Suppl.] Ibn al-Adjudabi weather magic Yada Tash winds Rih; Samum
METERS 'Arud, Wazn.2 and → LITERATURE.POETRY metres Mudajiath; Mutudari; Mutakarib; Mutawatir.(b); Radjaz; Ramal.1; Sari'; Twil; Wafir terms Daqili; Fard.1; Kaf'; Sabab.3; Sadr.(a); Sâlim.3; Watid; Zihaf treatises on Bâbur; al-Djawhari; al-Khalil b. Ahmad; al-Khazradji, Diya' al-Din; Mir 'Ali Shih Nawa'; Shams-i Kays; al-Tibrizi
MILITARY Bahriyya; Djaysh; Harb; [in Suppl.] Nizam 'Askari see also Dar al-Harb; Djihad; Fatihname; Ghazw
architecture  Ribât
see also Ṭabaḳa; and _ARCHITECTURE.MONUMENTS.STRONGHOLDS

army  Djaysh, Isti’rād (‘Ard); Lashkar, Radif.3
see also Ǧaṣūs; Saff.2; and  MILITARY.MAMLUK AND OTTOMAN

contingents  Bāzinkīr; DJaysh.iii.2; Djund; Gḥulām; Gūm; Kūrē; Maḥallā; Mamlūk; Mutāṭawwi‘a; Sīpāhī.2; Ṭābūr; Tāli‘a; Ṭulb; Tūmān.1; [in Suppl.] Shālīsh.1
see also Almogāvares; Fāris; and  MILITARY.OTTOMAN.ARMY CONTINGENTS

band  Nakḵāra-khāna; Ṭabl-khāna
see also Mehter

battles
see also Ǧiʿār.1; Tugh; and  MILITARY.EXPEDITIONS; TREATIES

before 622  Buʿāth; Ḥūr Kār; DJabala; Fīdjār; Ḩalīma; Shi‘b DJabala; Ubāḡ; [in Suppl.] Dāḥis
see also Ayyām al-ʿArab; Ḥanẓala b. Mālik; [in Suppl.] Silāḥ.1

622-632  Badr; Bīr Maʿānuma; Buzākha; Ḥunayn; Ḥandak; Ḥayybar; Muʿta; Uḥud
see also Mālik b. ‘Awf; [in Suppl.] al-Ridda; Salmān al-Ḥārīṣī

633-660  Ḍiḏānayn; ‘Arīb; DJamal; DJūs; Fahl; Ḥarūrā; al-Ǧādīsiyya.2; Mardj al-Suffar; Ǧīfīn; Yarmūk.2; [in Suppl.] DJḥāt al-Ṣawārī
see also ʿAbd Allāh b. Saʿd; ‘Āʾisha bint Abī Bakr; ‘Ali b. Abī Ṭālib; al-Hurmuzān; Musaylima; al-Nawrāwān; Rustam b. Farrūkh Ḥurmuzd; Ṭahkīm; [in Suppl.] al-Ridda

661-750  ‘Ayn al-Wardā; Balāt al-Šuḥādā; Balḍj b. Ǧiṣhr; al-Ǧiṣhr; Dayr al-Ǧamādjiṃ; Dayr al-Ǧaṭhalik; al-Ḥarra; al-Ḵāzīr; Mardj Ṭāḥīt; [in Suppl.] Wādī ῾Lakku
see also (al-)Ḥusayn b. ʿAli b. Abī Ṭālib; Kūltūm b. ‘Iyād al-Kuṣhayrī; (al-)Kustantīniyya

751-1258  al-ʿArak; Bāḵṭamrā; Dayr al-ʿAḵūl; Fakkẖh; Ḥaydarān; Ḥazārasp; Ḥīṭṭīn; al-ʾIḵāb; Kūse Dāḡh; Malāzɡird.2; Ǧhant Māṅkāṣ; Ṭarāz; Ubadḵṇa; al-Zallāḵā; [in Suppl.] Dandanḵān
see also Ḥadjar al-ʿNasr; al-Maḏjūs; al-Maṇṣūr biʿĪlāh, Ismāʿīl; Mardj Dābiḵ

1258-18th century  ‘Ayn DJalūt; Čaldīrān; Dābiḵ; DJarba; Ḧims; Koṣowa; Mardj Dābiḵ; Mardj Ṭāḥīt; Mardj al-Sūfīr; Mezḵerestes; Mohācса.а and b; Nikbūli; Pānīpat; Tālīkōfā; Tukarōʾi; Wādī ʾl-Khaxnadār; Zenta; [in Suppl.] Kōṣezg
see also Aynabakẖīti; Bahriyya.iii; Faṭḥānāme; Ǧar; Nahr Abī Futrūs; ʿOṯmān Pasha; Wenedik.2; Zsitvatorok

after 18th century  Abukleea; Atjēh; Češme; Farwān; Gök Tepe; Īsā; Kūt al-ʿAmara; Maysalūn; Nizīb; Rif.II; al-Tall al-Kabīr; [in Suppl.] al-Kabk.3.f and j
see also al-ʿAḵaba; Gulistān

bodies  ‘Ayyār; Dawāʾir; DJaysh.iii.1; Futuwwa; Ḡāzī; al-Shākiriyya
see also ʿAli b. Muḥammad al-Zandji; al-Ikhwān; Khaṣbabiyya; Sarhang; and  MILITARY.ARMY.CONTINGENTS

booty  Fay‘; Ḡhānima; [in Suppl.] Khums
see also Baranta; Ḡhazw; Ḥalāisa; Pendjk; and  MILITARY.PRISONERS

Byzantine  →  BYZANTINE EMPIRE; for battles fought between the Arabs and Byzantines  →  BYZANTINE EMPIRE.MILITARY

decorations  Nīshān; Wisām

expeditions  Ḡhāzī; Šaʿīfa
see also Ḡazw

Indo-Muslim  Barūd.ви; Gḥulām.iii; Ḩarb.ви; Ḥiṣār.ви; Lashkar; Sipāhī.3; Suwār
see also Istīrād (ʿArd)

Mamlūk  al-Bahriyya; Bahriyya.II; Barūd.iii; Burdjiyya; Ḥalka; Ḩarb.iii; Ḥiṣār.іv; Mamlūk; Ṭabaḵa; Ṭawfidiyya; [in Suppl.] Shālīsh
see also Amir Ḥārūr; al-ʿĀmir al-Kabīr; Atābāk al-ʿAsākir; Čerkes.ii; ʿĪsā b. Muḥānā;
Khâṣṣâkiyya; Kumâsh; Rikâbdâr; Silâhdâr; Țulb

battles 'Ayn Djualût; Dâbîk; (newState)Hîms; Mardj Râhiât; Wâdi 'l-Khaznadâr

navy Bahriyya; Dâr al-Şinâ‘a‘a; Daryâ-begi; Kapudan Pasha; Lewend.1; Nassads; Ra‘is.3; Riyâla; Ustul

see also 'Azab; Gelibolu; Kâtib Çelebi; [in Suppl.] Dîhat al-Şawâri‘; and → NAVIGATION.SHIPS; PIRACY; for Ottoman maritime topics → DYNASTIES.ANATOLIA AND THE TURKS.OTTOMANS.HIGH ADMIRALS; MILITARY.OTTOMAN

offices Amir; 'Arif; Atâbak al-'Asâkir; Fawijdjdr; Isphahbâd; Isphâhsâlâr; Isti'rád ('Arîd); Kâ‘îd; Mansâb; Sâlûr; Sardâr; Sarhang; Şhihna; Silâhdâr

see also Amir al-Umarâ‘a‘; Dârûgha; 虯äţi 'Askar; Kûrçî; and → MILITARY.OTTOMAN

see also Džâbedji; Mu‘insiz; Nizâm ‘Askarî.3

and → NAVIGATION.SHIPS; PIRACY; for Ottoman maritime topics → DYNASTIES.ANATOLIA AND THE TURKS.OTTOMANS.HIGH ADMIRALS; MILITARY.OTTOMAN

Ottoman Bab-i Ser’askeri; Bahriyya.iii; Balyemez; Bârûd.îv; Devshîrme; Djebeli; Ghulâm.iv; Harb.iv; Harbiye; Hisâr.v; Müsellerem; Radif.3; Sandjak; Şipâhi.1; Tersânî; Tugh.2; Ülufe; Yeüî Çeri; [in Suppl.] Djebedji; Mu‘insiz; Nizâm ‘Askarî.3

army contingents al-Abnâ‘.v; ‘Adjamî Qîhlân; Akîndjî; Alay; ‘Azab; Bâshi-bozuk; Bölûk; Delî; Devedjî; Dîjmânbâzân; Esîkîndjî; Ghurabâbâ; Gûnûlî; Khâsîkî; Khumbaradji; Lewend; Nizâm-i Djejedî; Odjâk; Orta; Woynuq; Yayo; Yeüî Çeri; Yerîlîyya; Zeybek;

see also Akmî; Efîlak; Martolos; Nefir; Sipâhi.1

battles Çaldîrân; Dâbîk; Kûşowwâ; Mezêkerezzîtes; Mohâcês.a and b; Nikbûli; [in Suppl.] al-Kabik.3.f and j

see also Wenedîk

officers Bayrâkdâr; Bîhbaşî; Bölûk-bashî; Çâ‘ûsh; Corbadjî.1; Dâbit; Daryâ-begi; Kapudan Pasha; Musîr; Rikâbdâr; Riyâla; Zaghardjî Bashi; [in Suppl.] Yûzbâsî

see also Sandjak; Silâhdâr

pay ‘Aţâ‘; In‘âm; Mâl al-Bay‘a‘; Rizk.3; ‘Ülufe

police Ahdâş; Asas; Dabîtiyya; Karakol; Shurta

see also Dâwà‘îr; Futuwwas; Kötvwâl; Martolos; Naḇîb.2

prisoners Lamas-şû; Mûbâdele.îi; [in Suppl.] Fida‘a

see also Siḏi‘în; and → MILITARY.BOOTY

reform → REFORM.MILITARY
tactics Harb; Hisâr; Hiya‘î.1

see also al-‘Awâsîm; Fil; al-Thughûr; and → ARCHITECTURE.MONUMENTS.STRONGHOLDS
terms  Tadjmir; Za‘îm

treatises on Ibn Hudhayyî; al-Ṭarsûsi; [in Suppl.] Fâhîr-i Mudabbîr

see also Harb.îi; Hiya‘î.1

weapons ‘Anazâ; ‘Arrâda; Balyemez; Bûrûd; Dûrbâšh; Kaws; Mandjanî; Naft.2; Top; [in Suppl.] Silâh

see also ‘Alam; Asad Allâh Ỉsfahânî; Hilâl.îi; Hisâr; Қal‘î; Lamî; Marâtîb

MINERALOGY

Mad‘în

see also al-Mîzân.î

minerals Abû Kâlahînî; ‘Aki‘k; Almâs; Bûrûd; Billawr; al-Dahnaďî; Firûzadî; al-Kibrît; al-Kuhl; Maghâtatis.î; Millî; Mûmiyâ‘; Natriûn; Yâkût; Yâşhm; [in Suppl.] Bawrakah

see also al-Andalus.v; Damâwand; Golkondâ; Hadjâr; Kirmân; Ma‘dîn; Malîndî; and → JEWELRY; METALLURGY

mines al-‘Allâkî; Anadolu.îi.îî; 6; al-Andalus.v.îv.2; ‘Araba; Arûniyya.îII; Badakhshan; Billiton; Bilma; Cankirî; al-Dijabîlî; Djayzân; al-Dûrû‘; Farghânî; Firizîsh; Gümîşh-khâne; Kalah; Karâ Hisâr.2 and 3; Kaysâriyya; al-Kîly; Kişım; Ma‘dîn.2; al-Ma‘dîn; Sofâlha; Zonguldak
see also Fāzūghlī; Filastīn; Milḥ

treatises on  al-Suwaydi; al-Tifāshī

see also ‘Uṭārid b. Muḥammad

MIRACLES  Karāma; Mu’djīza

see also Āya; Dawsa; Mā’ al-‘Aynayn al-Kālkamī; Mi’rādī (and [in Suppl.]); and  → SAINT-HOOD

MONARCHY  Malik; Mamlaka

see also Darṣān; Naṣīḥat al-Mulūk; Shāhī; Tigīn; and  → COURT CEREMONY

royal insignia  Mīzalīt; Sandjak; Sarāporda; Shamsa; Tādīj; Takht-i Ţawūs; Tughra

see also Shams.3; Tamgha; Tughī

MONASTICISM  Rahbāniyya

and  → CHRISTIANITY.MONASTERIES

MONGOLIA  Karaḵorum; Khalkha; Mongolia; Mongols

Mongols  Bagū’ids; Cāiharāt Kāñātā; Čūbānīds; Djiālāyir; Djānīds; Gīray; Hayātīla; Ilkhāns; Kalmuk; Karā Khiṭāy; Kūrīltāy; Mangīt; Mongols

see also Dūghlāt; Ergenekon; Kānbālkī; Kīshlāk; Kūbcūr; Kūngrāt; Libās.iii; Ĭtūken; Timūrīds; Tūmān.1; Ulūs; Yaylak; and  → DYNASTIES.MONGOLS; LAW.MONGOL; TRIBES.CENTRAL ASIA, MONGOLIA AND POINTS FURTHER NORTH

administration  Soyūrghāl; Yām; Yarlıgh; [in Suppl.] Divān-begi; Yūrtčī

and  → LAW.MONGOL

battles  ‘Āyn Dжалūt; Hims; Mardj Rahit; Wādī l-Khaznādār

historians of  Djuwaynī, ‘Alā’ al-Dīn; Ḥamd Allāh al-Mustawfī al-Kāzīmīnī; Ḥaydar Mīrznā; Rashīd al-Dīn Tābīb; Waṣṣāf

see also Tamīm b. Bāhūr al-Muṭṭawwī; and  → DYNASTIES.MONGOLS; and the section Historians Of under individual dynasties

physical geography  waters  Orkhon

MONOPHYSITES  → CHRISTIANITY.DENOMINATIONS

MOROCCO  al-Maghrib

see also ‘Arabīyya.iii.3; Ḥīmāya.ii; Mallāh; Rif.II; Sūltān al-Ṭalaba (and Ṭalaba)

architecture  → ARCHITECTURE.REGIONS.NORTH AFRICA

dynasties  ‘Alawīs; Idrīsīds; Marinīds; Sa’dīds; Waṭṭāsīds

see also Bū Hmāra; Ḥassānī; Shūrāf.1.III; Zahir; [in Suppl.] Aḥmad al-Hība; and  → DYNASTIES.SPAIN AND NORTH AFRICA

historians of  Aḥmad al-Nāṣir al-Salawī (and al-Nāṣir al-Salāwī); Akanṣūs; Ibn Abī Zarr; Ibn al-Kādī; al-Zayyānī

see also Ibn al-Raḵīk; al-Kattānī; [in Suppl.] ‘Allāl al-Fāṣī; Maḥmād b. Aḥmad al-Hudūḡī; and  → DYNASTIES.SPAIN AND NORTH AFRICA

modern period  Baladīyya.3; Djarīda.i.B; Djaṭsh.iii.2; Dūstūr.xvii; Ḥizb.i; Ḥukūma.iii; Madjīs.4.A.xxi; Maḥkama.4.x; Maḥkūn; Šīḥāf.2.(ii); [in Suppl.] Siba

belletrists  poets  Ibn Idrīs (l); Ḥaddūr al-‘Alamī; [in Suppl.] Ibn ʿAmr al-Ribāṭī; Ibn al-Ḥāḍīdī

education  Djamā’a; Maʿārif.2.C; Madjma ʿIlmī.2.d; [in Suppl.] Institut des haute études marocaines

reform  Salafīyya.1(c); Ṭartīb
MOROCCO — MUHAMMAD, THE PROPHET

see also [in Suppl.] Muhammad b. ‘Abd al-Karim

scholars  
al-Tadili

statesmen  
[In Suppl.] ‘Allal al-Fasi

for sultans  
DYNASTIES.SPAIN AND NORTH AFRICA.ALAWIDS

physical geography  
al-Maghrib.I

deserts  
al-Ṣahra

see also Reg

mountains  
Atlas; Rif.I.2

plateaux  
Hammāda

deserts  
[In Suppl.] Dukkāla; Glāwā; Ḥartānī; Khulī; Shāwiyya.1; [In Suppl.] Awraba

see also al-.toIntyūn; al-Ma’kil; and  
BERBERS

religion  
al-Maghrib.VI

mystical orders  
Darkāwa; Hansaliyya; Hazmīriyya; Ṣāḥīhīyya; Wazzāniyya; [In Suppl.] Ḥamādīsha

for Ḫajāzīliyya, see al-Ḫajāzūlī, Abū ‘Abd Allāh

see also Ṣharkāwa; Ziyānīyya; [In Suppl.] ‘A’īsha Kandīsha; and  
Mysticism;

SAINTHOOD

toponyms  
anient  
Anfā; Bādis; al-باشرa; Fāzāz; al-Kāṣr al-Ṣaghīr; Nakūr; Shalla; Sidjilmāsa; Tāmasna; Tinmal; Tiṭ; Walīli

present-day  
districts  
Tafālāt; Tāzawrāt

islands  
[In Suppl.] al-Husayma

regions  
Dar’a; Figuig; Ḥarab; Ḥawz; Ifni; Rif.1.2; Sparten; al-Sūs al-Akṣā; Tādla; Wādi Nūn; [In Suppl.] al-Sākiya al-Ḥamra’

towns  
Agadir-ighir; Ḥāmāt; al-‘Arāً́; Asfī; Asilā; Azammūr; Dammāt; (al-)Dār al-Bayḍā‘; al-Djadiḍa; Dubdū; Fadāla; Fās; Garsīf; al-Kāṣr al-Kabīr; al-Mahdīyya; Marrākūṣh; Mawālīy Dhīrīs; Melīlla; Miknās; Ribāṭ al-Fatḥ; Sabta; Salā; Shaṭfshāwān; Sufrūy; al-Suwaya; Tamgrūt; Ṭandja; Ṭāzā; Tiṭṭāwīn; Tiznīt; Wadjīda; Wazzān; [In Suppl.] Azrū; Benī Mellī;

see also al-Ḥamrā‘; Tiṭ

MOUNTAINS  
Adja’ and Salmā; Adrar.2; Aghri Dagh; Aīr; Alā Dagh; Aladjā Dagh; Alburz; Altaī; Alwand Kūh; ‘Amūr; Atlas; Aweis; Bālḵān; Bēshpārmak; Bíbān; Bingöl Dagh; Bisütün; Čopan-ata; Damāwande; Deve Boynu; Djabala; al-Djibaal; Djūdī; Djurdjura; Elma Daghī; Erđjiyas Daghī; Fūta Djalon; Gāwur Daghlarī; Ḥādūr; Ḥamrīn; Ḥarāz; Hawrāmān; Hindū Kūsh; Ḥirā‘; Ḥiṣn al-Qhirāb; Ḥufāṣh; al-Kabk; Kabyliya; Kārakorum; Kāsiyūn; Khumayr; Kūh-i Bába; al-Lukkhān; Nafūsā; Pamīrs; Safīd Kūh; al-Sarāt; al-Shārāt; Sindjār; Sulaymān; Tibest; Toros Daghlarī; al-Ṭūr; Ulu Dagh; Wānsḥarīs; Zagros; [In Suppl.] Shāh Dagh; al-Șarafar

see also Hind.I.i; Қara Bāgh; Ṣasīli; Thābir; and  
the section Physical Geography under  
individual countries

MOZAMBIQUE  
Kerimba; Makua; Mozambique (and [In Suppl.]); Pemba; Sofālā

MUHAMMAD, THE PROPHET  
Hidjra; Hirā‘; al-Hudaybiya; Khaybar; Khuzā‘a; Kudā‘a; Kuraysh; al-Madīna.i.2; Mawlīd; Mi‘rād (and [In Suppl.]); Muḥammad; Ṣahāba; Sunna; Tābī‘ūn; Ṭulaqā‘a; Ummi.2; Wufūd

see also  
Muṣarrāt; Mu‘akkāb; al-Mu’aļlafa Kulluḥumuh; Nubuwwa; Nūr Muḥammadi; Sayyid; Șharaf; Sharīf; Tahannūth; Tasliya; Waḥy; [In Suppl.] Bay’at al-Riḍwān; Mawlīd.3; Shatm; and  
MILITARY.BATTLES.622-632
Musicians

composers

first centuries
Ibn Muḥriz; Ibrāhīm al-Mawṣili; ʿĪṣāḥ b. ʿĪṣāḥ al-Mawṣili; Maʿbad

Music

composers

→ the section Musicians below

instruments

Būk; Darabukka; Duff; Gḥayta; Imzad; Kithara; Mizza; Mizmar; Rabab; Sandj; Saz; Tabl; Tunbūr; ʿŪd.II; Uṛghan; Zurna; [in Suppl.] Nay

see also Mehter; Muristus; Nakkara-khana; Tabbal

Military

→ Military.Band

Music

Chinese

see also Lamak; al-Raṣḥiyya; Samāʿ.1

family

→ the section Wives below

daughters

Fāṭima; Rukayya; Umm Kulthūm; Zaynab b. ʿAbd Allāh; Zaynab b. Dāʾūd; Zaynab b. Khuzayma

Komposers

→ the section Musicians below

music instruments

Būk; Darabukka; Duff; Gḥayta; Imzad; Kithara; Mizza; Mizmar; Rabab; Sandj; Saz; Tabl; Tunbūr; ʿŪd.II; Uṛghan; Zurna; [in Suppl.] Nay

see also Mehter; Muristus; Nakkara-khana; Tabbal

Military

→ Military.Band

musicians

composers

first centuries
Ibn Muḥriz; Ibrāhīm al-Mawṣili; ʿĪṣāḥ b. ʿĪṣāḥ al-Mawṣili; Maʿbad
b. Wahb; Yahyā al-Makki; Yūnus al-Kātib al-Mughanni; Ziryāb; [in Suppl.]
‘Allawayh al-A’sar; al-Dalāl; Faḍl al-Shā’ira
see also al-Kāsim b. Īsā

13th to 16th centuries
Ṣafī al-Dīn al-Urmawī; Tānṣin; [in Suppl.] Ḥabba Ḥāṭūn

17th and 18th centuries
Ismā‘īl Ḥakki; Ṣolak-zāde

19th and 20th centuries
al-Ḵusāntūnî; Lāhūṭi; Laylā Ḥāṭīnī; Shewkī Beg; Zekā’ī Dede

flautists [in Suppl.] Baraṣawmā al-Ṣāmir

lute players ‘Aẓza al-Maylā‘; Djihaža; Ṣa‘īb Ḥāṭīr; Ẓalzal; Ziryāb;
[in Suppl.] ‘Allawayh al-A’sar

regional

Andalusian al-Ḥāʾik; Ṣumayya, Abu ‘l-Ṣalt

Egyptian Taḵṭūka

Indian Hind.vii; Khayāl
see also Bāyazīd Anṣārī; Tānṣin; [in Suppl.] Ḥabba Ḥāṭūn

Kurdish Kurds.iv.C.4

Persian Mihragān.iv.3
see also Lāhūṭi; Nakkāra-khāna

Turkish Ilāhī; Koʃẖma; Mehter; Ṣarḵī; Ṣaksīm; Turkı; Türkü
see also Laylā Ḥāṭīnī; Mānī; Nefīr; Shewkī Beg; Zekā’ī Dede; [in Suppl.] Ḥantimir, Demetrius

song Ghina‘; Khayāl; Ṣanḏiḥ; Nawbā; Shashmakom; Türkü
see also Abu ‘l-Farāḍj al-Īṣbahānī; Ḥawīfī; Ilāhī; Mawāliyā.3; Shā’ir.l.E

singers ‘Ālima; Kayna
see also ‘Āshik; al-Barāmīka.4

legendary [in Suppl.] al-Djarādatān
see also [in Suppl.] Ḥabba Ḥāṭūn

eyearly Islamic period ‘Aẓza al-Maylā‘; Djamila; al-Ḡarīḍ; Ḥabābā; Ibn ‘Ā’isha.1;
Ibn Miṣdjaḥ; Ibn Muḥriz; Ibn Suraydāj; Ma’bād b. Wahb; Mālīk b. ‘Abī ‘l-Samḥ;
Nāṣīḥ; Ṛā’ika; ‘Ṣa‘īb Ḥāṭīr; Tuways; [in Suppl.] al-Dalāl
during the ‘Abbāsid caliphate Ibn Bānā; Ibn Djamī‘; Ībrāhīm al-Mawṣili; Ishāk b.
Ībrāhīm al-Mawṣili; Mū<kẖārīk; Sallāmā al-Zarkā‘; Šāhīrā; Ulāya; Yahyā al-Makki; Yūnūs al-Kātīb al-Mughanni; [in Suppl.] Badḥī al-Kubrā

mid-13th to 19th centuries [in Suppl.] Ḥabba Ḥāṭūn

20th century Siti Binti Saad; Umm Kulthūm

songwriters — MUSIC.MUSICIANS.COMPOSERS

terms Ţarāb; Taḵṣīm; Tik wa-tum; [in Suppl.] Ḫā‘; Lahḥ

see also Ustādh.l; Wadjīd

treatises on ‘Abd al-Ḵādir b. Ḥaybī; Abu ‘l-Farāḍj al-Īṣbahānī; Ḥāʾik; Ibn Bāna; Ibn Khurradāḏbih; Maʃẖāka; (Banu ‘l-) Munadjdīm.4; Mūrīṣūs; Mūshāka; Ṣa‘īf al-Dīn al-Urmawī; al-Ṣaydāwī; al-Ṭādīlī; ‘Umar Khayyām; Yūnūs al-Kātīb al-Mughanni; [in Suppl.] al-Mufadḍal b. Salāma

see also Abu ‘l-Maḥāsīn b. Ṭaghribīrdī; Īnāl; Malāḥī; [in Suppl.] Ḥantimir, Demetrius

MYSTICISM Allāh.III.4; Darwish; Dḥikr; Ḫābā.Ⅱ; Karāma; Murid; Murṣīd; Pir; Samā‘.1;
Shaykh; Tarīqa; Tašawwuf; Zuhd
see also Sadjdjāda.3; Sa‘id al-Su‘adda‘; Ṭā‘ifa; and — DYNASTIES.PERSIA.SAFAWIDS
architecture — the section Monasteries below

concepts “Baḵā‘ wa-Fanā‘; al-Insān al-Kāmil; Īshrāk; Lāhūṭ and Nāṣūt; Tawakkul; Zā’irdja.2
see also Allāh.III.4; al-Ḥallādī.Ⅳ; Ibn al-‘Arabī; al-Niffārī; Uwaysiyā

dervishes Darwish; Ṛaḵš
see also Tadj; [in Suppl.] Buk’; and → MYSTICISM.ORDERS
dress Khirka; Palahang; Shadd.
early ascetics Āmir b. ‘Abd al-‘Āys al-‘Anbarī; al-Ḥasan al-‘Bāṣrī; al-Fudayl b. ‘Iyād; Ibrāhīm b. Adham; Ma‘rūf al-Karkhī; Sari al-Saḍqī
see also Bakkā

literature [in Suppl.] Maktūbāt; Malūfūzāt; and → LITERATURE.POETRY.MYSTICAL
see also Zuhdīyya

monasteries Khānkāh; Ribāṭ.1.b; Tekke; Zāwiyā
mystics Darwiš; Murid; Murshid; Pir; Shaykh
see also Pist; Wali; and → HAGIOGRAPHY

African (excluding North Africa and Egypt) ‘Umar b. Sa‘īd al-‘Fūtī; [in Suppl.] al-Duwayhī see also Ṣāliḥiyya; Südān (Bilād al-).2; Ṭarīqā.II.3; Taṣawwuf.9; Wali.9 and 10; Zāwiyā.3; Ziyāra.9 and 10; [in Suppl.] al-Maqdāḥīb; Mozambique

Andalusian Abū Mādyān; Ibn al-‘Arabī; Ibn al-‘Arif; Abū ’l-‘Abbās; Ibn ʿĀshīr; Ibn Barradjān; Ibn Kāsī; Ibn Masarrā; al-Šuṣhtarī
see also al-Talamanke

see also Abū Nuʿaym al-‘Isfahānī; Abū Ṭalīb al-Makki; Bā ‘Alawī; Bahrāk; Bakriyya; Bayyūmiyya; Fadl, Bā; Fakih, Bā; Fakih, Bah; Hurmuz; Bā; Kādiriyā; Marwāniyya; Sa‘diyya; Shaḥdūlīyya; al-Ṣidīkī; Yaḥṣūrīyya; [in Suppl.] al-Bakrī; Demirdǎšhiyya; Shaḥrānīyya; and → MYSTICISM.EARLY ASCETICS

Central Asian Ahmad Yasawī; Ḥakīm Ata; Nakṣḥband; al-Tirmīḏī, Abū ’Abd Allāh; Tirmīḏī; Zangi Ṭātā; [in Suppl.] ʿAbīrār see also Ḋandarīyya; Pārsā‘iyya; Ţarīqā.II.5; Uwaysīyya; Wali.5; Yasawīyya; [in Suppl.] Khādjasgān

Chinese → CHINA

Indian Abū ’Alī Kalandar; Ahmad Sirhindi; Aṣhraf ‘Alī; Bahāʾ al-Dīn Zakariyyā; Bākī bi ’Ilāh (and [in Suppl.]); al-Baṇūrī; Budhān; Burhān al-Dīn Gharbī; Burhān al-Dīn Kuṭb-i Ṭālā; Cirāgh-i Dihī; Ćištī; Dījāhānārā Bēgām; Djalāl al-Dīn Husayn al-Buḵhārī; “Djimālī”; Farīd al-Dīn Mašūd “Gaṇḍj-i-Šhakār”; Gisū Darāz; Ḥansawi; Husaynī Sādāt Amir; Imām Allāh al-Dījāhānābādī; Kuṭb al-Dīn Bǎkhtīyār Kākī; Malik Muḥammad Dījāsyā; Mīyān Mīr; Miyaḏī; Mubārak Ḥāzī; Muḥammad Ghashwī Gwaṭīyārī; al-Muttaqī al-Hīndī; Muẓaffar Shahs Bahlī; Niẓām al-Dīn Awlīyā‘; Niẓām al-Dīn Mullā Muḥammad; Nūr Kuṭb al-‘Ālām; Shāh Muḥammad b. ’Abd Aḥmad; Ţhānresārī; [in Suppl.] ’Abīl Bārī; ’Abīl al-Waḥhāb Bǔkhrā; Bulbul Shāh; Farangī Māhāl; Gādārī Kambil; Hāmid Kalandar; Hāmid al-Dīn Kāḍī Nāgawrī; Ḥāmid al-Dīn Šūfī Nāgawrī Ẓiwālī; Ḥamza Makhdūm; Kābir; Kanbō
see also ‘Ayyārūs; Ćištīyya; Dārā Shukkoh; Dard; Djiwan; Hind.v; Khalīl Allāh (and Khalīl Allāh But-shikān); Malang; Mughals.6; Nakṣḥbandiyya.3; Šhatṭārīyya;
Gulshāniyya, *see* Gulshāni; for Idrisiyya, *see* Ahmad b. Idris; *for* Kāzarūniyya (Murshidiyya, Ishākiyya), *see* Kāzarūni; *for* Kubrawiyya, *see* Kubrā; *for* Ya‘fī’iyya, *see* al-Yāfī’i

*see also* Nūrbakhshīyya; Safawīs.I.ii; Uwaysiyā; *[in Suppl.]* al-Madjadhib; Tayyibiyā

terms

Abdāl; ‘Āshik; Awtād; Baḵā’ wa-Fanā’; Başt; Bişar; Čā’ush; Darwish; Dawsa; Dedet; Dhawk; Dhikr; Djīlwa; Faḵr; Fikr; al-Ghayb; Ghayba; Ghurān; Hadra; Hakīk; Ḥāl; Ḥidjāb.III; Ḥukūk; Hulūl; Huwwa huwa; Ikhlās; Īnāya; al-Insān al-Kāmil; Ishān; Ishāra; ‘Īṣkh; Ishrāk; Ithbāt; Ittiḥād; Kaḏb; Kāfir; Kaḥl; Kalīma; Karama; Kašf; Khatīla; al-Khānūk; Khirkā; al-Ḵūt; Lāḥūt and Nāṣūt; Madjdūḥūb; Manzil; Ma’rifat; Muḥāsāba.1; Munāḏjat; Murid; Murshid; Nafs; Odhak; Pālāhang; Pir; Pūst; Pūst-nešān; Rābīta; Ramz.3; Rātib; Ribāt; Riḍā.1; Rind; Rūhāniyya; Rukhsa.2; Sabr; Sadr; Shāṭ; Shawk; Shaykh; al-Shukr; Shikr; al-Shirr; Shāṭ; Shaykh; Shukr.1; Sidk; Silsila; Sultān.4; Suluk.2; Tādjallī; Tā’ifā; Tariqa.1; Tekke; Terdjamān; Wāḏḏ; Waḥdat al-Shuhūd; Wara’; Waẓīfa.2; Wird; Wudjud.2; *[in Suppl.]* Buḵ’ā; Ghawth; Mawki; Sīrī; Takwā.4 and 5; Wahm.2

*see also* Čelebi; Futuwwa; Gülbaba; Gulbang; Lawḥ; Lawn; Waṭān

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*see also* Djangali; Khiḷāfa; Pāšṭūnīstān; al-Shu’ūbiyya; ‘Urūba; Waṭān; *and* → PANARABISM; PANISLAMISM; PANTURKISM; POLITICS.MOVEMENTS

NATURAL SCIENCE *al-Āthār al-’Ulwiyya; Hikma; Masā’il wa-Adjavibā; Taḥī’ā;* *[in Suppl.]* Tābi’iyyāt

*see also* Nūr.1

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al-Birūnī; al-Dimashḵī; Ibn Bāḏjida; Ibn al-Haytham; Ibn Rushd; Ibn Sinā; Ikhwān al-Safā’; al-Kazwīnī; al-Marwazi, Shāraf al-Zamān

*and* → ALCHEMY; ASTRONOMY; BOTANY; METAPHYSICS; ZOOLOGY

NATURE → AGRICULTURE; BOTANY; FLORA; LITERATURE.POETRY.NATURE

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*see also* al-Khashābāt; Riḥ; al-Ṭāsa

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Djabrān Khalīl Djabrān; al-Ma’lūf; Nu‘ayma, Miḵhā’il; al-Rayhānī; *[in Suppl.]* Abū Mādī; Abū Shādhī

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NIGER
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provinces Adamawa; Bornū
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Nomadism Badw; Horde; Īlāt; Khāwa; Khayma; Marā; Yūrūk
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see also Kharīta; and → Cartography; Navigation

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Oil Naft.3

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dynasties Bū Sa‘īd; Ya‘rubīds

physical geography ‘Umān.1

salt flats Umm al-Samīm

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islands Khūrīyān-mūrīyān; Maṣīra

regions al-Baṭīna; Ra‘s Musandam; al-Rustāk; al-Ṣarṣikīyya; Zafār; al-Zāhīra
towns al-Buraymi; Ḥāsik; ‘Ibrī; Ḥalāth; Maskāṭ; Maṭṭaḥ; al-Mirbāṭ; Nizwa; al-Rustāk; Ṣalāla; Ṣuḥār

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see also al-Asmā‘ al-Ḥusnā‘; Oghul; Śikilliya.2

epithets Ata; Baba; Ghufīrān; Humāyūn; al-Ṣiddīk; Ṭādj

in form of address Agha; Ākhūnd; Beg; Begum; Čelebi; Efendi; Khw‘ādja; Khāṭūn; Khudāwand; Shaykh; Ustād‘

see also Akhī; Sharīf.(3)

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African Diglal; Sūltān.3; [in Suppl.] Mai

Arabic  ‘Āmid; Amir al-Mu‘minīn; ‘Amīr al-Muslīmin; Asad al-Dawla; ‘Azīz Miṣr; ‘Izz al-Dawla; ‘Izz al-Dīn; Khādīm al-Haramayn; Khādir; Malik; Mīhmīndār; Mushīr; Sardār; Saiyīd; Shaykh al-Balad; Shaykh al-Islām.1; Sūltān.1; Tubba‘

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Mongolian  Noyan; Şahîb Kirân; Târkhan
Persian  Āgha Khân; Ḩispâbâd; Ḥispâshâl; ʿItîmâd al-Dawla; Khwâdja; Marzpân; Mîr; Mîrzâ; Mollâ; Pâdîshâh; Sadr; Sâlûr; Sardâr; Sârkûr Aḵâ; Shâh; Tefkur; Üständâr
Southeast Asian  Penghulu; Sultan.2
Turkish  Alp; Beğlerbegi; Dâmâd; Daryâ-beği; Dayî; Gûlbaba; Khâdje-ân-i Dwân-i Humâyûn; Khâkân; Khân; Khudavendîgâr; Mir-i Mîrân; Mûshîr; Paşa; Payghû; Şadr-i Aʿzâm; Shâykh al-Īslâm.2; Şû Bâshi; Tefkur; Tûnfû; Yâbghû see also Corbâdji; Terken Khâtûn; Tûghra

OPTICS  Kaws Kûzâh; Manâzîr
see also Mirât; Sarâb
works on  Ibn al-Haythâm; Kamâl al-Dîn al-Fârisi; Uklûdis
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financial  Arpalîk; Ashâm; Bayt al-Mâl.II; Daftârdâr; Dâr al-Ḍarb; Dirîlîk; Ǧâyâb-i Humâyûn; Duyûn-i ʿUmûmiyye; Irsâlîyye; Kâʾîme; Khazine; Mâliyye; Muḫâssabâ.2; Muḫâﬄefât; Muṣâdara.3; Rûznâmîdji; Sâliyyâne; Siyâkat; ʿUlûfe; [in Suppl.] Sanad see also Bakshish; Şûra
fiscal  Ǧârîba.3; Diţiyya.ii; Hisba.ii; Kharâḏî.iii; Muḥâsîlî; Mûlîtezim; ‘Othmânîî.ii; Resm; Taḥrîr; Tâpû; Têkâlîf; Timâr; Zîʾâmet see also Mutasarrîf; Şehrî Ketchûdâsî
agriculture  Filâha.iv; Mâʾ.8; Raʿîyya.2
and→Agriculture
architecture→Architecture;Regions;Turkey
court ceremony  Ğâʿûsh; Khîrka-yi Sherîf; Marâsîm.4; Mawâkîb.4; Mehter; Selâmîlîk
cuisine  Maṭbâkh.2
diplomacy  Bâlyûs; Consul; Elî; Hiba.îv; Pençe see also Bârâtîlî; Imtiyâzât.ii; Kâwâwâs; and→Diplomacy
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towns Amarkot; Bâdjawr; Bahâwalpûr; Bakkâr; Bannû; Bhakkar; Gûdjrânwâlâ; Gudjrât; Hasan Abdâl; Ḥaydârabâd; İslâmabâd; Karâcî; Kilât.1; Kusdâr; Kwaîfâ; Lâhawr; Mastüdî; Peşfawâr; Rawalpindi; Shîkârpûr.1; Sibi; Siyâlkût; Ucch; Zhôb; [in Suppl.] Gilgit; Gwâdâr
PALESTINE/ISRAEL — PAYMENTS

PALESTINE/ISRAEL Djarida.i.A; Fileṣṭīn; Ḥızb.i; Maḏjilis.4.A.xxiii; Maḥkama.4.v; Mandates; Siḥāf.a.1.(v)

see also Djarrāḥīds; ʿAylān; al-Khālīdi; al-Sāmīra; Shāhīn, Āl; Yāṣḥruṭīyya; [in Suppl.] Demography.III; Waḵf.II.2; and → Crusade(r)s

architecture Kubbat al-Ṣakhra; al-Kuds; al-Masджid al-ʾĀkṣā

see also Kawkab al-Hawā’

belletrists ʿSāyīgh, Tawfīk

historians of Muḍjīr al-Dīn al-ʿUlaymī

Ottoman period Zāhir al-ʿUmar al-Zaydānī

physical geography
deserts al-Nakb; Sīnā’

see also al-Tih

mountains/hills al-Tūr.2, 3 and 4

waters Bahr Lūṭ; al-Ḥula; Nahr Abī Fuṭrūs; al-Urdunn.1; Yarmūk.1

toponyms
ancient Arsūf; ‘Athlīth; ‘Ayn Djālūt; Bayt Djibrīn; al-Dārūm; Irbīd.II; Sabāṣṭiyya.1; Subayta

present-day regions al-Ǧaww.1; Mardj Bānī ʿĀmir; al-Nakb
towns ʿAkkā; ‘Aynwās; Āsḳalān; Baysān; Bayt Laḥm; Bīr al-Sab’; Gḥaẓza; Hayfā; Ḥīṭṭīn; al-Khālīlī; al-Kuds; Lāḍijdjūn; Ludd; Nābulūs; al-Nāṣīra; Rafāḥ; al-Ramlā; Rīḥā.1; Saفاd; Ṭabarīyya; Ṭulkarm; Yāfā

see also ʿKayṣariyya; ʿṢiyawwn

under British mandate Fileṣṭīn.2; Muḥammad ʿIzzat Darwāza; [in Suppl.] Amin ʿAl-Husaynī

see also Mandates

Panarabism Kawmiyya; Pan-Arabism; ʿUrūba; [in Suppl.] al-Djāmīʾa al-ʿArabiyya; Taʿrīb.2

see also Waṭanīyya

partisans of al-Kawākībi; Nūrī al-Sāʿīd; Raṣḥīd Rīḍā; al-Zahrāwī, ʿAbd al-Ḥamīd; [in Suppl.] ʿAbd al-Nāṣīr; Muḥibb al-Dīn al-Khāṭīb; Sāṭī ʿAl-Ḥuṣrī

see also al-Kāzīmī, ʿAbd al-Muḥṣīn

Panislamism Kawmiyya; Pan-Islamism; al-Rābiṭa al-Islāmīyya

see also Dustur.xviii; Islāḥ.ii; Khiḷāfā; Muʿtamar; Taḵrīb

partisans of ʿAbd al-Ḥamīd II; Djamāl al-Dīn al-Afdhānī; ʿIlīr; Gasprali (Gasprinski), Ismāʿīl; Hālī; Kūčak Khān Djangālī; Māʾ al-ʿAynayn al-Kalāmī; Mehmed ʿAkif; Raṣḥīd Rīḍā; ʿSafār; [in Suppl.] Andjem-an-ı Khuddam-i Kaʾba; al-Bakrī

see also ʿDjādīd

Panturkism Kawmiyya.iv; Pan-Turkism

partisans of Gasprali (Gasprinski), Ismāʿīl; Gökalp, Ziya; Rīḍā Nūr; Suʿāwī, ʿAlī; Yūsuf Aḫchūra

see also Türk Odjaghi

Papyrology Kirtās; Papyrus

see also Diplomatic.i.15; and → Documents

Paradise al-ʿAṣḥara al-Mubāṣṣhara; Dār al-Salām; Djānna; Ḥūr; Kawthar; Riddwān; Salsabil; Tasnim.1

see also al-Aʿrāf

Payments Adj.2; ʿĀṭāʾ; Djāmakiyya; Ḥawāla; Inʿām; Māl al-Bayʿa; Maʿūna; Rizk.3; Sila.3;
PAYMENTS — PHILOSOPHY

Soyūrgḥāl; Şurra; ‘Ulūfe
see also Wazīfa.1; [in Suppl.] Şakk; and → TREATIES.TRIBUTES

bribery Marāfīk; Rashwa

PERFUME Bān; Ḥinnā‘; Kāfūr; Misk
see also al-‘Aṭṭār; Ma‘dīn.4; ‘Ūd.1.1; [in Suppl.] Tūghbīj

PERSIA → IRAN

PHARMACOLOGY Adwiya; Aḵrābāḏhīn; al-Šaydāna; Tibb
see also Diyuskurīdīs; Dījālinūs; Nabāt; and → BOTANY; DRUGS; MEDICINE

pharmacologists Ibn al-Bayṭār; Ibn Samaḏjūn; Ibn al-Tilmīdī; Ibn Wāfīd; al-Ḵᵛāḥīn al-‘Aṭṭār; Sābūr b. Sahīh; [in Suppl.] al-Qāfīkī; Ibn Bīklārīshī; Ibn al-Rūmīyīya
see also al-‘Ashshāb; al-‘Aṭṭār; al-Bīrūnī; al-Suwaydī; Yaḥyā b. al-Bīṭrīḵ

PHILATELY Posta
and → TRANSPORT.POSTAL SERVICE

PHILIPPINES

see also [in Suppl.] al-Mar‘a; and → ASIA.EAST

PHILOSOPHY Falāṣīfa; Falsafa; Ḥikma; Mā ba‘d al-Ṭabi‘a; Manṭik; Nakzar
see also ‘Ālam.1; Allāh.iii.2; al-Makūlāt; Mukhtāsar; Sharḥ.IV

logic Manṭik
terms Āla.iii; ‘Āraḏ; Dalīl; Fāṣl; Fi‘l; Ḥadd; Ḥaḵīka.2; Ḥudūdja; Ḥukm.I; Huwa huwa.A; Muḵkaddam; Natīdja; Sharḥ.2; Ta‘rīf.1
see also Ḷa‘ṯ; al-Ṣūfīstā‘iyīyūn

philosophers Falāṣīfa; [in Suppl.] Mashshā‘iyīya

Christian Ibn al-Ṭayyīb; Ibn Zur‘a; Mattā b. Yūnūs; Yaḥyā b. ‘Adi; Yaḥyā al-Nāḥwī

Greek Aflātūn; Anbaduḵīs; Arisṭūṭālīs; Balinūs; Baṭlāmīyūs; Buruḵūs; Dījālinūs; Fīṯāḡhūras; Furfūriyūs; al-Iskandar al-Afrūdisī; al-Ṣūfīstā‘iyīyūn; Sukrāt; Thamistițiyyus
see also Ḥunayn b. Ishāk al-‘Ibādī; Isāḡbūdīj; Ishāk b. Ḥunayn; Lawn; al-Makūlāt; Mattā b. Yūnūs; Nīḵūlā‘ūs; al-Shaykh al-Yūnānī; Uṣṭāt; Uṯūlūḏdiyyā; Yaḥyā b. al-Bīṭrīḵ; Yaḥyā al-Nāḥwī; Yūnān; [in Suppl.] Mashshā‘iyīya

Islamic

biographers of al-Shahrazūrī, Shams al-Dīn
9th century Abu ‘l-Hudhayl al-‘Allāf; al-Kindī, Abū Yusuf; al-Sarakhsī, Abu ‘l-`Abbās
see also Dahriyya; Falāṣīfa; Lawn

10th century Abū Sulaymān al-Manṭīkī; al-Fārābī; Ibn Masarrā; al-Mawṣīlī; al-Rāzī, Abū Bakr; [in Suppl.] al-‘Amīrī

11th century Abū Ḥayyān al-Tawḥīdī; Bahmanyār; Ibn Ḥazm; Ibn Sinā; Miskawayh

12th century Abū ‘l-Barakāt; al-Baṭalyawṣī; Ibn Bāḏīja; Ibn Ruṣḥīd; Ibn Ṭufayl; al-Suhrawardī; Shihāb al-Dīn Yaḥyā; ‘Umar Khayyām
see also al-Ghazālī; Ḥāyy b. Yakzān; Ḥishrākīyyūn; al-Shahrastānī, Abu ‘l-Fath

13th century al-Abhari; Ibn Sābīn; al-Kātībī; Șadr al-Dīn al-Kūnawī; al-Shahrazūrī, Shams al-Dīn; al-Tūsī, Naṣīr al-Dīn
see also Fahlīr al-Dīn al-Rāzī

14th century Djamāl al-Dīn Aḵsarayī

16th century al-Maybudī.2
PHILOSOPHY — POLITICS

17th century
- al-Dâmâd; al-Fârûki, Mullâ; Lâhidji.2; [in Suppl.] Findiriski

19th century
- Sabzawâri; [in Suppl.] Abu ‘l-Hasan Djilwa

Jewish
- Ibn Gabirol; Ibn Kammûna; Ishâkh b. Sulaymân al-Isrâ‘îli; Judaeo-Arabic.iii; Sa‘adyâ
- Ben Yoséf

see also Abu ‘l-Barakât

terms
- Abad; ‘Adam; ‘Akl; ‘Amal.1 and 2; Anniyya; Awwal; Basîî wa-Murakkabab; Dhât; Dhawk; Didd; Djawhar; Djins; Djuz; ‘Fard.g; ‘Hadd; ‘Haraka wa-Sukûn.1.1; ‘Hay’a; ‘Hayât; ‘Hayûlâ; ‘Hiss; ‘Hudûth al-‘Âlam; ‘Hulûl; Huwiyya; ‘Ibdâ‘; ‘Idrâk; ‘Ihâdîth; ‘Ikhtiyâr; ‘Illa.ii; ‘Inâya; Insâf; ‘Ishk; ‘Ishrák; al-‘Kadâ‘ wa ‘l-‘Kadar.A.3; ‘Kawn wa-Fasâd; ‘Kidam; Kuwwa.4, 6 and 7; ‘Ma‘âd; ‘Mâhiyya; ‘Maḥûsûsât; ‘Malaka; Ma‘nâ.2; Nafs; ‘Nihâyâ; Nûr.2; Sa‘āda; Sabab.1; ‘Shâkhîs; Shâkh.2; Shay‘; Shubha; ‘Tafra; Takhyil.2; ‘Tawallud; ‘Tina; ‘Unsûr; Wahda.2; Wahm; Wudjûd.1; al-Zâhir wa ‘l-Bâtîn; Zamân.1; [in Suppl.] Mashshâ‘îyya

see also Allah.3; ‘Ayn; Dahriyya; Insâf; ‘Kât‘; ‘Kîyâmâ; Sîyása.2; Takwin; and → PHILOSOPHY—LOGIC—TERMS

PHYSIOGNOMY
- Firâsa; Shîmâ; [in Suppl.] Aflûmûn

and → ANATOMY; DIVINATION

PILGRIMAGE
- ‘Arafâ; al-Djâmra; ‘Hadjîdîj; Hady; ‘Ihràm; Ka‘ba; Mînà; Mu’tawwîf; al-Muzdâlîfa; ‘Râджîm; al-Safâ.1; Sa‘y; ‘Shi‘fâr.1; Talbiya; Tarwiya; Tâshrik; Tawâf; ‘Umra; al-Wûkûf; Zamzam; Ziyâra

see also Amir al-‘Hâджîdîj; ‘Hidjâz Railway; Kârâwân; Kâzîmayn; Makka; Thâhabîr; al-Tha‘lîbîyya; [in Suppl.] ‘Atâbât; Darb Zubyad; ‘Fayd; and → ISLAM; SACRED PLACES

pilgrimage literature
- Ziyâra.1.d and e

PIRACY
- Kûrşân

see also al-‘Annâbâ; Djarbâ; ‘Husayn Pasha (Küçük); Lewênd; [in Suppl.] Küçük ‘Alî Oghullarî

corsairs
- Arûdî; Hasan Baba; ‘Husayn Pasha, Mezzomorte; Kemâl Re‘îs; Khâyîr al-Dîn Pasha; Selmân Re‘îs; ‘Torghûd Re‘îs; ‘Ulûdîj ‘Alî; Umur Pasha

PLAGUE
- Amwâs; Wabâ’

see also Ibn Khalûdûn, Wali al-Dîn; and → DEATH; ILLNESS

treatises on
- Ibn Khâtîma; Ibn Rûdîwân; al-Mâshiî

POLAND
- Leh

see also İslâm Girây; Kamânîçâ; Köprüllû; Lipkâ; Muslimûn.1.A.1; and → OTTOMAN EMPIRE

POLITICS
- Baladiyya; Djumhûriyya; Dustûr; Hîmâya.2; Hîzb; Hûkûma; ‘Huûriyya.ii; Istiklal; Kawnîyya; Madjîls; ‘Makhzan; Mandates; Mashyàkha; Medeniyet; Musawât; Muwâtîn; Nâ‘îr.2; Shûrâ.3; Sîyása; Takhtit al-Hudûd; Tawâzûn al-Sulutât; Thawra; Wâtanîyya; Zulm.2; [in Suppl.] ‘Azâdî; al-Djâmî‘a al-‘Arabiyya; Nizâm ‘Askari; Ta‘rib.2

see also Ahî al-Hall wa ‘l-‘Akd; Intiyyâzât; Mashwara; Sâltâna; and → ADMINISTRATION; DIPLOMACY; OTTOMAN EMPIRE

doctrines
- Hizb.î; Ishtirâkîyya; Mârk(i)siyya; Shuyû‘îyya; Ta‘mîm; [in Suppl.] Hîdjra; Ta‘rib.2

see also Musûwât; Muslimûn.4; Ra’dîyya; Tawâzûn al-Sulutât; and → PANARABISM; PANISLAMISM; PANTURKISM

movements
- Djadîd; Djangâli; Istiklîl; Ittihâd we Teraâkî Djemîyyeti; Khâksâr; Khilafâ; al-Râbi‘a al-Islâmîyya
see also Fitrat; Hamza Beg; Hizb; Hūriyya.ii; Kūcak Kāhin Djangali; Taṭarruf; Thawra; ‘Urābi Pāsha; [in Suppl.] ‘Abd al-Bārī; and → PANARABISM; PANISLAMISM; PANTURKISM; REFORM; POLITICO-RELIGIOUS

Parties Demokrat Parti; Hizb; Hūriyyet we I’tilāf Fīrkāsī; Partai Islam se Malaysia (Pas); Shuyū‘iyā 1.2; Terakki-perver Djamhūriyyet Fīrkāsī; Wafād see also Andjuwan; Djām‘iyya; (Tunali) Hīlmi; Hizb.i; Istiqārākīyya; Khiyābānī, Shaykh Muḥammad; Leff; Luṭfi al-Sayyid; Mārk(is)iyā; Muṣṭafā Kāmil Pāsha; Sarekat Islam; [in Suppl.] ‘Abd al-Nāṣir; and → COMMUNISM; REFORM

Reform → REFORM

Terms Sha‘b.2; Taṭarruf; Thawra; Za‘im; Zulm.2; [in Suppl.] Khalīf

Portugall Burtkūlā; Gharb al-Andalus see also Habēsh; and → ANDALUSIA; SPAIN

Toponyms Bādjā; Kulumriya; al-Ma‘dīn; Mirtula; Shantamariyyat al-Gharb; Shantarin; Shīlb; Shīntara; Ukshūnumba; Yābara; [in Suppl.] Kašr Abī Dānis

Prayer Adḥān; Dhikr; Djug‘ā‘ā; Fātiha; Ikāma; Khaṭīb; Khutba; Kibla; Kunūt; Kū‘ūd; Mahīyā; Masjdji; Mihrāb; Miṣk; Muṣallā; Rak‘ā; Rātīb; Salāt; Salāt al-Khawf; Subḥa; Sutrah; Tahadjudjud; Tarāwih; Ważīfa.2; Widr; Witr see also Amin; Dīkka; Ghā‘īb; Gulbāng; Isti‘nāf; Makām Ībrāhīm; al-Maš‘alā ‘l-Khuffayn; Namāzgāh; Takbīr; Taṣjāhudd; and → ABLUTION; ARCHITECTURE; MOSQUES; ISLAM

Bowing Sadja

Carpet Sadjījāda

Collections of Shīite Zayn al-‘Abidin

Of Petition Istisqā‘; Munāshada

Pre-Islam al-‘Arab.i; (Djazīrat) al-‘Arab.vii; Arminiya.II.1; Badw.III; Djāhiliyya; Ghassān; Kinda 1 and Appendix; Lakūnids; Lūqīyā; Mā‘īn; Makkā.1; Nabāt; Rūm see also Ḥayawān.2; Ilāh; al-Kalbi.2; Libiyā.2; and → ASSYRIA; BYZANTINE EMPIRE; IDOLATRY; MILITARY; BATTLES; ZORASTRIANS

Customs/Institutions ‘Aṭūra; Bāliyya; Ghīdhā‘ī and ii; Ḥadījdī.1; Hilf; Hīmā; Hīmāyā; Istisqā‘; Kāhin; Khaṭārā; Mawla; Nusūb; Raq‘ā.2; Sādīm; Tawāf; ‘Ukāz; ‘Umrā; ‘Urs; Wa‘d al-Banāt; [in Suppl.] al-‘Wasīm.1 see also Fay‘; Ghanīma; Ilāf; Karkūr; Nār; Sadā; Shayba; Taḥānūṭ; Thābir

Gods Dhu ʾl-Khalasa; Dhu ʾl-Sharā; Hubal; Isāf wa-Nā‘ila; Kaws Kuṣah; al-Lāt; Manāf; Manāt; Nasr; Shams.1; Shay ʾl-Kawm; Su‘yār; al-Sudjīdja; Suwā‘; Taḥğūt.1; Tafrīr; al-Ukṣaysir; al-ʾUzza; [in Suppl.] Wadd; Yaghūṭ; Ya‘ūk see also Aghāthuḍḥimīn; ʾAmr b. Luḥayy; Džāhiliyya; Hirmis; Hurmuz; Ilāh; Ka‘ba.V; al-Kamar.II; Mawkif.3; Rabb; ʾSanām; Shayṭān; Zūn

In Arabian Peninsula Abraha; (Djazīrat) al-‘Arab.i and vi; Bakr b. Wā‘il; Djaḍhimā al-Abrash; Ghumānd; Habaṣḥat; Ḥadījdī b. Zurārā; Ḥadramawt; Ḥaṣḥīm b. ʾAbd Manāf; Hind bint al-Khuss; Ḥums; Katabān; Kayl; Kuṣayy; Kuss b. Sā‘ida; Mārib; Nusūb; Saba‘; Sayf.1; Salṭīn; Tafrīkh.1.1; Thāḏj; Tubba‘; ʿUkāz Yahūd.1; [in Suppl.] Ḥadramawt.1 see also Badw.III; Dār al-Nadwa; Ḥanif.4; Kinda Appendix; Thābir; Zābir; and → IDOLATRY; LITERATURE; POETRY; ARABIC; MILITARY; BATTLES; OMAN; TOPONYMS; SAUDIA ARABIA; TOPONYMS; TRIBES; ARABIAN PENINSULA; UNITED ARAB EMIRATES; TOPONYMS; YEMEN; TOPONYMS

In Egypt → EGYPT BEFORE ISLAM

In Fertile Crescent Khursābād; Manbījd; Maysān; Nabāt; al-Zabbā; [in Suppl.] Āṭhūr see also Bītrak.I; Harrān; Shahāridja; Shahrazūr; Tadmūr; [in Suppl.] Iyās b. Kabiṣa;
and → MILITARY.BATTLES

Ghassánids Djabala b. al-Ayham; Djillik; Ghassân; al-Ḥārīth b. Djabala; [in Suppl.]
Djabala b. al-Ḥārīth

Lakhdms ‘Amr b. ‘Adi; ‘Amr b. Hind; al-Ḥira; Lakhdms; al-Mundhir IV; al-Nu’mán
(III) b. al-Mundhir

in Iran → IRAN.BEFORE ISLAM

in Southeast Asia [in Suppl.] Mataram.l
in Turkey Tafrî; Turks.I.1

PREDESTINATION Adjal; Allâh.II.B; Idtirar; Ikhtiyar; Istist’a; al-Ḵaḍâ wa ’l-Ḵadar;
Kadariyya; Kasb; Kisma

see also ’Abd al-Razzâk al-Kâshânî; Badâ; Dahr; Du’â’.II.b; Kâḍâ; Ṣhaḵāwa
advocates of Djabriyya; Djahmiyya; al-Karabisi.2; Sulaymân b. Djarir al-Rakki; Zayd b. ’Ali
b. al-Husayn

opponents of Ghaylân b. Muslim; Kadariyya; Katâda b. Di’âma; Ma’bād al-Djuhani

PRESS Djarida; Makâla; Matbâ’a (and [in Suppl.]); Siḥâfa

Arabic ‘Arabîyya.B.V.a; Baghdad (906b); Bûlûk; Djarida.i; Kiṣṣa.2; Makâla.1; al-Manâr;
Matbâ’a.1; al-Râ’id al-Tûnusi; Siḥâfa

see also Naḥdâ; Zâkîr

journalism Abû Naḍâra; al-Bârûni; Djabran Khalîl Djabrân; Djamâl al-Dîn al-Afghânî;
Djamîl; Fâris al-Shîdyâkî; Ibn Bâdis; Ishâq; Adîb; al-Kawâkibî; al-Khâdir; Khalîl
Ghânîm; Khalîl Muṭrân; Kurd ‘Ali; Luṭfî al-Sayyîd; al-Maṭûf; Mandûr; al-Manûfî.7;
al-Mâzînî; Muṣṭafâ ’Abd al-Râżîk; al-Muwaytîhî; al-Nadîm; ’Abd Allâh; Naḏjîb al-Haddâd;
Nîmr; Raḥîd Riḍâ; Ṣafâr; Sa’îd Abû Bâkîr; Salâmâ Mûsâ; Šalîm al-Nâkâš; Sârrûf;
Ṣâhûl; Luwîs; Shînâ; Shumâyîlî; Shîbî; Ţâhâ Husayn; Yahyâ Ḥâkî; al-Yâzîdî.2 and 3; Yusûf, ’Ali;
al-Zahrâwî, ’Abd al-Ḥamîd; Zaydân, Djurdjî; [in Suppl.] Abû Šâdî; al-Bûstâni; Muḥîb al-Dîn al-Khaṭîb

see also al-Mahdjar

Indian Matbâ’a.4; [in Suppl.] Djarida.vii

journalism Muḥammad ’Ali; Ruswâ; Shâbabb Hasan Khân Djosch; [in Suppl.] Āzâd; Ḥasrat
Mohanî

see also Nadwat al-’Ulamâ’

Persian Djarida.iii; Makâla; Matbâ’a.3; [in Suppl.] Siḥâfa.4

journalism Furûghi.3; Lâhûti; Malkom Khân; Raḥîd Yâsimî; Yaghmî; Yazdí; [in Suppl.]
Amîrî

Turkish Djarida.iii; Djemîyyet-i ˈIlimîyye-i ˈOthmânîyye; Ibârîm Müteferrika; Makâla;
Matbâ’a.2; Meşh’ale; Mizân; [in Suppl.] Siḥâfa.5

see also Ādhar.ii

journalism Aḥmad Ihsân; Aḥmad Midhât; Djewedet; Ebûzziya Tevfîk; Gasprali (Gasprinski), Ismâ’il; Ḥasan Fehmî; (Aḥmed) Hîlim; Ḥisâr; Ḥusayn Djâhid; Ileri,
Djejlâl Nûri; Īnâl; Kaṣâb, Teodor; al-Kâzîmi, Meḥmed Sâlim; Kemâl; Kemâl, Meḥmed Nâmîk;
Ḵâlîl Diya’; Köprîlî (Meḥmed Fuad); Manâşîrî Meḥmed Rîf’at; Meḥmed ’Ākîf; Mizândîjî Meḥmed Muɾâd; Ôrîk, Naḥîd Şîrî; Orkhan Seyfi; Ortaçi, Yusuf Diya;
Rîdâ Nûr; Şâhîr, Djejlâl; Şâmî; Shinâsî; Su’âwî, ’Ali; Tewfîk Fikret; Yusuf Aḵcûra;
Zîyâ Paşhâ; [in Suppl.] Aghaoghlu; Atay; Câyla Tevfîk; Eşref; Tâhir Beg

see also Badrkhânî; Fedîr-i Âtî; Khalîl Ghânîm; Sa’îd Efendi

PROFESSIONS al-’Aṭṭâr; Bakâl; Baytâr; Dallâl; Djamîbâz; Djarrâh; Ḥamâmâl; Kannâs; Kâtîb;
Kaýn; Kayna; Khayyâ; Mukârî; Munâdî; Munâjîdîm; al-Nassâdi; Sabbâgh; Sā’îgh; Saḵkâ’;
Sâsân; Sha’bâdadh; Sha’ârî; Shâmmâ; Ţâbbâkh; Ťabbâl; Tâdîr; Ťâhîn; Tardjumân; Ťârîr;
craftsmanship **Sīnā'a**
craftsmen and tradesmen **Sīnā'a**
labourers **Hammāl**; **Kannās**; **Kāy[n**; **Khayyāt**; **Mūammāt**; **Tahhlān**; [in Suppl.] **Dabbāgh**; **Djazzār**; **Ghassāl**; **Hallāk**
merchants al-‘Aṭār; **Bakkāl**; **Mukārī**; **Tādjīr**; **Tammām**; **Thallādj**; [in Suppl.] **Djammāl**
performers **Djānbdāz**; **Kaynak**; **Shā'īr**.1.E; **Ṭabbāl**
see also **al-Sim**

PROPERTY **Māl**; Milk; Ta'āwun; Waḵf; Zamīndār; [in Suppl.] ‘Ākār
see also Munāṣafa; **Shu'l'a**; Soyūrghāl; Tiyūl; and → TAXATION.TAXES and TITHE-LANDS

PROPHETHOOD **Nubuwwa**; Rasūl; Wahy
and → MUḤAMMAD, THE PROPHET
prophets Ādām; Alīsāa'; Ayyūb; Hārūn b. ‘Imrān; Hīzkil; Hūd; Ibrāhīm; Idrīs; Ilyās; Irmīyā
‘Īsā; Iṣhāk; Ismā'īl; Lūt; Muḥammād; Mūsā; Nūh; Sāliḥ; Shāmīl; Shā'īyā; Shīthā
Shu’ayb; Yahyā b. Zakariyyā; Ya’qūb; Yūnūs; Yūsūf; Zakariyyā
see also Fatra; Ḥanżala b. Ṣafwān; ‘Īsma; Khaḍīd b. Šīnān; Luḵmān; Muṭbāta'.2; Ţayd b. ‘Amm; and → MUḤAMMAD, THE PROPHET
false prophets Hā-Mīm; Musaylima; Saḏdāḥ; Tulayḥa
lives of al-Kiṣā'ī; Kīṣāṣ al-Anbiya'; al-Tha’labī, Āḥmad b. Muḥammād; ‘Umāra b. Waṭhīma; Waḥb b. Munabbīb; Waṭhīma b. Mūsā

PROVERBS **Mathal**; Tamthīl.2
see also Iyās b. Mu’āwiyā; Nār; and → ANIMALS.AND PROVERBS; LITERATURE.PROVERBS IN COLLECTIONS OF
Abū ‘Ubayd al-Ḵāsim b. Sālām; al-‘Askari.i.i; Ḥamza al-Isfahānī; al-Maydānī; Raṣḥīd al-Dīn (Wāṭwāṭ); Shīnāṣī; al-Tha’ālibī, Ābū Muḥṣūr ‘Abd al-Malik; al-Yūṣī; al-Zamakhshārī; [in Suppl.] al-Mufaḍḍal b. Salama

PUNISHMENT ‘Adhāb; ‘Ukūba
in law Diya; Djazā‘.ii; Hadd; Katl.ii; Kiṣāṣ; Ṣalb; Ta’zīr; ‘Ukūba
see also ‘Abd.3.i; Kaffāra; Siyāsā.1; and → LAW.PENAL LAW
in theology ‘Adhāb; ‘Adhāb al-Ḵabr; Djazā‘; Munkar wa-Nakir
see also Kiya‘ma; Maskh
physical Falaka; Šalb
see also Radjam

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QATAR **Kātar**; Madjīlis.4.A.xi; Mahkama.4.ix; Siḥāfa.1.(xi)
toponyms al-Dawḥa; Ḥāḍjīr; al-Zubāra
see also al-‘Udayd

QURĀN Allāh.i; Āya; Fāšīla; I’djāz; Kīrā‘a; al-Ḵur‘ān; Mukatṭa‘āt; Muḥṣaf; Naskh; Šūrā; Tafsīr; Umm al-Kitāb; [in Suppl.] Nazm.2
see also ‘Arabīyya.A.ii; Basmala; Fadīla; Ḥamza; İndjil; İslāh.i.B.1; Khalk.II; Khawāsṣ al-
widhatan'; al-Muddaththir and al-Muzzammil; al-Musabbihät; Sadjda; al-Šaffåt; Ťa-Hâ
see also Ọhayawân.3; Sûra
terms  Adjr.1; Åh-kâm; Ālâm; Åmr; al-A‘raf; ‘Aşā; Aşhåb al-Kahf; Aşhåb al-Rass; Aşhåb al-
Ukhdûd; Åya; Bahîra; al-Bâhrayn; Ba‘l; Barå‘a; Baraka; Barzakh; Birr; Dâbbå; Da‘wa;
Dharrå; Din; Djâhnamm; Djâhîllyyå; Djännå; Djînn; Dunyå; Fâkîr; Farå‘îd; Fitnå; Fitrå;
Furkân; al-Ghâyb; Hadd; Håkî; Hanîf; Hårit; Hâwàrî; Hâyât; Hîdjåb; Hisåb; Hizb;
Hüdjdjà; Hûr; Iblis; Ilåf; Ilhåm; ‘Illîyån; Kâfîrâ; Kâfîr; Kalîma; Karîn; Kårya; Kåwå;
Kayiyîm; Khâlîk; Khâti‘å; Kiyåmå; Kursî; Kuvwâ.2; Lawh; Madjûnå; Makåm Ibråhîm;
Mîlla; Millet; Mîthåk; al-Munâfîkûn.1; Nådhîr; Nafs.1; Når; Ra‘håm; Rîzîk;
Rudjî‘; Rukn; Sâbr; Sadder; al-Šâffåt; Şahîfå; Sakîna; Slâmå; al-Sâlihûn; Šakåwå;
Šakk.1; Shîrk; al-Šîdåk; Sidjdîl; Sidjdîn; Sidrat al-Munâhåh; Sirådå; Siråt; Subhån;
Sultån; Takhyîl.3; Umm al-Kitâb; Umm al-Kurå; Uma În.1; Wahy; Yatîm.1;
al-Zabåniyyå; Zabîr; Ŋûmîn; [in Suppl.] Asåtîr al-Awwâlîn; Låfż.2; Måla‘.1
see also Hikåyyå.1; Sabab.1; Samâ‘.1
translations  Korán.9
see also Aljâmîa
into English  Åhmådiyyå; Pickthåll
into Malay ‘Abd al-Ra‘ûf al-Sînkîli
into Persian al-Dîhlâwî, Shâh Wåfî Allåh
see also Khât.ii
into Swåhîlî Kenya (891a)
into Urdår ‘Abd al-Kådir Dîhlâwî; Dåjawân; Ràfî al-Dîn
R
RAIDS  Barântå; Ghanîmå; Gåzw
and → Bedouins; Military.expeditions
REBELLION  Fitnå; Thawra; [in Suppl.] Mårid
RECREATION  Cinema; Kåragåz; Khåyål al-Zîl; Måsåhå; Orta Oyunå
games  Djerîd; Kårâbå; Kîmår; La‘îb; al-Måysîr; Mükåårådåjå; Nård; Shåtråndå
see also Ishårå; Kûrdås.iv.C.5; Måydån; and → Animals.sport
sports  Çåwågån; Pahlåwån; Zårkhånå
REFORM  Djam‘iyyå; Îlâhå
see also Balådiyyå; Hûkûmå; al-Manår; and → Women.emancipation
educational  Åhåmd Dåjewådet Påshå; Åhåmd Kåhån; al-Azçhår.IV; Håbîb Allåh Kåhån; Må‘årif;
Mûnîf Påshå; Nådwåt al-Ulamå‘å; Yuçel, Håsån ‘Aåli; [in Suppl.] al-‘Adåwî; Måhåmmåd
‘Abd Allåh; Såti‘ al-Ççsrî
see also al-Mårşåfåi
financial  Måbaçsål
land  Ta‘âwûn
legal  Medjelle; Mîrâth.2; Nîkåh.11; Tålâk.11; Tåflåk; Tåshrå‘; Wåfåt.II.5
see also Djaså‘.ii; Intîyïâzåt.îv; Måhkåmå; [in Suppl.] Måkåşåd al-Shåhî‘å
reformers  Abu ‘l-Su‘ûd; Åhåmd Dåjewådet Påshå; Kâççük Sa‘îd Påshå; al-Sånhåå; ‘Abd al-
Råzzåk
see also Ileri. Djeçål Nûrî; Khåyår al-Dîn Påshå
military  Nîzåm.î Djeçåd
numismatic → NUMISMATICS

Ottoman Tanzimat

politico-religious Atatürk; Djamál al-Din al-Afghânî; Ileri, Djeîlal Nûrî; Ibn Bâdîs; (al-)Ibrahimî; Ismâ‘îl Şîdî; Kâsim Amin; Khayr al-Dîn Pâşa; Midîh Pâsha; Muḥammad ‘Abduh; Muḥammad Bayram al-Khâmis; Nurçuk; Padri; Rashîd Ridâ; Shâltût, Maḥmûd; al-Subkîyyûn; Tâhâ, Maḥmûd Muḥammad; Taği al-Dîn al-Nabhânî; [in Suppl.] ‘Abd al-Nâsîr

see also Balâdîyya; Bast; Djâmîyya; Dustûr; Ḥarîbiye; İbrahim Müteferrika; al-Ikhwân al-Mustarmûn; İslâmî; Mappîla.5.ii; Salafîyya; Şâ‘bî; al-Shawkânî; Taджîdîdî; Takrib; [in Suppl.] Abu ‘l-‘Azâ‘îm; and → POLITICS

militant al-Ba‘nâ‘; Fidâ‘îyyân-i İslâm; Hamâliyya; Ibn Bâdîs; al-Ikhwân al-Mustarmûn; Mawdûdî; Sayyîd Kütîbîb; al-Takîfîr wa ‘l-Hîdîjî; Tatraîrûf; Uṣûliyya.2; ‘Uthmân b. Fûdî

see also Ibn al-Muwaqqît; Mudjâhidî; [in Suppl.] al-Djanbihi

RELIGION ‘A‘kîda; Din; al-Milal wa l-Nihâl; Milla; Millet

see also Ḥanîfî; Tawhîd; Umma; and → BAHAIS; BUDDHISM; CHRISTIANITY; DRUZES; ISLAM; JUDAISM; ZOROASTRIANS

dualism Daysânîyya; Mâni; Mazdak; Thanawiyya; Zindîk

see also İrán.vi; Kumûn; al-Nazzâm

pantheism ‘Amr b. Luḥâyîy; DÎjâhîlîyya; Hindû; Ka‘ba.V

see also Harîriyya; Taджîdî; Ibn al-‘Arabi; Ibn al-‘Arîf; Kâfirîstân; Kamûl Khudjandi; and → IDOLATRY; PRE-ISHAM.GODS

popular → ISLAM.POPULAR BELIEFS

religious communities Babîs; Bahâ‘îs; Djayn; Durûz; Hindû; İslâm; Madjûs; Naşârâ; Şâbi‘; Şâbi‘a; al-Sâmîra; Sîksîh; Sumaniyya; Yahûdî; Yazidi; Zindîk

see also al-Barâmîka.1; İlbâhariyya; Kitâb al-Djîlîwa; al-Milal wa l-Nihâl; Millet; Nânak; al-Shahrastânî; Abu ‘l-Fathî; and → BAHAIS; BUDDHISM; CHRISTIANITY; DRUZES; INDIA.RELIGION; ISLAM; JUDAISM; SECTS; ZOROASTRIANS

Rhetoric Baðî‘; Balagha; Bayânî; Faṣâha‘; Ḥâkiya.1; İbtidâ‘; İджâza‘; İktîbas; İntihâ‘; İsti‘âra; Kinâyâ; al-Ma‘âni wa l-Bayânî; Madjâz; Mubâlagha; Mûkâbalâ.3; Muwâraba; Muzâwadja; Muzdawidjî; Ramz.1; Ta‘adjîdîjub; Taджînis; Taджîmîn; Taджîyl.4; Tamtîl.2; Tarşî; Taşbîh; Tawriyya; Tîbâk

see also İshârâ

treatises on al-‘Askari.ii; Ḥâzîmî; Ibn al-Mu’tazz; al-Kazwîni (Khaṭîb Dimasîkhî); al-Râdûyânî; Rashîd al-Dîn Wîtâwî; al-Sakkâkî; al-Sîджîlîsâî; Yaḥîyâ b. Ḥamza al-‘Alawî; [in Suppl.] al-Djurdjânî; Ibn Waḥb; al-Zandjânî

RHYME Kâfiya; Luzûm mā lâ yâlzhîm

and → LITERATURE.POETRY; METRICS


see also Bakkâ‘; Hammâmî; al-Maghrîb.6i; Zûr; [in Suppl.] Dam; and → CUSTOMS; ISLAM.FIVE PILLARS OF ISLAM and POPULAR BELIEFS

RIVERS Nahr

see also Ma‘şîr; and → NAVIGATION

waters al-‘Adâyîm; ‘Afrîn; Alîndjak; al-‘Alkâmî; Amû Daryâ; al-‘Âşi; Atbarga; Atrek; Bahîr al-Ghazâlâi; laborâ; Câğhân-rûd; Congo; Çoruh; Çu; Dar‘a; Daw‘an; Dehâs; Dîджîlî; Dîyâlâ‘; Djamnâ‘; Djayhânî; al-Furât; Gangâ‘; Gediz Çayî; Göksu; al-Ḥamra‘; Hari Rûd;
Ibruh; Ili; Isly; Itil; Kābul.i; Karkha; Kārūn; Khābūr; Khalkha; al-Khāzir; Kızıl-ırmak; Kızıl-ızen; Kuban; Kunduz; Kur; Kurram; Lamas-sū; Mānd; Menderes; Meriç; Mihrān; al-Mudawwar; Nahr Abī Futrus; Niger; al-Nil; Ob; Orkhon; Özi; al-Rass; Safid Rūd; Sakarya; Sandja; Sayhān; Shaṭṭ al-'Arab; Shebelle; Sīr Daryā; Tādjuh; Ğarāz; Tarim; Terek; Tuna; Turgay; al-Urdunn.i; (al-)Wādī al-Kabīr; Wādī Yānā; Wakhsh; Wardar; Yarmūk.i; Yayik; Yeshīl-ırmak; al-Zāb; Zarafshān; Zāyanda-Rūd; Zhōb; [in Suppl.] Gümāl; İrtiş

see also Hind.i.j; İsā, Nahr; Urmiya.2; Zabadān; and → the section Physical Geography under individual countries

ROMANIA Boghdān; Dobrudja; Eflak; Erdel; Isakča

see also Budjāk; Muslimūn.i.B.2; [in Suppl.] Kāntimīr, Demetrius
toponyms
districts Deli-Orman
islands Ada Kāl’é
towns Babadaghi; Bender; Bükresh; Ibral; Köstendje; Medjidiyye; Nagyvārad; Temeshwār; [in Suppl.] Yāsh

RUSSIA → EUROPE, EASTERN EUROPE

S

SACRED PLACES Abū Kubays; al-Ḥaram al-Sharif; Ḥudjra; Ka’ba; Karbalā‘; Kāzimayn; al-Khalil; al-Kuds.II; al-Madina; Makka; al-Muqāṭtam; al-Nadjaf; Ṭubā; Zamzam; [in Suppl.] Kadamgāh

see also Hawţa; Himā; Kāsiyūn; Mawlāy Idrīs; Muddāwir; Shāh ‘Abd al-‘Azīm al-Ḥasanī; Shāyba; Wālī; and → architecture.monuments; SAINTHOOD

for Hindus, see Allāhābād; Buxar; Džūnāgaft; Dwārkā; Ganga; Ḥasan Ābdāl; Sūrāt; Uldjajyān

pilgrimage to Ziyārā

SACRIFICES ‘Ākīka; ‘Atīra; Biālīyya; Dhabīḥa; Fidyā; Ḥady; Ḫubān; Shī‘ār.2 and 3

see also Ibil; ‘Īd al-Ṭhānā; Kaffāra; Nadhr; [in Suppl.] Dam

SAINTHOOD Mawlid

see also ‘Abābda; Mawlā.i; Ziyārā; and → CHRISTIANITY; HAGIOGRAPHY; MYSTICISM

saints Wālī

see also Karāmā; Ziyārā; and → SACRED PLACES

African Shaykh Husayn

see also Ziyārā.9

Arabic Ahmad b. ʿĪsā; Ahmad al-Badawī; Nafīsa

see also Kunā; Ziyārā.1 and 2; and → MYSTICISM.MYSTICS

North African Abū Muḥammad Sa‘īd; Abū Ya’azzā; ʿA‘ishā al-Mannūbiyya; al-Bādiisi.1; al-Dakāk; al-Dirāzi; Abū ‘Abd Allāh; Hmād u-Mūṣā; Ibn ʿArūs; al-Kabbāb; Kaddūr al-‘Alami; al-Khaṣṣāṣī; Muhiriz b. Khalaf; al-Sabī; al-Shāwī; [in Suppl.] Ḥamādīsha

see also al-Maghrib.VI; Sab‘arū Rijāl; Wālī.2; Ziyārā.4; and → MYSTICISM.MYSTICS

Central Asian Ahmad Yasawī; Uways al-Ḫaranī; Zangi Āta

see also Wālī.5; Ziyārā.6; and → MYSTICISM.MYSTICS

Indian Abū ‘Alī Kalandar; Ashraf Džahāngīr; Bādī al-Dīn; Bādr; Bāhā‘ al-Dīn Zakariyyā;
Cihiti; Farid al-Din Mas'ud "Gandji-i Shakar"; Ghazi Miyân; Gisû Darâz; Imam Shâh; Khâh-âdja Khîdr; Maghrîbî; Makhdûm al-Mulk Manûri; Mas'ûd; Nizâm al-Din Awliyâyî; Nûr Kûth al-Ì-Aîâm; Râtan; Shâh Muhammed b. 'Abd Ahmad; [in Suppl.] Bábâ Nûr al-Din Rîshî; Gadarî Kambo; Gangôhî; Hamid al-Din Kâdí Nâgawri; Hamid al-Din Süfi Nâgawri Siwâlî; Kanbô

see also Hasan Abdâl; Pâk Pâian; Wali.6; Ziyâra.7; and → MYSTICISM.MYSTICS

Indonesian Ziyâra.8
and → MYSTICISM.MYSTICS

Persian 'Ali al-Hamadânî; Bâbâ-Tähîr
see also Ziyâra.5; and → MYSTICISM.MYSTICS

Southeast Asian and Chinese Wali.7 and 8

Turkish Akhî Ewran; Emîr Sulûn; Hâddîjî Bayrâm Wali; Hâkim Ata; Köyûn Baba; Merkez; Sarî Salûtûk Dede
see also Wali.4; Ziyâra.6; and → MYSTICISM.MYSTICS

terms Abdâtî; Iîhâm

SAUDI ARABIA (Djazîrat) al-'Arab; Djarîda.i.A; Djami a; Dustûr.vii; al-Hidîjar; al-Ikhwan; Madjîlis.4.A.viiii; Maîtrekama.4.viiii; Sihiîfa.l.(viiii); al-Su'ûdiyya, al-Mamlaka al-'Arabiyya; Wahebbiyya

see also Bâ 'Alawî; Badw; Baladiyya.2; Barakât; Makka; [in Suppl.] Demography.III; and → PRE-ISLAM.IN ARABIAN PENINSULA; TRIBES.ARABIAN PENINSULA

before Islam → PRE-ISLAM.IN ARABIAN PENINSULA
dynasties Hâshimids (2x); Râshîdî, Âl; Su'ûd, Âl
and → DYNASTIES.ARABIAN PENINSULA

historians of al-Azra'î; Dahlan; al-Fâkîhi; al-Fâsi; Ibn Fahd; Ibn Manda; Ibn al-Mudjâwîr; Ibn al-Nâdîdîr; al-Samhûdi
see also al-Diyârîbakri

physical geography Na'dîd.1
deserts al-Ahkhâf; al-Dahnâ'; Nafûd; al-Rûb al-Khâîlî
see also Badw.II; Harra

mountains Djâbala; Hirâ'; Hufâsh; Radwâ; al-Sarâtî; Thabîrî; al-Thuwayk
see also Adîa' and Salmâ

plains 'Arafâ; al-Dîbîbâ; al-Sâmânân

wadis al-'Atk; al-Bâtîn; Bayhâân; Bayhân al-Kâsâb; Djayzân; Fâ'îw; Hamdî, Wâdi al-; al-Rumma; al-Sahbâ'; Sirhân; Tabâla; Turaba.1; Wâdi Hânîfâ

waters Dawân

population → TRIBES.ARABIAN PENINSULA
toponyms and → the section Physical Geography above

ancient Badr; al-Djâr; Fadak; al-Hidîjr; al-Hudaybiya; Kurh; Madyan Shu'ayb; al-Rabadhâ; al-Thu'âliyya; Wâdi 'l-Kûrâ
see also Fâ'îw

present-day
districts al-Aflâdîj; al-Djâwîf; al-Kâsîmî; al-Khârdîj
islands Fârâsan
oases al-Dîriyya; Dûmat al-Djandâl; al-Hâsâ; al-Khurmâ; al-'Uyayna
regions 'Asir; Bayhân; al-Hâdîna; Hâly; al-Hawta; al-Hidjâz; Kurayyât al-Milb; Na'dîd; Nafûd; Ra's (al-)Tannûrâ; al-Rubî al-Khâîlî; Tihâmâ
towns Abbâ; Abkâyk; Abû 'Arîsh; Burayda; al-Dammmâm; al-Djâwîf; Djayzân; al-Djubayîl; al-Djubayla; Djûdda; Fâkhkh; Ghâmidî; Hâylî; al-Hufûf; Huraymilâ; Karya al-Suflâ; Karya al-'Ulyâ; al-Kâsâb; al-Keîfî; Khamîs Mûshayt; Khîaybar;
al-Khubar; al-Kunfuḍa; al-Madina; Makka; Minā; al-Mubarraz; Nadjrān; Rābih; al-Riyadh; Tabāla; Tabūk; al-Ṭā'if; Taymā'; Turabah.2 and 3; al-'Ula; 'Umayza; al-Yamāma; Yanbu'; (al-)Zahrān; [in Suppl.] Fayd; Ṣabyā see also (Ḍajzirat) al-ʿArab; al-ʿĀrid; Biṣḥa; Darīyya

SCIENCE ʿIlm; Mawsūʿa see also Ibn Abī Usaybiʿa; Ṣhumayyil, Ṣhibli; [in Suppl.] al-Bustānī; Ibn al-Akbarī.3; Ibn Farīqūn; and → ALCHEMY; ASTROLOGY; ASTRONOMY; BOTANY; MATHEMATICS; MECHANICS; MEDICINE; OPTICS; PHARMACOLOGY; ZOOLOGY

SECTS ʿAdjarida; Ahl-i Ḥadīth; Ahl-i Ḥakk; Ahmadiyya; ʿAlids; Azārika; al-Badjali; Baklīyya; Bihāfrīd b. Farwardin; Bohorās; Burghūṭiyya; Ḍjabriyya; Ḍjahmiyya; al-Ḍjanāḥiyya; al-Ḍjārūdiyya; Durūz; Farāʿidīyya; Ṣhorābiyya; Ḥarirīyya; Ḥūṣnīyya; Ḥurūfīyya; al-Ibāḍīyya; Karmātī; Karrāmīyya; Kaysānīyya; al-Khalaṣīyya; Khāṣhābiyya; Khāṭṭābiyya; Khōḍja; Khūbmesīḥīs; Khurrāmiyya; Kuraybīyya; Mahdawīs; Manṣūrīyya; al-Mughārīyya; Muḥammadiyya; Muḥkama; Muṭarrīfīyya; al-Muʿtazila; Nadjādāt; Nawṣūsīyya; al-Nukkār; Nūţaṭṣawīyya; Nuṣayrīyya; al-Rawandīyya; Rawsḥāniyya; Sārīlīyya; Satpatīs; Shābak; Shābāṣḥīyya; Shaykhīyya; Shumaytīyya; Šuṭrīyya; Tablīghi Ḥujma; ʿUlyāʾiyya; ʿUṯmānīyya; Yazīdī; [in Suppl.] Dhikris; Pirpanthī

SECTS 'Adjarida; Ahl-i Ḥadīth; Ahl-i Ḥakk; Ahmadiyya; ʿAlids; Azārika; al-Badjali; Baklīyya; Bihāfrīd b. Farwardin; Bohorās; Burghūṭiyya; Ḍjabriyya; Ḍjahmiyya; al-Ḍjanāḥiyya; al-Ḍjārūdiyya; Durūz; Farāʿidīyya; Ṣhorābiyya; Ḥarirīyya; Ḥūṣnīyya; Ḥurūfīyya; al-Ibāḍīyya; Karmātī; Karrāmīyya; Kaysānīyya; al-Khalaṣīyya; Khāṣhābiyya; Khāṭṭābiyya; Khōḍja; Khūbmesīḥīs; Khurrāmiyya; Kuraybīyya; Mahdawīs; Manṣūrīyya; al-Mughārīyya; Muḥammadiyya; Muḥkama; Muṭarrīfīyya; al-Muʿtazila; Nadjādāt; Nawṣūsīyya; al-Nukkār; Nūţaṭṣawīyya; Nuṣayrīyya; al-Rawandīyya; Rawsḥāniyya; Sārīlīyya; Satpatīs; Shābak; Shābāṣḥīyya; Shaykhīyya; Shumaytīyya; Šuṭrīyya; Tablīghi Ḥujma; ʿUlyāʾiyya; ʿUṯmānīyya; Yazīdī; [in Suppl.] Dhikris; Pirpanthī

Alīs ʿAbb Abūl-Ḥāshim; AbūʿAbd Allah b. Muʿāwīya; AbūʿAbd Allah Yaʿkūb; AbūʿʿAṣwad al-Duʿāʾī; Abū Hāshim; Abū Nuʿaym al-Mulāʾī; Abū Salāma al-Khāllāl; AbūʿʿAlīāyā al-Shaybānī; Abī b. Muḥammad al-Zandjī; Alīs; al-Ḍjāwānī; Hānī b. Urwa al-Murādī; Alīs; al-Mūsārī; al-Muḥāfīz; al-Muḥāfızī; Abī ʿUbayd; Abī Tālīb; Sūlaym b. Kays; Sulaymān b. Sūral; al-Uḥaydīrī; Banū; Yahyā b. Abī ʿAbd Allāh; Yahyā b. Zayd; Zayd b. Abī b. Ḫūsayn; see also Dhuʿl-Fakār; al-Djanāḥiyya; al-Djārūdiyya; Ghabīr Khumm; al-Maʾmūn; Sharīf; Zaynab bt. ʿAbb Abūl-Ḥāshim; [in Suppl.] al-Naṣṣārī; and → MYSTICISM.ORDERS

Bābīsm Bāb; Bābis; Kāshānī; Kurrat al-ʿAyn; Mazhar; Muḥammad ʿAlī Bāburfūrūṣī; Muḥammad ʿAlī Zandjānī; Muḥammad Ḥusayn Būshrūʿī; ʿṢuḥ-ʾī Azal; [in Suppl.] al-Ahsaʾī; Mudjtāhīd. III; al-Sābīkān

Druzes → DRUZES

Hindu Barāhima; Ḥiḍāyatī; Nānak; [in Suppl.] Pirpanthī

Ibāḍīs ʿAbb al-ʿAzīz b. al-Ḥādījī; Ibrahīm; Abū Ḥānim al-Khurāsānī; Abū Ḥāṣim b. Muhammad; Abū ʿAlī al-Khāṭṭāb; Abū ʿAlī al-Muḥammad b. Baraka; Abū ʿAlī al-Muʿṭhir al-Bahlawī; Abū Zakariyya; al-Ḍjānāwūnī; Abū Zakariyya; al-Wardjānī; Abīfiṣāḥ; al-Būṭṭūrī; al-Dārdjīnī; Abī b. Zayd; al-Djattyālī; al-Djulāndā; al-Ḥāḍīyya; Ibn Baraka; Ibn Djāfar; al-Īrdjānī; al-Lawātī; Mahbūb b. al-Rahīl al-ʿĀbdī; al-Mazāṭī; al-Nafsūsī; al-Shāmmākhī al-Īrānī; al-Tanāwūtī; al-Wisyānī; [in Suppl.] Abū ʿAmmār; al-Ḥārīthī; al-Ḥāḳī; [in Suppl.] Abū Ṣamḥān; al-Ṣaḥīḥ; [in Suppl.] Alī ʿAbbās; Muḥammad ʿAlī al-Bahlawī; Abū Zakariyya; al-Wardjānī; al-Būṭṭūrī; al-Dārdjānī; Ibn al-Ṣaghrī; Ibn Salām; al-Lawātī; Mahbūb b. al-Rahīl al-ʿĀbdī; al-Mazāṭī; al-Sālimī see also al-Nafūsī
Jewish → JUDAISM

Kharidjites  
Abū Bayhas; Abū Fudayk; Abū Yazīd al-Nukkārī; al-Dabhāk b. Kayṣ al-Shaybānī; 
Ḥurḳūṣ b. Zuhayr al-Saʿḍī; 'Īmrān b. Ḥiṭṭān; ʿAṭārī b. al-Fudjāʾa; 
Kharidjites: Kurra'; 
Kuʿūd; Mirdās b. Udāyya; Nāfīʾ b. al-Azraq; al-Nukkār; Ṣhabib b. Yazīd; 'Ubayd Allāh b. Bāshir; al-Walid b. Ṭarīf
see also 'Adjarīda; Azārīka; Harūrāʾ; al-Ībāḍiyya; Ibn Mulḍjam; Imāma; Isti'rād; al-
Mansūr bi Ilāh; Nadjadāt; Ṣufriyya; al-Ṭīrimmāh; ‘Ubayd Allāh b. Ziyād; [in Suppl.] al-
Kaff

Shi'ite → SHIITES

SEDENTARISM  
Sārt; [in Suppl.] Iskān
see also Sha'b.1; and → ARCHITECTURE.URBAN; GEOGRAPHY.URBAN

SENEGAL  
Djolof; Senegal
see also Muridiyya
physical geography  
Senegal.1
toponyms  
Tūbā; [in Suppl.] Dakar

SEXUALITY  
ʿAzl; Bāḥ; Djins; Ḥīṭān; Liwāṭ; Sīhāk; [in Suppl.] Bīghāʾ; Muḵawwiyyāt
see also Djanābā; Khāṣi; Tanẓīm al-Nasl; and → ADULTERY; CIRCUMCISION; LOVE.EROTIC

treatises on  
al-Tifāshī

SHIITES  
ʿAbd Allāh b. Sabaʾ; ʿAlīds; Ghulāt; Imāma; Ismāʿīliyya; Ihnāʾ ʿAsharīyya; Sābʿiyya; 
Shīʿa; Takīyya; Wilāyā.2; Zaydiyya
see also Abu ʿl-Sarāyā al-Shaybānī; ʿAli b. Abī Tālib; ʿAli Mardān; Maḍḍijīs.3; Taʿziyya; [in Suppl.] Bāṭrīyya; and → SHIITES.SECTS

branches  
Ismāʿīliyya; Ihnāʾ ʿAsharīyya; Karmāṭi; Nizāriyya; Zaydiyya
see also Hind.v.d; Imāma; Sabʾiyya; and → SHIITES.SECTS

Carmathians  
(Djazirat) al-ʿArab.vii.2; al-Djānnābī, Abū Saʿīd; al-Djānnābī, Abū Tāhīr; Ḥāmān Karmāṭ; al-Ḥasan al-Aʿṣām; 
Kārmāṭi
see also ʿAbdān; al-Bahrayn; Baḵšīyya; Daʿwa; Shābāshīyya

Ismāʿīliyya  
ʿAbd Allāh b. Maymūn; Abū ʿAbd Allāh al-Shīʿī; Abū ʿl-Khāṭṭāb al-Asadī; 
Allāh.iii.1; (Djazirat) al-ʿArab.vii.2; Bāb; Bāṭinīyya; Dāʾī; Daʿwa; Fāṭimīds; Ḥakāʾik; 
Hind.v.d; Ibn ʿAttāsh; Ikhwān al-Ṣaʿfāʾ; Imāma; Ismāʿīliyya; Lanbasar; Maḍḍijīs.2; 
al-Maḥdī ʿUbayd Allāh; Malāʾika.2; Mansūr al-Yāman; Maymūn-dīz; Sabʾiyya; 
Shahrīyār b. al-Ḥasan; al-Ṭayyibīyya; Yām; Zakarawayh b. Mihrawayh; [in Suppl.] 
Dawr; Sarṭ
see also Ḥawwāʾ; Ikhlāṣ; Masʿād; Sabʾ; Salamiyya; Sūlayḥīds; Umm al-Kitāb.2; al-
Zāhir wa ʿl-Bāṭīn; [in Suppl.] Pirpanthī; and → CALIPHATE.FĀTIMIDS; SHIITES.IMAMS
authors  
Abū Ḥāṭim al-Rāzī; Abū Yaʿqūb al-Sidjāʿī; al-Kirmānī; al-Muʿayyad fī ʾl-
Dīn; al-Nasīfī.1; Nāṣir-i Khusrav; [in Suppl.] Djaʿfar b. Mansūr al-Yāman
and → the sections Mustaʿli-Ṭayyibīs and Nizāris below

Mustaʿli-Ṭayyibīs  
Bohorās; al-Ḥāmīdī; Luḵmandjī; al-Makramī; Makramīds; 
Muḥammad b. Tāhīr al-Ḥārīthī; Shayḵ Ādām; Sūlaymān b. Ḥasan; Sūlaymānīs; 
Tāhīr Sayf al-Dīn; al-Ṭayyibīyya; [in Suppl.] ʿAli b. Ḥanzala b. Abī ʿAlī; ʿAlī b. Muḥammad b. Djaʿfar; Aminjī b. Djaʿlāl b. Ḥasan; Ḥasan b. Nūḥ; Idrīs b. al-
Ḥasan
see also Ismāʿīliyya

Nizāris  
Agha Khān; Fīdāʾī; Khōdja; Maḥāllaṭā; Nizār b. al-Muṣtaṭṣī; 
Nizāriyya;  
Pir Ṣadr al-Dīn; Pir Shams; Rasḥīd al-Dīn Sinān; Sabz ʿAli; Shāh Tāhīr; al-
Shahrastānī; Abu ʿl-Faṭḥ; Shams-al-Dīn Muḥammad; Shīhāb al-Dīn al-Ḥusaynī;
al-Tusi, Naṣr al-Dīn; [in Suppl.] Khayrkhānah-i Harātī
see also Sārḵār Āḵā; Sātpanthīs
of Alamūt
Alamūtī.īī; Buzurg-ummīd; Ḵān-i Ṣabāb; Ḩašhīshīyya; Nūr al-Dīn Muḥammad II; Rūḵn al-Dīn Khurshāḥ; [in Suppl.] Muḥammad III b. Ḵān
see also Fīdāʾī
Sevener Ṣabʿīyya
see also Ṣabʿ
Twelver Imāma; Īṭhānāʾ Āsharīyya; Muḏjtahidī.īī; Mutawālī; Uṣūlīyya.ī; [in Suppl.] Akhbārīyya
see also Buwayhīds; al-Ẓāhir waʾl-Bāṭin; and → the sections Imams, Jurists and Theologians below
Zaydiyya al-Djārūdīyya; Muṭarrīfīyya; Zaydiyya; [in Suppl.] Bātīrīyya
see also Imāma; Rassids; and → Dynasties.arian Peninsula.Zaydīs
for Zaydī imams of Yemen → Dynasties.arian Peninsula.Zaydīs
for Zaydī imams of the Caspian, see al-Ḥasan b. Zayd b. Muḥammad; Ḥasan al-Uṭrūsī; Muḥammad b. Zayd; al-Nāṣir li-Dīn Allāh.ī; al-Thāʾīr fiʾl-Īlāʾ; Yahyā b. ʿAbd Allāh; Yahyā b. Zayd; Zaydiyya.ī
for others, see Ibn Ṭabāṭabābā
doctrines and institutions Bāṭiniyya; Djafr; Kāʾīm al-Muḥammad; Khalk.īī; Madjlis.īī and 3; al-Mahdī; Malāʾīka.īī; Marḍjaʿ-ī ʾl-Taklīf; Maẓhār; Malzūm; Muḏjtahidī.īī; Mutʿa.īī; Raḍjāʾī; Saḥīf.ī; Tanāsūkh.īī; Taʾwīl; al-Ẓāhir waʾl-Bāṭīn; [in Suppl.] Āyatullāḥ
see also Adḥān; Abī al-Bayyāt; ʿĀkida; Bāb; Ḥaṭṭarī; Imāma; ʿIīm al-Riḍājī; Imām-bārā; Imāmzāda; Mollā; Umm al-Kitāb.īī; Ziyāra.ī.īa
and 5; and → THEOLOGY.
derms.shiite
dynasties Buwayhīds; Fāṭimīds; Šafawīds; Zaydiyya.ī
see also Muṣḥaʾ-šaḥaʾ; al-Uḵhāydir, Banū
see also Bāb; Ḥaṭṭarī; Imāmzāda; Malāʾīka.īī; Malzūm; Riḍā.ī; Saḥīf.ī
jurists al-ʿĀmili; al-Dāmād; al-Hilli.īī and 2; al-Hurr al-ʿĀmili; Ibn Bābawayh(i); Ibn Shahrāshūb; al-Karaki; Kāšānī, Aṭyātullāḥ; Kāshīf al-Ghīṭā; Khānsārī, Sāyīd Mīrzā; Khānsārī, Sāyīd Muḥammad; Khiyābānī, Shaykh Muḥammad; Khurāsānī, al-Kulaynī, Abū Djaʿfar Muḥammad; Madjlīsī; Madjlīsī-yi Awval; al-Māmākānī; al-Mufīd; Muḥammad b. Makkī; al-Murtaḍā; Mutahharī; Nāʾīnī; al-Shahīd al-Thānī; Sharaf al-Dīn; Shārīʿatmadārī; Shīrāzī; al-Tabrīsī, Abū Ḥanīfā; al-Tabrīsī, Amin al-Dīn; Tabrīsī; al-Tūsī, Muḥammad b. al-Ḥasan; [in Suppl.] Abī Nāḏafī; Anṣārī; Bihbīhānī; Burūḏjīrdī; Faydī Kāšānī; Hāʾīrī; Ibn Abī Ḏjmūhr al-Aḥsāʾī; al-Ḵaṭṭīfī; Khumaynī; Mūsā al-Ṣadr see also ʿĀkila; Marḍjaʿ-ī ʾl-Taklīf; Mollā; Muḏjtahidī.īī; Mutʿa.īī; Uṣūlīyya.ī; [in Suppl.] Akhbārīyya
places of pilgrimage Karbalāʾ; Kāẓīmīyān; al-Nāḏafī; Sāmarrāʾ; [in Suppl.] ʿAtabāt; Kāḍamgāh; Mashḥad.īī
see also Shāh ʿAbd al-ʿĀzīm al-Ḥasanī; Ziyārā.ī.īa and 5; and → THEOLOGY.
routines Rawḍ-ḵhānī
dsects Aḥl-i Ḥaḵḵ; ʿAlīs; Baklīyya; Bohorās; Djaʿar b. Ḥayyān; al-Djānāḥīyya; al-Djārūdīyya; Ghrūbīyya; Ḥurūfīyya; Ibaḥā.īī; Kaysānīyya; Khāṣhabīyya; Қhaṭṭaḥīyya; Khūdja;
Khurramiyya; Kuraybiyya; Mansuriyya; al-Mughiriyya; Muhammadiyya; Mukhammisa; Mutārrifiyya; al-Muʿtazila; Nāwusiyya; Nūrābākhshiyya; Nuṣayriyya; al-Rāfida; al-Rāwandiyya; Salmāniyya; Satpanthis; Shaykhiyya; Shumayṭiyya; Ṭāwūsiyya; ʿUlyaʿiyya; al-Wākifa; [in Suppl.] Kāmiliyya
see also ʿAbd Allāh b. Saba’; Bāṭiniyya; Bayān b. Samʿān al-Tamimi; Bektāšiyya; Ghulāt; Hind.v.d; Imām Shāh; ʿKaṭ‘; al-Kayyāl; Kāẓim Rashīd; Ḥizīl-bāsh; Mudjatḥid.III; Mushaʿṣaḥa‘; Tawwābūn; [in Suppl.] Ibn Warsand; and → BAHĀIS; DRUZES; SECTS/ALIDS
Kaysāniyya Abū Ḥāshim; Kaysān; Kaysāniyya
see also al-Sayyid al-Himyari
Khattābiyya Abu ʿ1-Khattāb al-Asadī; Bashshār al-Sha‘īrī; Bazīgh b. Mūsā; Khattābiyya
see also Mukhammisa; al-Ṣāmit
Khurramiyya Bābak; [in Suppl.] Bahdām
Mukhammisa Mukhammisa
see also al-Muḥassin b. Ṭāli‘
Shaykhism al-Aḥṣā‘ī; Rashti, Sayyid Kāṣim; Shaykhīyya
terms → THEOLOGY.TERMS.SHİİTE
theologians al-Dāmād; al-Ḥillī; Hīshām b. al-Ḥakam; al-Ḥurr al-ʿĀmilī; Ibn Bābawāyḥ(i); Ibn Shahrāshūb; al-Karāqī; Kāshīf al-Ghīṭā; Ḥā′ansārī, Sayyid Mīrzā; al-Kulaynī, Abū Djaʿfar Muḥammad; Lāhījī; Mir Lawḥī; al-Mufīd; Mullā Sadrā Shīrāzī; al-Nasafī.1; Shaytān al-Tāk; Tabrīsī; al-Thākafī, Ibrāhīm; al-Ṭūsī, Muḥammad b. al-Ḥasan; al-Ṭūsī, Naṣir al-Dīn; [in Suppl.] Akhībārīyya; Ibn Abī Djiḥmūr al-Aḥṣā‘ī; Ibn Mīthām
see also al-ʿAyyāshī; Ḥudjdjā; Imāmā; Khalk.VII; Mollā; Shārīʿi, Ṭāli‘; Ali; and → the section Jurists above
traditionists → LITERATURE.TRADITION-LITERATURE.TRADITIONISTS.SHİİTE

SIBERIA Sibīr
physical geography
twaters Ob; [in Suppl.] Irtīsh
population Bukhārlīk; Tobol
toponyms → EUROPE.EASTERN EUROPE

SICILY Benavert; Kalibs; Śikilliya
see also Aghlabids.iii; Asad b. al-Furāt; Fāṭimids; Tari
local rulers Ibn al-Ḥawwās; Ibn al-Ṭhumna
poets Ibn Ḥamdīs; Ibn al-Khayyāṭ
scholars Ibn al-Bīrr; Ibn al-Ḥaṭṭāṭi; Ibn Makkī
see also al-Idrisī
toponyms Balarm; Benavent; Djurdjent; Kaşryānnih; Sırakūsa
see also al-Khālīsa

SLAVERY ʿAbd; Ghulām; Kayna; Khāṣī; Mamlūk; Mawlā; al-Ṣaḵālība; Umm al-Walad
see also Ḥabash i; Ḥabshi; Hausa; ʿIddā.5; Istibrā; Khādim; Kūl; Maṭmūra; Sidi; [in Suppl.]
Nafāka; and → MUSIC.SONG.SINGERS
manumission ʿAbd.3.j; ʿĪtknāme; Tadbīr.2
slave revolt Zandj.2

SOMALIA ʿṢihāfa.1(xv); Somali
see also Ḥabesh; Muḥammad b. ʿAbd Allāh Ḥassān; Ogādēn; and → AFRICA.EAST AFRICA
physical geography Somali.2
relational orders  Sağlıhiyya

see also Somali.4
toponymns
regions  Guardafui

see also Ogadên
towns  Barawa; Berbera; Hargeisa; Makdishu; Merka; Shungwaya; Zayla

SOUTH(-EAST) ASIA  →  ASIA

soviet union  →  Caucasus; Central Asia; Former Soviet Union; Communism; Europe; Eastern Europe; Siberia

Spain  Aljamía; Almogávares; al-Burt; al-Bushârrât; Moriscos

see also Ibn al-Kiṭṭ; Ifni; al-İkâb; and  →  Andalusia; Dynasties.Spain and North Africa
physical geography  al-Andalus.ii and iii.2

see also Wâdi.3
mountains  al-Shârât
waters  al-Hamma; Ibru; al-Mudawwar; Şâkûra; Tâджuh; (al-)Wâdi al-Kabir; Wâdi Yâna;
[in Suppl.] Araghûn; Wâdi Lakku
toponymns
ancient  Barbashturu; Bulây; Kaştîliya.1; al-Madina al-Zâhira; Şhadûna; Shakunda; Şakûra; Shantabariyya; Tahurunnâ; Tâlabira; Tudmîr; [in Suppl.] Áfğ; Balyûnash

see also Rayya
present-day
islands  al-Djazâʾir al-Khalida; Mayûrka; Minûrka; Yābisa
regions  Âlabâ wa 'l-Şîlâ'; Djiîlikiyya; Faḥş al-Ballûf; Hirrûsh; Kañbâniya; Kaştâälâ; Navarra; Wâdi 'l-Hidjâra; Walba; [in Suppl.] Araghûn; al-Şharaf
towns  Aşh; Arkušh; Arnît; Başîdîjâna; Balânsiya; Bâlîsh; Bânsalâna; Barşhalûna; al- Başît; Basta; Baştalyaws; Bayyâna; Bayyâsa; Bitrawsh; al-Bunt; Burghûsh; Dâniya; Djarunda; Djâyâyn; al-Djazîra al-Khadîra; Djâzîrat Şuḵr; Fînyâna; Gharâna; İfrâğha; Ilîbra; Işhbîliya; Istdîja; Kabra; Kâdis; Kâl'at Ayyûb; Kâl'at Rabâh; Kânṭara.2; Karmûna; Kârîḑiyya; al-Kułay'a; Kûnka; Kûrîya; Kurṭûba; Labla; Lâkant; Lârida; Lâwshâ; Lîyûn; Lûrka; al-Mâ'îdin; Madinat Sâlim; Madinat al-Zahrâ'; Madjit; Mâlako; Mérida; al-Mariyya; Mawrûr; al-Munakkab; Mursiya; Rûnda; Sarakuṣṭa; Şakûbiya; Shala'manca; Shalṭîsh; Shant Mânkash; Shant Yâkub; Shantamariyyat al-Shârk; Sharîsh; Şâtiya; Ţarîfa; Ţarrakûna; Tulâytûla; Ťurtûsha; Tuṭîla; Ubbâdha; Uğlîsh; Urdudhûna; Uryûla; Wâdi Āsh; Wâshkâ; [in Suppl.] Ashiturkâ

see also al-Andalus.iii.3; Balâlì; Djabal Târik; al-Kal'a; and  →  PORTUGAL

Sri Lanka  Ceylon; Sarandib

and  →  India.Population.tamils

Sudan  Dâr Fûr; Dustûr.xiii; Ḥizb.i; Madjlis.4.A.xvii; al-Mahdiyya; Şihâfa.1.(ii); Sûdân; [in Suppl.] Nizâm 'Askari.1.(d)

see also Baladiyya.2; Fundj; Ḥabesh; Nûba; and  →  Africa.East Africa
history  [in Suppl.] Ta'rikh.II.8
Mahdist period  'Abd Allâh b. Muḥammad al-Ta'â'išî; Khalîfa.iv; al-Mahdiyya; 'Uthmân Dîkna; [in Suppl.] Manşûrûrat

see also Awlād al-Balâd; Dâr Fûr; Emin Pasha; Râbiḥ b. Faḍl Allâh; Ta'ā'išha; [in Suppl.] al-Madjâdhib
modern period
influential persons  Tanah, Mahmud Muhammad
see also al-Tunisi, Muhammad; al-Tunisi, Shaykh Zayn al-Abidin

physical geography
waters  al-Nil
population  'Ababda; 'Alwa; (Banu) 'Amir; Bakkar; Barabra; Dja'aliyyun; Ghuzz.iii; Nuba.4; Rash'a; Shaykiyya; Ta'aisha; Zaghawa
see also Bedja; Fallata
religions  Mirghaniyya
see also [in Suppl.] al-Madjadhib
toponyms
ancient  'Aydhab; Soba
present-day
provinces  Bahr al-Ghazal.3; Berber.2; Dahr Fur; Fashoda; Kasala
regions  Fazughli; Kordofan
towns  Atbara; Berber.3; Dongola; al-Fashir; Kasala; Kerri; al-Khurtum; Omdurman; Sawankin; Shandi; Sinnar; al-ubayyi'd; Wad Madani; Wadi Halfa
SUPERSTITION  'Ayn; Fa'il; Ghurab; Hinna'; Khamsa; Sadah
see also 'Akk; Barhi; Lakab

SYRIA  Dimashq; al-Sham
see also [in Suppl.] Waqf.II.2; and → Lebanon

architecture  → Architecture.Regions
before Islam  → Pre-Islam.In Fertile Crescent
dynasties  'Ammar; Ayyubids; Burids; Fatimids; Hamdaniids; Mamluks; Umayyads; Zangids
see also [in Suppl.] al-Djazzar Pasha; and → Dynasties.Egypt and the Fertile Crescent; Lebanon

historians of  al-'Azimi; Ibn Abi Tayyi'; Ibn al-'Adim; Ibn 'Asakir; Ibn al-Kalanisi; Ibn Kathir; Ibn Shaddad; Ibn Tulun; Kurd 'Ali; al-Kutubi; al-Yunini; Yusuf b. 'Abd al-Hadi; [in Suppl.] Matar
see also [in Suppl.] Ta'rikh.II.1.(c); and → Dynasties.Egypt and the Fertile Crescent

modern period  Djarida.i.A; Djami'a; Dustur.9x; Hizb.i; Hukuma.iii; Madjalis.A.v; Madjma' Ilmi.2.a; Mahkama.4.ii; Mandates; Maysalun; Salafiyya.2(b); al-Sham.2, esp. (b) and (c); Sihaфа.1.(iv); [in Suppl.] Nizam 'Askari.1.(b)
see also Baladiyya.2; Kurd 'Ali; Mardam.2; [in Suppl.] Demography.III

bellettrists
poets  al-Khuri; Mardam.2; [in Suppl.] Butrus Karama; Kabbani
historians  [in Suppl.] Matar
statesmen  al-Khuri; Mardam.1; al-Zahrawi, 'Abd al-Hamid; al-Za'im

physical geography  al-Sham.1
mountains  Kasiyun; al-Lukkam
waters  'Afrin; al-'A United; Barada; al-'Utab; Yarmuk.1; Zabadani; [in Suppl.] Kuwayk

toponyms
ancient  Alamiya; 'Arban; al-Bakhr; al-Baara; Barka'id; Dabik; Diyar Mudar; Diyar Rabia'; al-Djabliya; al-Djazira; Djillik; Manbidj; Namara.1; al-Rahba; Ra's al-'Ayn; Rihla.2; al-Ru saf.3; Shayzar; [in Suppl.] Kurus

present-day
districts  al-Bathaniyya; al-Djawlan
regions  al-Ghab; Hawran; Kinnasin.2; Ladja'; al-Saf.2
see also Ghūṭa
towns  Adḥrīṭār; Bāniyās; Bosrā; Buzā‘ā; Dayr al-Zūr; Dimashḵ; Djabala; al-Đjabbūl; Djīsr al-Shughr; Ḥalab; Ḥamāt; Ḥārim; Ḥimṣ; Ḥuwwārīn; Ḫanawāt; Ḫarkiṣiyā; Ḫawālān.2; Ḫinnasrīn.1; al-Lāḏiḥiyya; Maʿarrat Maṣrīn; Maʿarrat al-Neʿmān; Maʿlūlā; Maskana; Maṣyād; al-Mizzā; Namāra.2 and 3; al-Raḵḵ; Ṣafīṭḥa; Salamiyya; Šalḫād; Tadmur; Ṣarṭūs; Zabadānī
see also al-Markab

TANZANIA  Dar-es-Salaam; Kilwa; Mikindani; Mkwaja; Mtambwe Mkuu; Tanzania
see also Swahili; and → AFRICA.EAST AFRICA
Zanzibar  Bargḥāsh; Bū Saʿīd; Kīzīmkaṣī; Zandjibār
see also Tumbatu

TAXATION  Bāḏ; Bayt al-Māl; Darība; Djīzya; Kānūn.ii and iii; Kharādī; Taḥṣīl; Taḵṣīt; Ṭurṣ; [in Suppl.] Darība.7
see also Daḥ; Djahbāḏ; Māʾ; Maʿṣir; Raʿiyya; Taḵdir.2; Taʾrīkh.1.1.viii; Zakāt
collectors  ‘Āmil; Dihkān; Muḥaṣṣil; Mūṭezim;Mustaḵhrīḏ
see also Amir; Taḥsīl
taxes  ‘Arūs Resmi; ‘Awārīd; Bād-i Hawā; Badal; Bāḏ; Başmaḵlīk; Bennāk; Çift-resmi; Djawālī; Djīzya; Filori; Furda; Ispendje; Kharādī; Kūḇcūr; Maks; Mālikāne; Mīrī; Muḵāsama; Muḵāṭaʿa; Pischkṣh; Resm; Tanghā; Tekālīf; ‘Uṣhr
see also  Ḥisba.ii; Kaṭīʿa; Waẓifa.1
land taxes  Baḵmaḵlīk; Bennāk; Çift-resmi; Kharaḏājī; Mīrī; Muḵāsama; ‘Uṣhr; [in Suppl.] Taʿallūk
see also Daftar; Daftar-i Khāḵānī; Kaʿbāla; Kānūn.iii.1; Rawk; Ustān
tithe-lands  Daʿyāʿa; Īghār; Iḵṭāʿ; Iltizām; Khāliṣa; Khāṣṣ; Şafī; Timār; Zamīndār; Ziʿāmet
see also  Baʿl.2.b; Dār al-ʿAhd; Fayʿ;  Filāḥa.iv; Zaʿīm
treatises on  Abū Yūṣuf; al-Makḫzūmī; al-Tahānawi; Yahyā b. ʿĀdam
see also Abū ʿUbayd al-Ḵāṣīm b. Sallām

THAILAND  Patānī; Thailand
see also [in Suppl.] al-Marʿa

THEOLOGY  ʿAḵāda; Allāh; Din; Djanna; ʿIlm al-Kalām; Imāma; ʿĪmān; Kalām; al-Mahdī; Uṣūl al-Dīn
see also ʿĀlam.1; Hilāl.i; and → ISLAM
disputation  Masāʿīl wa-Adwjiba; Munāzara; Radd; [in Suppl.] ʿĪbādat Khāna
see also  Mubāḥalā
treatises on  al-Samarkandi; Shams al-Dīn
schools  Shiʿite  Islmāʾiyya; Ithnā ʿAshʿariyya; Karmātī; Uṣūliyya.1; [in Suppl.] Akhiḵāriyya
see also Muʿtaṣila
Sunni  Ašʿarīyya; Ḥanābīla; Māṭurīdīyya; Muʿtaṣila
see also ʿIlm al-Kalām.1; Karāzīyya; Karāmāt ʿAlī; Mumdjiʿa; al-Nadjdjiyyā

terms  Adjal; Adjr; ʿAdl; ʿAhd; Ahl al-ahwā; ʿAḵīra; ʿAḵāda; ʿAkl; ʿAḵliyyāt; ʿĀlam.2.; ʿAmal.2; Amr; al-ʿAṣlāḥ; Baʿṯ; Bāṭiniyya; Bīdʿa; Birr; Daʿwa; Din; Djamāʿa; Djazāʿ; Djism; Duʿāʿ; Fard.g; Fāṣīk; Fīl; Fitna; Fitra; al-Ghayb; Gḥayba; Ghfrān; Hadd; Ḥaḵk; Ḥaraka wa-Sukūn.1.2 and 3; Hisāb; Ḥudjdja; Ḥudūṭh al-ʿĀlam; Hulūl; Iḍjāz;
Iṣṭiwarz; Ikhāls; Iktizzỳr; ‘Illa.ii.iii; Imámá; Imán; Islám; ‘Iṣma; Iṣtiţá’a; Ithtiyád; al-Kaadá’ wa ‘l-Ḵadár; Kaffárã; Káfr; Kalima; Karámã; Kāb; Káshf; Khálkh; Khâṭiţ’a; Khídhlán; Kidám; Kúmn; Kunút; Kuwwa.iii; Luft; Ma’ád; al-Mahdí; al-Manzíla bayn al-Manzílatayn; al-Mughayyabá al-Kháms; al-Munáfíkún.ii; Murtaq; Muţláq; Náfíla; Náfs; Námúṣ.ii; Núr Múmmádi; Ríyá’; Rízık; Ru’yat Alláh; Sábil.ii; Shubhá; Šífa.ii; Tá’a; Táhsín wa-Tábib; Ta’áld; Taklíf; Tánásukh; Tashblh wa-Tánzíh; Tawálûd; Tawba; Tawfík; Wára’; al-Žáhir wa ‘l-Báţín; Zuľm; [in Suppl.] Hâl; Îthm; Kábíra; al-Nahy ‘an al-Munkar; Takwá

see also Ābád; Alláh.ii; In Šáh Alláh; ‘Inâyá; Šúra; and → ESCHATOLOGY; QUR’ÁN.TERMS

Shiite Bádá’; Qáyba; Ibúdá’; Kazakhstan; Láhút and Násút.ii; Mazhar; Maţlüm; al-Munáfíkún.ii; Nákãd al-Miţáh; Ṭád’; al-Šábíkún; Saflr.ii; al-Samít; Sarkár-Āká; Tabarrú’; Tanásukh.ii; Waṣí

and → SHIITE. DOCTRINES AND INSTITUTIONS

theologians ‘Ulámá’

see also Sharh.Iii


Ash’ári al-Ámídi; al-As’há’rí; Abu ‘l-Ḫasan; al-Baghdádí; al-Bákkilání; al-Bayháki; al-Djúwáyní; al-Ḵádáli; Fáḵhr al-Dín al-Ráži; al-Qáṣází; Abú Ḥámid; Ibn Fúrak; al-Ldí; al-Isfáráyíní; al-Kíyá al-Hárrási; al-Ḵúšháyrí; al-Ṣánúší; Abú ‘Abd Alláh; al-Símání; [in Suppl.] al-Ṭúsi

see also Alláh.ii; ‘Ilm al-Ká lám.Ii.c; Imámá; Imán; [in Suppl.] Hâl

Ḫânbalí ‘Abd al-Kádir al-Ḏilální; Abhám b. Ḥanbal; al-_LVLWÁR; al-Barbahári; Ibn ‘Abd al-Wáháb; Ibn ‘Aḵíl; Ibn Baṭṭá al-Ukbári; Ibn al-Djáwízi; Ibn Kayyím al-Djázwíyyá; Ibn Kúdamá al-Mákdisí; Ibn Támyíyyá; al-Khállal

see also Imán; and → LAW

Máṯúridí ‘Abd al-Ḫáyy; Bishr b. Ghiyáth; al-Máṯúridí

see also Alláh.ii; ‘Ilm al-Ká lám.Ii.d; Imámá; Imán


Shiite → SHIITES

Wáḥábí Ibn ‘Abd al-Wáháb; Ibn Ghanánam

Indo-Muslim ‘Abd al-‘Azíz al-Djiláwí; ‘Abd al-Ḵádir Djiláwí; Ashraf ‘Alí; Bahr al-‘Ulúm; al-Djiláwí, Sháh Wáli Alláh; al-‘Imrání; ‘Iwád Wádjíh; [in Suppl.] ‘Abd Alláh Sulíntúrú; Farangi Maţháll see also Hind.v.b; al-Má’barí; Mappila; Šúl-ḵí kull; Taglıghi Djamá‘at; ‘Ulámá’.iv

Christian Ibn Žúr‘á; Yahyá b. ‘Adí; Yahyá al-NavLink

and → CHRISTIANITY.DENOMINATIONS

Jewish Ibn Maymún; Sa‘ądýa Ben Yóséf

19th and 20th centuries Muḥammad ‘Abduh; Muḥammad Abú Ťayd see also Sunna.iii
TIME
Abad; Dahr; Kidam; Zamán

see also Ibn al-Sa’ātī

calendars
Djalali; Hijāra; Nasīr; Ta’rīkh.I; [in Suppl.] Ilāhi Era

see also Nawrūz; Rabī’ b. Zayd; Sulaymān al-Mahri; Takwīm; ‘Umar Khayyām
day and night ‘Asr; ‘Atama; Layl and Nahār; al-Shafak; Yawm

see also Ta’rīkh.I.1.iii; Zījd
days of the week Djum’a; Sabt

months
Islamic al-Muhārram; Rabī’; Radjāb; Ramāḍān; Ṣafar; Sha’bān; Shawwāl

see also Ta’rīkh.I.1.iii
Syrian Nisān; Tammūz; Tishrin
Turkish Odjak
timekeeping Anwā’; al-Kamar; Miḥrāt; Mizwala; Sā’a.1

see also Asṭurlāb; Ayyām al-‘Adjūz; Hilāl.i; Rub‘; Ta’dīl al-Zamān

TOGO
Kabou; Kubafoło; Togo

TRANSPORT
Nakl (and [in Suppl.])

and → ANIMALS.CAMELS and EQUINES; HOSTELRY; NAVIGATION
caravans Azalay; Karwān; Maḥmāl; ‘Ukayl.2; [in Suppl.] Djamāl

see also Anadolu.iii.5; Darb al-Arba‘īn; Khān
mountain passes Bāb al-Lān; Bi’bān; Dār-i Āḥānīn; Devo Boynu; Khaybar

see also Chītral
postal service Barīd; Fuyūdī; Ḥamām; Posta; Raḳḵās; Ulāq; Yām

see also Anadolu.iii.5
stamps Posta

railways Hīḍjāz Railway; Sikkat al-Ḥadid

see also Anadolu.iii.5; al-Kāhira (442a); Khurramshahr; Zāhidān

roads Shārī’; [in Suppl.] Ta’rik
wheeled vehicles ‘Adjala; Araba

TRAVEL
Rihla; Safar

and → LITERATURE.TRAVEL-LITERATURE

supplies Mifrash

and → NOMADISM

TREASURY
Bayt al-Māl; Khāzīne; Makḥān

and → ADMINISTRATION.FINANCIAL

TREATIES Baḵt; Kücük Kaynardja; Mandates; Mondros; Mu’āhada; Türkmen Čay (i); Zsitvatorok

see also Dār al-‘Ahd; Hilf al-Fuđāl; Miḥāk-i Milli; Tutmīr

tributes Baḵt; Parias; [in Suppl.] Khuwwa

and → TAXATION

TRIBES Ā’ilā; ‘Aṣhīra; Ḥayyā; Kabila; Sayyid

see also ‘Aṣhabiyya; Hilf; Khāṭib; Sharīf.(1); Shaykh; [in Suppl.] Bisāṭ.iii; Iskān; al-Ridda; Sūrgūn; and → CUSTOM.TRIBAL CUSTOMS; LAW.CUSTOMARY LAW; NOMADISM; and the section Population under entries of countries

Afghanistan, India and Pakistan Abdāli; Afridi; Bhaṭṭi; Cāhar Aymaḵ; Dāwūdpōtrās; Djiāi;
TRIBES

Durrānī; Gakkhaf; Gandapur; Ghalezay; Gūdjar; Khāṭak; Khokars; Lambadis; Mahrūd; Mīrā; Mohmand; Mullagori; Sāmmā; Sumerā; Wāzīrīs; Yūsufzay; [in Suppl.] Gurčānī; Kākār; Sulaymān Khāl

see also Afghānī; Afghānistānī

Africa

ʿAbābda; ʿAmīr; Antemuru; Bējdā; Beleyn; Bīshārīn; D⊂m; Djqāʿiliyyūn; Kuntā; Makua; Mārā; Mazrūʿī; Shāykiyya; Zaghāwā

see also Dīgilal; Fulbe; al-Manāšir; Mandā; for North Africa, see the section Egypt and North Africa below

Arabian peninsula

ancient

ʿAbd al-Kays; al-ʿAbnaM; ʿAd; ʿAkk; ʿAmila; ʿAmir b. Saʿṣaʿa; al-Aws; Azd; Badjila; Bāhila; Bakr b. Wāʾil; Ḍabba; Djqāhīma b. ʿAmir; Ḍurhum; Fazāra; ḑānī b. Aʿṣūr; Ghausān; Gḥafān; Ghīfār; Hamdān; Ḥanīfa b. Ljudjām; Ḥanzala b. Mālik; Ḥāritī b. Kaʾb; Hwāzīn; Hīlāʾ; ḏījl; Iram; Iyād; Kalb b. Wabarā; al-Kayn; Ḋhāfḏāja; Kḥṭhʾam; al-Khāzraḏj; Kīlāb b. Rabīʿa; Kināna; Kinda; Khūʿa; Kuryaysr; Kshāyār; Lʿakat al-Dam; Lihyān.2; Maʿadd; Maʾāfīr; Māzin; Muḥārīb; Murād; Murā; Naḍīr; Nawfāl; Riyām; Saʿd b. Bakr; Saʿd b. Zayd Manāt al-Fīzr; Saliḥ; Saʿd; Shāyban; Sulaym; Taghlib b. Wāʾil; Tamīm b. Murr; Tanūk; Tāsm; Taym Allāh; Taym b. Murra; Thāʾkīf; Ṭhāmūd; ʿUdhra; ʿUkjāyl.1; ʿYāfī; ʿYarbū; Yās; [in Suppl.] Kāthrī; Kuʿayṭī

see also Asad (Banū); Ḥabash (Aḥāḇīsh); al-Ḥīḍjāz; Māḥzūm; Mustaʿriba; Mutaʿarriba; Nīzār b. Maʿadd; Namyr; Rabiʿ (and Muṣār); Ṣayba; Ṭhaʾlaba; al-Ukāyṣīr; Wabar; Wufūd; Zarḵāʾ al-Yamāma; Zuhayr b. Djqāmāb; Zuhra; [in Suppl.] Aʿyāṣ; al-Ridda

present-day

ʿAbdalī; ʿAḵrābī; ʿAwāmīr; ʿAwāzīm; Banyar; al-Batāḥīra; Buʿkūm; al-Dawāsīr; al-Dḥīʾāb; Djqāʿaʾ (ʿĀmrī); al-Djqāmāb; al-Durū; ḍhāmīd; ḍhāḏīr; ḥakam b. Saʿd; Hamdān; al-Ḥarāsī; Ḥarb; ḍhāḥīd wa-Bakīl; Ḥassān, Bā; ḍhawshābī; Hiṇā; al-Ḥubūs; ḍhudhayl; ḍhudjīriyya; ḍhutaym; al-Ḥuwaytāt; al-ʿIfrāʾ; ḍhāṭān; ḍhālīlīd; (Banū) ḍhārūs; ḍhawlaw; Kūḍāʾa; Madḥhīḏj; Mahrā; al-Manāšir; Mazrūʿī; Murra; Muṭayr; Muzayna; Nabhān; Ruwala; Ṣḥammar; Ṣḥarārāt; Ṣubayāʾ; ʿṢubayḥī; Ṣudayrī; Sulayb; Thāʾkīf; Ṣuʿayba; Ṣuʿayba; Yām

see also (Djqāzīrāt) al-Aʿrab.vi; Badw; al-Ḥīḍjāz; Ṣḥāwīya.2; ʿUṭūb; al-Yaman.4

Central Asia, Mongolia and points farther north

Ḵawādīr; Dசhīlāt; ḍemrī; Gagauz; Gokłān; Karūk; Kungrat; Mangīt; Mongols; Ōzbek; Pečenēgs; Salar; Sulduz; Tatar; Tobol; Toghuqzhūr; Türkmen; Turks.I.2; Yaghma; [in Suppl.] Sāriḵ; Yomut

see also Ghuzz; Ṭlāt; Kāṭyī; Khaladī; Kishlāk; Ṭaylāk

Egypt and North Africa

ʿAbābda; Ahaggar; al-Butr; Djqāzīla; Dukkāla; Ifogḥas; Khūlt; Kūmīya; al-Maʾḵīl; Mandīl; Ṣḥiṣḥ; Ṣmāla

see also Kḥumayr; and → Berbers

Fertile Crescent

ancient

Asad; Bahraʾ; Djqārrāḥīds; Djqūdḥām; Lakhm; Muhannā; al-Muntāfīk.1; Taghlīb b. Wāʾil; Ṭayyiʾ; Waṭḥṭḥāb b. Šābīk al-Numayrī; [in Suppl.] al-Numayr b. ḍāṣīt

see also Ṭanūk.2; al-Ukāyṣīr; Unayf

present-day

ʿAnaza; Asad (Banū); Bāḏjālān; Bilbās; ḍafīr; Djqāf; ḍjbūr; Dulaym; Hamawand; al-Ḥuwaytāt; Kurds.iv.A; Lām; al-Manāşir; al-Muntāfīk.2; ḍḥār; Ṣḥammar

see also al-Batīha; Ṣḥāwīya.2

Iran

Bāzūkīyyūn; Bilbās; Djqāf; Eymir.2 and 3; (Banū) Kaʾb; ḍarā Gōzlū; Kurds.iv.A; Lām; Lām; Ṣḥāhsewan; Ṣḥākāk; Ṣḥakākī; Sinjābī

see also Daylam; Dufafī; Firūzānīds; Gokłān; ʿĪlāt; Šūlīstān

Turkey

Afšār; Bayat; Bayındır; Begdiī; Čepni; Dōger; Eymir.1; ʿĪdjar; ḍyā; Šaktdjāj; Takkalū; Ṭorgūd; Yöṛūk; [in Suppl.] Čawdor
see also Shâkâk; Shâkâkî; Tamgha

TUNISIA Baladiyya.3; Djam‘iyya.iv; Djarida.i.B; Dустûr.и; Hzîb.i; Hûkûma.iv; Istîklâl; al-Khâldûniyya; Ma‘ârif.2.A; Madjlis.4.A.xix; Selâfiyya.1(а); Tunisia; [in Suppl.] Demography.IV; Mahkama.4.xii
see also Fâllâk; Himâya.ii; Khalîfa b. ‘Askar; Şafâr; [in Suppl.] Inzâl; and → BERBERS; DYNASTIES.SPAIN AND NORTH AFRICA

see also Ibn al-Râkîk; al-Tîjâni, Abû Muḥammad; and → DYNASTIES.SPAIN AND NORTH AFRICA

institutions educational al-Şâdkîyya; Zaytûna; [in Suppl.] Institut des hautes études de Tunis
see also [in Suppl.] ‘Abd al-Wâhâb; Kâbâdû
musical al-Şaḥîdiyya
press al-Râ‘îd al-Tûnusî; Şîhâfa.2.(v)
language ‘Arabîyya.A.iii.3; Tunisia.IV
literature Malḫûn; Tunisia.V; and → LITERATURE
bellerists Şa‘îd Abû Bakr; al-Şâbbî; al-Tûnîsi, Maḥmûd Bayram; al-Tûnîsi, Muḥammad; al-Wârghi
Ottoman period (1574-1881) Āḥmad Bey; al-Ḥusayn (b. ‘Âli); Ḥusaynids; Khâyr al-Dîn Pâsha; Muḥammad Bayram al-Şâdîk Bey; Muṣṭâfâ Khâznâdâr; Tunisia.II.c; [in Suppl.] Ibn Gîhidhâhum
physical geography Tunisia.I.a
pre-Ottoman period ‘Abd al-Râhîmân al-Fîhîrî; Aghlabids; Ḥâfsîds; Ḥâsân b. al-Nû‘mân al-Ghassânî; (Bânû) Khûrâsân; Tunisia.II.b
and → BERBERS; DYNASTIES.SPAIN AND NORTH AFRICA
toponyms ancient al-‘Abbâṣiyya; Ḥaydârân; Kal‘at Bâni Ḥâmâd; Manzîl Bâshshû; Raḵkâda; Ṣabra (al-Mansûriyya); Subaytîla
present-day
districts Djarid
islands Djarba; Karkana
regions Djażirat Şârîk; Kastiliya.2; Nafzawa; Şâhil.1
towns Bâdja; Banzart; Ḥalk al-Wâdî; Kâbîs; al-Kâf; Kafsa; Kâllala; al-Kayrawân; al-Mahdiyya; Monastîr; Nafta; Safâkûs; Sûsâ; Ṣâbîka; Takrûnâ; Tûnis; Tûzar; Uskûdâr

TURKEY Anadolu; Arâmiyya; Istanbul; Karâ Deniz; Turks.I.5
see also Libâš.iv; and → OTTOMAN EMPIRE
architecture → ARCHITECTURE.REGIONS
dynasties → DYNASTIES.ANATOLIA AND THE TURKS; OTTOMAN EMPIRE
language → LANGUAGES.TURKIC
literature → LITERATURE
modern period (1920– ) Baladiyya.1; Demokrat Parti; Djam‘i‘a; Djarida.iii; Dümûhûriyyet Khâlk Fîrkasî; Dустûr.ii; Hzîb.ii; Ishtîrâkîyya; Khâlhêvi; Köy Enstitüleri; Kûrds.iii.C; Madjlis.4.A.ii; Mîthâk-i Millî; Shûyû‘îyya.3; Teraâkki-perver Dümûhûriyyet Fîrkasî; Turks.I.5; [in Suppl.] Demography.III; Niẓām ‘Askarî.3; Şîhâfa.5
see also Djam‘iyya.ii; Iskandarûn; İslâh.iii; İttihat ve Terakki Djam‘iyyetî; Karakol Djam‘iyyetî; Kawiymiya.iv; Kemâl; Kûrûk; Ma‘ârif.1.î; Mâliyye; Nurculuk; Yüzellilikler; and → LITERATURE; PRESS
educators [in Suppl.] İsmâ'il Hâkki Baltâdjioghlu; Tonguç

religious leaders Nursi

statesmen/women Atatürk; Çakmak; Husayn Djâhid; İleri; Djejlâl Nûrî; Kâzım Karabekir; Kâhîlide Edib; Köprülü (Mehmed Fuad); Mehmed 'Akîf; Menderes; Okyar; Orbay, Hüseyin Ra'ûf; Şems al-Dîn Gûnâltay; Sheref, 'A'îd al-Ra'âmân; Yeğana, 'Ali Mûnim; Yüceâ, Hasan 'Ali; [in Suppl.] Adîvar; Ağıhaohlu; Atây; Esendal; İsmet İnönü; Özal

see also Çerkes Edhem; Gökalp, Ziya; Hisar; and → TURKEY.OTTOMAN PERIOD.YOUNG TURKS

mysticism → MYSTICISM.MYSTICS; SAINTHOOD.SAINTS

Ottoman period (1342-1924) Hizb.î; İstanbul; İttihat-i Muhammedi Djiem'iyyeti; İttihat ve Terakki Djiem'iyyeti; Ma'arif.î.i; Madjlîs.4.A.i; Madjlîs al-Shûrâ; Mâtbakh.î.2; 'Othmânîli; Türk Odjâghi; Yeñi 'Othmânîllar; [in Suppl.] Nizâm 'Askari.î.3

see also Aywaz.î; Derebey; Djam'iyya.î; Khalîfa.î.î; [in Suppl.] Demography.II; Djalâli; and → OTTOMAN EMPIRE

Young Ottomans and Young Turks Yeñi 'Othmânîllar

see also Djam'iyya; Djewdet; Dستûr.î.î; Fâdîl Pasha; Hûkûma.î; Hurriyya.î; İttihat ve Terakki Djiem'iyyeti

individuals Djawid; Djiemâl Pasha; Enwer Pasha; (Tunali) Hilmi; Ishâk Süküti; Kemâl, Mehmed Nâmîk; Mîzändji Mehmed Murâd; Niyazi Bey; Şabâh al-Dîn; Şiûkri Bey; Su'âwi, 'Ali; 'Âlât'ayt Bey; Yeğana, 'Ali Mûnim; Yusuf Aqçûra; Ziyâ Pasha

physical geography

mountains Aghri Dagh; Ala Dagh; Aladja Dagh; Beshparmak; Bingöl Dagh; Deve Boynu; Elma Daghî; Erdjiyas Daghî; Gâwur Daghîlarî; Toros Dâğlarî; Ulu Dâgh

see also Tür 'Abdîn

waters Boghaz-içi; Çanaq-êlê Boghazî; Çoruh.î. Djiayhân; Gediz Çayî; Gîksû; Kizîl-îrmâk; Lamâs-çû; Marmara Dêñizi; Menderes; al-Rass; Sakarya; Sayhân; Tuz Gûlû; Wân.î; Yeşîhîl İrmak

population Yörük; Zâzâ; Zeybek; [in Suppl.] Demography.II

see also Muhâdîjr.î.2; Türkmen.î.3

pre-Islamic period → PRE-ISLAM; TURKEY.TOVONYMS

pre-Ottoman period Mengüçek

see also Kitabat.î.î; and → DYNASTIES.ANATOLIA AND THE TURKS; TURKEY.TOVONYMS

tovonyms

ancient 'Ammûriya; 'Ânî; Arzan; 'Ayn Zarba; Baghrâs; Bâlis; Beshîke; Bûka; al-Djazîra; Dûlûk; Dunaysîr; Harrân; Lâđîhîk.î; Shabakhtân; Sis; Sultan Öfû; Torghud Eli

see also Dijîrîr Bakr; Shîmsîhât

districts Şamdimânî; Terdîjan; Yalowa

islands Bozdja-ala; İmroz

provinces Aghri; Çoruh; Dijîrîr Bakr; Hakkârî; İcîlî; Kars; Kaştamûnî; Khânzît; Kôdja Eli; Mûshî; Newshehrî; Tundjîli

regions al-'Amîk; Cilicia; Dersim; Dijîrîr Muçar; Dîjânîk; Menteşhe-eli; Teke-eli; Tür 'Abdîn; Tutak
towns Ada Pâzârî; Adana; Adiyaman; Afûyn Kara Hîsârî; Ak Hîsârî.î.î.î.î and 2; Àk Şehîr; Aklâhî; Ala Şehîrî; Alanya; Altîntash; Amasya; Anadolu; Anamur; Ankara; Antakîyia; Antalya; 'Arabkîr; Ardahân; Arvîn; Aya Solûk; 'Îyâsî; Aydin; 'Aynêbî; Aya Walîk; Babaecki; Bâlû; Bâlû Hîsârî; Balât; Bâlîkesrî; Bâltâ Limântî; Bandîrma; Bâyazîd; Bâybûrî; Bâyânî; Bergama; Besni; Bêysîhêrî; Bîlisî; Bîgha; Biledjîk; Bingöl; Biredjîk; Birge; Bodrum; Bolu; Bolwadin; Bozantî; Burdur; Bursa; Çankîrî; Çataldja; Çeşme; Çölemerîk; Çorlu; Çorum; Deñizli; Diwrigî; Dijîrîr
Diyar Bakr; Edirne; Edremit; Egin; Egridir; Elbistan; Elmali; Enos; Ereğli; Ergani; Ermenak; Erzindjan; Erzurum; Eskisehir; Gebze; Gelibolu; Gemlik; Giresun; Göksehir; Gümüş-khane; al-Hârûnîyya; Hisn Kayfâ; Ispandarûn; Isparta; Istanbul (and [in Suppl.]); Iznik; Kara Hisar; Karağaç Hisar; Kars; Kastamouni; Kayseri; Kemâk; Kildiz; Kirk Kilise; Kirmâsî; Kirşehir; Koç Hisar; Konya; Köprü Hisarî; Koçlı Hisar; Közân: Kula; Kutahia; Lâdâhk.2 and 3; Lâranda; Lüleburgaz; Maghnia; Malatya; Malazgird.1; Malkara; Ma’mûrat al-‘Aziz; Mar‘âsh; Mardin; al-Masîsa; Mayyâfârikîn; Menemen; Mersin; Merzifûn; Milas; Mudanya; Mughla; Mush; Nasıbin; Newsehir; Nigde; Nizîr; Oranmâr; ‘Othmândîjk; Payas; Rize; al-Ruha; Sabandja; Samsun; Şart; Sarûdî; Si’irîd; Silifke; Simav; Sinûb; Siwâs; Siâri Hisar; Sögüd; Sumaysât; al-Suwaydîyya; Tall Bâshîr; Tarabzûn; Tarsus; Tekirdâgh; Tire; Tirebolu; Tokat; Tonejîli; ‘Ushâk; Wân.2; Wezir Köprü; Wire; Yalova; Yeşîli Şehrî; Yeşilköy; Yozgat; Zaytûn; Zindîrli; Zonguldak; [in Suppl.] Ghalata; İzmir; Kaysüm

U

UMAYYADS — CALIPHATE; DYNASTIES.SPAIN AND NORTH AFRICA

UNITED ARAB EMIRATES al-Kawâsim; Madjilis.4.A.xii; Mahkama.4.ix; Şihâfa.1.(x); [in Suppl.] al-Imrâr al-‘Arabiyya al-Muttaḥida

population Mazrû‘î

see also Yâs; and TRIBES.ARABIAN PENINSULA
toponyms Abu Zaibi; al-Djiwa; Dubayî; al-Fudjârya; Ra’s al-Khayma; al-Shâriq; Şir Bani Yâs; Umm al-Kaywân; al-Zafrâ; [in Suppl.] ‘Adjmân

see also (Djazirat) al-‘Arab; al-Khût; Ṭunb; al-‘Udayd

URBANISM — ARCHITECTURE.URBAN; GEOGRAPHY.URBAN; SEDENTARISM

for city planning, see [in Suppl.] Madina; for rowdy urban groups, see Za‘îr; for urban militia, see Aḥdâth

(former) USSR — CAUCASUS; CENTRAL ASIA.FORMER SOVIET UNION; COMMUNISM; EUROPE.EASTERN EUROPE; SIBERIA

V

VIRTUES AND VICES

virtues ‘Adl; Dayf; Futuwwa; Ḣasab wa-Nasab; Ḥilm; ‘Irđ; Murû’a; Şabr; Žarif; [in Suppl.]

Karam

see also Sharaf; Sharif and ETHICS; HUMOUR

vices Bukhl

see also Kaffâra; and ADULTERY; DRUGS.NARCOTICS; GAMBLING; LAW.PENAL LAW; OBSCENITY; WINE

W

WEIGHTS AND MEASUREMENTS Aghac; Arpa; Dhira’; Dirham.1; Farsakh; Ḥabba; Iṣba‘; Istâr;
WEIGHTS AND MEASUREMENTS — WOMEN

Makāyil; Marhala; Mikeyā; Misāḥa; al-Mizān; Sā'; Sanadjār; Tōlā; Tūmān.2; Wazn.1; [in Suppl.] Gaz

see also al-Karastūn

WINE Khamr; Sāki

see also Karm

bacchic poetry Khamriyya

Arabic Abū Nuwasā; Abū Miḥdjan; Abu 'l-Shiš; 'Adī b. Zayd; Hāriṯa b. Badr al-Ghudānī; (al-)Huṣayn b. al-Dāhākā; Ibn al-'Afīf al-Tilimṣānī; Ibn Sayḥān; Tamīm b. al-Muʿizz li-Dīn Allāh; Tamīm b. al-Muʿizz; al-Walīd.2

see also al-Babbagāh; Ibn al-Fārid; Ibn Harma; al-Nawādji; Yamūt b. al-Muẓarrā'

Turkish Rewānī; Riyāḍī

boon companions Ibn Hamdūn; al-Kūshānī; Khālid b. Yazīd al-Kātib al-Tamīmī

see also Abu 'l-Shiš; 'Ali b. al-Djahm

WOMEN 'Abb; Ḥarīm; Ḥayd; Ḥidjāb.1; 'Idā; Istibrā'; Khāfīd; al-Mar'a; Nikāh; Sīhāk; [in Suppl.] Bighāb

see also 'Arūs Resmi; Bashmaklik; Khayr; Khīr-d-īlās; Lithām; Tunisia.1; 'Urf.2.II; Zanānā; and → DIVORCE; LIFE STAGES.CHILDBIRTH AND CHILDHOOD; MARRIAGE

and beauty al-Wāshīm

and → COSMETICS

and literature al-Mar'a.1

see also Kiṣṣa; Shahrazād

Arabic authors al-Bā'ūni.6; Hafṣa bint al-Ḥājīdji; 'Inān; al-Khānsā'; Laylā al-Akhyaliyya; Mayy Ziyādā; 'Ulayya; Wallāda; al-Yāzīdī.4; [in Suppl.] Faḍl al-Shā'īra

see also 'Abbāsa; 'Ātika; Khunāṭha; Kiṣṣa.2; Shīb; Uḳūṣa

Persian authors Kurrat al-'Ayīn; Mahsati; Parwin ītīsāmi

see also Guibdan Bēgam; Maḥfī

Turkish authors Fītnat; Khālīde Edīb; Laylā Khānīm (2x); Mīhri Khāṭūn

see also Kiṣṣa.3(b)

and religion Zār

mystics 'Āʾisha al-Mannūbiyya; Dījahānārā Bēgam; Nafīsa; Rābi'a al-'Adawiyya al-Kāsīyiyya

see also Wali.5

concubinage 'Abd.3.f; Khaṣṣekī; Umm al-Walad

emancipation Kāsim Amin; Malak Ḥifnī Nāṣif; Sa'īd Abū Bakr; Salāma Mūsā; Ṭalāḳ.11.3; [in Suppl.] al-Ḥaddād, al-Tāhir

see also Hīdja; Ileri; Djetāl Nūrī; al-Mar'a; Wūṭhūk al-Dawla; al-Zahāwī, Djamīl Şidkī; [in Suppl.] Aḥraf al-Dīn Gīlānī

influential women

Arabic 'Āʾisha bint Ṭalḥa; Asmā'; Barira; Būrān; Hind bint 'Utba; al-Khayzurān bint 'Aṭā al-Durrāshīyya; Khunāṭha; Shadjar al-Durr; Sīt al-Mulk; Šubḥ; Sukayna bt. al-Husayn; Zubayda bt. Dja'far; [in Suppl.] Asmā'

see also al-Maʿāfīrī; Zumurrud Khāṭūn; and → MUḤAMMAD, THE PROPHET.FAMILY OF DAUGHTERS AND WIVES

Indo-Muslim Nūr Dījāhān; Samrū

Mongolian Baghdād Khāṭūn; Ḫān-zāda Bēgam; Töregene Khāṭūn

Ottoman 'Ādila Khāṭūn; Khurrem; Kösem Wālide; Mihr-i Māḥ Şūltān; Nilüfer Khāṭūn; Nūr Bānū; Safiyye Wālide Şūltān; Şah Şūltān; Shebsefa Kadin; Türkhan Şūltān

Turkish Terken Khāṭūn; Zumurrud Khāṭūn
legendary women  al-Basūs; Bilkis; Hind bint al-Khuss  
see also  Āsiya;  Zarkā al-Yamāma

musicians/singers  ‘Azza al-Maylā; Ḍjamila; Ḥabāba; Rā‘ika; Sallāma al-Zarkā; Shāriya;  
Siti Binti Saad; ‘Ulayya; Umm Kulthūm; [in Suppl.]  Badhl al-Kubrā; al-Djarādatān;  
Fadh al-Shā‘ira; Ḥabba Ḫātūn  
see also  ‘Ālima; Kayna;  Ṭaṭṭūka

mystics  → the section  And Religion  above

WRITING  Khāṭṭ (and [in Suppl.])  
see also  Ibn Mukla; Kitābāt; and  →  ART.CALLIGRAPHY; EPIGRAPHY

manuscripts and books  Daftar; Ḥāshiya; Kitāb;  Mūkābala.2;  Nuskha;  Ṭadhkira; Ta‘lik;  
Taşīf; Taşnīf; Tazwīr; ‘Unwān; Warrāk; [in Suppl.] Abbreviations  
see also  Қat; Maktaba

blockprinting  Ṭarṣh

bookbinding  İlkhāns; Kitāb; Nuskha; ‘Oṯmānī. VII.c; [in Suppl.] Mamlūks.iii.b. D.iii

booktitles  Unwān.2(=3); Zubda

materials  Djīld; Ḳāḏḥad;  Ḳalam;  Ḳhāṭam;  Khīrās; Mīdād;  Papyrus; Raḵk; [in Suppl.]  Dawāt  
see also  ‘Afṣ;  ʿAfṣantīn;  Diplomatic; Ḳīḵāns;  Maʿdīn.4

scripts  Khāṭṭ;  Siyāḵāt;  Tawḵī.2; Tifinagh; Tughra.2(d)  
see also  Nuskha;  Swāhilī; Ta‘lik; Warrāk;  Zabūr; and  →  ART.CALLIGRAPHY; EPIGRAPHY  
for Persian scripts, see  →  ART.CALLIGRAPHY; EPIGRAPHY  
for non-Arabic, non-Latin scripts, see  [in Suppl.] Turks.II.(vi)

Y

YEMEN  Djarīda.i.A; Dustūr.viii, Madjadi.4.A.xiv and xv; Maḥkama.4.viii; Siḥāfa.1.(xiv);  
Yaḥyā b. Muḥammad; al-Yaman; [in Suppl.]  Niẓām ‘Askārī.1.(e)  
see also  ‘Asir;  Ismāʿīlyyya; Mahri; Makramids;  Tāḡhūt.2;  ‘Urf.2.I.A.2; [in Suppl.]  Abū Mismār; and  →  DYNASTIES.ARBAN PENINSULA

architecture  →  ARCHITECTURE. REGIONS

before Islam  al-Abnā‘.II; Abraha;  Ḥadh Nuwās; (Djazīrat) al-‘Arab;  Ḥabbashat; Ḥadramawt;  
Katabān; Kayl; Mārib; al-Mathāmina; Saba‘; al-Sawdā‘; Wahrīz;  Yazen; [in Suppl.]  Ḥadramawt  
see also  [in Suppl.] Bādhām

British protectorate of Ḥadramawt period (1839-1967)  ‘Adan; Ḡāḥiḍ  
see also  [in Suppl.] Ḥadramawt.ii.1;  Kaṭhīrī;  Kuʿayṭī

dynasties  Ḥamdānids; Mahdīs; Rāsūlīs;  Ṣulayḥids; Tāḥirīds;  Yūfīrids;  Zaydiyya.3;  
Ziyādīds;  Zurayʾīds; [in Suppl.]  Kaṭhīrī;  Kuʿayṭī  
see also  Rassids; and  →  DYNASTIES.ARBAN PENINSULA

historians of  al-Diṭānādī; al-Khażārdījī; al-Mawza‘; al-Nahrawālī; al-Rāzī;  Ḥaḥmād b.  ‘Abd Allāh; al-Ṣaḥāfī Abū Muḥammad Idrīs; al-Shillī; ‘Umāra al-Yamanī  
see also  Ibn al-Mudjāwīr

language  al-Yaman.5; [in Suppl.] Ḥadramawt.iii

and  →  LANGUAGES.AFRO-ASIATIC.Arabic and SOUTH ARABIAN

Ottoman periods (1517-1635 and 1872-1918)  Ḫāimūd  Pāša; al-Muṭahhar;  Özdemir Pāša;  
Ridwān Pāša; [in Suppl.]  Yemenli Ḥasan Pāša  
see also  Baladiyya.2; Khādim Süleymān Pāša

physical geography  
mountains  Ḥadhūr; Ḥarāz; Ḥiṣn al-Ghurāb; al-Sarāt;  Shahāra;  Shibām.4; [in Suppl.]  al-Šaraf
YEMEN — ZOROASTRIANS

see also al-Yaman.2

wadis Barhut; al-Khārid; al-Saḥūl; Turaba.1

population ʿAbdali; ʿAkrabī; Banyar; Hamdān; Ḥāshid wa-Bakil; Ḥawshabī; Ḥudjriyya; Kahtān; Ḥawlawān; Madhḥidj; Mahra; Yāfī`

see also Yām; al-Yaman.4; Yazan; and → TRIBES.ARABIAN PENINSULA
toponyms

ancient al-ʿĀra; Ṣhabwa; Ṣirwāh; Zaftār

see also Nadjrān

present-day
districts Abyan; ʿAlawi; ʿĀmīri; ʿAwddhali; Dāṭhīna; Faḍli; Ḥārāz; Ḥarīb; al-Ḥayma; Ḥudjriyya

islands ʿKamarān; Mayyūn; Sukūṭra

regions ʿAwlakī; Ḥadramawt; Lāḥdji; al-Shīhr; Tihāma; [in Suppl.] Ḥadramawt.ii
towns ʿAdān; ʿAṭhir; Bayt al-Fakīh; Dhamār; Ḥalāfīkā; Ḥabbān; Ḥadjarayn; Ḥāmi; Ḥawra; al-Ḥawṭa; al-Ḥudaydā; Ibb; ʿIrkā; Kaʿtaba; Kawkabān; Kiṣḥn; Lāḥdji; al-Luḥayyā; Mārib; al-Mukallā; al-Mukhā; Rayda; Saʿda; al-Saḥūl; Šanʿāʿ; Sayʿūn; Shāhārā; al-Šaykh Saʿīd; Shībām; al-Shīhr; Taʿizz; Tarim; al-Ṭawila; Thulā; Zabīd; Zaftār; [in Suppl.] ʿInāt

see also (Djazirat) al-ʿArab

(former) YUGOSLAVIA Džabić; Khosrew Beg; Muslimūn.1.B.6; Pomaks; Riḍwān Begović; Yugoslavia; [in Suppl.] Handžić; Malkoč-oghullari

see also Ōmer Efendi; Țopal ʿOṯmān Pasha.2

literature → LITERATURE.IN OTHER LANGUAGES
toponyms

provinces [in Suppl.] Dalmatia

regions Yeňi Bāzār.1

republics Bosna; Karadagh; Košowa; Mākadūnyā; Šīrb

towns Aḵ Ḥiṣār.3; Aladja Ḥiṣār; Banjaluka; Belgrade; Eszék; Išṭib; Kuṭafca; Livno; Manāštir; Mostar; Nīš; Okhri; Pasarofca; Peć; Priština; Prizren; Raghuza; Sarajevo; Siska; Travnik; Ūsküb; Waradin; Yeňi Bāzār.2; [in Suppl.] Semendire

see also Zenta

ZAIRE Katanga; Kisangani

ZANZIBAR → TANZANIA

ZOOLOGY Hayawan.7

and → ANIMALS

writers on al-Damiri; al-Marwazi, Sharaf al-Zamān

see also al-Djāhīz

ZOROASTRIANS Gabr; Iran.vi; Madjus; Mōbadh; Zamzama

see also Bihāfrīd b. Farwardin; Ghazalī; Gudjarat.3; Pārsis; Pūr-i Dāwūd; Sarwistān; Shīz; al-Šughd; Sunbādāh; Taʿrīkh I.1.vii; Uṣṭādhis; Yazd.1; Zamzam; Zindīk
dynasties Maṣmughān
gods Bahram
The entries in this Glossary are listed alphabetically following the Roman alphabet. The entry appears where possible under the singular form of the word, with the plural form, provided it was found in the Encyclopaedia, following in parentheses. If the plural form has the more important technical meaning, or the singular was not specified in the Encyclopaedia, the plural form will have an entry of its own.

Although the root system common to Semitic languages is for the most part ignored, some terms, such as adjectives, plurals, adjectival plurals, etc. of a word, will be included under that word’s entry, e.g. ‘askarī is included under ‘askar, ‘akliyyāt is included under ‘akl, etc. Where it might not be obvious to someone searching alphabetically, and for facility of use, a cross-reference in the Glossary is provided, e.g.

furū’ → FAR

Entries marked in bold refer to articles in the Encyclopaedia. All cross-references to entries within the Glossary are given in small capitals. A term made up of more than one component, as e.g. ahl al-‘āhd, is generally listed under the first element; thus ahl al-‘āhd is found under ahl.

Where found in the Encyclopaedia, the term’s etymological origin has been noted; see the List of Abbreviations on p. 139. The transcription in the Glossary follows for the most part that of the Encyclopaedia. Certain words such as Baghdad and sultan, which are now part and parcel of the English language, have not been transcribed, and for easy recognition, Qur’ān is written thus and not as Kur’ān. In words of Berber or North African origin, a schwa has been used to reproduce a neutral vowel.

The index is not comprehensive; multiple page references are given only for pages that note a significantly different definition or translation from one already listed, or for those pages that treat the term more than just in passing.

A

a’aban (Mor) : a large outer wrap for Berber men. V 745b
āb (P) : water; and → ĀBDĀR-BĀSHĪ; ĀBSHĀR
  ♦ āb-anbar → MIŚNA‘Ā
  ♦ āb-i gusht (P) : a stew on the basis of mutton stock, which seems to have become the staple of the poor in the course of the 19th century. XII 611a
aba : roughly-spun cloth. X 371b
‘abā’ (A), or ‘abā’ : a coat, shoulder mantle, worn by both sexes in the Arab East. V 740a
‘abā’ : ‘ABĀ’
abad (A) : time in an absolute sense. I 2a
  In philosophy, ~ or abadiyya is a technical term corresponding to ἄφθορτος, meaning incorruptible, eternal a parte post, in opposition to AZAL or azaliyya. I 2a; V 95a
  ♦ abādi (A) : ‘having no end’. I 333a
  ♦ abadiyya → ABAD
ab‘adīyya (A, pl. abā‘īd), or ib‘adīyya: uncultivated or uncultivable land in Egypt under Muhammad ‘Ali; estates reclaimed from lands uncultivated at the time of the 1813-14 cadaster and granted on favourable terms. II 149a; XII 379a

ābadjād → ĀBDJĀD

abanūs (A, P, T, < Gk): ebony wood. I 3a

abardī → BARDĪ

‘ābāya (Alg): a sleeveless, long overblouse for men; a sleeveless, flowing dress for women. V 745b

abayān (A): in zoology, the prawn and the shrimp. IX 40a, where many more synonyms are given

‘abayaṭharān (A): in botany, a type of artemisia, also called rayḥān al-tha‘ālib ‘the foxes’ basilicum’. IX 435a

‘ābbādiyya → SAKKĀZIYYA

‘ābbal: camel nomads in the central Sudan belt of Africa. IX 516a

‘ābbas (Alg): a verb signifying in Algeria ‘to go among the peasants to levy contributions of grain, butter, dried fruits, etc.’ in the name of Abu ‘l-‘Abbās al-Sabti, a renowned Moroccan saint of the 12th century. VIII 692a

‘ābbaṣī (P): in numismatics, a Ṣafawid coin introduced by Shāh ‘Abbās I, the value of which was 4 5HĀF, 200 dinārs, 50 per TŪMĀN. It remained the normal Persian denomination for most of the remainder of the dynasty. VIII 790a; IX 203b

‘ābbyssiyya (Mor): in Morocco, charitable gifts of grain, fritters, fruit, meat or fish, made to the poor in the name of Abu ‘l-‘Abbās al-Sabti, a renowned Moroccan saint of the 12th century. VIII 692a

‘ābd (A, pl. ‘abīd): a slave, in particular a male slave, a female slave being termed ama (pl. imā). I 24b

In theology, ~ means ‘the creature’. In the Qur‘ān, the angels are also called ~. IV 82b

‘ābd kinn (A): a slave born in his master’s house; later applied to the slave over whom one has full and complete rights of ownership. I 25a

‘ābd mamlūkā (A): a purchased slave. I 25a

‘ābid al-bukhārī (A): descendants of the black slaves who had been imported in large numbers by the Ẓa‘Ādīds into Morocco. IX 34b; I 47a; I 356a

‘ābid al-shirā (A): black Sudanese slaves bought for the army under the Fāṭimids. II 858b

abda’a → IHTHAGHARA

abdāl (A, s. BADAL): in mysticism, the highest rank in the ṣūfī hierarchical order of saints (syn. GHAWTH). I 69b; generally accepted as the fifth place descending from the Kutb. I 94b; ascetic or pietistic persons who are regarded as intercessors and dispensers of BARAKA. VIII 498a

In the Ottoman empire, ~ was used for the dervishes in various dervish orders. I 95a; later, when the esteem enjoyed by the dervishes declined, ~ (and budalā‘, s. badl, both used as a singular) came to mean ‘fool’ in Turkish. I 95a

ābdār-bāshi (P): in Ṣafawid times, an official in the royal kitchen in charge of drinks. XII 609b

abdjad (A), or abadjad, abū djad: the first of the mnemotechnical terms into which the twenty-eight consonants of the Arabic alphabet are divided. I 97a

ābih (A): a runaway slave. I 26b

‘ābkāri (A): a genie of great intelligence. IX 406b

abnā‘ (A, s. IBN): sons

As a denomination, it is applied to two tribes, viz. the descendants of Ẓa‘d b. Zayd Manāt b. Tamim, and the descendants born in Yaman of Persian immigrants. I 102a; X 173a; XII 115b
♦ abnā’ al-atrāk (A) : a term sometimes used in the Mamlük sultanate to designate the Egyptian or Syrian-born descendants of the Mamluks. I 102a; and → AWLAD AL-NĀS
♦ abnā’ al-daraza (A) : lit. sons of sewing, a proverbial expression current in the ‘Abbāsid period to refer to the tailors of Kūfa, who had taken part in the revolt of Zayd b. ‘Ali against the Umayyads (120-2/738-40). IV 1161a
♦ abnā’ al-dawla (A) : a term applied in the early centuries of the ‘Abbāsid caliphate to the members of the ‘Abbāsid house, and by extension to patrons (mawālī, s. MAWLA) who entered its service and became adoptive members. I 102a; Khurāsānī guards and officials in the ‘Abbāsid caliphate. V 57b
♦ abnā- yi sipāhiyān (T) : a term sometimes used in formal Ottoman usage, in place of the more common sipāhi oğlanlarī (→ DÖRT BÖLÜK), to denote the first of the six regiments of cavalry of the standing army. I 102a
♦ abnā’ al-wāṭan (A) : inhabitants, natives, compatriots. XI 175b
abrāk → BARKA’
abrāmis (A) : in zoology, the bream. VIII 1023a
ābshār (P) : in Muslim India, large water chutes, made of inclined and carved marble slabs, which intercepted the flow of water in the long channels that ran the entire length of gardens, providing the transition from one level to another. IX 175a
abū (A) : father
♦ abū barākīsh (A) : a name, no longer in use, given to two birds with brilliant plumage: the Franciscan or Grenadier weaver-bird, or Durra-bird (Euplectes oryx franciscana), and the Porphyrian or Blue Taleva/Purple Gallinule (Porphyrio porphyrio), better known as the Sulton-fowl. In the Ḥidjāz, ـ was used in place of birkīsh to denote the chaffinch (Fringilla coelebs), also called shurshur. XII 19a; and → HIRBA’
♦ abū l-bayd → SALKĀ’
♦ abū būz (A) : ‘having a snout’, a simple but functional transport vessel, driven by a motor, with a prow which resembles that of a schooner and with a square stern, built in Oman. VII 53b
♦ abū dhaḥān (A) : in zoology, the goat fish or mullet (Mullus barbatus). VIII 1021a
♦ abū djād → ABDJĀD
♦ abū l-hawl (A) : lit. father of terror; Arabic name for the sfinx of Giza. I 125b
♦ abū ishākī → FIRUZADJ
♦ abū kalāmūn (A) : originally, a certain textile of a peculiar sheen, then a precious stone, a bird, and a mollusc. In Persian, ـ is said to have the meaning of chameleon. I 131a
♦ abū kārn (A) : in zoology, the unicorn fish (Naseus unicornis). VIII 1021a; and → KARKADDAN
♦ abū marīnā (A) : in zoology, the monk seal. VIII 1022b
♦ abū mihmāz (A) : in zoology, the ray or skate. VIII 1022b
♦ abū minkār (A) : in zoology, the half-beak (Hemiramphus). VIII 1021a
♦ abū minshār (A) : in zoology, the sawfish (Pristis pristis). VIII 1021a
♦ abū mitrāka (A) : in zoology, the hammer-head shark (Sphyrna zygaena). Other designations are bakra, mitrāk al-bahr, and samakat al-hkandar. VIII 1021a; VIII 1022b
♦ (a)bū mnir (A) : in zoology, the seal. VIII 1022b
♦ (a)bū nāwwāra (A) : lit. the one with the flower; in zoology, a Saharan name which is used for the hare as well as for the fox. XII 85b
♦ abū l-raḵwa → SALWĀ’
♦ abū šānsūn (A) : in zoology, the sansun kingfish. VIII 1021b
♦ abū sayf (A) : in zoology, the swordfish (Xiphias gladius). VIII 1021a
♦ abū šinhīyiā → ŚIH
abu sunduk (A): in zoology, the coffer fish (Ostracion nasus). VIII 1021a
abu thalithin → SALKĂ

abyad (A): the colour white; also, saliva, a sword, money, and paradoxically, in Africa, coal. In the Qur'ān, ~ and aswad express the contrast between light and dark rather than white and black. V 700a, where are listed many other terms to denote white; and → ZAHR

'ād (A): from the expression min al-'ād, it has been suggested that ~ means 'the ancient time' and that the tribe 'Ād arose from a misinterpretation of this. I 169b

'ādi: very ancient. I 169b

'āda (A), or 'urf: a (pre-Islamic) custom; customary law. I 170a; I 744b; I 1179a; IV 155a ff.; VIII 486a

adā' (A): lit. payment, accomplishment.
In law, ~ is a technical term to designate the accomplishment of a religious duty in the time prescribed by the law, a distinction being drawn between the perfect accomplishment, al-adā' al-kāmil, and the imperfect, al-adā' al-nakīs. I 169b
In the reading of the Qur'ān, the traditional pronunciation of the letters (syn. KI'RĀ'A). I 169b

adab (A, pl. ādāb): originally, a habit, a practical norm of conduct, equivalent to SUNNA; during the evolution of its sense, ~ came to mean an ethical 'high quality of soul, good upbringing, urbanity and courtesy', in contrast to Bedouin uncouthness. From the first century of the HĪDRA, it came to imply the sum of intellectual knowledge which makes a man courteous and 'urbane', based in the first place on poetry, the art of oratory, the historical and tribal traditions of the ancient Arabs, and also on the corresponding sciences: rhetoric, grammar, lexicography, metrics. As a result of contact with foreign cultures, this national concept of ~ gradually came to include a knowledge of those sections of non-Arab literature with which Arab Muslim civilisation became familiar from the early 'Abbāsid period; it widened its Arab content into humanitas without qualification. In the modern age ~ and its plural ādāb are synonyms of literature. I 175b
In mysticism, the norms of conduct which govern relations between master and disciples, and those between the disciples themselves. IV 94b
In military science, the plural form ādāb is a synonym of HĪYAL, strategems in war. III 510b

adab al-djadal: in theology and law, a method of debating in which were discussed questions that were controversial. It was not a matter of finding the truth, but of convincing the opponent of the greatest possible probability which one believes to have found. VII 566a

adak → NADHR-NIYĂZMANLIK

'adāla (A): the quality of 'ADL; the state of a person who in general obeys the moral and religious law. I 209b
In public law, ~ is one of the principal conditions for carrying out public functions, while in private law, ~ belongs to the theory of evidence. I 209b

'adām (A): the absence of existence or being, used by the Muslim philosophers as the equivalent of Aristotle's στέρησις. I 178b; V 578b

adan (J, Sun): the Javanese and Sundanese form of ADHĀN. VI 675b

'adas (A): in botany, lentils, one of the winter crops in mediaeval Egypt. V 863a

adat (Mal, < A 'ADA): a custom, usage, practice; customary law, the juridical customs of Indonesia. I 173a; for taxes and tolls having to do with adat, e.g. adat cap, adat hakāl-kalam, adat hariya, adat kain, etc., XII 200b

ağat (A, N.Afr dâya): in the Sahara of southern Morocco and Algeria, small basins where the limestone of the ḤAMMĀDAS has dissolved. III 136b
**ADDAD — ADJR**

**addād** (A, s. ḍidd) : lit. opposites; in linguistics, words which have two meanings that are opposite to each other. I 184b

ʾaddān (A) : in Syria, a conventional rotation, according to which the distribution of the separate sections of water in the irrigation of the ḡrūṭa is carried out. II 1105b

ʿādet-i aghnām → KŌYUN RESMI

ʿadhābā (A, Egy ḍhuʿāba) : the loose end of the turban, which usually hangs behind from the turban. The usual length is four fingers long between the shoulders. X 611b; X 612a; in mysticism, one of the initiatory rites is the practice of letting the ~ hang down (irkhā' al-~). X 246a

ʿadhāb (A) : 'torment, suffering, affliction', inflicted by God or a human ruler. I 186b

♦ ʿadhāb al-ḵabr (A) : in eschatology, the punishment in the tomb. I 186b; V 236b

**aḍhān** (A, Ṭezari) : 'announcement'; as technical term, ~ indicates the call to the divine service of Friday and to the five daily prayers. I 187b; II 593b; VI 361b; VIII 927b

♦ ezan adi (T) : the regular name of a child, chosen at leisure by the family and bestowed, with a recitation of the Aḍhān, a few days after birth. IV 181a

aḍhargūn (P, A aḥḍaryin) : lit. flame-coloured; a plant about 2-3 feet high with finger-long elongated leaves, of a red-yellow colour, and malodorous blossoms with a black kernel, thought to be either the Buphthalmos or the Calendula officinalis 'marigold'. I 191b

ʿadhāra' → SUNBULA

aḍī (A) : ivory, exported in the Islamic period in all probability solely from East Africa. I 200a

aḍjā'ib (A) : ‘marvels’, especially the marvels of Antiquity, e.g. the Pharos of Alexandria. I 203b

In the Qurʿān, the ~ denote the marvels of God’s creation. I 203b; II 583b

In geographical literature, the ~ form a peculiar literary genre, reaching its full development in the cosmographies of the 8th/14th century. I 203b

aḍjual (A) : the appointed term of a man’s life or the date of his death; the duration of existence. I 204a

aḍjuala (A) : the generic term for wheeled vehicles drawn by animals; carriage. In Mamlūk Egypt, ~ was supplanted by ʿaraba as a generic term. In modern Egypt, ~ is now the word for bicycle. I 205a

aḍjam (A) : people qualified by ʿudjma, a confused and obscure way of speaking, as regards pronunciation and language, i.e. non-Arabs, primarily the Persians. I 206a

♦ ʿadjami oghlān (T) : ‘foreign boy’, the term applied to Christian youths enrolled for service in the Ottoman sultan’s palace troops. I 206b; II 1087a; IV 242b

♦ ʿadjamiyya (A) : the term used for the writing of non-Arabic languages in Arabic characters. I 207a; I 404b; and → ALJAMIYA

aḍjir (A, < Akk) : reward, wages, rent.

In theology, the reward, in the world to come, for pious deeds. I 209a

In law, ~ denoted in Mecca, in the time of the Prophet, any payment for services rendered. Later, the term was restricted to wages or rent payable under a contract of hire, ʿIDJĀRA. I 209a
◊ adjr al-mithl (A) : in law, the remuneration in a contract to hire that is determined by the judge. III 1017a
◊ adjr musamma’ (A) : in law, the remuneration in a contract to hire that is fixed in the contract. III 1017a

adjurr (A, < agur) : baked brick, used notably in public baths; of varying dimensions, and sometimes cut on an angle or partly rounded off, ~ is used in parts of buildings where accuracy of line is important (pillars, pedestals, stairways, etc.) and functions as horizontal tying material alternating with courses of rubble to maintain regularity of construction. I 1226b; V 585b

‘adjuz (A) : in prosody, the name for the second hemistich of an Arabic poem. I 668b; VIII 747b; the name of the last foot of a verse. VIII 747b; another meaning of ~ in prosody occurs in the context of MU’ĀKABA, to describe the case of e.g. in the RAMAL metre, the foot fā’ila‘ūn having its last cord tūn shortened, thus fā‘ilatu, when the first cord fā- of the following foot is not shortened. VIII 747b

◊ ‘adjuz hawazin (A), or d’ājaz hawazin : ‘the rear part of the Hawazin’; in early Islam, those tribes, viz. the Naṣr b. Mu‘awiya, Djişham b. Mu‘awiya and Sa’d b. Bakr, that did not rebel in the ridda. XII 693a

‘adjwa → TAMR

‘adj (A) : in medicine, impotence. XII 641a

‘adl (A) : justice; rectilinear, just.

In Mu'tazilite doctrine, ~ means the justice of God and constitutes one of the five fundamental dogmas. I 209a; I 334b; I 410a; III 1143b

In law, ~ (pl. ‘udul) is a person of good morals, the ‘udul being the scriveners or notaries in the judiciary administration. In public law, ~ is one of the principal conditions for carrying out public functions, and in private law, it is a principal condition of a witness for the bringing of evidence. I 209a ff.; IX 207a; professional witness in the law courts. VIII 126a; IX 208a

In numismatics, ~ means ‘of full weight’. I 210a

adrama (al-sabiyy) → ITHTHAGHARA

adrar (B) : ‘mountain’, Berber geographical term applied to a number of mountainous regions of the Sahara. I 210b

adwiya → DAWA’

afā (A) : in zoology, the viper; also other similar kinds of snakes. Most sources state that ~ denotes the female, with the male being called ufu'wān, but ~ is always employed in a generic sense. I 214b

afāhān → KUNIYA

afārika : the descendants of the Graeco-Romans and the latinised Berbers, mostly Christians, living in Gabes in Tunisia in the 3rd/9th century. They were no longer mentioned as a separate ethnic group by the 7th/13th century. IV 338b ff.; X657b

afawih (A, pi. of afwdh, s. fuh) : spices, aromatic substances added to food and beverages to increase pleasant flavour and promote digestion (syn. masālīh). The meaning of ~ is not sharply marked off from ‘iṭr, tib ‘scents’ and ‘akkār ‘drugs’. XII 42a, where many spices are listed

afghāni (A) : in numismatics, a coin introduced in Afghanistan by Shir ‘Ali in place of the rupee. IX 446b

‘afṣ (A) : the quality of food being pungent. II 1071b

āfrag (B ‘enclosure’) : in Morocco, an enclosure of cloth, which isolates the encampment of the sovereign and his suite from the rest of the camp. ~ corresponds to the Persian sarāča or SARA‘APARDA. I 236a; V 1206a

‘afṣ (A) : in botany, the gall, an excrescence which forms on certain kinds of trees and shrubs as the result of the sting of various insects. The Arabic term was probably
applied to the oak-gall in particular, but also denotes the fruit of the oak or a similar
tree and the tree itself. I 239a; X 665b

\textbf{afsantin} (A, < Gk), or \textit{afsintin, ifsintin} : in botany, the common wormwood (\textit{Artemisia absinthium}); other similar kinds of plants. In medicine, ~ is often called \textit{kashāth rūmi}. I 239b; IX 434b; and \textit{SHIH}

\textbf{afśin} : a pre-Islamic title borne by princes in Central Asia. I 241a

\textbf{afsün} (P) : charm, incantation; now used in Iran to designate especially a charm against
the biting of poisonous animals. I 241b

\textbf{‘afīr} (A) : a sand devil; the word has an echo of ‘\textit{ifrīt} in it. III 1038a

\textbf{‘afw} \rightarrow \textit{GHUFRĀN}

\textbf{afwāḥ} \rightarrow \textit{AFAWĪH}

\textbf{afyūn} (A, < Gk) : opium; in Iran and Turkey often called \textit{tiryāk} ‘antidote’. I 243a

\textbf{agadir} (B, < Ph \textit{gadir}) : in North Africa, one of the names of a fortified enclosure
among the Berbers, also called \textit{kāsr (gasr), temidelt, ghurfa, kal’a (gelāa), and igherm}
(pl. \textit{igherman}). I 244b; XII 512b

\textbf{āgdāl} (A, < B) : pastureage reserved for the exclusive use of the landowner. I 245b

In Morocco, ~ has acquired the sense of a wide expanse of pasture lands, surrounded
by high walls and adjoinging the sultan’s palace, reserved for the exclusive use of his
cavalry and livestock. I 245b; I 1346b; V 1206a; gardens. IV 685b

sister’. I 245b; in Persian, ~ sometimes signifies eunuch. I 246a

In Ottoman times, ~ meant ‘chief’, ‘master’, and sometimes ‘landowner’. As a title ~
given to many persons of varying importance employed in government service,
usually of a military or non-secretarial character, and came to be also used for eunuchs
in the harems of the sultans of Constantinople. I 245b; V 472b

\textbf{aghač} (T) : in Ottoman Turkish, a ‘tree’, ‘wood’. In Eastern Turkish, ~ means both the
male member’ and a measure of distance, a parasang, three times the distance at which a
man standing between two others can make himself heard by them. I 247a

\textbf{agḥānī} \rightarrow \textit{MAGHĀNĪ}

\textbf{aghīt} (T) : in Turkish folklore, lyrical compositions expressive of grief. They commemorate the deceased and treat of general aspects of death or express sorrow over collective calamities. VI 610a

\textbf{agh拉f, aghrāl} \rightarrow \textit{ALKHĀN}

\textbf{aghrem} (B) : ‘settlement’. X 78a

\textbf{aghriba} (A), or \textit{aghrībat al-‘arab} : lit. the crows [of the Bedouin]; a designation in early Islam for poets of negroid maternal ancestry. IX 864a; an outcast [from a tribe]. X 910a

\textbf{aghrum} (B) : bread. V 41b

\textbf{aghtham} \rightarrow \textit{SHAYB}

\textbf{agurram} (B) : among the Berbers of Morocco, the name for a saint. V 1201a

\textbf{aḥābīsh} (A) : Abyssinians (\rightarrow \textit{HABASH}); companies or bodies of men, not all of one tribe. III 7b; possibly the Meccan militia of slaves of Ethiopian origin in the period immediately before the \textit{hidjra}. I 24b, but see III 8a

The word is also applied to men who formed a confederacy either at a mountain called al-Hubṣī or at a \textit{wādi} called Aḥbāsh. III 7b

\textbf{aḥād} (A. s. \textit{ahād}) : in the science of Tradition, ~ are Traditions from a relatively small number of transmitters, not enough to make them \textit{mutawātīr}. III 25b; an isolated report. X 932a; and \textit{FARD}

\textbf{ahal} (Touareg), or \textit{tende} : grand parties held by unmarried young people in Touareg society. X 380a

\textbf{aḥbār} \rightarrow \textit{KISSIS}
CAHD AHL
cahd (A, pl. ‘uhūd) : ‘joining together’; a contract. I 255a; a written designation of succession left by a caliph from the time of the Umayyad caliph ‘Abd al-Malik onwards. I 255b; IV 938b; XI 126a; and → AHL AL-AHD; WALI AL-AHD
As a Qur’ānic term, ~ denotes God’s covenant with men and His commands, the religious engagement into which the believers have entered, political agreements and undertakings of believers and unbelievers towards the Prophet and amongst each other, and ordinary civil agreements and contracts. I 255a
In law, ~ is generally restricted to political enactments and treaties. I 255a; land which had capitulated before conquest was known as ~ land. IV 14b
In mysticism, ~ is the covenant, consisting of religious professions and vows which vary in the different orders, with which the dervish is introduced into the fraternity. II 164b
In the science of diplomatic, ~ was a supreme grade of appointment, which concerned only the highest officials. It has fallen into disuse since the time of the Fātimids. II 302b
In Christian Arabic, al-‘ahd al-‘aṭīk is the term for the Old Testament, and al-‘ahd al-djādid the term for the New Testament. I 255a
 programmer (~) : in the Ottoman empire, the document drawn up to embody the covenant, ‘ahd, made with a ḥarbī. The items in an ~ are called ‘uhūd, or shurūṭ (s. SHART). III 1179b; treaty of dependence. IX 483b
ahdab (A) : hunchback. I 161a
ahdath (A) : lit. young men; a kind of urban militia, whose function was that of a police, which played a considerable role in the cities of Syria and Upper Mesopotamia from the 4th/10th to the 6th/12th centuries. I 256a; I 1332b; II 963a; VIII 402a; arbitrary actions at odds with the divine Law. I 384a
In Ṣafawid Persia, the ~ were the night patrols in the cities, also called gezme and ‘AṣAS. I 687a
ahfara → ITHIHAGHARA
āhira (pl. ‘awāhir) → BAGHIYY
āhkāf (A) : the title of SūRA xlvi of the Qur’ān; in geography, a term variously translated as ‘curved sand dunes’, the name of a sand desert in Southern Arabia, and the whole of al-Ramla or just its western half. I 257a
āhkām (A, s. HUKM) : judicial decisions. I 257a; juridical and moral rules. IV 151b; astrological signs. VII 558a
 programmer (~) : in law, the ‘five qualifications’ (obligatory, recommended, indifferent, reprehensible, forbidden), by one or the other of which every act of man is qualified. I 257b; IX 324b; X 932a
 programmer (~) : astrology (→ NADJM). VII 558a
 programmer (~) : an astrologer who interprets the astrological signs. VII 558a
ahl (A, pl. ahāl) : family, inmates, people, meaning those dwelling in a defined area but not specifically a nation. I 257b; IV 785b; in the tribal structure of the Bedouin, ~ (syn. āl) denotes offspring up to the fifth degree. I 700b; in combinations, ~ often means ‘sharing in a thing, belonging to it’ or ‘owner of the same’. I 257b; in its plural form, al-ahālī means the indigenous, autochthonous peoples. XI 175a
 programmer (~) : AHN AL-BAYT
 programmer (~) : non-Muslims living outside the Islamic state. The term was extended occasionally to both the MUSṬA’MIN, the foreigner granted the right of living in Islamic territory for a limited period of time, and the DHI MMī. I 255b
 programmer (~) : term applied by orthodox theologians to those followers of Islam whose religious tenets in certain details deviate from the general ordinances of the sunni confession. I 257b
ahl al-(baḥth wa 'l-)naẓar (A): ‘those who apply reasoning’, a term probably coined by the Mu’tazila to denote themselves; later, it came to mean careful scholars who held a sound, well-reasoned opinion on any particular question. I 266a
ahl al-bayt (A): lit. the people of the house, viz. the family of the Prophet. The term has been interpreted variously; the current orthodox view is based on a harmonising opinion, according to which the term includes the ahl al-‘abāʾ (the Prophet, ‘Ali, Fāṭima, al-Ḥasan and al-Ḥusayn) together with the wives of the Prophet. I 257b; II 843b; IX 331a; among the ši’a, the ~ (which they call by preference ‘itra) is limited to the ahl al-kisā’ and their descendants. I 258a; IX 331a
ahl al-buyūtāt (A): those who belong to Persian families of the highest nobility; later, the nobles in general. I 258b
ahl al-dār (A): lit. the people of the house; the sixth order in the Almohad hierarchy. I 258b
ahl al-da’wa → madḥhab
ahl al-dhikr (A): ‘possessors of edification’, a Qur’anic term signifying witnesses of previous revelations. I 264a
ahl al-dhimma → dhimma
ahl al-djama’a (A): lit. the people of the community, an alternative of the appellative ahl al-sunna wa ’l-djama’a, an early designation of one of the warring parties at Ṣiffin, and one of the 73 factions into which the Islamic community will be divided and the only one which will eventually attain salvation. IX 880b
ahl al-fadl (A): aristocrats, in contrast to the rude and untutored masses (arāḍīhil, sufahā’, akhīsā’). IX 330a
ahl al-hadīth (A), and asḥāb al-hadīth: the partisans of Traditions, ḥadīth; traditionalists, as opposed to the ahl al-ra’y. I 258b
ahl al-hal wa ’l-akd (A): ‘those who are qualified to unbind and to bind’; term for the representatives of the Muslim community who act on its behalf in appointing and deposing a caliph or another ruler. I 263b
ahl al-harb → ḫarbī
ahl al-ikhtiyār → ikhtiyār
ahl al-ithbāt (A): ‘people of the firm proof’; an appellation for Dirār b. ‘Amr and his school by al-Ash’arī. III 1037a; III 1144a
ahl al-īḥānayn → tāḥānawīyya
ahl al-kanīf (A): the poor and needy members of a tribe. X 910a
ahl al-kībla (A): the people of the kībla, viz. the Muslims. I 264a
ahl al-kīsā’ (A): the people of the cloak, viz. the Prophet and his daughter Fāṭima, his son-in-law Ḥa’ib, and his grandsons al-Ḥasan and al-Ḥusayn, whom the Prophet sheltered under his cloak. I 264a; IX 331a
ahl al-kitāb (A): lit. the people of the Book, viz. Jews and Christians, and later also extended to Sabeans, Zoroastrians and, in India, even idolaters. I 264b; IV 408b
ahl al-kīyās (A): the name given to the Mu’tazila by their adversaries. II 102b
ahl al-kudrā (A): ‘vagabonds’, one of the numerous terms for ‘rascals, scoundrels’ in the mediaeval and modern periods. XI 546a
ahl al-madar (A): people who lived in mud-brick houses in Arabia at the rise of Islam. I 608b; V 585a
ahl al-madḥhab → madḥhab
ahl al-milla → milla
ahl al-naṣṣ → Ikhtiyār
ahl al-naẓar → ahl al-(baḥth wa ’l-)naẓar
ahl al-ra’y (A), and asḥāb al-ra’y: partisans of personal opinion, as opposed to the traditionalists, ahl al-hadīth. I 692a
ahl al-suffa (A): a group of the Prophet’s Companions who typify the ideal of poverty and piety. I 266a
ahl al-sunna (A): the sunnis, i.e. the orthodox Muslims. I 267a; III 846a; IV 142a; party of the orthodox traditionists. I 694a; I 1039b; and → AHL AL-DJAMĀ‘A
ahl al-ṣarf → ǦABILJ
ahl al-taswiya (A): in early Islam, advocates of equality between non-Arabs and Arabs. IX 514a
ahl al-tāthnīya → ǦHANAWIYYA
ahl al-tawḥīd (A): ‘monotheists’, the definition used by certain authors for the totality of Muslims, and by other groups, such as the Mu’tazila and the Almohads, for themselves. X 389a
ahl al-wabar (A): Bedouin living in tents of camel’s-hair cloth in Arabia at the rise of Islam. I 608b; V 585a
ahl-i ḥadīth (A): a designation used in India and Pakistan for the members of a Muslim sect, who profess to hold the same views as the early AHL AL-ḤADĪTH and not be bound by any of the four sunni legal schools. I 259a
ahl-i ḥāk (A): ‘men of God’, a secret religion prevalent mainly in western Persia. They are also called ‘Ali Ilahi, but this is an unsuitable title. The central point in their dogma is the belief in the successive manifestations of God, the number of these being seven. I 260a
ahl-i wāris (Mal, < P, < A): inheritors, used among the Muslims of Indonesia. I 267a
ahl → WAQF KHAYRĪ
ahlīyya (A): a diploma from al-Azhar after a minimum of 8 years of study. I 818a; primary education, with tahsil (secondary) and ‘ālimiyya (higher) following. XI 490a
In law, the legal capacity of an individual to be a subject of the law, either a right-acquiring capacity, ahliyyat wudjūb, or an execution capacity, ahliyyat idā. IX 248a; XI 208a; in Persian modern legal language, ahliyyat is used to mean nationality. IV 785b
ahlaf (A, s. HILF): a group formed by all but one of Zayd b. ‘Abd Allāh’s descendants. X 173b
ahliladj → HALILADJ
ahlīyya(t) → AHL
ahlmāl (A): one of two groups (al-ahmāl) formed by the sons of Yarbū‘ b. Ḥanzala, which was made up of four sons born by the same mother; three other sons formed a group called al-‘ukad (or al-‘ukada‘). X 173b
ahlmar (A): the colour red, the colour for which Arabic terminology is the richest. V 700b, where many synonyms are given; and → ZAHR
ahlmas, ahlmasi, ahlmasiyya → HUMS
ahlāf (A): the characteristic of having misshapen feet. I 303b
ahlū: gazelles, or deer, on the island of Samos. IX 679b
ahlwād (A): in agriculture, the small squares into which a field is divided, which the water reaches by channels. IV 683b
a’id → WUSLA
a’illa (A): family, given way today mostly to usra. I 305b
a’in (P): ‘law, rite, institution’, found in a title translated from Pahlawī into Arabic by Ibn Mukaffa‘ in the middle of the 2nd/8th century, and in later titles on Persian Islamic history. I 306b
aṅ birčak → ĀK SĀKĀL
aṅ daryā → ĀK Şu
āk sākāl (P): ‘grey-beard’, the elder of a Shahsewan group. Women elders were known as āk birčak ‘grey hairs’. IX 224a

āk šu (T): white water; as a technical term, ~ denotes the original bed of a river (syn. ak daryā). I 313b

ākā → AGHA

‘akaba (A, pl. ‘ikāb): a mountain road, or a place difficult of ascent on a hill or acclivity. The best-known place of this name is al-‘akaba, between Minā and Mecca, where the ritual stone-throwing of the pilgrimage takes place. I 314b

‘akāl (A), or brīm: ringed cord or rope to go over the headscarf worn by men. V 740b; X 611b

‘akār (A): in law, ~ denotes immovable property, such as houses, shops and land, and as such is identical with ‘realty’ or ‘real property’ (ant. māl mankūl). The owner of ~ is also deemed to be the owner of anything on it, over it or under it, to any height or depth. XII 55a

‘akawwak (A): thick-set. I 315b

akbaba → NASR

ağçe (T): ‘small white’, in numismatics, the name for the Ottoman silver coin referred to by European authors as aspre or asper. I 317b; II 119a; V 974a; VIII 978a

In Ottoman administration, taxes and dues (rūsūm, → RASM) which were paid in cash were often called ~. VIII 486a

‘akd (A): the legal act, especially that which involves a bi-lateral declaration, viz. the offer and the acceptance. I 318a

In the science of diplomatic, ~ is used for contract (syn. ‘AHD, mithāk), in particular a civil contract, often more clearly defined by an additional genitive, such as ‘akd al-nikāh, ‘akd al-sulh, etc. II 303a

In rhetoric, ~ ‘binding’ denotes the İKTĪBĀS when it is put into verse and its source is indicated. III 1091b

In archery, ~, or kafla, denotes the lock, locking, sc. the position on the bow-string of the fingers of the right hand, and especially that of the thumb in the ‘Mongolian’ technique of locking. IV 800b

In grammar, the nexus linking the two terms of the nominal and verbal phrases. IV 895b

In astronomy, ~ means node (syn. ‘ukda), and it is often used, in combination with ra’s and dhhanab, instead of DJAWZAHAR to indicate the two opposite points in which the apparent path of the moon, or all planets, cuts the ecliptic. V 536a

akdar (A): troubled, obscure; for some Muslim scholars, the origin of the name AKDARIYYA for a difficult question of law. I 320b

♦ akdariyya (A): in law, the name of a well-known difficult question about inheritance, viz. whether a grandfather can exclude a sister from her inheritance in the case of a woman leaving behind as her heirs her husband, her mother, her grandfather, and her sister. I 320a

‘akf (A): a word used in the Qur’ān to designate the ceremonial worship of the cult and also the ritual stay in the sanctuary, which was done, for example, in the Meccan temple. VI 658a

akhawi (Touareg): a woman’s camel saddle, provided with semi-circular hoops attached to the side, used by the Touareg of the Sahara. III 667a

akhbār → KHABAR

♦ akhbārī (A): an historian. XI 280b

♦ akhbāriyya (A): in Twelver šī‘ism, those who rely primarily on the Traditions, akhbār, of the IMĀMS as a source of religious knowledge, in contrast to the usūliyya, who admit a larger share of speculative reason in the principles of theology and religious law. XII 56b
akhdar (A) : the colour green, an adjective also associated with the notion of darkness, since it sometimes denotes black, dark, grey. V 700b; and ZAHR
akfani KG KAFAN
akhfash (A) : nycalope, or devoid of eyelashes. I 321a
akhi (T < aḵi ‘generous’) : a designation of the leaders of associations of young men organised as guilds in Anatolia in the 7th-8th/13th-14th centuries, who adopted the ideals of the FUTUWWA. I 321a; II 966b ff.; a Turkish trade guild. IX 646a; one of three grades in the ~ organisation, denoting the president of a corporation of fitrān (s. FATĀ) and owner of a meeting-house, ZĀWIYA. I 322b; II 967b; one of nine categories in the trade guild, itself divided into six divisions: the first three divisions were ašhāb-tark, the experienced, and the last three, naktibler, the inexperienced. IX 646a
akhiira (A) : the life to come, the condition of bliss or misery in the hereafter. I 325a
akhisăa KG AHL AL-FAḌL
akhlafa (A) : a verb conveying the notion ‘he [the child] passed the time when he had nearly attained to puberty’. VIII 822a
akhlāk (A, s. khlīlāk ‘innate disposition’) : in philosophy, ethics. I 325b
akhmās KG ṬAḴḤMĪṢ
akhnif (A), or khnif : a short Berber cape of black wool, woven in one piece, with a large red or orange medallion on the back, hooded for men, unhooded for women. II 1116a; V 745b
akhras (A) : mute. I 330b
akhriyaN (< Gk ‘agārinōs ‘Hagarene’) : the self-designation, documented from 835/1432, by the Muslim Bulgarians living in the central Rhodoe between Nevrokop and Pazardžik, but having been adopted by the Ottomans to describe somewhat dubious converts in the Balkans in a pejorative sense, it fell out of use, to survive only as a Rumelian term. X 698b
akhtabēgi KG ṬAḴḤRĪBEG
akhṭāl (A) : loquacious. I 331a
akhṭām (A, s. khatm) : in Tunisia, a ceremony stemming from Hafsid days of the ‘closing’ of public readings of the canonical collections of al-Bukhārī and Muslim and of the Shifa of al-Kādi ‘Iyād, readings which finish on 27 Ramaḍān in the Great Mosque in the presence of the head of state himself. X 657a
akhünd (T, P) : a title given to scholars; in Persian it is current since Timūrid times in the sense of ‘schoolmaster, tutor’. I 331b
akhūr-salār KG SĀLĀR
akhūrbeğ (IndP) : under the Dihli sultanate, the superintendent of the royal horses, there being one for each wing of the army. Under the Mughals, this officer was known as the ātbēgi or ākṭahbeği. V 689b
‘akib (A) : in law, a descendant. A charitable endowment that was characterised as mu‘akkab ‘for a descent group’ was understood to apply to two or more generations of lineal descendants who qualified as beneficiaries simultaneously. XI 70b
In anatomy, the heel. XI 254b
‘akīd (A) : a leader of a Bedouin raid. II 1055a; among the Jordanian tribes, in early modern times, a specific leader of raids at the side of the chief, known in full as ~ al-ghaww. IX 115b
In 19th-century Sudan, an imperial proconsul, a category of functionaries that differed from the older royal courtiers not only in the great diversity of their ethnic origin but also in that they were allowed to absent themselves for extended periods from the presence of the king. XI 11a
‘akīda (A, pl. ‘akā‘id) : in theology, creed; doctrine, dogma or article of faith. I 332b; IV 279b
'ākik (A) : cornelian; the name has been transferred to any kind of necklace which is of a red colour. I 336a; VIII 269a

'ākika (A) : the name of the sacrifice on the seventh day after the birth of a child; also, the shorn hair of the child, which is part of the seventh-day ritual. I 337a; IV 488a; VIII 824b

'ākīl (A, pl. ‘ukkāl) : ‘sage’; in law, compos mentis. IX 63a; and → ‘Ukālā’ al-Maqādānīn

Among the Druze, a member initiated into the truths of the faith; those not yet initiated, yet members of the community, are called djuhhāl (→ DJĀHIL). II 633a

akila → IKLĀ

'ākila (A, pl. ‘awākīl) : in penal law, the group of persons upon whom devolves, as the result of a natural joint liability with the person who has committed homicide or inflicted bodily harm, the payment of compensation in cash or in kind, the DIYA. I 29a; I 337b

aḵin → ZHIRAW

♦ aḵindji (T) : irregular cavalry during the first centuries of the Ottoman empire, based on and primarily for service in Europe. I 340a

aḵīt (A) : sour-milk cheese, made by pre-Islamic Arabs. II 1057b; X 901a

akkār (A, < Ar; pl. akara) : lit. tiller, cultivator of the ground; term applied to the peasantry of Aramaean stock in Syria and Iraq with a pejorative sense. XII 58b

'ākɔr → AFĀWIH

'ākl (A) : reason; intellect or intelligence. I 341b; IV 157a

In neoplatonic speculation, ~ is the first, sometimes the second, entity which emanates from the divinity as the first cause, or proceeds from it by means of intellectual creation. I 341b

In scholastic theology, ~ is a natural way of knowing, independently of the authority of the revelation, what is right and wrong. I 341b

To the philosophers of Islam, who followed Aristotle and his Greek commentators, more especially Alexander of Aphrodisias, ~ is that part of the soul by which it ‘thinks’ or ‘knows’ and as such is the antithesis of perception. The Muslim philosophers recognised a hierarchy of separate intelligences (‘ukūl mufārika), usually ten in number, each lower one emanating from the higher. I 341b

In penal law, ~ (pl. ‘ukāl) is the compensation in cash or in kind required by the ‘ĀKLĀ in cases of homicide or instances of bodily harm. I 338a; and → DIYA

In prosody, a deviation from the proper metre, in particular a missing la in the foot mufā’alatun. I 672a; a case of ZIHĀF where the fifth vowel is elided. XI 508b

In Druze hierarchy, the highest of the five cosmic ranks in the organisation. II 632a

♦ al-‘aḵl al-awwal (A) : in ‘Abd al-Razzāk al-Kāshāni’s mystical thought, the Universal Reason, which proceeds by a dynamic emanation from God. This is a spiritual substance and the first of the properties which the divine essence implies. I 89b

♦ 'akliyyat (A) : a technical term in scholastic theology, signifying the rational (and natural) knowledge which the reason can acquire by itself. According to the Mu’tazili tradition and Sa’adya al-Fayyumi, ~ denotes that which is accessible to the reason and especially, on the ethical level, the natural values of law and morals. The term also denotes a genus of theological dissertations, going back to the 6th/12th century. I 342b

aḵlaf → ALKHAN

aḵlām → KALAM

aklat al-mahabba (A) : a feast-day meal among the Sarliyya in northern Iraq, once every lunar year, to which everyone contributed a cock boiled with rice or wheat. IX 64a

aḵlīgh → MUṢAFFAḤĀT
akrà' (A) : bald. I 343a
‘akrab (A, pl. ‘akārīb) : in zoology, the scorpion. I 343b
   In astronomy, al-~ is the term for Scorpius, one of the twelve zodiacal constellations. I 343b; VII 83b
akrābādhin (A, < Syr) : a title of treatises on the composition of drugs; pharmacopoeias. I 344a
aksākal : in traditional Özbeg society, the respected older headman of a village, who mediated disputes. VIII 233b
aksimā : a term usually translated as ‘liquid, syrup’, but, since one of the recipes mentions the presence of yeast among the ingredients of this drink, it must presumably be a variety of sweetened beer such as FUKKĀ’. VI 721b; IX 225a
akūñītun (A, < Gk) : in medicine, a particularly deadly poison originating from a plant root. Synonyms are khānīk al-nimr, khānīk al-dhi’b, kāṭil al-nimr, nabbāl, and bish. XII 59b
akwāl (A, B agwāl, gullāl) : a goblet-shaped drum, about 60 cm long, still to be found in the Maghrib. In Tripolitania, a similar instrument called the tabdaba is used. X 33a
āl (A) : a clan, a genealogical group between the family and the tribe. Later, ~ came to mean the dynasty of a ruler. I 345b; a demon who attacks women in childbirth, a personification of puerperal fever. I 345b; in Persian administration, a royal seal. XI 192b; and ~ AHL; SARĀB
ālā (A, pl. ālāt) : an instrument, utensil.
   In grammar, ~ is found in expressions as ālat al-TA’RĪF, instrument of determination, and ālat al-taṣqabāh, instrument of comparison. I 345b
   In the classification of sciences, ālāt is the name of such attainments as are acquired not for their own sake, but ‘as a means to something else’. I 345b
   In philosophy, ~ is another term for logic, following the peripatetic view that it is an instrument, not a part, of philosophy. I 345a
   For ~ in Moroccan music, → GHINĀ'
alā (A) : higher; al-a’lā is used as an epithet to differentiate between the patron and the client, when both are referred to as mawlā. I 30b
alaaqad (Somali) : in Somali society, a woman specialist who relieves people of spirits through the performance of a ritual. IX 723b
ālaba (A) : a geographical term used to denote the northern part of the Iberian peninsula beyond the left bank of the upper valley of the Ebro. I 348b
   ♦ alaba wa ‘l-kīlā’ (A) : a geographical expression used in the 2nd-3rd/8th-9th centuries to denote that part of Christian Spain which was most exposed to the attacks of summer expeditions sent from Cordoba by the Umayyad āMĪRS. I 348b
alābālgāh (A) : the trout. VIII 1021a
alācīgh (P) : the dwelling of the Shāhsewan in Persia, which is hemispherical and felt-covered; within each one lives a household of on average seven or eight people. IX 223b
aladža (T) : chintz with coloured stripes; used in many geographical names. I 348b; V 560a ff.
‘alāf (A) : fodder. XI 412a; and → UŁŌFE
‘alām (A, pl. ‘alām) : signpost, flag (syn. LIWĀ‘, RĀYA). I 349a
   ♦ ‘alamdār → SANDJAKDĀR
   ♦ ‘alem-i nebēwi → SANDJAK-I SHERĪF
‘alām (A, pl. ‘alamān, ‘awālīm) : world. I 349b
   ♦ ‘ālam al-djabarūt (A) : ‘the world of (divine) omnipotence’, BARIKOH, to which belong, according to al-Ghazālī, the impressionable and imaginative faculties of the human soul. I 351a
alam al-malakut (A) : a Qur'anic term for 'the world of Kingdom, of Sovereignty', the world of immutable spiritual truths, and hence of the angelic beings, to which are added all of Islamic tradition, the Preserved Table, the Pen, the Scales, and often the Qur'ān. I 351a

alam al-mulk (A) : a Qur'anic term meaning 'the world of kingship', i.e. the world of becoming, the world here below. I 351a

'alama (A, T 'alāmet) : emblem, presented by early Islamic rulers to their close pages as a sign of honour. VIII 432b

In the science of diplomatic, the signature of the person drawing up the document, part of the concluding protocol in the classical period. II 302a; X 392b

In the Muslim West, a mark of ratification or initialling, on all official chancery documents. I 352a; the formula of authorisation (wa 'l-hamdu li-l-lāhi wahdah), written in large lettering at the head of despatches and commissions. II 331b

For ~ in dating, → MADKHAL

alāp (H) : the introductory improvisation, the first part in a performance of classical or art music of India. III 454a

'alas (A) : in agriculture, a variety of wheat. II 1060b

ālāt → ĀLA

'alāth (A) : in botany, the wild endive (hindibā' barri), known under a variety of names: ghalāth, ya'did, bakla murra, ṬARKHASHKUK and variants. XII 370b

alay (T, prob. < Gk allagion) : in Ottoman usage, a troop, a parade, and hence a crowd, a large quantity. It was used from the time of the 19th-century military reforms to denote a regiment. I 358a

alay-beyi → ZA

'alāya (A, pi. cawdli) : grand master, the highest rank in the game of chess. IX 367a

albasti : in Özbeg folk tradition, a witch-like DJINN. VIII 234b

'alam → 'ALAM

'alif -> HAMZA

 strife, fighting (A): a long a not followed by HAMZA. XI 222a

'alim → FAKH; 'ULAMA'

'alima (A, pl. 'awālim) : lit. a learned, expert woman, ~ is the name of a class of Egyptian female singers forming a sort of guild, expert to sources of the 18th and 19th centuries. I 403b

'alimiyya → AHLIYYA

'alīya (A, pl. 'awālī) : grand master, the highest rank in the game of chess. IX 367a

aljamia (Sp, < A al-'adjamiyya 'non-Arabic') : the name used by the Muslims of Muslim Spain to denote the Romance dialects of their neighbours in the north of the Iberian peninsula. In the later Middle Ages, ~ acquired the particular meaning which is attributed to it today: a Hispanic Romance language written in Arabic characters. The literature in ~ is termed aljamiada. I 404b

alḵan (A) : a term for 'uncircumcised' in the ancient language (syn. aklaf, aghlaf, agbral). V 20a

allāh (A) : God, the Unique One, the Creator; already to the pre-Islamic Arabs, ~ was one of the Meccan deities, possibly the supreme deity. I 406a

 allāhumma (A) : an old formula of invocation, used in praying, offering, concluding a treaty and blessing or cursing. I 418a

' alma → GHĀZIYA

almās (A, < Gk) : in mineralogy, the diamond. I 419a
almogávares (Sp, < A al-mughdwiːr) : the name given at the end of the Middle Ages to certain contingents of mercenaries levied from among the mountaineers of Aragon. I 419b

alp (T) : 'hero', a figure which played a great role in the warlike ancient Turkish society (syn. batur (→ BAḤADUR), sökmen, čapar); used also as an element in compound proper names or as a title by Saldjūk and subsequent rulers. I 419b

altın (T), or altun : in mineralogy, gold, also used of gold coins. I 423b

aluwi (A, < Gk) : the aloe drug, i.e. the juice pressed from the leaves of the aloe. VIII 687b

alwān (A) : in music, a lute with a long neck and plucked strings. VI 215b

alya (A) : the fat tail of a sheep. II 1057b; XII 318a

'amal (A) : performance, action. I 427a; II 898a; 'that which is practised', the moral action in its practical context and, secondarily, the practical domain of 'acting'. I 427b

In law, ~ is judicial practice. I 427b

As a legal and economic term, ~ denotes labour, as opposed to capital. I 428a

In later Muslim administration, ~ means 'fief'. IX 153b; region. IX 739a

'’amal bi 'l-yad (A), or 'amal al-yad : in medicine, the early expression for surgery, later replaced by ḏijrāha. II 481b

'ilm 'amalī → 'ILM

'amaliyya (A) : the practical sciences, viz. ethics, economics and politics, as determined by the philosophers. I 427b

'amāla (A) : an administrative allowance, e.g. that given to an AMĪR. I 439a

'amāma → 'IMĀMA

amān (A) : safety, protection.

In law, a safe conduct or pledge of security by which a non-Muslim not living in Muslim territory becomes protected by the sanctions of the law in his life and property for a limited period. I 429a; II 303b; III 1181b; and → IDHIN

'amār al-dam (A) : among the Bedouin of Cyrenaica and the Western Desert of Egypt, the vengeance group, which also functions as a blood-money group. Among the Ahaywāt Bedouin of central Sinai and their neighbours, the vengeance and blood-money group is called a damawīyya or khaṃsīh. X 442b f.

amarg → ṬARAB

'amārī → HAWDA

amazzal (B), and amzyad, amhaz, amhars, awrīth : an institution concerning an individual, occurring in the case of a stranger to the group who, usually after committing some offence in his own clan, has imposed the 'A'R 'transfer of responsibility', and obtained the protection of another group which he makes henceforward the beneficiary of his work. The stranger becomes ~ when his protector has given to him in marriage his own daughter or another woman over whom he holds the right of DIJABR. XII 79b
camd (A) : in law, an intentional act; one that is quasi-deliberate is called shibh
(→ SHUBHA) camd. II 341a; IV 768b; IV 1101b

amdedji (T, < P āmad) : an official of the central administration of the Ottoman empire,
who headed the personal staff of the RE’IS ÜL-KÜTTĂB ‘chief Secretary’. The office
seems to have come into being later than the 17th century and increased in importance
after the reforms. I 433a; II 339a; referendar or reporter of the Imperial Diwān. VIII
481b

amēnokal (B) : any political leader not subordinate to anyone else. The title is applied
to foreign rulers, to high-ranking European leaders, and to the male members of cer-
tain noble families; in some regions of the Sahara, ~ is also given to the chiefs of small
tribal groups. I 433b; X 379a

amghar (B) : an elder (by virtue of age or authority); ~ is used for different functions
among the various Berber tribes. I 433b; X 379a

amhārs → AMAZZAL

amḥaz → AMAZZAL

‘amid (A) : lit. pillar, support; a title of high officials of the Sāmānid-Ghaznawid admin-
istration, denoting the rank of the class of officials from whom the civil governors were
recruited. I 434a; under the Saldjūks, an official in charge of civil and financial mat-
ters. VI 275a; a designation for the tribal chief (syn. ‘imād). IX 115b

‘āmil (A, pl. ‘umāmāl, ‘awāmil) : a Muslim who performs the works demanded by his
faith; as technical term, it came to denote tax-collector, government agent; (provincial)
governor [in North Africa and Spain] in charge of the general administration and
finance. I 435a; financial administrator. I 19b

In law, the active partner in a MUDĀRABA partnership. I 435a

Among the Bohoras sect in India, ~ denotes a local officiant appointed by the head of
the sect to serve the community in respect of marriage and death ceremonies, and rit-
ual prayer. I 1255a

In grammar, ~ signifies a regens, a word which, by the syntactical influence which it
exercises on a word that follows, causes a grammatical alteration of the last syllable
of the latter. I 436a; IX 360a; IX 527b

♦ ‘awāmil al-asima (A) : in grammar, the particles governing nouns. III 550a

amin (A) : safe, secure; with the more frequent form amin, a confirmation or corrobo-
ration of prayers, Amen. I 436b; (pl. umanā’) trustworthy; an overseer, administrator.
I 437a; VIII 270b

As a technical term, ~ denotes the holders of various positions ‘of trust’, particularly
those whose functions entail economic or financial responsibility. I 437a; and → EMĪN

In law, ~ denotes legal representatives. I 437a

In the Muslim West, ~ carried the technical meaning of head of a trade guild, which in
the East was called ‘ARĪF. I 437a

♦ amin al-‘āṣima (A) : the chairmen of the municipalities of Damascus, Beirut, Baghdad
and Amman, thus called in order to emphasise their particular importance in relation
to the seat of the government; elsewhere in the Arab East, the original designation,
rā’īs al-baladiyya, is retained. I 975b

♦ amin al-ḥukm (A) : the officer in charge of the administration of the effects of
orphan minors (under the early ‘Abbāsids). I 437a

amir (A, pl. umarā‘); T emir) : commander, governor, prince. I 438b; a person invested
with command (AMR), and more especially military command. I 445a; III 45b; IV 941 ff.

♦ amir ākhūr (A) : the supervisor of the royal stables. I 442b; IV 217b; and → MIR-ĀKHŪR

♦ amir dād (P) : the minister of justice under the Saldjūks. I 443b
♦ amir djandär (< P) : in Mamluk Egypt, 'Marshal of the Court', under whose command the RIKÄBDÄR 'groom' was. VIII 530a
♦ amir al-djuyush (A) : the commander-in-chief of the army. XI 188a
♦ amir al-häddijd (A) : the leader of the caravan of pilgrims to Mecca. I 443b
♦ al-amir al-kabir, or amir kabir → ATabAK
♦ amir madjlis (A) : the master of audiences or ceremonies. Under the Saljûks of Asia Minor, the ~ was one of the highest dignitaries. Under the Mamlûks, the ~ had charge of the physicians, oculists and the like. I 445a
♦ amir al-mu'minin (A) : lit. the commander of the believers; adopted by 'Umar b. al-Khaṭṭâb on his election as caliph, the title ~ was employed exclusively as the protocollary title of a caliph until the end of the caliphate as an institution. I 445a
♦ amir al-muslimin (A) : lit. commander of the Muslims; title which the Almoravids first assumed. I 445b
♦ amir shikär (A) : an institution, first known as amir al-sayd 'master of the chases', established by the Umayyads. I 1152a
♦ amir silâh (A) : the grand master of the armour. Under the Mamlûks, the ~ was in charge of the armour-bearers and supervised the arsenal. I 445b
♦ amir al-umara’ (A) : the commander-in-chief of the army. I 446a; II 507b
♦ amiri (A) : a cotton product from Khâwarizm that enjoyed a great reputation. V 555a
♦ al-umara’ al-muṭawwakûn → ŞÂHĪB AL-BĀB
'amir → DÂYMAN
amladj (A) : in botany, the fruit of the Phyllanthus emblica, which was useful against haemorrhoids. The Arabs and Europeans in the Middle Ages mistook it for a myrobalanus. XII 349b
'amlik (A) : the offspring of a DJINN and a woman. III 454b
'ammm (A, pl. a'mâm) : paternal uncle. IV 916b
♦ 'amm waḏḏâh (A) : a child’s game described as searching (in the dark) for a very white bone tossed far away, with the finder being allowed to ride upon his playmates. The Prophet is said to have engaged in this as a child. V 615b
'amma (A), or ma‘mâma : a wound penetrating the brain; a determining factor in the prescription of compensation following upon physical injury, DIYA. II 341b
'amma (A, pl. 'awâmm) : the plebs, common people. I 491a; I 900a ff.; IV 1098a; V 605b; and → KHAŞŞ
♦ 'āmmi (A) : one who is secular in religious matters. IX 185b; among the Twelver Ūsûlyyya, a lay believer. VIII 777b; one not trained in the law. IX 324b
♦ 'āmmiyyya (A) : a revolt among the common people. IX 270b
amr (A) : as Qur'ānic and religious term, divine command. I 449a
For ~ in Ottoman Turkish, → EMR
amrad (A) : a handsome, beardless youth. XI 126b; XII 598a
'amûd (A, pl. 'umûdûn) : a tent pole; a monolithic column and capital; a constructed pillar. I 457b; IV 1148a; the main stream of a river, in particular the Nile, as distinguished from the minor branches and the canals. VIII 38a
♦ 'amûd al-kaṣida → MUSAMMAT
amzwâr → MIZWÂR
amzyad → AMAZZAL
ānā : originally, an Indian money of account, a sixteenth share, one rupee being 16 ~. Later, the name was given to an actual coin. VI 121b
'ānâ → ISTHÎDÂD
'ānâ → DJÂLSA; KIRĂ’ MU’ABBAD
'anâdil (A) : a despised class of workmen, including such professions as barber, butcher, cupper, etc. IV 819b
'anāk (A): in zoology, ~ or 'anāk al-ard denotes a kind of lynx, the caracal (< T karakulak). I 481a; II 739b; IX 98b; X 224a; and → SAKHLA

In astronomy, 'anāk al-ard is γ Andromedae and 'anāk al-banāt is the ζ of the Great Bear. I 481a

anayasa → KANUN-I ESASI

'anāz (A): a short spear or staff, syn. harba. I 482a; XII 735b; and → KARKADDAN

In North Africa, ~ survives as an architectural term signifying an external MIHRAB for those praying in the court of the mosque. I 482a

anbā (A): in al-Buraymi in Arabia, the term for mangoe (syn. harb). I 540b; in India, a kind of sweet lemon, the fruit of which is salted while still green. VII 962b

'anbar (A): ambergris (ambra grisea), a substance of sweet musk-like smell, easily fusible and burning with a bright flame, highly valued in the East as a perfume and medicine. I 484a; a large fish, also called bal, which swallows a form of ambergris called al-mablūt 'swallowed ambergris' or 'fish-ambergris', which floats on the sea; the sperm-whale. I 484a; VIII 1022b

‘anbar shihri (A): ambergris. IX 439a

anbata (A): a verb which conveys the meaning 'his [a boy's] hair of the pubes grew forth, he having nearly attained the age of puberty'. VIII 822a

'anbik (A, < Gk): in alchemy, the part known as the 'head' or 'cap' of the distilling apparatus (syn. ra's); also, the additional faucet-pipe which fits onto the 'cap'. I 486a

'andam → BAKKAM

andargāh (P, A mustaraka 'stolen'): epagomenae, the five odd days added at the end of the Persian year as intercalary days. II 398a; generally known in Persian as the 'five Gathas (pandj gāh) or 'stolen' (duzdīdha) days. X 261b; also known as lawāhīk 'appendages'. X 267a

andarz (P): wisdom literature. X 231a

andjudhan → HILIT

andjuman (P, T endjümen): meeting, assembly, army. I 505a; for its modern use → DJAM'IYYA

anf (A): in music, the nut of the 'ūd. X 769b

anfiya → SU'ŪT

anflūs → MIZWĀR

angham (A, s. naghm): in music, musical modes. IX 101a

angust (P): fingerbreadth; a unit of measurement under the Mughals which was standardised at 2.032 cm by the emperor Akbar at the end of the 10th/16th century. II 232a

angust: in zoology, the crawfish, spiny lobster (Palinarus vulgaris), also known as ankiish. IX 40a, where many more synonyms are given

anguza (Pash), or hing: in botany, term for the Ferula assafoetida, very abundant in Afghanistan. I 223a

'anāk (A): a fabulous bird approximating the phoenix, in all likelihood a type of heron. I 509a

In music, an ancient instrument described as having open strings of different lengths but identically situated bridges. The name suggests a long-necked instrument, probably a trapezoidal psaltery, one species of which was known later as the KĀNŪN. VII 191a

'anakbūt (A): spider. I 509a; and → SAMAK 'ANKABŪT

In astronomy, a movable part on the front of the astrolabe. I 723a

ankad (A): a generic name for the tortoise and the hedgehog. V 389b

ankalis (A, L Anquila): the eel. VIII 1021a

ankūsh → ANGUST

anmāt (A): large carpets with fringes, said in a Tradition to have been the subject of considerable expenditure by the Prophet for a wedding. X 900a
anniyya (A) : an abstract term formed to translate the Aristotelian term τὸ ὀν; ‘thatness’ of a thing (syn. al-anna); ~ is also used for non-existential being. I 513b

ansāb → NUṢUB

anşār (A) : ‘helpers’; those men of Medina who supported Muhammad. I 514a

‘ansāra (A) : the name of a festival. Among the Copts, ~ denotes the festival of the summer solstice. I 515a

anghūyāh (A, < Sp anchoa), or andjyāh : in zoology, the anchovy (Engraulis bolelema).

VIII 1021a, where many synonyms are found

‘antari (A) : in Egypt, a story-teller who narrates the Romance of ‘Antar. I 522a; (< T)

a short garment worn under the ǦAṬṬĀN; a lined vest ranging from short to knee length, worn by women. I 522a; V 740b

anwā’ (A, s. naws) : a system of computation based on the acronychal setting and helical rising of a series of stars or constellations. I 523a; VIII 98a; VIIIs 734a

‘anz (A), or ṣafiyya : a one-year old female goat, called thereafter, progressively, ṯāni, ṭrab’d, ṣadīs and, after seven years, sāliḥ. XII 319a

anzarūt (A) : in botany, a gum-resin from a thorn-bush which cannot be identified with certainty. It was used for medical purposes. XII 77b, where synonyms are found

āpā : ‘older sister’, an important term in Özbeg kinship terminologies. VIII 234a

‘ār (A) : shame, opprobrium, dishonour. XII 78a

In North Africa, ~ presupposes a transfer of responsibility and of obligation, arriving at a sense of ‘protection’ for the suppliant, in default of which dishonour falls on the supplicatee, who is obliged to give satisfaction to the suppliant. The most simple transfer is by saying ‘ār ṣalik ‘the ~ on you’, and making a material contact with the person to whom the appeal is made, for example touching the edge of his turban or laying one’s hand on him or his mount. ~ is also used towards saints, to whom sacrifices are offered to obtain their intercession. III 396a; XII 78a

‘arab (A) : Bedouins; Arabs. The tribes that were the first to speak Arabic after the confusion of the tongues at Babel are known as al-‘arab al-‘ārib, in contradistinction to al-‘arab al-MUTA‘ARRĪBA (sometimes al-musta’riba), referring to the descendants of Ismā‘īl who learned Arabic by settling among the ‘true’ Arabs. X 359b

* al-‘arab al-bā‘ida (A) : the legendary extinct tribes of the Arabs. X 359a; XI 5b; XI 461a

* ‘arabi → KAṬĀ; for ~ (hadrami), → SUKUTRI

* ‘arabiyya (A) : the Arabic language. I 561b; and → CARABA

‘araba (T, < A ‘ARRADA), or ‘arabiyya : a cart, introduced into Mamlūk Egypt. Its name supplanted ǦADJALA in popular use as a generic term for carriage. I 205b; I 556b

* ‘araba pāżārī (T) : in certain Rumelian towns under the Ottomans, a market presumably located on the outskirts of the town or along a major road. IX 797a

* ‘arabiyyat ḥantūr (Egy, < Hun hintō), and ‘arabiyyat kārrō (< It carro) : a cab. I 206a

‘arad (A, pl. a’rād) : the translation of the Aristotelian term σωμβεβηκός ‘accident’, denoting 1) that which cannot subsist by itself but only in a substance of which it is both the opposite and the complement, and 2) an attribute which is not a constituent element of an essence. I 128b; I 603b

arādhil → AHL AL-FAḌL

a’rāдж → ‘ARDJĀ

a’rāf (A, s. ‘urf) : ‘elevated places’; a term used in the Qur‘ān, in an eschatological judgement scene, and interpreted as ‘Limbo’. I 603b

‘arā‘ish (A) : brushwood huts, in Western Arabia. I 106b; trellises of grape vines. I 604b

arāk (A) : in medicine, insomnìa. XI 563a

arāk → KABĀTH
'ārāk (A) : wine made from the grape. VI 814b

'ārākīyya (A) : a skull cap, often embroidered, worn by both sexes by itself or under the head-dress in the Arab East; called 'ārākīn in Trāk. A synonym on the Arabian peninsula is ma'rāka. V 740b ff.; X 611b; in the Turkish Kādiri dervish order, a small felt cap which the candidate for admission to the order brought after a year and to which the SHAYKH attached a rose of 18 sections; the cap is then called tādīj. IV 382b; in earlier times in Syria ~ was a sugar cone-shaped cap adorned with pearls worn by women. X 611b

ārāstā → PASAZH

arba'īniyya → ĖILLA

arba'īn (A) : forty.

arba'un hadīth (A, T kīrk hadīth, P čihil hadīth) : a genre of literary and religious works centred around 40 Traditions of the Prophet. XII 82b

ard (A) : earth, land.

♦ ard amīriyya (A) : in law, land to which the original title belongs to the State, while its exploitation can be conceded to individuals. II 900b

♦ ard madhūna (A) : an expression occasionally heard in Saudi Arabia which is used to distinguish the sands of al-Dahnā' from those of al-Nafūd, the colour of which is said to be a lighter shade of red; ~ is also equated with ard mundahina 'land only lightly or superficially moistened by rain'. II 93a

♦ ard mamlūka (A) : in law, land to which there is a right of ownership. II 900b

♦ ard matrūka → MATRŪK

♦ ard mawāt → MAWĀT

♦ ard mawkūfa (A) : in law, land set aside for the benefit of a religious endowment. II 900b

♦ ard mundahina → ARD MADHŪNA

'ard (A) : review of an army or troops. I 24a; petition. IX 209a; and → ĪSTĪRĀD

In astronomy, planetary latitude. XI 504a

♦ 'ard hāl (T) : petition, used in the Ottoman empire. I 625a

♦ 'ard odāsi (T) : in Ottoman palace architecture, the audience hall. IX 46b

'ardjā (A) : lame; in prosody, ~ is used to designate the unrhymed line inserted between the third line and the last line of a monorhyme quatrain, RUBĀT. The composition is then called a'radi. VI 868a

ardjawān (< P ?) : a loan-word in Arabic, the colour purple. V 699b

arāḵkas (Kabyle, < A RAKKĀS) : a simple contrivance of a water-mill made from a pin fixed on a small stick floating above the moving mill-stone; this pin, fixed to the trough containing grain, transmits a vibration to it which ensures the regular feeding of the grain into the mouth of the mill. VIII 415b

argan (B) : in botany, the argan-tree (argania spinosa or argania sideroxylon), growing on the southern coast of Morocco. I 627b

arghīl (A) : a type of double reed-pipe which has only one pipe pierced with fingerholes, while the other serves as a drone. The drone pipe is normally longer than the chanter pipe. When the two pipes are of equal length, it is known as the ZUMMĀRA. The ~ is played with single beating reeds. The drone pipe is furnished with additional tubes which are fixed to lower the pitch. In Syria, the smaller type of ~ is called the māshūra. VII 208a

'ārid (A, pl. 'urrād) : the official charged with the mustering, passing in review and inspection of troops. III 196a; IV 265a ff.
ārid-i mamālik (IndP): the head of the military administration in Muslim India. He was also known as shāhib-i diwān-i ārd. The Mughal name was mīr bakhshī. As a minister, he was second only to the wazīr. He was the principal recruiting officer for the sultan’s standing army; he inspected the armaments and horses of the cavalry at least once a year, kept their descriptive rolls, and recommended promotions or punishments accordingly. The ā was also responsible for the internal organisation and the discipline of the standing army and the commissariat. V 685b

ārid → ĀTŪD

ārida (A): a subtraction register, for those categories where the difference between two figures needs to be shown. It is arranged in three columns, with the result in the third. II 78b

ārif → ŞÜFI

ārif (A, pl. ūrafā’): lit. one who knows; a gnostic. IV 326a; as a technical term, applied to holders of certain military or civil offices in the early and mediaeval periods, based on competence in customary matters, ūrf. I 629a

In education, a senior pupil, monitor, who aided the teacher in primary schools. V 568a

In the Muslim East, ā was used for the head of the guild. I 629b

In Oman and trucial Oman, ā is the official in charge of the water distribution. IV 532a

Among the Ibadīyya, the plural form ūrafā’ are experts (inspectors, ushers) appointed by the assistant of the shaykh, khalifa. One of them supervised the collective recitation of the Qur'ān, another took charge of the communal meals, and others were responsible for the students’ education, etc. III 96a

ārika → MINAṢṢA

ārish (A), and ārsh: in pre-Islamic Arabia, a simple shelter. IV 1147a

āriyya (A, pl. ārāyā): in law, fresh dates on trees intended to be eaten, which it is permitted to exchange in small quantities for dried dates. VIII 492a

ārīyya (A): in law, the loan of non-fungible objects, distinguished as a separate contract from the loan of money or other fungible objects. ā is defined as putting someone temporarily and gratuitously in possession of the use of a thing, the substance of which is not consumed by its use. I 633a; VIII 900a

ark (P): citadel. X 484b

arkān → RUKN

arkh → FAZZ

arma (Songhay, < A rumāt ‘arquebusiers’): a social class made up of the descendants of the bāshās who in the early 19th century maintained a weak state around the Niger river with their headquarters at Timbuktu. X 508b

armatolik (T): an autonomous enclave, institutionalised on Greek territories in the Ottoman empire due to gradually deteriorating conditions of banditry. X 421a

arnab (A, pl. ārānib): in zoology, the hare. XII 85b

In astronomy, ā is the Hare constellation found beneath the left foot of Orion, the legendary hunter. XII 85b

For in anatomy, → ARNABA

Arnab bahri (A): in zoology, the term for aplysia depilans, a nudibranch mollusc of the order of isthobranchia, found widely in the sea. XII 85b

arnab (A): in anatomy, the tip (e.g. of the nose, ārābat al-anf). V 769a

In music, ā, or rabāb turki, is a pear-shaped viol with three strings, which in Turkey appears to have been adopted from the Greeks, possibly in the 17th century, and which plays a prominent part in concert music today. VIII 348a

Arpa (T): barley. I 658a

Arpa tanesi (T): a barley grain, used under the Ottomans to denote both a weight (approximately 35.3 milligrams) and a measure (less than a quarter of an inch). I 658a
arpalik (T): barley money, used under the Ottomans up to the beginning of the 19th century to denote an allowance made to the principal civil, military and religious officers of state, either in addition to their salary when in office, or as a pension on retirement, or as an indemnity for unemployment. In the beginning it corresponded to an indemnity for fodder of animals, paid to those who maintained forces of cavalry or had to look after the horses. I 658a

arrada (A): a light mediaeval artillery siege engine, from which the projectile was discharged by the impact of a shaft forcibly impelled by the release of a rope. I 556b; I 658b; III 469b ff.; and → MANDJANIK

arraf (A): eminent in knowledge, a professional knower; a diviner, generally occupying a lower rank than the KĀHĪN in the hierarchy of seers. I 659b; IV 421b

arrang (A, < Sp arenque), or rangea, ranka: in zoology, the herring. VIII 1021a

ars (A): in law, the compensation payable in the case of offences against the body; compensation in cases of homicide is termed DIYA. II 340b

arr (A): throne of God. V 509a; in North African dialects, 'tribe', 'agnatic group', 'federation'. I 661a; IV 362a; and → ARȘH

In Algerian law, the term given, during about the last hundred years, to some of the lands under collective ownership. I 661a

arshin (P): roughly 'yards', a unit of measurement. X 487a

arsi (A): in mediaeval Irāk, a beggar who stops the circulation of blood in an arm or leg so that people think the limb is gangrenous. VII 494a

arsusa → URȘUŞA

aru (B, pl. irwan): the Berber equivalent of ṭālib, student, from whom the Ibādiyya of the Mzāb recruit their AZZĀBA for the religious council. III 98b

arūd (A): in prosody, the last foot of the first hemistich, as opposed to the last foot of the second hemistich, the DARB. I 667b; IV 714b; VIII 747b

im al-arūd (A): the science of metrics, said to have been developed by al-Khalil of Mecca. I 667b; IV 57a; VIII 894a

arūs (A): the term for both bridegroom and bride, though in modern usage, ~ has been supplanted by 'aris for bridegroom and 'arūsa for bride. X 899b; and → SĀBI' AL-ARūS

arūs resmi (T): an Ottoman tax on brides. The rate varied depending on whether the bride was a girl, widow, divorcée, non-Muslim, Muslim, rich or poor. In some areas, it was assessed in kind. The tax, which seems to be of feudal origin, is already established in the KĀNUNS of the 15th century in Anatolia and Rumelia, and was introduced into Egypt, Syria and Irāk after the Ottoman conquest. It was abolished in the 19th century and replaced by a fee for permission to marry. I 679a

aruzz → RUZZ

aruzz mufalfal (A): a very popular mediaeval dish which resembled a type of Turkish pilaw. Made with spiced meat and/or chickpeas or pistachio nuts, the dish may contain rice coloured with saffron, white rice alone, or a combination of both. A variation of this dish, made from lentils and plain rice, was called almudjaddara and is similar to the modern preparation of the same name. VIII 653a

al-aruzziyya (A): a mediaeval dish containing meat and seasonings (pepper, dried coriander and dill), into which a small amount of powdered rice was added during cooking, and washed (whole) rice towards the end of the preparation. VIII 653a

arwāḥ → RŪH

ary (A): honey ( > T ara 'bee'). VII 906b

arzal → ATRĀF

ās (A, < Akk): in botany, the myrtle (Myrtus communis). IX 653a; XII 87a

ašṣ (A): a rod, stick, staff (syn. KADĪB). Among the ancient Arabs, ~ was in common use for the camel herdsman's staff. In the Qur'ān, it is used a number of times, in particular for Moses' stick. I 680b; and → SHAGHABA
shāk kal-‘āsā (A) : ‘splitter of the ranks of the faithful’; under the Umayyads, a term used to characterise one who deserted the community of the faithful and rebelled against the legitimate caliphs. VII 546a

‘āsaba (A) : male relations in the male line, corresponding to the agnates. I 681a; IV 595b; VII 106b

‘āsabīyya (A) : spirit of kinship in the family or tribe. Ibn Khaldūn used the concept of this term as the basis of his interpretation of history and his doctrine of the state; for him it is the fundamental bond of human society and the basic motive force of history. I 681a; II 962b; III 830b; factional strife. IV 668b; affiliation to a tribal faction (syn. na’ra, shahwa, nihla). IV 835a

asad (A, pl. usūd, usud, usd) : in zoology, the lion; in astronomy, al-~ is the term for Leo, one of the twelve zodiacal constellations. I 681a; VII 83a

āsaf (Ott) : in the Ottoman empire, a synonym for wazir (→ WAZIR). XI 194b

‘āṣi‘ib (A) : the ‘troops’, 500 in number, the eighth degree in the sūfi hierarchical order of saints. I 95a; and → ‘IṢĀBA

‘āsal → ‘IKBIR

‘āṣal (A) : in botany, the rhododendron. VII 1014b

āṣala (A) : authenticity. X 365b

āṣaliyya → DHAWLAKIYYA

āṣamm (A) : deaf; in mathematics, the term used for the fractions, such as 1/11 or 1/13, which cannot be reduced to fractions called by words derived from names of their denominators, such as 1/12, which is half one sixth, ‘sixth’ being derived from six. Ill 1140b

āsārāk (A, < B asarak) : in urban geography, great main squares enclosed in the walls of the kašaba in the Maghrib, where the people could assemble for the festivals and the army participate in ceremonies. IV 685a

‘āsas (A) : the night patrol or watch in Muslim cities. Under the Ottomans, the ~ was in charge of the public prisons, exercised a kind of supervision over public executions, and played an important role in public processions. He received one tenth of the fines imposed for minor crimes committed at night. I 687a; IV 103b

In North Africa, the ~ assured not only public security but also possessed a secret and almost absolute authority in the important affairs of the community. He kept guard at night in the central market, at warehouses and on the ramparts till the advent of the French. I 687b

āṣālir → UŞTURA

‘āsb (A) : the semen of a stallion. IV 1146a

‘āšb (A) : in early Islam, a Yemenite fabric with threads dyed prior to weaving. V 735b

In prosody, a deviation from the proper metre, in particular a missing FATHA in the foot mušā‘al[a]tun. I 672a; a case of ZIHAF where the fifth vowelled letter of the foot is rendered vowelless. XI 508b

‘āṣba (A) : a folded scarf worn by women in the Arab East. V 740b

āṣba’ → IṢBA‘

asbāb → SABAB

asefru (B, pl. isefra) : a genre of oral poetry popular in Kabylia, a Berberophone area of Algeria, consisting of a sonnet of nine verses grouped in three strophes rhyming according to the scheme a a b. Another poetic genre is the so-called izli, a song of two or three couplets in rhyme, whose production is anonymous. X 119a

asfal (A) : lower; al-asfal is used as an epithet to differentiate between the patron and the client, when both are referred to as MAWLA. I 30b

āṣfar (A) : yellow; also, in distinction from black, simply light-coloured. I 687b; V 700b
banu 'l-āšfar (A) : the Greeks; later, applied to Europeans in general, especially in Spain. I 687b; V 700b

āshā → TOY

āshāb (A, s. șāhib) : followed by the name of a locality in the genitive, ~ serves to refer to people who are companions in that particular place. Followed by a personal name in the genitive, ~ is, alongside the NISBA formation, the normal way of expressing the 'adherents of so-and-so' or the 'members of his school'. When followed by an abstract noun in the genitive, ~ denotes adherents of a specific concept. VIII 830b; and → ȘAḪABĀ; ȘAḪĪB

āšāb al-arbāʿ (A) : in Mamlūk times, night patrols coming under the authority of the chief of police, wāli. I 687a

āšāb al-āshā'ir (A) : the four mystical orders of the Burhāmiyya, Rifā'iyya, Kādiriyya and Ahmadiyya, according to Djabarti. II 167a

āšāb al-ḥadīth → AHL AL-ḤADĪTH

āšāb al-ṭīmānayn → THANAWĪYĀ

āšāb al-kaḥf (A) : 'those of the cave', the name given in the Qur'ān for the youths who in the Christian West are usually called the 'Seven Sleepers of Ephesus'. I 691a; IV 724a

āšāb al-nakb → NAKB

āšāb al-rass (A) : 'the people of the ditch' or 'of the well'; a Qur'ānic term, possibly alluding to unbelievers. I 692a; III 169a

āšāb al-ra'y → AHL AL-RA'Y

āšāb al-sāth (A), or sūṭiyya : 'the roof men', designation for the followers and disciples of the 7th/13th-century Egyptian saint ʿĀḥmad al-Badawi. I 280b

āšāb al-ṣaḥdāra (A) : 'the men of the tree': those who took the oath of allegiance to the Prophet under the tree in the oasis of al-Ḥudaybiya, as mentioned in Q 48:18. VIII 828a; XII 131a

āšāb al-ukhdūd (A) : 'those of the trench'; a Qur'ānic term, possibly alluding to unbelievers. I 692b

āšāb-tark → AKHI

āšām → SALKA

āšām → ESHĀM

āšār → ȘAḪRĀ

āšārara → AWMA'A

'āšēara (A, pl. ʿašhr) : ten.

al-ʿāšēara al-mubashshara (A) : the ten to whom Paradise is promised. The term does not occur in canonical Traditions and the list of names differs, Muḥammad appearing in only some. I 693a

al-ʿašhr al-uwal (A) : the first ten nights of a month, each month being divided into three segments of ten. The other segments are respectively al-ʿašhr al-wusāṭ and al-ʿašhr al-ukhkhār, with the latter sometimes only nine nights in 'defective' months. X 259b

āšbāh (A, s. ẓibb) : component of a book title, al-Āšbāh wa'l-naẓā'ir, of some of the most influential KAWĀṬID works of the later period, ~ referring to cases that are alike in appearance and legal status, with naẓā'ir (s. naẓīr) denoting cases that are alike in appearance but not in legal status. XII 517a

āšḥājī (T) : lit. cook; an officer's rank in an ORTA, subordinate to that of the ČORBĀĐĪ, or 'soup purveyor'. VIII 178b

āshhāda (A) : a technical term of childhood, said of a boy (or girl: ʿašḥādat) who has attained to puberty. VIII 822a
'Ashik (A): lover; a term originally applied to popular mystic poets of dervish orders. It was later taken over by wandering poet-minstrels. Their presence at public gatherings, where they entertained the audience with their religious and erotic songs, elegies and heroic narratives, can be traced back to the late 9th/15th century. I 697b; III 374a; IV 599a; V 275a ff.

'Ashikh (Azeri Turkish, < 'Ashik): in Azeri literature, a genre of folk-literature comprising romantic poems, which made great advances in Ādharbaydān in the 17th and 18th centuries and formed a bridge between the classical literary language and the local dialects. I 193b

'Āshir (A, pl. 'ushshār): in early Islam, a collector of Zakāt from Muslim merchants as well as impost on the merchandise of non-Muslim traders. The institution is attributed to 'Umar, but in the course of time, the ~ acquired an exceedingly unavory reputation for venality. XI 409a

'Ashtā (A): usually a synonym of ḵābīla 'tribe', ~ can also denote a subdivision of the latter. I 700a; IV 334a

'Āshiyya (A), and variants: a word loosely taken in the sense of evening, although it used to designate more precisely the end of the day, Nahār. In this sense it was the opposite of Duḥā. V 709b

'Asl (A, P tanāb): rope; a unit of measurement equaling 39.9 metres. II 232b

'Aslī (B, pl. ʾasliyiyen), or 'āshlīy: a native speaker of Tašelhit. X 344b

'Āshpazkhāna (P, A MATBAKH): kitchen (P ʾāsh 'soup', ʾāshpaz 'cook'), which term was not in general used before the 19th century, matbakh being the common term. XII 608b

'Asūr → 'Ashara

'Āshraf → Watwāt

Asrāf (A, s. Sharīf): in India, ~ denoted Muslims of foreign ancestry. They were further divided into sayyid (those reckoning descent from the Prophet through his daughter Fāṭima), shaykh (descendants of the early Muslims of Mecca and Medina), mughal (those who entered the subcontinent in the armies of the Mughal dynasty), and paṭhān (members of Paštō-speaking tribes in north-west Pakistan and Afghanistan). III 411a; IX 330b; and → Sharīf

Asrafi (A): in numismatics, a Burdji Mamlūk gold coin, the coinage of which was continued by the Ottomans after their conquest of Egypt and Syria. VIII 228b; an Ottoman gold coinage, introduced under Mustafā II to replace the discredited Sultānī. VIII 229b; an Ak ʿOyunlu gold coin, copied exactly on the Burdji Mamlūk ~. Its weight was ca. 3.45 g. VIII 790a; in ʿAfsawīd Persia, all the gold coins were popularly called ~, but there were actually several different varieties to which the name was given, which were distinguished from one another by their weights rather than by their designs or legends. The true ~, used by Ismāʿīl as a standard for his gold coinage, weighed 18 nukhūds (approximately 3.45 g), and had its origin in the weight of the Venetian gold ducat. VIII 790b

Asbhab (A): from ʿażhab, a fresh annual herb which is afterwards dried and, in medical literature, denotes simples, ~ means a gatherer or vendor of herbs; a vendor or authority on medicinal herbs. I 704a

'Āshūra (A, < Heb): the name of a voluntary fast-day, observed on the 10th of Muḥarram. I 265a; I 705a; XII 190a; in South Africa, a festival commemorating the martyrdom of al-Ḥusayn, the grandson of the Prophet. IX 731a

'Aṣida (A): a meal of barley and fat. X 901b

Aṣīl (A): a term used in reference to the time which elapses between the afternoon, 'āṣr, and sunset; in the contemporary language this word tends to be employed for the evening twilight. V 709b; and → Kafāla

'Asīr (A): lit. captive, term also sometimes used for slave. I 24b
asitane → TEKKE

‘askar (A) : army, in particular one possessing siege artillery. II 507a; ‘garrison settlements’ (syn. mu‘askar, ma‘askar) founded in the Arab East during the caliphate period. IV 1144a

♦ ‘askari (A, < ‘askar; T ‘askeri) : in Ottoman technical usage a member of the ruling military caste, as distinct from the peasants and townspeople; ~ denoted caste rather than function, and included the retired or unemployed ~, his wives and children, manumitted slaves of the sultan and of the ~, and also the families of the holders of religious public offices in attendance on the sultan. I 712a; IV 242a; IV 563a; IX 540a

‘askeri → ‘ASKARI

askiya (Songhay) : a dynastic title of the Songhay empire of West Africa, first adopted in 898/1493 by Muḥammad b. Aḥmad b. Aḥmad b. ʿUmar b. ʿAlī b. ʿAbd Allāh. IX 729b

asl (A, pl. usūl) : root, base. III 550a; ancestry. XI 276b

In grammar, a basic form, concept or structure, with a wide range of meanings extending over phonology, morphology and syntax, e.g. a standard phoneme in contrast with an allophone; a root-letter in the derivational system; a radical consonant opposed to an augment; etc. When used in the plural, the fundamental principles of grammar as a science. X 928b, where more definitions of ~ are found

In classical Muslim administration, ~ is the estimated figure, as opposed to the amount actually received, ISTIKHRADJ. II 78b

In dating, ~ is the number of days in a given number of completed years. X 268b

In military science, usūl were the theoretical divisions of the army into five elements: the centre (kalb), the right wing (mayman), the left wing (maysara), the vanguard (mukaddama), and the rear guard (sāka). III 182a

In music, the usūl are the basic notes which, with the pause, make up the cycles of an İKȘ. XII 408b; metres. IX 418a

In astronomy, the epoch position (L radix). XI 503b

In law, because early KAWAÇID were collected under the title of usūl, ~ acquires, minimally, a fourfold meaning: an act that has already been legally determined and now serves as a ‘model’ for similar cases; a scriptural pronouncement considered decisive for the legal determination of a given act; a legal principle; and a source of the law. XII 517a; and → WAȘF

For usūl in prosody, → FAR

♦ usūl al-din (A) : the bases (or principles) of the religion. If usūl meant the same here as in usūl al-fikh, the two expressions would be synonymous, for the theologian goes back to the same authorities as the jurist to justify his interpretation of dogma; instead in ordinary usage ~ represent not the sources of theological judgement but, in some way, the judgement itself, thus the science of ~ is another way of designating ʿilm al-KALĀM. X 930b

♦ usūl al-fikh (A) : the ‘roots’ or sources of legal knowledge, viz. the Qur‘ān, sunna, consensus and analogy. II 887b; X 323b; X 931b; legal theory. II 182b

♦ usūl al-hadith (A) : the principles of ḤADĪTH; the disparate disciplines the mastery of which distinguished a true scholar of hadith from a mere transmitter. The term ~ was never satisfactorily defined nor differentiated from similar ones like ‘ulūm (or ‘ilm) al-hadith, istilāh al-hadith, etc. There are instances of ʿilm al-riwāya being used as a synonym. X 934a

♦ usūliyya → AKHBARIYYA

aṣlah (A) : most suitable or fitting; in theology, the ‘upholders of the aṣlah’ were a group of the Mu‘tazila who held that God did what was best for mankind. I 713b

aslami (A) : a term used to designate first-generation Spanish converts, who were formerly Christians, whereas the term islāmi was reserved for the former Jews. VII 807b
asmā’ → ISM
asmāndjūni → YĀKŪT AKHAB
asmar (A) : in physiognomy, a dark brown, or black, complexion. XI 356a
asmar → KHURAFAY
asp-i dāghi (IndP) : under the Mughals, a payment in accordance with the actual number of horsemen and horses presented at muster, unlike the BAR-ĀWARDI, a payment based on an estimate. IX 909a
aspārez : a race-course. X 479a
‘aṣr (A) : time, age; the (early part of the) afternoon. This period of day follows that of the midday prayer, ZUHR, and extends between limits determined by the length of the shadow, but is variable, according to the jurists. I 719a; V 709b
♦ ʿṣalāt al-ʿaṣr (A) : the afternoon prayer which is to be performed, according to the books of religious law, in between the last time allowed for the midday prayer, ZUHR, and before sunset, or the time when the light of the sun turns yellow. According to Malik, the first term begins somewhat later. I 719a; VII 27b; VIII 928b
‘assālāt → İKBİR
‘assās (A) : night-watchman. This term is used particularly in North Africa; at Fez at the beginning of the 20th century, also was used for policemen in general. I 687b
In the Mzab, ~ is used for the minaret of the Abādi mosques. I 687a
astān (P) : in mediaeval administration, a province. I 2b; a district. I 3a
aṣṭurlāb (A, < Gr), or aṣṭurldb : astrolabe. The name of several astronomical instruments serving various theoretical and practical purposes, such as demonstration and graphical solution of many problems of spherical astronomy, the measuring of altitudes, the determination of the hour of the day and the night, and the casting of horoscopes. When used alone ~ always means the flat or planispheric astrolabe based on the principle of stereographic projection; it is the most important instrument of mediaeval, Islamic and Western, astronomy. I 722b
aṣṭūrū (A, < Gr) : in zoology, the oyster. VIII 707a
aswad (A) : the colour black. V 705b; and → ABYAD
ata (T) : father, ancestor; among the Oghuz, ~ was appended to the names of people who had acquired great prestige. ~ can also mean ‘wise’, or even ‘holy’, ‘venerated’. I 729a; XI 114a
‘atā (A) : lit. gift; the term most commonly employed to denote, in the early days of Islam, the pension of Muslims, and, later, the pay of the troops. I 729a
‘atāba (A, pl. ‘atabāt) : doorstep.
In (folk) poetry, ~ (or farṣha ‘spread, mat’) is used to designate the first three lines of a monorhyme quatrain (a a a a), or each of the three lines, when insertions have been made between the third line and the last, e.g. as in a a a x a. The last line is then called the ghata ‘cover’ or, in longer compositions, the tākiyya ‘skull-cap’. VI 868a
In its plural form, more fully ‘atabāt-i ‘aliya or ‘atabāt-i muḵaddasa, ‘atabat designates the sīhi shrine cities of ‘Irāk (Nadjaf, Karbalā’, Kāzimayn and Sāmarra) comprising the tombs of six of the IMAMS as well as a number of secondary shrines and places of visitation. XII 94a
‘atābā (A) : a modern Arabic four line verse, common in Syria, Palestine, Mesopotamia and ‘Irāk, in a sort of WĀFIR metre. The first three lines not only rhyme, but generally repeat the same rhyming word with a different meaning. The last line rhymes with the paradigm ~ ‘lovers’ reproach’, the last syllable of which is often supplied without making sense. I 730b
atabak (T atabeg) : the title of a high dignitary under the Saldjūks and their successors; under the Turks, a military chief. I 731a; commander-in-chief of an army (syn. amir kabir). I 138a; I 444a
atabak al-‘asākir (T, A): commander-in-chief of the Mamlūk army, who after the decline of the office of the viceroy, nā’īb al-salties, became the most important amīr in the Sultanate. I 732b

‘atala (A): in archery, a powerful Persian bow which is very curved. IV 798a

atālik (T): a title which existed in Central Asia in the post-Mongol period meaning in the first place a guardian and tutor of a young prince, then a close counsellor and confidant of the sovereign. It was synonymous with atabeg (→ ATABAK). I 733b; XII 96b

atatik (Cau): a custom among the Čerkes tribes of the Caucasus, which consisted of having children raised from birth (boys until 17-18 years) in the families of strangers, often vassals. This created a sort of foster brotherhood which served to tighten the feudal bonds and unite the various tribes. II 23a

atatama (A): the first third of the night from the time of waning of the red colour of the sky after sunset, Shafak. I 733b; a variant name given to the šalāt al-‘ishā (→ ‘ISHĀ). VII 27a

atatbegi → ĀKHURBEG

‘attof (A): connection; in grammar, ~ denotes a connection with the preceding word.

There are two kinds of ~: the simple co-ordinative connection, ‘af al-nasak, and the explicative connection, ‘af al-bayān. In both kinds, the second word is called al-matuf, and the preceding al-matuf ‘alayhi. I 735b

In rhetoric, ~ as used by al-‘Adjdjadj, in the sense of ‘folding back’ or ‘adding on’, may have meant paronomasia. ~ seems to be taken up again in the term ta‘atuf of Abū Hilāl al-‘Askari. X 68b

‘attof → SHARI

athar (A): trace; as a technical term, it denotes a relic of the Prophet, e.g. his hair, teeth, autograph, utensils alleged to have belonged to him, and especially impressions of his footprints, kadam. I 736a

In the science of Tradition, ~ usually refers to a Tradition from Companions or Successors, but is sometimes used of Traditions from the Prophet. I 1199a; III 23a

In astrology, ~ is also used as a technical term in the theory of causality, with reference to the influence of the stars (considered as higher beings possessing a soul) on the terrestrial world and on men. I 736b

athāth (A): lit. belongings, ~ means various household objects and, especially in modern Arabic, furniture. XII 99a

athmān (A): gold and silver (on which ZAKĀT is due), also ‘ayn, nakd, nādād. XI 413a

‘atthhāri (A, < the name of the deity ‘Atthar): a term equivalent to ba‘l ‘unwatered cultivated land’. I 969a

‘attof → MUSALLĪ

‘attok (A): a pure-bred horse, as opposed to a work horse, birdhawn. XI 412b; and → ‘TK

‘attoka (A): in archery, an old bow whose wood has become red. IV 798a

‘attokī (A, < Kabr ‘Ātkva, a concentration of textile workshops in Damascus): in the 11th/17th century, a Syrian fabric, sufficiently renowned to be exhibited in the markets of Cairo. IX 793b

‘atira (A): among the Arabs of the DJÁHILIYYA, a ewe offered as a sacrifice to a pagan divinity, as a thanksgiving following the fulfillment of a prayer concerning in
particular the increase of flocks. Also called radjabiyya, since these sacrifices took place in the month of Radjab. I 739b; XII 317a

ātişhqāk : in medicine, syphilis. VIII 783a; X 457b

ātlāl (A) : the remains or traces of former encampments; in literature, a trope in the Nasīb section of the Ḳaṣīda. XII

atmadja → ČAKĪR

atraf (IndP, < A) : a term used to designate the higher stratum of the non-ÃSḤRĀF population of India, which consists for the most part of converts from Hinduism, embracing people of many statuses and occupations. The terms adīlāf and arzāl (or ardhal) are used to designate the lower stratum. III 411a; IX 330b

In the science of Tradition, a so-called ~ compilation is an alphabetically-arranged collection of the Companions’ Musnads, with every Tradition ascribed to each of them shortened to its salient feature (~ TARAF), accompanied by all the Isnād strands supporting it which occur in the Six Books and a few other revered collections. VIII 518b

‘ātābī (A) : a kind of silk-cotton cloth, woven around 580/1184 in ‘Attabīyya, one of the quarters of Baghdad. I 901b

‘āṭṭār (A) : a perfume merchant or druggist; later, as most scents and drugs were credited with some healing properties, ~ came to mean chemist and homeopath; sometimes dyers and dye merchants are also known by this term. I 751b

In India, ~ denotes an alcohol-free perfume-oil produced by the distillation of sandal-wood-oil through flowers. I 752b

attūn (A) : a kiln used for firing bricks, similar to that of the potters, consisting of a furnace with a firing-room on top. V 585b

‘ātūd (A), or ‘ārid : a one-year old male goat, called, progressively, ḍjadha’ or tays when two years old, then ṭhani, rabā’ī, sadīs and, after seven years, sālīgh. XII 319a

ātūm (A) : in zoology, the dugong, one of the sirenian mammals or ‘sea cows’. Other designations are malīṣa, nāka al-bahr, zālikha, and hanfā’. VIII 1022b; the caret or caouane turtle (Caretta caretta) (syn. hanfā’). IX 811a

awā’il (A, s. AWWAL ‘first’) : a term used to denote e.g. the ‘primary data’ of philosophical or physical phenomena; the ‘ancients’ of either pre-Islamic or early Islamic times; and the ‘first inventors’ of things (or the things invented or done first), thus giving its name to a minor branch of Muslim literature with affinities to Adab, historical, and theological literature. I 758a

♦ awā’il al-suwar → FAWĀTIḤ AL-SUWAR

awāradj (A) : in classical Muslim administration, a register showing the debts owed by individual persons and the instalments paid until they are settled. II 78b; VIII 652a

‘awārid (A) : a term used under the Ottomans down to the second quarter of the 19th century to denote contributions of various types exacted by the central government in the sultan’s name. The Ottoman fief-system and the institution of the Wakf deprived the government to a great extent of the vast revenues. Therefore it resorted, at first in emergencies and later annually, to the imposition of the ~, either in cash or in kind. I 760a; IV 234b; VIII 486b

awārik (A) : ‘eaters of arāk leaves’, the name of a famous breed of white camels raised by the Bedouin living near the oasis of Bīṣha, in western Arabia. I 541a; I 1239b

‘awāsim (A, s. ‘āsimā) : lit. protectresses; strongholds in the frontier zone extended between the Byzantine empire and the empire of the caliphs in the north and north-east of Syria. Those situated more to the front were called al-thughūr. I 465b; I 761a; X 446b; a separate government founded by Hārūn al-Rashid in 170/786-87, made up of the frontier strongholds which he detached from the Džazira and Džund of Kinnasrin. I 761a; II 36a

äwāz → BĀHＲ
awbar (A), or hawbar: in zoology, the whelp of the cheetah. II 740b
awbāsh (A): 'riff-raff', the name given to groups of young men who were considered elements of disorder in mediaeval Baghdad. II 961b
awdj (A, < San učča; pl. awdıjät) : in astronomy, the apogee, the farthest point in a planet’s orbit. The lowest point, the perigee, is called hadid. VIII 101b; IX 292a; XI 503b
awhāz (A): attendants (who, al-Hamdānī writes, stood at the gates of the ancient town of Zafār in Yemen and acted as guards). XI 380a
awkā → WUKĀ
awkā’a → WAKA’A
awkāf → WAKF
‘awl (A): lit. deviation by excess; in law, the method of increasing the common denominator of the fractional shares in an inheritance, if their sum would amount to more than one unit. I 764b
awlād (A, s. walad ‘child’): sons, children; for the many other designations for childhood and its subdivisions, VIII 821b ff.
awlād al-balad (A): the term used during the Sudanese Mahdi period (1881-98) to designate persons originating from the northern riverain tribes. Under the Mahdi Muḥammad Ahmād, they became the ruling class but gradually lost their status under his successors. I 765a; V 1250a
awlād al-nās (A): lit. children of the people; the term used among the Mamlūks for the sons of mamlūks who could not join the exclusive society of the Mamlūk upper class. Only those who were born an infidel and brought as a child-slave from abroad, were converted to Islam and set free after completing military training, and bore a non-Arab name, could belong to that society. The ~ were joined to a unit of non-mamlūks called the ḤALKA, which was socially inferior to the pure mamlūk units, and formed there the upper stratum. The term ABNĀ’ AL-ATRĀK was sometimes used as an alternative. I 102a; I 765a; III 99b
awma’a (A): to notify with a gesture, syn. ašharga. XII 601a
awrith → AMAZZAL
awtād (A, s. watid ‘tent peg’): in prosody, one of two pairs of metrical components distinguished by al-Khalil. The ~ consist of three consonants each and are called watid madjamū (when the first two consonants are ‘moving’, i.e. have a short vowel, and the last ‘quiescent’) and watid mafrik (when the first and the third consonants are ‘moving’ and the middle one ‘quiescent’). I 670b; XI 181b; two other types are defined by al-Fārābī and al-Kartadžānī as, respectively, ~ mufrad (a SABAB khāṣf + one vowelless letter) and ~ mutadā‘if (two vowelled + two vowelless letters), both outside traditional ĀRUD. XI 181b
In mysticism, ~ (s. watad; syn. ‘umud) ‘stakes’ is the third category of the hierarchy of the RIDJĀL AL-ḠAYB, comprising four holy persons. I 95a; I 772a
awtār (A, s. watar) : in music, the strings of a musical instrument. VI 215b; X 769b
‘awwā’ (A): in mediaeval ‘Irāk, a vagabond who begs between sunset and the evening worship, at times singing. VII 494a
awwal (A, pl. AWĀ’IL): first.
In philosophy, ~ was brought into Muslim thought by the Arab translators of Aristotle and Plotinus to indicate either the First Being or the First Created. I 772a
awwaliyya (A): an abstract noun derived from awwal indicating of that which is first’. Its plural awwaliyya is means the First Principles in the order of knowledge, i.e. the propositions and judgements immediately evident by themselves. I 772b
awzān (A, s. WAZN): in music, a Turkish instrument popular with the Mamlūk sultans
of Egypt. Ibn Ghaybi places it among the lutes of three strings and says that it was played with a wooden plectrum by Turkish minstrels. X 769b

- **awzān al-shī‘r** (A): in prosody, deviations in the metrical forms, e.g. shortening of the metre. I 671a; VIII 667b

- **āyā** (A, pl. āyāt): sign, token; miracle; a verse of the Qur'ān. I 773b; V 401b; miracle of the prophet, as opposed to miracle of God’s friends, or saints, karāma. XI 110a

- **āyatullāh** (A, < āyat Allāh): lit. miraculous sign of God; a title with a hierarchical significance used by the Twelver shī‘is, indicating one at the top of the hierarchy, amongst the elite of the great MUDJTĀHĪDS. XII 103b

- **ā‘yān** (A, s. ‘ĀYN): notables, the eminent under the caliphate and subsequent Muslim regimes. I 778a; II 640b

Under the Ottomans in the eighteenth century, ~ acquired a more precise significance and came to be applied to those accorded official recognition as the chosen representatives of the people vis-à-vis the government, later to become local magnates and despots. I 778a ff.; II 724a; III 1187b

In philosophy, ~ is used for the particular things that are perceived in the exterior world, as opposed to those things that exist in the mind. I 784a

- **ā’yāniyye** (T): in the Ottoman period, a fee paid by the AŚYAN to obtain documents from the provincial governors according them official recognition as the chosen representatives of the people vis-à-vis the government. I 778b

- **‘āyb** (A): a fault in a person. IV 1100b; and → KABĀRA

- **ayfī** → SHAWKA

- **ayhukan** (A): in botany, wild rocket. VII 831a

- **aykāsh** (A): a system according to which the tālibs ‘students’ of North Africa use the numerical value of letters for certain magical operations; a specialist in this technique is called in the vernacular yakkāsh. I 97b

- **aym** (A): in zoology, a large snake, called yāym on the Arabian peninsula. I 541b

- **‘āyn** (A): eye; evil eye; the thing viewed; source. I 784b; a flowing spring. I 538b; observer, spy. II 486b

In Algeria, in the region of Oued Righ, and in Libya, in the eastern parts of the Shātī, ~ is an artesian well, formerly dug by specialists and very fragile, but now drilled and harnessed according to modern techniques. I 1232a

In the mediaeval kitchen, ~ is the top of an oven which could be opened or closed to adjust the oven’s temperature. A synonym is fam. VI 808a

In mysticism, ~ is used to indicate the super-existence of God’s deepest essence. I 785a

In music, the sound-hole of a ĪD. X 769b

In law, physical goods. XI 60b; and → AṬHĪMĀN

For ~ in numismatics, → WARIK

- **‘āyn al-kiṭṭ** (A): ‘cat’s eye’, in botany, applied to five plants: the Corn camomile (Anthemis arvensis), Camomile (A. nobilis), Wild camomile (Matricaria chamomilla), Water speedwell (Veronica anagallis aquatica), and Minor phalaris (Phalaris minor). IX 653a

- **‘āyn al-yakin** (A): ‘the contemplation of the evident’; a mystical term which can be used in the double sense of intuition, i.e. the pre-rational sense of intuitive understanding of the philosophical first principles, and the post-rational sense of the intuitive understanding of super-rational mystical truth. I 785a

- **‘aynā** (A): ‘with big, black eyes’, used in poetry to describe the oryx and addax antelope. V 1227b

- **ayran** (T): a cool refreshing drink made from YOGHURT and water, called dūgh in Persian and lassi in India. XI 337b

- **‘aysh** → KUSKUSū
ayt (B): ‘sons of’, used either in compounds, or before a proper noun to indicate a tribe. I 792a

aywaz (T, < A ‘iwad): a term applied to the footmen employed in great households in the later Ottoman empire. They were generally Armenians of Van, sometimes Kurds; Greeks are also said to have been among them. Their duties included waiting at table, filling and cleaning the lamps and doing the shopping for the household. I 792a

ayyām → YAWM

‘ayyar (A): lit. rascal, tramp, vagabond; a term applied to certain warriors who were grouped together under the FUTUWWA in ‘Irāk and Persia from the 9th to the 12th centuries, on occasions appearing as fighters for the faith in the inner Asian border regions, on others forming the opposition party in towns and coming into power, indulging in a rule of terror against the wealthy part of the population. I 792a; I 900b ff.; II 961b; VIII 402a; VIII 795b; VIII 956a

ayyil (A): in zoology, the mountain goat. The descriptions given by the zoologists, however, apply rather more to the deer, but in pre-Islamic and early Islamic poetry, ~ may actually mean the mountain-goat, since the deer probably never existed on the Arabian peninsula. I 795a

‘azab (A, T ‘azeb): lit. an unmarried man or woman, a virgin; the term applied to several types of fighting men under the Ottoman and other Turkish regimes between the 13th and the 19th centuries, who were forbidden to marry before retirement. I 807a; Ottoman light infantry. IX 128b

‘azāba (A, < ‘ĪSĀBA ?): a headdress with pearls and gold worn in Morocco and Egypt. X 611b

azal (A): eternity; in philosophy, ~ or azaliyya is a technical term corresponding to ἀγέννητος, meaning ungenerated, eternal a parte ante; Ibn Rushd used azaliyya for ‘incorruptible’. I 2a; V 95a; and → DAHRIYYA

azala (A): a special unit of 100 cubic cubits ‘of balance’, used in mediaeval ‘Irāk to count the volume of earth, reeds and brushwood which had to be transported when constructing and upkeeping raised canal banks. V 865a

a‘zam → MU‘AZZAM

azalay (B): a term for the great caravans made up of several thousand dromedaries which carry the salt from the salt deposits of the Southern Sahara to the tropical regions of the Sahel in spring and autumn. I 808b; I 1222a

azaliyya → AZAL

azaliyyat (A): in zoology, the order of saurians. X 510a

azhari → FİRŪZĀDĪ

‘azib (A), or ‘azl, hanshir: ‘latifundium’, a form of land tenure in ancient North Africa. I 661a; lands owned by a ZĀWIYA which are let out and whose profits are shared with the tenants (‘azzāb). V 1201b

‘azima (A): determination, resolution, fixed purpose; in religious law, ~ is an ordinance as interpreted strictly, the opposite of RUKSHA, an exemption or dispensation. I 823a

In magic, ~ is an aduration, or the application of a formula of which magical effects are expected. I 823a

‘aziz (A): powerful, respected; in the science of Tradition, a Tradition coming from one man of sufficient authority to have his Traditions collected when two or three people share in transmitting them. III 25b

‘azl (A): cotus interruptus. I 826a; X 198b; and → ‘AZĪB

azr → IZĀR

azrak (A): the colour blue, also having the sense of ‘livid, haggard’. Its plural, zarākim, designates snakes. V 700a

azyab (A): in Yemen, the southeast wind. I 180b; the north-east wind. VII 52a
'azzāba (A, s. ‘azzābi) : ‘recluses’, ‘clerks’.
Among the Ibādiyya, members of a special council, Ḥalka, presided over by a Shaykh, who were distinguished from the laity by their tonsure (they had to shave their heads completely) and by their simple white habits. Their lives were subject to a severe discipline; they were governed by a strict moral code and any misdemeanour was punished immediately. III 95a

B

bā (A) : a genealogical term used in South Arabia to form individual and (secondarily) collective proper names. I 828a
♦ bā-šaḥr (P) : lit. with law, i.e. following the law of Islam; one of the two categories into which dervishes in Persia are divided. The other is bī-šaḥr. II 164b
bā' (A), or kāma : a basic measure of length consisting of the width of the two arms outstretched, i.e. a fathom, canonically equal to four dhira’s (199.5 cm) or approximately 2 metres, and thus the thousandth part of a mile. In Egypt, the ~ is four ‘carpenter’s’ cubits, or 3 metres. I 535b; II 232b; VII 137b
ba‘ādjun (A) : ‘cleavers’, according to e.g. Ibn Khaldūn, magicians who had only to point their finger at a piece of clothing or a skin, while mumbling certain words, for that object to fall into shreds; with the same gestures, fixing upon sheep, they could instantaneously cleave them. VIII 52b

bab (A) : gate. I 830a
In early shī‘ism, ~ denotes the senior authorised disciple of the Imām, and among the Ismā‘iliyya, ~ is a rank in the hierarchy, denoting the head of the da‘wa and thus the equivalent in Ismā‘ili terminology of the dā‘i al-du‘āt. I 832a; and → Sāfīr
Among the Bābis, ~ is the appellation of the founder, Sayyid ‘Ali Muḥammad of Shīrāz. I 833a
♦ bab-i ‘āli (T) : the (Ottoman) Sublime Porte, the name for the Ottoman government. I 836a
♦ bab-i humāyūn (T) : lit. Imperial Gate, the principal entrance in the outer wall of the sultan’s New Serail. I 836b
♦ bab al-ilm (A) : ‘the gate of knowledge’, the title given to the Musta‘li-Ṭayyibi Ismā‘ili savant of India Luḵmandji b. Ḥabib (d. 1173/1760) by the thirty-ninth da‘ī. V 814b
♦ bab marzūk (A) : ‘lucky door’, the term used for the hyena by the Arab nomads of the Sahara regions. XII 173b
♦ bab-i mashikhat (T) : the name for the office or department of the Shaykh al-islām under the Ottomans in the 19th century. I 837b
♦ bab al-sa‘ādet (T) : lit. the Gate of Felicity, the gate leading from the second into the third court, proceeding inward, of the imperial palace of the Ottomans. II 697b
♦ bab-i ser’askeri (T) : the name for the War Department in the Ottoman empire during the 19th century. I 838a

bab → MURSHID

babbagha’ (A), or babgha’ : in zoology, both parakeet and parrot. The term represents both female and male, singular and collective. I 845b
babgha’ → BABBAGHĀ’

babr (A, pl. babūr) : in zoology, the tiger. II 739a

bābunadj (A, < P bābūnə) : in botany, the common camomile, primarily Anthemis nobilis, also called Roman camomile, but also Matricaria chamomilla and other varieties. XII 114b
bad-i hawa (T), or tayyārāt: lit. wind of the air; a general term in Ottoman fiscal usage for irregular and occasional revenues from fines, fees, registration, charges, and other casual sources of income which appeared for the first time in the first quarter of the 10th/16th century and continued through the 18th century. I 850a; II 147a; VIII 487b; IX 474a

badā’ (A): appearance, emergence.
In theology, the alteration of God’s purpose. I 265b; the emergence of new circumstances which cause a change in an earlier ruling. I 850a

badahandj → BĀDGĪR; MALKAF

badal (A, T bedel): substitute; and → ABDĀL; ‘IWĀD
In the Ottoman empire, a term used to denote a contribution made by a tax-payer in lieu of his performing some service for the government or furnishing it with some commodity. These special ‘substitute’ cash contributions were exacted when either the subjects failed to fulfil their obligations or the government forwent its rights in this regard. I 760b; I 855a; II 147a
In Afghanistan, ~ means revenge by retaliation, vendetta, and is one of the three main pillars of the special social code of the Afghans. I 217a
In grammar, a variant. V 804a

♦ bedel-i ʿaskeri (T): an exemption tax in the place of enrollment in the national service. VIII 201a

badan (A): body, in particular the human body, often only the torso. II 555a; in mediaeval Islam, a short, sleeveless tunic from cotton or silk, worn by both sexes and usually associated with the Arabian peninsula, but it has been shown to have also been a fairly common article of feminine attire in mediaeval Egypt. V 739a; as badana, a seamless robe made from linen and gold thread, recorded as having been made for the ʿĀṣimīd caliphs. X 532a
In seafaring, ~ is used to designate a kind of boat typical of Northern Oman which is constructed according to two models: one for fishing, the other for the transportation of goods and for cabotage. This is the typical boat with an entirely sewn hull in order to avoid damage in case of a collision with reefs at water level. VII 53b
As zoological term, → WĀL

♦ badana → BADAN

bādandj → BĀDGĪR

badda’ (Bed): among the Sinai Bedouin, a composer adept at spontaneous improvisation. IX 234b

bādgīr (P), or bād-gīr: lit. wind-catcher; an architectural term used in Persia for the towers containing ventilation shafts and projecting high above the roofs of domestic houses. In mediaeval Arabic, the device was known as bādahandj or bādandj. V 665b; IX 49b; XII 115a

badhâdja → SÂKHŁA
badhâward → SÂHWÂKA

bādhik (A): in early Islam, a prohibited product prepared by means of grapes. IV 996b

badhindjân (A): in botany, the aubergine, one of the summer crops in mediaeval Egypt. V 863a

badhr al-kattān (A): in botany, linseed. IX 615a

badhrundjubuya → TURUNDJÂN

bādi’ (A): innovator, creator, thus, one of the attributes of God. I 857b; III 663b
In literature, ~ is the name for the innovations of the ‘Abbāsid poets in literary figures, and later for trope in general. I 857b; IV 248b; V 900a; XII 650a

♦ bādi’iyya (A): in literature, a poem in which the poet uses all kinds of figures of speech. I 858a; I 982b
badī’ (A) : the branch of rhetorical science which deals with the beautification of literary style, the artifices of the ornamentation and embellishment of speech. I 857b; I 982b

badīha → IRTIDJAL

badīya (A) : in the Umayyad period, a residence in the countryside, an estate in the environs of a settlement or a rural landed property in the Syro-Jordanian steppeland. XII 116b

ba’diyya → IFITĪĀH

badj (A, < P ˥˩ː) : a fiscal technical term among the Turks, ˥ː was applied to various forms of tax as well as being used for ‘tax’ in general. I 860b; II 147a

badj-i buzurg (T, < P) : in the Ilkhanid and Djala’irid periods, the customs-duty levied on goods in transit through or imported into the country. I 861b

badj-i tamgha (T, < P) : in the Ilkhanid and Djala’irid periods, the tax levied on all kinds of goods bought and sold in cities, on woven stuffs and slaughtered animals; it is normally referred to as tamgha-i siyāh ‘black tamgha’. I 861b

badjdār (T, < P) : in the Ilkhanid and Djala’irid periods, a tax collector, who collected tolls at certain places according to a tariff fixed by the central government. I 861a

badžja → SUDJDJA

bagh (P) : term for a suburban palace in Timurid times, meaning a park or estate with building and gardens. IX 46a

baghbur → FAGHFUR

baghdadi → SABIANI

baghghal (A) : a muleteer, also known as MUKĀRĪ or hammāra, who emerged as a distinct group of transport workers during the ‘Abbāsid period. XII 659a

baghli (A) : the earliest Arab DIRHAMS which were imitations of the late Sasanian drahms of Yazdigird III, Hormuzd IV and (chiefly) Khusraw II; ‘Abd al-Malik’s monetary reforms in 79/698-9 drastically altered the style. II 319a

baglama → SĀZ

baglis → OZAN

bagtal : a word used in Lak society to designate the KHĀN’s family and the nobility. V 618a
baghy (A): encroachment, abuse. XI 567b
bah (A), and waṭ : coitus. I 910b; and → DJIMĀ
bahādur (Alt): courageous, brave; hero. Borrowed into many languages, ~ also frequently appears as a surname and an honorific title. I 913a; and → SARDĀR
bahaḳ (A): in medicine, vitiligo. V 107a; and → DJUDHĀM
bahār → NARDJIS
bahīra (A): the name in the pre-Islamic period for a she-camel or ewe with slit ears. I 922a
bāhit → SHĀDHANA
bahlawān → PAHLAWĀN
bahli → TANKA
bahma → SAKHLA
bahr (A, pl. buḥūr): a place where a great amount of water is found. Accordingly, ~ is not only applied to the seas and oceans but also, uniquely, because of its outstanding size, to the Nile. I 926b; VII 909b; VIII 38a
The plural buḥūr means, in prosody, the ideal metric forms as given in the circles devised by al-Khalil. I 671a; VIII 667b; XI 200b; in music, secondary modes, alongside main modes (anghām) and āwāz modes. IX 101a
♦ 'ilm al-bahr (A): the art of navigation, also known as 'alām al-bahrīyya. VII 51a
♦ al-bahrāyn (A): lit. the two seas; a cosmographical and cosmological concept appearing five times in the Qurān. I 940b
♦ bahriyya (A): the navy. I 945b; XII 119b
bahrādj (A): in numismatics, counterfeit money. X 409b
bahramānī (A): the deep red colour (Rubicelle, Escarboucle) of the ruby, also called rummānī (defined at the present time as ‘carmine’ or ‘pigeon’s blood’). XI 262b
baḥt (A): in the Arabian Nights, the name of a city, made up of ~ stone, whose effect is mad laughter leading to death. XII 552b
bahth (A): study, examination, inquiry. I 949a; and → AHL AL-(BAHTH WA ‘L-) NAZAR
bahw (A): an empty and spacious place extending between two objects which confine it; the axial nave in a mosque, ~ is a term primarily belonging to the vocabulary of Western Muslim architecture. It also is defined as a tent or pavilion chamber situated beyond the rest. I 949b
bahzadj (A), or barghaz: in zoology, the calf of the oryx or addax antelope at birth. If it is completely white, it is called māri. V 1227b
bā'īdāj → KHĀNNĀK
bā'ika → HĀSIL
bā’īn (A): in law, an irrevocably divorced woman. III 1011b
bā’īn → BĀOLI
ba’īr (A): the individual camel, regardless of sex, as opposed to ibil, the species and the group. III 666a
ba’kā (A): a term applied especially to a place where water remains stagnant. I 1292b; and → BUK’A
baḵā’ wa-fanā’ (A): ‘subsistence’ and ‘effacement’, šūfī terms referring to the stages of the development of the mystic in the path of gnosis. I 951a; IV 1083b; VIII 306b; VIII 416a
bākālaw (A, < Sp bacallao), with var. bāḵalū, baḵala, baḵlawā : the stockfish. VIII 1022b
baḵar (A): cattle; mediaeval Arab authors distinguished between the domestic ~ ahli and the wild ~ wāḥšī, meaning either the mahā (Oryx beatrix) or the ayyil, or even the yahmūr ‘roedeer’ and the thaytal ‘bubale antelope’. I 951b
bakhil → BUKHL
bakhnuk (Tun) : an embroidered head shawl for women, worn in Tunisia. V 745b

bakhshi (< Ch po-che ?) : a Buddhist priest, monk; later ‘writer, secretary’, a term stemming from Mongol administrative usage. In the 15th and 16th centuries, it came to mean a wandering minstrel among the Turkomans and the Anatolian Turks. I 953a; bard. I 422a; X 733a f.; and → bakhshi

In Persia, a subdistrict or county. VIII 154a; VIII 586a

♦ bakhshi al-mamalik (IndP), or MIR-BAKHSHI : in Mughal India, more or less the equivalent of the classical ḉārid, the official charged with the mustering, passing in review and inspection of troops. IV 268b; V 686a; IX 738b

bakhshi : in traditional Özbeg society, a practitioner of shamanistic healing, especially the removal of spirits. He often was a mollā learned in the Qur’ān. Synonyms are parikh‘ān or du‘ākh‘ān. VIII 234b; as bakhshi, a shaman in Kazakh, Kirghiz, Özbeg and Tadjik society. X 733b

bakhshish (P) : a gratuity bestowed by a superior on an inferior, a tip or ‘consideration’ thrown into a bargain, and a bribe, particularly one offered to judges or officials. Under the Ottomans, ~ came to mean the gratuity bestowed by a sultan upon his accession on the chief personages of state, the Janissaries and other troops of the standing army. I 953a

bak (A) : in zoology, a bug. II 248a; IV 522a

bakkā (A) : lit. weepers; in early Islam, ascetics who during their devotional exercises shed many tears. I 959a

bakkāl (A) : retailer of vegetables; grocer (syn. khaddār). I 961a, where many synonyms used regionally are listed

bakkam (A, < San) : sappan wood, an Indian dye wood obtained from the Caesalpinia Sappan L. The Arabic equivalent frequently given by Arab philologists is ‘andam, which, however, denotes the dragon’s blood, a red gum exuding from certain trees. I 961b

bakkara : cattle nomads in the central Sudan belt of Africa. IX 516a

bakla → ĀLATH

bakradj (A) : the traditional coffee pot (syn. dalla), one of a number of traditional kitchen utensils used still in rural regions, along with the coffee cup, findjan, and many more articles. Terms for these items vary from one area to another. XII 776b

bakṭ (A, < Lat pactum, Gk) : an annual tribute yielded by Christian Nubia to the Muslims. I 32a; I 966a

bāl → ‘ANBAR

ba‘l (A) : master, owner, husband; in law, ~ denotes unwatered tillage and unwatered cultivated land. I 968a

♦ ba‘li (A) : as an adjective, frequently attached to the name of a vegetable or fruit; in such cases, it stresses the good quality. At Fez, ~ describes a man, avaricious, dry and hard, while the feminine ba‘liyya is applied to a succulent fig. I 969b

bāla (Yem) : a folk poetry genre for men in northern Yemen tribal areas, usually improvised and sung at weddings and other celebrations. IX 234a f.

bāla (P) : height, high; since 1262/1846 the term for a grade in the former Ottoman Civil Service, to which the Secretary of State and other senior officials belonged. I 969b

balad → SHAYKH

♦ baladiyya (A) : municipality; the term used to denote modern municipal institutions of European type, as against earlier Islamic forms of urban organisation. I 972b

♦ baladiyyūn → ŞAMIYÜN

balāgha (A) : eloquence. I 858a; I 981b; I 1114a; II 824a; to Kazwini (d. 1338), ~ was the term for the science of rhetoric as a whole. I 1116a
balam (A): a typically ‘Iraki term for a barque which has both bows and stern pointed in shape, with a flat deck and a capacity of transporting from 5 to 10 tons, and is used on the Euphrates river. VII 53b

In zoology, a term for anchovy, found again in the Latinised term to specify a subspecies limited to a particular region (*Engraulis bolelema*), and for the sand-smelt, both small fish. VIII 1021b; VIII 1023a

balamida (A, < *Pelamys*): in zoology, the pelamid, also called *bůnit*, the bonito. VIII 1021a

balát (A, < L or Gk *palantium*): a paved way; flagging; the term most usually applied to the naves of a mosque. I 950a; I 987b; I 988a; palace. IX 44a

balâta (A): a ‘flag-stone’ of any kind of material serving to pave the ground or to bear a monumental or memorial inscription. I 987b

balgham (A, < Gk): phlegm, one of the four cardinal humours. XII 188b

báligh (A): in law, major, of full age. I 993a

ballâdaj (P): in botany, a variety of *myrobalanuś* (*Terminalia bellerica*). XII 349b

bálissh (P 'cushion'): a 13th-century Mongolian monetary unit, coined both in gold and silver. It was in use particularly in the eastern part of the empire. Its value was assessed at 6,192 gold marks. I 996b

bâllyya (A, pl. *balâyâ*): a name given, in pre-Islamic times, to a camel (more rarely a mare) tethered at the grave of his master and allowed to die of starvation, or sometimes burnt alive. Muslim tradition sees in this practice proof of the pre-Islamic Arabs’ belief in resurrection, because the animal thus sacrificed was thought to serve as a mount for its master at the resurrection. I 997a

balîyya → BA'L

ballût (A, pl. *balâltâ*): in botany, acorn, fruit of the oaktree. II 744a

balshun (A): in zoology, the heron. I 1152b

bâltadjî (T): a name given to men composing various companies of palace guards under the Ottomans down to the beginning of the nineteenth century. The ~ was originally employed in connection with the army in the felling of trees, the levelling of roads and the filling of swamps. The term was used alternatively with the Persian equivalent, *tabardâr*, both meaning ‘axe-man’, and hence ‘woodcutter’, ‘pioneer’, ‘halberdier’. I 1003b

bâlyemez (T, < Ger *Faule Metze*): lit. that eats no honey; a large caliber gun, which name (probably a jesting and popular transformation of the famous German cannon ‘Faule Metze’ of the year 1411) came to the Ottomans through the numerous German gun-founders in the Turkish services; the ~ was first introduced into the Ottoman army in the time of sultan Murâd II. I 1007b; I 1062b

bâlyos (T, < It *bailo*): the Turkish name for the Venetian ambassador to the Sublime Porte. With the generalised meaning of European diplomatic or consular agent, the word is also encountered in some Arabic dialects and Swahili. I 1008a; II 60b

bamm → ZIR

bân (A, P): the ben-nut tree (*Moringa aptera* Gaertn.), the wood of which was used for tent-poles. Its fruit, called *shūf*, was a commodity and greatly in demand. The ~ was used as a simile by poets for a tender woman of tall stature. I 1010b

bâna → İLĐJA

banafsadj (A): in botany, the violet ( > *banafsadji* ‘violet-coloured’). V 699a

banât na’sh → BINT

band (P): anything which is used to bind, attach, close or limit; a dam built for irrigation purposes. I 1012a; in Persian literature, each of the single separating verses of a TARĐJl'-BAND; also loosely used to designate each complete stanza, which usage is more common. X 235b
bandar (P) : a seaport or port on a large river. The word ~ passed into the Arabic of Syria and Egypt where it is used in the sense of market-place, place of commerce, banking exchange and even workshop. I 1013a

bandayr (Alg, < Goth pandero), or bandir : in Algeria, a round tambourine with snares stretched across the inside of the head, probably called GHIRBĀL in the early days of Islam. II 620b

bandish : the composition, the second part in a performance of classical or art music of India, which in vocal music may be KHAYĀL, dhrupad, TĀRĀNA or one of several more modern forms; in instrumental music, as played on the stringed instruments, sitār and sarod, it is generally called gat. III 454a

bandjārā : a term used in India to designate dealers rather than mere commissariat carriers, who travelled all over the country with large droves of laden cattle and regularly supplied the Indian armies and hunting camps. VII 932b

bang → BANDJ

banika (A, pl. banā'ik) : originally, in early Arabic, any piece inserted to widen a tunic or a leather bucket; in the Arab West, ~ was used for a kind of man’s tunic and, more frequently, for an element of women’s hair-covering. In Algiers, ~ is still used for a kind of square headdress, provided with a back flap, which women use to cover their heads to protect themselves against the cold when leaving the baths. I 1016a

In Morocco, ~ means a dark padded cell; a closet serving as an office for a ‘minister’. I 1016b

banish (A), or banisht : a wide-sleeved man’s coat, worn in the Arab East. V 740b

bannā'i → HAZĀR-BAF

banoyta → DARJAR

bānuwānī : in mediaeval ‘Irāk, a vagrant who stands before a door, rattles the bolt and cries ‘O Master’, in order to get alms. VII 494a

bā'oli (U, H), and ba'in : a step-well in Muslim India, usually found at the principal shrines associated with Čišhti pirs (→ MURSHID). They are meant for the use of men and animals. I 1024a; V 884b; V 888b

bar-awardī (IndP) : lit. by estimate; under the Mughal emperor Akbar, the payment at a rather low rate made in advance for a contingent of a size less than the titular rank, ultimately coming to define the number of the second or sawār (→ SUWĀR) rank. IX 909a

barā wafat (U) : a term used in the subcontinent of India for the twelfth day of Rabi‘ I, observed as a holy day to commemorate the death of the Prophet Muḥammad. I 1026a

barā'a (A) : release, exemption; freedom from disease, cure; in law, ~ is the absence of obligation; barā'at (al-dhimma) means freedom from obligation. I 1026b

As a Qur’ānic term, ~ also means the breaking of ties, a kind of dissociation or excommunication, which theme was developed by the Khāridjītes as being the duty to repudiate all those who did not deserve the title of Muslim. I 207a; I 811a; I 1027b

In classical Muslim administration, a receipt given by the DJAHBAH or KHAZIN to taxpayers. II 78b; XI 409b; ~ has been increasingly employed in a concrete sense to denote written documents of various kinds: licence, certificate, diploma, demand for payment, passport, a label to be attached to a piece of merchandise, a request or petition to the sovereign. I 1027a

In the science of diplomatic, ~ (syn. risāla) in Morocco was a letter addressed to a community, in order to announce an important event, or in order to exhort or to admonish. It was generally read from the MINBAR in the mosque on Friday. II 308a
barā‘at al-dhimma → BARA‘A

barā‘at al-tanfīdh (A) : the consular exequatur. I 1027b

barā‘at al-ţīka (A) : diplomatic ‘credentials’. I 1027b

barā‘a (A) : in prosody, ‘virtuosity’, the ability to make intricate conceits appear natural, one of a tripartite typology of poets, the other two being ṭab‘ ‘natural talent’ and șinā‘a ‘artfulness’. XII 654a

barā‘at al-istihlāl (A) : in rhetoric, the ‘skilful opening’, an introduction that contains an allusion to the main theme of the work. III 1006a

bā’ara (H) : a term, also applied to Muslim buildings in India, for a hall with twelve adjacent bays or doors, three on each side; ~ was figuratively used to designate ‘summer house’ as well. V 1214b

baraka (A) : (divine) blessing; in practice, ~ has the meaning of ‘very adequate quantity’. I 1032a

In the vocabulary of the Almohads, ~ was used in the sense of ‘gratuity which is added to a soldier’s pay’. I 1032a

baramis (A, < L Abramis brama) : in zoology, the bream. VIII 1021a

bārandj : ‘coloured’, melons from Khawrazm. X 435b

baranta (T) : an Eastern Turkish term, though now regarded as old-fashioned, for ‘foray, robbery, plunder’, ‘cattle-lifting’. I 1037b

Among the nomad Turkish peoples, ~ once represented a specific legal concept involving a notion of ‘pledge, surety’, e.g. the appropriation of a quantity of his adversary’s property by a man who has been wronged, in order to recover his due. I 1037b

barās (A, pl. abras) : in medicine, a term used for leprosy, but could be applied to other skin diseases as well. V 107a; XII 271a; and → DJUDHĀM

barastūk → BARASŪDI

barasudj (A, < P parastūg) : in zoology, the mullet. Variants are barastūk and țarastudi. VIII 1021a

barāt (K) : in the Yazidi tradition, little balls of dust from the Lalish area made with water from the Zamzam spring, which have great religious significance. XI 315a

barata (T) : a special type of headdress, KULAH, of woollen cloth in the shape of a sleeve whose rear part fell on the back, worn by palace domestics in Ottoman Turkey. V 751b

barbā (A, < C p’erpé ‘temple’) : name given by the Egyptians to solidly constructed ancient buildings of pagan times. I 1038b

barbaṭ (P, < bar ‘breast’ and baṭ ‘duck’) : in music, a lute whose sound-chest and neck were constructed in one graduated piece, unlike the ‘ĞD, whose sound-chest and neck were separate. Arabic authors generally do not discriminate between the two instruments. X 768b

barbūsha (B) : a variety of couscous, made with barley semolina. This is called šikūk in Morocco. V 528a

barda (A) : in zoology, the pink sea-bream, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Chrysophrys berda). VIII 1021a

bardī (A), warak al-~ and abardi : the term for papyrus. VIII 261b; VIII 407b

bardīs → MUSHTĀRĪ

bārgah : guy ropes, used to support the Mongol ruler’s large tent. IX 45b

bāgir-suwār → SUWĀR

bā‘rī (A) : creator; one of the names of God (syn. Khālīk). According to the Līsān al-‘Arab, ~ is he who creates without imitating a model, and is nearly always used for the creation of living beings in particular. IV 980b
barid (Ass, < L veredus / Gk beredos) : postal service; post horse, courier, and post ‘stage’. I 1045a; II 487a; III 109b

bāriḥ (A) : a term applied to a wild animal or bird which passes from right to left before a traveller or hunter; it is generally interpreted as a bad omen. I 1048a; ‘that which travels from right to left’, one of the technical terms designating the directions of a bird’s flight, or an animal’s steps, which play an important part in the application of divination known as FĀ'L, ṬĪRA and ZADJR. II 760a

bariyya → KHALK

bāriz (A) : visible; in grammar, often contrasted at a syntactical level with mustatir ‘the concealed’, for the pronouns in particular. XII 546a

bark (A) : lightning; telegraph. I 573a

barkā’ (A), and abrak : a Bedouin term from the Arabian peninsula denoting a hill whose sides are mottled with patches of sand. I 536b

barmā'iyyun (A), or kawāzib : the amphibian mammals, such as the seal, the walrus, the sea lion etc. VIII 1022b

barnāmadj → FAHRASA

barni (A) : a variety of dates. XII 366b

baro (Oromo) : a hymn with alternate verses. IX 399a

barrakān (N.Afr) : a heavy wrap worn by men in Tunisia in mediaeval times. V 745a; a large enveloping outer wrap for both sexes in present-day Libya. V 745b

barrānī (A), or mudāf : one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ were extraordinary taxes, the payment of which was demanded by the multazims (→ MÜLTEZIM) to increase their profits; they were collected regularly despite their illegality. II 148a; newly-arrived rural immigrant, in Oran contrasted with the oldest immigrants, the Oulad el-bled. XI 51a

barrāz → MUBĀRIZ

barsa (A) : a term, used round the South Arabian coasts, for a long, covered boat; also applied to large warships (cf. Ott barca, < It bargia, barza). VIII 811b

barsim → ḲATT

bārūd (A, < Ar ?) : saltpetre; gunpowder. I 1055b

barzakh (A, P) : obstacle, hindrance, separation.

In eschatology, the boundary of the world of human beings, which consists of the heavens, the earth and the nether regions, and its separation from the world of pure spirits and God; Limbo. I 1072a

basal (A) : in botany, onions, one of the winter crops in mediaeval Egypt. V 863a

baspās (A), or rāziyānadj : in botany, the fennel (Foeniculum vulgare), in North Africa termed bishbās, which in the Eastern countries means the red seed-shell of the nutmeg (Myristica frangrans). I 214b; XII 128b

♦ basbāsa (A) : in botany, nutmeg. XII 128b

bash (T) : head, chief.

♦ bash kağara kuşlukdju (T) : lit. head scullion; in Ottoman times, an officer’s rank in an ORTA, subordinate to that of the ČORBĀDI, or ‘soup purveyor’. VIII 178b

♦ bashi-bozuk (T) : lit. leaderless, unattached; in the Ottoman period, ~ was applied to both homeless vagabonds from the province seeking a livelihood in Istanbul and male Muslim subjects of the sultan not affiliated to any military corps; from this last usage, ~ came to signify ‘civilian’. I 1077b; IX 406b

basha (T) : a Turkish title, not to be confused with PASHA, nor with the Arabic or old eastern pronunciation of it. Put after the proper name, it was applied to soldiers and the lower grades of officers (especially Janissaries), and, it seems, also to notables in the provinces. VIII 281b
basharush → NUḤĀM
bashī-bozuk → BASH
bashir (A) : in zoology, the polypterus Bichir. VIII 1021a; and → NADHĪR
bashmaklīk (T) : a term applied in 16th and 17th-century Ottoman Turkey to fief revenues assigned to certain ranks of ladies of the sultan’s harem for the purchase of their personal requirements, particularly clothes and slippers. I 1079b
bāshṭarda (T, < It bastarda) : the term for the great galley of the commander-in-chief of the Ottoman navy. The principal types of Ottoman ships in the period of the oared vessels were the kādirgha (< Gk katergon) ‘galley’, the kālite ‘galliot’, and the fīrkate ‘frigate’. Although the ~ was not the largest unit of the fleet, it was a galley larger than the galea sensile (T kādirgha or čektiři), but smaller than the galeazza or galiass (T mawna). I 948a ff.; VIII 565a; VIII 810b
bāshṭina → ČIFTLIK
bashwekil → ŞADR-I Ā’ZAM
basīt (wa murakkab) (A) : simple (and composite), the translation of Gk αὐλοῦς and συνθέτως. Used as such in pharmacology, in grammar, philosophy and medicine, MUFARAD is found for basīt, and in logic, mathematics and music, mu’allaf is more commonly used for murakkab. I 1083b; and → MURAKKAB
In prosody, the name of the second Arabic metre, formed by the two feet mustaf‘i’lun fā’ilun. I 670a; I 675a
♦ basīta → MIZWALA
bāškaš (T) : governor, chief of police. VIII 281a
Among the Mongols, an official whose main duty was to collect taxes and tribute; the commissioners and high commissioners sent to the conquered provinces (or the West only?), notably in Russia. Its Mongol equivalent was DĀRŪGHA or darogha. VIII 281a; IX 438a
basemala (A) : the formula bi’smī llāh l-rahmān l-rahīm, also called tasmiya. I 1084a; III 122b; V 411b
bast (P) : sanctuary, asylum; a term applied to certain places (mosques and other sacred buildings, especially the tombs of saints; the royal stables and horses; the neighborhood of artillery) which were regarded as affording inviolable sanctuary to any malefactor, however grave his crime; once within the protection of the ~, the malefactor could negotiate with his pursuers, and settle the ransom which would purchase his immunity when he left it. I 1088a
bast (A) : in mysticism, a term explained as applying to a spiritual state corresponding with the station of hope, ‘expansion’. I 1088b; III 361a; IV 326a
In mathematics, the part or the numerator of a fraction (syn. sūra, makbūdat). IV 725b
bāṣūr (A, pl. bawĀṣūr) : in medicine, haemorrhoids. X 784a
baṭā’in (P) : a cotton cloth, produced in Zarand in Iran, which appears to have been used as lining for clothes. Called al-Zarandiyya it was taken to Egypt and the most distant parts of the Maghrib. V 151a
baṭāna → DIJARF
baṭh (A) : lit. to send, set in motion; in theology, ~ denotes either the sending of prophets or the resurrection. I 1092b
baṭh (A) : on the Arabian peninsula, a small, deadly but innocent-appearing snake living in the sands. I 541b
baṭṭaḥa (A, pl. baṭṭā’ih) : marshland, the name applied to a meadowlike depression which is exposed to more or less regular inundation and is therefore swampy. In particular, it was applied in the ‘Abbāsīd period to the very extensive swampy area on the lower course of the Euphrates and Tigris, also called al-baṭṭā’ih. I 1093b
bāṭil → FĀSID; RADHĪ
batin (A) : in Isma‘ili theology, the inner meaning of sacred texts, as contrasted with the literal meaning, ZĀHIR. I 1099a

batinīyya (A) : the name given to the Isma‘illis in mediaeval times, referring to their stress on the batin, and to anyone accused of rejecting the literal meaning of such texts in favour of the batin. I 1098b; XI 389b

batman (P): a measure of capacity introduced in Persia in the 15th century, equal to 5.76 kg. This was apparently the standard weight in most Persian provinces under the rule of the Safawids. VI 120a

batn (A, < Sem ‘stomach’, cf. Heb ‘uterus’; pi. butun) : in Arabic ‘a fraction of a tribe’, designating a uterine relationship; in geography, ~ is used in geographical names with the meaning of ‘depression, basin’. I 1102a; the plural form al-butun was used to refer to the two sons of Sa‘d b. Zayd Manāt, Ka‘b and ‘Amr, who were not among the group called al-ABNAV. X 173a; sub-tribe. XI 101b

batr → BATT

batra (A) : in early Islam, a term for a Friday sermon, khutba, lacking the ḤAMDALA. III 123a; as al-batrā’, or al-butayrā’, ‘the truncated speech’, the name for Ziyād b. Abihi’s inaugural speech as governor, which though considered a masterpiece of eloquence, did not praise God and did not bless the Prophet. XI 520b

batrakh : botargo, a fish delicacy like caviar, khibyara, not widely consumed in Arab countries. VIII 1023a

batt (A), or batr : in medicine, an incision (for the removal of morbid matter). II 481b
In zoology, a duck. IX 98b

batāl (A) : idle, inactive, in particular, a discharged, dismissed or exiled member of the Mamlūk military nobility. V 332b

batur → ALP

ba‘ud (A) : in zoology, the gnat. II 248a; mosquitoes. IV 522a

bavik (K), or mal : a Kurdish extended family, consisting of a group of houses or household or family in the strict sense of father, mother and children. The union of many baviks constitutes the clan, or ber. V 472a

bawrak (A, < P būra), and burak : natron, sesqui-carbonate of soda. It was found either as a liquid in water or as a solid on the surface of the soil. XII 130b; borax. VIII 111b

bay (A, T beg) : name applied to the ruler of Tunisia until 26 July 1957, when a Republic was proclaimed in Tunisia. I 1110b; and → BEY

bay al-amhal : in Tunisia, the heir apparent to the Bey and head of the army until the advent of the Protectorate. I 1110a

bay al-gharar (A) : ‘dangerous or hazardous trading’, in law, a prohibited transaction, an example of which is bay‘ habal al-habala, namely, the sale of a pregnant she-camel for slaughter with the prospect that it may produce a female young one, which will again bear young. X 468a

bay‘ (A) : in law, a contract of sale, which is concluded by an offer, idjāb, and acceptance, kabūl, which must correspond to each other exactly and must take place in the same meeting. I 1111a

bay‘ al-arāyā → BAY‘ AL-MUZĀBANA

bay‘ al-barā’a (A) : in law, a sale without guarantee wherein the seller is freed from any obligation in the event of the existence, in the sale-object, of such a defect as would normally allow the sale to be rescinded. I 1026b

bay‘ al-gharar (A) : ‘dangerous or hazardous trading’, in law, a prohibited transaction, an example of which is bay‘ habal al-habala, namely, the sale of a pregnant she-camel for slaughter with the prospect that it may produce a female young one, which will again bear young. X 468a
bay' al-ḥaṣāt → bay' al-munābādha
bay' īlākā' al-ḥadjar → bay' al-munābādha
bay' al-īnā (A), or 'īnā : in law, a ‘sale on credit’, also known as muḥāṭara. VII 518b; VIII 493a
bay' al-muʿāwama (A) : in law, the purchase of the yield of palm-trees for two or three years in advance, an example of the sale of things which are not yet in existence at the time of the contract and thus prohibited. X 467b
bay' al-mulāmāsā (A) : in law, a prohibited transaction concluded without the goods being seen or examined beforehand, the covered goods being simply touched with the hand. X 468a
bay' al-munābādha (A) : in law, a prohibited sale in which the exchange is irrevocably concluded by the two parties handing over the goods without seeing or testing them beforehand. Another form of this transaction is bay' al-ḥaṣāt or bay' īlākā' al-ḥadjar, when as a sign of the conclusion of the agreement, a small stone is handed over in place of the goods. X 468a
bay' al-muẓābāna (A) : in law, a transaction during which any goods the weight, size or number of which is not known is sold in bulk for a definite measure, weight or number of another commodity. It is a prohibited sale but according to Tradition, one exception was allowed, when a poor man who does not possess a palm-tree of his own, in order to procure for his family fresh dates, purchases for dried dates the fruit of a palm on the tree, but it has to be valued. Such a sale is termed bay' al-'arāyā. X 467b
bay' al-muẓāyāda (A) : in law, an auction, which is only permitted in three cases: in direst poverty, in sickness or when deeply in debt. X 467b
bay' al-ʿurbān (A), or bay' al-'urbūn : in law, a form of prohibited sale in which an earnest-money is given which belongs to the vendor if the transaction is not carried through. X 467b
bay' bi'l-istiğlāl → ghārūkā
bay' bi'l-wafā (A) : in law, a ‘conditional sale’ of part of the plot of a debtor to the lender, to be nullified as soon as the debt is redeemed. XII 322b
bay'atān fi bay'a (A) : in law, a double sale, which is a legal device to get around the prohibition of interest. An example is the transaction called muḥāṭara, where e.g. the (prospective) debtor sells to the (prospective) creditor a slave for cash, and immediately buys the slave back from him for a greater amount payable at a future date; this amounts to a loan with the slave as security, and the difference between the two prices represents the interest. III 511b; VII 518b
bay'a (A) : a term denoting, in a very broad sense, the act by which a certain number of persons, acting individually or collectively, recognise the authority of another person. I 1113a; II 302b; VI 205b
bay'at al-ḥarb (A) : ‘the pledge of war’, the name of a promise given to the Prophet at ‘the second Akaba’ in 622 by seventy-three men and two women who promised to defend Muḥammad, if necessary, by arms. I 314b; V 995b
bay'at al-nisā' (A) : ‘the pledge of the women’, the name of a meeting between the Prophet and twelve men from Medina at ‘the first Akaba’ in 621 where the latter formally accepted Islam and made certain promises. I 314b; V 995b
bay'at al-ridwān (A) : the name given to an oath of allegiance exacted by the Prophet from some of his followers during the Medinan period. XII 131a
bayāḍ (A) : ‘blank book’, a technical term in literature referring to a sort of anthology in the form of an informal notebook with poetical fragments. VII 529a
In medicine, the affected skin of the leper. X 510a
bayāḍ (A), or bayyāḍ : a silurus of the Nile, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Bagrus bajad). VIII 1021a
bayān \( (A) \) : lucidity, distinctness, clarity.

In rhetoric, a near syn. of balāgha 'eloquence'; husn al-bayān means distinctiveness (of expression). I 1114a; VIII 614b; and → al-ma‘ānī wa 'l-bayān

bayāt \( (A) \) : a night-attack (of a raiding group of Bedouin). II 1055b

bayḍ al-kīṭ\( (A) \) : 'cat's testicles', in botany, the variety Astragalus sieberi of the genus Milk vetch. IX 653b

bayḍa \( (A) \) : in clothing, properly an iron helmet (also khādha, < P khūd) from their resemblance in shape to an ostrich egg, but, according to al-Kattānī, also a turban. X 611b; XII 735b; and → michfār

baydak → shatrāndj

bāyīna \( (A) \) : a bow which uses too long an arrow, this being considered a fault because it reduces the draw and consequently makes the shot less powerful. IV 798a

bāyirāt \( (A) \) : in law, lands that have been abandoned, which raised the question whether such lands should pay land tax. IV 1036a

bayn \( (U) \) : in Urdu poetry, the part of the elegy, marthiya, where the martyr’s family, the poet himself and all believers are lamented. VI 611b

† bayniyya \( (A) \) : 'intermediary'; in grammar, a division of consonants in between the occlusive and the constrictive, designating the letters c, /, m, n, r, w, y, alif. The term ~ is recent, from 1305/1887; the ancient practice was to say e.g. 'those which are between the shādīda 'occlusive' and the rikhwā 'constrictive''. III 599a

bayrākdar \( (T \) bayrāk, P dar) : 'standard-bearer', under the Ottomans, applied to various officers of both the 'feudal' and the 'standing' army and to certain hereditary chieftains of Albania. I 1134b

bayt \( (A, \text{pi. } buyūt) \) : dwelling; covered shelter where one may spend the night. In pre-Islamic Arabia, the ~, or bayt sha'ar, was a tent of goat’s hair and of average size. It served as a dwelling for breeders of small livestock (that is to say, of numerous Bedouin). I 1139b; II 113b; IV 1147a; and → dar; ~ may sometimes designate a 'sanctuary'; thus, when used with the definite article, al-bayt, or al-bayt al-hārām, al-bayt al-‘atik, it signifies the holy place at Mecca. I 1139b

In prosody, ~ (pl. abyāt) is a line of poetry consisting of two clearly distinct halves called mīrsā. I 668a; two hemistichs with between 16 and 30 syllables and a caesura. VIII 583a

In the game of chess or backgammon, the term for a field on which a piece stands. VII 963a; IX 366b

In archery, a sector or 'house' of the bow, thus the upper limb is called bayt a‘lā, also called bayt al-ramy 'house of shooting' because the shot is made according to this plan. The lower limb is the 'lower house' (bayt asfāl) or 'house of perpendicularity' (bayt al-iškāt), i.e. that which falls away towards the ground. IV 799a

† bayt al-‘ibrā → ibrā

† bayt mafṭuh \( (A) \) : in architecture, a multi-courtyard house. VI 809a

† bayt al-māl \( (A) \) : the 'fiscus' or treasury of the Muslim state. The notion of public as distinct from private ownership and the idea of properties and monies designed to serve the interests of the communities is said to have been introduced first by Umar b. al-Khattāb; coupled with the institution of the dīwān, it marks the starting point of the ~ as the state treasury. Previously the term designated the depository where money and goods were temporarily lodged pending distribution to their individual owners. In the administration of the later caliphate, the term makhzān seems to have almost replaced the ~, which reflects the proportionate increase of presentations in kind and the diminution of fiscal receipts in hard cash. I 1141b

† bayt al-mālḏji \( (\text{Alg}) \) : the trustee of vacant estates, a member of the council governed by the dey. I 368a
bayt al-sadjjada (A) : in modern Egyptian usage, the central office of a sufi order, serving as the residence and the office of the order’s shaykh or his senior aide, wakil. VIII 744a

bayt al-ta’a (A) : in Egypt and Sudan, the institution of police-executed enforced obedience of rebellious wives, abolished since the late 1960s. VIII 32a

al-abyat al-mushadjjara (A) : in prosody, verses which can be read from beginning to end and from end to beginning. IX 46la

bayt al-tac (A) : in Egypt and Sudan, the institution of police-executed enforced obedience of rebellious wives, abolished since the late 1960s. VIII 32a

al-abyat al-mushadjjara (A) : in prosody, verses which can be read from beginning to end and from end to beginning. IX 46la

baytar (A, < Gk) : veterinary surgeon. I 1149b

bayyara (A) : a cesspool. V 1007a

bayyaz (A), and bayyazi, biyaz, baziyy, bayzari : Spanish-Maghribi terms for hawker, which frequently gave way to tayyar, or sakkar ‘falconer’. I 1152b

bayyina (A, pl. bayyinat) : clear, evident.

In the Qur’an, ~ appears as a substantive, meaning ‘manifest proof’. I 1150b

In law, ~ denotes the proof per excellentiam—that established by oral testimony—, although from the classical era the term came to be applied not only to the fact of giving testimony at law but also to the witnesses themselves. I 1150b

bayzara (A, < P bazyar ‘ostringer’) : the art of the flying-hunt; falconry. I 1152a

báz (T) : a common word for coarse cotton cloth in various Turkish dialects. V 557a

báz (P) : in zoology, goshawk. I 1152a

bázahr (A, < P pâ(d)-zahr ‘against poison’) : bezoar, a remedy against all kinds of poisons, highly esteemed and paid for up to the 18th century. The bezoar-stone, a gall stone, is obtained from the bezoar-goat (Capra aegagrus Gm.). I 1155b

bazard (A) : a pre-Islamic word for raised canal banks in mediaeval ‘Irāk. V 865a

bázár (P, T pâzár) : syn. of sūk, in some villages in Afghanistan, ~ is used for the town itself, in its entirety. IX 789a

bázár-i khâss (IndP) : in Muslim India, the market on the principal streets of the city. IX 800b

minâ bázár (IndP) : in Muslim India during the Mughal period, a market in the nature of a fête, arranged in the palace, in which the ladies of the nobles set up shops and the Emperor, along with his queens, made purchases. IX 801a

bázînkîr (T or P) : slave-troops equipped with fire-arms; a term current during the late Khedivial and Mahdist periods in the Sudan. I 1156b

bâzîrgan (T, < P ‘merchant’) : under the Ottomans, ~ was applied to Christian and especially Jewish merchants, some of whom held official appointments in the Ottoman palace or armed forces. I 1157a

bâzîrgan-başî (T) : under the Ottomans, the chief purveyor of textiles to the Imperial household. I 1155b

bázr (A, pl. bûzûr) : in anatomy, the clitoris. IV 913a

bazrâ (A) : a woman who is affected by clitorism, or is believed to be so. An uncircumcised woman is called lâkhnâ’. Expressions such as ibn al-~ or ibn al-lâkhnâ’ meaning in effect ‘son of the uncircumcised woman’ are considered injurious. IV 913a

bâzûband → SA

bazz → KUMASH

bazzâz (A, T bezzâz) : a textile dealer, cloth merchant. V 559b; XII 756b

bedestân (T), or bedesten, bezzâzîstân : the centre of a city’s economic life as the place of business of the leading merchants, and the centre for financial transactions, where valuable imported wares were sold. IV 227a; X 414a

badîyya (B) : in North Africa, a sleeveless vest for men; in Morocco, a sleeveless khaftân for women. V 745b

beg (T) : a title, ‘lord’, used in a number of different ways. Under the Ilkhâns, ~ was sometimes used for women, and under the Mughals the feminine form, begam (~
BEGUM), was common. Under the Ottomans, ~ was in wide use for tribal leaders, high civil and military functionaries, and the sons of the great, particularly PASHAS. I 1159a; and → BEY; ULU BEG

♦ begum (IndP), and begam : feminine of BEG, and an honorific title of the royal princesses under the Mughals. I 1161a

♦ beglerbegi (T), or beylerbeyi : a title, ‘beg of the begs’, ‘commander of the commanders’. Originally designating ‘commander-in-chief of the army’, ~ came to mean provincial governor and finally was no more than an honorary rank. I 1159b; II 722a ff.

♦ beglerbegilik (T) : a term used for an administrative division in the Ottoman empire until it was replaced by EVÅLET. Thereafter, ~ continued to be used for the office of a BEGLERBEGI. II 722a

bekçi (T) : a watchman who, by a decree of 1107/1695, patrolled the quarters, mahalle (→ MAHALLA), in Ottoman Istanbul with a lantern in his hands and arrested any strangers found there after the bed-time prayer. The ~ became a characteristic figure in the folklore of Istanbul. IV 234b

beledi → KASSAM

balgha (B) : flat slippers, usually pointed at the toe, but sometimes rounded, worn by both sexes in North Africa. V 745b

belük : a vocal art in West Java which marks religious, family and agrarian rites, and which is in the course of disappearing. VIII 153b

belwo (Somali) : in Somali literature, a genre of poetry dealing specifically with the theme of love, developed during the late 1940s and 1950s, which grew into an important vehicle for the expression of nationalist, anti-colonial feeling. A similar genre is heello. IX 726a

ben-'amma (A) : among the Arabs of Transjordania, a form of agreement, the object of which is to establish a state of peace between tribes. III 389a

bendahara (Mal) : the Chief Minister in Malay sultanates, the highest dignitary after the sultan. He is followed by the PENGHULU bendahari, who is responsible for maintaining the sacred traditions, the temenggung, responsible for security, and the laksamana, the supervisor of the fleet. IX 852a

bender (A) : in music, a sort of big tambourine without bells. IV 382b

benlak → BENNAK

bennāk (T, < A banaka ?), or benlāk : an Ottoman poll tax paid by married peasants possessing a piece of land less than half a çift (→ ÇİFTLIK) or no land. The former were also called simply ~, or in full ekinli bennāk. I 1169b; II 32b; and → DJABA

ber (K) : the Kurdish clan, formed by the union of many extended families, BAVIK. A collection of ~ constitutes the tribe. V 472a

berät (T, < A BARÄ'A) : a term in Ottoman Turkish denoting a type of order issued by the sultan. In its more limited sense, ~ meant also ‘a deed of grant’, ‘a writ for the appointment to hold an office’. All appointments throughout the empire whether that of a high-ranking pasha, even that of the Syrian Church bishops, or that of a low-ranking employee of a mosque, ~ were effected by a ~. Its constant attribute was sherif or humâyûn ‘imperial’. I 1170a

♦ berätli (T) : holder of a BERÄT; a term applied in the late 18th and early 19th centuries to certain non-Muslim subjects of the Ottoman empire, who held berâts conferring upon them important commercial and fiscal privileges. These berâts were distributed by the European diplomatic missions in abusive extension of their rights under capitulation. I 1171b

barbûkh (Alg) : a variety of couscous, with fine grain, eaten cold, without butter, and moistened with a little milk. V 528a

beshlik → CEYREK
**bey** (T): var. of BEG, title given to the sons of pashas, and of a few of the highest civil functionaries, to military and naval officers of the rank of colonel or lieutenant colonel, and popularly, to any persons of wealth, or supposed distinction. I 1159a; II 507b; V 631a; the name applied to the ruler of Tunisia until 26 July 1957 when Bey Lamine was deposed and the Republic was proclaimed. I 1110b

♦ beylerbeyi  →  BEGLERBEGİ

♦ **beylik** (T): a term denoting both the title and post (or function) of a BEY, and the territory (or domain) under his rule. Later, by extension, it came to mean also 'state, government', and, at the same time, a political and administrative entity sometimes enjoying a certain autonomy. In North Africa, the term is used in the former Ottoman possessions, but not in Morocco or in the Sahara, and refers to government and administrative authority at every stage. I 1191a; II 338b

In Ottoman administration, the most important of three offices into which the Ottoman chancellery was divided, the ~ saw to the despatch of imperial rescripts, orders of the viziers, and in general all ordinances other than those of the department of finance. VIII 482a

**beza**: a type of salt in the salt works near Bilma, in Niger, ~ is in the form of crystals and, not treated in any way, is used for human consumption. I 1221b

bezzazîstan  →  BEDESTAN

bhakti (H): a north Indian movement, sometimes seen incorrectly as a Hindu reaction seeking to strengthen Hinduism against the advancing pressure of conversions to Islam. III 456b

bhâng (< San bhânga, A BANDJ, P bang): in India, a product of the dried leaves of hemp reduced to powder and mixed with flour and spices, originally eaten but later more commonly smoked. III 266b; VI 814b

bi-lâ kayf (A): lit. without how, i.e. without specifying manner or modality; in theology, a doctrine taking a central position between those who interpreted the anthropomorphic expressions in the Qur'ân literally and those who interpreted them metaphorically. I 333b

bi-shar (bishar’) (P): lit. without law, i.e. rejecting not only the ritual but also the moral law of Islam; one of the two categories into which dervishes in Persia are divided. The other is BĂ-SHAR’. The term seems primarily to denote the adepts of the Malâmatîyya sufî sect. I 1239b; II 164b

bi’a  →  KANĪSA

**bibi** (T): originally, ‘little old mother’, ‘grandmother’, ‘woman of high rank’, ~ was used in Ottoman Turkish in the sense of ‘woman of consequence’, ‘lady’, and in 13th-century Khurâsân as a title for women of distinction. I 1197b

**bid’a** (A): innovation, a belief or practice for which there is no precedent in the time of the Prophet. I 1199a; IV 141b

♦ **bid’at** (T): dues in contradiction to the shari’a or to Ottoman administrative principles, which nevertheless continued to be levied either by the State or rîMâr-holders, e.g. the bid’at-i khinzîr ‘pig-tax’ which provided the treasury with a large revenue. II 147a; VIII 486b

♦ bid’at marfû’e (T): in Ottoman administration, pre-conquest taxes and dues that were abolished by the sultan’s specific order. VIII 486b

♦ bid’at ma’rûfe (T): in Ottoman administration, pre-conquest taxes and dues that were customarily recognized. VIII 486b

bidâr (A): in Oman and Trucial Oman the official subordinate to the ‘ARÎF, the latter being in charge of the water distribution. IV 532a

bigâr  →  HASHAR
bigha : a standard measure of area in Muslim India, divided into twenty āiswa. The ~ varied considerably by region, with a distinction between a larger (pakkā) and a smaller (kaččā) measure. VII 140a

bighā’ (A) : the Qur’ānic term for prostitution. XII 133a

bikāsīn → shunkūb

bikr (A) : a virgin girl. III 17a; X 901b

billaww (A, < Gk ?) : in mineralogy, rock-crystal. I 1220b

bilmēdje (T) : the name given to popular riddles among the Ottoman Turks. I 1222a

bilyūn (Mor), or gersh : a coin with the value of a twentieth of a dōro or riyāl. III 256a

bīmārīstān (P) : a hospital; in modern usage, a lunatic asylum. I 1222b

bīnā’ (A) : building, the art of the builder or mason. I 1226a

In grammar, the state of a word that is fixed to one final short vowel or to none at all, and thus the opposite of ḫrāb. III 1249b; and → wažn

bīnbashī (T) : ‘head of a thousand’; a Turkish military rank. It appears as early as 729/1328-29 among the Western Turks. Although it was not much used in the regular Ottoman forces of the classical period, it reappeared in the 18th century when it designated the officers of the newly raised treasury-paid force of infantry and cavalry. From the end of the 18th century, it became a regular rank in the new European-style armies. I 1229a; VIII 370b

binīsh (T) : a kind of very full caftan with wide sleeves, worn most frequently as a travelling or riding garment in the Ottoman period. V 752a; all public appearances of the sultan, whether on horseback or in a boat. VIII 529a

bīnn : a Druze term denoting one of a number of earlier races or sects, said to have been a group of inhabitants of Hadjar in the Yemen who believed in the message of Shāṭīnīl, the incarnation of Ḥamza in the Age of Adam. XII 135b

bilt (A, pl. banāt) : daughter.

♦ bīt labūn (A) : a female camel in its third year. XI 412a
♦ bīt makḥād (A) : a female camel in its second year. XI 412a
♦ banāt na’sh (A) : in astronomy, the Plough (δζη Ursaë Majoris). VII 51a

bī’r (A, pl. abyār) : well; cistern, reservoir; even any hole or cavity dug in the ground, whether containing water or not. I 538b; I 1230a

birḍahūn (A, pl. barādūhīn) : in zoology, ‘of common parentage’, one of four classifications of a horse, usually used for the draught-horse or pack-horse. II 785b; nag of non-Arab stock. IV 1143b; IV 1146a

birḍājās (A) : during the early ‘Abbāsid period, a kind of equestrian game, in which the contestant had to get his lance-point through a metal ring fixed to the top of a wooden column, thus revealing his skill or otherwise in controlling his horse and aiming his weapon. IV 265b

birīndj → shabāh

birīndjasaf → shih

birīka (A) : an external cistern; fish pond. VIII 816a; VIII 1022a

At Fez and Rabat and in Tunisia, a special (slave) market, existing until well into the 20th century. I 35a

birīksh → abū baракīsh

birr (A) : a Qur’ānic term meaning ‘pious goodness’. I 1235b; charitable gift. VIII 712a

birsām : in medicine, pleurisy. IX 9b

birsīm (A) : in botany, Egyptian clover. VI 163a

birūn (P) : outside; in Ottoman Turkish, the name given to the outer departments and services of the Ottoman imperial household, in contrast to the inner departments, known as enderūn. The ~ was thus the meeting-point of the court and the state and,
besides palace functionaries, included a number of high officers and dignitaries concerned with the administrative, military, and religious affairs of the empire. I 1236a; II 1089a

bisāt (A, pl. bust, busūt, abūsīta) : a generic term for carpet. XII 136a

bisbās → BASBĀS

bisḥ → AKŪNĪTUN

bisḥārī → BI-SHĀRī

bīghārā (A) : equivalent used for Greek evangelium ‘announcement of good news’, found for the first time in Freytag’s Arabic-Latin dictionary. XII 772a

bisht (A) : a mantle, jacket, worn by both sexes in Syria and Palestine. V 740b

biosfasĪLūs → MŪMIYĀ’ī

bīswā : a standard measure of area used in Muslim India, divided into twenty bīswānsā. In turn, twenty ~ was one bīghā. The ~ varied considerably by region. VII 140a

bit (A) : mead, an alcoholic drink consisting of a mixture of honey and wine. The Egyptians used to be very fond of it in mediaeval times. VI 720a; VII 907b; hydromel. IV 998a

biti (T) : an Ottoman sultan’s order, more or less obsolete after 1500. I 1170a

bitikci (T) : secretaries in Mongolian Persia, especially in the military administration, who were especially knowledgeable in Turkish or Mongolian. It was their task to translate into these two languages original documents probably written in Persian, and in ‘Irāq also in Arabic. I 1248b; IV 757a

bitrik (A, < L Patricius) : patriciate; an honorary dignity, not connected with any office, and conferred for exceptional services to the state. In the history of the Arabs before Islam, only two Ghassānid dynasts, viz. al-Hārīth b. Djabala and his son al-Mundhir, are known to have received this much coveted Roman honour. The term found its way into Muslim literature, and in the military annals of Arab-Byzantine relations, it became the regular term for a Byzantine commander. I 1249b; V 620a

bitik (‘ayn) al-nims → NIMS

biwe resmi (T) : under the Ottomans, the ISPENDJE tax paid by widows at the rate of 6 AKÇES per person. II 146b

bocca : a mini-community, specific to the Wansharis massif in central Algeria, whose administrative coverage often corresponds to a cleared area. XI 139a

bölük (T) : in Eastern Turkish and in Persian, ~ designated a province or region. I 1256a

In Ottoman Turkey, from the time of the reforms on, ~ designated units of infantry or cavalry of the standing army. I 102a; I 1256a; II 1097b; II 1121a; and → DÖRT BÖLÜK

bölük-bashi (T) : the title given to the commanders of the BÖLÜKS of the AğHA. The ~ was mounted and had an iron mace and a shield tied to his saddle; when the sultan left the Palace for the mosque, the ~ was present wearing ornate clothes and holding in his hand a reed instead of a spear. I 1256b

börk (T) : the most widespread Turkish head-gear in Ottoman Turkey, the ~ was in a cone or helmet shape, raised in front and decorated at the base with gold braid; officers wore it decorated in addition with a plume. V 751b

boru (T), and NEFİR : a trumpet without holes which could produce five notes within an ambitus of one and a half octaves. Older borus were apparently made of bronze, but by the 10th/16th century brass was in use. VI 1007b

bostandji (T, < P büstān ‘garden’) : a term applied in the old Ottoman state organisation to people employed in the flower and vegetable gardens, as well as in the boathouses and rowing-boats of the sultan’s palaces. The ~s formed two ODJAKS ‘army units’. I 1277b; IV 1100b; soldier-gardener. X 568b

bostandji-bashi (T) : the senior officer of the ODJAK of the BOSTANDJİS. As the
person responsible for the maintenance of law and order on the shores of the Golden Horn, the Sea of Marmora and the Bosphorus, he used to patrol the shores in a boat with a retinue of 30 men, as well as inspect the countryside and forests around Istanbul. He was very close to the sultan. I 1278b

brim → 'AKĀL; ḤAKKW
budalā’ → ABDĀL
budd (A, P but; pl. bidadā) : a temple, pagoda; Buddha; an idol. I 1283b
būdžādī (A, < abdjad) : in North Africa, used for ‘beginner’, literally, ‘one still at the abecedarian stage’. I 98a
budna → SINĀM
budūn (A, būdān) : an artificial talismanic word formed from the elements of the simple three-fold magic square. The uses of the word are most various, to invoke both good and bad fortune, but by far the most common use is to ensure the arrival of letters and packages. II 370a; XII 153a
bughāt (A, s. bugāṭi) : ‘rebels’; in law, sectarian-minded Muslims who reject the authority of the ruler, considered by the Zaydis and Imāmis as unbelievers, but by the Sunnis as erring Muslims. IV 772a; IX 205a
bughțāk : a bonnet worn by Ilkhanid princesses. It consisted of a light wood frame covered with silk, from the top of which protruded a long feather. The ~ could be ornamented with gold and precious stones and sometimes had a long train which hung down behind. V 748b; X 611b
buhār (A) : in zoology, the diacope, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Diacope bohar). VIII 1021a
bubayra (A, dim. of bahra) : lake. In North Africa, ~ (bhera) denotes a low-lying plain; its most common meaning, however, is ‘vegetable garden, field for market gardening’. I 1288a
In Almohad times, ~ meant an irrigated garden. I 1288a
bubur → BAHR
bük (A) : in music, the generic name for any instrument of the horn or trumpet family. I 1290b; a kind of reed-pipe that became quite famous in Western Europe. The original ~ was a horn or clarion, and was made of horn or metal. Pierced with holes for fingering, and played with a reed, the ~ evolved into a new type of instrument, somewhat similar to the modern saxophone. VII 207b
bük'ā (A), or bak'a : a region which is distinguishable from its surroundings, more particularly a depression between mountains. I 1292b; a patch of ground marked out from adjoining land by a difference in colour, etc. or a low-lying region with stagnant water. XII 154a
In the central and eastern parts of the Islamic world, ~ acquired the sense of ‘dervish convent’, ‘mausoleum’ or in general ‘a building for pious, educational or charitable purposes’. IX 474b; XII 154a
bükalā (Alg) : a two-handled pottery vase used by women in the course of the divinatory practices to which it gave its name. I 1292b; III 290a
bükalāmūn (A) : a coloured (violet, red and green) cloth, with a moiré, watered-silk effect, produced in the Tinnis workshops and especially prized by the Fāṭimid court in Cairo. X 532a
bükh (A) : avarice, the person who practices it being called bakhil or, less often, bākhil. I 1297b
bükh (A, s. bukti, pl. bakhātī) : in zoology, the species produced as a result of the crossing of two-humped stallions with Arab female camels; it did not breed and was mainly used as a beast of burden. III 665b
būkīr (A) : in zoology, a kind of bird. I 168b
bukra → gḥudwa
buku (Sw?) : in zoology, the Zanzibar Pouched Rat (*cricetomys gambianus* Cosensi), reported to be nearly three feet long from snout to the end of the tail. XI 448b
bukubilibis (A) : in zoology, the barbel. VIII 1021a
bulgarḫuṣī → yurtčī
bulbul (A) : in zoology, the Syrian nightingale. I 541b; I 1301a
♦ bulbula → ibrīk
bulḵā (A) : in mineralogy, piebaldness, uneven colouring which is a defect or impurity in a gem. XI 263a
bullayḵ (A) : in prosody, term used by Ṣafī al-Dīn al-Ḥilli for a *zādjal* that is jocular or obscene. XI 373b
bulūk (P, pl. bulūḵāt) : a district, in particular a district watered by river water. V 873b f.
būmī → Ḻumīndār
bunbuk → khīnẓīr al-baḥr
bunduk (A) : in botany, the parasol pine. V 50b; and → kaws al-bunduk
buniča (P) : in Persia, a group assessment, on the basis of which taxes were levied on the craft guilds. The tax based on this assessment was subsequently allocated among the individual members of the guild. This form of tax was abolished in 1926. II 151b; the right to exercise a trade, given to some guilds, was called *hakk al-~*. IX 645b
būnīt → balamīda
bunn (A) : in zoology, the carp. VIII 1023a; and → kahwa
♦ bunni al-Nīl (A) : in zoology, the Nile barbel, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Barbus bynni*). VIII 1021b
būrḫā → bawraḵ
būrd → burda
burda (A), or *būrđ* : a wrap of striped woollen cloth produced in the Yemen, before and during the Prophet’s time, usually worn by men. I 1314b; III 316a; V 734a
burdij (A, pl. burdij) : a square or round tower, whether adjacent to a rampart or isolated and serving as a bastion or dungeon; masonry pier of a bridge. I 1315a; a movable tower, used as a siege instrument. III 473a; a pigeon-house. III 109a
In astronomy, each of the twelve signs of the zodiac. I 1315a; and → ıntākaṭ al-burđij
In music, ~ denotes a mode. I 1315a
♦ burdij-i kabūṭar (P) : pigeon towers, the construction of which on the fertile plain around Isfahān was encouraged by Shāh ʿAbbās so that he could heavily tax the guano harvest. XII 457a
burdjas (A) : a chivalrous duel with lances, an equestrian sport regularly practised in the 6th-7th/12th-13th centuries. II 954a
burdjun (A) : in botany, the name of one of five varieties of the red jujube; it has small fruits with a violent astringency, spreads on the ground and grows to the height of sitting. X 868b
burdžuma (A) : ‘knuckle’; in its plural form, *barāḍjim*, was the term for five (or six or four) components of the Ḥanzala b. Mālik group, the less numerous ones, against their brothers, three other sons of Ḥanzala, X 173b
burghul (A, T bulgur) : crushed wheat, considered a dish of the poor. II 1067a
burghūḥ (A) : in zoology, fleas, diptera of the *pulex* family. IV 522a
♦ burghūḥ al-māḥ (A) : in zoology, the water-beetle (*Daphnia pulex*). VIII 1022a
burhān (A) : decisive proof, clear demonstration; a Qurʾānic term signifying a brilliant manifestation, a shining light from God. In correlation, ~ is also the decisive proof
which the infidels are called upon to furnish as justification of their false beliefs. I
1326b
In law, ~ refers to the quality of certitude (based upon an argument of authority, which
can be either a scriptural text or the eye-witnessing of an obvious fact) which is proper
to reasoning ‘in two terms’, in order to prove the radical distinction between or the
identity of two comparable ‘things’; it is found especially in al-Shāfi‘i, Ibn Ḥanbal and
Dāwūd. I 1326b
In logic, ~ came to designate syllogistic demonstration. I 1327a
būrī (A) : in zoology, the grey mullet. I 168b; VIII 1023a
burku‘ (A) : in early Islam, a woman’s face veil consisting of a fabric suspended from
the centre front of the headband by a string creating a mask-like effect. It is still worn
by married women among the Sinai Bedouin. V 735a
In military science, a chamfron or armour for the horse’s head (syn. kāshkā, sāri, tishtaniyya). XII 739a
burūnūs (A) : a sort of high cap or bonnet, worn in the Prophet’s time. Already this early,
the ~ must also have designated by extension a woollen hooded cloak. V 734b; X 612a
burt (A, < L portus) : ‘gate’, the northeastern border of Muslim Spain, called as such
by the geographers, although they differed as to where it lay. I 1337a
bur晷 (A; P pertele) : in clothing, a high cap; with the pronunciation barţala, a low
skullcap. In modern parlance, it means the Tādī of a bishop. X 612a
bürümé (T) : ‘one with a coat of mail’, in the Ottoman army, a Djebeli who held a
Timār of above 2,000 aḳčēs. II 528b; a coat of mail consisting of linked steel rings
that a djebellī who enjoyed a timār above 3,000 aḳčēs. X 503a
būs (A) : a term used in addition to the general term lāwn ‘colour’ for a notion of
brightness, of clear colour. V 699b
būsh (A) : a variety of ‘ābā’ made in North Syria. V 740b
būşhī (A), or pūşhī : a black face veil worn by women in Iraq. V 740b
būşhāki → FİRÜZADI
būșht (A) : woollen wraps. IX 765a
būsr → TAMR
būssadāh → MARDJĀN
būştān → BOSTΑNDJī
būtaḳ (A, pl. bawātik) : in chemistry, a melting-pot. V 114b
būța (A) : a measure used in Egypt for weighing flour. The ~ was equal to 50 Egyptian
ratľs, i.e. 22.245 kg. VI 119a
būyûk kirpi → KUNFUDH
buyuruldū (T) : an order of an Ottoman grand vizier, vizier, beglerbegi, defterdār
(→ Daftardār), or other high official to a subordinate. A ~ is of two main types: a
decision written in the margin of an incoming petition or report, or an order issued
independently. It deals with various administrative matters, especially appointments, grants
of fiefs, economic regulations, safe-passage, etc. I 1357b
buyūtāt (P) : under the Šafawīds, the Royal Household, which was divided into a num-
ber of offices and workshops. II 335a; in Muslim Spain, the most influential families.
XI 191b
būz (A) : snout.
abū būz → ABŪ BŪZ
buz-kashī (P) : in Afghanistan, the equestrian sport of ‘goat-dragging’. IV 1144b
buzuk → TUNBUR
buzurg → BĀDJ-I BUZURG; SHASHMAKOM
CABUTRA — CASHNA-GIR

čabutra (P): in Mughal architecture, a platform. X 59b

cadirkhayal (T): one of two varieties of puppet theatre in Central Asia, a marionette show with full-bodied miniature marionettes suspended and activated from above on strings. VI 765a

cādur → RŪ BAND; SHAWDAR

caghāna (T): in music, the ‘Jingling Johnny’ (Fr chapeau chinois, Ger Schellenbaum), now superseded by the portable glockenspiel. X 37b

cāhār (P): four.
   ♦ cāhār bāgh (P) → BĀGH
   ♦ cāhār sūk → SŪK
   ♦ cāhār tāk (P): the mostly diminutive Sasanian fire temple with four axial arched openings. Set in the midst of a large open space, it served to house the sacred fire. This layout obviously lent itself to Muslim prayer, and literary sources recount how such fire temples were taken over and converted into mosques. The domed chamber, characteristic of Iranian mosques, derives from the ~. VI 684a
   ♦ cāhārtār → TĀR

cākīr (T): a merlin and falcon, one of the birds of prey making up the traditional sport of hawking at the Ottoman court. The others were the shāhin ‘peregrine falcon’ and the atmādja ‘sparrow-hawk’. II 614b
   ♦ cākirdji-bāshī (T): chief falconer, a high official of the Ottoman court and head of the whole organisation of hawking. II 6a; II 614b

cāksīr (T, A shakṣīr): Turkish-style pantaloons, underdrawers, worn by both sexes in Egypt, Syria and Palestine. V 740b

cālīsh → SHĀLISH

cālpāra → MUṢAFFAḤĀT

čandi: a temple of either Hindu or Buddhist intention, ultimately of Indian origin but modified by Indonesian religious concepts. The ~ has been proposed as one of the origins of the basic Indonesian mosque. VI 701b

cankri: a word used in Lak society to designate children of marriages between BAGTALS and women of lower social orders. V 618a

cāo (P, < Ch ts'au): the name given to paper currency in circulation in Iran for about two months in 693/1294. It was made of the bark of the mulberry tree, was oblong in shape, and bore the SHAHĀDA. II 14a

capar → ALP

cāpūk → TUTUN

čarkh → SANG
   ♦ čarkh-kamān (P): a multiple-firing arbalest, borrowed from the Mongols. IV 798a

cārkhaḍji → KĀRĀGHUL

cārpāra → MUṢAFFAḤĀT

cārsī (T): in Ottoman times, common term for both individual business locales and covered markets, which may encompass over a hundred shops, contrasting with pāzār, an open-air market held once or several times a week. IX 796b

cārtār → TĀR

čāshna-gīr (P, A dhawwāk): ‘taster’, the title of an official, generally an AMĪR, at the court of the Muslim sovereigns from the time of the Saldjūks. The title does not appear to be found under previous dynasties, although caliphs and princes did undoubtedly have overseers for their food. The term ~ is also found as the name of a kind of crystal decanter. II 15a
čaşnagîr-bâşhi (T): ‘chief taster’, a high official at the Ottoman court. A document dated 883/1478-9 lists 12 tasters as subordinate to the ~. Later, the number employed rose considerably, reaching as high as 117. By the 18th century, the ~ had clearly fallen in status and had responsibilities more related to the preparation of food.

çatı (P), or çîtr: a term used in the Iranian cultural sphere to designate a parasol held over the sovereign and considered as one of the insignia of rank. In this, it is the synonym of the Arabic Mizalla. VII 192b; the variant çîtr gave rise to the Arabicised forms ğîtr and şîtr which were used in the Mamlûk sultanate. VII 192a

câ’ûşh (T): officials staffing the various Ottoman Palace departments; low-ranking military personnel. In Uygur, ~ refers to a Tou-kiu ambassador. In North Africa, it is still seen in its Arabic form of šhâ’ûsh, where it means a court usher or mace-bearer. II 16a

Under the ancient Turks, the Saldjûks, the Ayyûbs and the Mamlûks, the ~ formed a privileged body under the direct command of the ruler; under the Ottomans, they were part of the official ceremonial escort of the sultan on his departure from the palace or when he had an audience with foreign dignitaries. Their services were also used as ambassadors or envoys by the sultan or his grand vizier. The ranks of ~ and câ’ûşh wekîli were used in the cavalry and the navy at the beginning of the 19th century. After the army reorganisation in 1241/1826, a ~ held the equivalent rank of a sergeant. II 16a

In certain religious sects, the term designates a grade in the hierarchy of the sect. II 16a

câwgaŋ (P): the stick used in polo. The term is also used in a wider sense for the game itself, which originated in Persia and was generally played on horseback, though sometimes on foot; ~ was also used for any stick with the end bent back, particularly those for beating drums. II 16b

câwk: in Muslim India, a market usually located at places where four roads met. IX 800b

cây (P): tea, introduced to sultan Mawlay Ismâ‘îl in Morocco in ca. 1700; ~ is variously termed âidîy, tây, shây and shâhî, in different parts of the Islamic world. II 17b

cây-khânâ (P): lit. tea-house, ~ covers a range of establishments in Iran serving tea and light refreshments. The term kahwa-khânâ ‘coffee-house’ is used synonymously, although coffee is never served. XII 169a

cêbken → ÇEPKEN

cêdik (T): an indoor shoe with a low leg, worn in the Ottoman period. It was most often made in yellow Moroccan leather, with a supple sole. V 752b

cêktirî → BAŞHTARDA

cêlebi (T): a term of unknown origin applied to men of the upper classes in Turkey between the end of the 13th and the beginning of the 18th century, as a title primarily given to poets and men of letters, but also to princes and heads of a Sufi order; ~ is the most general title of the head of the Mawlawî order of dervishes. II 19a; VI 883a; its Syrian and Egyptian variant, shalâbî or djâlâbî, has the meaning of ‘barbarian’. II 19a

celtükîdji (T): in the Ottoman empire, a rice grower with a special status as labourer of the sultan on the state’s rice fields. They are also listed in the surveys as kûrekîdji or ortakîdji. The condition of a ~ was quite onerous, since apart from the hardships borne by him in irrigating and cultivating the rice, he had to surrender half of his production to the state treasury. V 880a

cêpek (T), or cebken, sellama: a short caftan with sleeves, buckled and bordered, worn as an outer garment in the Ottoman period. V 752a; XI 494a
česhme (T, < P): one of two kinds of water fountains (→ sabîl) in Istanbul. The ~ is self-service, the water being received from a tap above a basin, while the other, called sebil, is served by an attendant behind a grill. The ~s of Istanbul are mural fountains which consist of a recessed niche framed by a rectangle with a protruding basin, made of carved white marble. II 26a; VIII 682a

cewgan (T): a crescent-shaped, jingling rattle with bells, one of two types of brass percussion supporting the drum of the musical ensemble mehter. VI 1008a

ceyrek (T, < P ğahâryak): a quarter of an hour; a coin, also known as beshlik, or five piastre piece. The silver ~ had a fineness of 830, weighed 6.13 grams and measured 24 mm in diameter. II 28b

châdîdja: an architectural feature found in Indian mosques, namely, the eaves pent to throw off monsoon water and increase shade. VI 690b

chatri (H, < San, dim. of ĝhattra): lit. umbrella; an Indo-Muslim architectural form of the ĝhattra, sc. small, canopied structures placed at the junctions of the chemin de ronde of a fortification, or as decorative elements at roof level on mosque, tomb or other building, or as simple cover of an inhumation less imposing than a tomb proper. The characteristic form is that of a domed canopy supported on four strong pillars, with heavy protecting eaves. III 442b ff.; VII 195a

čhattrâ → CHATRÎ

čheng (Ch): a Chinese musical instrument which was probably not used by Islamic peoples, although known to them. The ~ was made of tubes of reed joined together. It was blown through a tube and the notes were obtained by fingerholes. VII 208b

chioa-chu → TAO-CHANG

chundawand (H): a custom among Indian Muslims by which the group, being the sons of each wife, is entitled to its allotted portion of the inheritance until the extinction of its last member. I 172a

čift-resmi (T): the basic land tax in the Ottoman empire paid in principle by every Muslim peasant possessing one çift (→ ğiftlik). Depending upon the fertility of the soil, it was originally levied in the lands conquered from the Byzantines in Western Anatolia and Thrace, on both Muslim and Christian peasants alike, although in other parts of the empire, the Christians were subjected to a different tax. The Kânûnînâme of Mehmed II specifies that the rate of the tax was 22 akçe, the equivalent of seven services for the timâr-holder. II 32a; VII 507b; VIII 486b

čifte nakkâre → NAKKÂRA

čiftlik (T, < P divje 'pair' + Turkish suffix lik), or çift: farm. In Ottoman times it designated, at first, a certain unit of agricultural land in the landholding system, and then, later on, a large estate. Originally, it was thought of as the amount of land that could be ploughed by a pair of oxen; it applied to a holding of agricultural land comprising 60 or 80 to 150 dönûms, the size depending upon the fertility of the soil. In the Slav areas of the Ottoman empire, the term bashîna was often substituted for ~. II 32b

cihsra (U): descriptive rolls for the soldiers of the Indian army, introduced by Akbar to check evasions of military obligations. XII 176b

In Urdu poetry, ~ denotes the introductory verses of the elegy, marthiya, setting the tone with no restrictions as to details. VI 611b

čihe → DEDE

čîlîm → NARDÎLA

čïlla (P, A al-arba'îniyya): a quadragesimal fast. I 1122a; forty days of spiritual confinement in a lonely corner or cell for prayer and contemplation; one of the five main ğishti ğûfî practices adopted in order to harness all feelings and emotions in establishing communion with God. II 55b; IV 991a
4 cilla-i ma’kūs (P): the inverted ČILLA, performed by tying a rope to one’s feet and having one’s body lowered into a well, and by offering prayers in this posture for forty days. II 55b

čimşirliklık → KAFES

cirágh (T, pl. cirághán): a means of illumination, such as candle, torch or lamp. Cirághán festivities, in which tulip gardens were illuminated with lamps and candles, were held at a palace on the European side of the Bosphorus of the same name. II 49a

cıt (P, T, H čhint): chintz, a popular British imitation of Indian muslin that enjoyed demand in the Ottoman empire after 1780. V 564a

čitak (Serb ‘coarse’, pl. citaci): in some parts of southern Serbia and Bulgaria, designation of Bulgarian Muslims, said sometimes to be only given to Serbs converted to Islam; ~ seems to be, however, limited to Turks in the two countries. VIII 320a; in former Yugoslavia, the designation of Muslims speaking Serbo-Croat, Macedonian or Albanian, who are largely of South Slavonic stock converted to Islam under the Ottomans from the 9th/15th century onwards. An alternative, gadjal, was used less often by also pejoratively. X 697b ff.

čitr → ČATR

čizme (T): the most widespread shoes in Turkey during the Ottoman period, with a high leg reaching up as far as the knee and a supple sole. V 752b

čogūr → ČUGÜR

čorbădjî (T): lit. soup-provider; the commander of eight units of infantry or cavalry, bölük, in the Galipoli odjak. I 1256a; the title applied among the Janissaries to commanders of the ortas and the ağha böyükleri. The title of ~ was also given to the village notables who entertained travellers. Later, until a half-century ago, it became an appellation of merchants and rich Christians. II 61b; VIII 178b

če orbădjî kecesi (T): the crested headdress generally worn on ceremonial occasions by the ČORBĂDJÎ, also called kalafat. Its crest was made either of cranes’ feathers or of herons’ feathers. II 61b

če orbădjî yamaghl (T): the aide to the ČORBĂDJÎ. II 61b

cot (P): the pair of oxen used for labour; the work carried out by the peasant in one day. V 473a

čüb (P): wood; and → TUTUN

čeüb-ı čini (P): the china root, considered a universal cure, and which the Şafawid physician ʿImād al-Dīn stated cured infertility, opium addiction, baldness, rheumatism and haemorrhoids. VIII 783b; X 457b

čogūr (T): a musical instrument of the pandore type, with five strings and a wooden belly. It was invented by Yaʿkūb Germiyānī of Kūtāhiya, and was used by the Janissaries. X 626a; as čogūr, a variant of the sāz ‘lute’, originally from eastern Turkey and Ādharbaydžān, characterised by a shorter neck and with a total length of about 100 cm. IX 120a

čukadâr (T): in the Ottoman empire, a valet-de-chambre at the palace. IX 706b

čül: loess dune. IX 431a

čumâk (T): the club or mace. X 595a

čūpān (P): ‘herdsman, shepherd’, a term adopted by Turkish peoples in close contact with the Iranian language-area. II 69a, where also can be found many words, chiefly plant names, in which čoban forms a compound

čeűpānbeği (P): a tax on flocks and herds, levied in 9th/15th-century Persia. It was possibly synonymous with KÜBČƏR. IV 1042a

cūpūk → TUTUN
Dabb (A) : in zoology, the thorn-tail lizard (Uromastix spinipes). II 70a
Dabba (A, pl. dawabb) : in zoology, any living creature which keeps its body horizontal as it moves, generally a quadruped, in particular, a beast of burden or pack animal: horse, donkey, mule, or camel. II 71a
Dabbāba (A) : penthouse, a siege instrument, mainly a Frankish weapon. III 473a ff.; testudine. III 472a
Dabbāgh (A) : the profession of a tanner. XII 172a
Dabbus : in music, a wooden sceptre, to the head of which is attached a number of chains with jingling pieces of metal fixed loosely in the links, used by the dervish. IX 71a
In Mamlūk terminology, fann al-dabbūs is the mace game, one of the branches of horse-riding. II 955a
Dabdāb, dabdaba → TABL AL-MARKAB
Dabīb (A) : 'crawling', in literature, a theme originating in pre-Islamic poetry where it was possible to crawl under the tent in order to approach a woman but became purely conventional with later urban poets. V 778b
Dabiḳi : a type of material, manufactured more or less everywhere but stemming originally from a locality in the outer suburbs of Damietta called Dabīḳ. II 72b; cloth made essentially from linen and often stitched with gold or silk. X 532a
Dabir (P) : scribe, secretary, used as the equivalent in the Persian cultural world, including the Indo-Muslim one during the sultanate period, of the Arabic KĀṬĪB. The head of the Correspondence ministry in the Dihli sultanate was called dabir-i khāṣṣ. IV 758b; XII 173a; and → 'UMDAT AL-MULK
Dabīt (A, T zabit) : an Ottoman term for certain functionaries and officers; later, officers in the armed forces. Originally, ~ designated a person in charge or in control of a matter or of (? the revenues of) a place. By the 11th/17th century, it was already acquiring the technical meaning of army officer, and in the 12th/18th century, it was in common use in this sense. II 74a
In Persia, in the smaller ports, a tribal chief or government official who managed the port's customs. XII 717a
For ~ in the science of Tradition, → ŠAḤĪH
Dabr → NAḤL
Dabī (A) : the assessment of taxable land by measurement, applied under the later Dihli Sultanate and the Mughals. II 74b; II 155b
Dabṭiyaya (A, T zabtiyye) : a late Ottoman term for the police and gendarmerie. II 74b
Dabū (A, < Sem; P kafaṭār, T şirtlan, B ifis), and dab' : in zoology, the hyena. From this generic term, other terms have been derived to differentiate the male, dib'an (alongside dhikh), and female, dib'āna. The cub is called fur'ul. XII 173b, where can be found other synonyms
Dabūr (A) : in meteorology, the west wind. VIII 526b
Dād (A) : the fifteenth letter of the Arabic alphabet, transcribed d, with the numerical value 800. Its definition presents difficulties but the most probable is: voiced lateralized velarized interdental fricative (in Arabic: ṭikha madḫūra muṭbaka). II 75a
Dadjadja (A) : in zoology, the domestic fowl. II 76a
In astronomy, the constellation of the Swan, also called al-Tā'ir. II 76a
In Mamlūk terminology, fann al-dadjadja is the mace game, one of the branches of horse-riding. II 955a
dadjadja al-bahr (A), dadjadjat al-kubba: (in local pronunciation, didjadja), certain kinds of fish. II 70a

dadjadjal (A, < Syr): lit. deceiver; the personage endowed with miraculous powers who will arrive before the end of time and, for a limited period of either 40 days or 40 years, will let impurity and tyranny rule the world. His appearance is one of the proofs of the end of time. II 76a; IV 408b

dadjin (A): among the pre-Islamic Arabs, a sheep kept near the house and especially fattened for the table. II 1057b

dadjina ➔ KAYNA

dadjr (A), or dudjr, dudjur: in mediaeval agriculture, the wooden cross-beam of the ancient tiller to which the ploughshare was fixed by means of a strap of iron; sometimes the dual (dadjrān) can be found, because it was in two parts with one joined to the other by another strap and/or a cord. VII 22a

daf (A): in law, the reply, and, by extension, every reply made by a party in contradiction of a plea raised by his opponent. II 171b

daftar-i awaridja: a cash-book, showing the balance of moneys in hand, one of the seven main registers on which the Ilkhanid system of book-keeping was based. II 81a

daftar-i derdest: one of the auxiliary registers used in the Ottoman period alongside the DAFTAR-I KHĀKĀNĪ to note changes, the ~ was a list of the villages or towns constituting the nucleus of the military fiefs and showing the successive changes which each fief had undergone. II 82b

daftar-i idjmal: one of the auxiliary registers used in the Ottoman period alongside the DAFTAR-I KHĀKĀNĪ to note changes, the ~ was a summary based on the detailed register, omitting the names of the inhabitants and giving the revenues only as lump sums for each unit. II 82a; X 113a

daftar-i khakani: the collection of registers in which were entered, during the Ottoman period, the results of the surveys made every 30 or 40 years until the beginning of the 11th/17th century, containing primarily lists of the adult males in the villages and towns, their legal status, their obligations and privileges, and the extent of the lands which they possessed, information on the way in which the land was used, and fiscal information with regard to revenues of the country. The ~ cannot be called a land-register; the land-register, in the modern sense of the term, was established in Turkey only from the second half of the 19th century. II 81b

daftar-i mufradat: a budget register showing the income and expenditure by cities, districts and provinces under the Ilkhanids, one of the seven main registers on which their system of book-keeping was based. II 81a

daftar-i ruznamce: one of the auxiliary registers used in the Ottoman period alongside the DAFTAR-I TAWDJHĀT, a register dealing with disbursements for stocks and running expenses in state establishments and enterprises...
under the İlkhanids, one of the seven main registers on which their system of book-keeping was based. II 81a

♦  daftar-i ta'lim  → RÜZNÂMAĐI

♦  daftar-i tawdijihat : a register of disbursements under the İlkhanids, one of the seven main registers on which their system of book-keeping was based. II 81a

♦  daftardâr  (P, T defterdâr) : keeper of the DAFTAR; an Ottoman term for the chief finance officer, corresponding to the MUSTAWFÎ in the eastern Islamic world. The title ~ seems to originate with the İlkhanids who appointed persons to make and keep the registers. The office of ~ was renamed MÂLIYYE (Ministry of Finance) in 1253/1838, although the term remained in use for provincial directors of finances. II 83a

♦  daftar-khâne  (T) : under the Ottomans, the archives of the register-office to which the old registers were consigned each time a new survey was made. II 82b

♦  defter-i mufassal  → TAHRIR

dâgh u tašîha  (IndP) : a term used in Muslim India for the branding of horses and compilation of muster rolls for soldiers, introduced by Akbar in order to check all evasions of military obligations. V 685b; XII 176b
dâghîta  (A) : pressure; in the religious sense, the pressure applied in the tomb by the questioning asked of one's religion. I 187a
daḥâ (A) : the period corresponding to the sun's progress over the second quarter of the diurnal arc. It comes to an end at midday. V 709b
daḥân band  (P) : a face veil consisting of a small, white mask covering only the mouth and chin. It was worn in the Timûrid period. V 749a
daḥî : a title in Serbia under the Ottomans, derived from DÂYÎ. IX 671b
daḥîk  (A) : risibile. V 1261b

In anatomy, the pre-molar. VI 130a
daḥiya  (A, pl. duḥât) : statesman. XI 521b
daḥîyya  (A) : the name for the animal sacrificed on the occasion of the feast of the 10th day of Dhu 'l-Hijdja. II 213a; in the Negev and other parts of former Palestine, ~ is used synonymously with fidya to designate a blood sacrifice made in the interests of the living for purposes of atonement. II 884a
dahnâmî  (A, P dahna, dahânâ, T dehne-i frengî) : in mineralogy, malachite, green copper-ore. II 92a
daḥol : a Kurdish bass drum which is beaten on both sides. V 478a
daḥr  (A) : time in an absolute sense. I 2a; infinitely extended time. II 94b

♦  daḥriyya : holders of materialistic opinions of various kinds, often vaguely defined; philosophers of Greek inspiration. They were called the azaliyya by the İkhwan al-Safa'. I 128a; II 95a; II 770b
daḥûl  (A) : oviparous, like the female ostrich, who scratches and flattens in the sand a shallow hole (udhî) in which to lay her eggs. VII 829a
daḥya  → KISHSHA

da̱î  (A) : 'he who summons' to the true faith, a title used among several dissenting Muslim groups for their chief propagandists; it became especially important in the Ismâ'îli and associated movements, where it designated generically the chief authorised representatives of the İMÂM. The title ~ came to mean something different in each of the sects which issued from the classical Fâtimid Ismâ'îlism. II 97b
da̱if  (A, pl. du'afâ') : weak (syn. wâdî); unable to bear arms, as opposed to ŞARÎF. IX 330a

In the science of Tradition, the term for a weak Tradition, along with sakim, infirm. III 25a; Traditions without any claim to reliability. VIII 983b

In modern South Arabia, the plural form du'afâ' denotes non-arms bearers, a group comprising builders, potters and field workers. VII 145a; and → MISKÎN
daʿīr (A): in astronomy, the time since rising, *fadl al-* being the ‘hour-angle’. XI 505b; and → DAʿIRAT AL-ZILL

♦ daʿīra (A): in music, with DUFF, a generic name for tambourine, but reserved for a round type; a round tambourine with small bells attached to the inside of the shell or body, sometimes attached to a metal or wooden rod fixed across the inside of the head. This instrument is popular in Persia and Central Asia. II 621a; and → DAWĀʿIR; ZMĀLA

♦ daʿīrat al-maʿārif (A): an expression with the double meaning ‘Department of Education’ and ‘encyclopaedia’. As of the 1960s Arab countries of the former Ottoman empire had replaced MAʿARIF with tarbiya for ‘education’. V 903a

♦ daʿīra saniyya (T): the term used in the Ottoman empire during the last quarter of the 19th century for the administration of crown lands. XII 179a

♦ daʿīrat al-ziill (A): in astronomy, the cross-section of the shadow of the earth during an eclipse of the sun or moon. V 536a

dāḵīl (A): in the Ottoman empire, one of two categories of viziers, the ~ sitting in the imperial DĪWĀN in Istanbul and the khāridj who sat in the provinces. XI 197a; and → MUḤALLIL

dakhl (A): interior, inward, intimate; hence ‘guest, to whom protection should be assured’ and, ‘stranger, passing traveller, person of another race’. II 100a; XII 78b

In philosophy, ~ denotes a foreign word borrowed by the Arabic language. II 100a; VII 261b

In metrics, ~ is a term denoting the consonant preceding the rhyming consonant, the ~ itself being preceded by an alif. II 100a; IV 412a

dakīk (A): in culinary matters, meal. X 788b

dakka → DIKKA

dakkāk (A): a miller. XII 758a

dakkūr (A, pl. dakkūra), or dakkūr (pl. dakkūr): fetish. XI 177a

dāl (A): the eighth letter of the Arabic alphabet, transcribed *d*, with the numerical value 4. It is defined as voiced dental occlusive. II 101a

For ~ in Persian zoology, → NASR

dalang (Mai, Ind): puppetmasters. IX 245a

dalā (A): in rhetoric, the plural dalātār can mean semantics of individual words and sentences. V 901a; and → TASHHARRUF

dalāy (Mon), or dala: a term applied in Ilkhanid Persia originally to the subjects of the Great Khan came to be applied to land which belonged immediately to the ruler. The term rapidly went out of use. IV 975b

dalīl (A, pl. dalāʾil): sign or indication; proof. II 101b; the demonstration of that which is not immediately and necessarily known. III 544a

In Medina, the ~ (pl. adillā) is a guide who is responsible for the physical needs of the pilgrim, such as food, lodging and local transport. V 1004a

dalīya (A): a kind of draw-well still in use in Egypt and other eastern countries for raising water for irrigation. It usually consists of two posts about five feet in height. These posts are coated with mud and clay and then placed less than three feet apart. They are joined at the top by a horizontal piece of wood, in the centre of which a lever is balanced. The shorter arm of the lever is weighted, while at the end of the longer arm hangs a rope carrying a leather pail. The peasant stands on a platform on the river bank and pulls down the balanced pole until the pail dips into the water and is filled. A slight upward push, which is helped by the counterweight, raises the bucket above the irrigation canal, into which it is emptied. V 863b

dalk (A): a ritual ceremony of appeasing the DĪJN in Iraq, carried out by pouring water mixed with sugar and salt. XII 777a
dalla → BAKRADJ

dallāl (A), or simsār : lit. guide; in law, ~ indicates a broker, an agent, ‘the man who shows the purchaser where to find the goods he requires, and the seller how to exact his price’. Women are also found taking the part of agents. Known as dallāla, they act as intermediaries for harems of a superior sort. II 102b

In the Muslim West, the ~ is exclusively an intermediary who, in return for remuneration, sells by public auction objects entrusted to him by third parties. In the large towns, they are grouped in specialised guilds. II 102b

dallāla → DALLĀL
dallīna → DILLĪNA
dalw (A) : a ‘water bucket’, in ancient Arabia, said to be made mostly from the hides of two young camels, in which case the bucket may be called ibn adīmayn. I 1230a; I 1231b

In astronomy, al-~ is the term for Aquarius, one of the twelve zodiacal constellations. VII 84a

dam (A, pl. dimā’) : blood; blood-guilt. XII 188b

In botany, ~ al-akhwāyyn ‘the blood of the two brothers’ is used for dragon’s-blood. IX 808b

† damawiyya → ‘AMĀR AL-DAM
dām → PAYSĀ; WALI 'L-DAM

dāmād (P) : son-in-law, title used by sons-in-law of the Ottoman sultans. II 103a

damāma : a kettle-drum, probably of a smaller size than the KÜRGĀ. X 34a

damān (A) : in law, ~ is the civil liability in the widest meaning of the term, whether it arises from the non-performance of a contract or from tort or negligence. In the sense of suretyship, guarantee, ~ is a liability specially created by contract. In a wider sense, it is used of the risk or responsibility that one bears with regard to property of which one enjoys the profit. II 105a; and → KABD DAMĀN

In a financial sense, ~ stands for ‘farming’ (of taxes). The tax-farmer, dāmin, pays annually to the State a contracted sum, less than the calculated revenue from the tax, and afterwards undertakes its recovery on his own account. The State is assured of a precise and immediate return from the pockets of rich individuals but loses a portion of the money paid by the tax-payer and the control of operations. I 1144b; II 105b; III 323b; and → KABALA

† damān al-adjīr (A), or damān al-ṣunnā’ : in law, the liability for the loss or damage caused by artisans. II 105a

† damān al-dārāk (A) : in law, the liability for eviction. II 105a; the guarantee against a fault in ownership. XII 198a

† damān al-ghāṣib (A) : in law, the liability for the loss of an object taken by usurpation. II 105a

† damān al-mabi’ (A) : in law, the liability for the loss of an object sold before the buyer has taken possession. II 105a

† damān al-ruḥn (A) : in law, the liability for the loss of a pledge in the possession of the pledgee. II 105a

† damān al-ṣunnā’ → DAMĀN AL-ADJĪR
dāmānī (A) : a variety of apple (from Dāmān in Mesopotamia), said to be proverbial because of its redness, one of a number of varieties praised by the geographers, most named, as the ~ apple, after their provenance, e.g. al-ifsafānī, al-kūfānī, etc. X 587b; and → GHALK
dāmin → DAMĀN
dāmir (A) : a woman’s jacket with short sleeves, worn in Syria and Palestine. V 740b
damir (A) : in grammar, as ~ muttasil ‘bound pronoun’ and its opposite, ~ munfasil ‘separate, independent pronoun’. XI 173a; and → Mudmar

damma (A) : in grammar, ~ denotes the short vowel u. III 172a
dammūsa (A) : on the Arabian peninsula, the slippery sand-swimming skink. I 541b
damūs, đamūs : a brick vault. I 207b; crypt. XI 488b
da’n (A) : in zoology, sheep. XI 411b
dānafa’ran (H, < P) : malachite. VIII 269a
danānir → DINAR
damusa (A) : on the Arabian peninsula, the slippery sand-swimming skink. I 54b; II 172a

daminsa (A) : a (West-African) locally-woven cloth. XI 8a
dandi (H) : a simple kind of litter used in India for transporting people. It was essentially a hammock slung from a pole. VII 932a
danishkada → Kulliya

dant (A, pl. dinān) : an amphora with tapered base, in which the fermentation of grapes takes place. IV 997b

→ Danniyu → Kalansiwa

dar (A) : (dwelling place), house. The two words most commonly used to designate a dwelling place, Bayt and ~, have etymologically quite different meanings. Bayt is, properly speaking, the covered shelter where one may spend the night; ~ (from dāra ‘to surround’) is a space surrounded by walls, buildings, or nomadic tents, placed more or less in a circle. II 113b; palace, large dwelling complex. IV 1016b; VIII 344a

In the 5th/11th and 6th/12th centuries in Baghdad and Damascus, ~ was the name borne by the large depots with the name of the commodity for which the establishment was noted. IV 1015a

→ Dar al-ahd (A) : ‘the land of the covenant’; considered by some Muslim jurists as a temporary and often intermediate territory between the DAR AL-ISLĀM and the DAR AL-HARB. II 116a

→ dar al-damān (A) : among the Wazzāniyya, a Moroccan sufi order, the ‘house of warranty’, which the founder’s eldest son Sidi Muhammad made the order’s Zāwiyah, meaning that the Baraka of the shurafa’ (-* SHARIF) was sufficient to save any sinner from the Last Judgement. XI 201b

→ Dar al-darb (A) : the mint, the primary function of which was to supply coins for the needs of government and of the general public. At times of monetary reforms, the ~ also served as a place where obliterated coins could be exchanged for the new issues. The large quantities of precious metals which were stored in the ~ helped to make it serve as an ancillary treasury. I 24a; II 117b; and → Darbehāne-i ‘Amire

→ Dar al-ḥadith (A) : a term first applied to institutions reserved for the teaching of Ḥadīth in the 6th/12th century. Until these special institutions were set up, the teaching of Ḥadīth, as of other branches of religious learning, was carried out in the mosques. II 125b; V 1129a; XII 195a

→ Dar al-ḥarb (A) : the territories under perpetual threat of a missionary war, DHIHĀD. The classical practice of regarding the territories immediately adjoining the lands of Islam as the ~ and inviting their princes to adopt Islam under the pain of invasion, is reputed to date back to the Prophet. Classically, the ~ includes those countries where the Muslim law is not in force, in the matter of worship and the protection of the Dhimmi. I 26a; II 126a; II 131b

→ Dar al-ḥikma (A) : ‘the house of wisdom’, a term used by Arab authors to denote in a general sense the academies which, before Islamic times, spread knowledge of the Greek sciences, and in a particular sense the institute founded in Cairo in 395/1005 by the Fatimid caliph al-Mālik. II 126b; II 859b; V 1125b

→ Dar al-ilm (A) : ‘the house of science’, the name given to several libraries or scientific institutes established in eastern Islam in the 3rd/9th and 4th/10th centuries.
The most important was the one founded in Baghdad by the vizier Abū Naṣr Sābūr b. Ardašīr in the last quarter of the 4th/10th century, with more than 10,000 books on all scientific subjects. It was burnt down when the Saldjūks reached Baghdad in 447/1055-56. II 127a

♦ Dar al-islām (A) : ‘the land of Islam’, the whole territory in which the law of Islam prevails. Its unity resides in the community, the unity of the law, and the guarantees assured to members of the UMMA. In the classical doctrine, everything outside ~ is dar al-harb. II 127b

♦ Dar al-kharādj (A) : a brothel, in the Muslim West. XII 134a

♦ Dar al-ma‘ārif (A) : schools founded by the Ottoman sultan ‘Abd al-Madjid I in 1849. I 75a

♦ Dar al-mulk (A) : the private quarters of the caliph and his close associates in Muslim Spain. IX 45a

♦ Dar al-nadwa (A) : the name of a town hall in Mecca in the time of the Prophet. II 128b

♦ Dar al-salam (A) : ‘the abode of peace’, a name of Paradise in the Qur’ān; also a name for the city of Baghdad. II 128b

♦ Dar al-šinā’ā (A), or Dar al-šan’ā : an industrial establishment, workshop; the term is always applied to a state workshop, e.g. under the Umayyads in Spain to establishments for gold and silver work intended for the sovereign, and for the manufacture and stock-piling of arms. The most widely-used sense is that of an establishment for the construction and equipment of warships, giving rise to the word ‘arsenal’ in the Mediterranean languages. II 129b; XII 120a

♦ Dar shi → Dārsinī

♦ Dar al-sulh (A) : ‘the house of truce’, territories not conquered by Muslim troops but by buying peace by the giving of tribute, the payment of which guarantees a truce or armistice. The Prophet himself concluded such a treaty with the Christian population of Nadjarān. II 131a

♦ Dar al-‘ulūm (A) : ‘the house of sciences’, an establishment for higher instruction founded in 1872 by ‘Alī Pāša Mubārak, whose aim was to introduce students of al-Azhar to modern branches of learning; the religious institutions at Deoband and Lucknow. I 817b; II 131b

♦ Dar al-wakāla (A) : ‘the house of procurations or agency’, term for the urban caravanserai before this became a synonym for funduk, which itself at the end of the 7th/13th century began to be replaced by khān as a designation for suburban hostelleries. IV 1015a

darabukka : in music, a vase-shaped drum, the wider aperture being covered by a membrane, with the lower aperture open. In performance it is carried under the arm horizontally and played with the fingers. II 135b; the ~ has come to have a variety of names east of Morocco, e.g. the dirridj, darbuka, dirbakka, darabukka and even tabla. In Persia ~ is known as the dunbak or tanbak. X 33a

daradj (A) : in zoology, the courser, nearly ubiquitous in the Arabian desert. I 541b

darā‘ib, or ‘awd‘id : the customary law of the Bedouin of the Western Desert and Cyrenaica. X 889b

darak → Dāmān al-darak

daraška (A, > adarga) : in military science, a shield, probably made from hide stretched over a wooden frame (syn. turs, djunna, midjanni). V 651b; XII 736a

darara bashu : in Ethiopia, at the tomb of Shaykh Nūr Husayn, a black stone that the shaykh is believed to have brought back with him from Mecca, which is kissed and touched as part of the ceremony of ziyāra. XI 539b

darāy, hindi : in music, the Indian bell. X 35a
darb → SHARI'

darb (A) : in prosody, the last foot of the second hemistich, as opposed to the last foot of the first hemistich, the 'arūd. I 672b; IV 714b; VIII 747; and → ɪʃba'

In mathematics, ~ is the term used for multiplication. III 1139b

In the art of the book, a cancellation. X 408b

For ~ as lithomancy, → ṭARK

♦ darb khāne, darrābkhāne → DARBKHAANE-I ṬAMIRE
♦ darb al-raml → RAML
♦ darb al-sad'a (A) : shell-divination. VIII 138b
♦ darb al-ṣilāḥ (A) : 'body piercing', one of the deeds transcending the natural order, khawāriq al-ʿādāt, practiced by the Saʿdiyya order. VIII 728b
♦ darbkhāne-i Ṭamire (T), or darrābkhāne, nukrakhāne, dār al-darb : the Ottoman mint. II 118a

darbazin (A) : a balustrade. VI 662a

dardar (< sARDAR) : 'sultan' in Tagorri, an 'Afar dialect in Tadjura. The ~ is assisted by a banoyta 'vizier', which two functions alternate within two clans, the Burhanto and Dinitely. X 72b

dargāh (P) : lit. place of a door; royal court, palace in Persia; in Muslim India, ~ is used to designate a tomb or shrine of a pīr (→ MURSHID). II 141b; IV 26a; VI 125b; VIII 954a

dari (P) : the court language, and language of government and literature, in pre-Islamic Persia. II 142a; IV 55a; XII 429b

In India, ~ is used to designate the normal floor-mat, a flat-woven pile-less rug of thick cotton. VIII 742a

dāri (A) : in the mediaeval eastern Muslim world, the perfume merchant. IX 100b

dariba : in Muslim India, a short lane or street, usually one where betel leaves were sold. IX 800b

dariba (A) : a tax, applied in particular to the whole category of taxes which in practice were added to the basic taxes, ZAKĀT, ĐIZYA and KHARĀDJ. Apart from đizya, these taxes form the basis of the official fiscal system of Islam and are essentially concerned with agriculture and stock-breeding. II 142b; XII 199b; an urban tax on buildings. V 1199a

dāridja (A) : the colloquial Arabic language (syn. al-luğha al-ʿāmmiyya). I 561b

dariḥ → KABR

darim → HAYTHAM

darrāb (A) : a minter, one of the craftsmen employed as staff in the mint who carried out the actual coining operation. II 118a

In Muslim Spain, ~ was the term used for night-watchman. I 687b

♦ darrābkhāne → DARBKHAANE-I ṬAMIRE

dars (A, pl. durās) : lesson, lecture; in mediaeval usage, ~ meant 'a lesson or lecture on law'. V 1124b; a class, consisting of lecture and dictation. X 80b

darshan (San) : the (Hindu) ceremonial appearance of a king to his subjects, adopted by the Mughal emperor Akbar and his immediate successors. It was abandoned by Aurangib in 1078/1668. II 162a

dāršini (A, < P dār ēcint) : Chinese cinnamon, Cinnamomum cassia, although it cannot be established with certainty with what original plant ~ is to be associated. In pharmaco-    

cognostic texts Cinn. cassia is also rendered by sailkha, which allegedly is not identi-  

cal with ~. XII 197a

dārūgha (P, < Mon) : originally a chief in the Mongol feudal hierarchy, ~ is first met in Persia in the İlkhanid period. In his main capacities he belonged to the military hierarchy. In Şafawid Persia, his functions were sometimes those of a governor of town,
but more commonly those of a police officer, his duties to prevent misdeeds, tyranny, brawls, and actions contrary to the šari‘a. In the 12th/18th and 13th/19th centuries, his function at times superseded even that of the muhtasib (→ Hisba). At the beginning of the Constitutional period, most of his duties were taken over by the municipalities and the police force. In some cases, the ~ was appointed to collect taxes or to control certain ethnic minorities; ~ was also used to denote a kind of head clerk controlling the staff of the larger government departments in Šafawid Persia. II 162a

In Muslim India, ~ denoted an official in the royal stables; the British used it to designate the native head of various departments and, later, the local chief of police. II 162b

darūra (A), and idīrīr: necessity; in law, ~ has a narrow meaning: what may be called the technical state of necessity (resulting from certain factual circumstances which may oblige an individual to do some action forbidden by the law), and a wider sense: to describe the necessities or demands of social and economic life, which the jurists had to take into account in their elaboration of the law which was otherwise independent of these factors. The legal schools agree that prohibitions of a religious character may be disregarded in cases of necessity and danger, while most of the offences committed under the rule of necessity are excused without any form of punishment. However, murder, the amputation of a limb, and serious wounding likely to cause death, irrespective of the circumstances, are never excused. The term in its wider sense signifies practical necessity, the exigencies of social and economic life. It takes into consideration the existence of rules and whole institutions in Muslim law which reasoning by strict analogy would have condemned. II 163b

darwa (A): a typical style of hairdressing used by an Arabic-speaking tribe of Bedja origin in Upper Egypt with branches in the northern Sudan. I 1b
darwāza (P): in architecture, a gatehouse. X 59a
darwis (P): a mendicant, dervish; a member of a religious fraternity. II 164a
daryā-begi (T), or deryā-beyi: ‘sea-lord’, a title given in the Ottoman empire to certain officers of the fleet, who usually held their appointments for life and transmitted them to their sons. II 165b
dasātin (A): in music, the frets of an ‘ūd. X 769b
dashīsha → SIMĀT

♦ dashīsha kubrā (A): the endowments made for the Holy Cities by the Mamlûk sultans Djakmak and Kā’îtbây; under the Ottomans, Murâd III made a new endowment called the dashīsha šughrâ. XI 66b
dasht: steppe, e.g. dasht-i Kipcâk, the Kipcâk Steppe, the great plains of Southern Russia and western Kazakhstan. IX 61a; XII 203b
dasim (A): the quality of foods being oily and greasy, similarly samīn ‘rich in fats’. II 1071b
dāsini → YAZĪDI
dāsitān (Ott): in literature, the brief verse section in praise of the dynasty appended to the longer didactic poem Iskender-nâme by the poet Ahmedí. X 291a
dastabān (P, N.Afr kuffâz): the glove used by a falconer during the hunt. I 1152b
dastak → MIKWAM
dāstān (U, P destān): in Urdu literature, a collection of short stories within a ‘frame’, recited to general audiences as well as to royal courts and rich households. They are the Urdu equivalents of Arab collections like Alf layla wa-layla and Sirat ‘Antar and can be considered precursors of modern Urdu fiction. III 119a; III 375b; V 201b

In Turkish literature, the Persian term destān is used for the ancient popular epics in syllabic verse, transmitted orally, as well as the first verse chronicles of epic type. III 114b; IX 844a; X 733b
deständji (T): one of two groups of Türkmen bards, a relater of epics; the other group is made up of the tirmedjī, who sings poems (tirme) on various themes.

dastār (P): the turban cloth, also known as mayzar. X 611a

dastūr (P, A DUSTŪR): a Persian term which in the period of the classical caliphate came to be used as a synonym of KĀNŪN in the sense of ‘tax-list’. IV 558a; in the Šafawid period, ~ is defined as a Zoroastrian priest who knows the Avesta and the Zand, the Middle Persian literature, and has the authority to command laymen (behdins) to do religious works. VII 215b

In classical Muslim administration, ~ is a copy of the djamā‘a made from the draft. II 79a

In East Africa, ~ is the term used for custom and customary law, synonymous with ĀDA. I 170a

dastūr al-‘amal (P): a detailed assessment of revenue, prepared and sent annually by the MUSTAWFĪS of the central government in Persia to the provinces, on the basis of which the provincial mustawfīs allocated the tax demand among the provincial population. II 151a

daw’ → NŪR

da‘wa (A): call, invitation; propaganda. II 168a; pretension. IX 432a; and → DA‘WET

In the Qur’ān, ~ is the call to the dead to rise from the tomb on the day of Judgement. II 168a

In the religious sense, ~ is the invitation addressed to men by God and the prophets, to believe in the true religion, Islam. The concept that the religion of all the prophets is Islam and that each prophet has his own ~, was developed by the Ismā‘īlis. II 168a

In its politico-religious sense, the ~ denotes the invitation to adopt the cause of some individual or family claiming the right to the imamate over the Muslims, thus the ‘Abbāsid ~, which was, strictly speaking, propaganda for a member of the Prophet’s family, and Ismā‘īli ~, propaganda for the IMĀM, who alone could give mankind good guidance. II 168a

Among the Ismā‘īlis, ~ is one of nine periods of instruction which completed the initiation of Ismā‘īli neophytes. II 169b; IV 203b

al-da‘wa al-djadida (A), or da‘wa djadida: the branch of Ismā‘īlis, known as the Nizāris, who refused to recognise Musta‘li after the death of al-Mustansir in 487/1094. They are now represented by the Khodjas. II 170b; III 254a

al-da‘wa al-kadima (A): the branch of Ismā‘īlis, known as the Musta‘lis or Ṭayyibis, who followed Musta‘li after the death of al-Mustansir in 487/1094. They are now represented by the Bohoras in India. II 170b

da‘wat (IndP): the communal administration of the Yemeni Sulaymānī sect, which split off from the Bohoras in the 10th/16th century. I 1255a

da‘wat-i samā‘ (IndP): in the Shāṭārī mystic ideology, the control of heavenly bodies which influenced human destiny. IX 370a

da‘wā (A): action at law, case, lawsuit. II 170b

In hunting, a live calling bird. IV 745a

da‘wā (A, pl. adwiya): every substance which may affect the constitution of the human body; every drug used as a remedy or a poison. I 212b; gunpowder. I 1056a

adwiya mufrada (A): simple drugs. I 212b; V 251b; and → ŞAYDANA

adwiya murakkaba (A): composite drugs. I 212b; V 251b; and → ŞAYDANA

dawādār (P): the bearer and keeper of the royal inkwell, which post was created by the Saldjūks. It was held by civilians. II 172b; secretary. VIII 432a; and → DĀWĀTDĀR

da‘wāhī (A), or da‘wāhī ‘l-Rūm: ‘outer lands’ (of the land of the Greeks), constituting a kind of no-man’s land in the Arab-Byzantine frontier regions. X 446b
dawāʾir (A, s. DĀ’IRA) : circles.
In the science of metrics, the ~ are the five metric circles used by al-Khalil for the
graphic presentation of the sixteen metres. They are arranged according to the number
of consonants in the mnemonic words of the metres which compose them. I 669b
In Algeria, a group of families attached to the service and person of a native chief.
Before the French conquest, ~ denoted especially four tribal groups encamped to the
south-west of Oran and attached to the service of the BEY of that city. They were
organised as a militia. II 172b
dawār (A) : an encampment of the Arab Bedouin in which the tents are arranged in a
circle or an ellipse around the open space in the middle where the cattle pass the night.
In North Africa, this arrangement is called dīwār or dawwār. II 174b; XII 318b
In Algeria, douar has lost its original meaning, and is employed to designate an admin-
istrative area, either nomad or sedentary, placed under the authority of the same chief.
II 175a
According to Ibn al-Kalbi, ~ is the procession that the Arabs made around the anṣāb
'sacred stones', which served as replicas of the Black Stone of the Ka'ba. VIII 155b
dawāt (A) : ink-holder, inkwell (syn. mihbard); ~ is also used for miklama 'the place
for keeping the pen', and for kalamān 'penbox'. IV 471b; V 988b; XII 203b
♦ dawātādār (IndP) : the keeper of the sultan of Delhi's inkpot or inkhorn. IV 759a;
and → DAWĀDĀR
da'wet (T, < A da'wa) : in the science of Turkish diplomatic, the invocation composed
of the formula containing the name of governor (the Bey's name), ranging from the
simplest huwa to the longest titles. II 314b
dāwiyya (A, O.Fr devot) : the Knights Templars, one of the Frankish military orders,
known to the Arabs from their experiences with the Crusaders. The Knights Hospita-
lers, known to the Arabs as Isbitāriyya, was another such order. XII 204b
dawla (A) : turn, reversal (especially in battle); victory; the reign of the Mahdi. From
the middle of the 3rd/9th century, ~ attained the meaning of 'dynasty, state', still in
force today. Al-dawla is used as the second element in titles; its earliest usage was
noted at the end of the 3rd/9th century. II 177b; IV 293b; V 621b ff.
dawm (A) : in botany, the gingerbread tree, a palm which on occasion replaces the date
palm in the Gulf. I 540a; the edible fruit of the jujube, called ~ by the Bedouin of
Arabia and KUNĀR by the townsmen. I 540b
dawr (A, pl. adwār) : lit. revolution, period; the periodic movement of the stars.
In shi'ism, ~ is for the extreme sects the period of manifestation or concealment of God
or the secret wisdom. XII 206b
In music, ~ denotes one of two cycles which make up an ĪkĀ, each of which is com-
poved of several basic notes and a pause. XII 408b
♦ dawr al-kashf (A) : 'period of manifestation', the period for the Ismā'iliyya before
the DAWR AL-SATR, during which the twelve angels of the zodiac kept the unadulter-
ated pure unity of God, TAWHĪD. At the end of time, the KĀ'IM will bring forth a new
~. XII 206b
♦ dawr al-satr (A) : 'period of concealment', the period for the Ismā'iliyya from
Adam to the KĀ'IM, the last speaking prophet. A synonym is al-dawr al-kabîr. XII 206b
dawsa (A) : lit. trampling; a ceremony formerly performed in Cairo by the SHAYKH of
the Sa'di order, consisting of the shaykh riding over the members of the order on horse-
back. It was believed that by such physical contact, the BARAKA of the shaykh was
communicated to his followers. II 181b; VIII 525b; VIII 728b
dawshan (A) : in the context of Yemen, a sort of tribal herald, considered a menial job.
XI 277a
dawudu : a land-leasing system in Kurdish Iran, in which the landowner, in return for
supplying earth and seed, takes two-tenths of the harvest. V 473b

dawul → TABL
dawwar → DAWAR
day'a (A, pl. diyā') : estate.
In its fiscal context, ~ denotes an estate subject to tithes. The holder of the ~ was not usu-
ally its cultivator, and the peasant rents went for the greater part to the holder of the ~. II 187b

♦ diyā' al-khāṣa (A), diyā' al-sultān and diyā' al-khulafā': the private estates of the caliph in early Islamic times. IV 972b

daydabān (A, < P dīdebān) : a term applied at different times to certain categories of
sentinels, watchmen, inspectors, etc. II 189a

dayf (A) : guest; host, which meaning, however, occurred later. II 189a
dayi (T) : lit. maternal uncle; an honorific title used to designate official functions in the
Regencies of Algiers and Tunis. II 189a; title of the Janissary rulers of Algiers, Tunis and Tripoli in North Africa. IX 671b

dāṣīman (A) : lit. always; said after finishing a cup of coffee to thank the host, one of
several customs associated with coffee drinking, another being the saying of 'āmīr (lit.
fully inhabited) when finishing drinking coffee in a house of a bereaved person. XII
756a
dayn (A, pl. duyān) : debt; claim; in law, an obligation, arising out of a contract (loan,
sale, transaction or marriage) or out of a tort requiring reparation. I 29a; XII 207a

♦ dayn fi ḍhimma (A) : in law, an obligation which has as its object a personal
action. XII 207a

♦ dayn fi 'l-ayn (A) : in law, an obligation which has as its object a non-fungible,
determinate thing. XII 207a

♦ duyūn-i 'umūmiyye (T) : the Ottoman public debt; more particularly the debt
administration set up in 1881. II 677a

dayr (A, < Syr) : a Christian monastery, which continued functioning after the Arab
conquest of the Middle East. They were often named after a patron saint or founder
but also occasionally after the nearest town or village or a feature of the locality. II 194b

For its meaning in Somalia, → GU'

♦ (A) : in prosody, a poem describing evenings spent in a convent or monastery. IV
1005a
dāya → ZMĀLA
daysam (A) : the first swarm that leaves with the young queen bee (syn. lūth, riḍ', tārd).
VII 907a
daywan (A) : in zoology, the Fettered cat (Felis ocreata), and also used for the Euro-
pean wild cat (Felis sylvestris lybica) and the Sand cat (Felis margarita). IX 651b,
where are listed synonyms
dayzan (A) : a man who marries his father's widow (the marriage is called nikāh al-
makt), a practice which the Qur'ān disapproves of. VI 476b
dede (T) : lit. grandfather, ancestor; a term of reverence given to the heads of DARWĪSH
communities. II 199b; a member of a religious order resident in one of the cells of the
DARGĀH or ZĀWIYA, who has fulfilled his ḍile (period of trial) and been elevated to the
rank of dervish. VI 884a

In western Turkish heroic tales, ~ is used for the rhapsodes. II 199b
In Istanbul and Anatolia, ~ was also used as a term of respect for various wonder-
working holy men. II 200a
In the terminology of the Safawid order, ~ denoted one of the small group of officers
in constant attendance on the MURSHID. II 200a
deli (T): 'mad, heedless, brave, fiery', a class of cavalry in the Ottoman empire, formed in the Balkans at the end of the 9th/15th century or the beginning of the 10th/16th century. Later, they were officially styled as delil (guides) but continued to be popularly known by the their original name. Called ~ on account of their extraordinary courage and recklessness, they were recruited partly from the Turks and partly from the Balkan nations. They became brigands in the 12th/18th century and were disbanded in the 13th/19th century by sultan Mahmūd II. II 201a

demirbāsh (T): lit. iron-head; the movable stock and equipment, belonging to an office, shop, farm, etc. In Ottoman usage ~ was commonly applied to articles belonging to the state and, more especially, to the furniture, equipment, and fittings in government offices, forming part of their permanent establishment. II 203b; ~ also means stubborn or persistent, and was applied by the Turks to King Charles XII of Sweden, possibly in this sense or to indicate his long frequentation of Turkish government offices. II 203b

derbend (T): a mountain pass, defile. XI 114b

derebey (T): 'valley lord', the Turkish designation of certain rulers in Asia Minor who, from the early 12th/18th century, made themselves virtually independent of the Ottoman central government in Istanbul. Ottoman historians usually call them mutaghallibe 'usurpers', or khānedān 'great families'. The best known ~ families are the Kara 'Othmān-oghlu of Aydīn, Manisa and Bergama in western Anatolia, the Čapan-oghlu of Bozok in central Anatolia, and the family of 'Ali Pāshā of Djānik in eastern Anatolia or Trebizond and its neighbourhood. II 206b

dergāh → TEKKE
deryā-beyi → DARYĀ-BEGĪ
destān(dji) → DĀSTĀN

destimal (T): lit. napkin; in relation to relics of Islam, the gauze with inscriptions printed on it in which some objects holy to Islam are kept at the Istanbul University Library. The ~ was specially made for the visits to the Holy Mantle organised by the Sultan-Caliph on 15 Ramadan. V 761b

devedji (T, P shuturbān): 'cameleer', the name given to certain regiments of the corps of Janissaries. II 210b

devekūshū → NA'ĀM

devshirme (T): the term in the Ottoman period for the periodical levy of Christian children for training to fill the ranks of the Janissaries and to occupy posts in the Palace service and in the administration. The earliest reference to the term appears to be contained in a sermon delivered by Isidore Glabas, metropolitan of Thessalonica, in 1395. By the end of the 10th/16th century, the system began to show signs of corrupt practices by the recruiting officers. By the beginning of the 11th/17th century, the ranks of the Janissaries had become so swollen with Muslim-born 'intruders' that frequent recruitments were no longer necessary. The system, however, continued at least till 1150/1738, but sporadically. I 36a; I 268b ff.; II 210b; II 1086a ff.
dey (Alg, < T DĀYĬ): a ruling power in Algeria, who succeeded the ĀGHAS of the army corps and ruled until the capture of Algiers by France. I 368a; and → DĀYĬ

deynēk (T): a commander's baton or cane, carried by a number of high Ottoman navy officers. It was also called sadafkārī 'aṣā, because it was encrusted with mother of pearl of different colours. VIII 565b

dhāb (A): one of the two methods of slaughtering animals according to Muslim law by which the animal concerned becomes permissible as food. It consists of slitting the throat, including the trachea and the oesophagus (there are divergencies between the schools in respect of the two jugular veins); the head is not to be severed. At the
moment of slaughter, it is obligatory to have the necessary intention and to invoke the
name of God. Preferably the victim should be laid upon its left side facing in the direc-
tion of the KIBLA. II 213b
dhabihā (A) : in law, a victim (animal) destined for immolation in fulfilment of a
vow, for the sacrifice of 'AKĪKA, on the occasion of the feast of the 10th day of Dhu
'l-Hijjda, or in order to make atonement for certain transgressions committed during
the HADJDJ. II 213a; XII 221b
dhabl (A) : in botany, the shell of the tortoise, highly valued for the manufacture of
combs and bracelets, masak. IX 811a
dhahab (A) : in mineralogy, gold. II 214a
◊ dhahabiyya (A) : a Nile vessel, especially known in the 19th century. VIII 42b
dhakā’ā (A) : the strict ritual of slaughtering the DHABIHA which must be followed and
which does not differ in form from the ritual slaughter of animals permitted as food.
II 213a
dhal (A) : the ninth letter of the Arabic alphabet, with the numerical value 700, repre-
senting the voiced interdental fricative (rikhwa madjhūra). II 217b
dhanab (A) : tail.
In astronomy, ~ or dhanab al-tinnin ‘the dragon’s tail’ refers to one of the points where the moon passes through the ecliptic during an eclipse of the moon.
V 536a; VIII 101b; X 531a; and → KAWKAB AL-DHANAB
◊ dhanab al-dajjādja → RADIF
◊ dhanab al-kitt (A) : ‘cat’s tail’, in botany, the Bugloss (Anchusa italica) and the
Goldylocks (Chrysocoma). IX 653a
◊ dhanab al-sirhān → AL-FADJR AL-KĀDHIB
dhanb (A, pl. dhunūb) : sin. Synonyms are KHAṬṬA, sayyī’a, which is an evil action, and
iṭhm, a very grave sin, a crime against God. IV 1106b; and → DAFN AL-DHUNUB
dharā’ī (A) : a method of reasoning to the effect that, when a command or prohibition
has been decreed by God, everything that is indispensable to the execution of that order
or leads to infringement of that prohibition must also, as a consequence, be com-
manded or prohibited. I 276a
dharāriḥ (A) : in mediaeval Irāk, a vagrant feigning serious wounds for begging pur-
poses. VII 494b
dharīḥ (A) : in architecture, a silver enclosure, which surrounds a shi’i shrine. XI 533a
dharr → NAML
◊ dharra (A) : a term denoting in the Qur‘ān the smallest possible appreciable
quantity, interpreted by the commentators of the Qur‘ān as: dust which remains clinging
to the hand after the rest has been blown off, or weightless dust, seen when sun-
light shines through a window; the weight of the head of a red ant; the hundredth part
of a grain of barley; or atom. ~ was not generally used to denote the philosophical
atomism of Democritus, Epicurus and the Muslim ‘atomists’. In its stead, the two tech-
nical terms DJUZ and DJAWHAR fard were preferred. Modern Arabic does render atom
with ~. II 219b
dhāt (A) : thing; being, self, ego.
In philosophy, ~ is most commonly employed in two different meanings of substance
and essence, a translation of the Greek ὕσσια. When used in the sense of ‘substance’,
it is the equivalent of the subject or substratum and is contrasted with qualities or pred-
icates attributed to it and inhering in it. In the second sense of ‘essence’, it signifies
the essential or constitutive qualities of a thing as a member of a species, and is con-
trasted with its accidental attributes (→ ‘ARAD). Some Muslim philosophers distinguish,
within the essence, its prior parts from the rest. II 220a; V 1262a
In Muslim India, ~ was one of the two ranks into which the mansabdār (→ MANŠAB)
was divided, the other being *suwār*. The rank of ~ was meant for calculating one’s salary according to the sanctioned pay scale. V 686a

♦ *dhāt al-anwāt* (A): ‘that of the suspended things’, among early Muslims, the name for the *sidr* tree. IX 549b


♦ *dhāt al-nītākayn* (A): ‘she of the two girdles’, the nickname of ‘Āʾishah and wife of al-Zubayr. XI 550b

♦ *dhāt* (A): essential; the conceptually and ontologically prior part of the essence of a thing. II 220b; V 1262a

**dhāwla** (A): ‘remembering’ God, reciting the names of God; the tireless repetition of an ejaculatory litany; a religious service common to all the mystical fraternities, performed either solitarily or collectively, also known as *hadrā*; ‘imāra, or simply *madfīs*. II 164b; II 223b; II 891b; IV 94b; X 245a; a discourse. IX 112a; the revelation sent down to Muhammad. V 402a

♦ *dhikr-i al-ālāniyya* → DHIKR-I DIL

♦ *dhikr al-‘awāmm* (A): the collective *dhikr* sessions. II 224a

♦ *dhikr-i dil* (P): the *dhikr* of the heart, as opposed to a public one (*dhikr-i al-ālāniyya*, or *dhikr-i tan*). As practiced by al-Hamadānī, the first figure of the Khāṣṣadī ṣūfī movement, it was accompanied by the prolonged holding of the breath. XII 521a

♦ *dhikr-i dāhhr* (< A): a practice of reciting the names of God loudly while sitting in the prescribed posture at prescribed times, adopted by the Cīštī mystics. II 55b; as ~ *dāhhr*, repetitive oral prayer, called ‘~ of the saw’ (T *arrā* in Arabic, ~ *al-minshār*), which practice gave the Yasawiyya the name of Ḥajahriyya. XI 295a
dhikr-i khafi (< A) : a practice of reciting the names of God silently, adopted by the Čishti mystics. II 55b

dhikr al-khawass (A) : the DHIKR of the privileged (mystics who are well advanced along the spiritual path). II 224a

dhimma (A) : the term used to designate the sort of indefinitely renewed contract through which the Muslim community accords hospitality and protection to members of other revealed religions, on condition of their acknowledging the domination of Islam; the beneficiaries of the ~ are also collectively referred to as the ~, or ahl al-dhimma. Originally only Jews and Christians were involved; soon, however, it became necessary to consider the Zoroastrians, and later, especially in Central Asia, other minor faiths not mentioned in the Qur'ān. II 227a

In law, ~ is a legal term with two meanings: in legal theory, ~ is the legal quality which makes the individual a proper subject of law, that is, a proper addressee of the rule which provides him with rights or charges him with obligations. In this sense, it may be identified with legal personality (fi 'l-dhimma 'in personam'). The second meaning is that of the legal practitioners and goes back to the root of the notion of obligation. It is the fides which binds the debtor to his creditor. II 231a; XII 207a; abstract financial responsibility. I 27a

dhimmi (A) : the beneficiary of the DHIMMA. A ~ is defined as against the Muslim and the idolater; and also as against the harbi who is of the same faith but lives in territories not yet under Islam; and finally as against the musta'min, the foreigner who is granted the right of living in an Islamic territory for a short time (one year at most). II 227a

dhira (A) : cubit, a basic measure of length, being originally the length of the arm from the elbow to the top of the middle finger. The name ~ is also given to the instrument used for measuring it. One ~ was 24 ʿIṣbā', although the cubit was not always used with great precision and a considerable number of different cubits were in common use in Islam, e.g. the legal cubit, the black cubit, the king’s cubit, and the cloth cubit. II 231b; VII 137b

A minor branch of a river, also called khalid, as distinguished from the main stream ('amūd). VIII 38a

In anatomy, the arm. XII 830b

dhupad → BANDISH; KHAYĀL

dhu‘āba → ʿADHABA

dhubāb (A) : in zoology, the fly. II 247b

dhubābi (A0 : a variety of emerald, which when drawn near a snake’s eyes, make them bulge out of their sockets and burst. Other types of emeralds were experimented with but did not have the same effect. XI 570a

dhubbān (A) : the term used in navigation to designate the standard angular distance of four fingers, ʿIṣbā's, wide, i.e. a handbreadth. IV 96b; VII 51a

dhura (A) : in botany, the great sorghum (Sorghum vulgare), also called Indian millet, djāwars hindī. IV 520a; XII 249b

dhurr → KAMH

dhurriyya (A) : the descendants of ʿAli, one of a class of noble blood, sharaf, that existed in Egyptian terminology of the 9th/15th century. IX 332a

dibāča (P) : in prosody, a conventional introduction. IV 1009b

dibādj (A, < P) : silk brocade. III 209b

dibādjja → 'UNWĀN

dibān → DABU

dibdiba (A) : any flat, firm-surfaced area; the term is related to the classical dabdaba, referring to the drumming sounds of hooves on hard earth. II 248b
dibs (A) : syrup, molasses; a treacle of grapes, carob, etc. I 69a; II 1062b; IX 804b

dibshi → DJIHH

didd (A, pl. addād) : contrary; one of the four Aristotelian classes of opposites, viz. relative terms, contraries, privation and possession, and affirmation and negation. II 249a; and → ADDĀD

diffiyya (A) : a heavy winter cloak for men, worn in Egypt. V 740b
diffâ (A) : in botany, the oleander. IX 872b
dig-i djūsh → TASHARRUF

dih → TIK WA-TUM

dihkân (A, < P dehkân) : the head of a village and a member of the lesser feudal nobility of Sasanian Persia. They were an immensely important class, although the actual area of land they cultivated was often quite small. Their principal function was to collect taxes. In Transoxania, the term was applied to the local rulers as well as the landowners. The spread of the ĪKTA system in the 5th/11th century and the depression of the landowning classes diminished the position and influence of the ~, and the term acquired the sense of peasant, which is its meaning in modern Iran. I 15b; II 253b; V 853b
dihliz (A) : the palace vestibule where the ruler appeared for public audience. VIII 313b
dik (A) : in zoology, the cock, of which several kinds (hindi, nabatî, zandjî, etc.) are mentioned in the sources. II 275a
dikk → KATTAN
dikka (A), or dakka : a platform in a mosque near the MINBAR to which a staircase leads up. This platform is used as a seat for the muezzin when pronouncing the call to prayer in the mosque at the Friday service. Mosques of the Ottoman period have their ~ in the form of a rostrum against the wall opposite the MIHRĀB. II 276a; VI 663a; and → FŪTA

dikat al-muballigh → MUBALLIGH

dil' → DJABAL; SĀK; SHAY'ī

dilk (A) : the patched garment of sufis, also worn by clowns. V 740b
dillîna (A, < Gk), or dallîna : the flat mussel (Tellina planata). VIII 707a; its export as pickled mussels from Rosetta, in Egypt, was mentioned by the mediaeval geographer al-Idrisi. VIII 438a
dilsız (T, P bizâbân) : lit. tongueless; the name given to the deaf mutes employed in the inside service of the Ottoman palace, and for a while at the Sublime Porte. Established in the palace from the time of Mehemmed II to the end of the sultanate, they served as guards and attendants, and as messengers and emissaries in highly confidential matters, including executions. II 277a
dimak (A, < P dima 'cheek'), or daymak : in archery, the 'arrow-pass', sc. the side of the handle continuous with the the part facing the archer as he shoots (wadjîh). IV 799a
din (A, pl. adyân) : religion; the obligations which God imposes on man; the domain of divine prescriptions concerning acts of worship and everything involved in it. II 293b; IV 171b

For ~ as second element in titles, V 621b ff.

♦ din al-hâkî (A) : a Qur'ānic expression denoting 'the religion of Truth'; the revealed religion; the religion of the golden mean. II 294b

♦ din-i îlāhî : the heresy promulgated by the Indian Mughal emperor Akbar in 989/1581, as a result of his discussions with learned men of all religions, which he vainly hoped would prove acceptable to his subjects. The new religion was related to earlier alî heretical movements in Indian Islam of the 10th/16th century, implying the need for the reorientation of faith at the end of the first millennium of the advent of the Prophet. I 317a; II 296a
dinār (A, < Gk; pl. danānir) : Muslim gold coin issued by the Umayyad caliph ʿAbd al-Malik b. Marwān, to replace the Byzantine denarius. There are earlier types of dinārs dating from ca. 72/691-2, but the coinage reform of ʿAbd al-Malik drastically affected the style which it would henceforth have. I 77b; II 297a; V 964a ff.

♦ dinār dḥahabi (A) : a double DINĀR, of a weight of 4.57 gr, struck first by the Almohads. The traditional dinār was called dinār fiddi or ʾašrī in the Marinid sources. VI 573a

♦ danānir al-šila (A) : special coins, presentation issues, struck for non-currency purposes. XI 228b

dir‘ (A), or sard, zarad, muzarrad (< P zarad) : in military science, protective body armour in the shape of coats of mail, which were considered valuable in desert fighting in the pre-Islamic period. XII 735b

dirāya (A) : the term used by al-Rāmahurmuzi to distinguish transmissions of Traditions by people who have learned to discern between all transmission minutiae, from those by people who merely transmit without paying proper heed to all sorts of crucial details in ISNĀD as well as contents of Tradition, which he terms riwāya. VIII 421a; X 934a

dirham (A, < Gk) : the name indicates both a weight and the silver unit of the Arab monetary system, used from the rise of Islam down to the Mongol period. II 319a; V 964a ff.; VI 118a

In early mathematics, ~ was the term used for the absolute number. II 361a

♦ dirham warak (A), or dirham aswad : in numismatics, so-called black dirhams, which were described as ‘rough, uneven, small rectangles or squares of low silver content, the weight of which depended on the haphazard way the cold chisel of the flan cutter fell’. XI 199b

dirlik (T) : living, livelihood; a term used in the Ottoman empire to denote an income provided by the state, directly or indirectly, for the support of persons in its service. It is used principally of the military fiefs, but also applies to pay, salaries, and grants in lieu of pay. II 322a; IX 656a

dirra (A) : a whip of ox-hide, or of strips of hide on which date-stones have been stitched. X 406b

dirrāḏ (A), or durrayaj : a drum. II 135b; X 33a; a lute with a long neck and plucked strings. VI 215b; and → DARBUBUKKA

dirš (A, pl. adrās, durāṣ), and shibrik (pl. ṣhabārik) : in zoology, the kitten of both wild and domestic cats. IX 651b; the young of the jerboa. XI 283b

dirwa (A) : a typical style of hairdressing, which has given rise to the nickname Fuzzy-wuzzy, practised by the ‘Abābda tribe of Upper Egypt. I 1b

diw (P) : the name of the spirits of evil and of darkness, creatures of Ahriman, the personification of sins, whose number is legion. II 322b

dīwa → ISTILHĀK

diwān (A) : a register; an office. I 801b; I 1145b; II 323a; IV 937b

In literature, a collection of poetry or prose. II 323a

For a list of diwāns not listed below, II 328b ff.

♦ diwān al-badal : under the Mamluks, a special department established to facilitate the exchange of feudal estates of the members of the ḤALKA against payment or compensation which had become usual after the death of the Mamlük al-Nāṣir Muḥammad. III 99b

♦ diwān-begi : the title of high officials in the Central Asian khānates in the 16th-19th centuries. XII 227b; among the Timūrids, the office of secretary of the dīwĀN or chief of the secretariat of the diwān. VIII 481b

♦ diwān efendi : in the Ottoman empire, chancellor of the Admiralty. VIII 422a; in the Ottoman provinces, an important official attached to the wālī. In Egypt, under
Muḥammad ʿAli, the ~ became a kind of president of the council of ministers. VIII 481b

♦ diwān raḵamlari (T) : term for the siyākat numerals, in effect the ‘written out’ shapes of the numerals in Arabic, reduced to a skeletal and schematised form. IX 693a

♦ diwān-i humayūn (T) : the name given to the Ottoman imperial council founded by Meḥemmmed II after the conquest of Istanbul, which, until the mid-11th/17th century, was the central organ of the government of the empire. II 337b

♦ diwānī (A) : in land management, land held by the ruler as head of state as opposed to crown land. IV 974b

In calligraphy, a form of Arabic script which consisted of letters and particular signs devised from abbreviations of the names of numbers. It was already in use during the Ṭābbāsid caliphate by the army of scribes and accountants working in the Treasury, although according to Turkish sources, the ~ script was allegedly invented for writing official documents and registers of the diwān-i-humayūn. Djalī diwānī is a variant type of ~ with the letters written within each other. It flourished from the 9th/15th century onwards. I 1145b; II 315b; IV 1125b; VIII 151b; and → TAWKĪ

diya (A), or ʿakl, maʿkula : in law, a specified amount of money or goods due in cases of homicide or other injuries to physical health unjustly committed upon the person of another. It is a substitute for the law of private vengeance. In its restricted and most usual sense in law, it means the compensation which is payable in cases of homicide. I 29a; I 171b; I 338a; II 340b; V 180a

diyānāy (P) : an ancient type of double reed-pipe. Its two pipes have been described as being of equal length, each of which is pierced by five finger-holes, which gave an octave between them. According to al-Fārābī, the ~ was also called the mizmār al-muthannā or muzāwadjī. VII 208a

djaʿāla → DJUL

djaʿbā (A) : in archery, a fairly large, leather quiver having a lid fixed by means of a cord, mikhdhaf. IV 799b

djabā (T), or djabā bennāk : in Ottoman times, married peasants possessing no land. I 1169b

djabādūlī (Mor), or djabādūr : a full-length, caftan-like garment with either no buttons or a single button in front. V 745b; a short tunic worn over a waistcoat. XI 543b

djabādūr → DJABADULI

djabāl (A, pi. djibāl) : a massive mountain, rocky hillock; other synonyms in common use among the Bedouin in Arabia are dilī (pl. dulū, dilān), hazm, which is usually lower than a ~, abrāk (pl. burkān) and bārkā (pl. burk). Promontories jutting out from the island escarpments are called khashm ‘nose’ (pl. khushum). I 536b; II 534b; the name for a very large ruby, of which three were known to have been bought by the ʿAbbāsid caliphs al-Mansur, al-Mahdi and al-Mutawakkil. XI 263b

djabbāda → SARAFSĀR

djabbānā (A, pl. djabbānāt) : a piece of unbuilt land serving, i.a., as a meeting place and a cemetery. V 23a; V 347a; and → MAKBARA

djabbār → DJAWZA'
djabba → SUDJA

djbī (A) : a collector of the sadaka tax. X 50b

djībīh (A) : 'that which comes from in front', one of the technical terms designating the directions of a bird’s flight, or an animal’s steps, which play an important part in the application of divination known as faʿl, ūra and zadr. II 760a; and → NATIH
**djabr** (A) : compulsion. I 27b; and → Djabriyya

In law, ~ is compulsion in marriage exercised upon one or other of the prospective partners. XII 233a

In medicine, minor or simple surgery. II 481b

♦ al-djabr wa 'l-muğabala (A) : originally two methods of transforming equations, later, the name given to algebra, the theory of equations. II 360b

♦ **Djabriyya** (A), or muḍğibira : the name given by opponents to those whom they alleged to hold the doctrine of **Djabr** 'compulsion', viz. that man does not really act but only God. It was also used by later heresiographers to describe a group of sects. The Mu'tazila applied it to traditionists, Ash'arite theologians and others who denied their doctrine of Kadar 'free will'. II 365a; III 1142b

♦ Djabriyyun (A) : in the writings of the Ikhwan al-Ṣafā' (4th/10th century), the name of the representatives of the branch of mathematics called al-Djabr wa 'l-Muğabala. II 361b

**djadal** → Adab

♦ Djadaliyyun (A) : controversialists. X 440b; and → Adab

**djadha** → Zafaran

**djadhi** → Zafaran

**djadhr** (A) : in mathematics, ~ is the term used for the square root. Ill 1139b

**djadi** → Zafaran

**djaddid** (A, T djedid) : new, modern. II 366a

In Persian prosody, the name of a metre of rare occurrence, said to have been invented by the Persians. I 677b

In Central Asia and among the Muslims of Russia, the name of a reform movement (followers of the usul-i djedid[ε] 'the new methods') in the 19th and 20th centuries. II 366a; XII 466b

**djadwal** (A), or khātim : a scientific table. XI 497b

In sorcery, quadrangular or other geometrical figures into which names and signs possessing magic powers are inserted. These are usually certain mysterious characters, Arabic letters and numerals, magic words, the Names of God, the angels and demons, as well as of the planets, the days of the week, and the elements, and lastly pieces from the Qur'ān. II 370a

For ~ in the Ottoman context, → Khark

♦ al-djadwal al-mudjarrad (A) : in dating, a double-argument table used for the calculation of madıkhib (→ Madkhal) from which the initial week day can be read off directly for every month of every year within the respective cycles. X 270b

**djady** (A) : lit. kid; in astronomy, al- ~ is the term for Capricorn, one of the twelve zodiacal constellations. VII 84a; and → Sakhla

**djafr** → Kaghad

**djadir** (A) : in archery, one of the terms for quiver. IV 800a

**djafr** → Mirdjan

**djafr** (A) : the generic name for an esoteric literature of apocalyptic character which arose as a result of the persecution which the descendants of 'Ali and Fāṭima had suffered. Later, deviating from its original form of esoteric knowledge, reserved for the successors and heirs of 'Ali, it became assimilated to a divinatory technique accessible to the wise whatever their origin, particularly mystics, consisting of speculations based on the numerical value of the Arabic letters. II 375b; IV 1129a; and → Sakhla
djaghâna (A, < P ցաղհանա) : in music, a jingling instrument of small cymbals attached to a frame, in Europe given the name Chapeau Chinois or the Jingling Johnny. Another name for it is zilli masha. IX 10a ff.

djâgîr : land given or assigned by governments in India to individuals as a pension or as a reward for immediate services. The holder of such land was called djâgîrdar. II 378b; IX 581a

♦ djâgîrdar → D.JÂGÎR

djâh (P) : in astronomy, the north pole, used by Islamic navigators of the Indian Ocean. The term was also used for the Pole Star. V 543a; VII 51a

djahannam (A) : hell. I 334b; II 381b; and → SA\'IR

djahârdah → SHAHARDAH

djâhâsh (A) : a child who has passed the stage of weaning. VIII 822a

djâ'îfa (A) : a wound penetrating the interior of the body; a determining factor in the prescription of compensation following upon physical injury, DIYA. II 341b

djâ'îl (A, pi. djühâl) : ‘ignorant’. Among the Druze, members of the community not yet initiated into the truths of the faith; the initiated are the ukkâl. II 633a

♦ djâhîlîyya (A) : the term for the state of affairs in Arabia before the mission of the Prophet; paganism; the pre-Islamic period and the men of that time. II 383b

djâhmarish (A) : a term used for a female hare while suckling. XII 84b

dlijah (A) : for a female hare while suckling. XII 84b

djahwash (A) : a child who has passed the stage of weaning. VIII 822a

djâ'îfa (A) : a wound penetrating the interior of the body; a determining factor in the prescription of compensation following upon physical injury, DIYA. II 341b

djâ'îla → D.Jâ'îL

djâ'îz (A) : permissable; in law, the term preferred by Hanafi authors to specify that the juridical act was legitimate or licit, in point of law, apart from its being valid, SAH\'I, or not. Other schools also use it to denote the revocability of e.g. a contract. II 389b

In logic, ~ means what is not unthinkable. II 390a

In the vocabulary of tents, ~ is the main ridge piece, which was of considerable importance. IV 1147b

♦ djâ'îza → SILA

djalâbī → CELEBI

djalâli (P) : the name of an era founded by the Saldjûk sultan Malikshâh b. Alp Arslan, called after his title Djalâl al-Dawla, although it is sometimes termed maliki; a calendar used often in Persia from the last part of the 5th/11th century onwards. II 397b; VI 275b; X 267b

In Ottoman Turkish, a term used to describe companies of brigands, led usually by idle or dissident Ottoman army officers, widely spread throughout Anatolia from about 999/1590 but diminishing by 1030/1620. IV 499a; IV 594a; XII 238a

djalâm (A) : shears. XII 319a; a strain of sheep in the time of Djahiz found in Ṭâ’îf, which was very high on its hooves and had a fleece so smooth that it appeared bald. XII 318a

djalba (A, < Por/Sp gelba/gelva) : a large type of barque used by Arabs on the Arabian Sea and Indian Ocean shores. Ibn Djubayr observed that they were stitched together with coir, i.e. coconut palm fibres. VIII 811a
djali (A), or djalil : a name given to every large type of script, but more specifically used for the large type of THULUTH. It was used for large-sized frames and also for public buildings and their inscriptions. IV 1123b; V 224a

djali diwāni → DIWĀNI
djalil → DJALI
djalish (A, < T chartish 'battle'), also written shālish : in military science, the vanguard of an army, as described during the battle of Hitṭīn in 584/1187, syn. ṭALLA, mukaddama; also during the Mamluk period, a special flag hoisted over the tabkha to make known the decision to dispatch a large expedition against a strong enemy. III 184a; XII 722a
djaliya (A, pl. DJAWALI) : the term used for the Arabic-speaking communities with special reference to North and South America. II 403b; II 470b
djallab (A) : 'importer', slave-trader. I 32b; I 929a; an outer garment used in certain parts of North Africa, variant of DJALABIYYA. II 404b; sheep merchant. XII 316b

djalabiyya (A) : in Morocco and the west of Algeria, a hooded outer robe with long sleeves, originally worn by men only, now by both sexes. II 404b; V 745b; in Egypt, the loose body shirt still commonly worn by men, pronounced gallabiyya. V 741a
djallālā (A) : a 'scatophagous animal', mentioned in Tradition and developed in Fikh with regard to the prohibition of certain foods. II 1069b; V 8b

djalsat al-istirāha (A) : in the Islamic ritual prayer, the return to the sitting position after the second inclination, RAKA, which practice is common among the Ḥanbalis and the Ṣāḥīf, and now also widespread among Mālikī worshippers. VIII 929b

djaltita → FALTITA
djilwa → DJILWA
djam (A), or djama'a : in grammar, the plural for units numbering three or more. II 406b; VIII 990b

In mysticism, ~ is contrasted with fark 'separation', and denotes seeing all things as brought together through God's reality. XI 38a

djama-dār → DJAMDĀR

djama'a (A, T djemā'a) : meeting, assembly.
  In religion, the community (of believers). II 411a; the common practices and beliefs of the Companions. II 295a
  In North Africa, as djemaa, ~ denoted local administrative assemblies, which owned property collectively. II 412b; IV 362a
  In Morocco, a tribal assembly of men able to bear arms, which dealt with all the business of the tribe, civil, criminal, financial and political. V 1198b
  In the Ottoman empire, as djemā'at or piyadeğān, one of three principal subdivisions of the Janissary corps, later expanded to 101 regiments, for those created before Mehemmed's time. The other two were the segbān, a small corps of keepers of the palace hounds, and the bolük or agha bölükleri. XI 323b
  For ~ in grammar, → DJAM

djamād → MĀDIN

djāmahat (P, < A djamā'a) : among the Shahsewan in Persia, a community which moved and camped as a unit during the autumn migration in October and the spring migration in May, performing many religious ceremonies jointly. IX 224a

djāmakān (T) : a disrobing chamber in the Ottoman sultan's palace. X 567a
djämakiiyya (A, < P) : salary; originally, that part of the regular salary given in dress or cloth; under the Mamluks, ~ denoted the part of the salary given in money. II 413b; a grant. IX 269a

djamal (A, Heb gimel) : in zoology, the male camel, sometimes used equally with ibil for the species. III 666a

♦ djamal al-bahr (A), or kuba' in zoology, the humpbacked whale. VIII 1022b

djamalun (A) in architecture, a gable roof. I 616a

djamdar (A, P) : 'platoon commander', the lowest commissioned rank in the Indian Army. It also denotes junior officials in the police, customs, etc., or the foreman of a group of guides, sweepers. II 421b

♦ djamdariyya (A) : under the Mamluks, the keepers of the sultan's wardrobe. II 421b; VIII 432a

djamedan (T) : a short, trimmed waistcoat without sleeves, worn as an outer garment in the Ottoman period. V 752a

djami' (A, pl. djawami') : mosque; and → MASDJID DJAMI' In philosophy and science, the plural form, djawami', is used to denote the compendium or handbook. VII 536b; djawami' is also used for the 'short' recension of Ibn Rushd's commentary on Aristotle's works. VII 539a; summaries. X 454b

♦ djami' al-hisab (A) : the master-ledger of the Ilkhanids, from which the annual financial reports were prepared, one of the seven main registers on which their system of book-keeping was based. II 81b

♦ djami' al-șadaqa (A) : an alms collector, one of the 'representatives' despatched to Yemen under the early regimes. XI 272a

djami'a (A) : an ideal, a bond or an institution which unites individuals or groups; university. II 422b; in modern usage, ~ has also been used to characterise a political, united movement; more specifically, ~ signifies the political unification of Muslim states. VIII 359b ff.

djam'iyya (A, T djem'iyyet; P andjuman) : society; association. This term was perhaps first used to refer to the organised monastic communities or congregations which appeared in the Uniate Churches in Syria and Lebanon. In the middle of the 19th century, ~ came into more general use, first in Lebanon and then in other Arabic-speaking countries, to refer to voluntary associations for scientific, literary, benevolent or political purposes. By the middle of the 20th century, țizb had replaced ~ to refer to political movements and organisations. II 428b; III 514b ff.

djammal (A) : camel-driver or cameleer; also an owner and hirer of camels, and a dealer in camels. XII 241b

djamara (A, pl. djimar) : pebble. II 438a; tribe. VIII 381a; ~ is the name given to the three places (al-djamra al-ūlā, al-djamra al-wustā, djamrat al-ăkaba) where pilgrims returning from 'Arafat during the pilgrimage stop to partake in the ritual throwing of stones. II 438a; III 36a; VIII 379a

♦ djamarat al-ărab (A) : tribes that never allied themselves with others. VIII 120a; X 173b; the groups of Bedouin tribes. VIII 379a

djamūgh (A) : in the terminology of horse-riding, a horse that checks its head to escape from control by the hands. II 953b

djamulyân → GÖNÜLLÜ

djâmüs (A, < P gāv-i mīsh 'bull-sheep') : in zoology, the Indian buffalo or water buffalo (Bubalus bubalis). XII 242b

In Algeria, ~ designates women's bracelets carved from the horns of the water buffalo. XII 244a

♦ djâmüs al-bahr (A) : in zoology, the hippopotamus, to some writers. XII 244a

♦ djâmüs al-khalâ' (A) : in zoology, the African buffalo (Syncerus caffer), called thus by the Sudanese. It was unknown to the Arab writers. XII 242b
Djanaba (A) : in law, the state of major ritual impurity, caused by marital intercourse, to which the religious law assimilates any effusio seminis. II 440b; VIII 929a

Djanah (A) : wing; in botany, ~ al-nasr 'vulture's wing' is the Cardoon (Cynara cardunculus). VII 1014b

Djanaza (A) : corpse, bier, or corpse and bier, and then, funeral. II 441b

Djänbätz (P, Egy ganbudhiya) : an acrobat, especially 'rope-dancer'; soldier; horse-dealer. II 442b

Djänbazan : the name of a military corps in the Ottoman empire, serving only in time of war, in the vanguard, and charged with dangerous tasks. It was abolished towards the end of the 16th century. II 443a

Djändar (P) : the name of certain guards regiments who provided the sovereign's bodyguard from the Saldjûks on. II 444a; V 685a

Djändji dalem (J) : 'the royal promise', a term in Java for the TALIK-TALAK institution. I 173b

Djang (U) : in Urdu poetry, the part of the elegy, MARTHIYA, where the battle is described, with stress on the hero's valour and often including a description of his sword. VI 611b

Djanin (A) : the term for the child in its mother's womb; foetus. VIII 821b

Djank (A) : in music, the harp. II 1073b; IX 10a

Djankl (P) : council of state. XI 194a

Djanna (A) : garden; Paradise. II 447a

Djannaat al-khuld (A) : 'the garden of eternity', i.e. Paradise. XII 529b

Djantita FALTITA

Djanub (A) : in meteorology, the south wind. VIII 526b

Djar (A) : in law, the contestation that a witness is ADL. I 209b

Djarab (A) : in medicine, scabies. V 107a; VIII 783a; IX 902b; X 433a

Djarab al-ayn RAMAD ḤUBAYBI

Djarad (A, s. djardda) : in zoology, locusts. For the different stages of the locust's development, Arabic has special names, such as sirwa, dabâ, ghashghâ', khayfân, etc., which, however, are variously defined. II 455a; and → KAYNA

Djarâd (Tun) : a pair of men's leather leggings. V 745b

Djaras (A, pl. adjrâs) : in music, the cup, bowl or cone-shape bell; the sphere-shaped bell was called the djuljul. ~ also stood for a large bell, djuljul meaning a small bell. A collection of these bells, on a board or chain, is known as a tabla. IX 10b f.

Djarâdak, djardhak RAGHIF

Djarf (A) : one of a number of terms for a seine or drag-net, i.e. a large pouch net used for fishing on the high seas, also called djârif, djarrâfa, kattâ'a and batâna. VIII 1021b

Djarh (A) : in law, the contestation that a witness is 'ADL. I 209b

Djarib (A) : the basic measure of area in earlier Islamic times, which, as well as being a measure of capacity for grain, etc., equal to four KAFÎZs, became a measure of surface area, originally the amount of agricultural land which could be sown with a DJARIB's measure of seed. The extent of the ~ of area varied widely.Canonically, it was made up of 100 KASABAS, hence approx. 1600 m². VII 138a

Djarid (A) : the firm central stem of the palm which, when stripped of the leaf, is used for different purposes. Used in the manner of a javelin, the ~ gave its name to DJERID, the well-known equestrian sport so popular in Abyssinia, the Near East and Turkey. VII 923a
djarida (A, pl. djarâ‘id): lit. leaf; a usual term in modern Arabic for a newspaper, the adoption of which is attributed to Fâris al-Shidyâk (syn. Şâhîfa, usually used in the pl. suhuf). II 464b; XII 247a; in Sicily, a document which set out the different legal and social levels, defining the status on the one hand of the people of the countryside, having limited rights, and on the other that of the urban classes. IX 585b

al-djarida al-musâdjdjâla (A): in classical Muslim administration, the sealed register. II 79a

al-djârida al-sawdâ‘ (A): in classical Muslim administration, the central register of the army office prepared annually for each command, showing the names of the soldiers, with their pedigree, ethnic origin, physical descriptions, rations, pay, etc. II 78b

djârîh (A, pl. djawârîh): a ‘beast of prey’, used in hawking. I 1152a

djârîma (A), or djurm: a sin, fault, offence; in modern law, the technical term for crime. II 479b

In Ottoman usage, in the forms djerime and djereme, fines and penalties. Other prescribed fines were called kinîlik and gharâmîr. II 479b; II 604a

djâriya (A): maidservant, female slave. I 24b

djarkh (A, < P carkh): a crossbow. II 506b; an individual arbalest whose bow is drawn back by means of a wheel (whence its name); by this, very long arrows, approaching the length of javelins, could be fired. IV 798a

djarm → GARMSIR

djarr (A), or khafd: in grammar, the genitive case. III 1008a

In mediaeval agriculture, the trace, which attached the beam of the ploughshare to the centre of the yoke (nîr). VII 22b

djarr al-djiwar (A): in grammar, a term denoting ‘attraction of the indirect case’. II 558b

djârrâh (A): in medicine, surgeon. II 481b

djârrâr (A): ‘he who drags (someone) along’; in military terminology, the commander of 1,000 men. X 91a; an army corps. IV 1144b

In the context of the pilgrimage, ~ is the name given to the few mutawwifun (-* MUTAWWIF) who worked outside the special guild. They dealt primarily with pilgrims too poor to hire the services of a bona fide mutawwif. VI 171a

djars (A, pl. adjrâs): in grammar, the result of the application of the articulators of the place of the ‘cutting’, maktâ‘. III 597b

djarsâ‘ha (A): the ancient tribulum, a technique using animal power motivating sharp stones and iron blades for threshing corn. X 411a

djasad (A, pl. adjsâd): body, in particular that of a higher being such as an angel. II 555a

adjsâd (A): in alchemy, the metals, corresponding to Gk tâ sômatâ. V 111a

dja’sh (A): in archery, a light and weak bow which, contrary to the katûm, vibrates when loosed. IV 798a

djâshankiyya → USTADAR

djaṣṣ (A): gypsum manufactured in the town of Si‘ird, which was used in the building of local houses. IX 574b

djâṣṣâsh (A): a seller of gypsum. XII 759a

djâṣṣûs (A): spy; in particular, a spy sent among the enemy. II 486b

djâti (H): an Indian musical term for modes, constructed on heptatonic series of notes, mûrêchâna. III 452b; caste. III 459b

djawâb → SHARȚ

djawâd (A): in zoology, the ‘excellent runner’, one of the more precise terms for a horse. IV 1143b

djawâli (A, s. djâli): lit. émigrés; and → DJALIYA
As a fiscal term, ~ came to mean the poll-tax levied on non-Muslims, DJIZYA. II 490a; II 561a

djawai (A) → DJAMI

djawa (A, < P gawārs) : in botany, millet (Panicum miliaceum). XII 249b

djawarsh (A, pl. djawārīsh) : in medicine, a stomachic. IX 805a; XI 381b

djawarshīn (A) : in medicine, an electuary. XII 641a

djawf (A) : in geography, a depressed plain, sometimes replaced by djaww, a basin with a spring well. II 491b; VIII 1048b

djawlakh (P) : sack-cloth, probably the origin for the name, arising from the founder’s distinctive garb, of the Djawlakiyya movement that penetrated into Anatolia in the first half of the 7th/13th century. IV 473b

djawhar (A, < P) : jewel; atom. II 494b; XII 250b

In philosophy, the technical term for ʿūsā ‘substance’. I 784b; II 493a

djawka (A, pl. djawkār) : in Lebanon, a troupe accompanying the ZADJAL poet, with whom they engage in poetic duelling at festivals. XI 376a

djawr (A) : oppression. XI 567b

djawshan (A, P) : in military science, a lamellar armour, popular throughout most Islamic countries but the Islamic West by the 12th century. XII 737b

djawn → HĀWŪN

djaww → DJAWF

djawwāla (A) : globetrotter. I 116a

djawz (A, < P gawz) : the nut in general, and the walnut (Juglans regia) in particular. XII 264a; the walnut tree. VIII 732b; for many fruits combined with ~, XII 264b

♦ djawzahar (A, < P djawz ʿihr ‘nut-shape’), tinnin, or ʿukda (< Gk) : in astronomy, the two opposite points in which the apparent path of the moon, or all planets, cuts the ecliptic. In course of time, these points come to move on to the ecliptic. In texts dating from the 5th/11th century, ~ also indicates the circulus pareclipticus of the moon; and the nodes of the orbit of any of the five planets. II 501b; V 536a; VIII 101b; and → FALAK AL-DJAWZAHAR

djawzā’ (A) : in astronomy, al-~ is the term for Orion, the stellar figure, replaced by the translators with al-djabbār, and Gemini, one of the twelve zodiacal constellations, also called al-taw’āmān. VII 83a

djawzal (A, pl. djawzāʾil) : the chick of a sandgrouse, KAṬĀ. IX 744b

djayb → DJIB

♦ al-djayb al-maʿkūs → SAHM
♦ al-djayb al-mustawi → SAHM
♦ djayb-i humayūn (T) : the privy purse of the Ottoman sultans, which contents provided for the immediate needs and expenses of the sovereign. II 502b

djaysh (A) : army. II 504a

In the south of Algeria and Morocco, dījsh means an armed band to go out on an ambush, GHAZW, against a caravan or a body of troops. When the ~ consisted of several hundred men, it was called a harka. II 509b

In Morocco, dījsh (pronounced gīsh), denotes a kind of feudal organisation in the Moroccan army. II 509b

djaza’ (A) : recompense both in a good and in a bad sense, especially with reference to the next world. II 518a

In Ottoman usage, ~ means punishment. II 518a; and → KĀNŪN-I DJAZA’ī

For ~ in grammar, → SHART

♦ djaza’ilči : tribal levy, as e.g. that known as the Khyber Rifles, paid by the government of India for the protection of the Khyber in the late 19th century. I 238a; and → KHAṢṢADĀR
djazira (A) : island; peninsula; territories situated between great rivers or separated from the rest of a continent by an expanse of desert; a maritime country. II 523a

Among the Ismāʿīlīs, ~ is the name of a propaganda district. II 523a

djazīza → DJAZZAZ

djazm (A) : in grammar, quiescence of the final ḥarf of the muḏārī. III 173a

djazz → ḡFĀʾ

djazzār (A) : a slaughterer of camels, sheep, goats and other animals. Today, ~ is synonymous with kāssāb and laḥḥām, the two terms for butcher, but in mediaeval times, they formed a distinct group of workers. XII 267a

djazzāz (A) : a shearer of wool-bearers. The shears he uses are called djilām and the wool obtained djazīza. XII 319a

djebedji (T) : the name given to a member of the corps of ‘Armourers of the Sublime Porte’, which had charge of the weapons and munitions of the Janissaries. The corps was closely associated with the Janissaries, and was abolished together with the latter in 1241/1826. I 1061b; XII 269b

djebe (T) : in Ottoman army usage, a simple armour perhaps made of metal plates, which a Djebeli who enjoyed a small tīmar as low as 730 akčes had to wear. X 503a

† djebeli (T), or djebelū : an auxiliary soldier in the Ottoman empire, mostly of slave origin. II 528b; man-at-arms. IX 656b; a fully-armed auxiliary horseman. X 503a

djeība → ḤĀL

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djeība → ḤĀL

djibāya (A) : the collection of taxes. X 307b; XI 532b

djidār → LU'AMA

djidd (A) : a common ancestor (which links different sections of a tribe). XI 276b

djiddāba (A) : in zoology, the djeddāba kingfish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Caranx djeddaba). VIII 1021b

djīdhaʿ → ADJDHA

djīdhr (A) : root; in mathematics, ~ is represented by the area of a rectangle having the side of the square as its length and the unit as its width. II 360b

djiflik (T, pi. ajafdlik) : land given by Muhammad ʿAli and his successors to themselves or to members of their family. XII 179a

djīhad (A) : an effort directed towards a determined objective; a military action with the object of the expansion of Islam and, if need be, of its defence. II 64a; II 126a; II 538a; III 180a ff.; IV 772a; VIII 495a ff.; IX 845b

djihā (Nadjdi A) : in botany, the term for watermelon in Nadjd (habhab in the Hidjaz, dibshi in the south). I 540b

djika (P) : a plume, for a headdress. XI 192b

djild (A), or adīm : leather; parchment. Synonyms of the latter meaning are warak, kirtās, rakk or rikk. II 540a; VIII 407b

djilfa (A) : the nib of a reed-pen. IV 471a

djillāya (A) : an embroidered coat-like outer garment, a wedding costume, worn by women in Syria and Palestine; in Yemen, a man’s marriage caftan. V 741a

djilwa (A) : the ceremony of raising the bride’s veil, and the present made by the husband to the wife on this occasion. II 542b
In mysticism, ~ (or djalwa) is the name of the state in which the mystic is on coming out of seclusion, KHALWA. II 542b

djim (A) : the fifth letter of the Arabic alphabet, with the numerical value 3, representing the g (occlusive, postpalatal, voiced, shadida maajhura). II 543b

djimā‘ (A) : coitus (syn. bāḥ). XII 641a

djimat (Mal) : an amulet, in particular a written one. II 545a

djinās (A) : paronomasia; → TADJNIS

◊ djinās al-kalb (A) : in literary theory, an imperfect paronomasia whereby there is difference in the arrangement of the letters, e.g. the juxtaposition of fath and hatf. When the two words occur at the beginning and the end of the verse, it is called mudannah. X 69b

◊ djinās al-khāṭṭ → MUṢAḤHAF

djindār (T) : the second animal in the row of mules forming the caravans that used to operate in Anatolia. IV 678b

djinn (A) : a Qur'anic term applied to bodies composed of vapour and flame, who came to play a large role in folklore. II 546b; III 669a; V 1101a; and → 'AMLŪK; HINN; KHUSS

djins (A, < Gk) : genus; race. II 550a; sex. II 550b

Under the Circassian rule in the Mamluk period, al-ajins, meaning the Race, denoted the Circassian race. II 24b

In music, ~ denotes the ‘form’ of the ICA, whose metrical patterns were chosen by the musician by modifying the basic notes. The early music schools knew seven or eight forms. XII 408b

djiraha → CAMAL BI 'L-YAD

djiraya (A) : salary, in the terminology of the Azharis during the Ottoman period; originally, a number of loaves of bread sent daily by the Ottoman sultan to someone. II 413b

djirād (A) : in botany, rocket (Eruca sativa). IX 653a

djirga (Pash) : an informal tribal assembly of the Pathans in what are now Afghanistan and Pakistan, with competence to intervene and to adjudicate in practically all aspects of private and public life among the Pathans. I 217a; V 1079a; XII 270a

djirm (A) : body, in particular the heavenly bodies. II 554b

djirrat (A) : in Čištī mysticism, a ~ is a mystic who visits kings and their courts and asks people for money. This was considered an abuse, along with the status of a mukallid (a mystic who has no master), as contact with the state in any form was not permitted. II 55b

djisān → ZÁ'FARĀN

djish → DŻAYSH

djism (A) : body. II 553b; for synonyms, → BADAN; DJASAD; DJIRM

◊ djism ta'limi (A) : mathematical body; a term used by Aristotle in contrast to djism tabī'ī ‘physical body’. II 555a

◊ djismiyyāt (A) : a term employed by Abu 'l-Hudhayl to denote the corporeal pleasures of Paradise. II 449b

djisr (A, pl. djusūr) : a bridge of wood or of boats. II 555a; IV 555a

In mediaeval Egypt, the plural djusūr is used for ‘irrigation dams’, of which there were two types: the small irrigation dams (al-djusūr al-baladiyya), important for conveying water from one field to another in the village, and the great irrigation dams (al-djusūr al-sultāniyya), constructed for the provinces. V 862b

djiss (A) : plaster. II 556b

djitr → MIŻALLA

djiwar (A) : protection of another tribe; neighbourhood. I 429b; I 890b; II 558a; IX 864b; and → DJARR AL-DŻIWĀR
Djizya (A) : the poll-tax levied on non-Muslims in Muslim states. II 490a; II 559a

Djönk (T) : a manuscript collection of folk poetry. VIII 171b

Dju’ (P) : hunger; in mysticism, voluntary hunger was one of the foundations of the Khalwatiyya order. IV 992a

Dju’aydi → ḤarfUSH

Dju’aydiyya (A) : the populace. XI 546a

Djubba (A) : a woollen tunic with rather narrow sleeves, worn over the shirt, Ḵamīš, by both sexes in the time of the Prophet. V 733b; a coat-like outer garment worn by both sexes today in the Arab East. V 741a; in Tunisia, ~ denotes a full-length, sack-like chemise without sleeves. V 745b; a gown. IX 765a

Djubn (A) : a mild cheese; its residual whey is termed mā’ al-djubn. XII 318b

Djual (A) : the populace. XI 546a

Djūc (P) : hunger; in mysticism, voluntary hunger was one of the foundations of the Khalwatiyya order. IV 992a

Djūcaydīyya (A) : the populace. XI 546a

Djualâ (P) : rose julep. XII 550b

Djualah (A) : in botany, bitter-vetch, one of the winter crops in mediaeval Egypt. V 863a

Djualâr (A, < P gul-i anâr) : in botany, the blossom of the wild pomegranate tree, also called al-mazz. XII 277a

Djualârâ (A) : the deeply saturated yellow colour of the yellow sapphire. XI 262b

Djualas (A, T djilus) : accession to the throne. XII 504a

Djum’a (A, T djumâ) : accession to the throne. XII 504a

Djumâ → YAWM AL-DJUMâ

Djumhuriyya → MASHYAKHA

Djuala (A, pl. djalâl) : in law, a term meaning a general Qur’anic statement made more specific only by a Ḥadîth which supplies a more precise definition, as opposed to Naṣṣ. VII 1029a
In grammar, a sentence. IX 526a
Its plural form *diurnal* denotes a compendium or handbook, especially in grammar. VII 536b

djummār (A) : the pith of the palm-tree, eaten by pre-Islamic Arabs. II 1058b
djummayz → TIN

djund (A, pl. *adjnād*) : an armed troop. Under the Umayyads, ~ was applied especially to (Syrian) military settlements and districts in which were quartered Arab soldiers who could be mobilised for seasonal campaigns or more protracted expeditions. Later, ~ took on the wider meaning of armed forces. II 601a; IX 263b
Under the Mamlūks, ~ is sometimes applied to a category of soldiers in the sultan’s service, but distinct from the personal guard. II 601b
For geographers of the 3rd/9th and 4th/10th centuries, the plural *adjnād* denoted the large towns. II 601b; V 125a
djundub (A) : in zoology, the locust. V 566b
djung (P) : lit. boat; an informal notebook with poetical fragments. VII 529a; VII 602a
djūnī → doctrine

djunna → DARAKA

djunub (A) : in law, a person who is in a state of major ritual impurity. II 440b
djura → TUNBUR

djuradhb (A, pl. *djirdhān, djirdhān*) : in zoology, a term defining all rats of a large size without distinction of species. XII 285b
 ♦ *djiradhān* (A) : 'the two rats', the name of the two symmetrical dorsal muscles of the horse. XII 286b
 ♦ *djurdhāna* (A) : the name of a variety of date, on the Arabian peninsula. XII 286b

djuraydī *l-nakhl* (Ir) : 'palm-tree rat', a term used in *Irāk to designate the ichneumon or Egyptian mongoose, sub-species *persicus* or *auropunctatus*. VIII 49b
djurdjunadjī (T) : a comic dancer. VIII 178b
djur → DJARIMA
djurn → HAWIN
djurnal (A) : under Muhammad ‘Ali of Egypt, a ‘daily administrative report’; the term was borrowed during the reign of Ottoman sultan ‘Abd al-Ḥamid I to denote written denunciations. I 64a
djurūf (A) : in Yemen, caves hewn out of the rock. X 449b
djusūr → DJISR

djuż’ (A, pl. *嗬īzā*) : part, particle; a technical term used in scholastic theology (*kalām*) and philosophy to describe the philosophical atom in the sense of the ultimate (substantial) part that cannot be divided further, sometimes also called *al-djuż’ al-wāḥid*. II 220a; II 607b
In prosody, the eight rhythmic feet which recur in definite distribution and sequence in all metres. I 669b
In the science of the Qur’ān, ~ is a division of the Qur’ān for purposes of recitation. II 607b
In literature, a booklet. XI 354b
djuż shikastan (P) : ‘breaking the nut’, a rite performed by the superior of the ‘Ali-Ilāhīs. X 398a
djużāf (A) : in law, buying or selling provisions wholesale without fixing weights and measures. X 467b; unascertained quantities. XII 703b
djużāzāt (A) : index cards, as for example the collection in the Egyptian Academy of Science that was prepared for the historical dictionary and for the dictionary of technical and scientific terms. V 1092b
**do'ab** (P): lit. two waters; in the subcontinent of India, ~ is generally applied to the land lying between two confluent rivers, and more particularly to the fertile plain between the Jamna and the Ganges in present Uttar Pradesh in India. II 609b; XI 1a

dogāh → SHASHMAKOM

doghandji (T): falconer. Hawking was a favourite traditional sport at the Ottoman court. II 614a

dohā : in Indo-Persian poetry, couplet. XII 483a

dokkali (B): woollen and cotton wall covers, once a major craftsmanship in Adrar, Algeria. I 210b

dolāb (T): a swivel-box, through which servant in Ottoman Turkish houses of the upper class communicated with the women's apartments. IV 899a

dolama (T): a caftan worn by the least important Ottoman palace servants, which had a long robe, fastened in front, with narrow sleeves. V 752a

dōli (H): a litter used in India for transporting people. It is a simple rectangular frame or bedstead, usually suspended by the four corners from a bamboo pole and carried by two or four men; when used by women there are usually curtains hanging from the bamboo. The ~ was much used for the transport of sick persons, and in war to carry casualties off the battlefield. A form where the frame is supported on two poles is used as the bier to transport a corpse to the burial-ground. VII 932a

dombra: a lute used in Kazakhstan, with two or three strings. X 733b

donādon (K), or kirās gihorrīn 'changing one’s shirt': reincarnation, a belief of the YAZĪDĪ religion. XI 314a

donanna (T): a fleet of ships, navy; the decoration of the streets of a city for a Muslim festival or on a secular occasion of public rejoicing such as a victory, and, more particularly, the illumination of the city by night and the firework displays which formed part of these celebrations. II 615a

dönnüm (T, A dünam): the standard measure of area in the Turkish lands of the Ottoman empire and the Arabic lands of 'Irāq, Syria and Palestine directly under Ottoman rule until 1918, originally considered to equal one day's ploughing. In Turkey it equalled 939 m² (approx. 1,000 sq. yards), but in the 19th century the new ~ was equated with the hectare; in 1934 the metric system of weights and measures was officially adopted by the Turkish Republic. In Syria and Palestine in recent times, the ~ is 1,000 m² = 0.247 acres, while in Iraq a larger ~ of 2,500 m² is used, despite the official adoption of the metric system in 1931. II 32b; V 474a; VII 138a

dört (T): four.

♦ dört bülük (T), or bülükat-i erba'a: a collective name for the four lowest cavalry regiments of the KAPÌ KULLARÌ. They were regarded as inferior in comparison to the remaining two higher divisions, the sipahi ogahanlarì and the silahdarlar. II 1097b

♦ dört kapi (T): 'four doors', a doctrine of the Bektâshiyya, comprising tarika, hakika, ma'rifa and shari'a. X 332b

♦ dörtlüük (T): in Turkish prosody, a strophe consisting of four lines, hence synonymous with the term RUBĀ'I in its broader sense. VIII 580b

doston (Taj): a lyrical epic poem. X 65b

drafsh-i kawiyan (P): the Iranian national flag; according to legend, it was the apron of the blacksmith Kawah, who brought about the fall of the tyrant Zohak. IV 775a

**du'á** (A, pl. ad'iya): appeal, invocation (addressed to God) either on behalf of another or for oneself, or against someone; hence, prayer of invocation. II 617a

In the science of diplomatic, ~ is the formula of benediction for the addressee. II 302a; II 314b

In prosody, ~ is the sixth and final section of a KASÌDA, wherein the poet implores God for the prosperity of the sultan or person to whom the poem is addressed and expresses his thanks for the completion of the work. IV 715b; V 956b; V 960a
du‘ā’ al-wasila → TAŞLIYA
du‘ākhwān → BĀKHSHĪ
dūbaytí → RUBĀTI
dubb al-bahr (A) : in zoology, the sea lion, also called asad al-bahr and bakrat al-bahr. VIII 1022b
dubbā’ → KUTHTHĀ’
dūd al-kazz (A) : in zoology, the silkworm. X 752a
dudjr → DADJR
dudjur → DADJR
duff (A) : in music, the generic term for any instrument of the tambourine family. II 620a
dūgh → AYRAN
dūgin → TOY
duḥā (A) : ‘forenoon’, the first part of the day, up to the moment when the sun has traversed a quarter of the diurnal arc. II 622b; V 709b
Salāt al-duḥā (A) : a sixth prayer performed in some circles, on top of the five compulsory prayers, at the same time before midday as the ʿAṢR was performed after midday. VII 28a
duhn (A, pl. adḥān) : oil extracted from any plant other than the olive. XI 486a
duhn al-hall (A), or salīt djuljulān, shirāḍj (P shira) : the oil of sesame. IX 615a; XI 486a
duhul (A, P dohol) : a drum with a shorter body than the long-bodied cylindrical drum, mentioned by Nāṣir-i Khusrav as one of the martial instruments of the Fāṭimids. In Egypt of modern times it is known as tabl al-baladī. X 33b
dūka (Tun) : a pointed bonnet for women. V 745b
dūkhān → TUTUN
dūkhlā (A) : ‘entering’, consummation of a marriage. The wedding night was known as laylat al-... X 903a; X 905b
dūkhn (A) : in botany, the small sorghum (Pennisetum spicatum) widespread in the Sudan and also called Moorish millet. XII 249b
duḵmāk (A) : in zoology, a silurus of the Nile, the Euphrates and the Niger, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Bagrus docmac). VIII 1021b
dūlāb (P, pl. dawālib) : a water-wheel. Al-Mukaddasi (4th/10th century) noted that there were many alongside the banks of the Nile for irrigating orchards during the low waters. According to him, the kāḍūs was the bucket. V 863b f.
dulband → TULBAND
dūm (A) : in botany, jujube-like fruits of the Ziziphus trees, highly valued for food. IX 549a
du’mūṣ (A) : the maggot. VIII 1022a
dūnām → DÖNUM
dunbak, or tanbak → DARABUKKA
dundj → ‘IKBIR
dūnıyā (A) : lit. nearer, nearest; in theology, this (base) world, as opposed to DĪN and the correlative ĀKHIRA. II 295a; II 626b
dūrāb (A) : in zoology, the chirocentrus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Chirocentrus dorab). VIII 1021b
durāda (A, < Sp dorado) : in zoology, the goldfish (Sparus aurata). VIII 1021a
durar → DURR
dūrbāsh (P) : lit. be distant; the mace or club used as an emblem of military dignity, and in Persian and Turkish usage, the functionary who carries the mace. II 627b
Durka’a → Kāhā

durr (A), or durar: pearl. II 628a; artistic poetry of high quality. IX 448b; and → Lu‘lu‘

durrā‘a (A): the gown worn by a secretary (kātib) in mediaeval times. IV 756a; in Syria and Palestine, a woman’s outer coat, open in front, sometimes synonymous with Ḍuḥba. V 741a; in North Africa, a long robe with sleeves for both sexes. V 746a

durūd → Taṣliya
dūs: in metallurgy, cast iron. V 971b

dūshāb (P): in the mediaeval Near East, a drink from syrup or from preserves of fruit which is sometimes non-alcoholic, but which is frequently mentioned in the context of drinks which can ferment and become alcoholic. VI 720b

dūshākh (P): a crown-like hat with a pointed rim on either side, worn by men of high rank in Sālḏūḵ Persia and of Inner Asian, Turkish origin. V 748a

dustūr (A): originally from Persian, ~ seems originally to have meant a person exercising authority, whether religious or political. Later, ~ acquired a specialised meaning, designating members of the Zoroastrian priesthood. The word occurs in Kalīla wa-dimna in the sense of ‘counsellor’. More commonly it was used in the sense of rule or regulation, and in particular the code of rules and conduct of the guilds. In Arabic, ~ was employed in a variety of meanings, notably ‘army pay-list’, ‘model or formulay’, ‘leave’, and also, addressed to a human being or to invisible Ǧīnh, ‘permission’. In modern Arabic, ~ means constitution. II 638a; and → Dastūr

Under the Ayyūbids, ~ meant a legal release from a campaign. The term gradually died out in the period of the Mamluks. III 186b

In astronomy, a circular instrument, known also as Ǧahkāzīyya. V 84a

♦ dustūr (T): principle, precedent, code or register of rules; applied in particular to the great series of volumes, containing the texts of new laws, published in Istanbul (and later Ankara) from 1279/1863 onwards. II 640a

♦ dustūr-i mūkerrem (T): one of the honorific titles of the grand vizier of the Ottoman empire. II 638a

dutār (T), variants dotar, dātār: in music, a lute with two strings. VIII 234b; X 733b f.
dūwār → Dawa’r

duwwāma (A): the game of tops (syn. khudhrūf). V 616b

duyūn → Dayn

duzale: a Kurdish flute with two pipes of reed or bird bone, pierced with holes and whose mouthpiece has a kind of vibratory tongue. The sound resembles that of the Scottish bagpipes. V 478a

duzdīdha → Andargāh

düzen (T): in music, the tunings [of the lute]. IX 120b

E

efe (T): the chief of the Zeybek or Turkish mountaineers in Western Anatolia. His word was law, even to the extent of whether one could marry another. His assistant was called kizan. XI 493b

efendi (T, < Gk): an Ottoman title, already in use in the 7th/13th and 8th/14th centuries in Turkish Anatolia. A 16th-century Fatwa applied the term to the owner of slaves and slave-girls. Later, ~ became increasingly common in Ottoman usage as a designation of members of the scribal and religious, as opposed to the military, classes, in particular of certain important functionaries. During the 13th/19th century, although the Ottoman government made attempts to regulate the use of the term by law, ~ was used,
following the personal name, as a form of address or reference for persons possessing a certain standard of literacy, and not styled BEY or PASIHA; thus became an approximate equivalent of the English mister or French monsieur. In 1934 it was finally abolished, but has remained in common use as a form of address for both men and women.

I 75a; II 687a

eflak (T, < Ger Wallach) : under the Ottomans, ~ denoted the Balkan Rumanians and those north of the Danube. II 687b; II 915a

efsane (T, < P afsâna) : legend; completely fantastic story, fabricated or superstitious. III 373b

eklan → IMGHAD

elci (T) : envoy, messenger; in Ottoman diplomacy, the normal word for ambassador, although sefîr (< A SAFÎR) was used. II 694a; and → MAŞLAHATGÜZÂR; SAFÎR

In eastern Turkish, ruler of a land or people. II 694a

elifi nemed (T) : a woollen initiatic girdle, worn by the Mewlewis, so called because with its tapering end when laid out flat, it resembled the letter alif. They also wore a second type of woollen girdle, the tiğhbend, during their dance, in order to hold in place the ample skirt of the garment known as the TËNNÜRE. IX 167b

emânêt (T) : the function or office of an EMÎN. II 695b; the system of collection of MUKÂTA'A revenues directly by the emin. II 147b

♦ emânêt-i mukadesse (T) : the name given to a collection of relics preserved in the treasury of the Topkapı palace in Istanbul. II 695b

♦ emâneten (T) : one of three principal ways in which mining activity was organised in the Ottoman empire, the others being ILTIZÂMEN and İHÄLE; ~ meant the direct administration of mines or mining districts through state-appointed superintendents. V 974b

emin (T, < A AMÎN) : an Ottoman administrative title usually translated intendant or commissioner. Primarily, an ~ was a salaried officer appointed by or in the name of the sultan, to administer, supervise or control a department, function or source of revenue. The term is used also of agents and commissioners appointed by authorities other than the sultan, and at times, by abuse, the ~ appears as tax-farmer. II 695b

emr (T, < A AMR) : a term denoting a general order issued in the name of the Ottoman sultan, as well as a special order which decreed the issue of a BERÄT. I 1170a

enderûn (T) : inside.

Under the Ottomans, ~ was used to designate the inside service (as opposed to BÎRÛN, the outside service) of the imperial household of the Ottoman sultan, comprising four departments, viz. the Privy Chamber, the Treasury, the Privy Larder, and the Great and Little Chambers. II 697b; IV 1097a

entârî (T) : a kind of caftan, worn in the Ottoman period under the real caftan and fur, descending as far as the ankle or covering the knee. V 752a

enzel (Tun, < A înzâl) : in law, a perpetual lease system found not only on ‘habous’ (inalienable property, the yield of which is devoted to pious purposes) but also on private, mulk, properties, peculiar to Tunisia. XII 369a; XII 423a

eren → ERMISH

ermish (T, < ‘to reach, attain’) : with baba, ata, eren and yatîr, a term for saint in the Turkish world.

eshâm (T, < A ashâm, s. sahm ‘share’) : the word used in Turkey to designate certain treasury issues, variously described as bonds, assigns and annuities. Although the ~ reverted to the state on the death of the holder, they could be sold, the state claiming a duty of one year’s income on each such transfer. The ~ were introduced in the early years of the reign of Muştafâ III and the practice was continued by later sultans; their purpose and names varied from time to time. I 692b
eshkindji (T), or *eshkündjii* : a term in the Ottoman army denoting in general a soldier who joined the army on an expedition. As a special term, ~ designated auxiliary soldiers whose expenses were provided by the people of peasant, *re'da* (→ RA‘YYA), status. From the mid-10th/16th century, the ~ lost importance and gradually disappeared. II 714b; cavalry participating in the campaigns. X 503a

esrār : a pandore viol from India, with the ŴĂWŶS one of the two best-known examples. The ~ has a membrane on its face and has five strings played with the bow together with a number of sympathetic strings. VIII 348b

eyālet (T, < A *iyâla*) : in the Ottoman empire, the largest administrative division under a governor-general, BEGLERBEGI. An ~ was composed of SANĐJAKS, which was the basic administrative unit. The ~ system was replaced by that of *wilâyet* in 1281/1864. I 468b; I 906b; II 721b

ezan → ADHÂN

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**F**

fâ’ (A) : the twentieth letter of the Arabic alphabet, transcribed *f*, with the numerical value 80. It is defined as fricative, labio-dental, unvoiced. II 725a

faḍâ‘il (A, s. *faḍila*) : lit. virtues, a genre of literature exposing the excellences of things, individuals, groups, places, regions and such for the purpose of a laudatio. II 728b; VI 350a

In Mamlûk terminology, ~, or kamâlât, was often applied to the exercises necessary for the mastery of horse-riding. II 954b

♦ faḍâ‘il al-afâl (A) : in the science of Tradition, a genre consisting of Traditions that list human actions which are believed to be particularly pleasing to God. VIII 983a

fadân (A) : a word that seems to have been applied at the same time to the yoke, to the pair of oxen and to the implement that they pull to till the land, i.e. the tiller. An evolved form, FADDÂN, came to designate also the area that a pair of oxen could till in a given time. VII 21b

faddân (A) : a yoke of oxen; the standard measure of land in Egypt in former times. It was defined by al-Kâlḵashandî (9th/15th century) as equalling 400 square șašabas, i.e. 6,368 m². Since 1830, the ~ has corresponded to 4200.833 m². VII 138a

fadhilaka (A, < fa-dhâlika) : in mathematics, the sum, total. Besides being placed at the bottom of an addition to introduce the result, ~ is also employed for the summing up of a petition, report, or other document. By extension, ~ acquired the meaning of compendium. II 727b

fadîkh (A) : a kind of date, from which wine was made. IV 995b; a drink composed of fruits (dates, etc.) mixed in water. VI 720b; an intoxicating drink made from different kinds of dates. VII 840a

faḍila → FAḌÂ‘IL

fadijdâ’ → FAR’

fadjr (A) : dawn, daybreak.

♦ al-fadjr al-kâdhîb (A), or *al-șubb al-kâdhîb* : lit. the false dawn; the Arabic term for the column of zodiacal light which is a symmetrically converse phenomenon in the circadian cycle (syn. *dhânâb al-sîrhân* ‘the wolf’s tail’) during which prayers are forbidden. It is followed by the ‘true dawn’, al-șubb al-sâdiq. VIII 928b; IX 179b

♦ šalât al-fadjr (A) : the morning prayer which is to be performed in the period from daybreak, or ‘the true dawn’, when faces can still not yet be recognised, until before sunrise. VII 27b; VIII 928b
fadl → DĀ'IR; RAHMA; SILA
fāfīr (Egy) : in Egypt, the term used for papyrus. VIII 261a

faghfūr (P), or baghbur : title of the emperor of China in the Muslim sources. II 738a

fāghfūrī : Chinese (porcelain). The term has entered Modern Greek in the sense of porcelain, and also Slav languages, through the Russian farfor. II 738a; III 345b

fāghiya, faghw → ḤINNA’

fahd (A, < Gk or L pardus ?; P yūz) : in zoology, the cheetah (Acinonyx jubatus). II 738b

fāhiṣha (A) : a sin. XI 509a

fahl (A, pi. fuhul) : lit. stallion; in literature, a term given to a powerful poet. I 405b; XII 648b

fāhm → IDRAK

fahm (A) : in mineralogy, coal, used in early Islam as fuel for ovens while its ashes were utilised as a cleaning agent. V 118a; V 965a; a sort of charcoal. VII 886a

fahrasa (A, < P fihris) : the name given in Muslim Spain to kinds of catalogues, in which scholars enumerated their masters and the subjects or works studied under their direction. Synonyms of this term are: barnāmadj, thabat, masāḥkhā (mashyakha) and muẓjam. The genre, which appears to be a particular speciality of the Andalusians, should be associated with the transmission of ḤADĪTH. I 96b; II 743b

fā’il (A) : in grammar, the agent. VIII 384a

fā’ilit (A), or fawāt : continuation of a work (syn. šila), but connoting discontinuity in relation to the original work. IX 604a

fā’ilat → AL-MĀL AL-HUZZ

fakī (A) : on the Arabian peninsula, truffles. I 540b

fakkhāhār (A) : earthenware vase, pottery, ceramics, produced by practically every country in the Islamic world. II 745a

fakhr (A) : self-praise. VIII 376b

fakhrīyya (T, < A) : in Turkish prosody, ~ is the last but one section of a ҚАŞİĐA, wherein the poet praises himself. IV 715b

fākī (A) : said of the child who has become active, and has started to grow. VIII 822a

fakih (A, pl. fukahā’) : in its non-technical meaning ~ denotes anyone possessing knowledge, fikhl, of a thing (syn. ‘ālim, pl. ‘ulamā’). II 756a

In law, ~ became the technical term for a specialist in religious law and in particular its derivative details, furū’. In older terminology, however, ~ as opposed to ‘ālim denotes the speculative, systematic lawyer as opposed to the specialist in the traditional elements of religious law. II 756a; and → MUTAFAKKIH

In several Arabic dialects, forms like fikl have come to denote a schoolmaster in a KUTTAB or a professional reciter of the Qur’ān. II 756a

fakir (A, pl. fukarā’) : a needy person, a pauper; its etymological meaning is ‘one whose backbone is broken’.

In mysticism, ~ is a person ‘who lives for God alone’. Total rejection of private property and resignation to the will of God were considered essential for the ~ who aspired to gnosis. II 757b

In irrigation terminology (pl. fukur), the water outlet of a canal, ҚANĀT; a well or group of wells linked by a gallery. IV 532b

fakk → İWĀN

fakkak (A) : the individual who devotes himself totally or episodically to the ransoming of Muslims held captive by infidels; in the Muslim West by the 13th century, ~ came to denote the man who liberates a captive, whether Muslim or not, as an extension of the equivalent appearing in a Christian context, called alfagueque in Castillian. XII 307a
fa‘l (A) : an omen, appearing in varied forms, ranging from simple sneezing, certain peculiarities of persons and things that one encounters, to the interpretation of the names of persons and things which present themselves spontaneously to the sight, hearing and mind of man. II 758b

fal-nāme (P) : book of divination, consulted in the Muslim East (especially in Iranian and Turkish countries) in order to know the signs or circumstances that are auspicious for some decision. II 761b

faladj (A, pl. aflādji) : the term used in Oman, Trucial Oman, and Bahrain to designate an underground aqueduct with surface apertures to facilitate cleaning. This type of aqueduct, which may be of Persian origin, is now called Sākī (pronounced sādji, pl. sawādji) in-al-Afladj, the district in Nadjd which takes its name from ~. I 233a; I 539a; IV 531b

falak (A, pi. aflāk) : sphere, in particular the Celestial Sphere. II 761b; VIII 101b
falak al-awdij (A) : in astronomy, the term for L. ecliptica. II 762b
falak al-djawzahar (A) : in astronomy, the massive ball into which, according to Ibn al-Haytham, the moon is inserted, and which carries it along as it moves. V 536a
falak al-ḥamil (A) : in astronomy, the deferent. II 762b; IX 292b
falak al-khāridj al-markaz (A), or falak al-awdij : in astronomy, the term for L. excentricus. II 762b
falak al-mā’il (A) : in astronomy, the term for L. circulus obliquus (or deflectens). II 762b
falak mu‘addil al-nahār (A) : in astronomy, the term for L. circulus aequinoctialis (the celestial equator). II 762b
falak al-mumaththal li-falak al-burudj (A) : in astronomy, the term for L. circulus pareclipticus. II 762b
falak al-tadwlr (A) : in astronomy, the epicycle. II 762b; IX 292b

fallah (A, pi. fallāhin) : ploughman; member of the sedentary rural population. I 575a; II 899a
fallāk (A, B *fellāga*): brigands and subsequently rebels in Tunisia and Algeria. Originally the term was applied to individuals who wished to escape punishment, to deserters, and to fugitive offenders, who eventually formed bands supporting themselves by brigandage. The uprising brought about by Khalīfa b. ʿAskar in southern Tunisia in 1915 gave new meaning to the word. Later, the incidents which occurred in Tunisia between 1952 and 1954, as well as the Algerian rebellion in 1954, made the term popular again. II 767b

fallāta: term, strictly signifying the Fulānī, used in the Nilotic Sudan for Muslim immigrants from the western *bilād al-sūdān*, and in particular those from northern Nigeria, many of whom are primarily pilgrims en route to Mecca. ~ has largely superseded the older *takāfir* or *takārān*. II 767b

fals (A, pl. *fulūs*): the name of the copper or bronze coin, regardless of its size or weight. II 768a

In astronomy, a small ring placed under the wedge at the front of the astrolabe to protect one of the movable parts of the instrument, the 'spider', and ensure a smooth turning. I 723a

falsafa (A, < Gk): Greek thought; philosophy. ~ began as a search by Muslims with Shiʿi leanings for a coherence in their intellectual and spiritual life, evolving later to grow closer to orthodox KALĀM and finally fusing with it. II 769b

falta (A): a precipitate, arbitrary act, excusable only because God had bestowed success on it. IX 422a

faltīṭa (A), or *didīlīṭta*, *djāntīṭta*: a skirt of Spanish origin worn mainly by Jewish and Andalusian women in the Muslim West. V 746a

fam → ‘AYN

fanā’ → BĀKĀ’ WA-FANĀ’

fanak (A, < P, pl. *afnak*): in zoology, the fennec-fox (*Fennecus zerda*), in the Muslim West, and the Corsac or Karagan Fox (*Vulpes corsac*, < T *kürsük*), in the Muslim East. However, in the imagination of all the authors who used the word, ~ must have meant the mink (*Mustela lutreola*), whose pelt was greatly esteemed in the luxury fur-trade. II 775a

fānī → FĪR

fānid → SUKKAR

fann (A): the modern name for art. II 775b

♦ fann al-multazim (A): committed art, that is, art that shows social concern, first examples of which are to be found after the Suez crisis in Egypt. X 365b

faʾr (A, pl. *fiʿrān*, *fiʿara*, *fiʿar*): in zoology, the majority of types and species of the sub-order of the Myomorphs; the family of Soricids. XII 285b, where can be found many synonyms and varieties

♦ faʾr firʿawn (A): lit. Pharaoh’s rat; in Egypt, with the geographical sub-species *pharaonis*, the ichneumon or Egyptian mongoose, sometimes called *kiṭṭ firʿawn ‘Pharaoh’s cat*. VIII 49b

farʾ (A, pl. *furūʾ*): a branch; in archery, a self-bow (syn. *fadidjā*, *fidjw*, *munfadjā*). IV 798a

In fiscal law, ~ was a supplementary increase, discovered or invented in the course of history, upon the official taxes for the defrayal of attendant expenses or any other reason. I 1144a; IV 1041a; and → FURŪʾ AL-FIKH

In military science, *furūʾ* are the operations by the irregulars, who do not form part of the army proper but who may play a part in the preliminaries and on the fringes of the battle. III 182a

In prosody, the *furūʾ* are the modifications in the feet of the metres, due to deviations, e.g. *mu*[s]*takʿil* becomes *mutakʿil* when its *sin* is lost, the ‘normal’ foot being part
of the usūl (→ ASL) form of the feet, and the altered foot, one of the furū'. I 671b
As a literary topos, ~ denoted thick, soft and fragrant hair. IX 313a

♦ furū' al-fikh (A) : in law, the body of positive rules derived from the sources of legal knowledge, usūl al-fikh (→ ASL). I 257b; II 899b; IX 323b

fara'a (A, pl. furu') : the firstsling of a flock or herd, sacrificed in the pre-Islamic period during the month of Radjāb as an invocation to the deities to increase the number of flocks. VIII 373b

faradjiyya (A) : a long-sleeved man's robe in Egypt. V 741a; a green robe. XII 612b; the Moroccan variant faradjiyya (B tafaradj.) is a very light gown with a deep slit at the breast which may or may not have sleeves and is worn under the khaftān or garment by both sexes. It also comes in a half-length version called nuss faradjiyya. V 746a

farā'id (A, s. farida) : lit. appointed or obligatory portions; as a technical term, ~ means the fixed shares in an estate which are given to certain heirs according to the provisions of Muslim law. The whole of the Islamic law of inheritance is called 'ilm al-fārā'īd. II 783a; VII 106b

farakh (P) : a type of cloth brocade, which along with a type called mushti was manufactured especially in Yazd. XI 304a

farā'īd (P) : in Iran, a centre of masonic activities, freemasonry seemingly having come over from India where the first lodge was founded by the British in 1730. XII 290a

faras (A) : in zoology, the horse (Equus caballus) in the sense of saddle-horse, the rider of which is termed fāris. II 784b; II 800a; IV 1143b; the chesspiece. IX 366b
In astronomy, a wedge which is fitted into a slit in the narrow end of the broadheaded pin at the front of the astrolabe to prevent the pin from coming out. I 723a; a ‘cavallo’. X 367b

♦ faras al-bahr (A) : in zoology, the bellows fish (Centriscus). VIII 1021a
♦ faras al-ma' (A) : in zoology, the hippopotamus. XII 294a

farāša (A, P parwāna) : in zoology, the moth. IX 282a

farašt (A) : lit. dying before one's parents; a child who dies before reaching maturity. VIII 821b

fard (A, pl. afrād) : 'only, solitary, unique, incomplete, incomparable'; in prosody, ~ denotes a line of verse taken in isolation (intact or reduced to a single hemistich). II 789b
In lexicography, afrād are the words handed down by one single lexicographer, as distinct from dhād and mafārid. II 790a
In the science of Tradition, ~ is synonymous with gharib mutlaq and means a Tradition in which the second link of the chain of those who have transmitted it is only represented by a single transmitter. II 790a; ~ is used of an ISNĀD with only one transmitter at each stage, or of a Tradition transmitted only by people of one district. III 25b
In astronomy, ~ denotes the star alpha in Hydra, al-shudār', and hence the most brilliant. II 790a
In arithmetic, al-'adad al-fard is the odd number (from 3 upwards, inclusive), as opposed to the even number, al-'adad al-zawāj. II 790a
In theology and philosophy, ~ denotes the species, as restricted by the bond of individuality. II 790a
In mysticism, al-afrād are seven in number and occupy the fourth category in the hierarchy of the saints. I 95a

fard (A), or farida : lit. something which has been apportioned, or made obligatory; as a technical term in religious law, ~ is a religious duty or obligation, the omission of which will be punished and the performance of which will be rewarded. It is one of
the so-called al-ahkâm al-khamsa, the five qualifications by which every act of man is qualified. II 790a; VIII 486b

♦ fard 'ayn (A) : the individual duty such as ritual prayer, fasting, etc. II 790a; VIII 497b

♦ fard kifāya (A) : the collective duty, the fulfilment of which by a sufficient number of individuals excuses others from fulfilling it, such as funeral prayer, holy war, etc. II 539a; II 790a; VIII 497b

farhang (P) : politeness, knowledge, education; dictionary.

In recent decades, ~ has come to be used also in the sense of culture, while farhangistân has been adopted for 'academy'. V 1095b

farhangistân → FARHANG

farida → FARA'ID; FARD

fāridj → KATOM

fārina (A) : a soft variety of wheat, grown in Algeria. The indigenous hard variety, *triticum durum*, was known as *gemh*. IX 537b

farir + FAZZ; SAKHLA

fāris (A, (pl. fursān, fawāris) : the rider on horseback (and thus not applicable to a man riding a camel or mule), implying, in contrast to rākib 'horseman', the valiant, the champion, the intrepid warrior. II 800a

fark (A, (pl. furūk) : like FASL, separation, difference; in law, the decisive difference that brings about a different legal determination, ḤUKM, that is, that indicates the difference between outwardly similar cases. XII 517a

farkad (A) : in astronomy, the star 'the oryx calf' (= Phercad), γ Ursae minoris, and with the associated β *Ursae minoris* together form al-farkadayn (= Elfarcadin) 'the two calves', the 'guardians' of the North Pole. V 1230a; VII 51a; and → FAZZ

farmān (P, T fermān) : originally command, but by the 9th/15th century, ~ had come to denote the edict or document, as issued by the ruler, itself. There were many synonyms, such as *hukm*, mithāl and rākam, which later came to designate a document issued by authorities of lower rank. II 309a; II 803a

♦ farmān-i bayādī : in the Mughal period, a confidential and important farmān, not involving a sum of money, which received only a royal seal and was folded and dispatched in such a way that its contents remained private to the recipient. II 806a

farmāsūniyya (A) : freemasonry. XII 296a; and → FARĀMUSH-KHĀNA

farrān (A) : an oven-worker. V 41b

In Morocco, a communal warrior. V 41b

farrāsh (A) : lit. spreader of the carpets; a servant who looks after the beds and the house generally. IV 899a; an attendant in a library. VI 199a; and → YURTÇI

farrūdj (A) : a robe similar to the ḥABĪ, but slit in the back, worn in the Prophet's time. V 733b

farsakh (P), and farsang : a measure of distance on a time basis, originally the distance which could be covered on foot in an hour: approx. 5.94 km for cavalry, and 4 km for foot-soldiers. In present-day Iran, the ~ is now fixed at precisely 6 km. II 812b

farsang → FARSĀKH

farsha → 'ATABA

fārsi (P, A), also pārsī : in linguistics, the name for modern Persian, the official language of Iran. ~i dāri or simply dārī is also used in native sources, referring to the oldest and most respected variety of (Classical) literary Persian or simply as an equivalent of ~. XII 427a ff.

♦ fārsi-nigārī (P) : a simple Persian style of writing, with a minimum of Arabic loan words. XI 238b
farš-i ‘āmiyāna (P) : Persian as it is written and spoken in Tehran, which is becoming the common spoken standard all over Iran. XII 433b

farš-i bāstānī (P) : denomination for ‘old archaic’ modern Persian vs. farš-i naw, a ‘new’ variety, sometimes found in scholarly publications. XII 428b

fārsi-i naw → FARSĪ-I BĀSTĀNĪ

farūdiyya (A) : a square kerchief bound around the cap by women in Egypt. V 741a; X 612a

farw (A), or farwa : a fur; a garment made of, or trimmed with, fur. Although far-wa can mean also a cloak of camel-hair, it is likely that this term in ancient poetry refers to sheepskins with the wool left on (in Morocco called haydūra), used as carpets, to cover seats, or for protection against the cold. II 816b

fa’s → HAKMA

fasahā (A) : clarity, purity; in rhetoric, ~ is the term for the purity and euphony of language, and can be divided into three kinds: fasahat al-mufrad, with respect to a single word when it is not difficult to pronounce, is not a foreign or rare word and its form is not an exception to the usual; fasahat al-kalām, with respect to a whole sentence, when it does not contain an objectionable construction, a discord, an obscurity (through a confusion in the arrangement of the words) or a metaphor too far-fetched and therefore incomprehensible; and fasahat al-mutakallim, with respect to a person whose style conforms to the above conditions. I 98Ib; II 824a

fasd (A) : in medicine, bleeding. II 48Ib; XII 303b; and → FASSAD

fasht (A, pi. fushui), or kufa, nadfwa : the term for reef in the Persian Gulf. I 535b

fasid (A) : in law, a legal act which does not observe the conditions of validity stricto sensu required for its perfection; vitiated and therefore null. Only in the Ḥanafi school of law is ~ distinct from bdtil ‘null and void’, where it denotes a legal act which lacks one of the elements essential for the existence of any legal activity. I 319a; II 829b; VIII 836a; IX 324b

fasīk (A) : in theology, one who has committed one or several ‘great sins’. According to the Mu’tazila, who elaborated the thesis of the so-called intermediary status, the ~ is not entirely a believer nor entirely an infidel, but ‘in a position between the two’ (fi manzila bayna ‘l-manzilatayn). Al-Ash’arī maintained the same opinion, but added that if the ~ was a believer before becoming a sinner, the ‘great sin’ committed will not invalidate his standing as a believer; this position was adopted by the sunnis as a whole. II 833a

In law, ~ is the opposite of ‘ADL, a person of good morals. I 209b; II 834a

fašil (T) : a term in Ottoman music which in its classical form can be defined as a variable selection of pieces, usually by different composers, fitting into a series of prescribed slots organised in such a way as to emphasise, within the overall unity of mode, contrast and variety. It thus alternates between instrumental and vocal, unmeasured and measured, and juxtaposes vocal pieces using contrasting rhythmic cycles. VII 1043a; X 143b

fašil → TJA’LAB

fašil (A) : in architecture, an intervallum. I 616a

fašila (A) : an object which is separated, like a young animal when weaned, and a palmtree sucker when transplanted; also the smallest ‘section’ of a tribe, the closest relatives. II 835a

fašila (A, pl. fawašil) : a separative; in prosody, ~ denotes a division in the primitive feet, meaning three or four moving consonants followed by one quiescent, e.g. katalat, katalahun. II 834b; VIII 667b; and → SADJ

In Qur’ānic terminology, ~ signifies the rhymes of the Qur’ānic text. II 834b; VIII 614b

In music, ~ denotes the pause which, with the basic notes, makes up the rhythm, İḳā’. XII 408b
faskh (A) : in law, the dissolution of any contractual bond whatever, effected, as a rule, by means of a declaration of intention pronounced in the presence of the other contracting party, or by judicial process. The term is to be distinguished from 
infisakh which comes about without the need of any declaration or judicial decree. Dissolution of marriage open to the wife or her relatives is by way of ~, while the dissolution of marriage by the man is Talâk. II 836a; III 1056b; and \[NASKH \]

\[\text{faskha} \] : in Mauritania, the dowry supplied by the family of the bride when she joins the conjugal home. VI 313a

faskiyya \[\rightarrow \text{SAHRIDJ} \]

faşl (A, pl. fusul) : separation, disjunction; in logic, ~ is 'difference', and, in particular, 'specific difference', the third of the five predicables of Porphyry. For logicians, ~ stands both for every attribute by which one thing is distinguished from another, whether it be individual or universal, and, in transposition, for that by which a thing is essentially distinguished. II 836b; and \[\rightarrow \text{SHA} \]

In its plural form, fusul is employed in philosophy and science to denote aphorisms or short chapters. VII 536b; in literature, brief sentences or paragraphs in rhymed prose. X 427a; in shadow-play terminology, the acts into which plays are divided. IV 1136b

\[\text{al-faşl al-āmm} \] (A) : 'common difference', a term in logic for what allows a thing to differ from another and that other to differ from the former; equally it is what allows a thing to differ from itself at another time. This is the case of separable accidents. II 837a

\[\text{al-faşl al-khâṣṣ} \] (A) : 'particular difference', a term in logic for the predicate which is necessarily associated with accidents. II 837a

\[\text{faşl al-sulutât} \rightarrow \text{TAWAZUN AL-SULUTĀT} \]

\[\text{faşli} \] (A) : 'seasonal', the term employed by Muslim rulers in India to designate a variety of indigenous calendars. X 263b

faşs \[\rightarrow \text{KAŞAB(A)} \]

faşsâd (A) : lit. phlebotomist; in mediaeval Islamic society, the practitioner of fasd who bled veins of the human body and performed circumcisions for men and women. A similar profession was cupping, hidjâma, which was performed by a hadijâm but was less popular and enjoyed less status: the cupper was a much-satirised character in Arabic tales. XII 303b

fatâ (A, pl. fitâyân) : a boy, manservant; slave. I 24b; and \[\rightarrow \text{FUTUWWA} \]

In the mediaeval Muslim East, the fitâyân (syn. ‘ayyârûn; \[→ \text{‘AYYÂR} \]) were private groups, recruited from the depressed classes, which played the role of 'active wing' of the popular oppositions to the official authorities. I 256b; VIII 402a

In Muslim Spain, ~ was the slave employed in the service of the prince and his household, or of the ḤĀDIJ, who held an elevated rank in the palace hierarchy. II 837a

\[\text{al-fatâyân al-kabîrân} \] (A) : the two majordomos under whose control the entire management of the princely household in Muslim Spain was placed. II 837a

fatḥ al-kitâb (A) : bibliomancy, a form of sorcery. VIII 138b

fatḥa (A) : in grammar, ~ denotes the short vowel a. III 172a

In North Africa, ~ is a slit in the djalâbiyya at the top of the armlets through which the bare forearm can be thrust. II 405a

For ~ in prayer, \[\rightarrow \text{FÂTIHA} \]

fatnâme (T) : an Ottoman official announcement of a victory; a versified narrative of exploits, written by private persons as a literary exercise. II 839a

fâtiha (A, pl. fawātih) : the opening (sûra); designation of the first sûra of the Qur’ān; (or fathâ) a prayer ceremony in certain Arab countries, particularly in North Africa, in which the arms are stretched out with the palms upwards, but without any recitation of the first sûra. II 841a; V 409b; V 425a
fawātih al-suwar (A), and awā'īl al-suwar, al-ḥurūf al-muḳṭaṭaʾāt: 'the openers of the sūras', a letter or group of letters standing just after the Basmala at the beginning of 29 sūras and recited as letters of the alphabet. They are generally referred to in European languages as 'the mysterious letters'. V 412a

fatīk (A, pl. futtāk): a killer, a syn. of ṣuʿlūk, or category into which the ṣuʿliūk fell. IX 864a

faṭīm (A): a child weaned or ab lactated. VIII 822a

fatīr → KHAMIR

faṭrā (A): a relaxing; an interval of time, more particularly with respect to the period separating two prophets or two successive messengers. In its more current usage, ~ is applied to the period without prophets from the time of Jesus Christ to Muhammad. In later times, ~ was also applied, by analogy, to periods of political interregnum. II 865a; a suspension of (Qur'anic) revelation. XI 143a

faṭīma → SHAMLA

faṭūr (A): the meal marking the end of the fast of Ramaḍān. IX 94b

fātūs (A), or ḥūt al-ḥayd: a fabulous marine creature mentioned by mediaeval Arab authors. It shatters the ships which it encounters, but is put to flight when the sailors hang from the peripheral points of the vessel rags stained with menstrual blood, ḥayd. VIII 1023a

faṭwā (A): in law, an opinion on a point of law. II 866a; II 890a

faṭwāḥ → FĀIT

fawātih → FATIHA; IFTITAH

fawdjar: under the Dihlī sultanate, the superintendent of elephants, who, among other things, was ordered to train them to stand firm at the sight of fire and in the noise of artillery. V 690a

fawdjar (IndP): an executive and military officer, the administrative head of a district, sarkār, in the Mughal administration of India. I 317a; II 868a

fay (A): in pre-Islamic times, chattels taken as booty. II 869a; in early Islam, ~ were the immovable properties acquired by conquest, a foundation in perpetuity for the benefit of successive generations of the community, in contrast to the moveable booty, ghanima, which was distributed immediately. I 1144a; IV 1031a; spoils of war. VIII 130b

In the terminology of time, ~ denotes the shade in the east which, when it moves from the west (where it is called zill) to the east, marks midday. V 709b

fayd → IFADA

fayda → RAWDA; ṢĀḤIB AL-FAYDA

faydji (A, < P; pl. fuyūdji): a courier of the government postal service and also commercial mail serving the population at large. It was a common term all over North Africa and Egypt during the 5th/11th and 6th/12th centuries, while on the Egypt-Syria route the word kutubi, letter-bearer, was used. I 1044b; II 969b

faydji tayyār (A): express courier. II 970b

faylaḳ → KURDUS

faylasūf (A): a philosopher; in popular language, ~ is applied in an uncomplimentary sense to free thinkers or unbelievers. II 872a

fayruzadj → FIRUZADJ

fāza: in Arabia, the name the Tiyyaḥa give to a tent whose ridge-pole rests on a row of two poles. The Shbā use mgawren or garneyn. IV 1148a

fazā (A): a counter-attack (of a raiding group of Bedouin). II 1055b

tazā (A, farīr, farkad, diawdhar): in zoology, the calf of the oryx or addax antelope from birth until its weaning. A male bull calf has the arkh (and variants) and the adult male shāt. The old bull is termed karhab. V 1227b
fazz (A) : water which is still drinkable, found in the stomach of camels. III 666b; and
fellâga → FALLAḴ
fermân → FARMÂN
farmla (Alg) : a vest for elderly men in Algeria. V 746a
fida’ (A) : the redemption, repurchase, or ransoming of Muslim prisoners or slaves held
by unbelievers. III 183a; VIII 502a; XII 306b
fidâm (A) : a piece of linen cloth which protected the mouth, worn by Zoroastrian
priests, but often also by the cup-bearer, SĀḴF, for whom it served as a filter for tasting
the drink and to help him know the precise taste. VIII 883b; X 612a
fidawi (A, < fida’i) : one who offers up his life for another. Among the Nizārī Ismā‘īlis,
~ was used of those who risked their lives to assassinate the enemies of the sect. II
882a; VIII 442a
In Algeria, ~ means a narrator of heroic deeds. II 882a
During the Persian revolution of 1906-7, the term was applied in the first place to the
adherents of the republican party, later to the defenders of liberal ideas and the constitu-
tion. II 882a
♦ fidâwiyya (Alg) : a tale or song of heroic deeds. II 882a
fidda (A) : in mineralogy, silver. II 883a
fidjar (A) : sacrilege; known particularly in the name harb al-fidjar ‘the sacrilegious
war’, a war waged towards the end of the 6th century AD during the holy months
between the Kuraysh and Kinâna on the one side and the Kays-‘Aylan on the other. II
883b
♦ fidjw → FAR
fidya (A) : a general designation among Syro-Palestinians for a blood sacrifice made for
purposes of atonement, practised in the interests of the living. II 884a; a Qur‘ānic term
to denote the fast which compensates for the days of Ramaḍān in which fasting has
not been practised, or to denote the impossibility of purchasing a place in Paradise. XII
306b; a minor kaffâra or compensation, to be paid when one has taken advantage of
one of five dispensations. IX 94b
♦ fidyat al-mulk (P, < A) : in taxation matters, an additional levy of one-tenth from
landed estates, decreed, and later abolished, by the Salghurid ruler Sa’d b. Žangi. IV
1041a
fikh (A) : understanding, knowledge, intelligence, and thus applied to any branch of
knowledge (as in fikh al-lugha, the science of lexicography); the technical term for
jurisprudence, the science of religious law in Islam. In addition to the laws regulating
ritual and religious observances, containing orders and prohibitions, ~ includes the
whole field of family law, the law of inheritance, of property and of contracts and
obligations, criminal law and procedure, and, finally, constitutional law and laws reg-
ulating the administration of the state and the conduct of war. II 886a; IX 322b
In older theological language, ~ was used in opposition to ‘ilm, the accurate knowl-
edge of legal decisions handed down from the Prophet and his Companions, and was
applied to the independent exercise of the intelligence, the decision of legal points by
one’s own judgement in the absence or ignorance of a traditional ruling bearing on the
case in question. II 886a
fikr (A, pl. afkâr) : thought, reflection; in mysticism, ~ is used habitually in contrast to
dhikr: in the performance of ~, the sufi, concentrating on a religious subject, medi-
tates according to a certain progression of ideas or a series of evocations which he
assimilates and experiences, while in dhikr, concentrating on the object recollected, he
allows his field of consciousness to lose itself in this object. II 891b
**Fikra (T)**: a kind of short news item generally of entertaining nature, combining anecdote with comment on some matter of contemporary importance. VI 94b

**fil (A, < P pil)**: in zoology, the elephant. II 892b; the bishop in chess. IX 366b

*fil al-bahr (A)*: in zoology, the elephant seal; the walrus, also called *fazz*. IV 648b; VIII 1022b

**fi'l (A)**: act, action, opposed in noetics and metaphysics to *kuwwa* ‘potentiality, power’.

II 898a; V 578a

In grammar, the verb. II 895b; and → *ism al-fi'l.*

In logic, ~ is one of the ten categories, *actio* as opposed to *passio*. II 898a

In theology, ~ designates the action of God *ad extra*, ‘what is possible (not necessary) for God to do’. II 898b

*fi'l al-ta'adjdjab (A)*: in grammar, the verb of surprise. IX 528a

**filaha (A)**: lit. ploughing; the occupation of husbandry, agriculture. II 899a

*filaha al-araqdin (A)*: agronomy. II 902a

*filaha al-hayawanat (A)*: zootechny. II 902a

**filawr (A), or hadjir**: in mediaeval 'Irak, a beggar or vagrant who simulates a hernia or ulcer or tumour or some similar affliction with his testicles or anus, or with her vulva, in the case of a woman. VII 494a

**filk (A)**, also *shardj*: in archery, a bow consisting of a single stave split length-wise and spliced with glue. IV 797b

**filori (T)**: the Ottoman name for the standard gold coins of Europe; a local Balkan tax amounting to one ~, imposed on the semi-nomadic Vlachs of the Balkans, in which sense it is usually referred to as *resm-i filori.* II 914b ff.; VIII 487a

**filw (A)**: a foal between birth and one year of age. II 785a

**fi'ma**: transversal associations, in ‘Afar society, which counterbalance tribal divisions. X 71b

**findjan (A)**: in clothing, a headdress worn by women in Cairo and Syria, gilt below and decked with pieces of silver. X 612a; and → *bakradj*

**firandj** → *ifrandj*

**firasa (A)**: physiognomancy, a technique of inductive divination which permits the fore-telling of moral conditions and psychological behaviour from external indications and physical states, such as colours, forms, and limbs. II 916a; V 100a; clairvoyance. XI 110b

**fir'awni** → *kaghad*

**firda** → *furda*

**firdjardat (A, < MidP fragard ‘chapter, section’)**: a type of poems, as defined by Hamza al-Isfahâni in a commentary on a verse by Abû Nuwâs. XI 210a

**firfir (< G ?)**: a loan-word in Arabic for the colour violet. V 699b

**firind (A, < P)**: damascening, or a pattern drawn on a sword. V 972a; VIII 237a

**firka (A)**: sect. The ~ *nâdiya* is the sect that alone will be saved out of the 73 into which the community will be divided, according to a Tradition. VIII 990a; XI 103a

**firkate** → *bashtardj*

**firz, or firzan** → *shatrandj*

**fisk (A)**: moral deficiency. XI 567b
fiskiyya (A, pl. fasākī) : a small basin which collected water from the SHADIRWĀN. IX 175b

fitām → SAKHLA

fitna (A) : putting to the proof, discriminatory test; revolt, disturbance; civil war; a Qur’ānic term with the sense of temptation or trial of faith, and most frequently as a test which is in itself a punishment inflicted by God upon the sinful, the unrighteous. The great struggles of the early period of Muslim history were called ~. II 930b

fitra (A) : a Qur’ānic term meaning ‘a kind or way of creating or of being created’, which posed serious theological and legal difficulties for the commentators. II 931b; ‘common to all the prophets’ or ‘part of the general SUNNA or religion’. IX 312b

In law, the amount of ZAKĀT paid. XI 418a

fitīyān → FATĀ

♦ fitīyānī (A) : a variety of couscous which is prepared by cooking grain in gravy and which is sprinkled with cinnamon. V 528a

fizr → KAṬṬī'

foggara (Alg, < A fakkara; pl. fgāgīr) : a term used in southern Algeria to designate a kanāt, a mining installation or technique for extracting water from the depths of the earth. IV 529a; a subterranean drainage channel. XII 328b

frenk-khāne (T) : in 19th-century Ottoman cities, a building in a European style, intended to house European merchants during their more or less extended stays. IX 799b

frimla (N.Afr) : a corselet for women in Algeria; an embroidered bolero in Libya. V 746a

fuḍhandj (A, < P, < H pudand) : in botany, mint. The Arabic nomenclature for mint is abundant; other names are ḥabak, nammām, for water-mint, and nā’na‘ or nu‘nu‘, peppermint. XII 309b

fuḍjīl (A) : in botany, the radish, one of the summer crops in mediaeval Egypt. V 863a

fuḍūlī (A) : in law, an unauthorised agent. VIII 836a; XI 208a

fūh → AFAWIH

fūḥsh → SUKHF

fūḥül → FAHL

fūk → TAFWIḴ

fūkayša → SANDJ

fūkīyya : a body shirt for men worn under the DJALLABIYYA in Morocco. V 746a

fūkķā‘ (A) : a sparkling fermented drink, almost a ‘beer’. It was frequently sweetened and flavoured with fruit, so that one might call ~ the mediaeval equivalent of shandy or almost so. VI 721a; IX 225a; X 32a; XI 369b

fūl (A) : in botany, beans, one of the winter crops in mediaeval Egypt. V 863a

♦ fūl mudammas → ‹AMIYYA

fulādīh → HADID

fulk (A) : a Qur’ānic term for ship, used inter alia of Noah’s ark and the ship from which Jonah was thrown. IV 870b; VIII 808a

full → YÄSAMĪN

funduḵ (A, < Gk) : a term used, particularly in North Africa, to denote hostelries at which animals and humans can lodge, on the lines of caravanserais or KHĀNS of the Muslim East. II 945a; IV 1015a; IX 788b

In numismatics, an Ottoman gold coin. VIII 229b

furānīk : messengers in the postal service in the ‘Abbāsid period. I 1045b

furār → SAKHLA

furda (A) : a term used interchangeably in Ottoman documents and Arabic texts with firda, with reference to personal taxes; the ~ was attested in Ottoman Egypt after 1775
as one of the many illegal charges imposed on peasants by soldiers of the provincial governors. II 948a; an emporium. XII 507a; and \( \text{\textit{mınā}} \)

\( \text{\textit{furdat}} \) (\textit{firdat}) al-\textit{ru'us} (\( \text{\textit{A}} \)) : a personal tax in Egypt under Muḥammad ‘Ali amounting to 3 per cent on known or supposed revenue of all the inhabitants, paid by all government employees, including foreigners, by employees of non-government establishments, by the \textit{fallāhīn} (\( \text{\textit{\rightarrow fallāh\)}} \)), and by artisans and merchants. II 149a; II 948a

\( \text{\textit{firdat al-tahfīr}} \) (\( \text{\textit{A}} \)) : in Ottoman Egypt, the name for the comprehensive levy which in 1792 replaced all the illegal charges imposed on peasants by soldiers of the provincial governors. II 948a

\( \text{\textit{furdį}} \) \( \rightarrow \) \( \text{\textit{kaṭūm}} \)

\( \text{\textit{furfūr}} \) \( \rightarrow \) \( \text{\textit{sākhlā}} \)

\( \text{\textit{furkān}} \) (\( \text{\textit{A}}, \) < \( \text{\textit{Ar}} \)) : a Qur'ānic term, which poses problems of interpretation, and has been variously translated as ‘discrimination’, ‘criterion’, ‘separation’, ‘deliverance’, or ‘salvation’. II 949b; X 318a

\( \text{\textit{furn}} \) (\( \text{\textit{A}} \)) : a communal oven, in technical usage corresponding to \( \text{\textit{kūṣha}} \) ‘lime-kiln’. V 41b; X 30b

\( \text{\textit{furs}} \) (\( \text{\textit{A}} \)) : one of two terms, the other being \( \text{\textit{ādjam}}, \) to denote the Persians. II 950b

\( \text{\textit{furū'}} \) \( \rightarrow \) \( \text{\textit{fart'}} \)

\( \text{\textit{furūl}} \) \( \rightarrow \) \( \text{\textit{dābu'}} \)

\( \text{\textit{furūsīyya}} \) (\( \text{\textit{A}} \), T \( \text{\textit{furūsu'}} \)) : the whole field of equestrian knowledge, both theoretical and practical. Treatises on ~ by actual horsemen, veterinary surgeons or riders appeared at a late stage in Arabic literature, many repeating passages from earlier works written by philologists, but also with added pages on riding, describing various methods and principles co-existing in the Muslim world. II 953b

\( \text{\textit{fusayfīsā'}} \) (\( \text{\textit{A}}, \) < \( \text{\textit{Gk}} \)) : in art, mosaic. I 610b; II 955a

\( \text{\textit{fustān}} \) (\( \text{\textit{A}} \)) : in dress, the term for the European dress worn by women; a European suit (\( \text{\textit{takm}} \)) might also be worn by women who eschew the traditional \( \text{\textit{milāya}}. \) XII 776a

\( \text{\textit{fuṣtāt}} \) (\( \text{\textit{A}}, \) < \( \text{\textit{Gk}} \)) : a small hair tent used by travellers. II 957b; IV 1147a

\( \text{\textit{fuṣūl}} \) \( \rightarrow \) \( \text{\textit{fāsīl}} \)

\( \text{\textit{fuṭa}} \) : in medieval Islam, a long piece of sari-like cloth originating in India and serving a variety of functions: as a loincloth, apron, and a variety of headdress. V 737b; a simple cloth with a seam, fastened in front and behind to the girdle, \( \text{\textit{tikka}} \) (modern \( \text{\textit{dikka}} \)). IX 676b

\( \text{\textit{futurifū}} \) : in Gāo, in West Africa, a horn, invented by the \( \text{\textit{Askīya Muḥammad Bunkān}} \) (d. 1537). X 36b

\( \text{\textit{fuṭuwwa}} \) (\( \text{\textit{A}}, \) T \( \text{\textit{fuṭūwwet}} \)) : a term invented in about the 2nd/8th century as the counterpart of \( \text{\textit{muṭuwwa}} \) (\( \text{\textit{\rightarrow muṭūḥ}} \)), the qualities of the mature man, to signify that which is regarded as characteristic of the \( \text{\textit{fata}}, \) young man; by this term it has become customary to denote various movements and organisations which until the beginning of the modern era were widespread throughout all the urban communities of the Muslim East. I 520a; II 961a

\( \text{\textit{futyā}} \) (\( \text{\textit{A}}, \) or \( \text{\textit{iftā'}} \)) : the act of giving an opinion on a point of law, \( \text{\textit{fattā}}; \) the profession of the adviser. II 866a

\( \text{\textit{fuwwa}} \) (\( \text{\textit{A}} \)) : in botany, madder. X 118a

\( \text{\textit{fuyudj}} \) \( \rightarrow \) \( \text{\textit{fayudj}} \)
gabr (P) : a term of doubtful etymology, denoting Zoroastrians, and used generally in Persian literature. II 970b

gabri : in art, ceramic ware developed in Persia. The ornamentation of this ware, produced by means of larger or smaller scratches in the slip that covers the body under the transparent partly coloured glaze, consists of schematic representations, recalling the ancient culture of Persia, notably of fire altars, as well as of men and beasts, birds, lions and dragons depicted in a curiously stylised manner. II 746a

gadjal → ČITAK

gām : a pace, a unit of measurement. X 43b

gandj : in Muslim India, a grain market. IX 800b

gandu (Hau) : the Hausa extended family, a largely self-supporting unit based on agriculture and formerly dependent on slave labour. III 277b

gandūra (N.Afr) : a full-length tunic with short sleeves, worn by men in southern Morocco and by both sexes in Algeria. V 746a

gāra → KĀRA

gargadj (IndP) : in Mughal India, a movable tower used in sieges. These towers were very strong structures with solid beams covered by raw hides, tiles, or earth to protect them from the liquid combustibles thrown by the garrison; they could be destroyed only by hurling heavy stones or by a sortie. III 482a

gärmsir (P, A djarm) : in geography, a term used to denote hot, desert-type or subtropical lowland climates; in Arabic, ~ is particularly used for the hot, coastal region of the Persian Gulf shores and the regions bordering on the great central desert. V 183a

garneyn → FAZA

gat → BANDISH

gattaya (B) : a kind of mat of plaited hair, which is worn very long and grown only from the top of the cranium, the remainder of the head being shaved. The wearing of the ~ is a local custom absorbed by the 'Isawi order. IV 95a

gäw-band (P) : the person who worked draft oxen. XI 305a

gawd (P) : a usually octagonal pit in the centre of a traditional gymnasium, ZÜRKHĀNA, about a metre deep, in which the exercises take place. The ~ is surrounded by spectator stands, of particular importance being the sardam, an elevated and decorated seat reserved for the director, MURSHID, whose function is to accompany the exercises with rhythmic drumming and the chanting of verse from classical Persian poetry. XI 573a

gawdār (P) : cattle-raiser. IX 682b

gaytan : corduroy. X 371b

gaz (P) : a measure of length in use in Iran and Muslim India, the Persian cubit, DHIRĀʾ, of the Middle Ages, either the legal cubit of 49.8 cm or the Isfahan cubit of 79.8 cm. Until recently, a ~ of 104 cm was in use in Iran. II 232a; XII 313b; in 1926 an attempt was made to equate the traditional Persian measures with the metric system, so that the ~ was fixed at 1 m; after 1933 the metric system was introduced but the older measures nevertheless remained in popular use. VII 138a

In Muslim India, sixty ~ formed the side of the square BIGHĀ, a traditional measure of area. Five thousand ~ made the length of a kuroh (Persian) or KROŠA (Sanskrit), the traditional measure of road-length. XII 313b

In botany, tamarisk. XI 303a; a very hard and solid wood, used for cabinet-making and for timber framing. V 669b

Gaz-i ilāhi : a measure introduced by the Mughal emperor Akbar in 994/1586, equal to ca. 32 inches. IV 1055b; XII 313b
gaz-i mukassar (P) : the ‘shortened’ cubit of 68 cm, used for measuring cloth. II 232a

gaz-i šahī (P) : the ‘royal’ cubit of 95 cm, in use in 17th-century Persia. II 232a

geced resmi (T) : tolls levied in the Ottoman empire at mountain passes and river fords. II 147a

gedik (T) : lit. breach; in law, a form of long-term lease arrangement of waṭf property in Egypt, which involved, in addition to perpetual lease, the ownership and use of tools and installations of shops and workshops. XII 369a; in the Ottoman period, the right to exercise a craft or a trade, either in general or, more frequently, at a special place or in a specific shop. They were inheritable if the heir fulfilled all other conditions for becoming a master in the craft. VIII 207a; IX 542a; IX 798a; XII 421a

geguritan → SINGIR

gemh → FĀRINA

geniza (Heb) : a place where Hebrew writings were deposited in order to prevent the desecration of the name of God which might be found in them. As a term of scholarship, ~ or Cairo geniza, refers to writings coming from the store-room of the ‘Synagogue of the Palestinians’ in the ancient city of Fustāt. II 987b

gerebeg (J) : a grand parade that takes place in certain areas in Java after the ‘Id prayers at the end of Ramaḍān, with as its centerpiece a magical ‘mount of blessing’ that conveys some of the sultan’s mystical power. XII 682b

gersh → BILYŪN

gezme → AḤDĀTH

ghābā (A) : forest. II 991a

ghabāni (A), or ghabāniyya : a head scarf with an embroidered pattern of lozenges, worn by both sexes in the Arab East. V 741a

ghabghab (A) : in zoology, an animal’s dewlap. VII 22b

ghabn fahish (A) : in law, the concept of excessive loss, which is the only means by which a contract can be challenged in the case of fraud. I 319a

ghādaf → KAṬĀ

ghadāf (A) : a traitor. XII 830a

ghadīr (A) : a variant name for the salat al-fadjr (→ FADJR). VII 27a

ghadjar (A) : gypsies. IX 235b

ghādus (A, < L Gadus) : in zoology, the cod. VIII 1021a

ghafāra → KHUWWA

ghaffār, ghafūr → GHUFRĀN

ghā’ib (A) : absent; in law, usually the person who, at a given moment, is not present at the place where he should be. But, in certain special cases, the term is applied also to the person who is at a distance from the court before which he was to bring an action or who does not appear at the court after being summoned. II 995b

šalāt al-ghā’ib (A) : the name given to the prayer said for a dead person whose body cannot be produced. II 996a

ghā’ira → ZĀHIRA

ghalāth → ‘ALĀTH

gHALCA (P) : an imprecise designation of those mountain peoples of the Pamirs who speak Iranian languages; a term used in English for the Iranian Pamir languages. The word, though of uncertain origin, has different meanings in different languages: ‘peasant’ or ‘ruffian’ in New Persian, ‘squat, stupid’ in Tadjiki; in old Yaghnābī, ‘slave’. II 997b

ghālī → GHULĀT; KĀLĪ
ghalk (A) : in meteorology, a closed period during the middle of the season; before this was *awwal al-* and after it the *dârnâni* seasons. VII 52a
ghalla (A) : income. XI 414b
ghâlta (A, pl. ghâlatât) : error.

◊ ghâlatât-i meşhûre (T) : lit. well-known errors; soleicisms brought about by phonetic changes, characteristic of Turkish, producing (drastic) modifications in Arabic and Persian loan-words and branded by the purists, e.g. *beddâwâ < bâd-i hawâ*. II 997a
ghammâz (A) : he who screws up his eyes, intriguer, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a
ghanam (A, pi. aghndm, ghuniun, aghdnim) : the class of small livestock with a predominance of either sheep or goats, according to country. Also, understood in the sense of 'sheep-goat patrimony'. XII 316b
ghanima (A), or ghunm : booty, in particular moveable booty, which was distributed immediately, as opposed to *fay*. I 1144a; II 1005a; XII 316b
gharâmets â-â DJARIMA
gharanîk (A) : cranes; in the Qur'ân, 'the exalted ones', referring to the Arabian goddesses, al-Lât, al-'Uzza and Manât, the origin of the Satanic verses, or those which Satan inserted into the revelation, later abrogated by LIII, 21-7. V 404a
gharar → BAY C GHALAR
gharâsa (A) : the act of planting. I 135b
gharaza (A) : the act of pricking, as with a tattooing needle (*misham*, pl. *mawâshim*). XII 830b
ghârib → TALI
gharib (A, pl. *ghurabâ*) : lit. strange, uncommon; in philology, ~ means rare, unfamiliar (and consequently obscure) expressions (*syn. wahshi, hushi*), and frequently occurs in the titles of books, mostly such as deal with unfamiliar expressions in the Qur'ân and *hadîth*. I 157b; II 1011a
In the science of Tradition, ~ means a Tradition from only one Companion, or from a single man at a later stage, to be distinguished from *gharib al-hadîth*, which applies to uncommon words in the text, *matn*, of Traditions. III 25b
◊ ghârib mutlak → FARD
ghârim (A), or *gharim* : in law, a debtor or creditor. II 1011b; XII 207b
ghârkrâd (A) : a kind of bramble. I 957b
ghârr → TAGHRIR
gharrâ (A) : in zoology, the spotted dogfish. VIII 1022b
ghars (Alg) : soft dates produced in the Suf, along with the variety known as *deglet nur*, which are harvested for export only. IX 763b
ghâruka (A) : in law, a system whereby a debtor landowner transfers part of his plot, and the right to cultivate it, as security on a loan until redemption. Other Arabic terms for the same system were *rahn hiyâzi* and *bay* bi 'l-istighláli, and in Ottoman Turkish *istighláli*. ~ is a form of usury, and as such prohibited by Islamic law. XII 322b
ghâsb (A) : in civil law, usurpation, the illegal appropriation of something belonging to another or the unlawful use of the rights of another. II 1020a
ghâshiya (A) : a covering, particularly, a covering for a saddle; one of the insignia of royal rank carried before the Mamlük and Seljûk rulers in public processions. II 1020a; VI 854a
In the Qur'ân, ~ is used metaphorically of a great misfortune that overwhelms someone. II 1020b
ghâsil → GHASSÂL
ghâsil al-malâ‘îka (A) : 'washed by the angels', a term by which Hanzala b. Abi ÊAmir is known, referring to the fact that he died without having performed the *ghusl* following sexual intercourse. IX 204b
ghassāl (A): a washer of clothes and also of the dead, the latter more often known as ghāsīl. The social position of the corpse-washer was higher than that of the washer of clothes. XII 322b

ghāṭā → ʿATABA

ghataṭ → KĀṬĀ

ghātāmā' → KĀṬĀ

ghawghā' (A): those who swarm like tiny beasts, one of the numerous terms in the mediaeval and modern periods for ‘rascals, scoundrels’. XI 546a

ghawr (A): in geography, a depression, plain encircled by higher ground. II 1024b

ghawṭ (Alg, pl. ghīṭān): a funnel-like excavation, in which date palms are planted in the Sufi. IX 763b

ghawth (A): lit. succour, deliverance; an epithet of the head of the šūfi hierarchy of saints (syn. badal). Some say that it is a rank immediately below the head, KŪṬB, in the hierarchy. V 543b; XII 323b

ghawwās (A): a diver. XII 550a

ghayb (A): absence; what is hidden, inaccessible to the senses and to reason; in Qurʾānic usage, with rare exceptions, ~ stands for mystery. I 406b ff.; II 1025a

In mysticism, ~ means, according to context, the reality of the world beyond discursive reason which gnosis experiences. II 1026a

♦ ghayba (A): absence, occultation; and → NAʿĪB AL-GHAYBA

In mysticism, ~ is also used for the condition of anyone who has been withdrawn by God from the eyes of men and whose life during that period may have been miraculously prolonged. II 1026a; III 51b

Among the Twelvers, ~ became a major historical period, divided into two parts: the lesser ~ (from 260/874 to c. 329/941) and the greater ~ (from the death of the fourth IMĀM onwards). II 1026a; IV 277b

In law, ~ is the state of being not present at the place where one should be. II 995b

♦ ghayba munṣaṭṭa (A): in law, an absence not interrupted by information on a person’s existence; the continuous absence of a plaintiff. II 995b

ghaydāk (A): lit. soft or tender; a term applied to a youth or young man; when applied to a boy, ~ signifies that he has not attained to puberty. VIII 822a

ghayhab → SALKA'

ghaylam → SULAHFĀ

ghaym (A): in mineralogy, cloudiness, a defect or impurity in a gem. XI 263a

ghayn (A): the nineteenth letter of the Arabic alphabet, transcribed gh, with the numerical value 1,000. It is defined as a voiced postvelar fricative. II 1026b

ghayta (< Fr guetter), or ghāʾīta, ghāyta: in music, a reed-pipe of two kinds, popular in Muslim Spain and North Africa. One is a cylindrical tube blown with a single reed, and the other is a conical tube blown with a double reed. The cylindrical tube instrument is known in Egypt as the ghīta. II 1027b; VII 207b

ghazā-īnāmē → MENĀKĪB-NAĪMÉ

ghazar (A, T ghazel): lit. flirtation; in prosody, an elegy of love; the erotic-elegiac genre. It has the rhyme scheme aa xa xa xa xa, etc. I 586a; II 1028a; X 719b; XII 323b

♦ ghazel-i müleemma' (T): in Ottoman poetry, a variant of the ghazal, which is written in alternating Turkish and Persian and/or Arabic hemistichs. X 917a; and → MULAMMA'AT

♦ ghazel-i musammat (T): in Ottoman poetry, a ghazal the verses of which, with the exception of the MATLA', have ‘inner rhyme’ in that the middle and end of their first hemistich rhymes with the middle of their second hemistich. X 917a

ghāzī (A, pl. ghuzzāt): a fighter for the faith, a person who took part in a razzia, or raid against the infidels, GHAZW; later, a title of honour, becoming part of the title of certain Muslim princes, such as the AMĪRS of Anatolia and more particularly the first
Ottoman sultans; soldiers of fortune, who in times of peace became a danger to the government which employed them. I 322b; II 1043b; VIII 497a

◊ ghuzat al-bahr (A): pirates. II 526a

◊ ghazıya (A, pl. ghawāzī): an Egyptian dancing-girl who sang and danced primarily in the streets, making a speciality of lascivious dances and often becoming a prostitute. Today both the dancing-girl and the singer are called ‘alma in the cities but in the rural areas the dancer is still known as ~. I 404a; II 1048a; in the past, the term for belly-dancer, today usually called rakkaša. XII 778a

ghazw (A, pl. ghizwān): an expedition, raid, usually of limited scope, conducted with the aim of gaining plunder. I 892a; II 509b; II 1055a

◊ ghazwa (A, pl. ghazawāt): a term used in particular of the Prophet’s expeditions against the infidels. II 1055a; VIII 497a

ghidha (A, pi. aghdhiya): feeding; food. II 1057a

ghidjak: one of a type of viol used in Central Asia to accompany the bard, the others being kil kobuz, in Kazakhstan, and the kiaq. X 733b

ghifara (A, pi. ghaf‘ir): in clothing, in early times a red cloth with which women protected their veil from the oil on the hair. In Muslim Spain, the name of a similar cap for men, who usually wore not turbans but ghaf‘ir of red or green wool, whilst Jews wore a yellow one. X 612a; and → MIGHFAR

ghila (A): a nursing woman. VIII 824a

ghilāf (A): a sheath. IV 518b

ghilmān → GULâm

ghinā → KINĀ

ghinā (A): song, singing; music in its generic sense. In Morocco, the song is divided into folk or popular song, kariha, and the art song, āla or san‘a, while in Algeria ~ is grouped under kalām al-hazī and kalām al-djidd. II 1072b f.

ghirāra (A): a measure of capacity for grain in central Syria and Palestine in the medieval period, of different size in every province, e.g. the ~ of Damascus contained 208.74 kg of wheat, whereas the ~ of Jerusalem, at least at the end of the Middle Ages, weighed three times as much. IV 520a; VI 118b

ghirbāl (A): a parchment-bottom sieve, which in the pre-Islamic period sometimes took the place of tambourines to supply rhythm. II 1073b; X 900b; and → BANDAYR

ghirniŋ (A), and kurki: in zoology, the crane. I 1152b

ghirr (A): an inexperienced person. X 93a

ghita → GHAYTA

ghiyār (A): the compulsory distinctive mark in the garb of DHIMMI subjects under Muslim rule, described as a piece of cloth placed over the shoulder; the garment which bears the ~. II 1075b; V 744b

ghızāk → KAMANDJA

ghlāla (Mor): a sleeveless outer robe for women in Morocco. V 746a

ghubār (A): dust; in mathematics, ~ was the name for the immediate parents of the modern European numerals, while what are now called ‘Arabic’ numerals were known as ‘Indian’. Sometimes the names were reversed, however, or both forms were called Indian or both called ~. III 1140a; and → HISĀB AL-GHUBĀR

In calligraphy, ~ or ghubārī is a name given to every type of very small script difficult to read with the naked eye, but often found in the NASKH script. IV 1124a

ghubba (A, pl. ghabib): a term in the Persian Gulf for an area of deep water, of 15 fathoms or more. I 535b

ghubbān (A): in zoology, the green scarus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Scarus ghobban). VIII 1021b
ghudfa (A): a large head shawl for women, worn in the Hebron area. V 741a
ghudwa (A), or bukra: in lexicography, a term used to denote the time which elapses between the morning twilight prayer, Fadīr, and the sunrise. V 709b
gufran (A): the verbal noun of 'to forgive', ~ refers to the two divine names, al-ghafūr and al-ghaffār 'the All-Pardoning One whose power to pardon is endless'. A frequent synonym is 'afw. II 1078b; IV 1107a
ghul (A, pl. ghilām, aghwāl): a fabulous being believed by the ancient Arabs to inhabit desert places and, assuming different forms, to lead travellers astray, to fall upon them unawares and devour them. Generally, a ~ is considered a male as well as a female being in the early sources. II 1078b
ghulam (A, pi. ghilāmān; P pl. ghulāmān): a young man or boy; by extension, either a servant, sometimes elderly and very often, but not necessarily, a slave servant; or a bodyguard, slave or freedman, bound to his master by personal ties; or sometimes an artisan working in the workshop of a master whose name he used along with his own in his signature. Rulers owned an often impressive number of slave boys who served as attendants or guards and could rise to fairly high office in the hierarchy of the palace service, as well as others who formed a component of varying importance in the armed forces. I 24b; II 1079b; VIII 821b
In falconry, a technical term for the hawker's assistant, who kept the aviary well provided with pigeons and other game-birds and was responsible for the nourishment and training of the hawks. I 1152b
♦ al-ghilāmān al-khāṣṣa (A): the personal guard of certain 'Abbāsid caliphs. II 1080a
♦ ghulāmān-i khaṣṣa-yi sharīfa (P): 'slaves of the royal household', a cavalry regiment formed from the ranks of the Georgians and Circassians under the Safawids. II 1083b; IV 36a; VIII 769a
ghulāmān → GHALAM
ghulat (A, s. ghālī): 'extremists', those individuals accused of exaggeration, ghulā, in religion; in practice, ~ has covered all early speculative shī'is except those later accepted by the Twelver tradition, as well as all later shī'i groups except Zaydis, orthodox Twelvers, and sometimes Isma'īlis. II 1093b
ghulaw (A): in literary criticism, overblown hyperbole. XII 655b
ghumūd (A): in literary criticism, the 'obscurity' of poetry, in contrast to the 'clarity', wudūḥ, of prose. XII 655b
gunča (P): in botany, the rosebud, a recurring image in eastern Islamic literature. I 1133a
gunna (A): in Qur'ānic recitation, the nasal sound of certain letters in excess of ordinary speech. X 73b
ghūra → TURSHI
ghurāb (A, < L corvus): in zoology, the crow. II 1096b
In navigation, a large type of mediaeval Muslim galley (< Sp caraba), frequently mentioned in accounts of the naval warfare between the Muslims and the Franks during Crusading and Mamlūk times. In archaic Anglo-Indian usage, it yielded the term grab, a type of ship often mentioned, in the Indian Ocean context, from the arrival of the Portuguese to the 18th century. VIII 810a
ghurabā' (A, T ghurebā): an Ottoman term for the two lowest of the six cavalry regiments of the Kapı Kulları. The regiment riding on the sultan's right side was known as ghurebā'-i yemīn and that riding on his left as ghurebā'-i yesār. II 1097b
ghurfa → AGADIR
ghurra (A): the first day of the month, in historical works and correspondence. V 708a; a term used in Bedouin society for the young girl, who must be a virgin, white and
free, given by the family of a murderer to a member of the injured family as compensation. In turn the latter forgoes his right of vengeance. VI 479b

In law, ~ is a special indemnity to be paid for causing an abortion. I 29a; VIII 823b

ghurūb → TĀLI'

ghurūk (? Mon) : in mediaeval Transoxania, a royal hunting ground. V 857b

ghusl (A) : general ablution, uninterrupted washing, in ritually pure water, of the whole of the human body, including the hair. ~ applies also to the washing of the corpse of a Muslim. For the living, the essential ~ is that which is obligatory before performing the ritual daily prayers. II 1104a; VIII 929a

ghusn (A) : in prosody, separate-rhyme lines in each stanza of a MUWASHŠAH. VII 809b

ghūta (A) : the name given in Syria to abundantly irrigated areas of intense cultivation surrounded by arid land. It is produced by the co-operative activity of a rural community settled near to one or several perennial springs, whose water is used in a system of canals to irrigate several dozen or hundred acres. II 541a; II 1104b

guzāt → GHAZI

ginān (H, < San jhāna) : in Nizāri Iṣmāʿīlism, a poetical composition in an Indian vernacular, ascribed to various Pārs who were active in preaching and propagating the DAʿWA. The ~ resembles didactic and mystical poetry and is often anachronistic and legendary in nature. VIII 126a

girebān, girivān → SHUTIK

giriz (T), or girizgāh : in Turkish prosody, ~ is the passage marking the transition from the NASĪB to the main part of the KĀŠĪDA. IV 715b; and → MAKHLAŞ

gīṭūn (N.Afr) : the name given to shelters in North Africa made of sackcloth or pieces of material or of canvas produced in Europe. The name derives from the classical kāṭūn ‘room in a BAYT’. IV 1149b

giwa : characteristic foot-gear of the Bakhtiyāri tribeswomen. I 956a

gnidra (Alg) : a light, lacy chemisette for women in Algeria. V 746a

gōbak (P) : among the Shāhīsewn in Persia, a ‘navel’ or descent group. IX 224a

♦ gōbek adi (T) : ‘navel name’; in Turkey, a name given to a new-born child by the midwife as she cuts the umbilical cord. IV 181a

gōcmen → MUHĀDŻIR

goni (Kanuri) : one who has memorised the Qurʾān, a term for saint in Chad and the Nilotic Sudan. XI 124a

gōnūllū (T) : volunteer; in the Ottoman empire, ~ was used as a term (sometimes with the pseudo-Persian pl. gōnūllūyān, in Arabic sources usually rendered djāmulyān or kamulyān) with the following meanings: volunteers coming to take part in the fighting; a 10th/16th-century organised body stationed in most of the fortresses of the empire, in Europe, Asia and Egypt; and an 11th/17th-century body among the paid auxiliaries who were recruited in the provinces to serve on a campaign. II 1120b

gorani → POTURI

goruta → YODJANA

göstermelik (T) : inanimate objects, without any direct connection with the shadow play, which are shown on the screen before the actual play in order to attract the interest of spectators and fire their imagination. IV 601b

gōt-tikme (T) : a type of tent possessed by the Türkmen Yomut and Göklen tribes. The ~ essentially is an öy ‘tent-house’, but without the trellis walls, and regarded as inferior, though more portable. IV 1150b

gorba → 'UDIYA

gourbi (Alg) : a shack, a fixed dwelling used in the Algerian sedentarisation of nomads in the 20th century. IX 537b
grab → GHURĀB

gu’ (Somali) : the season from April to June which is the ‘season of plenty’ in Somalia. The other seasons are xagaa (July-August), dayr (September-November) and jiiłaal (December-March). IX 714b

guban (Somali) : lit. burnt; a hot, dry region. IX 714a

gudhār (P) : a restricted area of a guild in which it practised its trade. IX 645b; also gudhar, a passage. X 488a

gul (P, T gül) : in botany, the rose, a recurring image in eastern Islamic literature. II 1133a

Among the dervishes, gül signifies a particular ornament, fashioned from wedge-shaped pieces of cloth, on the top of a dervish cap, which distinguishes the head of a house of the order; in various contexts ~ is the badge of different dervish orders and of distinct grades within the orders. II 1134a

♦ gulbaba (T) : a title, with the sense of head of a Muslim cloister, TEKKE, of the Bektashi order. II 1133b

♦ gulbāng (P) : lit. song of the nightingale; in Turkish usage, gülbāng is applied to the call of the muezzin and to the Muslim war-cry. Under the Ottomans, ~ was used of certain ceremonial and public prayers and acclamations, more specifically those of the Janissary corps. II 1135a; and → TERDJUMAN

guldasta : in architecture, a shaft-like pinnacle, introduced in Tughluqid work as a prolongation of the angle turret. VIII 315b

gūm (N.Afr, < A kawm) : the name given in the Arab countries of North Africa to a group of armed horsemen or fighting men from a tribe. They were given an official existence by the Turks in the former Regencies of Algiers and Tunis, who made them the basis of their occupation of the country, and were later used by the French to pacify the country. II 1138b

♦ gūma : a levy of GÜMS, troops; a plundering foray; sedition, revolt. II 1138b

gunbad (P) : a domed mausoleum. XI 114a

gunbri (N.Afr, dim. gunibrī) : in its most primitive form, with a gourd, shell, or wooden sound-chest, a skin or leather belly, and horsehair strings without tuning pegs, the earliest form of the pandore, or TUNBŪR, a long-necked lute-like instrument, known to us. It is to be found among the rural populations of North Africa from the Atlantic to the Nile. The North African name carries in its consonants n-b-r a trace of the old Egyptian word nefer. X 625a

güregen : ‘royal son-in-law’, a Činggisid title that Timur Lang assumed after taking Saray Malik as his wife. X 511a

gürizgāh (T, < P) : in Turkish prosody, the device in which the real purpose of the KAŠİDA was revealed, either by openly naming the patron who was to be the subject of the encomium that followed immediately or by a clever allusion that rarely left any doubt as to the identity of the patron. V 957b; and → MAKLASAŞ

guru (J) : in Malaysia and Thailand, a mystical teacher. VIII 294a; VIII 296b ff.
gızidan (K) : a Kurdish dance performed at the occasion of a festival celebrating the gathering of the mulberry harvest, which consists of sweeping the soil under the trees before the children climb them to shake them so as to allow the women to gather the berries. V 477b
H

hā’ (A) : the twenty-sixth letter of the Arabic alphabet, transcribed \( h \), with numerical value 5. It is an unvoiced glottal spirant (in Arabic: rikhwa mahmūsa). III 1a

hā' (A) : the sixth letter of the Arabic alphabet, transcribed \( h \), with numerical value 8. It is an unvoiced pharyngeal spirant (in Arabic: rikhwa mahmūsa). III 2a

ḥababawār → SHA'IKAT AL-NU'RĀN

ḥabak → FUDHANDJ

ḥabal → BAY' AL-GHARAR

ḥaballaḥ → NA'AD

ḥabara (A) : a dark, silky enveloping outer wrap for women, worn in the Arab East. V 741a

ḥabash (A), or ḥabasha : a name said to be of south Arabian origin, applied in Arabic usage to the land and peoples of Ethiopia, and at times to the adjoining areas in the Horn of Africa. III 2b

♦ ḥabashāt : a term found in several Sabaeán inscriptions with apparent reference to Aksumite Abyssinia, it has generally been assumed to apply not only to the territory and people of the Aksumite empire but also to a south Arabian tribe related to the former and in close contact with them; incense-collectors, applicable to all the peoples of the incense regions, that is, of the Mahra and Somali coasts and Abyssinia proper. III 9a

ḥabat → ḤAWTA

ḥabb (A) : grains, seeds.

♦ ḥabb al-na'ām (A) : in botany, ‘ostrich berries’, the red fruit of the sarsaparilla or thorny bindweed (Smilax bona nox) of the liliaceae family. VII 830b

♦ ḥabb al-zalim → YĀSMĀN

ḥabba (A) : lit. grain or kernel; as a unit of weight, a ~ was a fraction in the Troy weight system of the Arabs, of undefined weight. The most probable weight of the ~ in the early days of Islam was about 70-71 milligrammes (1.1 grains). III 10b

ḥabḥāb → DJIḤH

ḥabbār → RUBĀH

ḥabīb (A) : lit. beloved; al-Ḥabīb is the usual Ḥaḍrami title of a SAYYID. IX 115a; IX 333a

ḥabīs (A) : an anchorite, recluse. IX 574a

ḥabiz (SpA) : assumed to have been derived from ḥibās pronounced with a variation in timbre, i.e. ṣhabīs, a term denoting property intended for charitable use and converted into a non-transferable right, but one that is not recognised in the Andalusi juridical texts concerning mortmain. XI 75a

ḥabkā → TIMSĀH

ḥabs → MAWKUF; SIDJN; ‘URWA; WAḴF

♦ ḥabsiyā (P, < A) : in Persian literature, a poem dealing with the theme of imprisonment. The genre can also be found in Urdu poetry and in the Indian tradition of Persian poetry. XII 333b

ḥabshi : a term applied in India for those African communities whose ancestors originally came to the country as slaves, in most cases from the Horn of Africa, although some doubtless sprang from the slave troops of the neighbouring Muslim countries. The majority, at least in the earlier periods, may well have been Abyssinian (→ ḤABASH), but the name was used indiscriminately for all Africans. In modern India, ~ is often heard applied in a pejorative sense to an Indian of dark skin, and also frequently to a man of Gargantuan appetite. III 14a
hād (A) : in botany, *cornucala monacantha*, which grows in dried-out basins in the Libyan Desert and provides excellent food for camels. V 352a

ḥadaba (A) : on the Arabian peninsula, a plain with a mantle of gravel. I 536b

ḥadak (A) : the black pupil (of the oryx and addax), which in contrast to the white of the eye was an image dear to the poets. V 1229b

ḥadāna (A), or ḥidāna : in law, ~ is the right to custody of the child. I 28b; III 16b

ḥadāth (A) : in law, minor ritual impurity, as opposed to major impurity, ḤJANĀBA. A person who is in a state of ~ is called a *muḥdith* and he can regain ritual purity by means of simple ablation, *wuḍū*'. III 19b; VIII 929a; ~ in its plural form, *ahdāth*, means arbitrary actions at odds with the divine Law. I 384a

ḥadd (A, pl. ḥudūd) : hindrance, impediment, limit, boundary, frontier; in the Qurʾān, ~ is used (always in the pl.) to denote the restrictive ordinances or statutes of God. III 20b

In law, ~ has become the technical term for the punishments of certain acts which have been forbidden or sanctioned by punishments in the Qurʾān and have thereby become crimes against religion. The punishments are the death penalty, either by stoning or by crucifixion or with the sword; the cutting off of the hand and/or the foot; and flogging with various numbers of lashes, their intensity depending on the severity of the crime. III 20b

In theology, ~ in the meaning of limit, limitation, is an indication of finiteness, a necessary attribute of all created beings but incompatible with God. III 20b

In scholastic theology, philosophy and metaphysics, ~ is a technical term for definition, e.g. ḥadd ḥaḍīkī, that which defines the essence of a thing, and ḥadd lafẓī, that which defines the meaning of a word. III 21a

In logic, ~ means the term of a syllogism. III 21a

In astrology, ~ denotes the term of a planet or the unequal portion, of which there are five, each belonging to a planet, into which the degree of each sign of the zodiac is divided. III 21a

Among the Druze, the main officers of the religious hierarchy are called ḥudūd. The five great ḥudūd ‘cosmic ranks’, adopted in a modified form from Ismā’īli lore, consist of the ṣakl, the nafs al-kulliyya, the kalima, the sābik, and the tālī. II 632a; III 21a

ḥaddād (A, pl. ḥaddādīn) : a blacksmith. IV 819a; XII 756b

ḥaddūta → ḤUḤDŪTHA

ḥadhadh (A) : in prosody, a deviation in the metre because of the suppression of a whole *watīd maḏmūʿ* (→ *AWTĀD*), as in *muṭaʃfāʾilun*. I 672a

ḥadhaf (A) : a strain of sheep in the time of al-Djahīz, with a black fleece and almost without a tail and ears, found in the Hidjāz and Yemen. Similar to the ~ was the ḱahd, with a russet-coloured fleece. XII 318a; a teal, or wild duck. IX 98b

ḥadhafa (A) : a missile, recommended to throw between the legs of the galloping animal in hunting manuals in order to hamstring an animal. V 1229b

ḥadhāha' (A) : a sandal-maker, whose profession in pre-modern times had a low social status because working with leather was regarded as unclean. XII 463b

ḥadhf (A) : in prosody, a deviation in the metre because of the suppression of a moving and a quiescent consonant, a *sabab khafīf* (→ *SABAB*), e.g. *maʃaʃāʾilun*. I 672a

In rhetoric, the truncation of words. VIII 427a; ellipsis. XII 669a

ḥadhw (A) : in prosody, the vowel immediately before the *RIDF*. IV 412a

ḥadi (A) : the name for the animal sacrificed in order to make atonement for certain transgressions committed during the ḤADIDJ. II 213a

ḥādi (A, pl. ḥuddā'ī) : the sporting pigeon; the sport of pigeon-flying (*zājîl, zīdğāl*) was very popular from the 2nd-7th/8th-13th centuries, among all the Muslim peoples. III 109a
hadia langgar (Ind, < A HADIYYA) : a gift for the permission to cast the anchor, one of the tolls and taxes known in Atjeh in relation to sea trade. XII 200b

hadid (A) : in metallurgy, iron; three kinds of iron were distinguished: natural iron, al-sābūrkān, and artificial iron, of which there were two kinds, the weak or female, i.e. malleable or wrought iron (P narmāhan ‘soft iron’) and hard or male, i.e. manufactured steel (fūlādh). Ill 22b; V 971a

hadid ṣini → TĀLIKŪN

hadid → AWDĪ

hādira (A) : in administrative geography, ‘regional capital’. IX 36b

hadith (A) : narrative, talk; al-hadith is used for Tradition, being an account of what the Prophet said or did, or of his tacit approval of something said or done in his presence. Ill 23b; and → AHL AL-HADĪTH; DĀR AL-HADĪTH; KHABAR

hadith kudsi (A), and hadith ilāhī, hadith rabbānī : a class of Traditions which give words spoken by God, as distinguished from hadith nabawi ‘prophetic Tradition’, which gives the words of the Prophet. III 28b

hadith ilāhī → HADĪTH KUDSI

hadith nabawi → HADĪTH KUDSI

hadith rabbānī → HADĪTH KUDSI

hadith al-thakālayn (A) : a Tradition which refers to the two sources of guidance that Muhammad says he is leaving behind for the Muslims: the Qur‘ān and AḤL AL-BAYT. IX 331b; III 346b; in Persia, it is a gift to an equal, and the normal expression for the exchange of presents on diplomatic missions. III 347b

hadli (A) : in zoology, the partridge. IX 98b

hadjar (A) : stone; also applied to any solid inorganic body occurring anywhere in Nature. Ill 29b; and → BAY‘ AL-MUNĀBADIHA

hadjar al-maṭar → YADA TASHI

hadjar al-‘ukāb (A) : ‘eagle’s stone’, a stone-like substance found in the eagle’s eyrie, which, when sucked, cures stammering. X 784a; also called hadjar al-nasr ‘vulture’s stone’ and hadjar al-taתק ‘stone of confinement’. VII 1013b

hadjar (A, Eth hagar ‘town’) : the normal word for ‘town’ in the epigraphic dialects of pre-Islamic South Arabia, now an element in place-names given to pre-Islamic town ruins in South Arabia. Ill 29b

hadjīd (A) : the pilgrimage to Mecca, ‘Arafāt and Mina, one of the five pillars of Islam. It is also called the Great Pilgrimage in contrast to the ‘umra, or Little Pilgrimage. One who has performed the pilgrimage is called hādjī or hādjī. Ill 31b; III 38b; and → AḤIR AL-HĀDIJ

hadjīd al-wadā‘ (A) : the last pilgrimage of the Prophet, in the year 10/632. III 37a

hadjdām → FAṢṢĀD

hadjīb (A) : the person responsible for guarding the door of access to the ruler, hence ‘chamberlain’; a title corresponding to a position in the court and to an office the exact nature of which varied considerably in different regions and in different periods: superintendent of the palace, chief of the guard, chief minister, a head of government. III 45a; VIII 728a; XII 336b
Among the Buyids, ~ was known as a military rank in the army, with the meaning of general. III 46b

In Persian prosody, the internal ṭalīf, which precedes the rhyme rather than following it. VIII 369a

َاذَجِب الْحَذَجَّاجَبِ (A), or ṣāḥib al-ḥadżjab : the equivalent of the Persian sipahsālār (→ ISPAHSALAR) or the Arabic ʿAмир ʿAl-ʿUmārāʾ found among dynasties like the Samanids, Buyids, Ghaznawids and Great Seljuks. VIII 924a

َاذَجِبِ الْحَذَجَّاجِ (A) → ṢARAFSAR

hadīn (A), or ṣhihi : the 'mixed breed', whose sire is better bred than the dam, one of four classifications of a horse. II 785b

hadīrbira (A), or ṣhihi : the 'mixed breed', whose sire is better bred than the dam, one of four classifications of a horse. II 785b

hadīm : in Yemen, term for poetic inspiration. IX 235b

hadīr : in medicine, cupping without or after the scarification, ŞHART. II 481b

hadīr (A) : prevention, inhibition; in law, the interdiction, the restriction of the capacity to dispose; ~ expresses both the act of imposing this restriction and the resulting status. A person in this status is called mahdzīr (mahdzīr ‘alayh). I 27b; III 50a

َاذَجِرِ (A), or ḫuffa, tawīk : in astronomy, the outer rim on the front of the astrolabe, which encloses the inner surface and into which a number of thin discs are fitted. I 723a

َاذَجْرِ → FILAWR

hadīl (A) : presence; a title of respect; in mysticism, ~ is a synonym of ḥudūr ‘being in the presence of God’. III 51a; a communal DHIKR exercise. IV 992b

The regular Friday service of the dervishes is called ~. III 51; in North Africa, the DHIKR recitation session. XI 468a

hadīya (A) : oblation; a pre-Islamic sacrificial offering which survived in Islam under the name ḏahiyya. III 53b

ḥaf (A) : a dried-up well. X 788a

ḥaf (A) : a dried-up well. X 788a

ḥafshūs (A) : in zoology, the wrasse, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Chrysophrys hafsoara). VIII 1021a

ḥaffi (A) : a cotton material stemming from Nişāpur. V 555a

ḥafr (A) : a horse, as used in Tradition prohibiting competitions of animals. V 109a; ‘horseshoe’, a crescent-shaped ruby affixed to a piece of silk and attached to the top of the sovereign’s turban, one of the caliph’s insignia. VI 850a; hoof. IV 249b

ḥafiz (A) : a designation for one who knows the Qur’ān by heart. VIII 171a; a great traditionist. IX 608a; and → HIRZ

ḥafṣ (A) : in medicine, cupping without or after the scarification, ŞHART. II 481b

ḥafṣ (A) : a dried-up well. X 788a

ḥafaṣrūsī (A) : a park or pleasure-garden, or zoological garden. III 71a

ḥakam (A) : in law, an arbitrator who settles a dispute (syn. muḥakka). III 72a

َاذَعَمِ → SARAFSAR

In North Africa, ~, or ḥayk, tahaykt, is a large outer wrap, usually white, worn by both sexes. V 746a

ḥakar (A) : a park or pleasure-garden, or zoological garden. III 71a

ḥakam (A) : in law, an arbitrator who settles a dispute (syn. muḥakka). III 72a

َاذَعَمِ → SARAFSAR
hakawati (A) : the professional storyteller of folktales. XII 775a
hâkham-bâshi (T) : in the Ottoman period, a chief rabbi, sent from Istanbul and having access to the central government. V 335b

hâkika (A, pl. HÂKÂ’IK) : reality; essence, truth; in rhetoric and exegesis, al-hâkika is the basic meaning of a word or an expression, and is distinguished from MADJÂZ, metaphor, and kâyiyya, analogy. III 75a; XII 653a
In philosophy, ~ has an ontological and a logical meaning. The ontological meaning (hâkikat al-ðây) is best translated by ‘nature’ or ‘essential reality’; the logical meaning (al-hâkika al-‘akliyya) is the truth which ‘the exact conception of the thing’ establishes in the intelligence. III 75a ff.; V 1262a
In mysticism, ~ is the profound reality to which only experience of union with God opens the way. III 75b

♦ al-hâkika al-muðammadiyya (A) : in the mystical thought of Ibn ʿArabî, the universal rational principle through which the Divine knowledge is transmitted to all prophets and saints, also called rûh Muḥammad. V 544a
♦ hâkâ’îk (A) : the Ismâ’ilî term for their secret philosophical doctrines. I 1255b; III 71b

hâkim → wâlî
hâkim (A, pl. hukamâ; T hekim) : sage; physician.
♦ al-hukamâ (A) : the ninth degree in the sûfî hierarchical order of saints. I 95a
♦ hekim-bâshi (T) : in the Ottoman empire, the title of the chief palace physician, who was at the same time head of the health services of the state. III 339b

hâk (A, pl. hûkûk) : something right, true, just, real; established fact; reality. I 275a; III 82b; and → AHL-I HÂK; DÎN AL-HÂK; RASM
In law, ~ is a claim or right, as a legal obligation. Religious law distinguishes hâk Allâh, God’s penal ordinances, with hâk al-âdami, the civil right or claim of a human. III 82b; III 551b; hûkûk, when used of things in law, signifies the accessories necessarily belonging to them, such as the privy and the kitchen of a house, and servitudes in general. III 551b
In mysticism, ~ al-yâkin is the real certainty which comes after the acquisition of visual certainty and intellectual certainty. Hûkûk al-nâfs are such things as are necessary for the support and continuance of life, as opposed to the huṣûz, things desired but not necessary. III 82a-b; III 551b
♦ hâk ‘aynî (A) : in law, a real right, as opposed to hâk shakhsî ‘personal right’. IX 495a
♦ hâk al-djahâbîdha → MÂL AL-DJAHÂBÎDHA
♦ hâk-i kapan → KAPAN
♦ hâk-i kârâr (T) : a fixed charge in the Ottoman empire on parcels of land known as ÇEFTLIK, which a peasant had to pay in order to obtain permission to sell or give up his land. II 907a; VIII 486a
♦ hâk shakhsî → HÂKÂ AL-WÂLÎ
♦ hâk al-shurb → SHURB
♦ hûkûk bayt al-mâl (A) : assets of the Treasury; those monies or properties which belong to the Muslim community as a whole, the purpose to which they are devoted being dependent upon the discretion of the imâm or his delegate. I 1142a

hâkma (A) : in the terminology of horse-riding, the curb-chain of the bit, which is also composed of branches, shâkîma, and a mouthpiece, fâ’s. II 954a

hâkûra (A) : a type of garden. XI 89a; in Sahelian Africa, an estate granted by the sultan to religious scholars or notables. XI 99b

hâkw (A) : a binding for a waist wrapper, worn by both sexes on the Arabian peninsula (syn. brim). V 741a
**HAL** - **HALKA**

**HAL** (A. pl. *ahwāl*) : state, condition; in mysticism, a spiritual state; the actualisation of a divine ‘encounter’. III 83b; trance; among the Ḥmādša in North Africa, ~ is used for a light, somnambulistic trance, while a deeper, wilder trance is called *djadhiba*. XII 350b; and → *TARAB*

In medicine, ~ denotes ‘the actual functional (physiological) equilibrium’ of a being endowed with NAFS. III 83b

In grammar, ~ is the state of the verb in relation to the agent, its ‘subjective’ state. III 83b; circumstantial qualifier. IX 527b

In scholastic theology, ~ is the intermediate modality between being and non-being. III 83b; a technical term employed by some 4th-5th/10th-11th century Basran scholastic theologians, *mutakallimūn*, to signify certain ‘attributes’ that are predicated of beings. I 411a; II 570b; XII 343b

♦ 'ilm-i Ḥāl (T) : a genre in Ottoman literature, forming a kind of catechism of the basic principles of worship and of behaviour within the family and the community. VIII 211b

**ḤĀL** : a term in the Persian Gulf for a low sandy islet which may be covered at high tide. I 535b

**ḤALAK** → *DHĀT AL-ḤALAK*

**ḤALAL** (A) : in law, everything that is not forbidden. III 660b

♦ Ḥalāl al-dam (A) : in law, one who can be killed with impunity. IV 772a

**ḤALAM(A)** → *KIRDĀN*

**ḤALĀWI** (A) : in zoology, the guitar fish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Rhinobatus halavi*). VII 1021b

**ḤALAZŪN** (A) : in zoology, the general term for snail. VIII 707a

**ḤALF** → *KASAM*; *MUSALSAL AL-ḤALF*

**ḤALFA’** (A) : in botany, alfa-grass (*Stipa tenacissima*) and esparto-grass (*Lygoeum spartum*), two similar plants found in North Africa. The former is called in Tunisia ~ *rūsiyya* or *geddim*. A field of alfa is sometimes called *zemla*. III 92a, where can also be found dialectal terms used in the harvesting of both plants

**ḤALIB** (A) : fresh milk, straight from the animal. XII 318b

**ḤILALADJ** (P, Ṣan), or *ahlilaq, ihliladi* : in botany, myrobalanus, the plum-like fruit of the *Terminalia chebula*-tree, found in South Asia and the Malayan archipelago. The Arabs knew five kinds of myrobalanus. XII 349a

In mathematics, ~, but especially its variant *ihililadi*, was used to designate an ellipse. XII 349b

**ḤALIM** (A) : a boy who has attained to puberty, or virility. VIII 822a

**ḤALK** → *ISTIHĀDĀD*

**ḤALKA** (A) : a circle; gathering of people seated in a circle; gathering of students around a teacher, hence ‘course’. I 817a; III 95a; V 1129a

Among the Ḫbādi-Wahbis of the Mzāb, ~ was a religious council made up of twelve recluses, *azzāba*, presided over by a *SHAYKH*. III 95a

Under the Ayyūbids and Mamluks, a term for a socio-military unit which, during most of the period of Mamluk rule, was composed of non-Mamluks. Under Ṣalāḥ al-Dīn it seems to have constituted the elite of his army. I 765b; III 99a; and → *AWLĀD AL-NĀS*

In military science, ~ was the term used for the encirclement of the enemy in an increasingly tightening ring, a strategy employed by the Turkish and Mongol tribes in the field of battle. The same tactics were also very common in hunting, especially in the early decades of Mamluk rule. III 187b

In astronomy, part of the suspensory apparatus of the astrolabe, the ~ is the ring which passes through the handle, ‘URWA, moving freely. I 723a
halkiyya (A): in grammar, a term used by al-Khallil to denote the laryngeals. III 598a
hall al-manżūm (A): lit. dissolving the versified; in literature, turning poetry into prose. XII 649b
hallâdij (A): cotton carder; the carder separated the fibre from the seed by beating the cotton with a bow-like instrument called kemân or yay. V 559a, where also can be found many names of artisans working with cotton in the Ottoman period
hallâk (A): a barber, hairdresser (syn. mutayyin). XII 350a
hallâm (A): a mediaeval dish made from kid or calf, boiled in vinegar until cooked, then soured overnight in a mixture of vinegar, cinnamon, galangal, thyme, celery, quince, citron and salt, and stored in glass or earthenware vessels. X 31b
hâlîsh → KALB AL-MAYY
hâm, hâma → ŞADĂ
hama üst (P): ‘All is He’, in mystical thought on the subcontinent, the equivalent of WAHDAT AL-WUDJUD. The opposite, WAHDAT AL-SHUHUD, was said to maintain that ‘All was from Him’ (hama az üst) or ‘All is through Him’ (hama bidîstî). X 318a
hamada (Alg): silicified limestone. XII 328a
hamal (A): lamb; in astronomy, al- is the term for Aries, one of the twelve zodiacal constellations, also called al-kabšh ‘the ram’ because of its ‘horns’. VII 83a; XII 319a
hamalât al-ilm (A), or nakalât al-ilm: lit. bearers of learning; among the Ibâdiyya, the ~ were teams of missionaries who were sent out after completion of their training to spread propaganda in the various provinces of the Umayyad caliphate. III 650b
hamâm (A, pl. hamâ'im, hamâ'mât): in zoology, any bird ‘which drinks with one gulp and coos’, that is, any of the family of the Columbidae: pigeons and turtle-doves. In the restricted sense, ~ denotes the domestic pigeons. III 108b, where are found many terms, in the different countries, for the many different types of birds; for hamâm kawwâl, → WÂKWÂK
hamâsa (A): bravery, valour; in literature, the title of a certain number of poetic anthologies which generally include brief extracts chosen for their literary value. III 110b; the boasting of courage, a subject of occasional verse. I 584b; the genre of the epic poem, although ~ has been replaced today by MALHAMA in this sense. III 111b
In Persian literature, ~ has come to denote a literary genre, the heroic and martial epic. III 112a
hamâsiyya: in Turkish literature, ~ indicates an epic poem. III 114b
hamasâla (P): allocations on the revenue of specific villages or districts, according to which the taxpayers paid their taxes, up to the amount stipulated, to the holder of the ~ instead of to the government tax-collector. IV 1045a
hamd (A): praise; in Urdu religious literature, specifically praise of God. V 958a
hamdâla (A): the saying of the formula al-hamdu li ‘llah ‘Praise belongs to God’. III 122b
hamd (A): in botany, on the Arabian peninsula, a bush and a prime source of salt needed by camels. I 540b; IV 1143b
hamdiyyât → NÄRANDJ
hämîd → KARIŞ
hamil (A): in astronomy, an eccentric deferent for the epicycle nested within the parecliptic, one of three postulated solid rotating orbs to bring about a planet’s observed motions. XI 555a
hamla (A): in the Ottoman empire, the term used to designate the group of people at the rear of the Baghdad-Aleppo caravan. IV 679a; the charge of a wild animal. V 9a
hammâda (N.Afr): large areas which are the outcrops of horizontal beds of secondary or tertiary limestone or sandstone (or calcareous or gypsum-calcareous crusts of the quaternary era). III 136b
hammal (A): street-porter, bearer, who transports packages, cases, furniture, etc. on his back in towns and cities. In Istanbul, if two or more porters are required, a long pole, called surik in Turkish, is used to carry the heavy load. In Fás, the ~ mostly carries cereals; the Berber word for porter, of which there is a special guild, is žrzāya. III 139a

hammālībāshī (P): in Šafawid Persia, beginning in ca. 1850, the collector of a port’s customs fees. XII 717b

hammān → MUKAYYIS; WAKKĀD; ZABBĀL

hammāra → BAGHGHĀL

hamsāya (Pash): in Afghanistan, a client attached to and living under the protection of a tribe. I 217a

hamūla (A): a group of people who claim descent from a common ancestor, usually five to seven generations removed from the living. III 149b

hāmūr (A): in the Persian Gulf, term for the grouper. I 54 Ib

hamza (A): the orthographical sign alif, which is the first letter of the Arabic alphabet, with numerical value 1. It is an unvoiced glottal occlusive. III 150a

hamzat al-wasl → KAT

hanak (A), or tahnik al-‘imāma: a turban which was distinctively wound under the chin. Originally, the ~ was worn by the chief eunuchs of the Fāṭimid court, who were the Amīrs of the palace. The caliph al-‘Aziz was the first ruler to appear in the ~. This fashion was introduced into the East by the Fāṭimids from North Africa, where it still may be seen, especially in southern Algeria and Morocco. V 738a; for tahnik, the way of pulling it under the chin, X 610a; X 614b; and → IKTI’AT

In anatomy, the palate. VI 130a

hanb → ANBĀ

hanbal (A): a rug made of coarse wool. IX 764b

hanbala (A), or hunbu’a: the swaying and limping gait of the hyena, as described in pre-Islamic poetry. XII 174a

handasa → ‘ILM

hanfā’ → ATŪM

hanif (A, pl. hunafā‘): in Islamic writings, one who follows the original and true (monotheistic) religion. In the Qur’ān, ~ is used especially of Abraham. III 165a; later Islamic usage occasionally uses ~ as the equivalent of MUSLIM. III 165b

hanifyya (A): the religion of Abraham, or Islam, especially when used by Christian writers. III 165b

hanīnī (A): a headdress, borrowed (both name and object) by the ladies of France and Spain in the 14th-16th centuries (hen[n]nī), and which is worn up to the present day by women among the Druse of the Lebanon and in Algeria and Tunis. X 58a

hanīfī (A): the child who has reached the age of reason. VIII 822a

hanīth → TAḤANNUTH

hanāt (A): a wheat merchant. XII 757b

hanshal (A, s. hanshuli) : small parties of Bedouin on foot. II 1055a

hanshir → CAZIB

hanut (A, < Ar): a tent. IV 994b

hanṭal (A): in botany, colocynth (Citrullus colocynthis), also called kiththā‘ al-na‘ām ‘the ostrich’s cucumber’. V 1229a; VII 830b

hārā (A): a quarter or ward of a town; in Morocco, used as a synonym of MALLĀH, a special quarter for Jews. II 230a; III 169b; and → SHĀRĪ‘
haraba (A) : a one-day battle among tribal factions; if it lasted longer than one day, it was called a kawn. IV 835a

haraka (A) : motion; in philosophy, ~ is used for the Aristotelian notion of motion. III 170a

In grammar, ~ is a state of motion in which a حرف 'letter' exists when not in a state of rest, سكون. It implies the existence of a short vowel, a, i, or u, following the letter. III 172a

♦ ḥaraki (A) : in modern-day terminology, 'activist', as in تفسير ~ 'activist exegesis'. IX 118a

ḥaram (A) : among the Bedouin, a sacred area around a shrine; a place where a holy power manifests itself. I 892b; III 294b; III 1018a; the sacred territory of Mecca. I 604a; IV 322a; V 1003a

♦ al-ḥaramayn (A) : the two holy places, usually Mecca and Medina, but occasionally, in Mamluk and Ottoman usage, Jerusalem and Hebron. III 175a

♦ ḥaramgāh → ḥARIM

ḥaram (A, pl. aḥrām, aḥrāmāt) : pyramid, pre-eminently the pyramid of Cheops and Chephren. III 173a

ḥārām (A) : a term representing everything that is forbidden to the profane and separated from the rest of the world. The cause of this prohibition could be either impurity (temporary or intrinsic) or holiness, which is a permanent state of sublime purity. IV 372b

♦ ḥarāmiyya (A) : 'bastards', currently 'highway bandits', one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

ḥarb (A) : war. III 180a

♦ ḥarbā → ḤANAZA

♦ ḥarbī (A), or ahl al-ḥarb : a non-Muslim from the دار الـ حرب. I 429b; II 126b; III 547a; VII 108b; IX 846a

ḥareket ordusu (T) : 'investing' or 'marching' army. I 64a; the name usually given to the striking force sent from Salonica on 17 April 1909 to quell the counter-revolutionary mutiny in the First Army Corps in Istanbul. III 204a

ḥarf (A, pl. hurāf, ahrāf) : letter of the alphabet; word. III 204b; in grammar, articulation of the Arabic language, a phoneme. III 597a; a Qur'ānic reading; dialect. III 205b

♦ ḥarf 'illa (A), or mu'talla : in grammar, a 'weak' consonant, viz. the semi-vowels alif, waw, ya'. III 1129b; VIII 836b; VIII 990b

♦ ḥarf mutaharrīk (A) : in grammar, an individual 'moving' consonant; a consonant with a vowel, as opposed to ḥarf sākin; a short syllable. I 669b

♦ ḥarf sākin → ḤARF MUTAHARRIK

♦ ḥarfīyya (A) : a name for the cap of the turban. X 612a

♦ ُحُرُفُ الـ حَدِيدَاء (A) : the letters of the alphabet. III 596b

♦ ُحُرُفُ الـ مُذِيدَام (A) : in grammar, properly, those letters with diacritical points, but in practice ~ has become a synonym for ُحُرُفُ الـ حَدِيدَاء, the letters of the alphabet, but referring solely to writing. III 597a

♦ al-ḥurūf al-mukatta'at → FAWĀTĪH AL-SUWAR

♦ al-ḥurūf al-mutbaka → ITBAK

♦ ʻilm al-ḥurūf (A) : onomatomanacy, a magical practice based on the occult properties of the letters of the alphabet and of the divine and angelic names which they form. III 595b

♦ ḥurūfiyya (A) : in art, a movement of abstract art using Arabic calligraphy. X 366a

ḥarfūsh (A, pl. ḥarāfūsh, ḥarāfūsha), sometimes kharfūsh : vagabond, ne'er-do-well, often used in the sense of ruffians, rascals, scamps. The term frequently appears from the
7th/13th to the 10th/16th century in chronicles and other works dealing with the Mamluk domains of Egypt and Syria, where it denotes the lowest element in the strata of Mamluk society. During the Ottoman period ~ was replaced by ḍīʿāyāḍi as a general term for vagabond, beggar. III 206a; XI 546a

ḥarīd (A): in zoology, the parrot fish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Scarus harid). VIII 1021b

harim → FIR

ḥārīm (A, pl. ḥawārīm): a (female) camel which feeds from the harm bush. I 541a

ḥarim (A), also ḥarramgāh, zanāna: a term applied to those parts of the house to which access is forbidden; hence more particularly to the women’s quarters. III 209a

ḥārir (A, Ott ıpek): silk (syn. Ḳirāṣ, kazz); ~ occurs in the Qur’ān, where it is said that the raiment of the people of Paradise will be silk, but Tradition and the schools of law traditionally forbid the wearing of silk to men, allowing it to women. III 209b

♦ ḥārīra (A): a gruel made from flour cooked with milk, eaten by pre-Islamic Arabs. II 1059a

harir → KHURUR

harisa (A): the term for a dish of meat and bulgur, but in Egypt a sweet pastry made of flour, melted butter and sugar. V 234b; XII 775b

harīsh → KARKADDAN

ḥarka → ḪAYSH

ḥarkānīyya (A): a type of black turban, which the Prophet is said to have worn on his campaigns. The derivation of the term is uncertain: according to al-Suyūṭī, ~ stems from h-r-k ‘to burn’. X 610a

ḥarimaliyāt (A): in mineralogy, inclusion or patches looking like African rye, a defect in a gem. XI 570a

ḥārra (A, pi. ḥirdr): a basalt desert in Arabia, which owes its origin to subterranean volcanoes which have repeatedly covered the undulating desert with a bed of lava. I 535a; III 226a; III 362a; IX 817a

ḥarrākha (A): ‘fire ship’; ~ presumably denoted in origin a warship from which fire could be hurled at the enemy, but was soon used for passenger-carrying craft in Mesopotamia and also on the Nile. VIII 811a

ḥarrāthā → KALB AL-MAYY

ḥarṭānī (A, < B ?: pl. ḥarṭāṭin): name given in northwest Africa to a sedentary population of the oases in the Saharan zone; ~ is not applied in dialect exclusively to human beings, but is variously used for a horse of mixed breed, an ungrafted tree, a wilding, or a holding of land that is not free. III 230b

ḥarth (A): crops. XI 412b

ḥarūn (A): in the terminology of horse-riding, a horse that refuses to walk forward. II 953b

harwala (A), or ḥhabāb: a more rapid pace than ramal. X 864b

ḥarz → ʿIBRA

ḥasab (A): nobility, possessed by one (ḥasib) either with noble ancestry or acquired by the performance of memorable deeds of prowess or the display of outstanding virtues. III 238b

ḥasan (A): good; in the science of Tradition, one of three kinds of Traditions, in between ṣaḥīḥ ‘sound’ and ḍāʾir ‘weak’ or sakīm ‘infirm’. ~ Traditions are not considered as strong as ṣaḥīḥ Traditions, but are necessary for establishing points of law. III 25a; a ‘fair’ Tradition, a genuine euphemism for mostly poorly authenticated Traditions. VIII 983a
**hasani** (A) : the name given in Morocco to the money minted on the orders of Mawlay al-Hasan from 1299/1881-2 onwards. A ~, or *dirham hasani*, is a coin with the value of a tenth of a douro. III 256a

**hashāt** → **BAY’ AL-MUNĀBAḌHA**

**hashar** : corvéé labour, syn. bigār. XII 550a

**hasharāt** (A) : in zoology, insects; and → **HAWĀMM WA-HASHARĀT**

- **hasharāt al-ard** (A), or *khəshəš* : in zoology, small animals which live on the ground. III 307b

**hashima** (A) : a fracture of a bone; a determining factor in the prescription of compensation following upon physical injury, *diya*. II 341b

**hashimiyya** (A) : a term commonly applied in the 2nd-3rd/8th-9th centuries to members of the ‘Abbasid house and occasionally to their followers and supporters. III 265a

**hashish** (A) : a narcotic product of *Cannabis sativa*, hemp. III 266a

- **hashishat al-naḥl** → **TURUNDJAN**

- **hashishat al-sanānir** (A) : ‘herb for cats’, in botany, the labiate *Balm (Melissa officinalis)*. IX 653a

- **hashishiyya** (A) : the name given in mediaeval times to the followers in Syria of the Nizārī branch of the Ismā‘īlī sect. Carried by the Crusaders from Syria to Europe, the name appeared in a variety of forms in Western literature, and eventually found its way in the form of ‘assassin’ into French and English usage with corresponding forms in Italian, Spanish and other languages, used at first in the sense of devotee or zealot. III 267b

**hashiya** (A, pi. *hawdshl*) : margin; marginal note, super-commentary on the commentary, *shark*; gloss. I 593a; I 816b; III 268b; the entourage of a ruler. III 269a

**hashm** (A, P), or *hashm-i kalb, afwādži kalb, kalb-i sultaṇi* : a term used in the 7th/13th century to denote the Dihli cavalry, or the standing army at the capital. III 199a; V 685a; and → **KABARA**

- **hashm-i atraf** : in India during the Dihli sultanate, a term denoting the cavalry which the *ikṭā‘-holders recruited from the regions in which they were posted, or from the garrisons under their command. Later, it was called the *hashm-i bilād-i mamālik*. V 685a

**hashr** (A) : in eschatology, the gathering. V 236a

- **hashr ‘āmm** → **HASHR KHĀSS**

- **hashr khāss** (A) : ‘specific resurrection’: among the Imāmīs, the resurrection that will involve believers and unbelievers only from Muhammad’s community, and not from earlier communities, in contradistinction to the Resurrection, *hashr ‘āmm*. VIII 372a

**hashišt** (P) : lit. eight paradises; a technical term in Mughal architecture used for a special nine-fold plan of eight rooms (four oblong [open] axial porches and four usually double-storeyed corner rooms) arranged around a central (often octagonal) domed hall. VII 795a; IX 46b

**hashw** (A) : ‘stuffing’; ‘farce’, hence ‘prolix and useless discourse’. I 671b; III 269b; and → **SİLA**

In prosody, ~ is a collective name for the feet of a verse other than the last foot of the first hemistich and the last foot of the second hemistich. I 671b

**hashwiyya** (A) : lit. those that stuff; a contemptuous term with the general meaning of ‘scholars’ of little worth, particularly traditionists. It is used of the *aḥbāb al-ḥadīṯ* (→ **AHL AL-HADĪTH**) who recognise as genuine and interpret literally the crudely anthropomorphic Traditions. I 410b; III 269b; IX 879b

**hāsil** (A), or *bā‘ika* : in mediaeval Islam, a warehouse. IX 788b; IX 793b; a shop. IV 1015b

In administration, revenue. IV 1055b; X 503b
hasûr (A) : one who leads a celibate life. X 12a

ḥatâr (A), or hitr, hutra : a band placed vertically around the awning of an Arab tent, in order to fill the space which separates it from the ground. IV 1147b; and → ṬARĪKA

ḥâṭîf (A) : an invisible being whose cry rends the night, transmitting a message; a prophetic voice which announces in an oracular style a future happening. III 273a; in modern Arabic, a telephone. III 273b

ḥāṭîm (A) : a semi-circular wall of white marble, opposite the north-west wall of the Ka‘ba. The semi-circular space between the ~ and the Ka‘ba, which for a time belonged to the Ka‘ba, is not entered during the perambulation. IV 318a

ḥawâ’īyya → ḤAWĪ

ḥawâla (A) : lit. draft, bill; ~ is the cession, i.e. the payment of a debt through the transfer of a claim. III 283a; IV 405b; IX 770a

In finance, ~ is an assignation on a ṬUQĀʿA, tax payment, effected by order of the ruler in favour of a third party. The term is used both for the mandate and for the sum paid. III 283b

In Ottoman Turkish, ~ has the sense of a tower placed at a vantage-point; these towers were sometimes built for blockading purposes near castles which were likely to put up a long resistance. III 285a

ḥawâmm (A), or ḥawâmmât : a name for the SŪRAS that begin with the initials Ḥā-mîm: xl-xlvi. IX 887b

ḥawâmm wa-ḥaṣārat (A) : in biology, crawling and swarming creatures, usually also including mice, rats, hedgehogs, lizards and snakes. X 378b

ḥawânt (A) : in Muslim Spain, a shopkeeper in the SÛK, as opposed to the major trader, ṬÂDJIR. IX 789a

ḥawâri (A, < Eth) : apostle; a bird in Sumatra, ‘smaller than a pigeon, with a white belly, black wings, red claws and a yellow beak’, mentioned by al-Kazwini. IX 699b f.

♦ ḥawâriyyûn (A) : a collective term denoting twelve persons who at the time of the ‘second ‘Akaba’ are said to have been named by Muḥammad (or those present) as leaders of the inhabitants of Mecca. III 285a

ḥawây : a bird, which ‘speaks better than a parrot’, recorded in Mozambique by al-Kazwini in the 13th century. Presumably a mynah bird is meant. IX 699b

ḥawbar → ṬAWBAR; ṬUQĀʿA

ḥawd (A, pl. ahwâd, hiyâd) : a cistern or artificial tank for storing water; drinking trough, wash-basin. III 286b; V 888a

In eschatology, the ~ is the basin at which on the day of the resurrection Muḥammad will meet his community. III 286a

♦ ḥawd al-sâbil → SÂBIL

♦ ḥawd-i sultânî (IndP), or ḥawd-i sbâmsî : the first lake built outside the capital city of Dihli, in the 7th/13th century, as a reservoir constructed for supplying drinking water to the city, but used for irrigation also. V 883b

ḥawda : a term used in India to designate the litter on working and processional elephants, either a long platform from which the passengers’ legs hang over each side, or a more elaborate boxed-in structure with flat cushions which afforded more protection during tiger and lion hunts. The seat on the back of processional elephants has the ~ covered by a canopy, often jewelled, and is known as ‘amârî. VII 932b

ḥawdal → ṬUQĀʿA

ḥawdjam → ṮUQĀʿA

ḥawfî (A) : a type of popular poetry peculiar to Algeria, consisting of short poems of between two and eight verses which are sung by girls or young women. The genre is more commonly called ṭahwîf, which means the act of singing the ~. III 289b; IX 234a

ḥawi (A, pl. ḥâwiyyûn, huwâ) : a snake-charmer or itinerant mountebank. III 291a
hawl (A) : ‘pertaining to air’; in grammar, an attribute of the letter alif which according to Sibawayh ‘has some [exhaled] air’. For al-Khallal, the alif, wāw, and yā‘ were hawā‘iyya, that is to say fi ‘l-hawā‘ ‘in the air [exhaled]’, which could be said to be slightly different. III 291a

hawidjār-bāshi (P) : in Safawid times, an official in charge of supervising the poultry yard and scullery of the royal kitchen. XII 609b

hāwin (A) : the traditional mortar used for grinding coffee and spices (syn. djurn). XII 776b

hawīr (A) : in botany, the indigo tree, whose dye is called nil. I 540b

hawkal (A) : a jealous, impotent old man. V 552a

hawl (A) : in law, a one-year holding period, a condition that applies in the obligation of ZAKAT. XI 408a; XI 414a; and → TARAB

hawli (A) : a foal between one and two years of age. II 785a

hawliyya (A) : a term used in the Sudan and the horn of Africa to denote a feast held in honour of a saint. VI 896b;

hawliyyat (A) : in literature, the genre of annals. X 298b

hawma : a district. IX 473a

hawra (A, pi. hur) : white, applied in particular to the very large eye of the gazelle or oryx; by extension, ~ signifies a woman whose big black eyes are in contrast to their ‘whites’ and to the whiteness of the skin. III 581b

In eschatology, the plural hur ‘houris’ is used in the Qur’ān for the virgins of Paradise promised to the believers. II 447b; III 581b

hawsh (A) : an unroofed burial enclosure, typically Cairene. IV 429b; in mediaeval Islam, an enclosed area, urban or suburban, of rural aspect, a yard of beaten earth, where cattle or poor immigrants could be accommodated. IX 788b

hawshab → KHUZAZ

hawt (A) : in southern Arabia, a red and black twisted cord which a woman wears round her hips to protect her from the evil eye. III 294a

hawta (A), or habat : enclave, enclosure; in southern Arabia the name given to a territory placed under the protection of a saint and thus considered sacred. III 294a

hāwūn (A) : in the mediaeval kitchen, a mortar to crush e.g. spices. A similar larger mortar (djūwūn) was used for pounding meat and vegetables. VI 808b; X 114b

hawz (A, > Sp alfoz ‘district’; pl. ahwāz) : in North Africa, particularly Morocco, the territory, suburb, environs of a large town; in Tunisia, ~ had a fiscal sense. With al-, ~ denotes exclusively the region of Marrakesh, the Haouz, a wide embanked plain drained by two wadis. III 300b

hay’a (A) : shape, form, state, quality; configuration; in philosophy, predisposition, disposition. III 301a

‘ilm al-hay’a (A) : in astronomy, (a branch of) astronomy, dealing with the geometrical structure of the heavens. III 302a; III 1135a; VIII 105b; VIII 785b

hay’ala (A) : the shi‘i formula of the call to prayer. XI 479b

hayāt (A) : life. III 302a

hayawan (A) : the animal kingdom; an animal or animals in general, including man, who is more precisely called al-hayawan al-nātik. III 304b

hayd (A) : menstruation; menstrual blood. A discharge which exceeds the legal duration fixed for the menses is called istihāda. III 315b; VIII 1023a

haydar (A) : ‘lion’; by-name given to ‘Ali b. Abi Tālib. III 315b

hayderi (T) : a short dervishes’ garment without sleeves, stopping at the waist. V 752a

haydūra → FARW

hayk → HĀ‘IK
haykal (A, pl. haykal) : in mysticism, the physical world as a whole as well as the planets. II 555a; as a Qur'anic term, an entity in the story of the Creation that encloses the seas which surround the heavens and the earth and is itself enveloped by the KURSI. IV 984a

haylād (A, or mutakaddim : 'significator', in astronomy, the 'advancing' planet or place. Along with the promissor, the succeeding or second (al-thānī) planet or place, it is used to calculate the TASIR arc. X 366b

haylala (A) : the formula lā ilāha ilā ilāh. X 465b

hayr (A, pl. hayrāt) : the name for the Great Pearl Banks, which stretch along nearly the entire length of the Arabian side of the Persian Gulf. I 535b

hayra : TAHAYYUR

hays (A) : a mixture of dates, butter and milk, associated with the tribal tradition of the Kuraysh and said to be among the favourite dishes of the Prophet. II 1059a; X 901a; XII 366b

haytham (A) : in zoology, the young eaglet, male and female (syn. darim, tulād, and tulad). X 783b

haythuthiyya : KAYFUFUDYAA

hayyālā (A, < Gk) : substrate, primary matter; ~ is sometimes substituted for madda and sometimes distinguished from it, but frequently the two terms are considered virtually synonymous. II 554a; III 328a; X 530a

hayy (A) : clan, i.e. the primary grouping in nomadic life. I 306a; III 330a; in certain modern dialects, a quarter in a town or settlement, in particular that inhabited by the same ethnic or tribal element. III 330b

hayya (A) : in zoology, snake, a generic name of the ophidians, embracing all kinds of reptiles from the most poisonous to the most harmless. III 334b

hayyāk : HA'IK

hazadj (A) : in prosody, the name of the sixth Arabic metre. I 670a; a metre of quantitative rhythm composed of a foot of one short and three longs repeated three times, hence four equal feet. VIII 579a

hazār-bāf (P) : lit. thousand-weave; in architecture, a glazing tile technique, also known as bannā'ī 'mason-like', simulating the pattern of masonry, consisting of glazed bricks or ends of bricks, set into a matrix of unglazed bricks to form geometric and epigraphic patterns to cover large surfaces. X 520a

hazārāt : millenary cycles, a theory of Indian astronomy. I 139b

ḥazawwar (A) : said of a boy who has become strong, and has served, or one who has nearly attained the age of puberty. VIII 822a

ḥāzi (A, < Ar) : an observer of omens; a generic term covering different divinatory and magical practices. IV 421b; one who divines from the shape of the limbs or moles on the face. I 659b

ḥāzir (A) : sour milk, despised by pre-Islamic Arabs. II 1057b

ḥāzira : in architecture, a funerary enclosure. X 520b

ḥazliyya (A) : in prosody, a satirical, slanderous and obscene poem. XI 238b

ḥazm : DIJABAL

ḥazzāb (A) : a person attached to certain mosques in Algeria, who had to recite a defined portion of the Qur'ān, ḤIZB, twice a day so as to achieve a complete recitation of the Qur'ān in one month. III 513b

ḥazzūra (A, pl. ḥazzūrāt, ḥazzūzīr) : a riddle, which with story-telling and jokes, nukat (s. nukta), are the most common and basic forms of entertainment among the Bedouin and the inhabitants of rural areas around the Middle East. XII 775a
hedje (T) : in Turkish prosody, syllabic metre, usually of 11 syllables divided 6-5 with no caesura. VIII 2b
heello → BELWO
hees → MAANSO
hekim → HAKIM
hēl (A) : cardamom, frequently used to flavor coffee. XII 775b
herbed (P) : a Zoroastrian who knows the Avesta and has been initiated as a priest. VII 215b
hiba (A) : a gift, especially that from a more highly placed person to one on a lower level of society, in contrast to HADĪYYA. III 342b
In law, ~ is a gift *inter vivos*, a transfer of the ownership of a thing during the lifetime of the donor, and with no consideration payable by the donee. III 350a
hiba bi-shart al-ʿiwaḍ (A) : a gift with consideration, whereby the donee undertakes to compensate the donor. III 351a
hibāla (A, pi. habayil), or ʿuhbula : in hunting, a snare with a draw-net. IX 98b
hibāra (A) : in early Islam, a striped garment similar to the BURDA and said to be the favourite garment of the Prophet; also, a fabric. V 734a
hibn → RUBĀH
hibr → MIDĀD
hidā (A) : in zoology, the kite. I 1152b
hidd (A, pi. hudūd) : a term in the Persian Gulf for a sand bank. I 535b
hidjā’ (A) : a curse; an invective diatribe or insult in verse, an insulting poem; an epigram; a satire in prose or verse. III 352b; a trivial mocking verse of an erotic and obscene content. VIII 376b; and → HURŪF AL-HIDJĀ’
hidjāb (A) : the veil. I 306b; III 359a; the curtain behind which caliphs and rulers concealed themselves from the sight of their household, also known as *sitāra*, *sitr*. III 360a; an amulet which renders its wearer invulnerable and ensures success for his enterprises. III 361a
In medicine, ~ is a membrane which separates certain parts of the organism, e.g. hidjāb al-bukūriyya ‘hymen’, al-hidjāb al-ḥāḍīz or hidjāb al-djawf ‘diaphragm’, al-hidjāb al-mustabṭīṭn ‘pleura’. III 359a
In mysticism, ~ represents everything that veils the true end, all that makes man insensitive to the Divine Reality. III 361a
hidjāmā → FAṢṢĀD
hidjar → HIDJARA
hidjāzī → ‘UDHRI
hidjr → HIṢĀN
hidjra (A) : the emigration of Muhammad from Mecca to Medina in September 622; the era of the ~, distinguished by the initials A.H., beginning on the first day of the lunar year in which that event took place, which is reckoned to coincide with 16 July 622. III 366a; ~ implies not only change of residence but also the ending of ties of kinship and the replacement of these by new relationships. VII 356a
In the context of Saudi Arabia, ~ (pl. hidjar) is a Bedouin settlement, many of which were established by ‘Abd al-ʿAzīz b. ʿAbd al-Rahmān Āl Suʿūd to promote the sedentarisation of the Bedouin of Saudi Arabia during the first quarter of the 20th century. III 361b; III 1064b; IX 904b
In Yemen, an inviolable sanctuary recognized by the tribes that are linked to it, often by a formal agreement, and used by them as neutral territory. XI 276b
In law, emigration to the DĀR AL-ISLĀM, by Muslims residing in the DĀR AL-ḤARB. XII 368a
hidjrān → WĪSĀL
hidjris \(\rightarrow\) RUBĀH; THĀLĀB
hidjwiyya (T, < A) : in Turkish literature, a satirical ḶAṢĪDA attacking an enemy or someone of whom the poet disapproves. IV 715b

ḥikāya (A) : ‘imitation’, hence tale, narrative, story, legend. III 367a; in the Fihrist, \(\sim\) is used in the sense of a textual copy as well as an account of the facts, equivalent to RIWĀYA. III 368b; and \(\rightarrow\) ḲHĀBĀR
In the science of Tradition, \(\sim\) implies a literal quotation, a verbatim reproduction, as in the expression ḥakaytu ‘anhu ‘l-hadithu ḥikāyatun’. III 368b
In grammar, \(\sim\) means the use in a narrative of the verbal form which would have been used at the time when the event narrated took place. III 368b

♦ ḥikāyat ṣā‘āb (A) : in grammar, the exact repetition of a word used by a speaker with a vowel of declension no longer appropriate to its function in the new context. III 368b

♦ ḥikāyat ṣawt (A) : onomatopoeia. III 368b

ḥikka (A) : a female camel in its fourth year. XI 412a

ḥikma (A) : wisdom; science and philosophy. III 377b; IX 879b; and \(\rightarrow\) DĀR AL-ḤIKMA
In the Qur’ān, \(\sim\) is used in several Medinan passages for the revelation or part of it. V 402b

ḥikr (A) : in law, one of the various forms of long-term lease of WAḴF property, common in Egypt and Syria. Similar forms were called ḤIJALSA, ḪENZEL, ṢEDĠ, ḤIJARATAYN, KHULUWW AL-INTĪFĀ and ṢANṢĀBA. XI 67b; XII 368b

hilāl (A) : the new moon, the crescent. III 379a; and \(\rightarrow\) TAHİLIL

ḥīlāf (A) : a covenant, compact, especially that between quite separate tribes, conducing to the amalgamation of these tribes; friendship, and, by extension, oath. III 388b
In pre-Islamic Arabia, the \(\sim\) was an institution which merged with that of WAĻĀ’, the admission of an individual to a clan; a second type of \(\sim\) consisted of the agreement between the clans within one tribe through which they settled on a common line of conduct; a third type of \(\sim\) could also be arranged between opposing clans within one group, or between different groups, for the accomplishment of a particular object. III 388b

ḥill (A) : in law, freedom of action in sexual matters. I 27a; the unconsecrated area outside of the ḤARAM of Mecca. X 864b

ḥilla (A, pl. ḥilāl) : in Saudi Arabia, a shanty town that grew up around the main urban centres. X 944a

ḥilm (A) : justice and moderation, forbearance and leniency, self-mastery and dignity of bearing, as contrasted with ḞAAH, the fundamental characteristic of the ḞAAHILĪYYA, and ṣAFAH or ṣAFĀHĀ. III 390b; V 435a; discretion. IX 332b

ḥīlit (A) : ‘devil’s dirt’; the latex of the asafoetida (andjudhān) which, when exposed to the air, hardens into a dirty-yellow gum resin. VIII 1042b

ḥimā (A) : lit. protected, forbidden place; in Arabia, an expanse of ground, with some vegetation, access to and use of which are declared forbidden by the man or men who have arrogated possession of it to themselves. II 1005b; III 294b; III 393a; IV 1143b; VIII 495a; IX 817a

ḥimālā \(\rightarrow\) ḤIRZ

ḥimār (A) : in zoology, the donkey (fem. aṭān, ḥimārā). III 393b

♦ ḥimār hindi (A) : ‘white donkey’, a term used by al-ḎāḥĪ for the rhinoceros, translated from the Greek. IV 647b

♦ ḥimār al-wahsh (A) : in zoology, the onager. V 1228a

ḥimāya (A) : ‘protection’, from the pre-Islamic period given, in return for financial compensation, by a nomadic tribe to the settled inhabitants (syn. ḲHAFĀRA), or the protection by a superior of the property of the inferior, from whose point of view it is called
The institution of ~ is almost unrecognised by Islamic law, but was in fact important in classical Islamic society. III 394a
In the context of mediaeval Islamic taxation, a supplementary tax levied by the police for their services. I 1144a; II 143b; III 394b
In politics, ~ refers to various bilateral treaty agreements, particularly those contracted between Great Britain and the sheikhly rulers of states on the western seaboard of the Persian Gulf. III 395a
In North Africa, ~ has been used officially of the protection exercised by a foreign Christian power over certain individuals, then over states. III 395a

~ (A) : lit. load, a measure of capacity used in mediaeval Egypt for great quantities of various commodities. The ~ was reckoned at 600 Egyptian RATS, i.e. 266 kg, but as far as spices were concerned it consisted of 500 rats only, i.e. 222.45 kg. VI 119b

~ (A) : horses thinned down for horse-racing by being covered with blankets so that excessive weight was sweated off. II 953a

~ (A) : in geography, ~ denoted regions east of the Indus as well as practically all the countries of Southeast Asia; only when used together with sind, which referred to Sind, Makran, Baluchistan, portions of the Panjab and the North-West Frontier Province, was the whole of mediaeval India meant. III 404b

~ (A) : in botany, cultivated endive (Cichorium endivia), particularly widespread in the Muslim West and known there under its Mozarabic name sharrāliya or its arabicised form sarrākh; in Morocco, the Berber term tīfāf is mainly used. XII 370b; chicory, one of the Prophet’s preferred vegetables. II 1058a

~ (A) : name given to the largest religious community of India. III 458b

~ (A) : in law, perjury. IV 687b; X 99a

~ (A) : in zoology, the chameleon. The female is most often called umm hubayn, while the male is referred to by a number of KUNYAS, the most frequent in Muslim Spain being abū barākīsh. The idea of ‘chameleonism’, i.e. the ability to become invisible by turning the same colour as that of any object on which it happens to be, is termed talawwun. II 1059b; III 463a

~ (A) : a talismanic charm (pi. ahrdz), pronounced hurz in the Maghrīb today. Other words for ‘amulet’ are hidjāb in Egypt, himāla, hāfiz, ‘ūdha, mi’w adha amongst the Arabs of the Mashrik, yafja, nuskhā and himala amongst the Turks, and tilism amongst the Persians. X 500b
In law, safe keeping, either by the guarding by a watchman or by the nature of the place, e.g. a private house. IX 62b

~ (A) : computation; in the Qur‘ān, the ‘reckoning’ which God will require on the Day of Judgement, YAWM AL-HISĀB. III 465a

~ al-‘akd (A), or hisāb al-‘ukad or al-‘ukūd, hisāb al-yad, and hisāb al-‘abda bi ‘l-yad : dactylonomy, digital computation, the art of expressing numbers by the position of the fingers. III 466a
♦ **hisáb al-djummal** (A) : a method of recording dates by chronogram, consisting of grouping together, in a word or a short phrase, a group of letters whose numerical equivalents, added together, provide the date of a past or future event. III 468a

♦ **hisáb al-ghubár** (A) : calculation by means of dust, a Persian method which owes its name to the use of a small board on which the calculator spread a fine layer of dust in which he drew **ghubári** numerals. III 468b

♦ **hisáb hawá’i** ☞ **hisáb mafthúh**

♦ **hisáb al-hind** (A) : calculation by means of the Indian numerals. III 466b

♦ **hisáb mafthúh** (A), or **hisáb hawá’i** : mental calculation. III 469a

♦ **hisáb al-nim** (A) : a divinatory procedure based upon the process of adding the numerical value of all the letters forming a word (in this case a proper name), by which it can be predicted which of the two rulers at war will be the victor and which the vanquished. III 468b

♦ **‘ilm al-hisáb** (A) : arithmetic. III 1138a

**hisán** (A) : a term used to distinguish the pure-bred stallion from the pedigree brood-mare, which is called **hidjr**, since the word for horse, **faras**, is not specific. II 785a; IV 1134b

**hišár** (A) : in military science, siege. III 469a

In Turkish use, a castle, fortress, citadel, stronghold, a common component of place-names in Turkey. III 483a

♦ **hišár-eri** (T) : in the Ottoman empire, guards in the fortresses. X 503a

**hišba** (A) : the duty of every Muslim to ‘promote good and forbid evil’; the function of the person, **muhtasib**, who is effectively entrusted in a town with the application of this rule in the supervision of moral behaviour and more particularly of the markets. III 485b; VIII 402b; religious magistrature, judgeship. I 27b

For the Ottoman empire, ☞ **ihtisáb**

**hišn** (A) : fortress, a fairly common element in place-names. III 498a

**hiiss** (A) : in philosophy, sense-perception, sometimes used with the meaning of (individual) sense. III 509a

**hitr** ☞ **hátár**

**hiyal** (A, s. **hila**) : artifices, devices, expedients, stratagems; the means of evading a thing, or of effecting an object; mechanical artifices, automata; tricks of beggars and conjurers, etc. III 510b; XII 371b

In law, circumventions of the law. I 28a; legal devices; the use of legal means for extra-legal ends. I 123b; III 159b; III 511a

In military science, ~ (with synonyms **maká’id** and **ądáb**) is a technical term for stratagems of war. III 510b

**hiyása** (A) : a cloth belt with a silver plaque in the centre, worn by men in the Arab East. V 741a; a bridal girdle. X 904a

**hiyáza** ☞ **kabd**

**hizam** (A) : a belt or sash worn about the waist by both sexes in the Arab East. V 741a

**hizb** (A, pl. **ahzáb**) : a group, faction, a group of supporters; part, portion. III 513a; in modern Arabic, a political party. III 514a

In Qur’anic studies, ~ indicates a definite portion of the Qur’án which a believer binds himself to recite. In certain countries, e.g. Egypt and those of North Africa, the Qur’án is divided into 60 **hizbs**, which are half the length of the 30 **djuz’**s attested from a very early period. III 513b

In mysticism, ~ or **wird** (pl. **awrād**) denotes the recitation of Qur’anic verses and prayers composed by the founder of the order at the beginning of the **dhikr** session. II 224a; X 245a; in Egypt, ~ denotes a religious fraternity, as well as the ‘office’ of each fraternity, consisting of the above-mentioned recital during the Friday service.
From this meaning, ~ has come to mean formulae of ‘supererogatory liturgy’. III 513b; ejaculatory prayer. XI 113a

hoca → KHÂDJA

hol (Mal): a term used in Malaysia to denote a feast held in honour of a saint. VI 896b

horde (Eng, < T ORDU): name given to the administrative centre of great nomad empires, particularly also to the highly adorned tent of the ruler; then to such nomad confederacies themselves, insofar as they formed a tenuous association linked to no particular place, substantially different in their way of life and government from the settled population, and inflicting considerable damage on this population by their marauding attacks. III 536a

hoz → TIRA

hôôngara (A), or hûbârâ: in zoology, the bustard. I 541b; II 1058b; IX 98b

hubus → WAKF

hubût → TÂLI'

hûdâ' (A), or hûdad: the camel driver's song. II 1073a

hûdâbari (P): in the time of the Timûrids, term used in conjunction with SOYURGHÂL if the latter was on a permanent basis and not renewed annually. IX 732a

hûdûh (A): in zoology, the hoopoe. III 541b

hûdjarîyya (A, < hûdja 'room'): a term used in Egypt for the slaves who were lodged in barracks near to the royal residence. Under the Fâtimids, they were organised into a sort of military bodyguard. II 507a; II 1080a; III 545b

hûdjîja (A): a Qur'anic term meaning both proof and the presentation of proof, ~ is applied to a conclusive argument attempting to prove what is false as well as what is true; dialectical proof. III 543b

In shi'î theology, the ~ refers to that person through whom the inaccessible God becomes accessible, and sometimes to any figure in a religious hierarchy through whom an inaccessible higher figure became accessible to those below. In its more specialised meaning, ~ referred to a particular function within the process of revelation, sometimes identified with the role of Salmân as witness to 'Ali's status as imâm. III 544b

Among the Ismâ’îliyya, ~ is a rank in the hierarchy, coming under the bâb. The ~ conducted the dâ‘în, and was one of the greater dâ‘îs, of whom there were twelve, or occasionally twenty-four. Each seems to have been in charge of a district. In some works, the ~ is also called the lâhîk. I 832b; II 97b; III 544b

Among the Nizaris, ~ was used for Hasan-i Sabbâh as visible head of the movement when the imâm was hidden; later, it developed into one ~ who alone, by divine inspiration, could fully perceive the reality of the imâm; eventually the ~ became simply the imâm's heir-apparent. III 544b

hûdîjra (A): room, apartment; with al-, especially the room of ‘A‘îsha where the Prophet, Abû Bakr and 'Umar were buried, now one of the holiest places of Islam. III 545b

hûdna (A): peace agreement; truce. I 24a; III 546b

In law, ~ is equivalent to ‘international treaty’, whose object is to suspend the legal effects of hostilities and to provide the prerequisite conditions of peace between Muslims and non-Muslims, without the latter’s territory becoming part of the dâr al-Islâm. III 547a

hûdûd → ḤADD

hûdûr → ḤADRA

hûdûth (A): the verbal noun of ḤADATHA, which means ‘to appear, to arise, to take place’. III 548a

♦ hûdûth al-‘âlam (A): in philosophy, both the existence of a thing, after its non-existence, in a temporal extension; and contingency, i.e. the fact of a being’s existing
after not having existed, but in an ontological or essential extension, which does not necessarily involve time. III 548a

\[\text{hufra} \rightarrow \text{WAKA'}\]

\[\text{hūhū} \rightarrow \text{WAKWAK}\]

\[\text{ḥukamā’} \rightarrow \text{ḤAKIM}\]

\[\text{ḥukk} \rightarrow \text{MAGHNAṬIS}\]

**ḥukm** (A, pl. ḥakām) : decision, judgement. I 257a; effect. I 318b; injunction. VIII 667a; and \(\rightarrow\) FARMĀN

For ~ in law, \(\rightarrow\) AHKĀM

In philosophy, ~ means the judgement or act by which the mind affirms or denies one thing with regard to another, and thus unites or separates them. III 549a; also, sensory intuition, where assent of the mind immediately follows perception. III 549b

In grammar, ~ means the specific activity of a word, the proper function which the word performs at its basic position, martaba, in which it is placed. III 550a

In Ottoman Turkish, ~ is also used in the sense of a special type of order, the documents of which were to be dealt with separately by the administration and which, at present, are registered in the Turkish archives as a separate archival item, ḥakām defterleri. I 1170b

\[\text{ḥukm-ihasil} : \text{the sharing of the harvest}; \text{one of three methods of collecting land revenue under the Dihli sultanate. II 273a}\]

\[\text{ḥukm-i misāhat} : \text{the measurement of the area under cultivation and assessment according to a standard rate of demand per unit area according to the crop sown}; \text{one of three methods of collecting land revenue under the Dihli sultanate. II 273a}\]

\[\text{ḥukm-i muṣḥāhada} : \text{the estimating of the probable yield of the harvest}; \text{one of three methods of collecting land revenue under the Dihli sultanate. II 273a}\]

\[\text{ḥuṣna} (A) : \text{in hunting, the covered-over pit-trap, also called uḡwiyya, mughawwāt, wadīra and dafīna}. \text{V 9a; IX 98b}\]

\[\text{ḥukr} (A) : \text{a tax on the lands used for pasture, paid by shepherds in Morocco during the Marinid period. VI 573b}\]

\[\text{ḥuṣra} \rightarrow \text{ṢHĀWI}\]

\[\text{ḥuṣḳ} \rightarrow \text{ḤAKK}\]

\[\text{ḥukūma} (A) : \text{the act or office of adjudication by a sovereign, a judge or an arbitrator. I 384a; III 551b}\]

Under the Saljūks, and in the Ottoman period, ~ denoted the office or function of governance, usually provincial or local. III 552a

In the Kurdish lands, the term ḥukūmet stood for a number of regions listed among the components of certain Ottoman eyālets. III 552a

In modern Arabic, ~ means government, which sense seems to have been first used in 19th-century Turkey. In Persia, ḥukūmat still has the more general sense of political authority. III 552a

\[\text{ḥukumat, ḥukūmet} \rightarrow \text{ḤUKUMA}\]

\[\text{ḥükumādār} (T, A) : \text{a governor-general. IV 686b}\]

\[\text{ḥulā} (A) : \text{ornaments, personal jewellery}. \text{III 568b}\]

\[\text{ḥulāliyya} : \text{a large dark wrap wound around the body with the upper parts pulled down over the shoulders and secured with pins, worn in Egypt. V 741a}\]

\[\text{ḥulla} (A) : \text{a word which in the medieval period used to refer to a suit consisting of two or more garments}. \text{Today, it means ‘a western suit of clothes’}. \text{V 737a}\]

\[\text{ḥullān} (A), \text{or ḥullām} : \text{the lamb or kid born of a Caesarian section. XII 319a}\]

\[\text{ḥulm} \rightarrow \text{RU’YĀ}\]
hulul (A): the act of loosing, unfastening, untying; resolving a difficulty; in scholastic theology and mysticism, an infusion of substance, the incarnation of God in a creature. In the thought of al-Halladji, ~ means an intentional complete union (in love), in which the intelligence and the will of the subject are acted upon by divine grace. III 102b; III 571a,b; IV 283a

In grammar, ~ denotes the occurrence of the accident of inflection, ʾrāb. III 571b

In law, ~ denotes the application of a prescription. III 571b

In philosophy, ~ denotes both the inhesion of an accident in an object and the substantial union of soul and body. III 571b

ḥulwān (A): a succession tax paid by those heirs of the tax farmers (→ MÜLTEZIM) who desired to inherit tax farms. It was one of the taxes which formed an additional source of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798. II 148b; ‘doucer’, ‘donative’. III 572a

humā (P): in zoology, the bearded vulture (Gypaetus barbatus), the largest of the birds of prey in the Old World. III 572a

humayûn (P): ‘fortunate, glorious, royal’; used as an epithet of the ruler, but has in recent years become obsolete. III 574a

ḥummuš (A): in botany, chick peas, one of the winter crops in mediaeval Egypt. V 863a

humra (A): in medicine, erysipelas. IX 9b

ḥums (A): in pre-Islamic times, the holy families serving the local sanctuaries. II 1059a; people observing rigorous religious taboos, especially Kuraysh and certain neighbouring tribes. Although ~ is the plural of ahmas ‘hard, strong (in fighting or in religion)’, one of the ~ is called ahmasi, fem. ahmasiyya. The observance of the taboos was called tahammus. III 577b

ḥunbu’a → ḤANBALA

ḥuntûz (A): in Morocco, a headdress worn by women, triangular in shape, made of linen, three inches long and broad and a span high, with silk and silver, the whole thing looking like a camel’s hump. X 612a

ḥūr → ḤAWRA

ḥurdā (A): the archer in a game of MAYSIR. VI 924a

ḥurmizd → MUSHTARI

ḥurrās (A): a guard. XII 549b

ḥurriyya (A, T hurriyyet): an abstract formation derived from ḥurr ‘free’. In a legal sense, ~ denotes freedom as opposed to slavery; through mysticism, where ~ appears as one of the guide-posts on the mystical path, and denotes basically the freedom of the mystic from everything except God and the devotion to Him, ~ came to occupy a significant position in Muslim metaphysical speculation. III 589a

ḥuruf, ḥurarīyya → ḤARF

ḥurūk → ṢALIF

ḥurz → ḤIRZ

ḥusayniyya → TAKIYA

ḥūsh (A): the country of the ĐIJNN, into which no human ventures; a fabulous kind of camels, which are the issue of a cross between ordinary camels and ḏiinn stallions. III 637b

♦ ḥūshī → GHAHRĪB; WAHSHĪ

ḥusn (A): loveliness, excellence; and → BAYĀN; TAKHALLUŞ

ḥūt (A, pl. ahwāt, hitān, in dialect, hiyūta): a term often used to designate fish in general, but applied primarily to very large fish and cetaceans. VIII 1020b; and → SAMAK

In astronomy, al-~ is the term for Pisces, one of the twelve zodiacal constellations. VII 84a
HUT — IBĀHA

4 ḥūṭ al-ḥayd → FĀṬŪS
4 ḥūṭ mūsā (A), or ḥūṭ mūsā wa-yūḏa’ : lit. the fish of Moses [and of Joshua], in zoology, a name for the common sole (Solea vulgaris). VIII 1020b
4 ḥūṭ sidnā ṣulaymān (A) : lit. the fish of our master Solomon, in zoology, a name for the common sole (Solea vulgaris). VIII 1021a
4 ḥūṭ ṣulaymān (A) : lit. the fish of Solomon, in zoology, a name for the salmon. VIII 1023a
4 ḥūṭ Yūnūs (A) : lit. the fish of Jonah, in zoology, a name for the whale. VIII 1022b
4 ḥūṭiyyat (A) : in zoology, the marine mammals or cetaceans. VIII 1022b

ḥutra → ḤATAR

huwa huwa (A) : lit. he is he, or it is it; in logic, ~ means what is represented as entirely identical; modern logicians express this equation with =. III 642b
In mysticism, ~ is the state of the saint whose perfect personal unity testifies to divine unity in the world. III 642b

ḥuwārāt (A) : in mysticism, female attendants who received the donations of the female devotees. X 249b

huwayriyya → WARDJIYYA

huwiyya (A) : ipseity, an abstract term formed to translate the Plotinian category of identity, τοῦτος, and the Aristotelian ὁ ‘being’, although for the latter ~ is used interchangeably with ANNİYYA and wudjūd. I 514a; III 644a
In modern Arabic, ~ means ‘identity’. III 644a

hūwiyya (A) : the most characteristic part of the ritual surrounding the yearly occasion of retreat of the De’mirdāshiyya order, in which the head of the order, a number of leaders and some members form a circle turning anti-clockwise while calling ḥū, ḥū. XII 208b

ḥuwwārā (A) : the whitest flour, for baking bread. V 41b

huwāz → ḤAKK

I
‘ibādāt (A, s. ‘ibāda) : submissive obedience to a master, and therefore religious practice, corresponding, in law, approximately to the ritual of Muslim law. III 647a; ‘the religious acts which bring the creature into contact with his creator’, while its counterpart, MU‘AMILAT, signifies relations between individuals. VI 467a; acts of worship. IX 323b

‘ibādat-khāna (IndP) : a house of worship built by the Mughal emperor Akbar (1542-1605) where learned men of all religions assembled to discuss theological problems. I 317a; XII 378a

‘ibādī (A) : Christian. I 196a

ib‘ādiiyya → A'BĀDIYYA

ibāha (A) : originally, ‘making a thing apparent or manifest’, hence ‘making a thing allowable or free to him who desires it’; in law, ~ was first used with regard to those things which every one is permitted to use or appropriate (and → MUBĀH); in a narrower sense, ~ denotes the authorisation, given by the owner, to consume (part of) the produce of his property. III 660b
In theology, ~ is a term that is commonly applied to antinomian teachings (or actions) of certain shī‘a and ṣūfī groups, as in the accusation ibāḥat al-mahārīm ‘allowing the forbidden’. II 136b; III 662a; VIII 146a

ibāḥiyya → ŞHUYŪʻIYYA
cibara (A) : in mysticism, the ‘literal language’, which is unsuitable for exoteric topics, in contrast to the coded language of ışhāra. XII 753a

ibdā’ (A) : absolute creation; primordial innovation; the bringing into existence with nothing preceding, as opposed to khalk, the bringing into existence from an existing thing. III 663b

ibdal (A) : replacement, mutation; in grammar, a term indicating both morphological features involving a mutation of a phonetic character, and doublets, e.g. madaha and madaha, which have the same meaning but differ from each other by a single consonant. III 665a; VIII 836b

ibhām (A) : in literary theory, amphibology. X 395b

ibil (A) : in zoology, the collective noun for the dromedary (camelus dromedarius) and the camel proper (camelus bactrianus). Ill 663b; VIII 163a

ibn (A, pl. ABNĀ’) : son. III 669b; descendant. VIII 163a

ibn adimayn → DALW

ibn awbar (A) : in botany, the sand truffle. III 670a

ibn ‘irs (A) : in zoology, the ferret (Mustela putorius furo). II 739b; weasel. III 670a; X 224a

ibn al-khiyāratayn (A) : ‘the son of the elect’, a designation by shī‘is to the fourth imām of the Twelver shī‘a since, according to a tradition of the Prophet, the Kuraysh are the elect of the Arabs and the Persians are the elect of the non-Arabs. XI 482a

ibn ya‘kūb (A) : lit. the son of Jacob; in zoology, a name for the common sargo (Diplodus sargus). VIII 1021a

ibra (A) : a term used in navigation denoting the needle of a compass, hukka. The rose of the compass was known as bayt al-ibra and consisted of a circle divided into thirty-two rhumbs (akhnān) which were named after prominent stars whose risings and settings were approximately on these rhumbs. VII 51b

ibrat al-rā‘i, or ibrat al-rāhib → SHAWKĀ

ibrā‘ → ŞULH AL-İBRA‘

‘ibra (A) : the assessed value of the revenue on an estate. III 1088b; IV 557a; ~ may have originated simply as an extension of maṣāḥa and muqāṣama, the average annual value of the crop over a number of years, usually three, assessed by whatever method, being taken as the basis on which the tax was calculated. The term ~ is not met with after the early centuries and appears to have been replaced by harz, which, in the later centuries, seems usually to have meant not an average calculation made on the basis of three or more years, but an arbitrary valuation arrived at by the tax-collector, sometimes, but not always, after an inspection of the crop during growth or harvest time. IV 1031b; IV 10388a

ibriḵ (A) : in art, a term used for any kind of ewer, irrespective of function or material, but generally a vessel for pouring water or wine. Other terms for specific kinds of ewers are bulbula or kubra. V 989a; XII 406a

In music, the neck (syn. ‘unk) of the ‘ud. X 769b

ibrisam → ḢARĪR

ibriz (A) : in numismatics, purified gold. Other laudatory terms for coins are djayyid ‘good, excellent’, khālis, khās, safi, surah ‘pure (unmixed) metal’, and saḥh, the paraph or official mark on an ‘Othmānli gold coin testifying to its authenticity. X 409b

ibrizim (P) : a type of silk from Khurāsān. V 329a

ibtidā’ (A) : introduction, prologue; in rhetoric, the ~ is one of the three sections of the poem or composition which should receive particular attention and should conform to certain criteria of style and content. The other two sections are takhallaṣ ‘transition’, and the intihā‘ ‘conclusion’. III 1006a; III 1246a

In law, ~ is used as a technical term in the expression ibtidā‘a, meaning ‘per se’. I 339a; and → ISTI’NĀF
iç oğlənî (T), or iç agha : lit. lad of the interior; the name given to the ‘ADJAMI OĞLÂN after he was appointed to the sultan’s household. I 206b; Ottoman term for those boys and youths, at first slaves, recruits and occasionally hostages, later free-born Muslims, who were selected for training in the palaces in Edirne and Istanbul in order to occupy the higher executive offices of the state. I 394a; III 1006b

icazetname → İDJAZA

‘id (A, < Ar) : festival. III 1007a
- ‘id al-âdâh (A), and ‘id al-kürbân, ‘id al-nâhr : the ‘sacrificial festival’ during the yearly pilgrimage on 10 Dhu ’l-Hijja. This festival is also known as al-‘id al-kabîr ‘the major festival’ as opposed to al-‘id al-ṣâgîr ‘the minor festival, another name for ‘ID AL-FITR. III 1007b; XII 317a; and → LEBARAN
- ‘id al-fîtr (A) : the ‘festival of breaking the fast’ of Râmaḍân on 1 Shawwâl. III 1008a; and → ‘ID AL-ÂDHÅ; LEBARAN
- ‘id al-kürbân → ‘ID AL-ÂDHÅ
- ‘id al-nâhr → ‘ID AL-ÂDHÅ

‘iddä (T) : ‘military preparatory’ schools, founded by the Ottoman sultan ‘Abd al-Mâjdîd I in 1845. I 75a

‘idâfâ (A, P ezâfe, T izâfet) : in grammar, the uniting of one term with another, the determinative complement or ‘construct state’, by which possession, material, etc. is expressed. The first term is called al-mudâf, the second al-muddf Hay hi. Ill 1008a; for Persian ezâfe, XII 441a

‘idâra (A) : common name in the modern Islamic languages for administration, acquiring its technical significance during the period of European influence. III 1010b

‘idbâr → İKBÂL

‘idda (A) : in law, the duration of widowhood, or the legal period of abstention from sexual relations imposed on widows or divorced women, or women whose marriages have been annulled, providing the marriage was consummated, before remarriage. I 28a; I 172b; III 1010b; VIII 28a; VIII 836a

idğîhâm → İDHGHÂM

‘idğâh → NAMÂZGÂH

idğâm (A), or idğîhâm : in grammar, the contraction of two similar consonants in a geminate. III 1013a; assimilation. VIII 121a; VIII 344a; VIII 836b; X 73b

‘idhâ’ → ŞÂHM

idhâ’a (A) : broadcasting (mudhîr ‘broadcaster’, midhyâ ‘microphone’), inaugurated in the Islamic world in Turkey in 1925. III 1014a

‘idhâr (A), or khatt : the down of a young man. IX 313b

idhkâhir (A) : in botany, a fragrant plant used to decorate houses and tombs, but also used by blacksmiths. IV 819b; and → KHAMİL

iddân (A) : authorisation, in particular, in law, the authorisation necessary to enable certain types of incapable persons to conclude isolated legal transactions, and the general authorisation to carry out commercial transactions in a normal way. III 1016a

In religious law, a safe conduct given by non-Muslims to a Muslim in their territory. For its opposite, → AMÂN. I 429b

idjab → BAY‘

idjâba (A) : ‘answer-poem’, a genre of Arabic poetry. VIII 805a

idjâr (A), and idjâra : in law, a contract to hire, in particular the hiring out of a service and of movable objects, with the exception of ships and beasts which are used for transportation. III 1017a; V 126b; XII 691b
idjāra (A) : the granting of protection to a stranger according to ancient Arab practice; to ask for protection is istadājāra, and the ḍjār (pl. ḍjirān) is mostly the person protected, but may also be the protector. III 1017b; and → IDJĀR; IDJĀZA

idjāratayn (A, T idjāretayn) : a form of long-term leasing of WAKF property, common in Anatolia and all countries formerly part of the Ottoman empire since the 16th or 17th century. ~ contracts involved immediate payment of a lump sum as well as yearly, variable, rather low rents. XII 368b; a ‘double rent’ agreement, whereby a relatively high entry fine was paid, in exchange for which the tenant was allowed a lease which his heirs might inherit. IX 542a

i’djāz (A) : lit. the rendering incapable, powerless; since the second half of the 3rd/9th century, the technical term for the inimitability or uniqueness of the Qur’ān in content and form. III 1018a; V 426b; IX 887a

idjaz (A) : lit. the rendering incapable, powerless; since the second half of the 3rd/9th century, the technical term for the inimitability or uniqueness of the Qur’ān in content and form. Ill 1018a; V 426b; IX 887a

idjaza (A) : authorisation, licence; and → RIKĀ

idjāza (A) : in rhetoric, terseness. VIII 614b; X 79a

idjāza (A) : authorisation, licence; and → RIKĀ

idjāz (A) : in the science of Tradition, ~ means, in the strict sense, one of the methods of receiving the transmission of a Tradition, whereby an authorised guarantor of a text or of a whole book gives a person the authorisation to transmit it in his turn so that the person authorised can avail himself of this transmission. III 27a; III 1020b

In law, the qualification, upon culmination of one’s legal education, to teach the law (~ li ‘l-tadrīs), issue a fatwā (~ li ‘l-fatwā), or both. X 80b

In modern Persian and in Ottoman Turkish, as icazetname, the term has come into modern use to mean ‘certificate of fitness’ (to teach). III 1021a

In prosody, ~ (or idjāra) is used for the substitution of an unrelated letter for the RAWI, the rhyme letter. IV 412b

In rhetoric, ~ is used both when a poet builds some lines or even a whole poem on a single line or hemistich suggested by somebody else, often a ruler, and when two poets compose alternately a hemistich or one or more lines of the same poem. When this is done in the form of a contest, the term tamliṭ (mumālaṭa, imlāṭ) is found. III 1022a

idjhāb → TAḤAYYUR

idjhāb (A) : abortion, which is prohibited after quickening (nafkh al-rūḥ), usually at the end of the fourth month. X 199a

idjmāʿ (A) : in law, the third, and in practice the most important, of the sources of legal knowledge, being the unanimous agreement of the community on a regulation imposed by God. Technically, ~ is the unanimous doctrine and opinion of the recognised religious authorities at any given time. I 259b; II 182b; II 887b; III 1023a; V 239a; IX 324b

idjmāl (A) : a summary register. IX 123b f.

idjtiḥād (A) : lit. effort; in law, the use of individual reasoning; exerting oneself to form an opinion in a case or as to a rule of law, achieved by applying analogy to the Qur’ān and the custom of the Prophet. The opposite is called TAḴLĪD, the unquestioning acceptance of the doctrines of established schools and authorities. I 259b; III 1026a; IX 324b

idjtiḥād fi ‘l-madhhab (A) : the creative development of the law within the broad structures of the madhhab. X 138a

idjtiḥād muṭlak (A) : in law, the creative act of idjtiḥād through which the founding IMĀMS derived from the revealed sources a systematic structure of law. X 137b

idjitimāʿ (A) : in astronomy, the conjunction (mean or ‘true’) of the sun and moon. In astrology, ~ is sometimes employed to refer to the conjunction of the planets, although kirān is preferred. IV 259a

In human psychology, ~ is the intermediary between the faculty of desire and the active power, the decision which follows after a hesitation between action and no-action, as a result of which one of the two prevails. According to others, ~ is the desire to act at its maximum intensity. V 577b
idjtizâ’ (A) : in metrics, the shortening of vowels. XI 374a
idmâ’ → SHI’AR
idmâr (A) : concealing; in grammar, ~ is used in the sense of ‘imply’; it is used by grammarians when speaking about an unexpressed grammatical element, supposedly existent and active (ant. izhâr). With Sibawayh, ~ refers to the personal pronoun, which later became al-MUḌMAR, which was preferred over al-maknî, the Kufan term. III 1027b

In prosody, ~ has taken on a technical meaning, denoting ‘the quiescence of the tâ’ of mutafa‘îlun in the Kâmil’. I 672a; III 1028a; a case of ziHÂF where the second vowel-elled letter of the foot is rendered vowelless. XI 508b

idrâdj (A) : in prosody, ignoring the caesura between hemistichs (syn. tadwîr). X 79a

idrâk (A, P dar-yâftan) : sensory perception; comprehension (syn. fahm); in philosophy, ~ implies an adaequatio rei et intellectus. The whole philosophical problem of ~ is to find out what this adequation is, and how and where it is achieved. III 1028a

idrâr (A) : pension. XI 84b

idrîrâb → TARAB

id'tîrâr (A) : compulsion, coercion, as opposed to IKTÎYÂR, freedom of choice.

In theology, human actions carried out under compulsion were distinguished from those carried out of free choice; the latter were voluntary and the results of an acquisition, ikitisâb (→ KASB). With al-Ashârî, the opposite correlatives became no longer idtirâr-ikhtiyyâr, but idtirâr-iktisâb. In later Ashârîite theology, ~ is reserved for an action that, of itself, cannot take place. III 1037b; and → DARÔRA

ifâda (A) : a term used for the running of the pilgrims from ‘Arafât on the evening of the 9th of Dhu ’l-Hijjdja after sunset in which they trace the road by which they had come from Mecca. III 36a; along with fayd ‘course made in an enthusiastic manner’, ~ is used for the other courses than SÂY. IX 97b; and → TAWÂF AL-IFÂDA

iflâs (A) : in law, bankruptcy. V 717b

iflât → ITLÂK
‘ifr → KHANZUWÂN

ifrâd (A) : in the context of the pilgrimage, one of three methods of performing it, consisting of making the HADJDJ alone, at the prescribed time, the ‘UMRA being performed outside the month of the pilgrimage or simply neglected. III 35a; III 53b; X 865b

ifarandj (A), or firandj : the Franks. The name was originally used of the inhabitants of the empire of Charlemagne, and later extended to Europeans in general. In mediaeval times, ~ was not normally applied to the Spanish Christians, the Slavs or the Vikings, but otherwise it was used fairly broadly of continental Europe and the British Isles. Between the 16th and the 19th centuries, ~ came to designate European Catholics and Protestants. III 1044a

ifarât (A) : among the shi‘is, exaggeration in religion. IX 163b

ifrikîya (A, < L) : the eastern part of the Maghrib, whence the name adopted by some modern historians for Eastern Barbary. It was sometimes confused with the whole of the Maghrib and sometimes considered as a geographically separate region. III 1047a

‘ifrit (A, pl. ‘afârit) : an epithet expressing power, cunning and insubordination, ~ occurs only once in the Qur‘ân, in the sense of rebellious. Later, in its substantive form, it came to mean a class of particularly powerful chthonian forces, formidable and cunning. In the popular tales, the ~ is a DJINN of enormous size, formed basically of smoke; it has wings, haunts ruins and lives under the ground. ~ may be used of humans and even animals, and then expresses cunning, ingenuity and strength. In Egyptian Arabic, ~ also has the meaning of the ghost or spirit of a person deceased. III 1050a; IX 406b

ifsîntîn → AFSANTÎN
iftâ’ → FUTYÂ
iftitāḥ (A) : in the science of diplomatic, the introduction or introductory protocol of documents, whose individual parts (fawāţīḥ), according to al-Kalkashandi, are the basmala, hamdala, tashahhud, salwala (tasliya), salām, and ba'diyya (ammā ba'du). II 302a; and → TIRĀZ

īghāl (A) : in rhetoric, epiphrasis. V 898a; and → MUBĀLAGHĀ

īghār (A) : in classical Muslim administration, both an exemption or a privilege with respect to taxes, and the land which was covered by this privilege. The term became absorbed in that of īkṭā' in later centuries. III 1051a

īghāra (A) : lit. raiding; in literature, the rather archaic procedure of a famous poet forcing a less famous one to give up a flawless line, because the more famous poet has a greater right to it. XII 647a; XII 707b

īgherm → AGADIR

īghrāb → ISTIGHRAWĀB

īghrīkiyya → YUNĀN

īghtāla → TAḌABBĀBA

īgretileme → ISTITARA

īhāle (T) : one of three principal ways in which mining activity was organised in the Ottoman empire, the others being ĪMĀNĪN and īltīzāmān. īhāle meant the long-term concessionary leasing of state lands for purposes of mining exploration to licensed individuals or mining companies. V 974b

īhām (P) : in prosody, double entendre. IX 90b; X 395a; and → TAWRIYA

īhāṣa (A) : in law and theology, integral truth. V 239b

īhāzā → USTĀN

īhdāth (A) : an innovation in time; the act of bringing into existence a thing that is preceded by a time. III 1051a

īhfā' (A), or dijazz : moustache. The verb used in cutting the ~ is kāṣ. IX 312a f.

īhliladj → HALILADJ

īhram (A) : the state of temporary consecration of someone who is performing the pilgrimage, ḤADĪJ or 'UMRA. The entering into this holy state is accomplished by the statement of intention, accompanied by certain rites, and for men, by the donning of the ritual garment. A person in this state is called muhrīm. III 1052b

īhranshafa (A) : to prepare to fight (said of a cock); to begin to pay a forfeit (said of a man). XI 546a

īhṣā' (A) : ‘enumeration’; among the Nuktawiyya sect, ~ is used to designate the process of how, when a being rises or descends from one level of existence to another, the traces of his former existence are still visible and can be discerned by the insightful. VIII 115a; population census. X 307b

īhāsān (A) : in Mauritania, a contract for the loan of a lactiferous animal, the hiring of a young camel for the purpose of following a she-camel so that she continues to give milk. VI 313a; and → IKHLĀS

īḥsān → MUḤṢAN

īhtidā' (A) : orientation, e.g. as given by the stars (in nightly travel). VIII 97b

īhtikār (A) : the holding up of or speculation in foodstuffs, condemned by Tradition. X 467b

īhtisāb (A, T) : an official term in the administration of the Ottoman empire, its basic meaning being the levying of dues and taxes, both on traders and artisans and also on certain imports, but it came to denote the whole aggregate of functions that had devolved upon the muhtasib (→ HISBA). III 489a; licenses, providing part of the revenue of the tax system of the Ottoman period. V 334a

īhtiyāt (A) : in Turkish military usage, reserve of the regular army, to be contrasted with the redif (→ RADĪF) ‘reserve army’ or militia, created in 1834. VIII 370a

In law, prudence in legal matters, characteristic of the Shāfī’i school. IX 812b
ihyâ → Mawât

ikâ′ (A) : a term denoting musical metrics or rhythm in the sense of measuring the quantity of notes. The early Islamic ~ can be considered as a forerunner of mediaeval European mensura. XII 408b

ikâb (A) : penetration from sexual intercourse. XI 510a

ikâla (A) : in law, mutuus dissensus, a mutual agreement between the parties to put an end to a contract. I 319b; III 1056b

ikâma (A) : the second call to the șalât, pronounced by the muezzin in the mosque before each of the five prescribed daily șalâts and that of the Friday service. I 188b; III 1057a; VIII 927b; XI 269b

ikbâl (A) : in astronomy, in the expression al-ikbâl wa 'l-idbâr, trepidation, the presumed oscillation of the equinoxes. XI 504a

‘ikbir (A) : the bee-glue (syn. khatm, dundj), which with wax (šam') and honey ('asal) is produced by the workers ('assâlât) among the bees. VII 907a

ikdâda (A) : a white ƙâfiyya worn in summer in the Arab East. V 741a

ikkerzi (B) : a Berber turban consisting of a white cloth wound about the head leaving the crown uncovered. V 746a

ikfâ′ (A) : in prosody, the substitution of a cognate letter for the rhyme letter, râwî. e.g. nûn for mîm. IV 412b

ikhâwa → Khâwa

ikhlâs (A) : ‘dedicating, devoting or consecrating oneself’ to something; ~ is pre-eminently an interior virtue of the faithful Muslim, whose perfection of adherence, and witness, to his faith is gauged by ~ and illsân ‘uprightness in good’. The opposites of ~ are nîfâk ‘hypocrisy’ and shîrkh ‘associating others, or other things, with God’. III 1059b; VIII 547a

ikhshid (P) : a title given to local Iranian rulers of Soghdia and Farghâna in the pre-Islamic and early Islamic periods. III 1060b

ikhtilaj (A) : spontaneous pulsations, tremblings or convulsions of the body, particularly the limbs, eyelids and eyebrows, which provide omens the interpretation of which is known as ‘ilm al-ikhtilaj ‘palmoscopy’. III 1061a; V 100b

ikhtilâf (A) : ‘difference, inconsistency’; in law, the differences of opinion among the authorities of law, both between schools and within each of them. III 1061b

ikhtirâ (A) : in literary criticism, ‘original invention’, as differing from crude plagiarism. XII 656b

ikhtiyâr (A) : choice; and → IDTIRAR

In philosophy, ~ means free preference or choice, option, whence power of choice, free will. III 1037a; III 1062a

In law, ~ has the meaning of opinion freely stated. III 1062a

In treatises on the imâma, where ~ has the meaning of choice or election, it is customary to contrast the ahl al-ikhtiyâr with the ahl al-nass, the supporters of free election with the supporters of textual determination. III 1063a

In astrology, the auspicious days. X 366b

♦ ikhtiyârât (A) : ‘hemerologies and menologies’ (L. electiones); in divination, hemerology, an astrological procedure whose aim is to ascertain the auspicious or inauspicious character of the future, dealing with years, months, days and hours. III 1063b; VIII 107b

In literature, ~ is a synonym of mukhtarât ‘anthologies’. III 1064a; VII 528b

♦ ikhtiyâriyya (T, < A) : the elite or veterans of an Ottoman guild or army unit. XII 409b

ikhwân (A) : brethren; the term most commonly used for darwîsh in Morocco and Algeria. II 164a; a religious and military movement of Arab tribesmen which had its heyday from 1912-1930 in Arabia. III 1064a
ikhwaniyya (A) : in prosody, a versified letter, in which protestations of friendship are found integrated with the theme of youth and of old age. IV 1005a; IX 387a

ikindi diwani (Ott) : in the Ottoman empire, the afternoon DIWAN, held in the Grand Vizier's own residence to take care of lesser affairs. XI 196b

ikla (A), or akila : in medicine, either gangrene or cancer. X 911b

iklāb (A) : in Qur'anic recitation, the 'alteration' of a letter's sound. X 73b

iklāba (A) : in modern Mecca, the ceremony held to celebrate when a boy has read through the whole of the Qur'an (the ceremony after the half or one-third is called istrāfa). IV 1113a

iklīl al-malīk (A) : in botany, the melilot (Melilotus officinalis) (infrequent syn. nafal, hantam, ḥadjarat al-ḥubb). In Muslim Spain, ~ was known under the Romance name kurunilla. XII 410a

iklim (A, < Gk) : in geography, clime, climate; region. I 658a; III 1079b; V 398a
In administrative geography, ~ was used for province or canton, the equivalent or a subdivision of a KūRA. This usage is peculiar to Syria and Upper Mesopotamia. III 1077b; V 398a; zone. IX 36b
In al-Mas'ūdi, ~ is used for the Persian keshwar, which refers to the seven great kingdoms of the world. III 1077b

ikrāh (A) : in law, duress, of which there are two kinds: unlawful (ikrāh ghayr mašhru') and lawful (ikrāh bi-hakk). Only the former is recognised by the Qur'an and has legal effects. I 319a; XII 410b

ikrar (A) : in law, affirmation, acknowledgement; recognition of rights. The declarant is called al-mukirr, the beneficiary al-makarr lahu, and the object of the recognition al-mukarr bihi.'l 28b; III 511b; III 1078a; IX 845b
Among the Bektāšis, the ceremony of initiation. IX 168a

iksir (A, < Gk; pi. aksλr) : originally the term for externally applied dry-powder or sprinkling-powder used in medicine, ~ came to be used for the elixir, the substance with which the alchemists believed it possible to effect the transformation of base metals into precious ones. Ill 1087b

iksirin (A) : in medicine, an eye-powder. Ill 1087b

iktā' (A) : in fiscal administration, a form of grant, often (wrongly) translated as 'fief'; the delegation of the fiscal rights of the state over lands to the military. I 1353a; II 508a; III 1088a; IV 975a; IV 1043b

iktīāt (A), or 'tidjār : the opposite of tahnik (→ ḤANAK), or the way the turban-cloth is brought under the chin. X 614b

iktībās (A) : 'to take a live coal (kabās) or a light from another's fire', hence to seek knowledge; in rhetoric, ~ means to quote specific words from the Qur'an or from Traditions without indicating these as quoted, found both in poetry and prose. III 1091b; XII 664a

ikṭīrān (A) : in astronomy, conjunction. VIII 105a

ikītībās → KASB

ikwā' (A) : in prosody, faulty rhyme. II 1073b; the change of the vowel madīrā, e.g. u with i. IV 412b

il (A, T iľ; pl. ILĀT) : in Turkish, empire; district over which authority is exercised, territory; people; peace. III 1092a; in the Republican period, il was introduced to replace vilāyet for province. III 1092b; VIII 189a
In Persian, ~ was used of 'tribesfolk' (syn. ulus), and by the 7th/13th century had become current with the meaning 'submissive, obedient'. III 1092b

ilā' (A) : in law, an 'oath of continence', the husband swearing in the name of God not to have sexual relations with his wife for at least four months. When this time had passed without a resumption of conjugal relations, the marriage was not automatically
broken up except in Ḥanafī law, the other schools allowing the wife to judge the occasion for the severance, which would take place by a repudiation that the husband would pronounce, or that the Ḳāḍī would formulate in his place. IV 689a; VI 478a; VIII 28a

ilāf (A) : a Qur'ānic term which probably refers to economic relations entered into by the Kurayshis well before the advent of Islam; the lexicographers define ~ as ‘pact guaranteeing safety, safe conduct, undertaking to protect’. III 1093a

ilāh (A, pl. ālīha) : deity; in pre-Islamic poetry, al-~ was an impersonal divine name although for Christians and monotheists, it denoted God; by frequency of usage, al-~ became Allāh. III 1093b

♦ ilāhi (A) : in Turkish literature, a genre of popular poetry of religious inspiration, consisting of poems sung, without instrumental accompaniment, in chorus or solo during certain ceremonies, and distinguished from other types of popular religious poetry by its melody and use in ritual. III 1094a; ‘divine [hymn]’. VIII 2b; and → TĀ'RĪKH-I ILĀHĪ

♦ ilāhiyyāt (A) : in philosophy, ~ gained currency as denoting the whole mass of questions concerning God. I 415a

'ilal (A, s. 'illa ‘cause’) : diseases, defects; in poetry, one of two groups of metrical deviations (the other being ṢIHĀF), ~ appear only in the last feet of the two halves of the lines, where they alter the rhythmic end of the line considerably, and are thus clearly distinct from the ḤASHW feet. As rhythmically determined deviations, ~ do not just appear occasionally but have to appear regularly, always in the same form, and in the same position in all the lines of the poem. I 671b

In the science of ḤADĪTH, ~, usually rendered ‘hidden defects’, is a main approach of ĪSNĀD criticism; it highlights links between certain pairs of transmitters which are subject to dispute. VIII 515a

ilāt (P) : nomadic or semi-nomadic tribes, term first used in Ilkhanid times. Early Islamic geographers and historians refer to these tribes by the generic term al-akrād, by which they mean not necessarily people of Kurdish race but non-Arab and non-Turkish tent dwellers and herdsmen. III 1095b f.

'ilb → SIDR
ilçe (T) : district. VIII 189a
ILDJĀ’ → TALDĪJĀ
ilbād → MULHĪD

ilhām (A) : lit. to cause to swallow or gulp down; a Qur'ānic term denoting God’s revelation to men individually, as opposed to His revelation to men generally by messages sent through the prophets, wahy. III 1119b

ilidja (T) : ‘hot spring’; a bath served by a hot spring. Other synonyms are KAPLIĐJA, used primarily of the baths served by thermal springs in Bursa, and bāna. II20b

ilka → KISHSHA
ilkā’ → TĀRĪH

'illa (A, pl. 'ilal) : cause. III 1127b; in law, explanatory principle, the raison d’être of the law. V 239a ff.; and → ḤARF 'ILLA; SABAB

'illiyyūn (A, < Heb 'elyôn) : a Qur'ānic term meaning both the ‘place in the book where the deeds of the pious are listed’ and ‘an inscribed book’. III 1132b

'ilm (A) : knowledge; the result of laborious study. III 1133a; and → ḤAMALAT AL-‘ILM

♦ ‘ilm al-aktāf → KATIF
♦ ‘ilm al-asāfir (A) : in divination, chiromancy. V 100a
♦ ‘ilm 'amali (A) : in philosophy, practical knowledge, which comprises, according to al-Khārajmi, ethics, domestic economy and politics. I 427b; in theology, the knowledge of religious obligations, complete only when these obligations are fulfilled, as opposed to 'ilm naẓari ‘the knowledge of things’. III 1133b
‘ilm al-‘azā‘im (A) : the talismanic art, consisting of calling upon DJINNS and angels for the performance of some project. IV 264b; V 100b

‘ilm al-djamāl (A) : aesthetics. III 1134a

‘ilm al-handasa (A) : in mathematics, geometry. XII 411b

‘ilm al-kāfiya (A) : rhyme theory. VIII 894a

‘ilm naẓari → ‘ilm ‘AMLĪ

‘ilm ẓāhīrī (A) : revealed knowledge. I 427b

For other expressions with ‘ilm, → the final component.

‘ilmīyye (T) : the body of the higher Muslim religious functionaries in the Ottoman empire, especially those administering justice and teaching in the religious colleges. III 1152a; X 805a

iltībās → SABBAB

iltifāt (A) : in rhetoric, apostrophe, a stylistic device. V 898a

iltizām (A) : a form of tax-farm used in the Ottoman empire. III 1154a; and → MÜLTEZIM

For ṣaʿ in prosody, → LUZUM MĀ LĀ YALZAM; TAḌAMMUN

iltizāmin (T) : one of three principal ways in which mining activity was organised in the Ottoman empire, the others being EMÂNÈTÈN and IHĀLE. ~ meant the farming out of mining revenues to investors on a short-term contract basis. The usual term for these contracts in the mining context was six years. V 974b

imārāt → ISHĀRA

imād → ‘AMLĪ

imāla (A) : in the science of phonetics, ~ stands for inflection, a palatalisation, produced by a rising movement of the tongue towards the prepalatal region. III 1162a; the inclination of the vowel a towards i. VIII 343b

imām (A) : leader of the official prayer rituals, the ŞALĀT. From the earliest days of Islam, the ruler was ~ as leader in war, head of the government and leader of the common şalāt. Later, as the ruler’s representatives, the governors of the provinces became leaders of the şalāt, just as they were heads of the KHIYĀRĪ. They had to conduct ritual prayer, especially the Friday şalāt, on which occasion they also delivered the sermon, KHIṬĪBA. Starting from ʿAbbāsid times, the office devaluated; the ~ no longer represented a political office, but came to belong to the personnel of the mosque. Each mosque regularly had one. He had to maintain order and was in general in charge of the divine services in the mosque. VI 674b; VIII 927b

In religious practice, the ~ is the transversal bead of a larger size on a rosary that separates the groups of beads. IX 741b

In the science of the Qurʾān, al-imām is the Median standard codex. V 408a

In mathematics, the number with which the numerator of a fraction is in relationship (syn. makām, mukhradrj). IV 725b

imām al-dīfā‘ (A) : among the Ibādhyya, an IMĀM invested by the people living in a state of secrecy, ahl al-kitmān, to defend them in misfortune. III 658a

imām-bārā‘ (U) : lit. enclosure of the IMĀMS; a term used in Muslim India for the buildings where the shī‘i’s assemble during Muharram and recite elegies on the martyrdom of Hasan and Husayn. III 1169b

imāma (A) : the imamate, ‘supreme leadership’ of the Muslim community. III 1163b

imāmān (A) : in mysticism, the two assistants of the KUTB, the second category in the hierarchy of the saints. I 95a

imāmzāda (P) : the designation for both the descendant of a shī‘ī IMĀM and the shrine of such a person. III 1169b
‘imāma (A, pl. ‘amā‘im) : in Arab dress, the cloth wound round the cap, which term came to be used also for the whole headdress. In Algiers, it was pronounced ‘amāma and was there an unwound turban, often given as a present to the wall of the woman one wished to marry. X 608b; X 611b; X 612b

imān (A) : in theology, faith (in God). III 1170b; IV 171b ff.

‘imāra → DHIKR

♦ ‘imāret (T, < A ‘imūra ‘foundation’) : soup kitchen, erected as a public convenience in Ottoman times. IV 1152a; V 333b; XI 88b; an oven. X 533a

imazīghan (B, s. amazīgh) : ‘proud ones’ or ‘proud ones of the West’, the term the Berbers use to call themselves. X 644a; and → IMGHAD

imdā (T), or twekč-i kādī : in Turkish diplomatic, the legal formula which was usually placed on the right side close to the first lines of the text of a copy stating (usually in Arabic) the conformity of the copy with the original. II 315b; and → PENCE

imghad (Touareg) : in the Touareg strongly-classed society, vassals who have had to accept the supremacy of the nobles, imazīghān, who are the uppermost class. Between the nobles and the vassals, although almost equal to the latter, are the maraboutic tribes who by virtue of their religious status do not participate in warfare and depend on the nobles for their defence. In the fourth place come the artisans, traditionally called blacksmiths (inādaḍān) and the lowest-ranking of all are the negro slaves (eklān), owned by all four of the above-mentioned castes. X 379a

imlāṭ → IDJAZA

‘imma (A) : properly, the style or form of winding the turban, then the turban itself. X 612b

immār, immara → SAKHLA

imsāk (A) : in religious law, abstinence, e.g. from things which break the fast. IX 94b; and → IMSĀKIYYA

♦ imsākiyya (A) : modern religious time tables distributed for the whole month of Ramadan. They indicate in addition to the times of prayer, the time of the early morning meal, suhūr, and the time before daybreak (called the imsāk) when the fast should begin. VII 30b

imtilākh → KHISA’

imtiyāzat (A) : commercial privileges, (Ottoman) capitulations granted to non-Muslims living outside the dār al-islām. III 1178b

imzād (B) : hair, fur; ~ denotes a musical instrument once in use among the Touareg noblewomen, generally compared to a violin, but held by the player on her thighs as she sat low down, just above the ground, with her legs tucked back. III 1195b

in shā’ allāh → ISTITHNA’

‘īna → BAY‘ AL-‘ĪNA

inādaḍ → IMGHAD

ināk (T) : a title which existed in various Turkic and Mongol states, belonging to the close retinue of the ruler. XII 419a

in‘ām (A) : lit. favour, beneficence; applied more specifically to donatives, largesse, given to troops. III 1200b; VIII 398b

In Persia, ~ was a present, usually of money, given from superiors to inferiors. III 347b

‘īnān (A) : in law, ~ is best rendered as a limited investment partnership in which relations between the partners are based on mutual agency alone and not mutual suretyship; one of the two classes of commercial partnership among the Hanafis, the other being MUFĀWAḌA. VII 310a; sharikat ‘īnān means partnership in traffic, contracted when each party contributes capital. IX 348b; and → LIDJAM

♦ dhu‘l-‘īnān (A) : in astronomy, the constellation of the Waggoner, also known as mumsik al-a‘inna. XI 458a
i'nät → LUZŪM MĀ LĀ YALZAM

‘ināya (A) : providence. III 1203a

In ‘Abd al-Razzāk al-Kāshānī’s mystical thought, ~ covers KADĀʾ and KADAR both, just as they contain everything that is actual; it is the divine knowledge, embracing everything as it is, universally and absolutely. I 90a

In mysticism, ~ is used with the more precise meaning of divine ‘benefaction’ or of a ‘gift granted’ by God. III 1203a

in'āz → INTISHĀR

indjil (A, < Gk) : gospel; in the Qur'ān, ~ is used to refer to the Revelation transmitted by Jesus as well as the scripture possessed and read by the Christian contemporaries of Muhammad, i.e. the four Gospels; in current usage extended to mean the whole of the New Testament. III 1205a

indjil (Mon) : under the Mongols, royal estates granted as apanages to the Great Khān’s relatives. Gradually the concept of ~ land became assimilated to existing concepts of crown lands and came to signify land over which the ruler had full rights of disposal and which he granted on a hereditary title to his family and others. Whether the grantees then had full rights of disposal themselves is not clear. III 1208a; IV 975b

infaḥa (A) : rennet used to make cheese. XII 318b

infāk (A) : a type of olive oil made from green unripe olives. XI 486a

infisākh → FASKH

infitāḥ (A) : lit. opening, in particular the ‘Opening’ of Egypt under Sadāt to Western investment and expertise, to oil country investment, and to the previously-marginalised private sector of the country. XII 626a

inhirāf (A) : in the moral sense, deviation. XI 567b; and → SAMT

inḥiṣār (T, < A), and ḥaṣīr : monopolies and restrictive practices of Ottoman guilds, the full term being inḥiṣār-i bey’i ve ḥihrā. These monopolies included restrictions concerning the number or kind of people allowed to perform a trade or profession, as well as limitations imposed on production or on commerce. XII 421a

ini lit. younger brother (pi. iniyāt), term for the younger mamluk. X 7b

inkār (A) : in law, denial, as when a person who is summoned by law to acknowledge a debt denies that he owes it. The transaction which puts an end to the legal conflict is called sulh al-inkār. III 1236b; IX 845b; and → NAHY

inkīlāb, inkīlap → SHAGHABA; ĪHAWRA

insāf (A) : equity; in poetry, a genre, or at least a theme, also called asḥār al-naṣaf or asḥār munṣIFA, indicating verses in which the poets praise the fervour and the valour in war of the rival clan and acknowledge that victory has been hard-won. III 1236b

In ethics, ~ came to mean impartiality, objectivity, integrity, in short a complete ethical code for the activity of the man of learning; also, a method of argument in which, instead of immediately asserting the inferiority or error of that which is being attacked in comparison with that being defended, both are placed on a fictitious equal footing although it is granted that one or the other is inferior or wrong. III 1237a

insan (A) : man. III 1237a

♦ al-insān al-kāmil (A) : in mysticism, the concept of the Perfect Man. I 117b; III 1239a

inshā’ (A) : the composition of letters, documents or state papers; later, a form of literature in which were included style-books for chancery scribes, copy-books and letter manuals. II 306b; III 1241b; VIII 749b; and → MUNSHĪ

insi (A) : the part of the point of the nib of a reed-pen to the left of the incision, called thus, ‘human’, because it is turned towards the writer. IV 471a

intidāb → MANDATES

intaḍāt (al-sīn) → ITHTIHASHARA
intihā’ → IBTIDA’

intihāl (A) : in literary criticism, the ascription of others’ verses to oneself. XII 707b

intiḥār (A) : suicide. In Tradition literature, ~ is used to designate suicide by piercing or cutting one’s throat. III 1246b

intikāl → TANĀSŪKH

intikāl-i ādī (T) : in the Ottoman empire before the 11th/16th century, ṬAPU land that was passed to sons and brothers. X 209b

intišār (A) : in medicine, the erection of the penis (syn. in’āz), functional problems of which are generally known by the term istirḵā’ al-ḵadīb, paralysis or slackening of the penis. XII 641a

inzāl → ENZEL; ŠĀḤIB AL-INZĀL

‘īr → KĀRWĀN

‘īrāb (A) : a technical term in grammar, sometimes translated as inflexion; however, there is no adequate term directly to translate ~. By ~ Arab grammarians denoted the use of the three short vowels at the end of the singular noun. I 569b; III 1248b

irād-l djedīd → NIZĀM-Ī DJEDĪD

irāda (A) : ‘willingness’; in mysticism, a choice of affiliation with an order, whereby the aspirant (murūd) puts himself under total obedience to a master who takes charge of his spiritual education. X 245b

♦ irāde (T) : lit. will; a term adopted in Ottoman official usage from 1832 to designate decrees and orders issued in the name of the sultan. Later, under the constitution, the sultan’s function was limited to giving his assent to the decisions of the government and ~ remained in use for this assent. III 1250a

irāfa (A) : in divination, the knowledge of things unseen or of things to come, on the basis of things visible or present. IV 421b; V 100b

In administrative terminology, a unit headed by an ‘AĪF. I 629a; a small group of tribesmen massed together for the purpose of the distribution of the stipends. XI 520b

irāk → SHASIMAḴOM

♦ ‘irāk ‘ādjamī (A) : from the late mediaeval period on, ~ indicated Iranian Media (called al-ḏībāl by the ancient geographers), to distinguish it from ‘irāk ‘arabī, ‘Irāk proper. I 206b

♦ ‘irākīyya (A), or ‘irākya : a kind of reed-pipe which may have been the forerunner of the European rackett. It has a cylindrical pipe and is played with a double reed. VII 208a

irim (A) : in geography, a pile of stones erected as a way-mark. III 1270a

irrār (A) : the cry of the male ostrich, which has a different tone than that of the female, zīmār. VII 829a

ird (A, pl. ʿirād) : a term corresponding approximately to the idea of honour, but somewhat ambiguous and imprecise; a strong army; a valley covered with palm trees. At the present day, ~ has become restricted to the woman and her virtue. IV 77a; VI 475a; among the Bedouin, a man’s ~ is pledged when he extends his protection, e.g. to a guest, a protégé or when he acts as a travelling companion. In this context, ~ or the protection to which the protector pledges his ~ is often referred to in North Africa as wādīh. X 890a

In Tradition literature and poetry, ~ also has the meaning of the body of animals, or even of men; the parts of the body which sweat; the smell of a man or a woman. IV 77a

irdabb (A) : a measure of capacity for grain. Originally a Persian measure, the ~ was used in Egypt for a long time under the Ptolemies and the Byzantines, and is still in use today. The actual weight of the ~ varied depending on time and place. VI 119a
irdaf (A) : in rhetoric, a term denoting implication, e.g. tawil al-nidād ‘with long cross-belt’, meaning ‘tall in stature’, because the one cannot go without the other. V 117a

'īrāk (A, pl. 'urūk) : vein; root; race, stock. IV 78b

In Tradition literature, ~ is found with the indiscriminate sense of artery and vein, blood; certain anomalies of birth. IV 78b

In geography, ~ is used to describe the form masses of sand can take in Saudi Arabia. I 537a; in sub-Saharan Africa, ~ (Eng erg) designates great stretches of dunes, clothed with a herbaceous vegetation which stabilises the sands. VIII 837a

♦ 'īrāk al-ḥayya (A) : ‘serpent’s root’, a root of the melilot introduced from Syria into the Arab West and used there as an antidote against poisonous snakebites. XII 410a

♦ 'īrāk (‘urūk) al-lu’lu’ (A) : ‘the veins of the pearl’, designation for the mother-of-pearl. VIII 707a

irṣād (A) : in law, the use of public funds, excluding a private involvement in the transaction, to sustain public or philanthropic services. XI 64b; XII 826a

irṣāl (A) : the legislative function of prophecy. IX 812b; and → KABD

♦ irṣāliyye (T), or māl-i irṣāliyye : an Ottoman financial term applied to the annual ‘remittances’ of cash and kind sent to the personal treasury of the sultan in Istanbul by the holders of the non-feudal SANDJAKS as well as by the governors of the non-feudal Arab provinces. The latter consisted of the balance left in each provincial treasury after the provincial expenditures and governor’s salary were paid. IV 79b

irti‘āsh (A) : in medicine, trembling. V 89b

irtidād → MURTADD

irtidjāt → RADJ‘IYYA

irtidjāl (A) : in pre- and early Islam, the improvising, extemporising of a poem or a speech. A synonym is bādiha, with the slight difference being that in the case of bādiha, the poet allows himself a few moments of thought. IV 80b

iryāla → RIYALA

'isāb (A, pl. 'ašā‘ib), also 'ašb[a] : a headband worn by women in the Arab East. V 741a; among the Mamluks, the double camel hump-like erection on the ṭurṭūr worn by men or women. X 611b; the cross or long bar in the Mamluk coat of arms. X 611a; under the Ayyūbids and Mamluks in Egypt, the ‘ašā‘ib sultāniyya were the flags of the sultan in the public processions, for the flags enveloped the head of the lance like a turban. X 612b; and → SAFF

'isāwīyya (A) : in Morocco, a simple, wide tunic consisting of a hole in the centre for the head and one at each side for the arms, made of striped wool and worn by men; also, a very ample blouse of strong cotton worn over other clothing. V 746a

'isba (A), or ašba‘ : in anatomy, the finger; as a measurement of length, ~ is the breadth of the middle joint of the middle finger, conventionally 1/24 of the cubit, DHIRA. IV 96b; a fingerbreadth and subdivision of the KABDA, which is made up of four ~. II 232a

In Arab navigational texts, ~ is the unit of measurement of star altitude. It was considered to be the angle subtended by the width of a finger held at arm’s length against the horizon. IV 96b

In astronomy, ~ or iṣba‘ al-kusuf refers to the twelve equal parts, called fingers, which divided the diameter of the sun or of the moon in order to obtain a standard for measuring the amount of an eclipse. In the West one spoke of ‘digits’. V 537a

In music, ~ denotes the tonal mode; the rhythmic mode is called darb. II 1074a

isbahbadh → ISBAHBADH

isbahsalar → ISBAHSALAR
isbitariyya → DAWIYYA
isfadruh → SAFR
ispahsalar → ISPAHSALAR
isfanakhiyya a spinach and meat dish. X 31b
isfidruy → SAFR
isfiri (A, < Gk Sphyraena), or safarna, safarnäya : in zoology, the spet or barracuda. VIII 1021a

‘ishā’ (A) : evening or beginning of the night; a variant name given to the salāt al-maghrīb. VII 26b

♦ šalāt al-‘ishā’ (A) : the evening prayer which is to be performed, according to the law books, from the last term mentioned for the salāt al-maghrīb (→ MAGHRIB) till when a third, or half of the night has passed, or till daybreak. VII 27b; VIII 928b

ishān (P) : in mysticism, ~ was formerly used in Central Asia in the sense of SHAYKH or MURSHID, teacher or guide, in contrast to MURID, disciple or pupil. Since the very existence of ishāns was strongly disapproved of by the Soviet and Chinese authorities, the term is now obsolete, if not obsolete. IV 113a

ish’ār (A) : in pre-Islamic times, the custom of making an incision in the side of the hump of the camel marked for the sacrifice during the pilgrimage and letting blood flow from it. III 32b

ishāra (A) : gesture, sign, indication; in rhetoric, ~ acquired the technical meaning of allusion. IV 113b

In mysticism, ~ is the esoteric language of the inexpressible mystical experience. IV 114b; XII 752b; symbolic expression. VIII 139b; a silent gesture or sign (syn. imā’, ramz). VIII 428b

For ~ in grammar, → ISM AL-ISHĀRA

ishbāa (A) : in metrics, one of the six vowels of the rhyme, to wit, the vowel of the DAKHIL. IV 412a; the lengthening of vowels. XI 374a

In poetry, the lengthening of short syllables, and the shortening of long syllables, especially in end position. VII 811a

In mineralogy, uniform, intense and deeply saturated colour (of a gem). XI 263a

ishdād (A) : a woven, woollen belt, worn by both sexes in the Arab East. V 741a

ishik-ākāsi (P) : a Šafawid administrative term meaning ‘usher’. The ~ was a minor court official who operated in two different branches of the administrative system, namely, the DIWAN and the HARAM. IV 118b

ishk (A) : love, passion; the irresistible desire to obtain possession of a loved object or being. III 103a; IV 118b; X 776a

ishkil (A) : in botany, the sea onion, a plant whose leaves are wide and thick, bent back, covered with a sticky liquid and whose ends are thorny. VIII 687b

ishrāf → TĀLI'

ishrāk (A) : illumination; the name given to illuminative Wisdom, advocated by Shihāb al-Din Suhrawardī. IV 119b

♦ ishrākiyyūn (A) : adepts of Shihāb al-Din Suhrawardī’s illuminative Wisdom, ISHRĀK, used first, however, in a text by Ibn Wahshiyya in the 4th/10th century to denote followers of a hermetic tradition who had received some illumination which had placed their works above those of the Peripatetics, mašrā’iyya. The term can be applied without hesitation, however, to all of Suhrawardī’s followers, who still exist in Iran today. IV 120b

ishtikāk (A) : in grammar, translated approximately as etymology or derivation by means of analogy, KIYĀS. In its general sense, ~ signifies ‘taking one word from another’, under certain defined conditions. IV 122a; IX 528a
ishtirākiyya (A) : socialism. The word seems to have been first used in this sense in 19th-century Turkish, but fell into disuse, and was replaced by sosyalist. Adopted in Arabic, it soon gained universal currency in the Arab lands. IV 123b

isküf (A, pl. asākifā), or iskāfī : a shoemaker, who like other artisans who worked with leather, had a low social status in pre-modern times because his work was regarded as unclean. XII 463a

iskān (A) : lit. coming into a peaceful state, settlement, the allocation of living quarters as space; in modern usage, ‘sedentarisation’ as a stage after a migratory or nomadic existence. XII 463b

iskat (A) : in law, relinquishment, specifically of a right, divided into true relinquishment (~ mahd) and quasi-relinquishment (~ ghayr mahd). XII 466a

iskemle (T) : stool.

iskemle aghası (T), or iskemledjiler başḥi : in Ottoman court life, an officer chosen from among the oldest grooms, whose duty was to carry a stool plated with silver which the sultan used in mounting his horse, when he did not prefer the assistance of a mute who went on his hands and knees on the ground. VIII 530b

iskumri (A, < Gk Scomber) : in zoology, the mackerel. VIII 1021a

islām (A) : submission, total surrender (to God). IV 171b

In European languages, it has become customary to speak of Islam to denote the whole body of Muslim peoples, countries, and states, in their socio-cultural or political as well as their religious sphere. Modern Arabic often uses al-islām in a similar sense. IV 173b

islāmī → ASLAMI; MUSLIM

ism (A, pl. ašmā'), also 'alam, ism 'alam : name; in Arabic-Islamic usage the full name of a person is usually made up of the following elements: the kunya, usually a name compound with abū ‘father of’, or umm ‘mother of’; the ~ : the nasab, or pedigree, a list of ancestors, each being introduced by the word ibn ‘son of’ (the second name of the series is preceded by bint ‘daughter of’, if the first name is that of a woman); and the nisba, an adjective ending in i, formed originally from the name of the individual’s tribe or clan, then from his place of birth, origin or residence, sometimes from a school of law or sect, and occasionally from a trade or profession. A certain number of persons are also known by a nickname, lakab, or a pejorative sobriquet, nabaz, which when the name is stated in full, comes after the nisba. IV 179a

In grammar, ~ is the technical term used to signify the noun. IV 181b

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also infallibility, in sunnism in respect of the community and in shi'aism in respect of the imams. IV 184a; VIII 95a

ismâkîyya (A) : systematic ichthyology. VIII 1020b

isnâd (A) : in the science of Tradition, the chain of authorities (syn. sanad) going back to the source of the Tradition, an essential part of the transmission of a Tradition. III 24a; IV 207a; VIII 514b

In grammar, ~ denotes the relationship between the musnad ‘that which is supported by (the subject)’, and the musnad ilayhi ‘that which supports (the subject)’, the relationship of attribution or predication. IV 895b; VII 705a

In the science of diplomatic, ~ means the decisive words an yu'hada ilayhi, etc. in letters of appointment. II 302a

♦ isnâd 'âli (A) : lit. a high isnâd, when there are very few links between the transmitter and the Prophet, or between him and a certain authority. Such a Tradition, the quality of which is known as 'uluww, is considered a valuable type on the ground that the fewer the links, the fewer the possible chances of error. III 26a; IX 607b

♦ isnâd nâzîl (A) : lit. a low isnâd, when there are many links between the transmitter and the Prophet, or between him and a certain authority. The quality of such Traditions is called nuzûl. III 26a

ispahbâdh (P, A ışbaḥbâdh) : army chief; the Islamic form of a military title used in the pre-Islamic Persian empires and surviving in the Caspian provinces of Persia down to the Mongol invasions. IV 207a

ispahsâlâr (P, A ışbaḥsâlâr, ışfahsâlâr) : army commander; the title given to commanders-in-chief and general officers in the armies of many states of the central and eastern mediaeval Islamic world. II 210b; IV 208a; VIII 769b; VIII 924a; in Muslim India, governor or viceroy. IX 738b

ispendje (T, < Sl yuphanumeric), or ispenţe : the Ottoman name of a poll tax levied on adult non-Muslim subjects and amounting usually to 25 AÇÇÇes a year. Originally, ~ was a feudal peasant household tax in the pre-Ottoman Balkans; it extended into eastern Anatolia from 1540 onwards. II 146b; IV 211a; VIII 487a

isrâ’ → Mi'râdj

işrâfa → İKLÂBA

isra‘îliyyat (A) : a term covering three kinds of narratives: those regarded as historical, which served to complement the often summary information provided by the Qur‘ân in respect of the personages in the Bible, particularly the prophets; edifying narratives placed within the chronological (but entirely undefined) framework of ‘the period of the (ancient) Israelites’; and fables belonging to folklore, allegedly (but sometimes actually) borrowed from Jewish sources. IV 211b

ist (A) : in anatomy, the arm. XII 830b

iştabl (A, < Gk; pl. istablât, rarely aşâibil) : stable, i.e. the building in which mounts and baggage animals are kept tethered; the actual stock of such animals belonging to one single owner. IV 213b

istakhhr (P) : a small cistern, used to irrigate the land in mediaeval Persia. V 869b

iştâm (A) : in the mediaeval kitchen, a utensil used for stirring. Another utensil for the same purpose was the kasba fârisiyya. VI 808b

istâr (A) : a weight in the apothecary’s or troy system, taken over from the Greeks and usually estimated according to two different scales. On the one hand are the equations: 1 istâr = 6 DÎRHAM and 2 dînak = 4 MÎTHKÂL (an apothecary’s stater); on the other, 1 istâr = 6 1/2 dirham = 4 1/2 mîthkâl (commercial ~ in the East). IV 248b

isti'âdha (A) : the practice for protecting oneself from the evil influence of Satan, by pronouncing a'ûdhu bi 'llahi min al-shaytân al-radîjim. IX 408b

isti'âna → Taqûmîn
isti'āra (A, T ĭğretileme): in rhetoric, the term commonly used in the sense of metaphor. In the early period, ~ is used occasionally in the sense of 'borrowing of a theme by one author from another'. IV 248b; XII 650a; in Turkish literature, ~ is a class of trope in which the comparative elements of the relationship between objects are stressed in various degrees. V 1028a

isti'āra-i makniyya (Ott, mod.T kapalı ĭğretileme): in Turkish literature, an implicit metaphor, in which the comparison is achieved by reference to an attribute of an object without mentioning the object itself, 'a cool stream sang lullabies'. V 1028a

isti'āra-i muṣarrah (Ott, mod.T açık ĭğretileme): in Turkish literature, an explicit metaphor, in which the comparison is achieved by direct reference to an object, 'our lions are off to the battlefield'. V 1028a

isti'āra takhylliyya (A): in rhetoric, a specific type of metaphor, characterised by the lack of a substratum, as in 'the claws of Death', where the metaphor 'claws' is not tied by an underlying simile to a part of death since death does not have any part that could be likened to claws. X 129b

istiḥbā (A): a form of intercourse forbidden by the Prophet, consisting of a man who, fearing that he himself could not sire a robust offspring, placed his wife in the hands of a better progenitor. XII 133a

istiḥbād (A): absolutism. I 64a; XI 569b

istiḥbād (A): in law, dation in payment. XII 207b

In WAKF administration, a case in which the wakf administrator is authorised to divest the foundation of properties which are no longer useful and to acquire others in their stead. IX 542a; XI 62b ff.

istiḥbra (A): confirmation of emptiness; in law, ~ is a) the temporary abstention from sexual relations with an unmarried female slave, in order to verify that she is not pregnant, on the occasion of her transfer to a new master or a change in her circumstances; and b) an action of the left hand designed to empty completely the urethra, before the cleaning of the orifices which must follow satisfaction of the natural needs. I 28a; I 1027a; IV 252b

istiḍlāl (A): in logic, proof by circumstantial evidence. VII 1051a

In law, inductive reasoning. I 1326b; V 238b
In theology, inference. I 410b
In linguistic analysis, argumentation. VIII 894a
In rhetoric, demonstration. V 898a

istiḥfām (A): in grammar, interrogation, indicated simply by the intonation of the sentence or by two interrogative particles. IV 255a

istiḡhāl (A) → GĦARŪKA

istiḡhrāb (A): in rhetoric, with ṭḡhrāb, the concept of 'evoking wonder', related to 'feigned amazement' or ṭĀDĠDĪJUB. X 4a

istiṣḥāb al-hāl (A): in law, a presumption of continuity, a source of law that was accepted by al-Ghazāli. X 932a

istiḥḍā (A) → ḤAYD

istiḥḍād (A): shaving the pubis, 'āna. The syn. halk is used for shaving the buttocks (ḥalkat al-dubur). IX 312b

istiḥḍār (A): the invocation of DĠNNS and angels and making them perceptible to the senses; spiritism. IV 264b; V 100b; and → ISTIĞHDĀM

istiḥkāk (A): in eschatology, 'merit' which, in Mu'tazili thinking, is attached to human deeds, bringing reward. III 465b

In literary criticism, 'greater claim', one of the three ways a poet can avoid the charge of plagiarisim. XII 708b
istihsan (A) : in law, arbitrary personal opinion. I 730a; a method of finding the law which for any reason is contradictory to the usual kiyās, reasoning by analogy. III 1237a; IV 255b; juristic preference. IX 324b

istikbāl (A) : in astronomy, the opposition of sun and moon, that is, the situation wherein their elongation from each other amounts to 180 degrees. IV 259a

In astrology, ~ is sometimes employed to refer to the diametric aspect of the planets, although in general mukābala is preferred. IV 259a

istikhāra (A) : the concept which consists of entrusting God with the choice between two or more possible options, either through piety and submission to His will, or else through inability to decide oneself, on account of not knowing which choice is the most advantageous one. The divine voice expresses itself either by means of a dream or by rhapsodomancy, kūr'a. IV 259b

In literary texts, ~ is merely a pious formula for a request to God for aid and advice, with no ritual character. IV 260a

istikhbār → TAKSİM

istikhdam (A) : making a spirit do a certain thing, one of three procedures of spiritism. The other two are istinzāl ‘making a spirit descend in the form of a phantom’ and istihdār ‘making a spirit descend into a body’. IX 570b; and → TAWRIYA

istikhfāf (A) : in law, blasphemy. VII 248a

istikhradj (A) : in classical Muslim administration, the amount actually received, as opposed to the estimate, āşl. II 78b; extracting money by force or violence. VII 724a

istiklāl (A) : separate, detached, unrestricted, not shared, or sometimes even arbitrary; in Ottoman official usage, ~ acquired the meaning of unlimited powers, e.g. in the terms of appointment of a provincial governor or military commander. In both Turkish and Arabic in the late 18th and early 19th centuries, ~ is commonly used in the sense of the independence of the holder of power from the restraints by either subjects or suzerain. IV 260b

During the same period, under the influence of European political thought and practice, ~ began to acquire the modern meaning of political sovereignty for a country or nation and, in Arabic, became primarily associated with the national independence movements among the Arabs. IV 260b

istikrār (A) : in classical Muslim administration, an inventory of the army supplies remaining in hand after issues and payments have been made. II 79a

istiksām (A) : in divination, belomancy, consultation of the throw of darts, three types of which were practised by the ancient Arabs. IV 263b; V 101a

istīl (A) : in mediaeval ‘Irāk, a vagabond who pretends to be blind for begging purposes. VII 494a

isti’lāf (A) : (gracious) remission. XI 75b

istiślāḥ (A, pl. istilāḥāt) : in the works of early grammarians, in the discussion on language, ~ was used in the sense of a social institution tacitly accepted by its users; when opposed to āşl al-lugha ‘language’, ~ denoted metalanguage. V 805b; Arabic words or calques from the Greek which have assumed a technical meaning. II 765b; IV 696b

istiḥlāk (A), also dī’wa : in law, the affiliation of an illegitimate child, as occurred in 44/665 when Ziyād b. Abihi was officially recognised as the son of Abū Sufyān. XI 520a; XII 475a

istimālet (T, < A) : conciliation; an Ottoman policy in the conquered lands. X 505a

isti’mār (A) : colonisation. XII 722b

istimnā’ (A) : masturbation. IX 566a

istimṭār → ISTISKA’
isti‘nāf (A) : lit. recommencement, renewal; in law, in modern Arabic, appeal; in classical law, ~ is used with its sense of recommencement with regard to the ‘ibādāt, the religious duties, especially prayer, i.e. when the entire prayer, which has been interrupted by the occurrence of a ritual impurity, has to be begun again. In Mālikī law, ~ is called ibtidā’. IV 264a

istinbat (A) : in law, deduction (syn. istikhrād al-hakk). V 238b

istindja” (A) : in law, the purification incumbent upon the Muslim after the fulfilment of his natural needs. IV 264b

istinshāk (A) : in law, the inhaling of water through the nostrils at the time of the ablutions, wudu’ and ghusl. IV 264b

istinzāl (A) : in divination, hydromancy. IV 264b; V 860a; and → ISTIKHDĀM

In metallurgy, the smelting of ores to obtain metals. V 973a

isti‘rād (A) : the mustering, passing in review and inspecting of troops, also known as ‘ard, the official charged with this duty being known as the ‘ārid. IV 265a

Among the Khārījites, ~ is a technical term meaning the interrogation to which the enemies of these sectarians were subjected on falling into their hands; used, in a general sense, of religious murder, the putting to death of Muslims and pagans who objected to their still rudimentary doctrine. IV 269a; IV 1076b

isti‘rikhā’ → INTISHāR

isti‘shāb (A) : in law, the principle by which a given judicial situation that had existed previously was held to continue to exist as long as it could not be proved that it had ceased to exist or had been modified. I 276a; IV 269b; IX 324b

isti‘shārāk (A) : orientalism. XII 722b

isti‘skār (A), or istimār : a supplication for rain during periods of great droughts, a rogatory rite still practised at the present day (notably in Jordan and Morocco) and dating back to the earliest Arab times. I 109a; IV 269b; VIII 931a

isti‘šlāh (A) : in law, like ISTIHSĀN, a method by which the otherwise usual method of deduction, analogy, is to be excluded in the preparation of legal decisions. IV 256b

isti‘nā (A) : in finance, a manufacturing or ‘made-to-order’ contract, which, like MUḌĀRABA, MUṢHĀRAKA, idjār (→ IDJAR), and MURĀBAḤA, was designed by shari‘a advisors to newly-created Islamic finance institutions as part of the profit and loss sharing of modern-day banking. XII 691b

isti‘tā‘a (A) : in theology and scholastic theology, the term for the ‘capacity’ to act created by God in the human subject. I 413b; III 1063a; IV 271a

isti‘tāla → ŞIFĀT AL-HURŪF

isti‘tār → MUKĀSHAFA

isti‘thnā’ (A) : in a religious context, ~ refers to the saying of the formula ‘if God wills’, in shā’ Allāh. III 1196a; VII 607a

In grammar, ~ signifies ‘exception’, i.e. that one or more beings are excepted from the functions exercised in a complete sentence, as in ‘everyone came except Zayd’. IV 272b

isti‘wā’ (khaṭṭ al-) (A) : the line of equality, of equilibrium, that is to say, the equator, which divides the earth into two hemispheres, the northern and the southern, and joins together all those points of the globe where day and night are equal. IV 273a

iṭā‘ (A) : in prosody, a defect of the rhyme occurring when the same word in the same meaning is repeated in the rhymes of lines belonging to the same poem. It is permissible under certain circumstances. IV 413a

itār (A) : in archery, the act of stringing or bracing the bow. IV 800a

itāwa (A, < atā) : lit. gift; a general term met with, especially in pre- and proto-Islamic times, meaning a vague tribute or lump payment made, for example, to or by a tribe or other group; later, the word describes, sometimes in a denigrating way, a tip or bribe. IV 276a
itb (A): a loose gown worn by women on the Arabian peninsula. V 741a
itbāʿ (A): a particular form of paronomasia, constituted by the repetition of a qualifying term to which there is added a metaplasm, i.e. the deliberate alternation of a radical consonant, usually the first, but never the third, e.g. ḥasan ḥasan ‘wonderfully attractive’. The first element is called mutbaʿ or mutba’, and the second tābiʿ. VII 823a
itbāk (A): in grammar, velarisation; the hurūf al-mutbaka are ‘the emphatic consonants’, that is, ṣād, zā’, tāʾ and ḍād. III 598b; X 83a
ithbat (A): to witness, to show, to point to, to demonstrate, to prove, to establish, to verify and to establish the truth, to establish (the existence of something); in mysticism, ~ is the opposite of mahw, the effacement of the ‘qualities of habit’, and denotes the fact of performing one’s religious obligations. IV 277a; and → TASHBIH
ithm (A): in theology, sin (→ DīHANB). XII 475a
ithmid → KUHIL
ithnayn (A): (of the) two; and → THANAWIYYA
ithnayniyya (A): in religion, duality. X 441a
iththagha ḍara (A): a verb which means ‘[a boy] bred his central milk teeth or front teeth, or he bred his teeth after the former ones had fallen out’ (Lane). Several terms refer to different stages of this process: šhakka, talaʾa, naḍjam, nasāʾa, inṭadat (al-sinn), adrama (al-sabīyy), ahfara, abdaʾa. VIII 822a
iṭibār (A): in the science of Tradition, the consideration of whether a transmitter who is alone in transmitting a Tradition is well known, or whether, if the Tradition is solitary by one authority, someone in the chain has another authority, or whether another Companion transmits it. III 26b
iṭidāl → TATARRUF
iṭidjar → IKTI
iṭikad (A): the act of adhering firmly to something, hence a firmly established act of faith. In its technical sense, the term denotes firm adherence to the Word of God. It may be translated in European languages by the words ‘croyance’, ‘belief’, ‘Glauben’, with the proviso that this ‘belief is not a simple opinion or thought, but is the result of deep conviction. IV 279a
iṭikaf (A): a period of retreat in a mosque, a particularly commended pious practice which can be undertaken at any time. IV 280a
iṭimād (A): in archery, the holding firmly in the left hand the grip or handle of the bow while the right-hand fingers make a good locking of the string, the two hands exerting equal force. IV 800b
iṭimād al-dawla (A): lit. trusty support of the state, a title of Persian viziers during the Šafawid period and subsequently. IV 281b
iṭik (A): emancipation (of slave). The freedman is called ʿaṭik or muṭak. I 29b; the special ceremony of release from servitude of a mamliḵ, who then became a member of the Mamlūk household of the Sultan at the Cairo citadel. X 7b
iṭik al-sāʾiba (A): in Mālikī and Ḥanbalī law, an ancient type of enfranchisement of the slave without patronage, which term refers to the pre-Islamic custom of turning loose in complete freedom one particular she-camel of the herd, protected by taboos. I 30b
iṭiknāme (T), ʿiṭiknāme, ʿiṭāknāme: an Ottoman term for a certificate of manumission, given to a liberated slave. IV 282b
iṭlāk (A): in archery, the loose, loosing, the last and most important phase of shooting. There are three basic kinds of loosing: the muḥtalas, sākin and mafruk. IV 800b
iṭlākāt (A): in the science of diplomatic, the name given to documents reaffirming decisions of former rulers; sometimes, however, they were simply called TAWKĪʿ. II 303b; II 306b
♦ itlakiyya (A) : one of two main headings in the monthly and yearly accounting registers of the Ilkhanids, under which fell payments by provincial tax-farmers made to members of the court, palace servants, and the military. III 284a; and → Mukarrariyya

‘itr → Afāwīh

‘itra → Ahl al-Bayt

ittibā‘ (A) : ‘active fidelity’ to the Traditions of both the Prophet and the Salaf, a term preferred by reformists to taklīd, which denoted the servile dependence on traditional doctrinal authorities that they rejected. IV 152a

ittiḥād (A) : unity, association, joining together; in theology, the Christian incarnation of the Word in the person of Jesus, which concept is rejected by Muslims as being contradictory. IV 283a

In mysticism, the mystic union of the soul with God. IV 283a

ittişāl (A), or wişāl : in mysticism, a union of man and God which excludes the idea of an identity of the soul and God. IV 283a; the act of forming an amorous relationship, the equivalent of ʿuṣla. XI 210b; and → Tālīn

ıtyān al-mayta (A) : necrophilia. IX 566a

İwād (A) : exchange value, compensation, that which is given in exchange for something; in law, ~ is used in a very broad sense to denote the counterpart of the obligation of each of the contracting parties in onerous contracts which are called ‘commutative’, that is, contracts which necessarily give rise to obligations incumbent on both parties. Thus in a sale, the price and the thing sold are each the ~ of the other. IV 286a

In unilateral contracts, ~ (badal and thawb are also used) is employed in a more restricted sense: it is applied to the compensation offered by one of the two parties who is not absolutely obliged to give any. IV 286a

İwān (P, T eyvān) : in architecture, a chamber or a hall which is open to the outside at one end, either directly or through a portico; an estrade or a raised part of a floor; a palace or at least some sort of very formal and official building; any one of the halls in a religious building, madrasa or mosque, which opens onto a courtyard. Art historians and archaeologists have given ~ a technically precise meaning, that of a single large vaulted hall walled on three sides and opening directly to the outside on the fourth. IV 287a; a room enclosed by three walls, opening out in the whole width of the fourth side, like an enormous gaping flat-based ledge, and generally roofed by a cradle vault (semi-cylindrical). Although not without similarity to the Greek prostates, the ~ does seem to be a genuinely Iranian creation. It became a characteristic theme of Sasanid architecture. II 114a; and → Līwān

In the terminology of horse-riding, a light bit. Two other types of bit were used: the fakk, a snaffle bit, and the ndzikl, seemingly the equivalent of the modern bit used by the Spahis. II 954a

İwaẓ (A) : in zoology, wild geese. IX 98b

İyād → Nu‘y

İyāfa (A) : animal omens (zoomancy) and, in the strict sense, ornithomancy, that is to say, the art of divining omens in the names of birds, their cries, their flight and their posture. IV 290b

İyāla → Eyālet

İyān (A) : observation (bi ’l-~ ‘first-hand’). III 736a; XII 801a

In the vocabulary of mediaeval agriculture, a strap of iron that attached the ploughshare to the crossbeam. VII 22a

İzār (A), azr, mi‘zar, izār : a large sheet-like wrap worn both as a mantle and as a long loin cloth or waist cloth by pre-Islamic Arabs. III 1053a; V 732b; a large, enveloping body wrap for women in the Arab East or for both sexes in North Africa. V 741a; V 746a; a fringed shawl worn by Jewish women in Morocco. V 746a; and → Ridā’
izhār → ʿIDMĀR
izli → ASEFRU
ʿizlim → NIL
izran (B) : in Tarifiyt, the genre of short songs, a part of the traditional oral literature.
X 242a

J

jawi → PEGON
jiilaal → GU’

juru kunci (J) : ‘key bearers’; in Java, the custodians of a holy tomb, who guard the proper rituals performed during a pilgrimage to the tomb. XI 537a

K

kāʿ (A) : in topography, a depression on the fringes of the volcanic fields south of Syria, free of stones, with a diameter of several hundreds of metres. Such depressions probably originated from volcanic eruptions of gas. V 593a

kāʿa (A) : in modern dwellings in Egypt, the principal room in the HARIM, with a central space and lateral extensions. The walls surrounding the central space rise to the level of the terraces and carry a lantern which lights the interior. II 114b; an elongated hall with two axial iwāns and a sunken central area, usually square, known as the durkāʿa. IV 428b; VIII 545b

kāʿa muʿallaka (A) : in architecture, a raised hall, a living unit located on the second floor. VIII 545b

kāʿada (A) : ‘those who sit down’, term for the designation of the quietists in early Islam who abstained from overt rebellion and warfare against the ruling authority. I 207a; V 572a; XII 505a

kāʿan → KHĀKĀN

kāʿb (A) : in mathematics, ~, or mukaʿʿab, denotes the third power of the unknown quantity. II 362a; the cube root. III 1139b

In anatomy, a knucklebone (pl. kīʿāb), used in very early Islam as dice. V 616b

kāʿb kaʿb (A) : in mathematics, the term for the sixth power. III 1140b

kāʿba (A) : the most famous sanctuary of Islam, called the temple or house of God, and situated in the centre of the great mosque in Mecca. The name ~ is connected with the cube-like appearance of the building. In former times the word also used to designate other similarly shaped sanctuaries. IV 317a

kāba zurna → ZURNA

kābā → KABĀʿ

kābā (A, < Sp capo or capa), or kabā : a cloak or cape worn by soldiers. III 100a; V 739b; V 743b; a luxurious, sleeved robe, slit in front, with buttons, made of fabrics such as brocade. V 733b; V 748a ff.

kabāʾir (A, s. kabīra) : the ‘grave sins’, mentioned in the Qurʾān, the exact definition of which remained variable. The ~ are distinguished from the saghāʿir ‘lesser sins’. IV 1107b

kabāk (A, < T ‘gourd’), or kabāk : in archery, a small target. II 954a; in Mamlūk terminology, a ‘gourd’ game (ramy al-kabāk), one of the branches of horse-riding. II 955a; IV 801a
Kabala (A): in law, a guarantee, used mainly in connection with fiscal practice. It concerns the levying of the land-tax, Kharādj, and that of special taxes, mukūs (➔ Maks). Local communities were held jointly responsible by the Treasury for the payment at the required time of the full amount of land-tax demanded. When individuals had difficulty in finding the necessary ready money immediately, an application was made to a notable to advance the sum required. The matter having generally been agreed in advance, this notable acted as a guarantor for the debt of the locality in question. This procedure constitutes the contract of ~, the offer being called takbīl and the person named mutakabbill. I 1144a; IV 323a; XI 75b

Alongside its use with regard to taxation on land, ~, as well as damān in this context, occurs in a more permanent sense to signify the farming of special revenues, generally of mukūs (➔ Maks), especially in towns, such as the sale of salt or the management of baths or even of a local customs office. IV 324a

Kabār (A, < Eth kabaro): an early term for a cylindrical drum with a single membrane. Kabāra (A), or maʿtab: among the Bedouin in the Western Desert and Cyrenaica, amends for offences against honour. They are known as hasqām in ‘Irāk, hasqām and ‘ayb in Northern Yemen, manshad in parts of the Central Region (the Sinai, Jordan and Palestine). X 890b

Kabas ➔ İktıbas

Kabāth (A): the ripe fruit of the thorn tree arāk (Capparis sedata). II 1058b

Kabbāda ➔ Sang

Kabbūs ➔ Mīzaf

Kabd ➔ Kabd

Kabd (A): lit. seizure, grasping, contraction, abstention, etc., and used in the special vocabulary of various disciplines.

In law, ~ signifies taking possession of, handing over. In Mālikī law ḥiyāza is more frequently used. Tasallum is also employed to mean the act of handing over. Taking possession is accomplished by the material transfer of the thing when movable goods are involved; by occupation when it is a question of real estate, but also symbolically by the handing over of the keys or title deeds of the property. III 350a; IV 325b

In mysticism, ~ is a technical term used to denote a spiritual state of ‘contraction’ as opposed to ‘expansion’, bast. I 1088b; IV 326a

In prosody, ~ is the suppression of the fifth quiescent letter in the feet faʿīlun and maʃāʾilun which occurs in the metres tawīl, hazād, muḍāriʿ and mutakārīb, so that these feet are reduced to faʿīlū and maʃāʾilūn respectively. A foot suffering this alteration is called makkūd. I 672a; IV 326b; XI 508b

In the Islamic ritual prayer, ~ is the position assumed after the saying of the words ‘al-lāhu akbar’. The hands are placed on the base of the chest, the right hand over the left. The Imāms and the Mālikis let the arms fall at this point: the position of sadl or ʿirsal. VIII 929a

Kabd amāna (A): in law, the term used for when the trustee, in regard to contracts which involve the temporary transfer of something from one contracting party to the other, is only held responsible if he has been at fault or in transgression, taʿaddī, of the rules of the contract or of the customary dealings in such matters. IV 326a

Kabd damān (A): in law, the term used for when the trustee, in regard to contracts which involve the temporary transfer of something from one contracting party to the other, is held responsible for any loss arising in respect of the object, even through chance or circumstances over which he has no control. IV 326a

Kabda (A): a measure of length, equalling a handsbreadth, or one-sixth, of the cubit, dhirāʾ. The ~, in turn, consisted of four ʿıṣbaʿs. II 232a; VII 137b

In archery, the grasp, sc. the position of the left hand (for a right-handed person) on
the grip or handle of the bow. In order to distinguish this technique from that of the 'AKD, the authors sometimes call this more precisely \( al-kabda\ bi \ 'l-shamâl\). IV 800b

\textit{kabid} (A, according to lexicographers the only correct form), or \textit{kabd}, \textit{khdb} : in anatomy, the liver; through contiguity of meaning, \( \sim \) is also used to designate the parts of the body in the vicinity of the liver. Thus, for instance, in classical Arabic \( \sim \) can denote the surfaces of the body more or less close to the liver as well as the chest and even the belly. In the same way \( \sim \) is also frequently used to cover the middle, centre, interior (we would say heart) of something. IV 327a

\( \kabid\) (A) : the quality of food being astringent. II 1071b

\( \kabila\) (A) : in alchemy, the part known as the ‘receiver’ of the distilling apparatus. I 486a

\( \kabila\) (A) : a large agnatic group, the members of which claim to be descended from one common ancestor; this word is generally understood in the sense of tribe. IV 334a

♦ \( \kabilat\ Su‘aydiyyin\) (A) : a Türkmen community near Ba‘labakk in Lebanon, which speaks a Turkish idiom and preserves a narrative of its origins that relates it vaguely to the Saldjûks and Ottomans. X 685a

♦ \( \kabili\) (A, pl. \textit{ka\'b\i\'l}) : a tribesman; in Yemen, one of various status groups which include the city dweller of tribal origin, ‘arabi, and, at the bottom of the social order, those with menial occupations without tribal origin, called either \textit{banu ‘l-khums} ‘sons of the fifth’ or \textit{ahl al-taraf} ‘people of the extremity’. XI 277a

\( \kabilli\ → \kabila\)

\( \kabir\) (A) : lit. large; designation for a tribal chief. IX 115b; an attorney under customary law proceedings among the Bedouin in the Central Region of the Sinai, Jordan and Palestine. X 888b; and \( → \text{SAGHIR}\)

♦ \( \kabira\) (A, pl. \textit{ka\'b\i\'r}) : in theology, a grave sin.

\( \kabr\) (A) : tomb; \( \sim \) was first applied to the pit used as a burial place for a corpse (as was the term \textit{daribh}), giving rise to its habitual use in the text of numerous epitaphs containing the expression \textit{hâdhâ kabru} . . . ‘this is the grave of . . .’. Originally distinguished from the term \textit{sandûk} ‘cenotaph’, \( \sim \) had the more general meaning of the tumulus or construction covering the grave to bring it to notice, a custom current in Islamic countries from early times. IV 352a; \( \sim \) is used almost exclusively as a term that refers to the location of a tomb or to describe a simple grave with no architectural features attached to it.

\( \kabisa\) (A, < Ar) : intercalation, which compensates for the difference between the lunar and solar years. The plural form \textit{ka\'b\i\'is} was used for ‘leap years’. X 258a,b

\( \kabsh\ → \text{HAMAL}; \text{SINNAWR}\)

\( \ka\'bul\ → \text{BAY}; \text{KAWS}\)

\( \ka\'bus\ → \text{MI\'ZAF}\)

\( \ka\'bus\) (A), and \textit{shalil} : in the terminology of horse-riding, a cloth worn by the horse.

The terms \textit{tas\'h\i\'hir} and \textit{djulla} are confined to stable-cloths. II 954a

\( \ka\'c\'un\ → \text{YAWA}\)

\( \ka\'d\) (A, T \textit{ka\'z\a\}) : originally meaning ‘decision’, \( \sim \) has in the Qur’ân different meanings according to the different contexts, e.g., doomsday, jurisdiction, revelation of the truth, and predestination, determination, decree. IV 364b

In theology, \( \sim \) means God’s eternal decision or decree concerning all beings, that must be fulfilled in all circumstances, and the execution and declaration of a decree at the appointed time; sudden death. IV 364b

In a religious context, \( \sim \) is the technical term for the neglected performance of religious duties, e.g. repeating prayers to make up for having omitted them at the appointed time, as opposed to \( \text{AD\'A}\). I 169b; IV 365a; IX 94b
In law, ~ stands for both the office and the sentence of a KADĪ ‘judge’; ~ is also found in legal terminology with the meaning ‘payment of a debt’. IV 364b ff. 
In ‘Abd al-Razzāk al-Kāshānī’s mystical thought, ~ means the existence of the universal types of all things in the world of the Universal Reason. I 89b 
In the Ottoman empire, każāʾ meant not only the judgement of the KADĪ but also the district which his administrative authority covered. The term ~, denoting an administrative district, has remained in use in the Turkish republic. IV 365a

*kadmin (A) : in mysticism, ‘priority’, a principle arising in the second half of the 19th century in Egypt that implied the exclusive right of a sūfī order to proselytise and to appear in public in an area if it could be proved that it had been the first to do so, i.e. that it had seniority (kidām). X 324a; and → AIHAR

*kadamgāh (A kadām ‘foot’, P gāh ‘place’) : lit. place of the [imprint of the Prophet’s] foot, syn. kadām sharīf; there are many such places all over the Arab lands and in Turkey, and they are especial objects of veneration in Muslim India, along with panjagāhs ‘places of the [imprint of the] palm of the hand’, impressions of the hands of holy men. XII 501b

*KADAR — KĀDI

kadar (A) : measure, evaluation, fixed limit; in its technical sense, ~ designates determination, the divine decree in so far as it sets the fixed limits for each thing, or the measure of its being. III 1142b; IV 365b; and → AL-KADĀ’ WA ‘L-KADAR

In ‘Abd al-Razzāk al-Kāshānī’s mystical thought, ~ is the arrival in the world of the Universal Soul of the types of existing things; after being individualised in order to be adapted to matter, these are joined to their causes, produced by them, and appear at their fixed times. I 89b

KADASA (A) : holiness; beings that are pure, wholly unsullied or in touch with the divine. IV 372a

*KADBA — KATT

kaṭba (A) : in archery, a quiver made from the nab wood (Grewia tenax). IV 800a

kaddād (A, pl. kawādīd) : a tiller of the soil. I 233b

kaddāh (A) : a flint-maker. XII 757a

kadh (A) : in medicine, the operation for cataract. II 481b; X 456a

kadhāb → SALIH

kadhaf (A) : in law, a slanderous accusation of fornication, ZINA’, or of illegitimate descent; in the latter case, it amounts to accusing the mother of fornication. I 29b; IV 373a

*KĀDī — KADĪ

kādī (A) : in law, a judge, a representative of authority, invested with the power of jurisdiction. In theory, the head of the community, the caliph, is the holder of all powers; like all other state officials, the ~ is therefore a direct or indirect delegate, NA‘ĪB, the delegate retaining the power to do justice in person. The objective being the appli-
cation of the law, which is essentially religious, the function of the judge is a religious one. In theory, his competence embraces both civil and penal cases, and includes the administration of mosques and pious endowments. His competence in penal matters, however, is restricted to the very few crimes envisaged by the law, their repression being currently undertaken by the police. II 890b; IV 373b

♦ **kādi askar** (A) : judge of the army; an institution dating from the 2nd/8th century. Under Saladin, this institution was called kādi leşker. The position began to lose its importance after the middle of the 10th/16th century, when power passed into the hands of the grand Mufti of Istanbul. It was finally abolished under the Turkish republic. IV 375a

♦ **kādi 'l-djama'a** (A) : kādi of the community of Muslims; a title which 'Abd al-Rahmān gave, between 138/755 and 141/758, to the kādi of the Spanish territory already conquered, until then known as kādi 'l-djund 'kādi of the military district'. Later, it became an institution similar to that of the kādī 'l-kudāt. IV 374b; VI 2a

♦ **kādi 'l-djund** → **KĀDI 'L-DJAMA'A**

♦ **kādi 'l-kudat** (A) : 'the judge of judges'; the highest position in the system of judicial organization of the Islamic state, which, when combined with the institution of the wizāra (→ WAZĪR), was the highest step under the authority of the caliph. The institution of ~ was an adaptation of the Persian mūbedân-mūbed. I 164b; IV 374a; VI 2a

♦ **kādi leşker** → **KĀDI 'ASKAR**

**kādīb** (A) : rod (syn. 'aṣā), one of the insignia of the sovereignty of the caliph. IV 377b

In archery, a bow made of a stave all of a piece and unspliced, sc. a self-bow. IV 798a

In music, a wand which supplied rhythm. II 1073b; a percussion stick. VIII 852b; IX 10b

In anatomy, the penis. XII 641a

**kādid** (A) : in pre-Islamic Arabia, meat cut into thin strips and left to dry in the sun. II 1059a

**kādima** (A) : a quill feather. XI 517a

**kādin** → **KHĀṢKEKI**

♦ **kādînlar saṭṭanatî** (T) : 'the rule of the women', the period from the mid-10th/16th to the mid-11th/17th centuries, when royal women enjoyed a large measure of influence in the Ottoman empire. XI 130b

**kādirgha** → **BAŞTARDA**

**kadkudā** : a giver of years. X 367b; and → **KETKHUDĀ**

**kādriya** (A) : cedar-oil, extracted from cedarwood. IV 772b

**kādūs** (A, pl. **kawādīs**) : the bucket used in the water wheel (DULĀB) on the banks of the Nile in mediaeval Egypt. V 863b

In Fās, a pipe of a water channel, taking the water to individual houses; the special workers for the upkeep of the water channels were called kwādiyya (< ~). V 877b

**kāf** (A) : the twenty-second letter of the Arabic alphabet, transcribed Ọ, with the numerical value 20. It is defined as occlusive, postpalatal, surd. IV 399a

**kāf** (A) : the twenty-first letter of the Arabic alphabet, transcribed Ọ, with the numerical value 100. It is defined as occlusive, uvulovelar, surd. IV 400a

**kāfā** (A) : nape of the neck. IX 312b

**kafā'a** (A) : equality, parity and aptitude; in law, ~ denotes the equivalence of social status, fortune and profession (those followed by the husband and by the father-in-law), as well as parity of birth, which should exist between husband and wife, in default of which the marriage is considered ill-matched and, in consequence, liable to break up. I 27b; IV 404a; IV 1116b; and → **KUFU**

**kafāla** (A) : in law, an institution corresponding to some extent to the surety-bond, with the difference that the jurists distinguished two types of surety-bond: that for which the
KAFALA — KAFIR

surety, kafil, is binding to secure only the appearance in court of the debtor, asil or makfīl; known as the kafala bi 'l-nafs, it is an institution peculiar to Islamic law. And, secondly, the kafala bi 'l-mal, by means of which the surety stands as a pledge to the creditor, makfīl lahu, that the obligation of the principal debtor will be fulfilled. IV 404b

kafan (A) : shroud, a cloth or cloths woven by an akfānī, which the deceased’s body is wrapped in, by a professional enshrouder, kaffān, and then buried. Sometimes the corpse was borne without a bier or it could be carried in an open wooden coffin (sandāk, tābūt). XII 502b

kafes (T) : lit. cage; the late but popular term for the area of the harem of the Topkapi Palace in which Ottoman princes of the blood (sheh-zâdeler) were confined from the early 17th century onwards. In a more abstract sense, ~ is applied to the system whereby the rights of claimants to the Ottoman throne were determined. Of earlier usage is the appellation şimşirlik or çimşirlik 'the box shrub', a reference to the little courtyard planted with boxwood, at the northeast corner of the sultan’s mother’s courtyard. XII 503b

♦ kafesi (T) : a dome-shaped şavuk ‘cap’, worn with a long turban forming folds fastened towards the base with a fine thread or pin. It was worn in Ottoman Turkey from the 17th century by the functionaries of the Defter (→ DAFTAR). V 751b

kaff (A) : palm, paw; in divination, 'ilm al-~ is a process which belongs to the realm of physiognomy, designating more specifically chirognomy or the art of deducing the character of a person according to the shape and appearance of the hands. But the use of the term has become general. It also covers both chiromancy (the study of the lines of the hand), dactylomancy (prognostications drawn from the observation of the finger joints), and onychomancy (divination from the finger nails). IV 405b

In prosody, ~ is a deviation in the metre because of the suppression of the 7th consonant, e.g. the nūn of fā'īlāt[n]. I 672a; XI 508b

For ~ in military science, → SĀNID

♦ kaфф al-‘adhra’ (A) : in botany, Anastatica hierochuntia, Cruciferae, the dried seed-heads of which can last for years and are blown around the desert, the seeds germinating when water is available. The plant, used as a birth charm, is also called kaff Fatima bint al-nabi or kaff Maryam. VI 631b

♦ kaфф al-hirr (A) : in botany, the Corn crowfoot (Ranunculus arvensis) and the Asiatic crowfoot (R. asiaticus). IX 653a

♦ kaфф al-nasr (A) : ‘vulture’s foot’, in botany, the Scolopender or Hart’s tongue (Scolopendrium vulgare), and also the Water milfoil (Myriophyllum verticillatum). VII 1014b

kaффāl (A) : a locksmith. XII 757a

kaффara (A) : Qur’anic term for an expiatory and propitiatory act which grants remission for faults of some gravity. IV 406b; IX 94b

kāfī (Pu) : a genre of Muslim Punjabi literature, comprising a lyric consisting of rhymed couplets or short stanzas having a refrain repeated after each verse, and normally following the usual Indian poetic convention whereby the poet assumes a female persona, typically that of a young girl yearning to be united with her husband/love, allegorically to be understood as an expression of the soul’s yearning for God. VIII 256a

kaffil → KAFĀLA

kāfīla → KĀRWĀN

kāfīr (A) : originally, ‘obliterating, covering’, then, ‘concealing benefits received’, i.e. ungrateful, which meaning is found even in the old Arab poetry and in the Qur’ān; the development of meaning to ‘infidel, unbeliever’ probably took place under the influence of Syriac and Aramaic. IV 407b
kāfir nī’ma (A): in theology, an unbeliever by ingratitude. XI 478a

kāfirkūb (A, < kāfr + P kūbidan): lit. heathen-basher, i.e. a club; the term is testified, only in the plural kāfirkūbar, in ‘Irāk from the end of the 2nd/8th century, although al-Ṭabarī cites it when describing the incidents arising in 66/685 during the revolt of al-Mukhtar. It seems to be a term born of a particular period and in a relatively circumscribed area which swiftly became obsolete. IV 44b; IV 411a

kāfīya (A, pl. kawāfīn): in prosody, rhyme. Originally, the word meant ‘lampoon’, then ‘line of poetry’, ‘poem’. These earlier senses survived in Islamic times after the word had also come to be used in the technical sense of ‘rhyme’. The native lexicographers believe that ‘rhyme’ is the original and that ‘line of poetry’, ‘poem’ are secondary. IV 411b; and → SADJ C

kāfīya mukayyada (A): fettered kāfiya, a rhyme in which the rhyme consonant is not followed by a letter of prolongation. IV 412a

kāfīya muṭlāka (A): loose kāfiya, a rhyme in which the rhyme consonant is followed by a letter of prolongation or by a short vowel and a vowelled or quiescent hā'. IV 412a

kāfīyya (A, < It [s]cuffia; pl. kawāfī), or kūfiyya: a head scarf, a rectangular piece of cloth of linen or silk in various colors, almost a yard square, worn by both sexes in the Arab East. The cloth is folded diagonally, the ends hang down or are tied below the chin, and above it the Bedouin sometimes and townspeople usually wind a turban. This form, which is known in Egypt since Mamluk times and is mentioned in the Arabian Nights, came into prominence again as part of the dress of the Wahhābis. V 741a; X 613a

kafiz (A): a measure of capacity used in ‘Irāk and caliphal Persia for weighing small quantities of grain. Its actual weight varied. VI 119b f.

kaff (A): in a religio-political context, the quiescent attitude of some Khāridjite groups in early Islam (→ KAĐADA). XII 505a

kaffān → KAFAN

kāfī (P): in Western Indian literature, a sung sufi lyric poem with a refrain repeated after each verse, first brought to perfection by Saččal Sarmast (d. 1242/1827) of Khayrpūr in Upper Sind. V 611a

kafa → AKD

kaftān → KHAFTĀN

kāfur (A, < H karpūra, kappūra, Mal kapur) or kāfūr, ka(f)ūr: in botany, camphor, the white, translucent substance which is distilled together with camphor oil from the wood of the camphor tree (Cinnamomum camphora) indigenous to east Asia (China, Formosa, Japan). IV 417b; VIII 1042b

The same word — (variants kufūrrā, kifirrā, qifurrrā etc.) also designates the integument of the palm leaf or of the grapevine. IV 418a

kāghad (A, < P), or kāghad: paper. After its introduction in Samarkand by Chinese prisoners in 134/751, various kinds of paper were then made and it must be supposed that paper achieved some importance as early as the second half of the 2nd/8th century. Names for the different kinds of paper are: fir‘awnī, sulaymānī, jafفارī, tāhirī, and niḥī. IV 419b

kaghan → KHAKAN

kāghān (A): in mediaeval ‘Irāk, a boy who acts as a male prostitute. VII 494a

kāghānī (A): in mediaeval ‘Irāk, a vagrant who gives out that he is demonically possessed or an epileptic. VII 494a

kāghid → KAGHAD

kaghni (T): a Byzantine wagon, used in mediaeval Turkicised Anatolia. I 205b

kahār (IndP): in the Mughal period, a bearer of different kinds of litters, classed as infantry. V 687a
kahba (pl. kihāb) → BAGHIYY
kahd → ḤADHAF
kahūl (A) : in medicine, an oculist. I 388a; an ophthalmist. V 357a
kāhin (A) : a term of controversial origin. It appears to have been used by the ‘Western Semites’ to designate the possessor of a single function with related prerogatives: the offering of sacrifices in the name of the group, the representing of this group before the deity, the interpretation of the will of the deity, and the anticipation and communication of his wishes. The Arab ~ combined the functions of sacrificer and guardian of the sanctuary, and those of the ~ mantis and the ~ augur; hence, it is possible to render ~ by ‘priest’, in the sense of agent of the official cult. But the predominance of nomadism, where it was usually the head of the family or tribe who offered sacrifices and in which frequent migrations prevented the establishment of an official form of worship and fixed places of worship, weakened the first role of the ~ while favouring the development of the second, more in keeping with the expectations of most of his fellow-tribesmen. Thus it is virtually necessary to translate ~ as ‘diviner’ with the dual meaning of the Latin divīnus, that is to say, ‘one inspired’ and ‘prophet’, without excluding his strictly priestly role in places where social conditions allowed it, such as at Mecca. IV 420b; and → ḤARRĀF
kāhiryya (A) : omnipotence (of God). I 89b
kāhiya → KETKHUDA
kahramān → KĀRIM
kahrubā (P), also kāhrabā’ : yellow amber; today, ~ also used for electricity. IV 445b
kahūr (P) : in botany, a spiny shrub, enjoyed by camels. V 669b
kahwa (A) : coffee; originally a name for wine, ~ was transferred towards the end of the 8th/14th century to the beverage made from the berry of the coffee tree; the word for coffee in Ethiopia, būn, has passed into Arabic in the form bunn, as a name of the coffee tree and berry. IV 449a; XII 775b
kahwācī-bāshī (P) : in Šafawid times, an official in the royal kitchen who headed the department of coffee making. XII 609b
kahwa-khāna → ČAY-KHĀNA
kahya → KETKHUDA
kā'id (A, pl. kuwwwād) : an imprecise term, but one always used to designate a military leader whose rank might vary from captain to general. II 507b; IV 456a; designation for a tribal chief (referring to the chief’s leadership in war). IX 115b
kā'id ra'sīh (A) : ‘governor of himself’, a powerful KĀ’ID who was removed from office and compelled to live at court, with the honour due to his rank. IV 456b
kā'id (A) : lit. sitter; in ši‘i terminology, the ‘sitting’ members of the family of the Prophet, who refused to be drawn into ventures of armed revolt, in contrast to the KĀ’IM. IV 456b
kā'id (A), and khasif : a term applied to a wild animal or bird which approaches a traveller or hunter from the rear, one of the technical terms designating the directions of a bird’s flight, or an animal’s steps, which play an important part in the application of divination known as FA’L, TĪRA and ZADJR. I 1048a; II 760a
kā'if (A, pi. kāfīd) : a physiognomist. I 28b
kā’ila → ZĀHIRA
kā'im (A) : lit. riser, the ši‘i MAḤDI, referring both to the member of the family of the Prophet who was expected to rise against the illegitimate regime and restore justice on earth, and to the eschatological Mahdi. Synonyms in ši‘i terminology are: kā’im al-Muhammad, al-kā'im bi ‘l-sayf, al-kā'im bi-amr Allāh, kā’im al-kiyāma. IV 456b; V 1235b
Among the Isma'iliyya, ~ is the name of the seventh 'speaking' prophet who will abrogate Muhammad’s shari’a and restore the pure unity, tawhid, of the times before Adam’s fall. IV 203b; IV 457a; XII 206b

♦ ka'im bi-'a'mal (A): in the science of diplomacy, the term for chargé d'affaires. VIII 813a; and → MAŞLAHATGÜZĂR

♦ ka'im-ma'kam (T): the title borne by a number of different officials in the Ottoman empire. The most important of them was the sadaret ka'im-ma'kami or ka'im-ma'kami pasha who stayed in the capital as deputy when the grand vizier had to leave for a military campaign. The ~ enjoyed almost all the authority of the grand vizier, issuing fermans (→ FARMÂN) and nominating functionaries, but he was not allowed to intervene in the area where the army was operating. IV 461b; colonel. X 872a

In 1864 the ~ became the governor of an administrative district, and under the Republican regime he continued to be administrator of such a district. IV 461b

In Ottoman Egypt, ~ was applied to the acting viceroy before Muḥammad ʿAli Pasha, and under the latter to specific grades in the military and administrative hierarchies. IV 461b

ka'ime (T, < A): the name formerly used for paper money in Turkey, an abbreviation for ka'ime-i mu'tebere. Originally, the word was used of official documents written on one large, long sheet of paper. IV 460a; debt certificate, issued in the summer of 1840 by the Porte, that was acceptable in government offices in payment of obligations. X 203a

kā'in (A, pi. kā'īna): in speculative theology and philosophy, the existent thing. IV 795a

ka'k (A): in the mediaeval Middle East, a pastry, to which dough sawik was added. IX 93b

kākum (A): in zoology, the ermine. II 817a

kā'kā: (A): a man whose foot-joints can be heard cracking as he walks; often found as a proper name in the early days of Islam. IV 463b

kal’a (A): castle, fortress. IV 467a; citadel. IX 411a; and → AGADİR

kalab (A): in medicine, rabies. IV 490a; XII 189b

kalāb (A, pi. kāwālib): in the mediaeval kitchen, a mould. VI 808b

In the religious terminology of metempsychosis, one of the terms for the body in which the spirit is incarnated. V 893b; X 182a

kalaba → SHAGHABA

kalafat → ÇORBADJİ KEÇESİ

kalâkil (A): a name for the SŪRAS that begin with kul ‘say’: lxii, cix and cxii-cxiv. IX 887b

kalam (A, < Gk κάλαμος ‘reed’; pl. aklâm): the reed-pen used for writing in Arabic script. It is a tube of reed cut between two knots, sliced obliquely (or concave) at the thicker end and with the point slit, in similar fashion to the European quill and later the steel-pen. IV 471a

In Ottoman usage, ~ (pronounced kalem) was used figuratively to designate the secretariat of an official department or service; it then came to be the normal term for an administrative office. This usage has survived in modern Turkish, and is also current in Arabic. IV 471b

♦ kalam al-ţūmar → MUKHTAŞAR AL-ŢŪMAR

♦ kalamdan → DAWĂT

♦ kalamkārij (< P kalam ‘pen’ + kār ‘work’): the hand-painted and resist-dyed cottons of India, known as chintz. IV 471b

♦ aklâm-i sitta (P): ‘six [calligraphic] styles’, the main Islamic scripts, viz. muhakkak, rihān, thuluth, naskh, tawki, rikā. IV 1123a
**kalam** (A) : a word; in the Qur'an, ~ is found in the expression *kalam al-llāh* ‘the Word of God’. IV 468b; ~, or *ilm al-kalam*, is also the term for ‘theology’, one of the religious sciences of Islam and the discipline which brings to the service of religious beliefs discursive arguments. III 1141b ff.: a rational argument, defensive apologetics, or the science of discourse (on God). I 694a; IV 468b
For ~ in music, → GHNĀ’

**kalan** : a Mongolian tax, apparently a general term for occasional exactions of a specifically Mongol rather than Islamic character, imposed on the sedentary population by the Mongols and including some kind of corvée. VII 233b

**kalandar** (T, < P ?) : ‘a vagabond of scantly offensive behaviour’; the name given to the members of a class of wandering dervishes which existed formerly, especially in the 7th/13th century, in the Islamic world, within the area extending from Almalik in Turkestan in the east to Morocco in the west, practising in its extreme form the antinomian way of life of Malāmatiyya mysticism. ~ passed into Arabic also in the form karandal. IV 58b; IV 472b; VI 225b

- **kalandariyyāt** (P) : in Persian literature, a genre of poetry, named after the KALANDAR. Poems of this genre can be quatrains or may have a form intermediate between the KAṢĪDA and the GHAZAL. They are characterised by the use of antinomian motives referring to the debauchery of beggars and drunks. IV 58b; IX 4b

**kalansuwa** (P, A, pl. kalānīs), and kalansuwa tawila, tawila or danniya : the name for a cap worn by men either under the turban proper or alone on the head. Caps of different shapes were called ~; varieties of ~ are turtūr, burnus, ursūsa, etc. X 609a; XII 508a; a distinctive, tall, conical Persian hat, resembling a long amphora-like wine jar known as dann, worn in the mediaeval Islamic period. Its top was pointed. IV 940a; V 737b; X 612b; a pointed bonnet for men in Algeria and Tunisia. V 746a
- kalansuwa bukrāt (A) : in medicine, a particular kind of head bandage. XII 508b
- kalansuwa nuḥā (A) : the metal cap of the obelisk near Heliopolis. XII 508b
- kalansuwa turāb (A) : in modern Arabic, a chemical sublimating vessel. XI 508b

**kalāntar** (P) : a term used in the 8th/14th and 9th/15th centuries to mean ‘leader’, occurring especially with reference to the tribal and military classes. From the late 9th/15th century onwards, ~ designates (i) an official belonging to ‘civil’ hierarchy in charge of a town or district or the ward of a town, (ii) the head of a guild, and (iii) the head of a tribe or sub-tribe. In its first sense, which is now obsolete, ~ sometimes overlapped or was synonymous with RA’TIS, DĀRŪQHA, and KETKHUDĀ. IV 474a

**kalawta** (A), or kalāta : a kind of cap which is first mentioned in the Fatimid period. It was to become a standard item in Ayyūbīd and Mamlūk times. V 738a; X 612b; in Persian, pronounced kulōta, a veil worn by women or a child’s cap. X 613a

**kalb** (A) : in zoology, the domestic dog (*Canis familiaris*). IV 489b; wood-eating worms. IV 491b
In the game of backgammon, the piece played with (P muhrā). VII 963a
For ~ in astronomy, IV 492a; IX 471b
- kalb al-bahr (A), or hafšrūsi : in zoology, the white whale. VIII 1022b; the dog-fish, also called the kawsāj or lakhm. IV 491b
- kalb al-mā‘ (A) : in zoology, the otter; in the western Islamic world, ~ is the name for the beaver. IV 491b
- kalb al-mayy (A) : in zoology, the mole-cricket (*gryllotalpa vulgaris*), also called hālīš or harrāhā. IV 491b

**kalb** (A, pl. kulūb) : heart. IV 486a; (A, P, T) false, base, impure. X 409a; and → ASL, HASHM

- **kalpazan** (< P kalb-zan) : in numismatics, a counterfeiter of coins. X 409b
kalba (P) : in Iran, a sausage, a popular food item introduced in the 20th century. XII 611b

kaldaniyyun (A) : the 'Chaldaeans', one of seven ancient nations according to al-Mas'ūdi, and consisting of several smaller nations whose common kingdom, in the Fertile Crescent and the Arabian peninsula, preceded that of the Persians and whose common language is Syriac. VIII 1007b

kaldjiyan (T) : in Ottoman times, the worker in the mint who prepared the standard ingots by melting the metal. II 119a

kalemiyye (T) : in the Ottoman empire, one division of the ruling elite, the men of the pen, later referred to as mülliyye 'bureaucrats'. XII 675b

kalewî → KALLAVI

kalghay : a title best known as indicating the deputy or heir apparent of the KHĀNS of the Crimean Khānate. Its linguistic origins are uncertain. IV 499b

kālī (T) : a type of carpet (variants ghāli, khāli) manufactured at Kalikalâ (now Erzerum). Although ~ is generally considered to be Turkish in origin, it is unattested in ancient Turkish texts. It may therefore be of Iranian origin. XII 136a

kālī (A), or kalā'ī : in metallurgy, tin; the Arabic name, either after Kalah, a well known port on the peninsula of Malacca, or kaling, the Malayan word for tin, bears witness to the fact that tin had to be imported. IV 502a; V 964b; and → RASAS KAL ~ is also used for a type of sword which is often mentioned, especially in early Arabic poetry. This kind of sword is generally considered to be of Indian origin. IV 502b

kalib (A) : in early Islam, the common ditch, into which e.g. Utba b. Rabī‘a was thrown when mortally wounded in the battle of Badr. X 944b

kalima (A, pl. kalmāt) : the spoken word, utterance; ~ can also be extended to mean 'discourse' and 'poem'. IV 508a; VIII 532a

In Druze hierarchy, ~ is the third of the five cosmic ranks in the organisation. II 632a

♦ kalimat al-tawḥīd (A) : the first article of the SHAHADA (lā ilāha illā llāh). X 389a
♦ kalimāt-i kusfiyya (P) : 'holy sayings', eight adages or rules that are the essentials of Khwādjang doctrine and thought. XII 521b

kālis (A) : in botany, the name of a plant, which seemed to represent a human head with a high cap. XII 508b

kālīte → BASHTARDA

kalkala → ŞĪFĀT AL-HURUF

kallāb (A) : in numismatics, a counterfeiter of coins. X 409b

kallābazī : the master of the hawking-pack, assisting the falconer or hawkers, who sets his greyhounds on the gazelle or the hare. I 1152b

kallāvi (T), kalezî, or kall[le]wî : a headdress reserved for dignitaries with the rank of pasha which, from the 18th century, became official head-gear in Ottoman Turkey. It was a KAVUK with the body of a cone, worn with a white turban rolled around, draped and bulging in four places, decorated with a gold band. V 751b;

kalpak (T) : busby, a kind of bonnet of lamb’s fleece or woollen cloth decorated with lamb’s fleece, worn by men and women in Ottoman Turkey. V 751b

kalûk (A) : in the terminology of horse-riding, a horse of uncertain temper. II 954a

kalûta → KALAWTA

kâlyân → NARDJILA

♦ kâlyandâr : a water pipe carrier, employed by people of rank. X 754a

kalym : the purchase of the fiancée, a custom among the Čerkess tribes of the Caucasus which could only be avoided by resorting to abduction in case of refusal by the parents. The pretence of forcible abduction remains an essential rite in the marriage ceremony. II 23a
kama → Bāʾ

kamakh (A, pl. kawāmikh): a variety of relish or condiment, served, several at a time, in small bowls into which bread or morsels of food could be dipped. X32a

kamāla (A): a renewable seasonal contract covering two seasons, either summer-autumn or winter-spring, which engages a shepherd or goatherd. XII 319b; and → FADĀʾIL

kamān (P): bow; in music, a violin bow. VIII 346b; VIII 348a

kamala (A): a renewable seasonal contract covering two seasons, either summer-autumn or winter-spring, which engages a shepherd or goatherd. XII 319b; and → FADA’IL

kaman (P): bow; in music, a violin bow. VIII 346b; VIII 348a

kamana: in India, a bamboo bow, used to cut marble. VIII 269a

kamandja (A, < P kamāndja, dim. of kamān), or more rarely shishak (A, < P, T ghičak, ghidíjak, etc., < San ghoshaka?): in music, the hemispherical viol, perhaps the best known form of viol in the Islamic east. The body consists of a hemisphere of wood, coconut, or a gourd, over the aperture of which a membrane is stretched. The neck is of wood, generally cylindrical, and there is a foot of iron, although sometimes there is no foot. In texts where both the ghidíjak and the ~ are described, the former is a larger type of the latter, having, in addition to its two ordinary strings, eight sympathetic strings. In Egypt, the hemispherical viol is nowadays called rabab miṣrī. VIII 348a

kamar (P): a broad belt often red in colour, worn by men in the Arab East. V 741a; IX 167b

kamar (A): in astronomy, the moon; the full moon is termed badr. IV 518a

kamīh (A): in botany, wheat; in Iraq ~ is called hinta and in Arabia dhurr. IV 519b; V 863a

kamil (A): in prosody, the name of the fifth Arabic metre. I 670a

kamīn (A): the rear-guard (of a raiding group of Bedouin). II 1055b; in military science, an ambuscade by a detachment of the army drawn up in a carefully chosen position near the rear-guard. III 202b

kamiš (A, < late L camisia), or kamīsa: a shirt-like dress worn by both sexes all over the Arab world. V 733b ff.

kamīsh → LÜLE

kaml (A): lice; some maintain that ~ applies only to females and that for males the term is suʿāb (pl. šiʿbān, which actually designates nits). All species of lice, including head-lace and body-lace, fall within this term. A man more prone than others to give rise to lice is called kamil. IV 521b

kammūn (A): in botany, cumin (Cuminum Cyminum); ~ was also used as a generic term for other plants which bore aromatic or medicinal seeds: kammūn armanī or rāmī was in fact caraway (Carum Carvi), also called kammūn barrī ‘wild cumin’. ~ hulw was one of the names for aniseed, while ~ aswad was fennel-flower, properly called shāniz. IV 522a, where can be found more variants; kammūn kirmānī is wild cumin (Lagoeia cuminoides). IX 653a

kamta (A): a red cloth, adorned with pearls, which Egyptian women twisted around their ṭARBŪSH. X 612b

kamulyān → GÖNÜLLÜ

kāmūs (A, < Gk): dictionary; during the time of the Prophet, ~ was used for ‘the bottom, the very deepest part of the sea’, and later, following Ptolemy, geographers applied the term, in the form ukiyanās, to ‘the mass of water surrounding the earth’, more particularly the Atlantic Ocean. Al-Firuzabadi used ~ metaphorically as the title of his great dictionary, which name stuck, still carrying the sense of ‘fullness, exhaustiveness’ in contrast to muʿdjam ‘lexicon’. IV 524a

kān wa-kān (A): in literature, one of the seven post-classical genres of poetry. The genre was devised by the Baghdādi poets and its name derives from the formula used by story-tellers to open their narratives: ‘there was and there was’, i.e. ‘once upon a time’. A ~ poem is in monorhyme with a long vowel after the rhyme letter. IV 528a
kanā’a (A) : contentment with little, one of the components of asceticism, ZUHD. XI 560a

kan’ad (A) : in the Persian Gulf, term for the king mackerel. I 541b

kanāt (A, pl. kanawāt, kanā, kuni, aknīya) : a canal, irrigation system, water-pipe. Used also for a baton, a lance, etc., ~ originally meant reed. IV 528b; XII 735b

In Persian, ~ is used today especially for underground water pipes, a mining installation or technique using galleries or cross-cuts to extract water from the depths of the earth. By means of a gently sloping tunnel, which cuts through alluvial soil and passes under the water-table into the aquifer, water is brought by gravity flow from its upper end, where it seeps into the gallery, to a ground surface outlet and irrigation canal at its lower end. IV 529a

kanbāl → MIKNAB

kanbiyātūr (A) : Campeador (< L campeator), a title in Castilian Spain given to el-Cid. IX 533a

kambūs → MI’ZAF

kandūsī (A) : Campeador (< L campeator), a title in Castilian Spain given to el-Cid.

kandūrī (P), or kandūra : a leather or linen table-cloth; in India, ~ means also a religious feast held in honour of a venerated person like Fātima, and as such was imported into the Indonesian archipelago, where it has become a feast given with a religious purpose, or at least in conformity with religious law. IV 540a; religious meal. IX 154a

kanīb (A, P kanab) : the hemp seed. Ill 266b

kanīs (A) : lit. sweeper; a sanitary worker in the mediaeval Near East who swept public squares and other places such as prisons, dungeons and latrines, and transported garbage in boats or by other means to places outside the cities. The term is synonymous with kassād; other terms used for the same occupation are sammād and zabbāl ‘dung collectors’. IV 547b

kannis → SHUNKUB

kantara (A, pl. kanātir) : a bridge, particularly one of masonry or stone; an aqueduct (especially in the plural), dam; high building, castle. IV 555a

kantawiyā (A) : the Kantaean, a Mandaeans sect. X 440a

kantu : a type of salt in the salt works near Bilma, in Niger, ~ is moulded into loaves in hollowed out palm-trunks and used chiefly for the feeding of animals. I 1222a

kānūn (A, < Gk; pl. kawānin) : a financial term belonging to the field of land-taxes: a code of regulations, state-law (of non-Muslim origin). IV 556a

In fiscal administration, ~ refers both to the principles on which was based the assessment of taxes and to the resulting sum due from the taxpayer, either in the case of a single property or all the properties in one district taken together. In those provinces where many lands were assessed by the procedure of ~, this word came to mean a kind of fiscal cadaster. II 79a; IV 557a

In Mongol administration, the ‘Domesday Book of the Empire’, the survey and assessment book. II 81b

In law, kawānin were at first regulations issued by the guardians of public order (especially the governors) in the fields of common law and penal law where the shari’a was silent. Under the Ottoman sultans, ~ came to be applied mainly to acts in the domain of administrative and financial law and of penal law. Nowadays, in all Middle Eastern countries, ~ denotes not only those codes and laws which are directly inspired by western legislation, such as civil and commercial law, administrative and penal law,
but also those laws and codes which are confined to reproducing, albeit simplifying, the provisions of the šari‘a. The word ~, however, has been replaced by lā‘iḥa (pl. lawā‘iḥ) in Egypt and by Niẓām or tartib elsewhere. IV 556b
In organisations, e.g. guilds in Ottoman times, ~ was used also for the statutes, which were drawn up by the guildsmen and registered with the Kādı. IV 558b
Among the Berbers, especially in Kabylia and the Aurès, ~ was adopted to mean the customs, mainly as regards penal matters, pertaining to a particular village. IV 562a
In music, the ~ is the present-day psaltery of the Arabs and Turks, a stringed musical instrument with a shallow, flat, trapezoidal sound-chest. It has fallen into disuse in Spain and Persia, where it was once very popular. It is, however, still a great favourite in North Africa, Egypt, Syria and Turkey, where it is to be found strung trichordally with from 51 to 75 strings. VII 191a
♦ al-ḵānūn al-asāsī (A, T ḵānum-i esāsī, P ḵānum-i asāsī) : ‘basic law’, the constitution. II 651b; II 659b; in Turkey, ḵānum-i esāsī was replaced by anayasa during the linguistic reforms in the Republic. II 640a ff.; IV 558b
♦ ḵānum-i djazā‘ī (T) : in Ottoman usage, a penal code. II 518b
♦ ḵānum al-hay‘a (A) : ‘the astronomical law’, term used by al-Khudjandi for the sine law, because of its frequent use in astronomy. V 46a
♦ ḵānum al-khāraj (A) : in fiscal administration, the basic survey in accordance with which the kharājadi is collected. II 78b
♦ ḵānumāname (T) : in Ottoman usage, ~ generally referred to a decree of the sultan containing legal clauses on a particular topic. In the 9th/15th century the term yasaknāme had the same meaning. ~ was occasionally extended to refer to regulations which viziers and pashas had enacted, to laws which a competent authority had formulated or to reform projects. However, a ~ was like any normal KĀNŪN in that only a sultan’s decree could give it official authority. IV 562a; Ottoman tax register. VIII 203b
ḵānūngo : in the Mughal empire, one of the three chief pargana officials, the others being the amīn and the shīkdar (→ SHĪKDAR), who were responsible for the pargana accounts, the rates of assessment, the survey of lands, and the protection of the rights of the cultivators. VIII 271a
ḵāpan (T, < A kābbān ‘a public balance’, ‘a steelyard’) : an Ottoman term used to designate the central ‘markets’ for basic commodities, which were established in Istanbul in order to ensure the authorities’ control of the importation and distribution of the raw materials needed by the craftsmen and of the foodstuffs to provision the people, and in order to facilitate the collection of the tolls and taxes due to the state. IV 226b
In Ottoman fiscal administration, ~ (or hakk-i kapan, resm-i kapan) was also the name for weighing duties levied at the public scales, paid in kind on cereals and dried vegetables, and in cash on other produce. II 147a; III 489b
ḵāpandja (T) : a sumptuous fur worn by the Ottoman sultan, with a large fur collar, narrow or short sleeves, decorated with fur below the shoulders, with straight supplementary sleeves, laced with frogs and loops in front. V 752a
ḵāpi (T) : lit. gate; by extension the Ottoman Porte, that is, the sultan’s palace; ~ is also used for the grand vizier’s palace and the seat of government. IV 568a
♦ ḵāpi aghāsi → KAPU AĞHASI
♦ ḵāpi kāhyasi → KAPİ KETHUDASI
♦ ḵāpi kethūdasi (T), or kāpi kāhyasi : an agent, ‘close to the Porte’, of a high dignitary of an Ottoman subject or vassal. IV 568a
♦ ḵāpi kullari (T) : lit. slaves of the Porte; the sultan’s troops. I 35b; IV 568a
♦ ḵāpîdji (T) : the guard placed at the main gates of the Ottoman sultan’s palace in Istanbul. IV 568a
♦ ḵāpiya cikma (T) : the appointment of ‘ADJAMİ OĞLÂNS to the palace service. I 206b
kaplidja (T), or ildija, kaplujia, kablujia: the general term used in Turkey for a place where a hot spring is roofed over, as in a bath house. III 1120b; IV 569b, where are listed many more synonyms; and → ildija
kaplan → KAPUDAN; KAPUDAN PASHA
kapu aghasi (T), or kapi aghasi: the chief white eunuch and the senior officer in the Ottoman sultan’s palace, until the late 10th/16th century. He was the sole mediator between the sultan and the world outside the palace, and had the authority to petition the sultan for the appointment, promotion and transfer of palace servants, AĞHAS and IÇ OĞLANS. II 1088a; IV 570b; IV 1093a
kapudan (T, < It capitano), or kaptan: any commander of a ship, small or large, foreign or Turkish. VIII 564b
kapudan pasha (T), or kaptan pasha, kapudan-i deryâ: the title of the commander-in-chief of the Ottoman navy, becoming current only ca. 975/1567. Earlier titles were deryâ begi and kapudan-i deryâ. The squadron-commander was known as kaptan, and the individual commander as re’îs (→ râîs). I 948a; IV 571b; VIII 564b
In the 10th/16th century, the ~ became as well the governor of an EYALET, which consisted of a group of ports and islands. II 165
kapudan-i deryâ → KAPUDAN PASHA
kapudana bey (T): one of three grades of admiral, instituted when the naval hierarchy was organised under ‘Abd al-Ḥamīd I, or later under his successor Selīm III. The other two were patrona bey ‘vice-admiral’ and riydla bey ‘rear-admiral’. VIII 566b ff.
kâr (A, T): a form of music known in Turkey (kär). I 67a; and → ŞINF
kar' → KUTÜTHA
kar'a (A): in alchemy, the part known as ‘cucurbit’ of the distilling apparatus, the lower part of the alembic. I 486a; XII 550b
kâra (A, pl. kûr): in geography, a small, isolated flat-topped hill, known as gâra in North Africa. V 361b
karâ (T): black, dark colour; strong, powerful. The former meaning is commonly meant when ~ is a first component of geographical names; the latter with personal names, although it may refer to the black or dark brown colour of hair or to a dark complexion. IV 572b
karâba (A): kinship; as a technical term, ~ seems to be of post-HİDÎRA usage. In the Qur’ân, and pre-Islamic poetry, the preferred term is kürba. The superlative al-akrabûn is also found, with the meaning of the closest relatives, those who have a claim to inherit from a man. IV 595a
karabatağ (T): a performance practice associated exclusively with the Ottoman music ensemble, MEHTER, consisting of the alternation of soft passages played by a partial ensemble with thunderous tutti passages. VI 1008a
karâbisi (A): clothes-seller. IV 596a
kâraghul (Ott, < Mon; mod.T kâragol): lit. black arm; in Ottoman times, a patrol during military campaigns, sent out apart from the vanguard forces, çarkhadjî, by the Ottoman army. The maintenance of security and order in different quarters in Istanbul was carried out by Janissary orders called kulluk. In modern Turkish, ~ became karakol, which is the common term for police station or patrol. IV 611a
kâraghulâm: in the Ayyubid army under Şalâh al-Dîn, a second grade cavalryman. I 797b; VIII 468a
kâragöz (T): lit. black eye; in literature, ~ is the principal character in the Turkish shadow play, and also the shadow play itself, which is played with flat, two-dimensional figures, manipulated by the shadow player, which represent inanimate objects, animals, fantastic beasts and beings, and human characters. IV 601a
karakol → KARAGHUL
karakul: lambskin. I 506a
karam (A): the qualities of nobility of character, magnanimity, generosity, all the virtues making up the noble and virtuous man. XII 511b; and → SHARAF
karāma (A, pl. karāmāt): a marvel wrought by a saint, mostly consisting of miraculous happenings in the corporeal world, or else of predictions of the future, or else of interpretation of the secrets of hearts, etc. IV 615a
karan (A): in archery, a quiver made from pieces of leather put together in such a way that the air can circulate through interstices left so that the fletchings of the arrows do not deteriorate. IV 800a; and → KIRAN
karandal → KALANDAR
karanful (A): in botany, the clove. IV 626b
karārīt → KARRĪTA
karastān (P?): an instrument made up of a long beam which has at one of its ends a stone as a weight. If the Armeno-Persian origin of the word is correct, the ~ must be a kind of lever or balance, very similar to the SHADUF, the contrivance used for raising water and still in use in certain eastern countries. IV 629a; the Roman balance or steelyard. IV 629a; V 529b; VII 195b
karaž (A): in botany, the acacia tree or fruit. VIII 1042b; XII 172a
kārbānsālar → KĀRWAṆ
karbās (P): a kind of coarse cotton weave, woven in many parts of the province of Kirmān. V 152a
karbūš (A, pl. karbāš): the pommel of a horse saddle, the cantel, or back pommel, being called mu‘akkhāra or karbūš mu‘akkhār. II 954a; IX 51a; the saddle rested on a pad, mirgāha, held in position by girths, hizām, and a breast-strap, labāb. II 954a
karḍ (A), or salaf: in law, the loan of money or other fungible objects. I 633a; VIII 899b; the loan of consummation. I 26b
In numismatics, clipping coins with scissors. X 409b
† karḍ hasan (A): in law, an interest-free loan. VII 671b; VIII 899b
karḍūs (A, pl. karḍūs): in military science, a squadron, an innovation which is said to have been introduced by Marwān II. III 182b; VIII 794a
karḥāb → FAZZ
kārī → KIRĀ'
kārī' → KURRA'; MUKRI'
kārībd (A): lit. near; in Persian prosody, the name of a metre, of rare occurrence, said to have been invented by the Persians. I 677b
karīf (K): in the YAZIDI tradition, an unrelated male on whose knees one has been circumcised and with whom a life-long bond exists. XI 315b
kārīh (A): a foal between four and five years of age. II 785a
kārīha → CHINA'
kārīm (A): yellow amber, in Egypt (syn. kahramān); also, a fleet, especially a merchant fleet. IV 640b
† kārīmi (A, < KĀRIM?): the name of a group of Muslim merchants operating from the major centres of trade in the Ayyūbid and Mamlūk empires, above all in spices. IV 640a
karīn (A): a companion; in pre-Islamic usage, and in the Qurʾān, a term for a man’s spirit-companion or familiar. IV 643b; IX 407a
† karīna (A): in Arabic literary theory, one of the terms used to indicate SADJ rhyme. VIII 737b; and → KAYNA
In Persian literature, ~, or karīna-yi sārīfā, was used for a clue required to express the relationship between a MAḌJĀZ ‘trope’, and the corresponding ḤĀḴĪKA ‘literal speech’. Such a clue is either implied in the context or specifically added, e.g. in shīr-i
shamshīrzan, where the adjective points to the actual meaning of ‘valiant warrior’. V 1027a

kāriṣ (A) : the quality of food being piquant, not always interchangeable with ḥārr ‘hot’ or ḥāmid ‘sour’. II 1071b

kāriz : a term used in eastern and south-eastern Persia, Afghanistan, and Balūcīstān to
designate a kanūt, a mining-installation or technique for extracting water from the
depths of the earth. IV 529a

♦ kārizkān → MUKANNĪ

karkaddān (A, < P kargadān) : in zoology, the rhinoceros; ~ is the term for three vari-
eties: the Indian rhinoceros, also called mirmīs, zibā’rā/zib’arā and sinād; the rhinoc-
eros of Java; and the rhinoceros of Sumatra (P nishān). The African species was known
to the Arabs well before Islam: the Black rhinoceros was called harīsh or khīrtīt (also
one of the many terms for the rhinoceros’ horn), and Burchell’s rhinoceros, hirmīs, abū
karn, umm karn and ‘anaza. IV 647a

♦ karkaddān al-bahr (A), or harīsh al-bahr : in zoology, the narwhal (Monodon
monoceros). IV 648b; VIII 1022b

kārkāl (A) : in Mamlūk times, the small receptacle in which water falls before flowing
over the shādirwān; the channel itself was called silsal. IX 175b

kārkās (A) : in mediaeval times, a special kind of clay, appended by a cord to docu-
ments and into which a seal ring was impressed. IV 1103b

karkh (A, < Ar karka ‘fortified city’) : a word associated with various towns in areas
of Aramaic culture before the Islamic conquest; in Baghdād, a specific area and more
generally the whole of the west side below the Round City was called al-. IV 652a

kārkhāna (P) : a workshop. V 312a

karkī (A) : in prosody, term used by Ṣafī al-Dīn al-Hillī for a zādjal that contains lam-
poons. XI 373b

karkūr (N.Afr, B akkur), more exactly karkūr : a heap of stones, and, more especially,
a sacred heap of stones. The cult of heaps of stones seems to come from a rite of trans-
ference or expulsion of evil; the individual, picking up a stone, causes the evil of what-
ever kind that afflicts him to pass onto it and gets rid of it by throwing it or depositing
it with the stone on a place suitable for absorbing it. The accumulation of these expi-
atory pebbles forms the sacred piles of stones which rise all along the roads, at difficult
passes and at the entrances to sanctuaries. IV 655b

karm (A) : in botany, the vine, grapevine. IV 659a; in art, karma is a vine-scroll frieze.
I 611b

karmāṭi → KŪRF

karnā : in music, a six- to eight-foot long piece of hollow bamboo with a cow’s horn at
the end. X 407a

karōh → KROŠA

karr (A) : attack.

♦ karr wa-farr (A) : in military science, the tactic of withdrawal and counter-attack.
VIII 131a; XI 542a

karrām (A) : a vine-tender. IV 667a

karrnāy in music, an instrument of the horn and trumpet type. X 35a

karrīta (Alg, < It carretta) : a cart and wagon; in the 16th century, its plural karīrtī was
used to designate Portuguese wagons. I 206a

karsana → KURSĀN

kārshī (anc.T and Uy) : castle. IV 671b; Mongolian term for palace. V 858b

kārshūnī (A, < Syr) : the name of the Syriac script used by the Christians of Syria and
Mesopotamia for writing Arabic. IV 671b
In India, ~ is applied to the Syriac script used for writing Malayalam, the vernacular language of the Malabar Christians. IV 671b

kārvān-keshh \rightarrow KĀRVĀN

kārwān (A. < P) : a caravan, composed of horses, mules, donkeys, and especially camels; in India, caravans for the bulk transport of grain were pulled by oxen. In the pre-Islamic period, the Arabs had for long used the word ʿir, and later the more usual word kāfila, which at the beginning of the 1st/7th century was current for gatherings of traders, as the equivalent of ~ . IV 676b

In the Ottoman period, the leader responsible for organising the ~ was called kervān-başlı (in Persia and India, kārvān-keshh or kārbānsılār). IV 677b

♦ kārwānsarāy (P) : caravanserai. IX 44; and \rightarrow KAŞSĀRIYYA

kārwašā (A) : originally, the name of the argot of the Moroccans practising the trades of sorcerer and treasure-seeker in Egypt, today applied to the secret language of the Dakārna (s. Dakrûni) of Sudanese origin installed in the Village of the Sudanese close to Madâmûd in Upper Egypt and elsewhere. A part of the vocabulary is of Moroccan origin, while the grammar is that of the spoken language of the region of Luxor. IV 679b

kārya (A, T kārye; pl. kūrā) : a town, village; and \rightarrow NĀHIYE

As a Qur'ānic term, ~ indicates an important town. Mecca, Medina, Sodom, Nineveh, and the coastal town are so called. IV 680a

♦ al-ḵāryatayn (A) : a Qur'ānic term for Mecca and Medina. IV 680a

♦ umm al-ḵūrā \rightarrow UMM AL-ḴURĀ

kās \rightarrow ŞANDJ

♦ kāsatān \→ MUŞAFFAHĀT

kāš’a in music, a small shallow kettledrum. X 35b

kāšab (A) : in botany, any plant with a long and hollow stem like the reed (Arundo donax), to which the term is especially applied. IV 682a; a coloured linen cloth manufactured at Tinnis, or a white one made at Damietta, or sometimes a cotton cloth made at Kâzarûn, out of which women's fine veils were woven, some set with precious stones. It can also mean a silken material, as well as a kind of brocade encrusted with little strips of gold or silver. IV 682b; X 532a

In mineralogy, in the singular (kāšaba), the best emeralds, which are extracted from the vein as one piece. The small ones extracted from the earth by sieving are called faṣṣ 'cabochon'. The beads cut from the latter are 'lentil-like', 'adasiyya. XI 570a f.

♦ kāšab al-bardî (A), or al-bardî : the papyrus reed. IV 682a

♦ kāšab al-djarîra (A) : the sweet flag (or fragrant rush). IV 682a

♦ kāšab ḥulw \rightarrow KAŞAB AL-SUKKAR

♦ kāšab al-maṣṣ \→ KAŞAB AL-SUKKAR

♦ kāšab al-sukkar (A), also kāšab al-maṣṣ or kāšab ḥulw : in botany, the sugar cane. IV 682b; V 863a

kāšaba (A, mod. T kasaba) : originally, the essential part of a country or a town, its heart. This usage occurs especially in the Muslim West, where it is also applied to the most ancient part of a town (syn. al-madīna); later, a fortified castle, residence of an authority in the centre of a country or a town; principal town. III 498b; IV 684b; chef-lieu. V 311b

In North Africa, ~ occurs in the sense of fortress-citadel (dialect: kašba). IV 685a

In the Turkish Republic, a kasaba is a town with from 2000 to 20,000 inhabitants. I 974b; and \rightarrow KÖY

As a basic measure of length, ~ equalled a number of cubits varying between five and eight, but giving an average length of four metres. VII 137b; the ~ was predominantly used in surveying. In 1830 the ~ was established at 3.55 metres. II 232b
kasam (A), and yamin, half: an oath. IV 687b

In the Qur’an, ~ or its verb aksama apply, in general, to the oaths pronounced by God himself. IV 687b

In law, ~ is the extrajudiciary oath by which a person binds himself to do or not to do a certain specific physical or juridical act, by invoking the name of God or one of the divine attributes. IV 687b

kasama (A, < KASAM) : in law, an oath by which is asserted the guilt or innocence of an individual presumed to have killed someone, repeated fifty times, either by the ‘AŞABA of the victim of a murder (Mâlikî school of law, where it is a procedure of accusation), or by the inhabitants of the place of the crime (Hânafi school of law, where it is a procedure for the defence of the one presumed guilty). IV 689b

kasb (A) : in economic life, gain. IV 690b

In theology, ~ means acquisition, appropriation. The verb kasaba is frequently found in the Qur’an, mainly with the sense of acquiring those rewards or punishments which are the fruit of moral acts. ~ has had a long history in the scholastic theology, especially in the Ash’arî school, where ~ and iktisâb were employed to define that which reverted to man in a ‘freely’ accomplished and morally qualified act. III 1063a; IV 692a

kasba farisiyya → İŞTÂM
kasba → KAŞABA
kasdir → RAŞÂŞ KA'LÎ
kash → YASHM

kashâ’ir (A) : in medicine, the shivers. X 510a

kashf (A) : in mysticism, the act of lifting and tearing away the veil (which comes between man and the extra-phenomenal world). IV 696b; VIII 429a; X 318b

Under the Mamluks, the term ~ was used to designate a mission of AMIRS from Cairo to Upper Egypt that consisted in guaranteeing security during harvests, inspecting the condition of the canals, and, to a growing extent, controlling the Bedouin. VIII 865a

kâshi (P, T, < Kâşhâni) : in art, the tiles or trimmed pieces of faience serving to cover completely or partially the main fabric of buildings in a design principally decorative but also, at times, to protect them against humidity. IV 701a

♦ kâshî-kâri (P) : a process of tile-decorating, whereby the design is reproduced on tiles of baked earth which are then painted, generally with different metal oxides, to become polychromatic, then rebaked. IV 702a

♦ kâshi-yi mu’arrak-kâri (P), or simply mu’arrak-kâri : a technique of tile-decorating, which consists of cutting, according to precise forms, pieces of monochrome ~ of different colours to compose a polychrome design. IV 701b

kâshif (A) : under the Ottomans, a district prefect. VIII 235a; ~ is still in use today in Egypt. VIII 865b

kâshik : in music, a rattle instrument, made up of two wooden spoons attached to each other, in the hollow of which are a number of small bells, used in Persia and Turkey. IX 11b

kâshk (P) : a kind of whey. V 152b; a type of yoghurt. XII 608b

kâshka (T) : in western Turkish, the name given to a blaze on the forehead of animals such as horses, sheep and cattle; in Çaghatay the word also means ‘brilliant’, ‘gallant’. It is probable that kâshkây, the name of a Turkish people living in the Fârs province of Iran, is related to one of these meanings. IV 705b

kâshkûl (P) : an oval bowl of metal, wood or coconut (calabash), worn suspended by a chain from the shoulder, in which the dervishes put the alms they receive and the food which is given them. IV 706b
In modern Arabic, ~ is sometimes used for a kind of album or collection of press cuttings, as well as denoting a 'beggar's bowl'. IV 706b

kāshšāba (Mor) : a long sleeveless outer gown for men, and a long-sleeved flowing tunic with a deep slit down the breast for women, worn in Morocco. V 746a

kāshšāfa → ṬALĪFA

kāṣh (A) : an erasure on a written document. X 408b

kāṣhuth rumi → AFSANTIN

kāṣib (A, pl. kawāṣib) : a carnivore. II 739b

kāṣida (A) : in poetry, a polythematic ode which numbers at least seven verses, but generally comprises far more. It consists essentially of three parts of variable length: (1) an amatory prologue (NASĪB) in which the poet sheds some tears over what was once the camping place of his beloved now far off; (2) the poet's narration of his journey (rahīl) to the person to whom the poem is addressed; (3) the central theme, constituted by the panegyric of a tribe, a protector or a patron, or in satire of their enemies. The Arabic ~ is a very conventional piece of verse, with one rhyme and in a uniform metre. From the end of the 2nd/8th century onwards, the classical ~ gave birth to a whole series of autonomous poetic genres. All these genres are represented in independent pieces, to which the name of ~ continues often to be given, even though incorrectly. I 583b; I 668a; IV 713b

The Persian ~ is a lyric poem, most frequently panegyric. Quantitatively, a poem cannot be a ~ unless the number of its distichs exceeds fifteen and does not exceed thirty. The ~ comprises three parts: the exordium, the eulogy, and the petition. It is first and foremost a poem composed for a princely festival, especially the spring festival and the autumn one, and was connected with courtly life in Persia. IV 57b; IV 714a

The Turkish ~ has the same rhyme scheme and metric patterns as the ~ in Arabic and Persian. The usual length of a Turkish ~ is between 15 and 99 couplets, but in fact, some longer ones exist. Theoretically, a complete Turkish ~ should contain six sections: NASĪB, TAGHHAZZUL, GIRIZGĀH, MADḤIYYA, FAḴHRĪYYA and DU‘Ā', but invariably do not contain all of them. Very often, one or more are left out, the most frequent omissions being the tagheazzul, fakhriyya and du‘ā' sections. IV 715b

In Swahili, ~ normally refers to a poem praising the Prophet. V 963a

† kāṣida bahārīyya (A kāṣida and P bahār) : in Urdu prosody, an ode with a prelude that was a description of spring. V 958b

† kāṣida simṭīyya → MUSAṂMAṬ

† kāṣida zadjalīyya → MALḤŪN

† kāṣida-yi madiḥā → MADIḤ

kāṣim (A) : in geography, the sandy area where the ghadā bush abounds. IV 717a

kāṣir (A, pl. kawāṣir) : a rapacious predator, used in hawking. I 1152a; a day-hunting raptor. X 783b

kāṣir (A) : in law, a person under guardianship. XI 208b

kāṣir (A) : in North Africa, a refugee, like the ṬANĪB, but one entitled to make use of his prestige among his former group with which he has not severed all relations. XII 78b; among contemporary nomads like the Ruwalā', ~ indicates a mutual relationship between members of different tribes by which each grants protection against his fellow-tribesmen. III 1018a

kāṣm (A) : a term for a land tax, in Syria and Palestine in the 10th/16th century, coming to a fifth, sometimes as much as a third, of the produce. VII 507b

kāṣr (A) : in mathematics, a fraction. From the time of Ibn al-Banna' onwards, the Arab mathematicians distinguished five kinds of fractions: mufrad (simple), mutnasib (fraction of relationship), mukhtalif (disjunct), muba‘ad (subdivided), and mūṣāf (excepted). IV 725a
In medicine, a fracture. II 481b
In grammar, the sound of the vowel i. IV 731a
For ~ in Bedouin culture, → FALĪDIJA

κασρ (A, pl. κυστήρ) : residence of a ruler, palace, or any building on a larger scale than a mere home, used in particular for Umayyad desert palaces and frontier forts. In the Maghrib, pronounced κσαρ, also a collective granary or store house. IX 44a; XII 512a; and → AGADIR

In medicine, torticollis. X 788b

κασρά (A) : in anatomy, the base of the neck. X 788b

κασρί (A) : the palace guard of the Fātimids. IX 685b

κασρα (A) : in grammar, ~ denotes the vowel i, more specifically the written sign itself, KASR denoting the sound in question. III 172a; IV 731a

κασσά (A, pl. κυςσάς) : a popular story-teller or preacher, deliverer of sermons whose activity considerably varied over the centuries, from preaching in the mosques with a form of Qur'ānic exegesis to downright charlatanism. IV 733b; X 274b; an older, if not the primary meaning of ~ is ‘a kind of detective responsible for examining and interpreting tracks and marks on the ground’; thus is it found twice in the Qur'ān. V 186a; jester. IX 552b

κασσάμ → DJAZZAR

κασσα (P), or sallākhān-bāşi : in Şafawid times, the butcher in the royal kitchen. XII 609b

κασσάχ → KANNAS

κασσάμ (Τ, < A) : in Ottoman law, the title given to the trustee who divided an estate between the heirs of a deceased person. Ottoman law recognised two types of ~, those under the kādi 'asker 'judge of the army', and the others employed locally in each KADI'S court. The local ~ was called shehri or belidi. IV 735b; VI 4b

κασσάμ (A) : a fuller; bleacher. IV 1161a; V 89b; laundryman. XII 757b; a term in the Persian Gulf for a projecting rock. I 535b

κασσάς (A) : in parts of the Central Region (the Sinai, Jordan and Palestine), an expert who determines the amount due for a particular injury, as payment for amends in place of retaliation for homicide or bodily injury, known as mu’arrish in Yemen and nazzār in the Western Desert. X 890b; and → KISSA-KHAN

κασσί (A) : a striped fabric from Egypt containing silk, one of seven things forbidden by Muḥammad in a Tradition. V 735b

καστ → TAKSIT

κάτ (A) : in botany, a smooth-stemmed shrub (Catha edulis, Methyscophyllum glaucum) that grows in East Africa and southwestern Arabia. Its leaves and young shoots (kalāwīt, s. kilwāt) contain an alkaloid, katin, which produces a euphoric, stimulating, exciting but finally depressing effect when chewed or drunk in a decoction; it is widely used in Ethiopia, Djibouti, East Africa and Yemen. IV 741a

κατ’ (A) : lit. cutting off; in the science of Qur'ānic reading, ~ or wakf was the pause in reading, based on the sense or otherwise. Later, a distinction was made between the short pause for breath, and the other pauses, based on the sense; according to some, ~ indicated only the first; according to others only the second. IV 741b

In grammar, ~ is used in the term alif al-κατ for the disjunctive hamza which, opposed to the hamzāt al-wasl, cannot be elided. ~ further indicates the deliberate cutting, for a special purpose, between elements of a sentence which syntactically are closely connected. IV 742a; XI 172b

In prosody, ~ indicates cutting short the ending of certain metrical feet, e.g., the shortening of the metrical fā’ilun to fā’il. This shortened form is then called maksi’t. IV 742a
In mathematics, ~ is used in many terms: \( \text{kaṭ} \) ‘hyperbola’, \( \text{kaṭ} \) ‘ellipse’, \( \text{kaṭ} \) ‘parabola’, and \( \text{kaṭ} \) ‘paraboloid’. IV 742a

In astrology, ~ indicates scission. IV 742a

In the science of diplomatic, ~ refers to the format of paper. \( \text{al-kaṭ} \) \( \text{al-kāmil} \) was an in-folio format used for treaties, \( \text{al-kaṭ} \) ‘āda, a small ordinary format used for decrees and appointments of the lowest rank. IV 742b

In logic, ~ means ‘to assert something decisively or refute someone completely’. IV 743a

In medicine, the excision of soft diseased substance. II 481b

In art, \( \text{san'at-i kaṭ} \) was the art of cutting silhouette, brought from Persia to Turkey in the 10th/16th century, and to the west in the 11th/17th century, where at first, as in the east, light paper on a dark ground was always used. II 755b

\( \text{kaṭ} \) ‘al-ṭariq (A), or \( \text{muḥāraba} \) : highway robbery or robbery with violence (syn. \( \text{al-sirka al-kubrā} \)), which in certain circumstances is punished with death. IV 770a; V 768a; IX 63a

\( \text{ḳaṭā} \) (A, pl. \( \text{ḳatāwāt}, \text{ḳatāyāt} \) : in zoology, the ornithological family of Pteroclididae or sandgrouse. The term is onomatopaeic for their cry. Three species are distinguished: the \( \text{kudrī} \) or ‘arabi (Pterocles Lichtensteini), corresponding to the Lichtenstein’s or Close-barred sandgrouse; the \( \text{ḏiwnī} \) or \( \text{ghādāf}, \text{ghaṭmā‘} \) (Pterocles orientalis), the Black-bellied sandgrouse; and the \( \text{ghaṭat} \) (Pterocles alchata), the Large Pintailed sandgrouse. IV 743a

\( \text{kata‘ab} \) ‘l-kitāb (A) : lit. he has written the book; a fabulous marine creature mentioned by mediaeval Arab authors. It lives in the Indian Ocean, and its juice produces an invisible ink legible only at night. VIII 1023a

\( \text{ḳaṭānī} \) (A) : legumes. XI 413a

\( \text{katar} \) (P) : a type of levelling board used in central Iran for the preparation of irrigation check banks, and operated by two men, one pulling and the other pushing. II 905b

\( \text{ḳaṭf} \) (A) : in prosody, a deviation in the metre because of the suppression of a \( \text{sabab} \) \( \text{khaft}, \) a moving and a quiescent consonant, and the preceding vowel, e.g. in \( \text{mufḍ’ālātun} \). I 672a

\( \text{ḳaṭī} \) (A) : a family flock of ten to forty animals, called \( \text{fizr} \) if there are only sheep, and \( \text{subba} \) if there are only goats. XII 319a

\( \text{ḳaṭī}’ā \) (A, pl. \( \text{ḳatā’ī’ī} \) : a Muslim administrative term designating, on the one hand, those concessions made to private individuals on state lands in the first centuries of the \( \text{hidrā} \), and, on the other hand, the fixed sum of a tax or tribute, in contradiction to taxation by proportional method or some variable means. III 1088a; IV 754b; IV 973a

In early Islam, ~ was a unit of land, often a sizable estate, allotted to prominent individuals in the garrison cities founded at the time of the conquests. V 23a

\( \text{kāṭīb} \) (A, pl. \( \text{kuttāb} \) : a secretary, a term which was used in the Arab-Islamic world for every person whose role or function consisted of writing or drafting official letters or administrative documents. In the mediaeval period, ~ denoted neither a scribe in the literary sense of the word nor a copyist, but it could be applied to private secretaries as well as to the employees of the administrative service. It can denote merely a bookkeeper as well as the chief clerk or a Secretary of State, directly responsible to the sovereign or to his vizier. IV 754b; XII 720a

In law, an author or compiler of legally-watertight formulae for use in \( \text{ṣḥurūṭ} \) (→ \( \text{ṣḥart} \)). IX 359a

In Western and Spanish Arabic, ~ is an alternative name for ‘Uṭārid, the planet Mercury. VIII 101a; XI 555a

\( \text{ḳāṭīb} \) al-sirr (A) : in Muslim administration, the private secretary. X 392b
katiba (A) : in military terminology, a squadron. IV 1144b

katif (A, pl. aktāf) : in anatomy, the shoulder. IV 763a

♦ "ilm al-katif (A), or "ilm al-aktāf : scapulomancy or omoplatoscopy, i.e. divination by the use of the shoulder-bones. This art forms a part of the practices of physiognomy. It is universal in scope, inasmuch as it provides for the foretelling of what will happen in the different regions of the earth towards which the four sides of the scapula are pointed according to the signs revealed by it. IV 763a; V 100a

katifa (P) : a fabric made in Yazd, which was renowned for its excellence. XI 304a

katih (P) : quickly prepared rice with clarified butter, eaten by the inhabitants of the Caspian provinces and especially Gilan. XII 611a

katil al-nimr : AKUNITUN

katil al-ra'ad (A) : lit. victim of the thunder; a name for the quail, as ancient belief held that the quail would be inevitably struck down by stormy weather. VIII 1006b

kātir (P) : in tribal Persia of the 19th century, a sum of money, which was increased or diminished according to the prosperity or otherwise of the tribes and the power of the government to exercise authority over them. III 1105b

kātirdji (T) : a muleteer. IV 766a

katna : in Muslim India, a term for a market, usually known after the commodity sold there. IX 800b

katran (A), or kitrān, katirān : tar obtained by dry distillation of organic substances; the residuum left after the distillation of tar, i.e. liquid pitch; cedar-oil extracted from cedarwood. The substance is obtained from several kinds of coniferous trees, especially the Cedrus Libani, and was used as a medicine. IV 772b

kātriya (Tun) : a lieutenant in the army in the Regency of Tunis. IX 657a

katt (A), and kadb, barsim : in botany, alfalfa, a common crop raised in the shade of date palms in the Gulf. I 540a

katuma (A), and fāridj, furād : in archery, a bow made from a single stave, hence it does not vibrate when loosed. IV 798a

katun : in Ottoman Greece, a semi-permanent settlement of Albanian or Vlach cattle breeders. VIII 169b

katwa : NATTCHA

kavuk (T) : a rather high, variously-shaped cap, with a headband wound round it, worn by officers of the Janissaries; other professions had their own special ~, some with specific names. IV 806a ff.; the ~, whose height varied, normally had the form of a contracted or enlarged cylinder, flat or bulging; but there were also those which
resembled a truncated cone or a cupola. The highest *kavuks* (40 to 60 cm) were kept rigid by means of a construction of metal bars or a kind of basket. They had a smooth or quilted surface and were trimmed with cotton to give the effect of relief or a dome shape with the quilting. V 751a

*kawb* → *DIJDHĀM*

*kawd* → *KĪŠĀṢ*

*kaward* (Arabic, s. *ka’ida*) : rules. X 929a; in law, *kaward* *fiḥiyya* are the *madhhab*-internal legal principles, legal maxims, general legal rules that are applicable to a number of particular cases in various fields of the law, whereby the legal determination (*ahkām*) of these cases can be derived from these principles. XII 517a

♦ *kaward* *aghlabiya* (Arabic), also → *akthariyya* : in law, ‘preponderant’ rules, which outnumber the generally valid rules (*kaward* *kulliya*), and are couched not in maxims but in questions, e.g. “Can a presumption be canceled by another presumption or not?” XII 517a

♦ *kaward* istikrā‘iyya (Arabic) : in law, legal principles that were arrived at by induction from *furā‘* (*→ FAR*) decisions. XII 517b

♦ al-*kaward* al-*khams* (Arabic), also al-*kaward* al-*kubrā* : in law, five principles that were accepted by all schools, attested since the 8th/14th century. XII 517b, where they can be found

♦ al-*kaward* al-*kubrā* → *AL-KAWA’ID AL-KHAMS*

♦ *kaward* *kulliya* → *KAWA’ID AGHLABIYYA*

♦ *kaward* ushuliyya (Arabic) : in law, hermeneutic principles formulated by the legal theorists, which at times were not carefully separated from the *kaward* *fiḥiyya*, XII 517b

*kawāmikh* → *KĀMAKH*

*kawārīr* → *ZUDJĀDI*

*kawāzib* → *BARMA’ĪYYUN*

*kawda* → *WADA’*

*kawi* (Arabic) : a description of a man who is strong in himself, with *muķwi* used when he owns a robust mount. V 576a

*kawkab* (Arabic, pl. *kawkabs*) : in astronomy, star; according to context, also can mean ‘planet’ specifically. VIII 97b; and → *MURĀHIṢ*

♦ kawkab al-*dhānab* (Arabic), or (kawkab) *dhū dhānab* : in astronomy, ‘star with a tail’, a comet. VIII 102b

♦ (al-kawkāb) al-*mutaha‘yiyya* (Arabic) : in the ‘scientific’ period of Arabic-Islamic astronomy which was based on translations from Greek, the common term in astronomy for the five planets (Mercury, Venus, Mars, Jupiter, and Saturn) without the Sun and Moon. VIII 101a; XI 555a

♦ (al-kawkāb) al-*sayyara* (Arabic) : in the ‘scientific’ period of Arabic-Islamic astronomy which was based on translations from Greek, the common term in astronomy for the five planets plus the Sun and Moon. VIII 101a; XI 555a

♦ al-kawkāb al-*sulīyya* (Arabic) : in astronomy, the lower planets (below the Sun), Moon, Mercury and Venus. VIII 101b

♦ al-kawkāb al-*ṭhābita* (Arabic) : in astronomy, the fixed stars, known as simply *al-ṭhawābit*. VIII 98a

♦ al-kawkāb al-*ulwiyya* (Arabic) : in astronomy, the upper planets (beyond the Sun), Mars, Jupiter and Saturn. VIII 101b

♦ kawkaba (Arabic, pl. *kawkabāt*), or *ṣūra*, pl. *suwar* : in astronomy, constellation. VIII 98b

*kawkal* → *wĀKWA’K*

*kawkān* (Arabic) : in Hispano-Arabic, the usual term for snail. VIII 707a
kawlí (P): in modern times, the general term for the gipsy in Iran, but a wide variety of names are used locally. V 818b

kawl (A): in music, a vocal form, at present in India a form of religious song. III 453a

Among the Yazidis, a sacred hymn, which together form a large corpus of texts representing the Yazidi counterpart to both the sacred and the learned traditions of other cultures. XI 314b

kawl (T, < A): the ‘word-member’, one of two classes of the ordinary members of the AKHI organization, VIGIT, who made a general profession only, as opposed to the active ‘sword-member’, sayfi. I 323a

kawm (A, pl. akwām, akāwim, akāyim): people; in literature sometimes applied to ‘men’, used in opposition to nisā‘ ‘women’. IV 780b; a term of tribal provenance used to denote a group of people having or claiming a common ancestor, or a tribe descended from a single ancestor. IV 781a; VIII 234a

In Atjeh, ~ has acquired a peculiar form, kawōm, and is used to mean ‘all those who descend from one man in the male line’. IV 781a

In North Africa, the ~ (goum) means a contingent of cavalry levied from a tribe, a practice continued by the French. IV 784b

Under the Circassian rule in the Mamlûk period, al-kawm, meaning the People, was applied only to the Circassians. II 24b

In India, a term for the social division among the non-Muslim population, denoting different groups such as the Bhatti, Tarkhān, Pindjārā; it is debatable whether these should be called castes or not. III 411a

kawmiyya (A): nationalism. IV 781a

kawmiyyat (A): ethnic groups, the study of which is differentiated from folklore, khalkiyyat, or studies at the popular level. X 734b

kawmā → KUMĀ

kawmāni (A): in tribal organisation, a member of an enemy faction. IV 835a

kawn (A, pl. akwān): in philosophy, generation, especially in the phrase kawn wa-fasād, generation and corruption, which renders Aristotle’s De generatione et corruptione. IV 794b

In scholastic theology, ~ is the advent in nature of the existent thing, the existentialisation of all corporal beings. IV 795a

As tribal term, → ḤARĀBA

kawōm → KAWM

kaws (A): in meteorology, the south-west monsoon. VII 52a; the west wind (or dabūr), which, with the east wind (kabāl, also called azyab), was the most important of the prevailing winds of the three periods in which navigation was possible during the monsoons. VIII 527a

kaws (A): the bow, as used in archery. IV 795b, where are found many terms for the names of various kinds of bows and for the components of the bow

In music, the bow of a stringed instrument. VIII 346a

In astronomy, al-~ is the term used for the bow of Sagittarius (cross-bow), one of the twelve zodiacal constellations. VII 83b; VIII 842a

kaws al-bunduk (A): ‘pellet- or stone-bow’, the archetype of the arbalest used solely for shooting birds and already known in the Prophet’s time. The projectile used was a ball of hardened clay (djulahik or bunduk). IV 797b; in Mamlûk terminology, one of the branches of horse-riding. II 955a

kaws ḥidjāz (A): a simple, wooden bow, either short or long, used by the pre-Islamic Arabs. IV 797b

kaws al-ḥusban (A): a hand bow adapted to shoot short arrows; it had therefore an arrow guide but no nut or locking mechanism. IV 798a
kaws kuzah (A): in meteorology, the rainbow (syn. kaws Allah, kaws rasul Allah, kaws al-samā', kaws al-ghamām, etc.). IV 803a f.
kaws al-rikāb → KAWS AL-RIDJL
kaws al-ridjāl (wa 'l-rikāb) (A): the most common name in the Mamlūk period for the cross-bow type of weapon; it seems to have been given to cross-bows of various sizes, including those employed in sieges. The kaws al-rikāb had a stirrup in which the foot was placed. III 476a; IV 798a
kaws wāsitiyya (A): the Arab composite bow; the adjective does not stem from Wāsīṭ but from its proper sense of median, intermediate, probably with reference to the components of this bow. IV 797b
kaws al-ziyār (A): the ‘wheel cross-bow’, which was operated like the ordinary cross-bow to shoot a powerful arrow, but requiring several men to operate it. III 469b; IV 798a
kawsadj → KALB AL-BAHR
kawt → KINA
kawthar (A): a Qur'anic word for the name of a river in Paradise or a pond which was shown to the Prophet at the time of his ascension to the Throne of God. IV 805b
kawuklu (T): lit. the man with the KAVUK; a character of the Turkish ORTA OYUNU theatre. IV 806a
kawwākh (A): in hunting, a stalker at a hut for the capture of sandgrouse. IV 745a
kawwāl → ZAJJDJAL
kawwālī: a type of (sung) poetry known on the subcontinent. X 320a; mystical chants. XI 119a
kawwās (A), or occasionally kawwās: bow-maker. IV 796b; a bowman, later, musketeer, ‘policeman-soldier’, especially the one in the service of high-placed Turkish officials and foreign ambassadors. From this term is derived the French cawas and the German Kawasse. IV 808b
In colloquial usage, both in Turkey and in other Islamic states, ~ denotes the servants and guards of foreign embassies. IV 808b
kayd (A): in astronomy, al-~ is the name of a fictitious star, whose earliest mention so far known is in Ibn Hibintā’s al-Mughnl where it is listed as ‘one of the stars with a tail’. IV 809b
kayd (A): in astrology, ‘the clutch [of the ostriches]’, the numerous small stars surrounding the star group udhī al-na‘ām ‘the nesting place of the ostriches’. VII 830b
kayf (A): state; discretion.
bī-lā kayf (A): in theological writings, when referring to sifāt khabariyya, attributes of God based on the evidence of Qur’ān and Tradition which should be understood ~, ~ was taken to mean ‘without further comment’ by the Ḥanbalis and other Tradition proponents close to them. Theologians, however, used ~ in the sense of ‘without qualifying God in a way only to be applied to His creation’, presenting it as a middle course between a literal acceptance of the anthropological statements in Scripture (tāshbīḥ) and the metaphorical interpretation in the Mu’tazili sense (tāštīl). X 344a
kayfīyya → HAKĪKA
kayfūfiyya (A): philosophical-theological term used by the Karrāmiyya for ‘the quality of God’. Another one of their terms, called by al-Baghdādi ‘ibārāt sakhi/fa ‘ridiculous expression’, was haythuthiyya ‘the ubiquitousness of God’. IV 668b
kaykab (A): a wooden saddle-bow, on which the horse’s saddle was built. IV 1145a
kayl (A): among the Sabaeans, in the pre-Islamic period, the leader of the shāb, the grouping in their social organisation constituted of a number of clans; the ~ came from the dominant clan, but was himself subordinate to the king. IV 818b; a kinglet. IX 162b
kayn (A) : an artisan, workman; current usage reserves it above all for blacksmith.

Since the men working at this trade usually belonged to the lowest stratum of the population, ~ became a deprecatory term applied to slaves and was used as an insult in the desert. IV 819a

καινα (A, pl. καύνατ, κιγάν) : female singing slave. I 32b; IV 820b; other terms for the professional singing girl were δαδινα, ματδινα, μυσμια, καρινα, σαδιη (and σαδιηα), and διαραδα. II 1073a; IV 820b

καυσαρ (A, < Gk) : the usual name in early Islam for the Roman and Byzantine emperor. It is always used without the article, like a proper name. IV 839a

κασαριεα (A, < Gk; πι. καυσαριτ), also κασαριεα : the name of a large system of public buildings laid out in the form of cloisters with shops, workshops, warehouses and frequently also living-rooms, originally distinguished from the sУк ‘market’ probably only by its greater extent, and by having several covered galleries around an open court, while the сук consists only of a single gallery. At the present day, ~ is not infrequently quite or almost identical in meaning with the Persian word kъrkънънаръй. IV 840a; IX 796b; in mediaeval Islam, an imperial establishment for the protection of stages on major commercial routes. IX 788b

In Algiers at the present day, ~ means barracks; after the first half of the 17th century it was used to denote the Janissaries’ barracks. IV 841a

kaysum → SIH
kaytun → GEFUN
kayy (A) : in medicine, cauterization by fire with the object of surgical incision. II 481b
kayyan (A), or mukayyin : a profession in mediaeval Islam, consisting of acquiring young slaves fit to become киын ‘female singing slaves’, in forming them under strict rules and in hiring out their services to private persons. IV 822b

For ~ in botany, → YASAMIN
kayyas → MUKAYYIS
kayyim (A, πι. καωαμα) : lit. he who stands upright; with бi, ‘аlа, li or the genitive alone, ‘he who takes something upon himself, takes care of something or someone and hence also has authority over them’. This meaning of supervisor is found in all possible applications: administrator of a pious foundation, of baths, superintendent of a temple, caretaker of a saint’s grave, etc. IV 847b; VI 677b; XI 63a; lessee of the steam bath. III 140b

In eschatological literature, ~ denotes a provider, a husband, of a woman. IV 847b

As adjective, ‘commanding’ or ‘correct, right’ (al-din al-kayyim). IV 847b

kayyum (A) : the title of the topmost saint, in the thought of Ahmad al-Sirhindi, of an invisible hierarchy of saints. V 545b; XI 118b

Каза (→ КАДA)
kazaghane (A,P) : in military science, a protective mail hauberk which had its own padded lining and a decorative outer layer of cloth. XII 737b

kazak (T) : independent; vagabond. IV 848a

Under the Timurids, ~ signifies the pretenders in contrast to the actual rulers, and also their supporters, who led the life of an adventurer or a robber at the head of their men. At the same time, ~ began also to be applied to nomad groups which separated from their prince and kinsmen and so came into conflict with the state; later, ~ had also the meaning of nomad, in contrast to the sedentary Sart population in Central Asia. IV 848b

The status of ~ is also regarded as a very old social institution of the nomad Turkic peoples. The word became the name of a political unit and later an ethnic designation by having been applied in the former meanings to those groups of the Ьзбек tribal confederacy that had abandoned the KHAN Abu 'l-Khayr and migrated to the north-east
steppes of Turkistān, where they formed the core of the population of the present Kazakhstan.

IV 848b

kazanlık (T) : a cauldron, as e.g. found in the mausoleum of Aḥmad Yasawi, used for preparing food for pilgrims and şūfis. X 681a

kazmak \rightarrow KAZŪ

kazū : the dredging of a canal, apparently from kazmak ‘to dig’. XII 550a

kazz \rightarrow ḤARĪR

kebli \rightarrow SĀMŪM

kehledān (T) : in Ottoman times, the worker in the mint who made the ingots into plates to be minted. II 119a

kelek (T, A, < Akk kalakku), or kellek, kelik : a curious raft made of bags of goat’s hair, which is already known from the sculptures of Nineveh and has hardly changed in the course of centuries. Particularly mentioned by travellers in Mesopotamia and Persia, ~ is said to be typical for the upper part of the Tigris. IV 870a; VIII 810b

kelle push : a small white or red cloth cap, around which the turban can be twisted. X 612b

kemān (T), or yay : a bow-like instrument used by Ottoman carders to separate the cotton fibre from the seed by beating with it, in order to make the cotton clean and fluffy. V 559a

keniz (P) : a female slave. I 24b

kēris (Mal) : in the East Indies, a double-edged dagger or short sword, retained from pre-Islamic times and having an almost magical and pagan significance amongst a population sometimes only superficially converted to Islam. XII 736b

kervān-bāshī \rightarrow KĀRWĀN

kēshīf (T) : in Ottoman administration, a detailed protocol compiled after damages to WAKF-owned buildings, e.g. a BEDESTĀN, due to fire, determining the expenses involved in reparation. IX 542b

kēshwār \rightarrow IKLĪM

kāskās (N.Afr) : a conical vessel made of earthenware or plaited alfalfa, used in North Africa for the preparation of couscous. V 528a

kāswā kbīra (Mor) : an elegant wedding and festivity dress of Jewish women consisting of several parts, derived from the 15th-century Spanish dress style. V 746a

kētkhūdā (P, > T kāhya), or kātkhūdā : master of the house, head of the family; husband, chief of a tribe, headman of a village; tithe-officer in a town. IV 8b; IV 893b; steward. I 278a; and \rightarrow KALĀNTAR

In Ottoman administration, ~ designated someone who looked after the affairs of an important government official or influential person, i.e. an authorised deputy official. IV 893b

In Ottoman and Persian guilds, the head of a guild, who dealt with the material and administrative aspects of guild life. He was chosen by the guild nobles and his appointment was confirmed by the KĀdı. IV 894a; IX 645b

In North Africa, the form kāhiya was current in Tunisia until recent times to designate the subordinates of the cadais, governors at the head of particular administrative divisions. In a more general way, kāhiya was in general use with the sense of ‘assistant to a high official, president or director’. In Algeria, the kāhya was a bey’s lieutenant, but also a police superintendent and even a simple corporal in the army of AMĪR ‘Abd al-Kādir. The use of the term for a subordinate endowed it with the pejorative meaning of ‘inferior quality’. IV 894b

khā’ (A) : the seventh letter of the Arabic alphabet, transcribed kh, with the numerical value 600. It is defined as a voiceless post-velar fricative. IV 894b

khabab \rightarrow HARWALA
khabal (A) : in medicine, possession, as in being possessed. XII 189b

khabar (A, pl. akhbār, akhābir) : a report, piece of information, especially of a historical, biographical or even anecdotal nature. IV 895a; VI 350a; X 272b; from the 8th/14th century onwards, ~ is used interchangeably with ḤAḌṬĪḤ and ḤIKĀṬA in the sense of ‘story’. III 369a; and → ŚAḪĪB AL-KHABAR: SHī’R

In the science of Tradition, ~ refers both to Traditions that go back to Muḥammad and to Traditions that go back to the Companions or Successors. III 23b; IV 895a

In Arabic grammar, the constituent parts of the nominal phrase, e.g. zayd al-karim, where zayd, the first term, is MUBTADA’, and karim, the second one, is ~. IV 895b; predicate. VIII 384a

♦ khabar al-wāḥid (A) : in the science of Tradition, a Tradition going back to a single authority. Synonyms are khabar al-āḥād (→ ĀḤĀD, and III 25b), khabar al-infārād and khabar al-khaṣṣa. IV 896a

khabbāz (A) : a baker. V 41b; XII 756b

khabīl (A) : in prosody, a type of double deviation (ZIḤĀF), whereby there are two cases per foot, combining KHAḤB and TĀYY. XI 508b

khabn (A) : in prosody, a deviation in the metre because of the loss of the second consonant of a foot, e.g. the sin in muṣṭaq’ilun. I 672a; XI 508b

khabra’ (A, pl. khabārī) : in geography, a silt flat, as is common in the Syrian desert, which comprises part of Syria, Jordan and northern Saudi Arabia and is mostly composed of highly dissected terrain. The rainfall, which usually occurs in the form of sudden cloudbursts, picks up a large amount of material from the erosion remnants and carries it inland downstream at high velocities. When such a stream reaches a gently sloping and wide open area, the ensuing loss in the velocity of the water stream causes the silts to be deposited. A ~ is the resulting silt flat. II 248b; IV 897b

In Arabia, a hollow with an impervious bottom holding water for a while after rain. I 538a; a small pond formed by rain. V 40a

khabūt (A) : in the terminology of horse-riding, a horse that stamps its fore-feet. II 953b

khadam (A, pl. khuddām) : collective noun for ‘free servants’; further used, often linked in paronomasia with hasham, to denote the partisans and entourage of a great man, above all, of a military leader or ruler. IV 899a,b

khadang : a wood, probably birch, native to Čāč (now Taškent) in Central Asia. X 348b

khadd al-cadhra (A) : lit. virgin’s cheek; the name for the anemone in mediaeval ‘Irāk. IX 248b

khaddār → BAḴḲĀL

khāḍīm (A, pl. khuddām) : a (free) servant, domestic; eunuch. I 33a; IV 899a; IV 1087a; a female slave. I 24b

In North Africa, ~ has acquired the specialised meaning of negress, while khāḏim is used for a domestic servant. I 24b; IV 899a

♦ khāḏīm al-haramayn (A) : lit. servant of the two holy places (that is, Mecca and Medina), a title used by a number of Mamluk and Ottoman sultans. IV 899b

khāḏīr, banū (A, s. khāḏirī) : a generic term in Nadjd for Arabs of dubious ancestry, i.e. not recognised as descendants of either ‘Adnān or Kaḥṭān, not to be taken as the name of a tribe. IV 905b

khāḏīra (A) : in botany, a productive palm tree which has lost its dates when they were still green. VII 923b

khāḏja (P, pl. khāḏjaḵan) : a title used in many different senses in Islamic lands. In earlier times it was variously used of scholars, teachers, merchants, ministers and eunuchs. In mediaeval Egypt it was a title for important Persian and other foreign merchants. In Sāmānīd times, with the epithet buzurg ‘great’, it designated the head of the
administration; later, ~ was a title frequently accorded to viziers, teachers, writers, rich men, and merchants. In the Ottoman empire it was used of the ulema, and in the plural form khvādjeğān designated certain classes of civilian officials (→ KHVĀDJEĞĀN-I DIWĀN-I HUMĀYŪN). In modern Turkey, pronounced hodja (modern orthography hoca) it designates the professional men of religion, but is used as a form of address for teachers in general. In Egypt and the Levant (pronounced khawāga or khawādja), it was used for merchants, then more particularly for non-Muslim merchants, and then as a more or less polite form of address for non-Muslims in general. IV 907a; IV 1092b In India, ~ designates those Ismāʿīlīs who follow the Agha Khān. IV 907a; as khōdja, the name of an Indian caste consisting mostly of Nizārī Ismāʿīlīs and some sullūns and Twelver shīʿis split off from the Ismāʿīlī community; in a looser sense, khōdja refers to the Indian Nizāris in general. V 25b

♦ khvādja-i djahan : a title of high dignitaries in various sultanates of India, notably the sultanate of Dihli, the Bahmanids, and the sultanate of Madura. IV 907b

♦ khvādjas, or khōdjas : the designation of two lineages of spiritual and political leaders in Eastern Turkān, where they played a decisive role from the late 10th/16th century to the last quarter of the 19th century. XII 522b

♦ khvādjeğān-i diwān-i humāyūn (Ott) : under the Ottomans, a title given to the heads of the imperial chancery. From the mid-11th/17th century, ~ was also given to various officials additional to the chief clerks of the diwan, whereby a century later, the numbers of people holding this rank grew to several times more than the holders of the actual office. IV 908b

khafara (A) : ‘protection’, used, often together with himāya, to designate certain social practices. Orginally, it primarily denoted the protection which Arab tribes extended to merchants, travellers and pilgrims crossing their territories, often in return for payment or as part of an agreement. Later, the word’s usage became extended to the ‘protection’ in return for an obligatory payment exacted by various social groups from other groups or from richer individuals. IV 913a; and → KHUWWA

khafid (A), or khīfād : female excision, corresponding to khatn or khītān, the circumcision of boys. Under Islam, ~ has never been regarded as obligatory, but has been considered as recommended. IV 913a; VIII 824b

For ~ in grammar, → DJARR

khafīf (A) : in prosody, the name of the eleventh Arabic metre. I 670a; and → KĀFID

khafiyye (T, < A) : lit. secret (police); under the Ottoman sultan ‘Abd al-Ḥamīd II, ~ came to mean a network of espionage and informing, and included the whole range of informers and spies from the highest social levels to the lowest. I 64a

khafṭān (P), or kafṭān, kuftān : an ample, full-length robe with sleeves that buttons down the front. This originally Persian garment became extremely popular throughout the Arab world. V 737b

khāk (P) : earth; an inconspicuous grave with no solid shelter attached to it, ~ is known only from literary sources and plays no role in epigraphy or funerary architecture similar to that of turba, of which it is a translation. X 674a

In Šafawīd administration, ~ āb is the first water given to wheat, dūn āb the water given to wheat when it was nearly ripe, both requiring dues to be paid by the district to the mīrāb. V 874a

♦ khāk-sār (IndP) : ‘humble as dust’, the name of a 20th century Indian movement for national regeneration. IV 916b

khākān (T, < Mon kaghaŋ or khaghaŋ) : (supreme) ruler; ~ was applied by the Turks and the mediaeval Muslim geographers and historians to the heads of the various Turkish confederations, but also to other non-Muslim rulers such as the Emperor of China. IV 915a; VIII 621b; in the form ka’an it was borne by the successors of Čingiz-Khān, the Mongol Great Khāns in Karakorum and Peking. IV 915a
khākān (A) : a beggar in the time of al-Djahiz, who painted over his face in order to make it swell up; possibly a male prostitute. VII 494b

kāh (A, pl. akhwāl) : maternal uncle, whether a full, consanguineous or uterine one. The paternal uncle is 'āmm (pl. a'mām). IV 916a; and → SHĀMA

khal’ (A) : in political science, deposition, forced abdication; in modern Arabic khala’a min al-‘arsh or rafa’a min al-mansab is used. XII 524b

In early Islam, exclusion of a tribe-member from his tribe by his kinsmen. IX 864b; X 3a; and → KHALF

In medicine, luxation. II 481b

khalaf → AL-SALAF WA 'L-KHALAF

khalandj (A) : in botany, the high-growing poplar, greatly prized for bows. IV 1085b

khāli (A) : ‘empty’; in the Ottoman empire, a term for uncultivated land. X 503b; and → KĀLĪ

khalī (A, pl. khula‘ā) : in early Islam, one who has been disowned by his kinsmen for fear of accepting the consequences of his crimes, acquiring soon the meaning of SHĀTIR ‘a rebel who makes a conscious decision to practise evil’. IX 864a

al-khālidāt (A) : the ‘Fortunate Isles’, the Canaries. VII 962a

khāliyya (A) : the hive of bees. VII 906b, where variants are found

khaluk (A) : a perfume that is said to have left yellow stains. X 900b
khalk (A) : creation, the act of creating (syn. bariyya); Creation. IV 980a; and → IBDA
 ♦ khalkdjjlik (T) : democracy. VIII 219a
 ♦ khalk al-insan (A) : human anatomy. IX 394b
 ♦ khalqiyyat → KAWMIYYAT

khalwa (A) : privacy, seclusion.
In mysticism, ~ means 'retirement, seclusion, retreat', and, more specifically, 'isolation in a solitary place or cell', involving spiritual exercises. IV 990a; IX 300a; X 245a; XII 522a
In law, the theory of ~ is that consummation between husband and wife is presumed to have occurred if they have been alone together in a place where it would have been possible for them to have had sexual intercourse. III 1011a
In North Africa, ~ is used for a heap of stones where women, for purposes of a mystical nature, attach rags to reeds planted between the stones and where they burn benzoin and styrax in potsherds. IV 381b; V 1201b
In Chad and the Nilotic Sudan, a Qur'anic school. XI 124b

khalwatiyya (A) : a variety of ABA' made in Hasbaya. V 741a

khamil (A) : a silken robe with fringes, said to be part of Fāṭima's trousseau, along with a water-skin, kirba, and a cushion filled with rushes, idhkhir. X 900a

khamir (A) : a leavened bread, an elided expression for khubz khamir, as is the term for an unleavened bread, fatir, for khubz fatir. V 41b
 ♦ khamira (A) : yeast. III 1087b

khamis (A) : Thursday. IV 994a; IV 1009a
In military science, the five elements into which the army is divided: the centre, right wing, left wing, vanguard, and rear guard. III 182a; IV 1144b; and → KHAMSA WA-KHAMIS

khamisa (A) : a black garment with edging. IX 313a

khammar → TIDJARA

khamr (A, < Ar) : wine. IV 994b
 ♦ khamriyya (A) : in prosody, a Bacchic or wine poem. This name does not seem to be attested in the mediaeval nomenclature of the genres. The usual expressions al-kawl fi 'l-khamr, lahu ma'anl fi 'l-khamr, wasṣāf li 'l-khamr, indicate the existence of themes, but do not include any willingness to organise them into an independent poem. IV 998a

khamsa (A) : five; also, a piece of jewellery called 'the hand of Fatma' which is used as an amulet. I 786a; IV 1009a; XII 775b
In Persian and Turkish literature, a set of five MAHNAWI poems, e.g. the five epic poems of Nizāmi of Gandja. Occasionally the term sitta, a set of six poems, is used for collections of the mathnawi poems of c. Attar and Sana. IV 1009b
 ♦ khamsa wa-khamis (A) : a formula said against the evil eye. IV 1009a

khamsh → ʾAMĀR AL-DAM

khān (T, P) : in Turkish, a title first used by the T'u-chüeh apparently as a synonym of kaghan, the later KHĀKĀN, with which its relationship is obscure; ~ was afterwards normally applied to subordinate rulers. The term was applied to various ranks throughout Islamic history, surviving into modern times in much the sense of the English 'esquire'. IV 1010b; and → SULTĀN
In military science, a commander of ten thousand soldiers. IV 1019b
In India today, a common affix to the names of Muslims of all classes and is often regarded as a surname. IV 1010b
Of Persian origin, ~ designates both a staging-post and lodging on the main communication routes, and a warehouse, later a hostelry in the more important urban centres. IV 228a; IV 1010b; sometimes the urban ~ would be not a structure, but a group of
several specialised markets, like the KHAN al-Khalili in Cairo, a collection of shops enclosed by two large gateways. IV 1015b

♦ khan khānān (IndP): a high military title in mediaeval Indo-Muslim usage, the highest title conferred on an officer of the state. IV 1019b; V 629b

♦ khānāzād: under the Mughals, a noble belonging to families previously connected with imperial service. VII 322a

♦ khānedān → DEREBEY

♦ khandā (A, < P khānagāḥ; pl. khawānīk, khānāḥāt): a building usually reserved for Muslim mystics belonging to a dervish order. The terms RIBĀT, TEKKE and ZĀWIYA refer to establishments with similar aims. The usual translation of ‘monastery’ does not convey the complexity of the institution. IV 432a; IV 1025a; VIII 494a; X 415b

khāna (P): in literature, each single KASIDA part of a TARDIJ-BAND or TARKIB-BAND. X 235b

khanāzir → KHNZIR

khandāk (A, < P): ditch, trench, moat. Its most famous use is in the ‘expedition of the ~’, in which Muḥammad foiled a Meccan attempt to storm Medina in 5/627. IV 1020b; another expedition involving a ~ was in 327/939 in Muslim Spain before Alhāndega (< al-khandāk). IX 304a

khandjal → ZALZUM

khāndjar (A): in military science, a heavy dagger or short stabbing sword, which appears to have been of eastern Iranian or Turkish origin. XII 736b

khānīk (A): choking.

♦ khānīk al-dhīb’ → AKŪNĪTUN
♦ khānīk al-fuhūd (A): in botany, a variety of aconite (Doronicum pardalianches), also called khānīk al-nāmir (→ AKŪNĪTUN); by metonymy, ~ has been extended to mean the effects of poisoning induced by this plant. II 740b

♦ khānīk al-nimr → AKUNITUN

khānānāk (A): in mediaeval Islam, a category of thieves, the stranger or assassin, who may have worked by suffocating his victim but may also have been a disembover, bā‘idj, or one who pounded his victim’s head with a stone, rādikḥ. V 769a

khansā’ (A): ‘with a flat muzzle’, in poetry, a description used for the oryx and addax antelope. V 1227b

khānsālār (P): the overseer of the food at the court of the Muslim sovereigns. II 15a; VIII 954a; steward. VIII 924b

khānuwān (A): in zoology, the male pig, boar; the wild boar, whether under three years old, a three-year old, a four-year old or an old boar is called ṛatt (pl. ṛuttūt), and ‘ūfrī’īfr (pl. ‘ifār, ‘afār). VIII 9a

khār ċīnī → TĀLIKŌN

khār pusht → KUNFUDH

khār (A): human excrement, used as fuel in the public baths of Şan‘ā’. IX 2b

khārād (A), and khāsaf, nasīf: a term in the vocabulary of colour meaning a mixture, a combination of two colours sometimes regarded as opposites. V 699b

khārād (A, < Gk): tax, more specifically, land tax. IV 1030b; in mediaeval Persian usage and in the Ottoman empire, ~ also meant a tribute, taken from e.g. the peace agreements made after the victories of the Ottomans in the West. IV 1034a; IV 1055a

In Ottoman usage, ~ denoted both the land tax and the poll-tax on the state’s non-Muslim subjects. IV 1053b

In the Muslim West, ~ was the tax imposed upon prostitutes, who were called kharādjiyyāt or kharādjayrāt. XII 134a; and → DĀR

For ~ in India, → MUWAZZAF
kharaz (A) : in Mecca, the local name for the system of man-made underground channels bringing sweet water to houses. VI 179a; and → WADAF

khārbāg → KHARBGA

khārbak (A) : in botany, the hellebore. IX 434b; IX 872b

khārbaša (A) : to botch something, do untidy work. XI 546a

khārbga (N.Afr) : in North Africa, a type of the game of draughts, played on a square board made up of holes marked out in the ground or in rock and having 49 component squares or ‘houses’. According to the number of holes along each side, the game is called either khamūsiyya (5 holes) or sabū‘iyya (7 holes). A player is known as kharbāg or khārbāğī. A different game called ~ uses a rectangle on which diagonals are traced. IV 1071b

khārdal (A) : a mustard sauce, containing saffron and other dried spices. When mixed with brown vinegar, it was used to prevent the ‘transformation’ of fish. XI 381b

khārdj : an age group. X 7b

khārdja (A) : in prosody, the last line of a stanza; as used by Şafi al-Din al-Hilli, all the lines with common rhyme. XI 373b

khārdjilik (T) : in the Ottoman period, a sum (usually 50 AKÇE per person) collected annually by the EŞKINDİ ‘auxiliary soldier’, from an assistant, YAMAŞ, to join the sultan’s army on an expedition. II 714b

khārfūš → HARFŪSH

khargah : a trellis tent, serving as a private chamber for the Mongol ruler. IX 45b

khārib (A, pl. khurrāb) : a camel thief. V 768b; IX 864b

khāridj (A) : in mathematics, a quotient. IV 725b; and → DAKHIL

khāridjl (A) : the epithet for a member of the sectarian group Kharidjites but, equally, a rebel in general, without any religious connotation. XII 598b

khāridj : in early Islam, a guessing game. V 616b

khārif (A) : in India, the harvest collected after the end of the rains. II 909a; autumn crop. V 579b

khārir → KHURUR

khārīga (Sic) : a small-sized stellate coin introduced in Sicily by the Fatimids, whose weight was theoretically 0.195 gr but which in practice varied between 0.65 and 1.25 gr. IX 590a

khārs : assessment of taxes. X 307b

khārsini (A, < P khār čini ‘hard substance from China’), also hadid šini : in metallurgy, a hard, highly-esteemed alloy, the constituents of which have not been established with certainty, but it is not zinc, as often assumed. According to the physical qualities attributed to it, ~ best corresponds to hard lead, i.e. an alloy consisting of a mixture of lead, antimony and small quantities of copper, iron and tin. IV 1084a

khārtāwī (T) : a high, pointed KAVUK, worn with a turban rolled around, whose end was often left free. It was worn in Turkey from the 17th century on. V 751b
kharuf → SAHLA

♦ kharuf al-bahr (A), or umm zubayba: the manatee, one of the sirenian mammals or 'sea cows'. VIII 1022b

kharwar (P): a donkey's load, a unit of weight which was widespread in the Persian lands in all periods. The Buyid ruler 'Adud al-Dawla fixed it at 96.35 kg, but in later times a heavier ~ was introduced, weighing 288 kg; at present a ~ of 297 kg is widespread, although others are used. VI 120b

khas → YASHM

khashaf → KHASAJI

khaṣf (A): 'swallowing up', as e.g. in the apocalyptic prophecy figuring the Sufyāni, an opponent of the Mahdi, of what would happen to a Syrian army by the desert between Mecca and Medina. XII 755a

khashab (A): in botany, wood. IV 1085a; the word used by the 'Utub for their boats. X 956a

♦ khashaba (A, pl. khashabār; T lawḥ): 'club', 'wooden beam'; a plate of wood through which a knotted string was threaded, the only instrument for measurement used in mediaeval Islamic navigation. The ~ was used for measuring the altitude of a star above the horizon. It was held at fixed distances from the eye using the knots placed on the string, and this enabled the height of the plate to measure different angular altitudes. The ~ originally represented the hand of the navigator held at arm's length. VII 51a; and → KHASHABIYYA

In the plural, khashabāt was the name given to wooden pillars which in mediaeval times were driven into the seabed at the place where the Shatt al-'Arab empties into the Gulf, to guide sailors in danger of being drawn into a dangerous whirlpool and also on occasion to signal the approach of pirates. IV 1086a; and → KHISHAB

♦ khashabiyya (A, < khashab, s. khashaba 'club'): 'men armed with clubs', an appellation for the mawālī of Kūfah who formed the main part of the followers of al-Muqtār and took the field under his generals. IV 1086a

khashāsh → HASHARAT

khashkhāsh (A): in botany, the oppyx, or poppy (Papaver somniferum). I 243a; IX 249a; IX 615a

khashm → DIJABAL

khashshāb (A): a wood-seller. XII 758b

kхаşi (A, pl. kхиşyān): castrated man, the man or animal who has undergone the ablation of the testicles; the complete eunuch, deprived of all his sexual organs, is a madjābīb (pl. madjābīb). I 33a; IV 1087a

khaşmān (A, s. khaşm, pl. khusūm or khusamā): in law, the (two) parties to a lawsuit, whereby each party is the khasm of the other. II 171a

kхаṣr → AL-NAL AL-SHARIF

kхаşş (A): in botany, lettuce, one of the summer crops in mediaeval Egypt. V 863a

khаşṣ (A, fem. khаşṣa, pl. khawāṣṣ): 'personal, private, pertaining to the state or ruler', a term used in Ottoman administration. At first used interchangeably, later, khаşṣa came to be used for the services and matters concerning the ruler and his palace, while ~ was used rather for the private estates of the ruler. IV 972b; IV 1094a; and → MAMLAKA

In magic, khаşṣa (pl. khawāṣṣ), also khаşṣiyya (pl. khаşṣiyyāt), in the meaning of 'sym pathetic quality', is a recurring theme, indicating the unaccountable, esoteric forces in animate and inanimate Nature. It was believed that all objects were in relation to one another through sympathy and antipathy and that diseases could be caused and cured, good and ill fortune be brought about as a result of the relations of these tensions. IV 1097b
Al-khassa also denotes the elite, the notables, or the aristocracy, and is frequently mentioned in one breath with its counterpart al-‘āmma, which signifies commonality, the plebs, or the masses. I 82b; I 491a; IV 1098a; IX 232a; in Isma‘īli usage, the khass were the elite who knew the Bātīn, and the ‘āmm, the ignorant generality. I 1099a

Among the Yazidis, ~ is a holy figure (also mēr; → mīr). XI 314a

For ~ in numismatics, → IBRIZ

For ~ in Indian administration, → DABIR; KHAṢṢA-NIWĪS

♦ khass al-khass (A) : ‘specific difference’ or ‘the particular of the particular’, a term in logic for what constitutes the species. It is the simple universal attributed to the species in reply to the question: what is it in its essence in relation to its genus. II 837a

♦ khassat al-shams (A) : in astronomy, the mean solar anomaly. IX 292a

♦ khawāsī humāyūn (T) : in Ottoman administration, one of two types of khāsī-TĪMĀR, viz. imperial revenues, belonging theoretically to the sultan but actually within the public treasury. The other type, khawāss-i wuzerā and wunder, was reserved for the members of the government and provincial governors. X 503a

♦ khawāss al-kurān (A) : the art of drawing prognostications from verses of the Qur‘ān to which beneficial effects are attributed. IV 1133b

♦ khawāss-i wuzerā’ → KHAWĀSS-I HUMAYŪN

♦ ‘ilm al-khawāss (A) : the knowledge of the natural properties of the letters, based on alchemy. III 595b

khāssadār : a tribal levy; in the 1920s paid by the government of India to replace the Khyber Rifles, to ensure safety of the Khyber Pass. I 238b; and → DJAZĀ‘ILCĪ

khāṣṣakiyya (A) : under the Mamlūks, the sultan’s bodyguard and select retinue, considered to be the most prestigious body within the Mamlūk military aristocracy. IV 1100a

khāṣṣeki (T, < P khāṣṣagi, < A khass ‘private, special, confidential’) : a term applied to persons in the personal service of Ottoman rulers, both in the palace from the 10th/16th to the 13th/19th centuries, e.g. the sultan’s concubines, whose number varied between four and seven. The favourites were honoured by the title of kadın. Those who bore him a child were called khāṣṣeki sultan; and in the military organisation, where the 14th, 49th, 66th, and 67th companies or ortas of the Janissary corps were called khāṣṣeki ortaları. IV 1100a; XI 130b

♦ khāṣṣeki sultan → KHAṢṢEKĪ

khat (A) : a cobbler. XII 526b

khatam (A, P muhr: or khātim : a seal, signet, signet-ring; the impression (also khatm) as well as the actual seal-matrix. ~ is applied not only to seals proper, engraved in incuse characters with retrograde inscriptions, but also to the very common seal-like objects with regular inscriptions of a pious or auspicious character; indeed, anything with an inscription stamped upon it may be called ~. II 306a; IV 1102b
In Morocco, at the present time, ~ denotes also any kind of ring worn on the finger.

khāṭam al-wāṣiyīn (A): a title among the Imāmis referring to the Twelfth Imām, but also found as an epithet of ʿAli. XI 161b

khatīʿa (A, pl. khatīʿā, khatīʿār): in theology, a moral lapse, sin, syn. of ḤANB. IV 1106b

khaṭīb (A, pl. khutābāʾ): among the ancient Arabs, the name for the spokesman of the tribe, often mentioned along with the shaʿīr, the poet. The distinction between the two is not absolutely definite, but essentially is that the shaʿīr uses the poetic form while the ~ expresses himself in prose, often, however, also in SADīʿ ‘rhymed prose’. IV 1109b; designation for a tribal chief. IX 115b

In early Islam, with the advent of the khuṭba, the address from the MINBĀR in the mosque, the ~ was given a specifically religious character. IV 1110a; preacher of the Friday sermon. VIII 955a

khatim → DIJADWAL; KHATAM

khatīna (A): a female circumciser, cutter of clitorises. Tradition attributes to the Prophet the expression mukaddīʿat al-buzūr (s. BAZR) which has a pejorative sense, but ~ and its syn. mubazzira do not seem to have a contemptuous connotation. IV 913a

khatim → AKHTAM; ĪKBĪR; KHATAM

khutima (A, pi. khutim), or khitma: the technical name for the recitation of the whole of the Qurʾān from the beginning to end. IV 1112b; X 74b

In classical Muslim administration, ~ is the statement of income and expenditure prepared and presented monthly by the DJAHBADH to the DIWĀN. II 78b

al-khatma al-djāmiʿa (A): in classical Muslim administration, the annual statement. II 78b

khaṭ (A, pl. khuṭūt): writing, script. IV 1113a; the black or white lines on the hooves of wild cattle or on the flanks and the backs of stags (syn. raml). IV 1128b; and → IDHĀR

In divination, ~ (or raml) is the line which the geomancer traces on the sand when he is practising psammomancy. IV 1128b

khaṭṭ al-idjāza → RIKA

khaṭṭ al-istiwaʿ → IŠĪWAʿ

khaṭṭ-i humāyūn (Ott), and khaṭṭ-i sherif: in Ottoman administration, the decrees and rescripts of the Ottoman sultans, and written by them personally. From the reign of Murād III onwards, the decrease in the power of the Grand Viziers to act independently in state affairs led to a system of obtaining a ~ for almost anything except trivial matters. IV 1131a

khaṭṭ-i muʿammāʾi (P, T): an artificial script used in both Persia and Turkey, ~ is the rearrangement of a ḤADĪTH or some other important saying in a way which is difficult to read. IV 1126b

khatt-i shadjari (P, T): ‘tree-like writing’, a name given by western scholars to an artificial script, applied to THULUTH and used both in Persia and Turkey for writing book titles, in which the letters bear a resemblance to the branches of a tree. IV 1126b

khatt-i sherif → KHAṬṬ-I HUMĀYŪN

khatt-i sünbūli (T): ‘hyacinth script’, a script invented by the Turkish calligrapher ʿĀrif Hikmet (d. 1337/1918), in which the letters resemble a hyacinth and are also reminiscent of DIWĀNī letters. IV 1126b

al-khaṭṭ bi-raml (A): in divination, geomancy. IV 1128b

khaṭṭārā (Mor, pop. khettara or rhattara): a term used to designate the underground draining system, existing especially in Marrakesh, with wells sunk to a depth of 40 m. IV 532b
khatti (A) : ‘from al-Khatt’ in Bahrain or Hadjar, a description for a spear with a bamboo or strong reed shaft, often made by a certain expert named Samhar, whence the appellation samhari. XII 735b

khattin (T) : a title of Soghdian origin borne by the wives and female relations of the T’u-chiieh and subsequent Turkish rulers. It was employed by the Saljūks and Khwarazm-Shāhs and even by the various Čingizid dynasties. It was displaced in Central Asia in the Timūrid period by begūm, which passed into India and is still used in Pakistan as the title of a lady of rank (→ BEGAM). IV 1133a; X 419a

khla (J) : a celebration in Java, similar to the mawlid in the Middle East, held once a year to honour a saint passed away or was born. XI 537a

khwā (A, < ikhwā ‘brotherliness’) : a term formerly used on the Arabian peninsula for payments made in return for the right to enter alien territory and for protection while staying there. Similar payments made by pilgrim caravans on the way to the Holy Cities were called surra. IV 1133a

khawārik al-cadat (A) : among the Sādiyya Sufi order, deeds transcending the natural order, such as healing, spectacles involving body piercing, darb al-sīlāh, and, best known, the dawsa. VIII 728b

khawās al-kur’ān → KHĀSSA

khawātim (A, s. khātimma) : in the science of diplomatic, the concluding protocol of documents, consisting of the istithnā, the ta’rikh (dating), and the ‘alāma (signature). II 302a

khawf → SALAT AL-KHAWF

khawkha (A) : private entrance to the mosque. IX 49b

khawr (A) : on the Arabian peninsula, a term for an inlet in the Arabian shores of the Persian Gulf; a submarine valley. I 536a; XI 292b; also, a desert well with water too salty for humans to drink from. I 538b

khawta → KHĀJRĀNIK

khayal (A) : figure. IV 602b; also ṭayf al- or al-tayf, phantasm of the beloved, a standard amatory topic of poetry. X 220a; X 400a

In Ibn al-‘Arabi’s thought, an important term used as a corrective to Akl. X 318b

In Indian music, the most important song form in the classical repertoire. It arose as a reaction to the traditional rigid and austere composition dhrupad. Its content deals primarily with religious and amorous themes, and consists of a relatively short set piece employed as the basis for improvisation. III 453b; IV 1136a

khayāl al-zill (A) : ‘the shadow fantasy’, popular name for the shadow-play, possibly brought over from south-east Asia or India and performed in Muslim lands from the 6th/12th to the present century. IV 602b; IV 1136b

khayāla (A) : equitation, the art of horseback riding. IV 1143b

khayashim (A, s. khayshum) : the nasal cavities. VI 130a; VIII 121a

khayal (A, pl. khuyāl, akhayāl) : in zoology, the equine species. The term has no singular, and like ibil ‘camels’ and ghanam ‘sheep’, is included in the category of collectives for domestic animals forming the basis of nomadic life. IV 1143a

khaylāniyyāt (A), or banāt al-mā’ : in zoology, the sirenian mammals or ‘sea cows’. VIII 1022b

khayma (A) : a tent; ~ was originally used to denote a rudimentary shelter, circular in construction, erected on three or four stakes driven into the ground with supporting cross-members covered with branches or grass. IV 1147a

khaymānegan (T) : lit. people living in tents; in Ottoman administration, any wandering subject who might come and exploit the land on a temporary basis, paying rents or tithes to the owner. VI 960a
**khayr** (A) : charity, gifts in money or kind from individuals or voluntary associations to needy persons. In Islam, to make such gifts is a religious act. The word has the sense of freely choosing something, i.e. virtue or goodness, a service to others beyond one’s kin. It also means goods such as property or things that have material value. IV 1151a

◊ khayr wa-khidmat (A) : among the AHL-I HAḵK, an offering of cooked or prepared victuals, like sugar, bread etc., which with raw offerings of male animals (→ NADHlr WA-NIVĀZ) is an indispensable feature of a DHIKR session. I 261b

◊ khayri → WAKF KHAYRI

**khaysh** (A, pi. khuyush, akhydsh, n. of unity, khaysha) : a coarse, loose linen made with flax of poor quality and used in the manufacture of sacks, wrappings and rudimentary tents; also, a kind of fan, still used in ‘Irāk, where it is now called by the Indian name pānika. IV 1160b

**khayyat** (A) : a tailor, dressmaker. IV 1161a

khayzurān (A) : a rod, one of the insignia of sovereignty of the Umayyad caliphs in Muslim Spain. IV 377b; bamboo. IV 682a; VIII 1022a

khazaf (A) : in art, ceramics. IV 1164b

khāzin (A, pl. khuzzān, khazana) : lit. he who keeps safe, stores something away; a term for a quite menial and lowly member of the ‘Abbāsid caliphal household. IV 1181b; a keeper of books or librarian. IV 1182a; VI 199a

As a term of mediaeval Islamic administration, ~ stands for certain members of the financial departments and also of the chancery; an archivist. III 304b; IV 1181b
The plural khazana is found in the Qurʾān and denotes the angels who guard Paradise and Hell. IV 1181b

◊ khāzindār, khaznadār (T) : in Mamluk usage, keeper of the treasury (var. of khizānadār), an office originally given to an amir of forty but later upgraded and filled by an amir of 100. IV 186b; in Ottoman administration, a treasurer. XII 511b

khazine (T, < A khazina) : the Ottoman state treasury. IV 1183b; the annual income of a province sent to Istanbul. IV 1184b

In popular language, ~ gradually took the form of khazne, and came to be used as a place for storing any kind of goods or for storing water. IV 1183b; and → KHĀZNA

khazir (A), or khazira : a gruel generally made from bran and meat cut up into small pieces and cooked in water, eaten by pre-Islamic Arabs. II 1059a

khazl (A) : in prosody, a type of double deviation (ZIHĀF), whereby there are two cases per foot, combining ṭDMĀR and ṭAYY. XI 508b

khazna (A) : in music, the uppermost internode (of a flute). XII 667a

khaznadār → KHĀZINDĀR

khazne → KHĀZĪNE

khazz (A) : a term for a mixture of silk and wool, but sometimes also used for silk. III 209b; poplin. VII 17b; floss silk. XII 341a; black silk. X 609b

In zoology, beaver (syn. kunduz). II 817a

khazzān (A) : a type of sedentary merchant in mediaeval Islam, who, by means of stock-ing or de-stocking, plays on variations of price as influenced by space, time and the quantities of the commodities traded. IX 789a; a wholesaler. X 469a

khel → TIRA

khettara → KHATTARA

khibā’ (A) : a kind of tent, probably similar to the BAYT in size, but distinguished from it by the camel hair (wabar) or wool that was used to make the awning. Apparently, it was the usual dwelling of the cameleer nomads. It is impossible to be certain whether the distinction between ~ and bayt corresponds to a different geographical distribution,
to a contrast between two large categories of nomads in Arabia, or simply to different levels of life within one tribe. IV 1147a

ekhibyara → BATRAKH

khibdā' (A) : trickery. IX 567b

khidāb (A) : the dyeing of certain parts of the body (and especially, in regard to men, the beard and hair) by means of henna or some similar substance. V 1b; IX 312a; IX 383b

khidblān (A) : in theology, a term applied exclusively to God when He withdraws His grace or help from man (ant. ḬUṬF). I 413b; V 3b

khidīw (A, < P) : khedive, the title of the rulers of Egypt in the later 19th and early 20th centuries. In a way, ~ was a unique title among the vassals of the Ottoman sultan, which the ambitious viceroy of Egypt sought precisely in order to set himself apart and above so many other governors and viceroys of Ottoman dominions. V 4a

khidmatiya (IndP) : in the Mughal infantry, the name given by Akbar to a caste of Hindu highway robbers, called māwīs, whom he recruited to guard the palace and control highway robbery. V 686b

khidmet (T) : one of seven services to be rendered by the RĀ'ĪYYA to the TĪMĀR-holder such as the provision of hay, straw, wood, etc. II 32a; and → KHAYR WA-KHIDMET

♦ khidmet aḵčesī (T), or maʿīšet 'livelihood' : in the Ottoman tax system, service-money which government agents were allowed to collect for themselves as a small fee for their services. VIII 487b

khidr (A, pi. khudur) : the section inside the Arab tent reserved for women. The term derives from the name of the curtain which separated this section from the rest of the tent. IV 1148a

khifad → KHAFD

khil (A, pi. khilā') : a robe of honour, also called taṣhrīf. Throughout much of the mediaeval period, the term did not designate a single item of clothing, but rather a variety of fine garments and ensembles which were presented by rulers to subjects whom they wished to reward or to single out for distinction. These robes were normally embellished with embroidered bands with inscriptions known as TĪRĀZ and were produced in the royal factories. I 24a; V 6a; V 737a

♦ khil'et behā (T) : lit. the price of a KHL'A, a sum of money given in place of the robe of honour to Janissary officers upon the accession of a sultan in the Ottoman empire. V 6b

khilāfā (A) : caliphate; the name of a politico-religious movement in British India, manifesting itself in the years after the First World War. V 7a

khilfa → RA'S

khimi (A, < Gk) : a kind of edible mussel, probably the Chana Lazarus L., the juice of which is said to get the digestion going. VIII 707a

khinnaws (A, pi. khananls) : in zoology, a piglet. V 8a

khinzir (A, pl. khanāzir), or khinzir barri : in zoology, all suidae or porcines belonging to the palearctic zone, without any distinction between the pig (~ ahlī) and the wild boar, Sus scrofa (~ wahshi). In North Africa, hallāf is preferred, while the Touaregs use azubara, or tazubarat. V 8a

In medicine, the plural form khanāzir denotes scrofulous growths on the neck. V 9b; X 433a

♦ khinzir abū karnayn (A) : in zoology, the African phacochoerus (Phacochoerus aethiopicus) and hylocherus (Hylochoerus meinertzhageni). V 9b

♦ khinzir al-ard (A) : in zoology, the orycterops (Orycteropus afer). V 9b

♦ khinzir al-bahr (A) : 'sea-pig', in zoology, the dolphin and porpoise, also called bunbuk. V 9b; VIII 1022b
khinzir al-mā' → KHINZIR AL-NAHR
khinzir al-nahr (A), or khinzir al-mā' : in zoology, the potamocherus (Potamochoerus porcus) of Africa. V 9b
khiri (A) : in botany, the stock. IX 435a
khirkā (A) : rough cloak, scapular, coarse gown, a symbol of embarking on the mystical path. V 17b; the patched robe of the süfis, synonymous with dīlīk. V 737a; V 741a; a veil, head scarf, worn by women in the Arab East. V 741a; in Turkey, a full, short caftan with sleeves. V 752a; and → MANDIL
In mysticism, from the original meaning of cloak, ~ has been broadened to designate the initiation as such. V 17b; followed by a noun complement, it may serve to define various categories or degrees of initiation to the mystical path, e.g. khirkat al-irrāda, khirkat al-tabarruk. V 18a
khirkat al-futuwwa (A) : the act of investiture originally conferred by the ‘Abbāsīd caliphs and later by the Ayyūbid sultans, which was one of the features marking out the chivalric orders of the Islamic world before they spread into Christendom. V 18a
khirkat khidriyya (A) : 'investiture by al-Khīḍr', an expression describing those cases in which some contemplatives are said to have received spiritual direction directly from the powerful and mysterious person who, in the Qur'ān, shows a wisdom superior to the prophetic law. V 17b
khirkat-yi saādēt (T) : under the Ottomans, the annual ceremony held on 15 Ramadān of honouring the collection of relics preserved in the treasury of the Topkapi Palace in Istanbul. II 695b; and → KHIRKA-YI SHERIF
khirkat-yi sherif (T), or KHIRKA-YI SĂADET : one of the mantles attributed to the Prophet, preserved at the Topkapı Palace in Istanbul. II 695b; V 18a
khirnik (A, pi. khardnik), or khawta : in zoology, the leveret, a young hare. XII 84b
khirītī → KARKADDAN
khisā (A), or al-khashabdt : a group of Malik b. Hanzala's descendants, which included the offspring of Malik's sons, Rabī'a, Rizām and Ka'b. X 173b
khitan (A) : (male) circumcision. V 20a; VIII 824b
khitanan (A) : the two circumcised parts, i.e. that of the male and the female. V 20a
khītāt (A, s. khīṭṭa) : in literature, a genre consisting of description of the historical topography of town quarters (→ KHĪTṬA).
khiṭbā (A) : in law, 'demand in marriage', betrothal, not involving any legal obligation, but certain effects nevertheless follow from it, although the law schools differ: the right of seeing the woman, and the right of priority, in that once a woman is betrothed to a man, that woman cannot be sought in marriage by another man. V 22b; VIII 27b
khīṭma → KHATMA
khīṭr (A) : a flock of two hundred sheep or goats. XII 319b; and → NĪL
khīṭṭa (A, pl. KHĪṬṬAT) : a piece of land marked out for building upon, a term used of the lands allotted to tribal groups and individuals in the garrison cities founded by the Arabs at the time of the conquests. V 23a; X 645a
khīwān (A, < P) : a wooden surface or table. IV 1025a; VI 808b; X 4b
khīyāna (A) : in law, embezzlement. IX 62b
khīyār (A) : in law, the option or right of withdrawal, i.e. the right for the parties involved to terminate the legal act unilaterally. V 25a
khīyār al-'ayb (A), or khīyār al-nakīsa : in law, the option in the case of a latent defect making the agreement void. V 25b
khiyār al-madjlis (A) : in law, a Meccan doctrine, later taken up by al-Shāfī‘i, whereby an offer in a transaction can be withdrawn after it has been accepted, as long as the two parties have not separated. I 1111b; III 1017a

khiyār al-ru‘ya (A) : in law, the option of sight, rejected by the Shāfī‘is. V 25b

khiyār al-shart (A) : in law, jus paenitandi, a clause by means of which, in certain legal acts (in particular, contracts), one of the parties, or both of them, reserve the right to annul or to confirm, within a specified time, the legal act which they have just drawn up. I 319b; V 25a; IX 359a

khiyār al-ta‘yin (A) : in law, a clause allowing the one making the stipulation to make his final choice between the different objects of one and the same obligation. V 25b

khnif → AKHNIF
khō shāb → SHERBET
khōdja → KH“ĀDJIA
khūmē (Mon) : a raucous, guttural voice, very rich in harmonics, sometimes approaching diphony, as used in nomadic music. X 733b
khōtoz (T) : a popular feminine head-gear in the form of a conical KULĀH or hood decorated with a fine scarf or shawl and trimmed with feathers, precious stones and ribbons, worn in Ottoman Turkey. V 751b

khudz (A) : generic term for bread, whatever the cereal employed and whatever the quality, shape and method of preparation. V 41b

khudāwand (P) : God, lord, master, used in Ghaznavid times in the sense of lord or master, as a term of address to the sultan in documents and letters belonging to the Saljūks and Khwarazmshāhs, and also as a form of address to government officials (civil and military) and patrons in general. There is no established etymology for this word and no Middle or Old Persian antecedent. V 44a

khudāwendiġār (P) : a title used for commanders and viziers during the Saljūk period. As an attribute, the term was also used for mystics like Djalal al-Dīn Rūmī. V 44b

In Ottoman usage, the term was used as the title of Murād I, and as the name of the SANDJAK and province of Bursa. V 44b

khudha → BAYDA
khudhrūf → DUWWĀMA
khūdja (Tun) : a secretary in the army in the Regency of Tunis. IX 657a
khūff (A, pl. khifāf) : a sort of shoe or boot made of leather, worn in early Islamic times. V 735b; XII 463a; a leather outer sock, still worn in the Arab East. V 741a
In zoology, a camel, as used in Tradition prohibiting competitions with animals. V 109a
In anatomy, a flat sole, as that of a camel or ostrich. VII 828b

khuffāsh → WAṬWĀṬ
khul’ (A) : in law, a negotiated divorce. III 19a; IV 286a; X 151b; a divorce at the instance of the wife, who must pay compensation to the husband. VI 477b
khula‘ā (A) : ‘outlaws’, in early Islam, those expelled from their tribe to a life of brigandage. X 910a

khulafa’ → KHALIFA
khulāsa (A) : in literature, a technical term referring to a selection made from an extensive work. VII 528b
khul (A, < Ar; pl. khildān) : in zoology, the Mole rat or Blind rat (Spalax typhlus). XII 287b
khulla (A) : in botany, graminaceous and herbaceous vegetation. IV 1143b
khulta (A) : in business, partnership, ~t shuyū‘ denoting a joint undivided co-ownership and ~t al-dīwār a jointly managed partnership. XI 414b
khuluww (al-intifā') (A) : in law, a system in Egypt and Palestine for repairs and setting up of installations, whose main features were a loan made to the WAKF and the right of the wakf at any time to repurchase the property and repay the tenant the added value. XII 368b; a form of rent that gave the tenant the right to act like a proprietor, i.e. in selling, bequeathing and alienating his rights in the property. XI 67b

In Algeria and Tunis, ~ was rather like hikr, long-term leasing of wakf property, and involved perpetual usufruct or even 'co-proprietorship' with the wakf. XII 368b

khumāṣiy (A) : 'a boy five spans in height, said of him who is increasing in height' (Lane). VIII 822a

khumbara (P), or kumbara : bombs, used in Ottoman warfare. There is mention in the sources of bombs made of glass and of bronze: shishe khumbara, tundj khumbara. I 1063a

♦ khumbaradji (T, < P) : in the Ottoman military, a bombardier, grenadier. I 1062a; V 52b

khums (A) : lit. one-fifth; a one-fifth share of the spoils of war, and, according to the majority of Muslim jurists, of other specified income. I 1142a; II 869b; IX 420a; XII 531a; one of five tribal departments into which Baṣra was divided under the Umayyads. I 1085b

khumül (A) : the effacement of self, one of the components of asceticism, ZUHD. XI 560a

khunyāgar (P) : pre-Islamic Persian minstrels (gōsān in the Parthian period, huniyāgar in Middle Persian) who performed as storytellers, singers and musicians as well as improvising poets. From the 5th/11th century on, the performing artist became increasingly referred to by rāmīshgar or mutrib. IX 236b

khurāfa (A) : a fabulous story; superstition, fairy tale, legend. III 369b

khurāfā' (A), or asmār : in literature, a genre of Sasanid literature translated into Arabic consisting of prose narratives without ostensible didactic pretences, often of erotic content. X 231b

khurāsānī (A) : in Ottoman Turkey, the round turban worn by viziers and other officials who no longer in active service and therefore did not wear the müdjawweze, a barrel- or cylindrical-shaped cap, worn with the turban cloth from the time of Süleymān’s dress edict, as the proper court and state headdress. Also, a cap of red material, worn by ‘Othmān I and the Tatars and Çaghatay Turks, called tādı-i ~. X 612b

khurrem (P) : cheerful, smiling; a name for both men and women. V 66a

khurāḏ (A) : armed rising. XI 478a

In prosody, the letter of prolongation following the hāʾ as wašl (as in yaktuluhū). IV 412a

khurūr (A), or kharlr, kharkhara, harlr : the purring of a cat. IX 651b

khusā (A) : in medicine, testicles. Those of the fox (~ al-thab’lab), cock and ram were used in the preparation of aphrodisiacs. XII 641b

khusḏāsh (A) : among the Mamluks, a brother-in-arms. VI 325b

khusḏāsiyya (A) : comradeship, as existed in the Mamluk household. VI 325b; manumission [of a Mamluk]. VI 318b

khusḵār (A) : a coarse-ground flour, used for baking bread consumed in the classical period by people of less means. V 42a

khusḵhāf ➔ waṭwaṭ

khusḵhūna (A) : in medicine, hoarseness of the bronchial tubes. X 868b

khusrawānī (A, < P kisrā) : a kind of drink or a very fine, royal silk used for clothing and used to cover the Ka’ba in the late 1st/7th century, V 185a

khuss (A) : the son of a man and of a djinniya. III 454b

♦ khussān (A) : according to Ibn Durayd, the stars around the (North) Pole that never set, i.e. the circumpolar stars. VIII 101a
khusūf → KUSŪF

khūṭba (A) : sermon, address by the khaṭīb, especially during the Friday service, on the celebration of the two festivals, in services held at particular occasions such as an eclipse or excessive drought. V 74a; a pious address, such as may be delivered by the wāli of the bride on the marriage occasion. VIII 27b

In the vocabulary of colour, ~ is applied to a dirty colour, a mixture of two blended colours, alongside the more general term for colour, lawn. V 699b

khūṭāf → WATWAT

khūwān (A) : a solid, low 'table', synonymous with mā'idā. XII 99b

khuwwa (A), also KHĀWA : in the Syrian desert, its borderlands and northern Arabia, protection-money, paid to Bedouin in order to pass through regions safely or to protect property. In North Africa, the terms KHAFARA or ghaʃāra are most widely used. I 483b; IX 316b; XII 305a; XII 535a

khuzām al-kiṭṭ (A) : 'cat's mignonette', in botany, the varieties Astragalus Forskallii and Astragalus cruciatus of the genus Milk vetch. IX 653b

khuzāmā (A) : in botany, lavender. V 80a

khuzaz (A, pi. khizzdn, akhizza), or hawshab, kuffa : in zoology, the male hare, or buck. XII 84b

khāna (Mor) : the official tent of state authorities, of conical design and made of unbleached cloth decorated with black patterns. IV 1149

kiai → KYAHI

kiak → GHIDJAK

kībāl → AL-NĀL AL-SHARĪF

kībd → KABID

kībla (A) : the direction of Mecca (or, to be exact, of the Ka'ba or the point between the mizāb 'water-spout' and the western corner of it), towards which the worshipper must direct himself for prayer. IV 318a; V 82a; V 323b; VIII 1054a

In many Muslim lands, ~ has become the name of a point of the compass, according to the direction in which Mecca lies; thus ~ (pronounced ibīd) means in Egypt and Palestine, south, whereas in North Africa, east. V 82b; V 1169a

kīblat al-kuttāb (A) : 'model of calligraphers', the name for Yaḵūt al-Mustaʿṣimī. XI 264a

kībrit (A, < Akk) : in mineralogy, sulphur, brimstone. V 88b; alchemists invented many pseudonyms for sulphur, such as 'the yellow bride' (al-ʿarūṣ al-safrā'), 'the red soil' (al-tūrba al-ḥamrā'), 'the colouring spirit' (al-rāḥ al-ṣābīgh), 'the divine secret' (al-sīr r al-ilāhī), etc. V 90a

kībṭ (A, < Gk) : a Copt, or native Christian of Egypt. V 90a

kidām (A) : in philosophy and theology, the term for eternity. V 95a; and → ḦADAM

kidāhī (A) : in archery, the shaft of an arrow, the forepart (towards the head) being called sadr and the rear part the matn. The forepart includes a socket (ruʿz) meant to take the head (nasl or zudjīd). IV 799b

kidr (A, pl. kudūr) : in the mediaeval kitchen, a cooking pot or casserole, made of stone, earthenware, copper or lead and of various sizes. VI 808a

kīghādī (A, < T kīqaḍ 'slope, incline') : in archery, a term denoting either an exercise in which an archer, shooting parallel with his left thigh, shoots at a ground target, or else any kind of downwards shot made from horseback. Possibly, it also means shooting rearwards by a group of cavalrymen at full gallop. IV 801b

kīhāna (A) : divination, the art of knowing that which cannot be spontaneously known. V 99b

kīkhā (K) : an elected chief of a Kurdish village. V 472a

kil kobuz → GHIDJAK
kilada (A) : in the terminology of horse-riding, a collar worn by a horse. II 954a
kilidj (T) : in Ottoman administration, a term for a tifmâr registered in the idjmâl register constituting an indivisible fiscal and military unit. X 503b ff.
kilidjûri (T ?) : a double-edged sabre, recommended for hunting the wild boar. V 9a
kilim (T, < P gîlim) : a woolen rug generally long and narrow in shape. XII 136a
kilwât \rightarrow kâr
kîly (A, < Ar), or kilâ : in mineralogy, potash, potassium carbonate \([K_2CO_3]\), but also soda, sodium carbonate \([Na_2CO_3]\) ~ thus indicates the salt which is won from the ashes of alkaline plants, but is also confusingly used for the ashes themselves and the lye. Synonyms are shabb al-‘usfûr and shabb al-asâkîfa. V 107a
kîma (A) : in law, the market value (of the victim of bloodshed). I 29b
kimar (A) : gambling, strictly prohibited according to Islamic law. V 108b
kimî (A) : in law, non-fungible. XII 55a
kimiyâ’ (A, < Syr) : alchemy (syn. şan’a), abbreviated al-kâf, which serves also as a pseudonym. V 110a
kin \rightarrow yâsâmîn
kinâ (A) : a flock of one to two hundred sheep; such a flock for goats is called ghinâ or kawt. XII 319b
kinâk (A, pl. aknîa; > Sp al-quinal), also miknâ(‘a) : a cloth that men and women wound on the head, like the ‘îsâba and the kûfîyya. Sometimes it also seems to mean a woman’s veil of silk embroidered with gold, then again to be the same as taylasân. X 612b
kinâna (A) : in archery, a quiver made from skins; some lexicographers note that the ~ can be made from skin or wood. IV 800a
kinâya (A) : in rhetoric, a term corresponding approximately to metonomy and meaning the replacement, under certain conditions, of a word by another which has a logical connection with it (from cause to effect, from containing to contained, from physical to moral, by apposition etc.); ~ constitutes a particular type of metaphor. V 116b
kinbar (A) : coconut palm fibre. VIII 811a
kindil (A, < Gk) : in archery, a cylindrical quiver in which the arrows are placed with their heads downwards, as opposed to the procedure with the djâba. IV 799b; (oil) lamp. IX 282a; IX 288a; IX 665a
kinîlk \rightarrow djârîma
kinna (A) : in botany, galbanum, the desiccated latex of Ferula galbaniflua, used as a spice and medicine. VIII 1042b
kinnina (A) : in chemistry, a phial, one of the many apparatuses in a lab described in the 5th/11th century. V 114b
kirâ’ (A) : in law, the leasing or hiring out of things, in particular immovable property and ships and beasts which are used for transportation. The contracting parties are the kârî, the lessor, and the muktarî, the lessee. V 126b
\* kirâ’ mu‘abbad (A) : in law, conductio perpetua, the lease in return for a quit-rent of ancient French law, the equivalent of emphyteusis or emphyteutic lease. In Egypt, ~ is known as mudda tawîla, in Algeria as ‘anâ’, and in Morocco as kirâ’ ‘alâ ‘l-tabkiya. V 127a
kirâ’a (A, pl. kirâ‘ât) : reading; in the science of the Qur’ân, recitation; a special reading of a word or of a single passage of the Qur’ân; a particular reading, or redaction, of the entire Qur’ân. V 127a; V 406a; X 73a
kirab (A) : a water-bag, which nomadic peoples of Arabia made out of the skins of animals. XII 659a
**Kirad (A)**: in law, a commercial arrangement in which an investor or group of investors entrusts capital or merchandise to an agent-manager who is to trade with it and then return it to the investor with the principal and previously agreed-upon share of the profits (syn. *Muḍāraba*, *mukārada*). The ~ combines the advantages of a loan with those of a partnership. Its introduction in the form of the *commenda* in the Italian seaports of the late 10th and early 11th centuries AD was germinal to the expansion of mediaeval European trade. V 129b

**Kirdji (T)**: in the Ottoman empire, a purveyor of caravan transport. X 533b

**Kirān (A)**: in music, a lute like the 'OD. X 768b

**Kirān (A)**: in astrology, the conjunction; without further qualification, this refers to the mean or true conjunction of Saturn and Jupiter. V 130b; VIII 833a

In astronomy, ~ is sometimes used in place of *idjī ṭimā*`, the conjunction of the sun and moon. IV 259a

In the context of the pilgrimage, ~ denotes one of three methods of performing the pilgrimage, viz. when the 'umra 'Little Pilgrimage' and the *ḥadīḍi* 'Great Pilgrimage' are performed together. The other two methods are *ifrāḍ* and *tamāttu*`. III 35a; III 53b; X 865b

In the terminology of ploughmen, ~ (or *karan*) refers to a rope passing over the oxen's head and attached to the beam of the tiller. VII 22b

For ~ in numismatics, → ŞAḤĪB KIRĀN

**Kirās → SHUṬIK**

**Kirāt (A, < Gk)**: a unit of weight. 24 *kirās* made up a *mithkāl*, which was equal to 60 barley grains. VI 118a; on the other hand, sometimes 4 barley grains made a ~. III 10b; V 11b

**Kirba → KHAMĪL**

**Kird (A)**: in zoology, a substantive having the general sense of monkey, but representing in fact only the members of two families, the colobids and the cercopithecids, the only primates known in ancient Arabia. V 131a, where can be found many regional synonyms

In astronomy, the asterism ζ, λ *Canis majoris* and ᵐ, κ, θ, γ, λ, μ, ε *columbae* is wrongly called *al-kurād* 'the Apes' in some treatises, a mistake arising from a misspelling of *al-Furūd* 'the Hermits'. V 133a

**Kirdān (A)**, and *halam* : in zoology, a sort of moth. IV 522a; XI 9a

**Kir (A)**: merels, a recreational board game, which could involve stakes. V 109a

**Kirēra → ŞADR**

**Kirmid (A, < Gr; pl. *karāmid*)**: in contemporary Arabic, tile; in mediaeval Syria, the fired brick of the baths. V 585b

**Kirmiz (A)**: in botany, cochineal, used for dying leather and skins. V 586a

**Kirpi → KUNFUDH**

**Kirsh (A, < It *grosso*; pl. *kurūšh*)**: in numismatics, a piastre. IX 269b; a silver coin, called *thaler* upon its first issue in Europe. IX 599a

In zoology, a shark. V 434a; fish of cartilaginous skeleton (pl. *kiršhiyyāt*), in other words the selachians or squalidae. VIII 1022b

**Kirtās (A, < Gk; pl. *karātis*)**: papyrus, papyrus roll; parchment; rag paper. IV 742a; V 173b; VIII 261b; VIII 407b; bag. V 174a

In medicine, ~ refers to a dressing, and a kind of absorbent gauze. V 174a

**Kis → MUKAYYIS**

**Kisā’ (A)**: a general word for garment; in North Africa, a piece of flannel worn by learned men around the body and head. In earlier times everyone wore it and it was called *hayk* (→ ḤAYIK). X 613a
kiṣaṣ (A) : in law, retaliation (syn. kawad), which is applied in cases of killing (kiṣṣaṣ fi 'l-nafs), and of wounding which do not prove fatal (kiṣṣaṣ fi-mā dūn al-nafs). I 29a; IV 770a; V 177a

kisha (A) : the term which, after a long evolution, is now generally employed in Arabic for the novel, while its diminutive UKṢŪṢA (pl. akāṣīṣ) has sometimes been adopted as the equivalent of novella, short story, before being ineptly replaced by a calque from the English ‘short story’, kiṣṣa kaṣira. V 185b; used of every kind of story, but applied particularly, as in the title kiṣṣa al-anbiya', to edifying tales and stories of the prophets. III 369a; V 180a

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kishk (A) : a preparation of barley and milk, used in medicine as an antidote to fever and, when the body was washed with it, as a treatment for exhaustion as it opened the pores. IX 225a

kishlak (T, < kish 'winter') : winter quarters, originally applied to the winter quarters, often in warmer, low-lying areas, of pastoral nomads in Inner Asia, and thence to those in regions like Persia and Anatolia (ant. YAYLAK 'summer quarters'). The Arabic equivalent is mashtā, and approximate Persian equivalent sardsir. V 182b

In Čaghatay Turkic of Central Asia, the sense of ~ evolved from that of ‘the khan’s residence, winter quarters of the tribe’ into the additional one of ‘village’. V 182b

In Ottoman usage, ~ meant ‘barracks’ and it spread thus with the form kishla into the Balkan languages. This meaning has in fact passed into the Arabic colloquials of Syria and Egypt, and has also that of ‘hospital, infirmary’, so that in Egyptian Arabic we have both kūšlāk ‘barracks’ and kashla ‘hospital’. V 182b

kishr (A) : a decoction of coffee husks, which when drunk alleviates the state of anxiety that follows the state of euphoria induced by kāt. IV 741a

kishtkhān (P) : a cultivated field. XI 303b

kisma (A, T kismet) : fate, destiny; in this final sense, and especially via Turkish, kismet has become familiar in the West as a term for the fatalism popularly attributed to the oriental. V 184a

In mathematics, ~ is the term used for division of a number. III 1139b

In Ottoman usage, kismet was also a technical term of the kassāmlīk, the official department of state responsible for the division of estates between the various heirs, resm-i kismet denoting the payment which the KASSĀM received from the heirs of a deceased person in payment for the trusteeship of the estate. IV 735b; V 184b

kismet → KISMA

kisr → FALĪDIJA

kiṣṣa (A, pl. kiṣṣaṣ) : the term which, after a long evolution, is now generally employed in Arabic for the novel, while its diminutive UKṢŪṢA (pl. akāṣīṣ) has sometimes been adopted as the equivalent of novella, short story, before being ineptly replaced by a calque from the English ‘short story’, kiṣṣa kaṣira. V 185b; used of every kind of story, but applied particularly, as in the title kiṣṣa al-anbiya', to edifying tales and stories of the prophets. III 369a; V 180a

In the science of diplomatic, ~ was the term for petition. II 306a

kiṣṣa-khān (T) : the Turkish equivalent of Arabic kaṣṣāṣ, a teller of stories about the pre-Islamic prophets, the champions of Islam or the great mystic figures. III 374a; V 951a; IX 409a; and → ŞHAYYĀD

kissis (A) : in the Qur'ān, with the RĀHĪB and sometimes also the aḥbār, with the RĀHĪB and sometimes also the aḥbār, with the religious leader of the Christians.

kīṣ (A) : a measure of weight used for olive oil in Egypt during the period of the Umayyad and 'Abbāsid caliphs. Its actual weight varied. VI 119a

kīṣṭās (A, < Gk or Ar) : the Qur'ānic word for the common balance. VII 195b

kiswa (A) : the veil or covering of the Ka'ba. X 532a

kīṭa (U, < A; pl. kita'), or mukāṭta'a : lit. piece, part cut off from the whole, segment; in literature, a short monothematic poem, or a piece of a longer poem. IX 470a; XII 538b
Kitāb (A, pl. kutub) : something written, notes, list, letter; book. The beginnings of the Arabic book go back to the early Islamic period. V 207a; V 401b
In the Qur’an, the transaction of contractual enfranchisement, consisting of the master’s granting the slave his freedom in return for the payment of sums (kitāba) agreed between them. In law, ~ became later known as mukātaba or kitāba. The slave freed thus is called mukātab. I 30a

♦ kitāb al-djilwa (A) : ‘the Book of Revelation’, one of the two sacred books of their religion, the other being the Maṣḥaf-rāsh. V 208b
♦ kitāba → KITĀB
♦ kitābāt (A) : inscriptions, the first dated Arabic one going back to the year 31/652. V 210b

Kitār, kitārā → KITĀRA

Kitār (A) : in classical Arabic, a train of camels drawn up one behind the other, now used with modified meaning to designate a railway train. I 572b

Kitārabara (A), or kitārā : in music, an instrument of the lyre family. It first appears in Arabic literature on music in the 3rd/9th century to denote a Byzantine or Greek instrument of this type. It was made up of a richly-decorated rectangular sound box, two vertical struts fastened together by a yoke and (twelve) strings which were left free at their greatest width. The ~ and the lūrā were variants of the same instrument, but the ~ was the instrument for professionals, while the lūrā was a smaller instrument played by beginners and amateurs. At a later period, the term, as kitār, was used to denote a different instrument, the guitar. V 234a

Kitātā’ al-himār (A) : in botany, Ecballium elaterium. IX 872b

Kitmān (A) : secret; among the Ibādiyya, a state of secrecy, the condition in which they were to do without an imamate, because of unfavourable circumstances. III 658a

Kitmir : the name of the dog in Sūra xviii in the Qur’an; among the Turks of East Turkistan, as in Indonesia, it was still customary in recent times to inscribe letters which it was desired to protect from loss, with ~ instead of ‘registered’. I 691b

Kitr → NUHĀS

♦ kitrān → KATRĀN
♦ kitriyya (A) : a type of red turban, worn by the Prophet. X 610a

Kitt → SINNAWR

♦ kitt-namir → WASHAK

Kiyāda (A) : the command of an army in time of war. X 838a

Kiyāfa (A) : in divination, the science of physiognomy (kiyāfat al-bāšar), and the examination of traces on the ground (kiyāfat al-athar). V 100a; V 234b; VIII 562a

Kiyāma (A) : in theology, the action of raising oneself, of rising, and of resurrection. V 235b

♦ yawm al-kiyāma (A) : the Day of Resurrection, which with the Last Hour (al-sā’a) and the Day of Judgement (yawm al-dīn) constitute one of the necessary beliefs of Islam. V 235b

Kiyās (A) : in law, judicial reasoning by analogy, the fourth source of Islamic law. It is the method adopted by the jurisconsults to define a rule which has not been the object of an explicit formulation. III 1026a; V 238b
In grammar, ~ indicates the ‘norm’, meaning the instrument which enables the grammarians to ‘regulate’ the morphological or syntactical behaviour of a word, where this is not known through transmission or audition, on the basis of the known behaviour of another word, by means of a certain kind of analogy. It is synonymous with mikyās. V 242a
In logic, ~ is the general name for syllogism. I 1327a; II 102b; IX 359b
kiyās ḥamli (A) : in logic, the attributive or predicative syllogism, as opposed to kiyās ẓarīt, the conditional or hypothetical syllogism. IX 359b

kiyās al-maʾnā → SHABAH

kiyās al-shabah → SHABAH

kiyūniya (A, < Gk) : ‘columella’, the interior of the Purpura and of the trumpet-snail, which used to be burned for its etching power. VIII 707a

kiż (T) : ‘girl, unmarried female’, but often used with the more restricted meanings of ‘daughter, slave girl, concubine’. In mediaeval usage, one of its denotations was ‘Christian woman’, doubtless influenced by the meanings ‘slave girl, concubine’. V 242b

kizlar aghasi (T) : the chief black eunuch, guardian of the ḤARĪM and the third most important palace royal after the sultan and the grand vizier in the middle period of the Ottoman empire. XI 130b

kizama (A, pi. kazaʾim) : in the Hidjāz, an underground canal used for extracting water from the depths of the earth; especially a series of wells sunk at a certain distance from one another and linked by a gallery laid out at a level that does not tap the underground water. IV 532b

kizan → KUL

kızıl-baş (T) : lit. red-head; in its general sense, ~ is used loosely to denote a wide variety of extremist štīʾi sects, which flourished in Anatolia and Kurdistan from the late 7th/13th century onwards. The common characteristic was the wearing of red headgear. In its specific sense, ~ was a term of opprobrium applied by the Ottoman Turks to the supporters of the Ṣafawīd house, and adopted by the latter as a mark of pride. I 262a; III 316a; IV 34b ff.; V 243a; V 437b

knez (Serb) : lit. prince; under the Ottomans, a local strongman. IX 671a

kocak (K) : among the Yazidis, a visionary, diviner and miracle-worker, who is thought to communicate with the ‘World of the Unseen’ by means of dreams and trances. XI 315b

kol (T) : one of three ‘arms’ of a postal route; also a technical term in administrative language. I 475a; an actor’s guild. IX 646b

kol aghasi (T) : a military rank intermediate between those of YÜZBASHI and BIŅBASHI; commander of a wing. I 246a

kolçak (T) : in military science, a rigid tube-like iron vambrace for the lower arms, known also as kulluk, which appeared in the second half of the 13th or early 14th century and was almost certainly of Sino-Mongol origin. XII 738b

kölle → KUL

kolu (P) : in pre-Timūrid Persia, a headman of a craft, appointed as such by the members. IX 645b

konfîl : a cap worn by women in Algiers and Tunis. X 613a

kontosh (T) : a fur (or caftan) with straight sleeves and a collar, worn in Ottoman Turkey. V 752a

kopi : a salt-bed. IX 832a

köprü ḥakki (T) : a bridge-toll levied in the Ottoman empire. II 147a

kopuz, or kopuz : the lute of the Oghuz, which they brought into Asia Minor, the ancestor of the present SĀZ. It seems to have had three strings, a long neck and a soundboard of hide. IX 120a; X 733b

korazin (T) : in military science, a mail-and-plate armour, made of pieces of iron plate of various shapes and sizes designed to protect different parts of the body were linked by pieces of mail of varying widths depending on the degree of flexibility required. First appearing in ‘Irāk or western Persia in the 14th century, it spread to become the most typical 15th to 18th-century form of Islamic armour for both men and horses. XII 737b
kös → KROSA

kös (T) : a large copper kettledrum, which could measure one-and-a-half metres at the top. It was taken on Ottoman military campaigns and played at official occasions. VI 1008a

kosh-begi (T) : the title of high officials in the Central Asian khānates in the 16th to 19th centuries, probably with the meaning 'commander of the (royal) camp, quarter-master'. V 273a; XII 419b

kōshk (T, < P küşk) : in architecture, a pavilion in a pleasure which could be merely a modest shelter or have several rooms. It was rarely a substantial building. The term gave rise to the English 'kiosk'. V 274a

In Ottoman naval terminology, ~ was the name given to the after-deck or poop cabin. V 274a

koshma (T) : originally a general term for poetry among the Turkish peoples, later, applied to the native Turkish popular poetry, in contrast to the classical poetry taken from the Persian and based on the laws of Arabic metrics. V 274b; VIII 2b; X 736b; a folk-musical form, which varies in different parts of Anatolia and Azerbaijan, but which contains typically an instrumental introduction, followed by a vocal recitative and melody. V 275b

kotel (K) : a funeral cortège. V 476b

kōtwal (H) : a commander of a fortress, town, etc. V 279b; IX 438b; in India, before and under the Mughals, and in British India for approximately a century more, ~ was used in the sense of 'official responsible for public order and the maintenance of public services in a town'. V 280a

k'ou-t'ou → TAO-T'ANG

köy (T) : village, in Ottoman and Crimean Tatar usage; many placenames in the Ottoman empire are compounded with ~. In the sense of an open village, ~ is opposed to kasaba, meaning a small town. V 281b

köyun resmi (T), or cddet-i aghnâm : the most important tax levied on livestock in the Ottoman empire at the rate of 1 AKÇE for two sheep, collected directly for the central treasury. II 146b

közak (T) : in agriculture, cotton bolls. V 558b

közbekci (T) : in the Ottoman empire, a body of officials performing various services on the sultan's behalf. X 564b

kroša (H, later kös, P karōh) : lit. earshot, this term later became the standard term for describing distance. It has been differently reckoned at different periods and in different regions, and has almost everywhere a distinction between a larger and a smaller measure. VII 138b

kü : an instrumental piece evoking nature, among the Kazakhs and the Kirghiz, inspired by the circumstances of the performance and dependent on interaction with the audience. X 733b

kub’ (A, pl. akbā’) : in Egypt, the name for the innermost cap of the turban, which could be kept on, even when sleeping, while the turban proper was taken off and put on a special turban stand (kursi al-‘imāma). The ~ thus corresponds in a way to the later TĀKIYYA and ‘ARAKIYYA. X 613a

küba (A) : in medicine, eczema. III 291a; in music, a double-membrane drum shaped like an hour-glass. X 33a

kuba (A) : in zoology, one of the multiple names for the ray or skate (→ RAYA). VIII 1022b; and → DJAMAL AL-BAHR

kubätī → KATTĀN

kubba (A, T kubbe) : a hide tent, in pre-Islamic Arabia. IV 1147a; a tomb surmounted by a dome. IV 352b; V 289a; the general name for the sanctuary of a saint. VI 651b
In the construction of scales and balances, the ~ was the housing for the pointer (\textit{lis\'an}),
often used also as a carrying handle. V 295b

In geography and astronomy, ~, \textit{kubbat al-\textacuteacute{\textael}am}, \textit{k. al-ard}, \textit{k. Arin} are expressions
used to denote the geographical centre of the earth at the zenith of which exists the
dome of the heavens, \textit{kubbat al-sam\'a} or \textit{wasat al-sam\'a}. The ~ is defined as being
equidistant from the four cardinal points, and thus situated on the equator. V 297a

\begin{itemize}
\item ~ \textit{kubbat al-haw\'a} (A): 'the Dome of the Winds', a popular appellation for iso-
lated monuments situated on rocky spurs. V 297b
\item ~ \textit{kubbat al-khadr\'a} (A): term best translated as 'Dome of Heaven', ~ was the
name of the palace erected at Damascus by Mu\'awiya and recurs frequently in early
Islamic times for other palaces. IX 44b
\item ~ \textit{kubbe weziri} (T): lit. vizier of the dome, the name given, under the Ottomans,
to the members of the \textit{diwan-i humayun} who came together on several mornings each
week around the grand vizier in the chambers of the Topkapi Palace called \textit{kubbe alti}
because it was crowned by a dome. This institution was abandoned under Ahmed III.
V 299b
\end{itemize}

\textit{kubba'a} (A): in architecture, the capital of a column; in Arab dress, a kind of cap or
Turban. X 613a

\textit{kubc\'ur} (Mon): a tax of Mongolian origin. Originally, a tax on flocks and herds, pay-
able by the Mongol nomads to their ruler, and later, a poll-tax to be paid by the sub-
ject population. The animal-levy continued to be paid by the Mongols until it was
abolished by Gh\'az\'an; it is sometimes referred to as \textit{kubc\'ur-i maw\'ashi} to distinguish it
from the poll-tax. IV 1050a; V 299b

\textit{kubra} \rightarrow \textit{IBRIK}

\textit{kudiya} \rightarrow \textit{ZAR}

\textit{kudj} (A): a headdress worn by women, along with an \textit{'IS\'ABA}. The word is perhaps a
corruption of \textit{seraghudi} or \textit{serakudi}, which is said to mean a Tatar cap. X 613a

\textit{kudri} \rightarrow \textit{KAT\^A}

\textit{kudsi} \rightarrow \textit{HADITH KUD\^I}

\textit{kudya} (A): begging. XI 546a; and \rightarrow \textit{AHL AL-KUDYA}

\textit{kuffa} \rightarrow \textit{HADJRA}

\textit{kuff\^a} \rightarrow \textit{HUZAZ}

\textit{kuff\^az} \rightarrow \textit{DASTAB\^AN}

\textit{kufi} (A): a term used to designate the angular form of Arabic script, as opposed to the
flexible \textit{naskhi} script. It continued to be in use for some five centuries after the advent
of Islam, especially for writing Qur\'\'ans. Moreover, it was used for writing the titles of
manuscripts and their sections and the \textit{basmaslas} at their beginnings until almost the
end of the 7th/13th century, often as an element of decoration. IV 1121a ff.; V 217a ff.
The best distinguished types of ~ styles of writing are \textit{m\'a\'il} (used in the \textit{Hijjaz} in the 2nd/8th century), \textit{magh\'ak} (used in the \textit{Hijjaz} and Syria), western (with round
shapes), and eastern ~ (also called \textit{karm\'at\^I}, characterised by its edgy forms). Later
direct developments of these ~ script styles are \textit{maghribi} (used in al-Andalus and till
the present day in the \textit{Maghr\'ib}) and \textit{sud\'ani} (used in sub-Saharan West Africa). VIII
151a

\textit{kughyya} \rightarrow \textit{K\^APIYWA}

\textit{kuf} (A): in prosody, a line with separate rhyme; used by Shafi al-Din al-Hilli, however,
for a single line, irrespective of whether it has common, \textit{sim\'t}, or separate rhyme. XI
373b

In archery, the catch of the stock or arrow-guide (\textit{midj\r\'at}) of a cross-bow. IV 798a

\textit{kufr} (A): unbelief; the following kinds of unbelief are distinguished: \textit{kufr al-ink\^ar} (nei-
ther recognising nor acknowledging God); \textit{kufr al-dju\'ud} (recognising God, but not
acknowledging Him with words, that is remaining an unbeliever in spite of one’s better knowledge); *kufr al-muʿānada* (recognising God and acknowledging him with words but remaining an unbeliever (obdurate) out of envy or hatred); *kufr al-nifāk* (outwardly acknowledging, but at heart not recognising God and thus remaining an unbeliever, that is a hypocrite). IV 408a

♦ *Kufriyyat* (A) : in literature, a genre of blasphemous or heretical poems. III 355b

*kufū* (Sw, < *A kafā'a*) : in East Africa, a husband of equal socio-economic class. VIII 34a

*kūh-i nūr* (P) : the name of a diamond, now weighing 106 1/16 carats but originally much larger, possibly the diamond mentioned by Bābur in his Memoirs and now incorporated in the state crown used by Queen Elizabeth, consort of King George VI, at their coronation in 1937. V 353b

*kuḥl* (A pl. *akhāl*) : in mineralogy, traditionally translated as antimony sulphide (stibnite), the Arabic word, the origin of our word alcohol, was used in mediaeval Arabic and Persian texts to indicate both an eye cosmetic, an eye unction and a lead mineral found at Isfahan (syn. *īṭghīd, surma*). From the fine powder used to stain the eyelids, the word was applied to an essence obtained by distillation. The process needed for the production of alcohol itself was probably introduced into the Islamic world from Europe, where it was first discovered in the 7th/13th century. I 1089a; V 356a; also used in a much wider sense for the ‘science and art of caring for the eyes’, the equivalent of the ophthalmology of the West at the present day. I 785a

♦ *kuḥli* → *YĀKŪT AKHAB*

*kuhula* (A) : the period of age following that of *shābāb*. IX 383a

*kuka* (P) : applied in Turkish to the plumed headdress worn by the princes of Moldavia and Wallachia and by the Aghas of the Janissaries. X 613a

*kūkī* (A) : in numismatics, the term for the early *dīnār* in North Africa and Spain. II 297b

*kūkra* (A) : in zoology, the talitur, a small leaping crustacean, also known as the sand-flea (*Talitrus saltator*), and often used as bait in fishing. VIII 1021b

*kukum* → *wākwākh*

*kukur* → *wākwākh*

kūl irkin (T) : an old Turkic title held by tribal chiefs. X 556a

*kul* (T, pl. *kullar*), or *köl* : an old Turkish word which came, in Islamic times, to mean ‘slave boy, male slave’, also in a religious sense ‘slave of God’. However, the original meaning of ~ was that of ‘servant, vassal, dependent’, slavery in the Islamic juridical sense not existing among the ancient Turks. I 24b; V 359a

Under the Ottomans, the plural *kullar* became the standard designation for the Janissaries. V 359a

♦ *kullar aghası* (T) : the title given to the commander-in-chief of the sovereign’s slave forces under the Ottomans and the Persian Safawids alike. V 359b; VIII 770a

♦ *kul-oghlu* (T) : lit. son of a slave, in Ottoman usage, more specifically the son of a Janissary, admitted to the pay-roll of the corps. In the period of Turkish domination in Algeria and Tunisia, ~ (as *kulughli, kulughli* and, with dissimilation, *kurughli* : the French *kouloughli* and variants) denoted those elements of the population resulting from marriages of Turks with local women. I 371a; V 366b

*kula* (A) : a children’s game mentioned in ancient poetry and described as played with two small wooden boards, one twice as long as the other and the one being hit with the other. The Prophet’s uncle al-ʿAbbās is described as having played ~ as a boy, this being in an anecdote intended to show his innate decency. V 615b; and → *MIKLĀ*

*kūlah* (T) : a cap, hat, a very widespread masculine and feminine head-gear in Ottoman Turkey, of which several dozen variants existed. They could be made from felt or
woollen cloth combined with other materials such as cotton, fur, small turbans, scarves and trimmings. As to their shape, the most common were caps, head-dresses in the shape of a dome, cone, cylinder broadening towards the top, tube, helmet, brimmed hats with flaps and straps. V 751b; X 613a

kulkas (A): in botany, *colocasia antiquorum*, one of the summer crops in mediaeval Egypt. V 863a

kulla (A): a jar. V 386a

In architecture, a crown to a minaret which replaced the *mabhara*, so-called because of its resemblance to the upper half of the typical Egyptian water container, pear-shaped and with at least two bronze finials whose crescents are orientated towards the *kibla*. VI 367b

kullab → MIHMĀZ

kulliyya (A, T *fakülte*, P *dáníškada*): lit. completeness. In the 19th century ~ acquired the technical meaning of faculty as a unit of teaching and learning, mostly at the university level, according to branches of learning. II 423a; V 364a

kulliyye (T): in Ottoman usage, the complex of buildings with varying purposes centred round a mosque. The concept of a ~ was inherent in the earliest form of the mosque where one building housed the place of prayer and teaching as well as serving as a hostel. Later, other services were incorporated under one foundation document, and each was housed in its own building within an enclosure. V 366a

küllük (T): one of seven services, to be rendered by the *ra'īyya* to the *timār*-holder, such as the provision of hay, straw, wood, etc. II 32a; and → ḲARĀḠUL; ḲOLĈAK

kulughli, kulughli → KUL-ŎGHĻU

küma (A), or *kawmd*: the name of one of the seven types of post-classical poetry. It was invented by the people of Baghdad, and it is connected with the *sahûr*, the last part of the night when, during the month of Ramaḍân, it is still permitted to eat and drink and to take meals at that time. The ~, which is always in Arabic colloquial, has only been cultivated in 'Irāk, where it has been used to express various themes, such as those of love, wine-drinking, of flower-description, etc. Technically, there are two types: the first is made up of strophes of four hemistichs, of which three (the first, second and fourth) are the same in length and rhyme with each other, while the third is longer and does not rhyme with the rest; and the second is made up of three hemistichs of the same rhyme, but of increasing length. V 372b

kümany (T): in the Ottoman military, special campaign allowances, used, with sultanic largesse, *bakhsüş*, to mark times of celebration such as accessions to the throne or campaign victories. X 811b

kümaš (A, pl. *akmišha*): cloth, any woven stuff, synonymous with the classical words *bazz* and *thiyâb*. V 373b

Under the Mamlûks, ~ took on the specialised meaning of ‘dress uniform’ although this sense is not found in any dictionary. The Mamlûk ~ must have been a heavy garment, as Mamlûk soldiers threw off their armour and ~ when fleeing the battlefield. V 373b; ~ (pl. *kumâşha*) was also sometimes used in Mamlûk terminology as a synonym for *kanbûş* or ‘caparison’ of a horse. V 374b

kümbara → KHUMBARA

kümbâz (A): an overgarment, gown, made of striped silk, worn by both sexes in the Arab East. V 741a

kümbed → TURBA

kumis (Rus, < T *kîmîz*): koumiss, fermented mare’s milk, the staple drink of the steppe peoples of Eurasia from the earliest time. V 375b

kümîs (A, < L *comes* pl. *kawâmîs*): a title which in al-Andalus denoted the Christian responsible to the state for the *mu'âhidûn* or Scriptuaries, or at least, for the Christian
Mozarabs. I 491a; V 376a; VIII 834a; ~ was also applied to the counts of the Christian kingdoms. V 377a

kumma (A, pl. kumām), or kimma: a little tight-fitting cap. X 613a

kummal (A): a Qur’anic term usually translated as ‘lice’, but commentators define it as either crickets or a sort of moth. IV 522a

kumūn (A): in theology, ‘latency’, a key-concept of speculative physics, especially in the system of al-Nazzām, where all natural qualities, with the exception of movement, were ‘bodies’ inherent in other bodies: e.g. fire is not hot and luminous, but is composed of heat and luminosity; as such fire is itself an ingredient of wood where it is latent until the wood is burnt. V 384a

kunak: the swearing of brotherhood, a custom among the Čerkes tribes of the Caucasus by which a man became a member of another clan. II 23a

kunär (A): in botany, a tree (ziziphus spina Christi) found in the upland districts of Kirmān. V 148a; the jujube tree. V 669b; and → DAWM

kunbūsh (A): a large and richly decorated cloth that was hung over the hindquarters of a horse, to display the saddle. IV 1145a

künderi (T): a woodwork technique consisting of tongue-and-groove panelling of polygons and stars set in a strapwork skeleton. VIII 968a

kundur → LUBĀN

kundus → KUNDUZ

kunduz (A), or kundus: in zoology, the beaver (syn. khazz). II 817a

kunfudh (A, pl. kunāfīdh): in zoology, the hedgehog (P khār pusht, T kirpi) and the porcupine (P taşhi, T büyük kirpi). V 389b, where many bynames can be found; and → LAYLAT AL-KUNFUDH

kunfudh al-bahr (A): in zoology, the edible sea-urchin. V 390b; VIII 1021a

kunfudh bahri (A): in zoology, the beaver. V 390b

kunia (A): in zoology, the beaver. V 390b

kuniah (A): a polo-stick and, in general, a curved piece of wood.

In the terminology of mediaeval agriculture, ~ refers to a kind of joining pin used to connect the ploughshare (or rather the cross-beam) to the beam, SILB. VII 22b

kunnaş (A): a compendium. X 226a

kunūt (A): ‘standing’, ‘a prayer during the ŞALĀT’; a term in religion with various meanings, regarding the fundamental signification of which there is no unanimity among the lexicographers. V 395a; VIII 930b; and → TASLIYA

kunya (A): patronymic, an onomastic element composed of abū ‘father’ or umm ‘mother’ plus a name, in principle, the eldest son’s name, but the ~ can also be composed of the name of a younger son or even of a daughter. IV 179a; V 395b

kūpūz (T): in music, an open chest viol with two strings, which is very popular in Turkestan. VIII 348b; as kūbūz, a rather primitive bowed instrument in Central Asia. X 769a; and → MIẒAF

kūpūz rūmi: in music, an instrument with five double strings, according to Ibn Ghaybi. X 769a

kūr (A, pl. kurū): a Qur’anic word which is defined both as the inter-menstrual period and as synonymous with hayd ‘menstrual indisposition’ by the Qur’ān commentators. III 1011a; IV 253a

kura (A): in astronomy, the sphere, globe. V 397a

kura al-muharrika (A): in physics, the burning-glass. V 397b

la'b al-kura (A): the game of polo, also called la'b al-şawladjān or al-darb bi 'l-kura, one of the branches of horse-riding. II 955a
kūra (A, < Gk) : in geography and mediaeval administration, an administrative unit within a province, a district. V 397b; IX 308b; a pagarchy. I 330a; I 1340b; a province. VIII 636a; IX 305b

kur’a (A) : the drawing of lots, whatever form this may take. V 398a

In divination, rhapsodomancy, the interpretation of verses or parts of verses or prophetic words encountered by chance on opening the Qur’ān or the Ṣaḥīḥ of al-Bukhārī. IV 1133b; V 100b; V 398b

kūrakān, or kūreken : lit. son-in-law; in onomastics, a title used by Timūr and successors, indicating that the ruler had married a princess of the royal Ḍaghatayid house. X 525b

kur’ān (A) : the Muslim scripture, containing the revelations recited by Muḥammad and preserved in a fixed, written form. V 400a

durāsa (A) : in the early ‘Abbāsid period, a booklet of bound papyrus sheets. V 173b

kurba (A) : an act performed as a means of coming closer to God. VIII 712a; and → kārāba

kurbān (A, < Heb) : a sacrifice, a sacrificial victim; in Muslim ritual, the killing of an animal on the 10th Dhu ‘l-Hijja. Also used once in the Qur’ān as more or less synonymous with ‘gods’, possibly connected to the genuinely Arabic word ~ (pl. karābin), from k-r-b ‘to be near’, meaning the courtiers and councilors in immediate attendance on a king. V 436b

In Christian Arabic, ~ means the eucharist. V 437a

kūrcī (T, < Mon korci ‘archer’) : a military term with a variety of different meanings: he who bears arms, the sword, chief huntsman; armourer, sword-cutter, troop of cavalry, captain of the watch; leader of a patrol, commandant of a fort, gendarmerie in charge of a city’s security; sentry, sentinel, inspector. V 437a

In Ṣafawid usage, ~ denoted a member of the Turcoman tribal cavalry which formed the basis of Ṣafawid military power, and in this sense was therefore synonymous with kīzil-bāsh. V 437b

kurduh, kurduh → rūbāh

kurūds (A) : among the nomadic stockbreeders in early Islam, a term for a herd of mounts numbering 100 and above into the thousands (syn. djiahfal, faylak). IV 1144b

kūrekdjī → ēltūkēdji

kūreken → kūrakān

cūrgā : the largest of the kettledrums, greatly favoured by the Mongols; nearly the height of a man, it is probably the ṭabl al-kabīr mentioned by Ibn Baṭṭūṭa. X 34a

kūrlāy (Mon kurilta) : an assembly of the Mongol princes summoned to discuss and deal with some important questions such as the election of a new khān. IV 499b; V 498a

kurk (N.Afr, pl. akřāk) : cork-soled sandals, distinctly Maghribi. V 743b

kurki → poturi

kurkum (A) : in botany, curcuma, Curcuma longa L. III 461a; XI 381b

kurkūr (A, < Gk, pl. karākēr) : a type of large ship used especially for freight, known to the pre-Islamic poets and mentioned still in mediaeval Mesopotamia. VIII 811a

kurmus → timrad

kurrr (A) : a measure of capacity used in ‘Irāk and Persia in the classical period for weighing great quantities of grains. Its actual weight varied. VI 119b

kurra (A) : in pre-Islamic times, a mixture of flour mixed with hair, obtained from spreading the flour on the head and then shaving it, which people in times of famine ate. IV 521b
\textbf{kurra} (A, s. \textit{kârî}): usually rendered as ‘reciters of the Qur\’ân’, a group of Iraqians who rose against ‘Uthmân and later on against ‘Ali, after he had accepted the arbitration. A new interpretation for the term is ‘villagers’ (ahl al-\textit{kur\'a}) but this remains speculative. V 499a

\textit{kurradj} (A): a hobbyhorse. V 616b

\textit{kurrása} (A, pl. \textit{karâris}): in bookmaking, a quire, usually consisting of five double sheets. V 207a ff.

\textit{kurs} (A), or \textit{kirs}: a metallic cap or crown, often studded with jewels, worn on top of a woman’s headdress in the Arab East. V 741a; X 58a; a pancake of barley-flour, pure or mixed with a little wheat-flour, known in North Africa as \textit{kesra} V 42a

\textit{kursâl} (A, < It \textit{corsale}; pl. \textit{karâsil, karâsil}): a synonym for \textit{kursân} ‘corsair, pirate’, but less commonly found. V 502b

\textit{kursâli} (A, < It \textit{corsale}; pl. \textit{kursâliyya}): a synonym for \textit{kursân} ‘corsair, pirate’, but less commonly found. V 502b

\textbf{kursân} (A, < It \textit{corsale}; pl. \textit{karâsina, karâsîn, karâsin}): corsair, pirate, whence the abstract noun \textit{karsana} ‘privateering, piracy’. Although Arabic had \textit{lîsî l-bahr} for ‘sea robber’, privateering, the attacking of enemy ships with the more or less explicit connivance of the authorities, had to Arabs clearly a different character from piracy, a private enterprise involving the capture and pillaging of any vessels encountered, which nevertheless they conflated in \~. V 502b

In Andalusia, \~ had a double sense of ‘corsair’ and ‘boat’. V 502b

\textbf{kursî} (A, < Ar): a seat, in a very general sense (chair, couch, throne, stool, even bench). In the daily life of mediaeval Muslims, it refers more specifically to a stool, i.e. a seat without back or arm-rests. V 509a; XII 601b; a wooden stand with a seat and a desk, the desk for the Qur\’ân and the seat for the reader. VI 663b

Among the other objects designated by \~ , the following are examples: a support (stool) on which the turban is deposited during the night; a chair of particular design used by women in childbirth; a stool for daily ablutions; in mediaeval Egypt, a seat for flour-sellers; an astrolabe-stand; a slab into which a pointed instrument is implanted, through the base; in Mecca, a kind of moving ladder (or staircase) near the Ka\’ba; among the Persians, a kind of stove (a low ‘table’, under which a fire is lit. Blankets are laid on this table and then wrapped round the knees to provide warmth); the base of a column, pedestal; a plate supporting the powder compartment and percussion mechanism of the flint-lock rifle; in Spain, small pieces of silver or gold worn by women in their collars and known in Spanish as \textit{corci}; the seat of the bishop, his see, diocese etc. V 509b; in Mughal architecture, a terrace. X 58b

In the Qur\’ân, \~ tends to be accorded the sense of throne by the commentators, since its function is to bestow a particular majesty on the one who sits there. Nevertheless, \~ need not indicate a seat in the usual sense of the word. There are other interpretations of the term, some allegorical, e.g. the absolute knowledge of God, or his kingdom, some literal, e.g. footstool, a bench set before the throne. V 509a

In astronomy, \~ denotes a triangular piece of metal which is firmly attached to the body of the astrolabe. I 723a

In orthography, \~ signifies each of the characters (\textit{alif, wâw, yâ’}) on (or under) which the \textit{hamza} is placed; in calligraphy, a kind of embellishment in square form. V 509b

\begin{itemize}
  \item \textbf{kursî al-\textit{sûra}} (A): the place where the ritual reader of the Qur\’ân sits cross-legged in the mosque, not to be confused with \textit{dikka}. II 276a
\end{itemize}

\textbf{kurt} (A): in botany, clover, one of the winter crops in mediaeval Egypt. V 863a

\textbf{kur\'tum} (A), and \textit{uşfur}: in botany, safflower. III 461a; bastard saffron, \textit{Carthamus tinctorius} L. V 586a; XI 382a
KURLP — KUTB

kurū' (A): a woman’s menstrual periods or periods of purity, as used in Q 2:228 with regard to the amount of time after a divorce the woman must wait before remarrying. X 151b ff.

kurughli, kurughli \rightarrow KUL

kuruk (P): the prohibition of men and boys from any place where the king’s wives were to pass. The consequences to those who failed to get out of the way were sometimes fatal. Though probably not a new practice, it was rigorously enforced in Persia under the Safawids. VI 856b

kurūn al-sunbul (A): in botany, ergot. IX 872b

kurūn (A): in botany, cabbage, one of the summer crops in mediaeval Egypt. V 863a

kurūr (A): the reincarnation of souls, a doctrine professed by the Mu‘tażili ʿĀḥmad b. Ḥābiṭ, which, although differing from Muʿtażili teachings, found with him justification in the Qur‘ān. Its corollary, also professed by him, was the doctrine of the taklīf of animals. I 272a

kurziyya (N.Afr, < P): a simple winding cloth of white wool or strips of wool for the head, distinctly Maghribi. V 743b; 613a

küś in music, the great kettledrum (pl. kūsāt). X 35a

kus’ta \rightarrow NAFIKA

kūsha \rightarrow FURN

kushak (T): the ceremony of the girding, carried out during the initiation of apprentices to Turkish tanners’ guilds in Anatolia, Rumelia and Bosnia. I 323b

küshdji (T): the profession of falconer, in Ottoman times. I 393a

kūshkhānē (T): in Ottoman Turkey, a special kitchen reserved exclusively for the sultan himself, one of many separate kitchens serving a special group in the sultan’s palace. VI 810b

kūshkūsh (A, < B): couscous, a culinary preparation containing semolina which is the national dish of the peoples of North Africa. The equivalent term among the majority of the Bedouin tribes of Algeria and at Tlemcen is ṭām used alone, elsewhere it is ‘aysh, māshgh, or no‘ma. V 527b

kūst (P): quadrant. IX 682b

kūstı \rightarrow ŞUTIK

kusūf (A), or khusūf: in astronomy, the eclipse of the sun or of the moon. Al-kusūf is used alike for the eclipse of the moon (kusūf al-kamar) and for that of the sun (kusūf al-Shams), but they are often distinguished as al-khusūf, eclipse of the moon, and al-kusūf, of the sun. V 535b; VIII 931b

♦ šalāt al-kusūf (A): a communal prayer held in the mosque in the event of an eclipse (of the sun or the moon). VIII 931b

kūt (T): glory, fortune. XI 359b

kūt’a \rightarrow FASHT

kuṭāmi (A): in zoology, the falcon. V 540b

kuṭb (A, pl. akṭab): a pole, a pivot around which something revolves, e.g. the pivot for mill stones. V 542b

In astronomy, ~ designates the axis of the celestial east-west movement and, more specifically, its two poles. In modern terminology, the terrestrial poles are also called
KUTB — KYAHI

~ (with adjective kutbi ‘polar’). Apart from this, in the construction of the astrolabe ~ (also mihwar, watad) signifies the central pivot, or axis, which keeps together its different discs, the spider, and the rule. I 723a; V 542b

In mysticism, ~ denotes either the most perfect human being, al-insān al-kāmil, who heads the saintly hierarchy, or else the universal rational principle, al-hakīka al-muḥammadīyya, through which divine knowledge is transmitted to all prophets and saints, and which manifests itself in al-insān al-kāmil. Each of the various ranks in the saintly hierarchy has also been conceived of as being headed by a ~. IV 950a; V 543b

¢ kutb suhayl (A) : in astronomy, the south pole, a term used by Islamic navigators. V 543a

cut(biyya (A, P) : in mysticism, the office of KUTB. X 328b

kuthṭa (A) : (a kind of) cucumber, one of the Prophet’s preferred vegetables, along with some other gourds: dubbā ‘a kind of marrow’ and kar‘ ‘marrow’. II 1058a,b

kutn (A), or kutun : cotton, cultivated everywhere and a flourishing industry from the period of the Arab conquests on. V 554b; V 863a

kuṭr (A) : in mathematics, the diameter of a circle or of any section of a cone and the diameter of a cone; the diagonal of a parallelogram or of any quadrilateral; the hypotenuse of the so-called umbra triangle. V 566b

cutr al-zill (A) : in astronomy, the cosecant function. XI 503a

kutrub (A, < Syr) : the werewolf. V 566b; the male of the si’lāt, considered thus by those sources who do not consider the si’lāt to be the female of the GHUL, a fabulous being. II 1078b

kuttāb (A, pl. katāṭib) : a type of beginners’ or primary school; an appellation for the Islamic traditional school, also known as maktab. V 567b; VI 196b; and → KATIB

kuṭṭaka (H) : ‘dispersion’; in mathematics, a method of continued fractions, referred to as early as the 5th century by Āryabhata. I 133a

kutubi → FAYDJ

cuḍ (A) : sitting; the sitting posture in prayer which is the penultimate component of a rak‘a. V 572a

In early Islamic history, the designation of the political attitude of a faction of the Khāridjīs, the ka‘ada, which is sometimes taken to refer to ‘self-declared non-rebels’ although the generally accepted notion is ‘quietism’. V 572a

kuwīṭra (A, dim. of KUṬHARA), or kuwītra : in music, a lute with a smaller and shallower sound-chest than the cuḍ, its head being fixed obliquely rather than at a right angle. It is common to the whole of the Maghrib and has four double strings. X 769b

kuwwa (A) : ‘strength, power’; also, a thread which is part of a rope. In its sense of power, ~ plays a role in the discipline of Qur’ānic studies, theology, philosophy, medicine, and human psychology. V 576a; and → LĀ-KUWWA

kūz (A, pl. akwāz, kizān) : a jug or pitcher, fashioned with a squat globular body, low foot short neck and a curved handle. V 989b; VIII 892a; a long and narrow vessel, often fitted with a handle, which, among its other functions, was used for the preparation or storage of FUKKA, a sparkling drink. VI 721a; in the plural kizān, translated by Goitein as ‘bowls’. VI 721b

kużbara : in botany, coriander. IX 615a

kwāṣṣiyya → KĀDDS

kyahi (J), or kiai, kyai : in Indonesia, a religious teacher, respected old man. VIII 294a; VIII 296b; originator of PESANTREN. XI 536b
la-kuwwa (A): in philosophy, inability or weakness, a translation of Aristotle’s ὀδοντοφωμόρχω τοῦ ὀδοντοφωμοχώρου, ~ predisposes to undergo something easily and quickly, the opposite of KUWWA.

laashin (Somali, pl. laashinno): in the southern, mainly agriculturalist clans of Somalia, specific reciters of poetry who often recite in an extemporised manner.

labab → KARBÜŞ
lababidi → LUBÜD
labad → ŞÜF
laban (A): milk. In certain dialects, the distinction has arisen between HALİB, milk, and ~> fully or partially curdled milk. II 1057b; VI 722a; buttermilk. XII 318b; and → YOGHURT

♦ al-labaniyya (A): a mediaeval dish containing meat and leeks or onion, cooked in milk together with a little powdered rice.

labân → ŞADR
labbad → LUBÜD
labbada → LIBDA
labda → LIBD

labin (A), or libn: unfired brick whose use in building dates back to the earliest antiquity. The ~ generally has a geometric, fairly regular shape, that of a parallel-sided rectangle. The wooden mould into which the dampened clay is put is called milban.

ladj’a (A): in botany, ~ khadrā’ is the green turtle or true chelon (Chelonia mydas) and ~ sahfiyya is the imbricated chelon (Chelonia imbricata).

ladjward: lapis lazuli.

laffa (A): a man’s turban cloth in the Arab East.

laffaf → YATIMA

lafif (A): in law, an ‘unsifted’ witness, neither a virtuous man nor a professional, more a ‘man in the street’.

lafut (A): in zoology, a term used for two different types of fish: the lophot (Lophotes) and the unicorn fish (Lophotes cepedianus).

lafz (A): lit. to spit out; in grammar, the actual expression of a sound or series of sounds, hence ‘articulation’, and, more broadly, the resulting ‘linguistic form’. It has always been distinct from ŞAWT ‘individual sound’. In morphological contexts, will typically contrast with MA‘NA ‘meaning’ while at the syntactical level, the formal realisation (lafzi) is contrasted with the implied (mukaddar).

In theology, a term introduced by Husayn b. ‘Ali al-Karābīsī in the 3rd century to replace kirā‘a, the recitation of the Qur‘ān which occurs in time (as opposed to kalām Allah, which is eternal), which gave it a broader meaning as any quoting from the Qur‘ān including beyond formal recitation.

♦ lafzi → LAFZ

laghim: explosive mines of various types and sizes, an instrument of war used in the Ottoman empire.

♦ laghimdjilar: in Ottoman military, the sappers who, with the aid of the large labour forces set at their disposal, prepared the trenches, earthworks, gun-emplacements and subterranean mines indispensable in siege warfare.

laghw → ŞILA

♦ laghw al-yamin → YAMIN

lägmi: ‘palm-wine’, a drink in Arabia, extracted from the sap rising in the palm trunk.
This very sweet and refreshing liquid ferments quite quickly, becoming charged with alcohol which renders it intoxicating. VII 923b

lahāt (A) : in anatomy, the uvula. VI 129b

lahḥām \(\rightarrow\) DJAZZÄR

láhib (A) : ‘clearly marked’. XI 155a

láhib : in medicine, congestion (there is question as to its exact meaning). IX 9b

láḥīk \(\rightarrow\) ḤUDJĐJA; MUḌĀRī'

láhn (A) : a manner of speaking; in grammar, dialectical or regional variation, which was judged contrary to the grammarians’ instinctive conception of the norm. Thus, ~ takes on the sense of ‘deed of committing faults of language’, then of ‘perverted use (solecism, barbarism, malapropism, etc.)’, and becomes a synonym of KHĪṬĀ’. V 606b; V 804a

In music, in its early sense, a musical mode, comparable to nagīma (pl. anghām) and MAḴĀM; more generally and more commonly, melody (pl. alḥām, luḥūn). XII 546b

In rhetoric, ~ ‘letter riddle’ is seen as one of the different types of taʿmiya ‘mystification’. VIII 427a

♦ láhn al-ʿāmma (A) : lit. errors of language made by the common people; in lexicography, a branch designed to correct deviations by reference to the contemporary linguistic norm, as determined by the purists. The treatises which could be classed under this heading, correspond, broadly speaking, to our ‘do not say ... but say ...’, the incorrect form generally being introduced by ‘you say’ or ‘they say’, and the correct form by wa 'l-ṣawāb ‘whereas the norm is ...’. V 605b; XII 388a

láḥūt (A) : divinity, the antithesis of ndsūt, humanity. V 611b

In the mystical thought of al-Hallāḏī, ~ means the incomunicable world of the divine essence, the world of absolute divine transcendence, and therefore absolutely superior to all other ‘spheres of existence’. I 351a; V 613a

lahw (A) : amusement. V 615a

laʿib (A) : play(ing), which came in Islam to be considered the exclusive prerogative of children, bracketed at times with women also in this respect. V 615a

láḥiša \(\rightarrow\) KĀNŪN

láʿit \(\rightarrow\) LŪṬI

lakab (A, pl. alḵāb) : in onomastics, nickname or sobriquet, and at a later date under Islam and with more specific use, honorific title. It is usually placed after the NISBA. IV 180a; IV 293b; V 618b; VIII 56a

lakānīḵ (A, < L), or nakānīḵ : mutton sausages, containing little semolina and sold by nakānīkiyyūn. II 1063b

lakhm \(\rightarrow\) KALB AL-BAḤR

lakhnā’ \(\rightarrow\) BAZRĀ'

lakīt (A) : in law, a foundling; according to Mālikī doctrine, a human child whose parentage and whose status (free or slave) is unknown. I 26a; V 639a; VIII 826b

laksamana \(\rightarrow\) BENDAHARA

lakš (A) : in medicine, the (surgical) removal of a thing. X 456a

lakwa (A) : facial paralysis. VIII 111b; in zoology, the female eagle (var. likwa). X 783b

la’l (A) : in mineralogy, a kind of ruby, according to al-Birūnī. V 968a

lála \(\rightarrow\) SHĀḴĪKAT AL-NU’MĀN

lála (P), or lala : a preceptor or tutor, especially of royal princes, becoming a more common usage after the advent of the Ṣafawids and passing to the Ottomans. IV 37a; VIII 770b; IX 211a; XII 547a; in the Ottoman empire, a synonym for wezīr (\(\rightarrow\) WAZĪR). XI 194b
lalaka (A, pl. lawālik) : a nailed boot used by common people in pre-modern times. XII 463a

lalamiko (Sw) : in Swahili literature, an elegy. VI 612b

lāle devrī (T) : ‘the Tulip Period’, the name given to one of the most colourful periods of the Ottoman empire, corresponding to the second half of the reign of Ahmed III (1703-30) and more precisely to the thirteen years of the vizierate of Nevşehirli İbrahim Paşa. V 641a

lālā (Mor) : the name for women saints of Berber origin in Morocco. V 1201a

łam (A) : the twenty-third letter of the Arabic alphabet, transcribed /, with the numerical value 30. It is defined as fricative, lateral and voiced. V 644b

lamt (A) : in mediaeval Islam, the oryx of the Sahara. The term is now obsolete. V 651b; antelope. XI 20a; XII 844a

la’n → SHATM

landāi → MIṢRĀʾ

landī (A, < Eng ‘launch’), or lansh : in Kuwayt, a motor launch provided with one or two sails, and employed, though not a great deal, along the Bātīna, whereas in the Red Sea, the term is found from ‘Akaba to as far as Ghardaḵa and Port Sudan. VII 53b

langgar (J) : in Indonesia, a small mosque serving for the daily cult and religious instruction alone. VI 700a; the little prayer-cabin near the house. VII 103b

lansh → LANDJ

lārī → LARIN

lārin (P lārī) : the larin, a silver coin current in the Persian Gulf and Indian Ocean in the 16th and 17th centuries. It takes its name from the town of Lār, the capital of Lāristān at which it was first struck. It weighed about 74 grains, and its shape was a thin silver rod about 4 inches long, doubled back and then stamped on either side. II 120b; V 683b

lāsa (A) : a woman’s head scarf of white silk or cotton net into which flat metal strips have been decoratively hammered, worn in Syria and Palestine. V 741b

lashkar (P) : the term normally used by the Indian Muslim rulers for army. V 685a

lashkar-i bāzar (P) : a complex of military encampments, settlements and royal palaces in southern Afgānānistān, which apparently flourished in the 5th/11th and 6th/12th centuries. V 690b

lashōn (< Heb ‘tongue, language’) : a form of slang used by Jewish traders and artisans. Occasionally it was called isḥārānī. This slang was based on the utilisation of a basically Hebrew vocabulary in accordance with completely Arabic morphology and syntax. IV 301b

lāssī → AYRAN

lāṭī → LÜTİ

lāṭi‘a (A) : a small, tight-fitting cap, but probably not the proper name for it. X 613a

lātīfa (A, pl. latī‘īf) : in mysticism, the ‘subtle organ’ (syn. fār, pl. ṣawār), a theory of levels developed from the time of Naḍīm al-Dīn Kubrā (d. 617/1220-1) and the mystics of his school. V 300b; XII 753b

lāṭīm (A) : ‘knocked out of the enclosure by a blow’, the name for the ninth horse in a race, according to the order of finishing. II 953a; and → YATĪM

lāṭīma (A) : silk. IX 865a

lāṭiniyya (A) : Romance [language]. V 318b

lāṭis (A), or lūtis : in zoology, the Nile perch (Lates nilotica). VIII 1021a

lawāhiḵ → ANDARGĀH

lawāta-kār → LÜTİ

lawh (A, pl. alwāḥ) : board, plank; tablet, table; school-child’s slate; blackboard. V 698a; and → KHASHABA
In the Qur’ān and the pseudoepigraphical literature, ~ has the specific meaning of the tablet as the record of the decisions of the divine will, which is kept in heaven. It can also mean the tablet as the original copy of the Qur’ān. V 698a

Among the Bahā’īs, ~ is the name for a letter sent by Bahā’ Allāh. I 911b

**lawn (A)**: the general term used to express the concept of colour. Besides this precise sense, it also denotes ‘shade’, ‘aspect’, ‘type’, ‘dish (of food)’, etc. V 698b, where a host of terms for colours, too numerous to list in this Glossary, are given

**lawta (A)**: in music, an instrument of the lute type, with four double strings and is very popular in Turkey. It appears to have been borrowed, together with its name, from Italy and is certainly of comparatively modern adoption since it is not mentioned by Ewliyā Ĉelebi. X 769b

**lawth (A)**: in law, the notion of serious presumption. IV 690a

**layāl (A)**: ink well. VIII 52a

**layl (A, pl. layālın)**: nighttime, night (ant. NAHĀR). V 707b; and → ŞĀHĪB AL-LAYL

- **laylat al-barā’a (A)**: ‘the night of quittancy’, i.e. forgiveness of sins, a religious festival, marking the night of mid-Sha’bān. I 1027b; IX 154a
- **laylat al-dukhla → DUKHLA**
- **laylat al-hanna (A)**, or henna gedjesi: the principal ceremony of the adornment of the bride before a wedding, when in the presence of her female relations and friends, the bride’s eyelids were blackened with kohl and the hands and feet coloured with henna. In earlier times, yellow patches, nukat al-‘arūs, used to be put on the cheeks. X 904a
- **laylat al-harir (A)**: ‘the night of clamour’, the name of a violent conflict, on 10 Safar 37/28 July 657, between ‘Ali and Mu‘awiyiya after a week of combat. I 383b
- **laylat al-kashfa (A)**: in early literature on the Shabak and Sarlis, term referring to the three annual nightly celebrations, in which both sexes take part. IX 153b
- **laylat al-kunfuḍh (A)**, or laylat al-anḵad: ‘the hedgehog’s night’, a night racked by insomnia. V 390a
- **laylat al-mahyā (A)**: a night made alive by devotional activity, MAHYĀ, which came to denote: 1) the night of 27 Rādjāb, when religious gatherings were held at the shrine of ‘Ali, in early 8th/14th-century al-Nadjāf, 2) the night of 27 Ramadān, when the Ḥaririyya order commemorated the death of the order’s founder, and 3) the night of mid-Sha’bān in several parts of the Islamic world. VI 88a
- **layālī (A)**: in music, a solo melodic modal improvisation entrusted to the human voice without written music. VI 97a
- **al-layālī al-bulk (A)**, or al-ayyām al-bulk: the forty ‘mottled’ days, which, in two series of twenty, immediately precede and follow AL-LAYĀLĪ AL-SŪD and during which the cold is less severe. V 708a
- **al-layālī al-sūd (A)**: lit. the black nights, e.g. the very cold period which begins in December and ends forty days later. V 708a

**läzim (A)**: in law, ‘binding’. I 319b; VIII 836a

- **läzima (A, pl. lawāzima)**: in music, a short melodic formula. XII 667b
- **lazma (A)**: a curb-bit, part of the horse’s bridle. IV 1145a

**lebaran (Ind)**: ‘end, close’; the name generally used in Indonesia for the ‘iD AL-FITR, the ‘minor festival’. The expression lebaran haji is sometimes used for the ‘iD AL-ĀDḤĀ, the ‘major festival’. V 714b

**leff (A)**: a term used in the Berber-speaking regions of central and southern Morocco (a different term is used in a similar way in Berberophone regions of northern Morocco, and sof appears to be its equivalent in Kabylia) to denote a kind of political alliance or party, which were invoked, like military alliances, when violent conflict
occurred: members of the same ~ were expected to give support to each other, when any one of them became involved in conflict with opponents from the other ~. V 715a

leh (Ott, < Polish): the ancient Ottoman Turkish term for the Poles and Poland. From the 12th/18th century, the Turks also called the country Lehistân. V 719a

lewend (T, < ? It levantino): in the Ottoman period, two kinds of daily-wage irregular militia, one sea-going (deñiz), the other land-based (karâ), both existing from early times. The land-based ~ were further divided into kapılı lewend, kâpisiz lewend, and mîrî lewend. V 728a

li‘ân (A): ‘cursing’, ‘oath of imprecation’; in law, the oath which gives a husband the possibility of accusing his wife of adultery without legal proof and without his becoming liable to the punishment prescribed for this, and the possibility also of denying the paternity of a child borne by the wife. It frees the husband and wife from the legal punishment for respectively kadhf and incontinence. I 1150b; IV 689a; V 730a

liban → YOGHURT

libās (A, pl. lubus, albisa): clothing, apparel. V 732a; in Egypt, ~ acquired the general meaning of ‘drawers’ for men. IX 677b

For glossaries of terms for articles of clothing, V 740a, V 745b

libd (A, pl. lubûd), or labad: felt; a pad of felt (pl. albâd), used e.g. to cushion the chamfered ends of the vertical posts of a tent. IV 1147b; moquette saddle, or a piece of felt put under the saddle. V 798a

labda: in Morocco, a small felt carpet, favoured by the middle classes for performing the sujdûd. ~s are especially used by faqîhîs and have almost become one of their distinctive marks. VIII 741a

libda (A), or labbâda: a brown or white felt cap worn by men in the Arab East, either under the tarbûsh or alone. V 741b; X 613a

libn → LABIN

libna (A): in astronomy, a large mural quadrant. VIII 574a

lidjâda (A): obstinacy, of obstinate character. X 828a

lidjâm (A, < P likâm): the harness of the horse, which includes the reins, ‘inân, the cheek straps, idhár, and the browband, ‘isâb. II 954a; IV 1144b; also, the curb bit, used to rein horses suddenly or make swift turns. II 953a

lif (A): fiber. X 900a

lift (A): in botany, the turnip, one of the summer crops in mediaeval Egypt. V 863a

libya-yi sherif (T): the hairs of the Prophet. According to al-Bukhârî, Muḥammad permitted people to get his hair when he was being shaved; the hairs of his head and beard, thus obtained, were preserved and later circulated in all Islamic countries. They are today kept in a silver box at the Topkapı Palace. V 761a

lik (A): the black powder of collyrium. VIII 52a

likwa → LAKWA

liman re’tsi (T): ‘captain of the port’, an admiral in the Ottoman navy. He was also commander of the midshipmen (mandedji). VIII 565b

limanda (A): in zoology, the dab, the nomenclature of which was drawn directly from Greco-Roman (Limanda). VIII 1021a

limî (A): in zoology, the umbra limî, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Umbra limi). VIII 1021b

limma (A): in zoology, the limma ray, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Raia limma). VIII 1021b; and → SUDGH

lipka (< Polish), or lubka, lupka: the name given to the Tatars who since the 14th century inhabited Lithuania. V 765b
lisân (A) : tongue; language. V 805a; an oral message. VIII 532a; and → LUGHA

In the language of scales and balances, ~ is the pointer (on a scale). V 295b

♦ lisân al-ghayb (A, P) : ‘the tongue of the unseen’, the title given to Ḥafīz. X 320a
♦ ‘ilm al-lisân (A), or lisanîyyat : linguistics. V 806b

liṣṣ (A, P duzd, Ott khayrisç, T hursç; pl. lusûṣ) : thief, robber (syn. sârîk). V 767b; IX 866a
♦ liṣṣ al-bahr → KURSAN

liṭha (A) : in anatomy, the gums. VI 129b; X 423b
♦ liṭhawi (A) : in linguistics, gingival or alveolar, although the early grammarians seemed to use ~ to describe an interdental. X 423b

litḥâm (A, Touareg tegulmust, šâsh) : the mouth-veil, a piece of material with which the Bedouin concealed the lower part of the face, the mouth and sometimes also part of the nose. It served the practical purpose of protecting the organs of respiration from heat and cold as well as against the penetration of dust. It also made the face unrecognisable, and thus formed a protection against the avenger of blood. The ~ has no considerable importance for Islam from the purely religious point of view. V 744a; V 769a

liwâ → LIWĀ

liwâ’ (A, T liwâ) : a banner, flag, standard. I 349a; an army brigade, both under the Ottomans and in the Iraqi army, amîr al-liwâ’ being a brigadier (as in Egypt until 1939). V 776a; VIII 370b

Under the Ottomans, liwâ indicated a province, several of which were at a certain moment joined into an EYÄLET, later wilâyet. Synonymous with sandjak, ~ was mainly used in official documents. Accordingly, mîr liwâ (< A amîr al-liwâ’) stood for sandjak biqi, the governor and military commander of a ~. Of all the states issued from the Ottoman empire, only Iraq kept the term ~ (up till 1974) to indicate a province. V 776a
♦ liwâ’-i sheriﬁ → SANDJAĞ-I SHERİF

liwân (A) : at times the spoken Arabic form of īwân, generally furnished with carpets and divans. II 114b; in India, ~ is the usual name for the western end of a mosque, directed towards Mecca. VI 689b

liwâṭ (A) : sodomy. V 776b

lol (Kash) : a love lyric in Kashmiri poetry. XII 333a

lûrî → LÜLİ, NÜRİ

lu’ama (A) : in mediaeval agriculture, a rather imprecise term which would designate on the one hand all the parts of the tiller, whether of wood or iron, and on the other hand only the ploughshare, which is not very likely, or, more probably, like silb, the beam tied to the cross-beam at a point called djîdâr. VII 22b

lubad (A), and al-libad : the name for all of ‘Unayd b. Muṣrâ’s children but Minkîr. X 173a

lubân (A), and kundur : in botany, frankincense, a gum resin from various Boswellia varieties, indigenous in South Arabia and Somalia. V 786a; VIII 1042b
♦ lubân djâwî (A) : in botany, the Javanese (in fact, Sumatran) frankincense, i.e. benzoin, obtained from various kinds of styrrax-trees whose fumes are said to remove a cold in the head. V 786b

lubb al-bardi (A) : the pulp of the papyrus. V 173b

lûbiya (A) : in botany, kidney beans, one of the summer crops in mediaeval Egypt. V 863a

lubûd (A, s. LIBD, labad) : felt, one of the less expensive products among the woollen articles manufactured in the mediaeval world. The felt-maker was called labbad, lubûdi and lababîdi. V 798a
♦ lubûdi → LUBûD
lūd (Tun) : a boat devised by the islanders of Karkana, an archipelago lying off the eastern coast of Tunisia, where the shallows extend very far out to sea. The ~ is broad, without a keel and therefore well adapted to the contours of the sea-bed. IV 651b

luffāḥ → SIRĀDI AL-KUTRUB; YABBŪH

lugha (A) : speech, language, in current usage; in the Qur'ān, lisān is used to express the concept of ‘language’, ~ being completely absent. IV 122a; V 803a

♦ (‘ilm al-)lugha (A) : lexicology or, more exactly, the science of the datum of the language. IV 524a; V 806a; lexicography. VIII 614a

♦ fiqh al-lugha (A) : a synonym of ‘ilm al-lugha, but it seems likely that this was a more specialised branch of the same discipline, that is, the study of the semiological distinctions and affinities which exist between the elements of vocabulary. IV 524a; V 806a

♦ al-lugha al-makhzaniyya (A) : the language of the Moroccan government, a correct Arabic intermediate between the literary and the spoken Arabic, composed of official formulae, regular clichés, courteous, concise and binding to nothing. VI 136b

lughz (A, pi. alghdz) : enigma, a literary play on words. The ~ is generally in verse, and characteristically is in an interrogative form. Thus, for falak ‘heavenly firmament’:

falak ‘heavenly firmament’ : ‘What is the thing which in reality has no existence, but nevertheless you see it in existence wherever you confront it [...] and if we cut off its head (= fa), it will be yours (= lak)?’. V 806b

luhma → SADA

lukāt (A) : in art, a mosaic of coloured tiles, as found in the Alhambra. I 500a

lukāta (A) : in law, an article found, or more precisely, picked up. V 809b

lūle (T) : a measure of capacity traditionally defined as the amount of water passing through a pipe of given dimensions in 24 hours, or approximately 60 m³. One-fourth of a ~ was a kamish, one-eighth was a masura. V 882a f.

lūlī (P, pl. lūliyān) : one of the names for gypsies in Persia, with lūrī, lōrī. V 816b; and → NŪRĪ

lulu’ (A, pl. la’ālī, la’ālī), and durr : pearl. The difference between the two synonyms cannot be defined with precision, although some say that the ~ is a pierced pearl and the durr the unpierced one. V 819a; the word for pearl-trader can only be derived from ~ : la’ālī or la’ālī. V 820a

In onomastics, a proper name for a person of servile origin, a guard or an officer or a leader of a special body of GHULAMS in the service of a prince. V 820a

lung (P) : a cloth wrapped around the loins and passed between the legs of wrestlers when exercising; when wrestling, leather breeches, tunbān, are worn. XI 573a

lūra (A), or lūrā : a wooden, pear-shaped instrument of five strings, played by the Byzantines and identical with the rabhāb of the Arabs. VIII 347b; and → KITHĀRA

lūrī → LULĪ, NŪRĪ

lutf (A) : a Qur’ānic term, derivatives of which are used in the two senses of ‘kind’ and ‘subtle’, the opposite of KHUDHĀN. V 833b

In theology, ~ is applied to the notion of divine grace, favour or help, being developed by the Mu’tazila to deal with an aspect of human freedom and its relation to divine omnipotence. Divine favour makes it possible for man to act well and avoid evil. V 833b

lūth → DAYSAM

lughha (A) : in grammar, a deviation in the pronunciation of a number of phonemes (not exclusively ghayn, as is often believed). V 804a

lūti (P) : in current Persian, ~ (also lāti, lawāta-kār) denotes an itinerant entertainer accompanied by a monkey, bear or goat, which dances to the sound of a drum and coarse songs. This, however, appears to have been a late restriction of the meaning of
the term, deriving perhaps from its earlier use to describe a jester attached to a royal or princely court. In other contexts, it is equivalent to a loose liver, gambler, and wine-bibber. V 839a

In Arabic sexual terminology, a homosexual (syn. lāʾīt; pl. lāṭa) playing the active part in the act of sodomy, Liwāt, as opposed to the maʾbūn, the passive partner, who practices ubna. V 776b

lūṭis → LĀṬIS

lūṭ (A) : in zoology, the burbot (Lota lota). VIII 1021a

luzūm mā lā yatzam (A) : ‘observing rules that are not prescribed’; in prosody, the term commonly used for the adoption of a second, or even a third or fourth, invariable consonant preceding the rhyme consonant, rawī, which, at least in classical poetry, remains itself invariable (syn. iʾnāt, iltizām). The term is also used in dealing with rhymed prose, sadja. In later Arabic and Persian literary theory the term also covers a variety of other devices which have nothing to do with the end rhyme. V 839b

In Persian rhetoric and prosody, the terms — and iʾnāt are used, as in Arabic, for the adoption of a second invariable consonant in prose and in poetry, and the reduplication of the rhyme consonant. In addition, however, the two terms are used for the repetition of two or more words in each hemistich or line of poetry, and for the use of internal rhyme. V 841a

M

mā baʾd al-ṭabiʿa (A, < trans. Gk τὰ μετὰ τὰ φυσικά), or mā baʾd al-ṭabiʿiyyāt : metaphysics, an expression which denotes either the discipline which one embarks upon after physics, utilising the results of the natural sciences, or else it can be one whose goal lies beyond the apprehendable objects which are the concern of physics. V 841a

māʾ (A) : water. V 859b; and → DJUBN

In medicine, ʾ is used as a technical term for cataract: māʾ nāzl fiʾl′-ayn. I 785b

In mineralogy, full ‘étlat’ or transparency (of a gem). XI 263a

♦ māʾ bişrim (A) : a drink made from verjuice, known from the 4th/10th century. VI 723a

♦ māʾ laymūn (A) : lemonade, probably made from green lemons/limes, a drink known from the 4th/10th century. VI 723a

♦ māʾ shaʿīr → ʿIṢAʾIR

♦ māʾ al-ward (A), and māward : rose water, an essential preparation in pharmacology, extracted from the petals of the damask rose (Rosa damascena) (ward gūrī, ward baladi, ward shāmi). XII 550a

♦ māʾ zaʿfarān (A) : a clear liquid distilled from saffron, used to scent clothing without leaving a trace of its colour. XI 381b

♦ māʾzahr (A) : orange blossom water, one of the major scented waters obtained by distillation. VII 962b

māʿād (A) : lit. place of return, a technical term in religious and philosophical vocabulary, bringing together the two senses of return and recommencement: return to the source of being which is God, and a second creation which is the Resurrection. V 892b; a synonym of ĀKHIRA, the Hereafter. I 325a; eschatology. V 235b; IX 208b

māʾāhira (A) : bells (which, al-Hamdānī writes, were attached to the gates of the ancient town of Ūsāf in Yemen). XI 380a

māʾānī (A, s. MAʾNĀ) : meanings; contents. I 784b; V 320b ff.

♦ al-maʾānī waʾl-bayān (A) : two of the three categories into which, since the time of al-Sakkākī (d. 626/1229), the study of rhetoric has often been divided, the other
being BADI', *Ilm al-bayan* can be best translated with 'science of figurative speech', as it only deals with the simile (as an introduction to the discussion of metaphor), the metaphor, the analogy, the metonymy and the allusion, and statement by implication. *Ilm al-ma'ānī* indicates a set of rather strict rules governing the art of correct sentence structure, the purpose of which was to demonstrate that changes in word order almost invariably lead to changes in meaning. I 858a; I 1114a; V 898a; VIII 894a

♦ al-ma'ānī al-thāniya → MA'NĀ

maanso (Somali): a genre of poetry, handling serious themes, sometimes referred to as 'classical poetry' by English-speaking scholars. Less 'serious' poetry, such as work and dance songs, is called hees. ~ is composed by named individuals. IX 725b

ma'ārif (A, s. MA'RIFA) : education, public instruction. The term was already used in mediaeval times to denote the secular subjects of knowledge or culture in general, in opposition to the religious sciences, 'ulūm (→ 'ILM). Starting from the 19th century, ~ came into use in Egypt and Iran to denote public education and kept this notion until the 1950s; ~ in the sense of education has died out in official usage, steadily being replaced by tarbiya. It seems that the same process is taking place in non-official usage. V 902b

ma'āsir → MARĀSĪD; MA'SIR

ma'askar → 'ASKAR

ma'āthir → MATHALIB

mābeyn (T, < A mā bayn 'what is between') : the intermediate apartments of the Ottoman palace, lying between the inner courts of the palace and the harem, a place where only the sultan, the eunuchs and the womenfolk could penetrate and where the corps of select pages known as mābeynāḍiin waited on the monarch for such intimate services as dressing and shaving him. V 938b

mabīt (A) : a place where one halts for the night. V 498a

mabkhara (A), or mibkhara : an incense burner. V 987b; in architecture, a two-storey octagonal pavilion crowning the minaret (so-called because it resembled the top of an incense burner). IV 429a; VI 367a

mablūt → 'ANBAR

mabsūt (A) : a literary type which multiplies detail and argument, in contrast to MUKHTAȘAR, which synthesises and compresses. IX 324a

ma'būn → LŪṬĪ

madad-i ma'āsh (IndP) : in Mughal India, a common prebend. XI 96a

madāfa → MANZIL

madāfin (A) : in Yemen, granaries, cone-shaped structures made out of sandstone and about six or seven metres deep. X 449b

madar (A) : the term designating in classical Arabic the mortar used to point unfired brick. It is made of earth with an admixture of lime or ash. ~ also refers to the construction of earth and labin, unfired brick. V 585a; and → AHL AL-MADAR

♦ madara (A) : a village built of labin, unfired brick. V 585a

madār (A) : in the science of Tradition, a term used to indicate that certain MATNS, or matn clusters, are due to one particular transmitter who is held responsible for disseminating these to a number of pupils. VIII 517a; the 'pivot' or 'common link'. X 382a

madbūt (A) : coffee with sugar (ant. sāda). XII 775b

madd (A), and naz' al-watar : in archery, the draw, drawing of a bow. This consists of bringing the bow-string back towards oneself. This technique has variants in terms of the anchor-point selected, which can be at different levels: eyebrow, earlobe, moustache, chin, sternum. IV 800b

In music, the sustaining of notes. IX 101a

♦ al-madd wa 'l-djazr (A) : lit. the ebb and the flow, the name given to the phenomenon of the tide. V 949b
madda → HAYULA

maddah (A, T meddah) : lit. panegyrist; in Ottoman usage, the professional story-tellers of the urban milieux. The Persians used ~ in the same way, but more rarely; as for the Arabs, they used it, in a fairly late period, to designate the ‘begging singers of the streets’. III 367b; V 951a; in Egypt, a folk poet, associated primarily with a religious repertory. IX 235b

In North Africa, the maddah is a kind of religious minstrel who goes to festivals to sing the praises of saints and of God, and holy war, and who is accompanied on the tambourine and flute. V 951a

maddūḥ (A) : a drink made by Bedouin, when dying of thirst in the desert, from a slaughtered camel’s blood, which had been beaten carefully so as to separate the sediment from the serum, which was then drunk. XII 189b

madfan → MAKBARA

madḥ → MADIH

madhhab (A, pl. madhāhib) : a way of thinking, persuasion; the five schools of law in orthodox Islam, viz. the Hanafī, Maliki, Shāfi‘ī, Ḥanbali, and Dja‘fari. Some other later schools, such as the Zāhiriyya founded by Dāwūd b. Khalaf al-Zāhirī, the traditionists and a short-lived one founded by al-Ṭabarī, were also called ~. II 890a; IX 323a; XII 551a

Among the Wahbi Ibādijya, who call themselves ahl al-madhhab or ahl al-da‘wa, ~ is the equivalent of DA‘WA. II 170a

♦ madḥhab al-ḥaḍarāt (A) : the name for the Plotinian scheme of dynamic emanation. III 51b

madhiyya (T, < A) : in Turkish prosody, the ~ or eulogy is the couplet which comprises the central part of the KAṢIDA. IV 715b; ~ also is used to designate any poem composed for the purpose of extolling an individual, including the nefes or ilāhi types of poems written or uttered by members of the mystic orders to eulogise God or leading personalities of these religious brotherhoods, and the secular poems circulated by the literary innovators of the last century. V 957a

ma’dhun (A) : in law, a slave authorised by his master either to conclude an individual sale, or generally to engage in trade. I 29a; I 1112a; III 50b

Among the Ismā‘ilis, ~ was the name for subordinates to a DĀ‘I who were licensed to preach. II 97b

In mysticism, ~ was used, with mukaddam ‘one sent in advance’ and KHALIFA, for a representative appointed by a Shaykh to a region where the latter’s authority was established, in order to initiate others. X 246a

mādi (A) : in grammar, the preterite, a technical term used to denote the verbal form that normally, but not solely, is devoted to the expression of past time. V 954b

mādi-sālār (P) : in administration, the official in charge of the major canals leading off from the river. XI 473a

madid (A) : in prosody, the name of the third Arabic metre. I 670a

madiḥ (A, P kaṣīda-yi madiha), or madh : the genre of the panegyric poetry in Arabic and other Islamic literatures, the individual poem being usually referred to as umduha (pl. amādīh) or madiha (pl. mādīḥ). A panegyric can be an independent unit as well as a component of a larger literary work, usually the KAṢIDA. In the latter case, ~ is the technical term used to refer to the section of the poem devoted to the praise of God, the Prophet, the sultan, the grand vizier, etc. IV 714b; V 931a; V 955a

In Urdu poetry, the specifically secular eulogy, addressed to rulers, governors, nobles, and other rich or influential lay persons, was usually termed madh rather than ~. Other terms were ta‘rif and sitā‘ish. ~ could also refer to a eulogy of religious persons, living or dead, although praise of God, the Prophet, ‘Ali and subsequent shī‘i imāms had their own terminology. V 958a
madık (A) : shallows or a ford. I 215a
ma’din (A, pl. ma’ādīn) : mine, ore, mineral, metal. In modern Arabic, however, ~ is mostly used for metal, mandjam meaning mine, mu’addin, miner, and djamād, mineral. V 963b
madina (A) : the Arabic town and city, the lower town (L suburbium, pars inferior civitatis). IX 411a; XII 551a; and → KĀṢAFTER
madīra (A) : a dish of meat cooked in sour milk, sometimes with fresh milk added, and with spices thrown in to enhance the flavour. This dish seems to have been quite well sought-after in mediaeval times. V 1010a; X 31b
madjalla (A) : a scroll. V 812a; a legal code. X 655b
madjānīk (A) : catapults. X 842a
madjarra (A) : in astronomy, the galaxy or Milky Way. V 1024b; the movable cursor of a sine quadrant. XI 461b
madjāz (A) : in rhetoric, a term meaning trope and, more generally, the use of a word deviating from its original meaning and use, its opposite being ḤAKĪKA. III 898b; V 1025b; interpretation, paraphrase. I 158b
madjāz-i mursal (P, T) : free trope, or the trope that is not based on a similarity of form but on abstract relationships (between a condition and the place where it manifests itself, a whole and its parts, a cause and its effects, etc.). V 1027a ff.
madjub → KHASI
madjbur (A) : in later Ash'arite theology, the term for when human free choice, which is only acquisition, also remains without true ontological freedom, and is thus compulsory. III 1037b
madjd → SHARAF
madjdhūb (A) : lit. the attracted one, a term in mysticism for the name for the representative of a type of piety which is chiefly of a passive nature, in contradistinction to the more active ‘striding one’, sālik, a characteristic which is expressed in numerous pairs of oppositions. While the ~, on the way to God, may abandon himself to be drawn by divine attraction, the sālik depends on his own exertions, which is, however, in the same way as the attraction, a gift of God. Usually, mixed forms occur, as in ‘the strider who is attracted’ and the ‘attracted one who is striding’. In more recent literature in particular, ~ is a frequently used extenuating and exculpating designation of eccentric ecstasies, love-maddened persons, holy fools, and despisers of the law. V 1029a
madjdhūn (A) : the blood of a sacrificed camel. III 666b
madjhūl (A) : in the science of Tradition, a traditionist who is unknown either as regards his person, or his reliability. III 26b; VIII 516b
In grammar, the ~ is the verb whose agent is not known or, if known, remains unexpressed and cannot be expressed. II 897a
madjhūr (A) : ‘voiced’; in grammar, ~ signifies the manner of articulation of the letters of the alphabet (ant. mahmūs ‘unvoiced’). III 598a, X 1a
madjin (A) : a debauche. IV 1005b
madjlis (A, T medjlis; pl. madjālīs) : a term meaning a meeting place, meeting assembly, a reception hall (of a caliph, high dignitary or other personage) and a session which is held there, a hall in which a professor’s courses are given or a judge’s sentences delivered (hence ‘praetorium, tribunal’), or further where the debates of an assembly take place (hence ‘council’). V 1031a; ~ assumed the modern connotation of parliament in the 19th century, as the concept of parliamentarism became widespread, thanks to the impact of Western influence on the Middle East. V 1033b
In literature, amālī ‘dictations’, but also at times madjālīs, are the lessons recorded by the pupils of a professor and published; one of the most famous works of this category is Kitāb al-madjalis or al-Amālī by Tha’lab. V 1033a
Among the Ismāʿilis, ~ referred to a formal session of religious instruction, the place of it, and also to the lecture or sermon read in it by a dāʿī to the faithful. V 1033a
Among the Indian ʿshīʿīs, ~ is especially used for the ʿṣīʿī mourning assemblies held during Muharram to commemorate the tragedy of Karbalāʾ. V 1033a; the collective term for the stationary ʿṣīʿī commemorative rituals is madjlīs al-ʿazāʾ. VIII 465a

madjlīs al-ʿākūd (A) : in law, the contractual meeting, in which and at which time the contract must be concluded. I 319a

madjlīs hīrī (A) : in architecture, the T-shaped reception hall common in ʿAbbāsid residences from Sāmarrāʾ to Egypt, called after the city of al-Ḥira. VIII 545a

madjlīs-niwās (P) : under ʿAbbās I of the ʿṢafawīs, the head of a special chanceller y set up to administer the newly-created royal administration, taking over some of the duties of the munsīḥ al-maṃālīk and in the course of the 11th/17th century surpassing the latter in rank and sphere of competence (syn. wāḵāʾ- niwās). IV 758a

madjlīs al-ṣbīʿa (A) : the People's Assembly, the name for the legislative body in a number of Arab countries, e.g. Syria. V 1049a

madjlīs al-ṣhūrā (A) : the name given to extraordinary, ad hoc consultative assemblies in the Ottoman empire, taking place between the Russo-Ottoman war of 1768-74 and, roughly, the abolition of the Janissaries in 1826. Such assemblies appeared in other Islamic political centres as well later on; in Egypt under the Khedive Ismāʾīl the parliament was known as the madjlīs al-ṣhūrā al-nuwwāb. V 1082b

medjlīs-i wālā (T) : in the Ottoman empire, the Supreme Council of Judicial Ordinances, in full medjlīs-i wālā-yi aḥkām-i ʿalāʾīyye, created in 1838 for the purpose of taking over the legislative duties of the old dīwān-i hūmāyūn. VI 972b

madjmāʿ (A, pl. madjmāmī) : lit. a place of collecting, a place in which people collect, assemble, congregate. Whereas madjlīs had been the current term in earlier Arab civilisation for [the place of] an informal literary gathering and developed the meaning of 'council', ~ came to be used in the second half of the 19th century for private academies and clubs which met to discuss language and literature as well as other problems. Although they were short-lived, they eventually gave rise to the founding of still-existing official academies all over the Middle East. V 1090a

madjmīʿa (A, T medjmīʿa) : in Persian literature, a technical term most often referring to a volume of prose texts by more than one author. VII 528b; in Turkish literature, medjmīʿa was used until the Tanẓimat period to represent the genre of anthology, as well as a collection of either verse or prose or a mixture of both. After the Tanẓimat, ~ meant a periodical or journal, but now dergi is used for this purpose. VII 531a

madjnūn (A, pl. madjānīn) : possessed, mad, madman; dīnn posses sed. V 1101a

madjrā (A), or madjāra : in prosody, the vowel of the rawī, rhyme letter. IV 412a

A measure of distance, ~ measures at the most 150 km/100 miles. II 1121b

maḏjūn (A) : in medicine, an electuary. IX 805a; XI 369b; a confection. XII 641a

madjūs (A) : originally an ancient Iranian priestly caste, ~ is used in Arabic primarily for Zoroastrians. V 1110a; as al-~, used by Arabic historians and geographers writing about the Maghrib and Northern Spain with the sense of Northmen, Vikings, denoting the participants in the great Viking raids on Spain. V 1118a

madjūz (A) : in prosody, a deviation consisting of one diuz missing in each of the two hemistiches. I 671a; VIII 421a

madkhal (A, pl. madākhil) : lit. entrance; in dating, a rule for calculating the week day. X 264b; the week day of the first day of a year or month or of a particular date, represented by a number (sometimes given a separate name, ‘alāma ‘indicator’) from 1 (Sunday) till 7 (Saturday). X 270a; XI 502b
madmūn (A) : in law, the thing for which one is liable or responsible, occurring in the following connections: madmūn bihi ‘thing pawned’, madmūn ‘anhu ‘debtor’, madmūn lahu or ‘alayhi ‘creditor’. V 1121b; and → ĐAMĀN

madrab (A) : in music, a wooden stick covered with tow or cotton and held by the musician between thumb and index finger, used with the SANTŪR ‘dulcimer’. IX 19b

madraṣa (A) : a school, in the sense of both institution and place of learning; in modern usage, ~ is specifically the name of an institution and place of learning where the Islamic sciences are taught, i.e. a college for higher studies, as opposed to an elementary school of traditional type, kutṭāb. In mediaeval usage, ~ was essentially a college of law in which the other Islamic sciences, including literary and philosophical ones, were ancillary subjects only. I 593a; V 1123a; in Persia in the 5th/11th century, ~ could mean a centre for şūfīs. IV 1025b

In Indonesia, ~ is also used for the traditional boarding school, pesantren. III 1227b

ma’dūm → SHAY‘IYYA

mafakhir → MATHALĪB

mafarid → FARD

mafkūd (A) : in law, a person who at a given moment is not present at the place where he should be and concerning whose existence there is uncertainty. Without the uncertainty, he is called ghā’ib. If his absence extends to a period when persons of the same generation as him are dead, the judge declares him dead; his estate then goes to his heirs and his marriage or marriages are dissolved. II 995b

mafrādī (A) : in Yemeni architecture, the top storey of a multi-storey tower house, used as a second reception room and for the daily afternoon KĀT-chewing ritual. IX 2b

mafrūq (A) : lit. twisted; in archery, ~ denotes a way of loosing an arrow, involving a light, partial draw, a brief moment at rest, and then a sudden end to the draw followed immediately by the loose. IV 800b

mafrūṣ (A) : furnished, provided with furnishings, from farsh, which in mediaeval times came to mean the more solid domestic objects that filled the role of ‘furniture’, according to western concepts. V 1158a

♦ mafrūṣhāt (A) : in mediaeval times, that which is spread out (on the ground or on a bed), bedding. Carpets, mats and cushions played an important part in domestic interiors. V 1158a

mafsūl (A, < vassal ?) : in law, a term used to denote certain categories of landed estates in Syria in the time of the Mamlūks. V 1159a

maftūḥ → MUNTĀK

mafūl bihi (A) : in grammar, the direct object. VII 384a

mag (Somali) : in Somali society, the payment of blood money, traditionally in livestock. IX 713b

maghānī (A), or aghānī : a pair of loggias that flank a reception hall on both sides and which were intended for the singers and musicians, who traditionally performed behind curtains or screens. VI 719a

maghāriba (A) : the Arab-speakers of the Muslim West, as opposed to the maghārika, those of the East. The frontier between the two major groupings, which includes Muslim Spain, in spite of its special circumstances and its separate destiny, was, and still is, located to the east of Tripoli, at Lebda. V 1159a
maghazi (A), also maghazi ‘l-nabi, maghazi rasūl allāh: a term which signifies in particular the expeditions and raids organised by the Prophet Muhammad in the Medinan period. In a broader sense, it refers to the Prophet’s general biography and background. V 1161b; VIII 53a

maghnam (A): either the mass of the booty or that part of it which goes to the central government. II 1005a; VIII 496b

maghnātis (A, < Gk): magnetite (lodestone, magnetic iron ore, Fe₃O₄); compass, also called ḥukk al-kibla (box for the kibla), bayt al-ibra (house of the needle), and the modern hikk. V 1166b

maghrīb (A): that part of Africa which Europeans have called Barbary or Africa Minor and then North Africa, including Tripolitania, Tunisia, Algeria and Morocco; the west, the setting sun. V 1183b; Morocco, which name is a deformation of the southern metropolis of the kingdom, Marrākūsh. The country’s full name is al-mamlaka al-maghribiyya. V 1184a; and → MATLA

maghribi → KUFI

maghrur (A): a person who is self-deceived. X 93a

maghshush (A): in numismatics, an adulterated, alloyed, base coin. X 409b

magnahuli: a kind of WAKF, in favour of women only, existing on the island of Great Comore. I 170a

mahā → BAKAR

mahabba (A): love of the soul and of God. III 84a; IV 94b; and → AKLAT AL-MAHABBA

In the Čishti mystical doctrine, the following kinds of ~ are distinguished: mahabbat-i islāmi ‘love which a new convert to Islam develops with God on account of his conversion to the new faith’, mahabbat-i khāss ‘love which is the result of cosmic emotion, and which should be developed by the mystic’, and mahabbat-i muwahhibi ‘love which a man develops as a result of his ‘effort’ in the way of following the Prophet’. II 55b

mahāla (A, pl. mahāl): the huge pulley which is used for raising water from wells. In Egypt, the word is also used to denote a wooden water-wheel for irrigation, comparable to the nāʿūra. V 863b f.

mahāl (A): lit. place of alighting, settling, abode. V 1214b; in philosophy, the thing qualified. III 571a

In the Mughal empire, a subdivision (syn. PARGANA) of a sarkār ‘district’ and the lowest fiscal unit. I 317a; also in the context of Islamic India, ~ is widely used in the sense of ‘palace pavilion’ or ‘hall’, and more particularly of private apartments in the palace, the mahāll-sarā; hence also a queen or consort. V 1214b; IX 46b; small hunting lodge. X 594a

mahalla (A, T mahalle): a place where one makes a halt, where one settles (for a longer or shorter time); a quarter of a town, especially in Turkish, Persian and Urdu. IV 229b; V 1220b; characteristically, the Ottoman mahalle consisted of a religious community grouped around its mosque (or church or synagogue) and headed by its religious chief. V 1222b

In North Africa, ~ designates a movable camp, then, by extension, the troops on campaign within the territory at least nominally dependent on the sovereign who commands them or entrusts the command to the heir apparent, another member of the royal family or, exceptionally, to a confirmed war commander. V 1220b

mahāniyya (A): the Māhānians, a sect of the Marcionites. X 440a
al-mahāsīn wa l-masāwī (A) : lit. merits and faults. A literary genre which developed in the course of the first centuries of the Islamic period, having originated within the Arabo-Muslim heritage, although some scholars have concluded, ill-advisedly, that it was inspired by an ancient Iranian model. Two categories of ~ may be distinguished: MUNĀZARA 'theological debate' and MUFĀKHARA, MUNĀZARA 'secular debate'. V 1223b

mahāt (A, pl. mahā, mahawāt, mahayāt) : in zoology, the large oryz and the addax antelope. The root m-h-w suggests sparkling whiteness, and al-mahā is applied to rock crystal, the spearl, and any bright star. The almost immaculate coat of these beautiful, desert antelopes certainly warrants the description. V 1227a, where many regional variations are given

mahāwi -> YAKUT ABYAD

mahādīr (A) : decree. I 117a; XII 636b; and ⇒ SIDJILL

mahīdi (A) : lit. the rightly guided one. The name of the restorer of religion and justice who, according to a widely-held Muslim belief, will rule before the end of the world. Throughout Islamic history there has been a recurrence of Mahdi movements. In early days, the best known Mahdi was Ibn Tumart, the founder of the Almohad movement; in modern times, the Sudanese Muḥammad al-Mahdi. In radical shī'ism, belief in the coming of the Mahdi of the family of the Prophet became a central aspect of the faith. V 1230b; V 1247b

mahdjar (A) : the name given to places in Northern, Central and Southern America to which Lebanese, Syrians, Palestinians and other Arabs have emigrated. V 1253a

mahīfūr (A, pl. mahīfīr) : common to the Syrian desert, an open, ring-shaped storage dam built along the edges of a silt flat, KHABRA', with an up-stream opening, where, after the central hollowed-out depression has been coated with silt, the water can be naturally stored for a long time, occasionally lasting throughout the entire dry summer season. IV 897b

mahīfūrā (A) : a carpet that is decorated with a relief design. XII 136a

mahīfun (A) : lit. committed to memory; in the science of Tradition, an acceptable Tradition which, when compared with one which is SHADHDH, a Tradition from a single authority which differs from what others report, is considered of greater weight. III 26b

In mysticism, preserved from sin. XI 110b

māhī zuharā (P) : lit. fish poison; in botany, Anamirta cocculus or Menospirmum cocculus. IX 872b

māhin -> MIHNA

mahīyya (A) : quiddity; in logic, that which replies to the question: what is this? I 513b; V 1261a

In theology and metaphysics, ~ is that through which a thing is what it is. In this sense, the term is synonymous with essence, dhāt, and with reality, hakīka. V 1261a

makhkama (A) : in law, a court of justice. VI 1a

mahlūl (A) : vacant. In Ottoman administration, ~ is used in the registers of a grant or office which has been vacated by the previous holder, by death, dismissal, or transfer, and not yet re-allocated. The term is also used more generally for land and other assets left without heir. VI 44b

mahmāl (A) : a type of richly decorated palanquin, perched on a camel and serving in the past to transport people, especially noble ladies, to Mecca. VI 44b
In a more restricted and precise, political sense, ~ designates palanquins of this same type which became political symbols and were sent from the 7th/13th century by sovereigns with their caravans of pilgrims to Mecca (or the principal caravan when it was split up) in order to bolster their prestige. VI 44b

mahmūsa → MADIHURA

mahr (A) : in law, the gift which the bridegroom has to give the bride when the contract of marriage is made and which becomes the property of the wife. I 209a; VI 78b; VIII 27b

In the pre-Islamic period, the ~ was the purchase price of the bride and was handed over to her legal guardian; the bride received none of it. She was given the ṣadāk, a voluntary gift, not as a result of the contract. In the period shortly before Muḥammad, however, the ~, or at least a part of it, seems already to have been given to the women. According to the Qur’ān, this is already the prevailing custom. By this amalgamation of ~ and ṣadāk, the original significance of the ~ as the purchase price was weakened and became quite lost in the natural course of events. VI 79a

♦ mahr al-mithl (A) : a bridal gift fixed by the kādi according to the circumstances of the bridegroom, when the mahr is not fixed at the conclusion of the marriage contract and when the parties cannot agree upon it. VIII 27b

mahras → MASHLAH

mahrem (A), or mharram : the compartment in a Bedouin tent reserved for the womenfolk. Here, the cooking is done and the provisions stored. The other compartment is for receiving menfolk. IV 1148b

mahriyya (A) : the mēhara, a species of camel famed for its speed and the slimness of its limbs and body. III 666a

mahsusāt (A) : in philosophy, sensibilia, frequently contrasted with ma’kulat ‘intelligibilia’. III 509a; VI 87a

mahdūz (A) : ‘space between two armies’; ~ could be applied to a maritime forward post in relation to the city by which it was controlled and was used to describe the port of two small cities on the Palestinian coast, Ghazza and Azdūd. VIII 502a

mahw → HIBAT

mahya (A) : in mysticism, a communal nightly liturgical ritual in which the recital of supplications for divine grace for the Prophet is central. VI 87b; the name among the Demirdašhiyya order for their ḤADRA. XII 208b; and → LAYLAT AL-MAHYA

mai (Kanuri) : official title of the Sefawa (or Sayfuwa) rulers in Central Africa, the first of whom was probably from the 5th/11th century. IV 567a; V 357b; XII 569a

♦ mai wallağa wakoki, or mai waka (Hau) : a Muslim poet. IX 244a

makala (A, pi. makalat) : an article, published in a newspaper or periodical, in Arabic, Persian and Turkish. V 90a; originally, an oral message. VIII 532a

In Persian, ~ has been used to denote a collection of discourses, spoken or written, on a given subject; it was used in reference to spoken discourses and sermons up to the late 19th century. ~ has also been used to designate a book’s inner divisions, while its plural, makālāt, has also been used for the utterances, statements and dictations of Sufi SHAYKHS. VI 91b

makām (A, pl. makāmāt) : lit. place, position, rank; in music, ~ began to appear in Islamic musical treatises at the end of the ‘Abbāsid period, to designate Arabo-Irano-Turkish and assimilated musical modes, and is still predominantly used today. VI 96b; VIII 2b; X 734a
In mysticism, makâmat are the progressive stations that the soul has to attain in its search for God. III 83b

In architecture, ~ can denote a little chapel and a saint’s tomb. VI 651b

♦ makâm ibrâhim (A) : in Qur’anic usage, a place of prayer, established at the location of a stone in the sanctuary of Mecca known as ~. Some scholars say ~ denotes the whole place of the pilgrimage, others say ‘Arafa, Muzdalifa and the Djemâr are meant; a third group maintains that ~ refers to ‘Arafa only, while the fourth view identifies it with the Haram of Mecca. VI 104b

♦ al-makâm al-‘irâki (A) : a typically ‘Irâki genre whose poem is entrusted to a solo singer and the accompaniment to an instrumental quartet from the beginning to the finale. VI 101b

makâma (A, pl. makâmâr) : an Arabic literary genre of rhymed prose, created by al-Hamâdhâni (358-98/968-1008). Translation of ~ with ‘assembly’ or ‘session’ does not convey exactly the complex nature of the term. The structure of the ~ is characterised by the existence of a hero, whose adventures and eloquent speeches are related by a narrator to the author who, in turn, conveys them to his readers. Many later imitators of al-Hamâdhâni, however, were to dispense with the hero, if not with both characters. VI 107a

makâsid al-shari’a (A) : lit. the aims or purposes of the law; in legal theory, the idea that the shari’a is a system that encompasses aims or purposes, not merely a collection of inscrutable rulings. XII 569b

makâyi̇l (A, s. mikyal) : measures of capacity, a non-uniform system in the Muslim countries and thus of a bewildering diversity. VI 117a

makbara (A) : cemetery (syn. djâbbâna, madfân, turba). VI 122a

makbûd → KABD

makbûl (A) : in the science of Tradition, an acceptable Tradition which fulfils the requirements, and is either sahih ‘sound’ or hasan ‘good’. III 26b

makfûl → KAFALA

ma’khadh (A) : in music, the initial note. The final note is termed rakz. IX 101a

makharidj al-huruf → MAKHRADJ

makhsâr (A) : in early Islam, the insignia of the KHA’ITB, lance, staff, or bow. IV 1110a

makâhaza → MU’ARNAIBA

makhabaz (A, pl. makhabûz) : bakery. VI 807b

makhlâs (P, < A) : the transitional distich between the prologue and the panegyric of a Persian KASIDA, which must skilfully introduce the name of the person being eulogised. IV 57b; IV 714b; nom-de-plume. VIII 3a; IX 354a

In Urdu prosody, the second section of the prelude of a KASIDA, the crucial link between the prelude and the actual praise, was usually called gu’erê (P ‘deviation, flight’) but ~, talkhis and even takhallus are given as alternatives. V 959b

makhîmal (A) : velvet, for which e.g. Kashan was well known during the Safawid period. IV 695a

makhradj (A, T makhredi; pl. makhurâdji) : place of exit.

♦ makharidj al-hurûf (A) : lit. the place of emission of the letters; in grammar, the points of articulation of the 29 phonemes of Arabic. III 598a; VI 129b; X 73b

♦ makhredi (T) : an Ottoman term used in education and law.

In Ottoman education, ~ was used in reference to two schools in the 19th century, of which one prepared students for employment in Ottoman administrative offices (makhredi-i aklâm), the other for military schools (makhredi-i mektûb-i ‘askeriyye). VI 133a

In Ottoman law, ~ had two meanings. Certain judicial districts in the empire were referred to as makhredi melewîyiye. The name derived from a common attribute of the judges appointed to these districts. All were judges ‘going out’ to their first appointment after teaching in schools. The judges who had completed this appointment and
were awaiting assignment to a higher ranking judicial district were called *makhreaj mewdalisi*. VI 133b; in Ottoman inheritance law, ~ was the term for the denominator which was used to divide an inheritance among heirs. VI 133b

makhrut (A) : cone; in astronomy, the shadow of the earth during an eclipse of the moon. V 536a

**makhzan** (A) : in Morocco, the government; at first ~ was applied more particularly only to the financial department, the Treasury. VI 133b; and → AL-LUGHÁ AL-MAKHZANIYYA; SÍBA

makhzan (Mor) : a garrison placed in a stronghold. II 510a

makkari : 'for hire', a term used in the Ottoman empire to designate small caravans operating between cities, which would transport merchants and travellers for a fare. IV 678b

makkás (A) : probably a tax-farmer under the Hafṣids; collector of the MÁKS. II 146a

makkī (A) : in the mediaeval Near East, a beggar who pretends to be a rich merchant who has been robbed of his goods. VII 494b

makkük (A) : a measure used for weighing grains in northern Syria and Upper Meso-potamia. Its actual weight varied, e.g. that of Aleppo and Tripoli contained 83.5 kg of wheat and that of Hamāt 92.77 kg. IV 520a; VI 118b

māklūb (A) : 'transposed'; in the science of Tradition, a term used when a Tradition is attributed to someone other than the real authority to make it an acceptable GHAHRĪB Tradition, or when two Traditions have the ISNÁD of the one with the MATN of the other. III 26a

maknī → IDMAR

makhür (A) : in law, a reprehensible action, an action disapproved of; one of the five juridical qualifications of human actions. VI 194b

maḵrūn, maḵrūna → ZUMMAŔA

maḵrūna (A) : a head scarf worn by Bedouin women on the Arabian peninsula. V 741b

maḵrūs (Alg, pl. maḵāris) : an adolescent of 12-14 years; in the Mzāb, ~ means an adult fit to carry arms. III 98a

maks (A, < Ar; pl. muḵūs) : a toll, custom duty; in old law books, used in the sense of *ushr* the tenth levied by the merchants, more properly the equivalent of an excise duty than of a custom. VI 194b; octroi duties. II 146a; tax unsanctioned by the šarīʿa; non-canonical tax. VIII 71b; VIII 955a

maḵšūra (A, pl. maḵāsir) : in poetry, the name given to a poem whose rhyme is constituted by an alif maḵšūra. VI 195b

In architecture, a box or compartment for the ruler built in a mosque, near the MIHRĀB, introduced at the beginning of the Umayyad period either to protect the ruler from hostile attacks or for the purpose of teaching and performing the ŞALĀT. VI 661b ff.; antechamber. XI 488b

maḵṭa (A) : in Persian prosody, the term for the last distich, BAYT, which in the GHAZAL contains the nom-de-plume of the author. II 1033b; IV 715a

In grammar, a ‘cutting’ in the resonance emitted from the chest as it rises in the throat to produce the ḤARF. III 597b

maktuḥ (A, pl. makātib) : originally, an appellation for the Islamic traditional school frequently known also as kutṭāb. In Egypt, the Copts too used ~ to denote their own traditional schools; a school; bureau, department; office; agency. VI 196b

In modern Persian usage, in addition to its basic meaning of 'school', ~ has acquired also the connotation of an ‘instructing manual’. VI 197a

♦ maktab al-sabil → SABIL

♦ maktaba (A, P kitāb-khāna) : a library. VI 197b
makṭal (A) : a genre in Turkish narrative literature denoting works commemorating miracles and happenings around the martyrs of the house of the Prophet, particularly his grandson Husayn. III 374a; V 193b

makṭ ṭ h (A) : stop, stay; in astronomy, ~ means the phase in which the moon is eclipsed. For the case of total eclipse, the place where it begins is called awwal al-makṭṭ h and where the moon begins to emerge from the shadow, ākhir al-makṭṭ h. V 536b

makṭūṭ (A) : in the science of Tradition, a Tradition going back to a Successor regarding words or deeds of his. III 25b; an ʿīsāb which is ‘cut off’ at the level of the Successor, thus without mention of either the Prophet or a Companion. VII 631a

makṭūṭ al-ḵadem → MAFRŪD AL-ḴALEM

makṭūbat (A) : lit. letters; term used especially in Muslim India for the epistles of ūfī leaders. XII 571b

makūlāt (A) : in philosophy, the (ten) Aristotelian categories, and the translation of the title of the work of Aristotle on that subject. VI 203b

maʿkūla, maʿkūlā → DIYA; MAḤSŪSAT

māl (A, pl. amwāl) : possession, property, referring among the Bedouin particularly to camels, but also to estates and money, and in any case to concrete things. The word is formed from mā and li and means properly anything that belongs to anyone. VI 205a; taxes. II 148a; IV 1034a; VI 205a; capital. II 361a; and → SHARIKAT AMWĀL

In mathematics, ~ was used for the unknown quantity in an equation; in this meaning it was afterwards replaced by shay'. Used for the unknown in quadratic equations, it became the word for the square of the number. The fourth power is called māl al-māl, the fifth māl ka'b, the square of the cube. II 361a; VI 205b

In law, fiʿl māl or fiʿ ayn al-māl means ‘in rem’. XI 410b

māl al-bay'a (A), also ḥakk al-bay'a, rasīm al-bay'a and silat al-bay'a : a term used for the payments made to army officers at the time of the swearing of the oath of allegiance, BAY'A, to a new ruler. VI 205b

māl al-djahābidha (P), or ḥakk al-djahābidha : the fee of the DJAHBADH for his services to the government, levied as a charge on the taxpayer. II 382b

māl al-ḥurr (A) : one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ was composed of the mīrī, a fixed tax, and the fāʿīz, a tax which went to the concessionaries of tax farms and was fixed by the terms of the concession. All the land taxes were farmed out by the government to multazims (→ MÛLTEZIM), who collected them through their agents. II 148a

māl al-kushūfiyya (A) : one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ were taxes which paid for the military and administrative expenses within the Egyptian provinces. II 148a

māl manḵūl → ʿAḵĀR

māl nāṭīk → MĀL ŠĀIMIT

māl ribawi (A) : in law, goods capable of usury and interest, RIBĀ. VIII 492b

māl šāmit (A) : dumb property, in contrast to māl nāṭīk ‘speaking money’, applied to slaves and cattle. VI 205a

māl-ī adḥaruy (P) : rent paid for fire-temple premises or land by Zoroastrians in 4th/10th-century eastern Persia. IX 683a
māl-i khāšsa (P): in Persia, the funds controlled by the royal court, dargāh, in contradistinction to māl-i masālih, the funds controlled by the diwān. IV 972b

māl-i masālih → MĀL-I KHĀSSA

māl-l mukātele (T): ‘fighting money’, revenue from land grants, DIRLIK. IX 656a

mala’ (A): lit. a group of people, a host, crowd, and more generally, the public, hence fi mala’, fi l-mala’ ‘publicly’. The term also denotes decisions taken as a result of collective consultation, and since collective decisions are usually taken by the leaders of the group, ~ often denotes the notables and leaders of the community (syn. wudūjih, ashrāf, ru’asār). XII 573a

al-mala’ al-a’lā (A): ‘the upper host’, Qur’ānic term explained either as the angels who thus been named because they dwell in heaven, which differentiates them from the earthy ones, the sons of Adam. As used in Tradition, ~ is explained as though standing for the Kuraysh. XII 573a

malāha (A): in law, as interpreted by shi‘i jurists, a category of taxable wealth, along with booty, produce of the sea, buried treasure, and minerals, that refers to profit (from trade, agriculture and craft), DHIMMĪ land bought by a Muslim and ‘halāl goods mixed with harām ones’. XII 533b

malāhis → MALHAMA

malā‘ika (A, s. malak): angels, a concept so frequently used in the Qur’ān, Muḥammad’s audience was obviously familiar with it; it must have been a pre-Islamic borrowing. VI 216b

mālāk (A), or mimlaka: in mediaeval agriculture, a wide board that the ploughman presses on with all his weight and is pulled along by two oxen, the ~ is a rudimentary implement for levelling the earth after ploughing and burying completely the seed which was sown there before the ploughshare turned over the soil. The word is an equivalent of the Egyptian zahhafa. VII 22b

malaka (A): in philosophy, ~ is used to translate the Greek hexis ‘a being in a certain state or habit’. It is contrasted with privation, ADAM, in translations and commentaries on Aristotle. VI 220a

malaki (A): in numismatics, a variety of DINĀR instituted in 479/1086 under the Sulayḥids in Yemen. IX 816b

malam (Hau, < A mu’allim; pl. malamai): ~ was formerly used to designate a man versed in the Arabic language and Islamic sciences to whatever extent. Nowadays, although the traditional ~ remains a familiar feature of Hausa society, the term itself has been debased to the point where (like the Arabic term al-sayyid) it merely serves the function of the English ‘Mr’. In the phrase shehu malami, it is used as an epithet for a distinguished exponent of the Islamic sciences. VI 223a; IX 244a

malamiyya (A): in Ibn al-‘Arabi’s tripartite division of the Men of God, the Blameworthy, also called the Realisers (muḥakkikūn), viz. the Prophet and the greatest friends of God, who are above the ascetics, on the lowest rung, and the šūfis. The basic activity of the Realisers is taḥkik ‘giving everything that has a ħakīk its ħakīk’. X 317b

malang (P?): a term with uncertain etymology, used in Muslim India, to denote wandering dervishes of the Kalandarī, BI-SHAR or antinomian type. VI 228b

malaryā (A): in medicine, a neologism for malaria. VI 229a

malāsā (A): extreme smoothness (of a gem). XI 570a

malfūzat → TĀMM

malfūzat (A, s. malfūz): lit. utterances; in mysticism, the conversations of a mystic teacher. When given literary form by Hasan Ṣidzji of Delhi in 707/1307, it became a type of mystical genre, developing mainly in India. XII 577a
malhama (A, pl. malahim): an epic; in the Islamic Middle Ages, ~ meant a writing of a divinatory character, specifically the Malhamat Dāniyāl, a collection of meteorological signs with their divinatory meanings. VI 247a; VIII 106a

In its plural form, malāhim, it is applied to a literature consisting of predictions of a historical character. II 377a; VI 216a

malhūn (A), or kaṣida zādjaliyya: a term designating a language which sprang from the local North African dialects which served for the expression of certain forms of dialectal poetry, as well as this poetry itself. I 571b; VI 247b; XI 375a

malik (A, pl. muluk): king; as a kingly title, the term appears repeatedly in pre-Islamic inscriptions from southern Arabia and the Syrian desert fringes. Islam, however, presented a new order in which God alone was the King. Considered to be a term of abuse, ~ was not officially assumed by Muslim rulers in the early centuries of Islam, but towards the middle of the 4th/10th century, the Būyids began adopting the title, as did Sāmānīd, Khwarzimī, Ghaznavī, Saldjūk, Fāṭimid, Ayyūbid and Mamlūk rulers after them. ~ was also freely applied to princes, viziers and provincial governors, which rendered the term less majestic, the title sultan being considered superior as it conveyed a sense of independent sovereignty. VI 261a

♦ malik al-shu‘ārā’ (A): ‘king of the poets’, an honorific title of a Persian poet laureate. It was the highest distinction which could be given to a poet by a royal patron. Like other honorifics, it confirmed the status of its holder within his profession and was regarded as a permanent addition to his name which sometimes even became a hereditary title. VI 276a; IX 241b

♦ malik al-ta‘ājdjar (A): ‘king of the big merchants’, an office and a title which existed in Iran from Šafawīd times, and probably earlier, until the end of the Kādjār period. The ~ was chosen by the prominent merchants of each big town and nominated by the authorities to be the link between the trading community and the authorities. He also settled disputes between the Iranian merchants and their customers, between the merchants themselves, and between local and foreign merchants and trading-firms. VI 276b

♦ malik → DJALALI

♦ muluk al-tawā‘if (A): ‘the kings of the territorial divisions’, the Arabic phrase used by Muslim historians originally for the regional rulers of the Parthian or Arsacid period in pre-Islamic Persia; the rulers of the principalities which arose on the ruins of the Umayyad empire of al-Andalus at the end of the 5th/11th century. VII 551a

mālik (A): in law, owner (of a slave). I 24b

♦ mālikāne (< A mālik and P -āne): in law, intangible property, i.e. fiscal revenues, whenever the enjoyment of them is connected with full ownership. The term’s content has nonetheless changed over the centuries. VI 277b; VIII 405b

♦ mālikīyyat al-mal (A): in law, patrimonial ownership. I 27a

malikā (A), or maslkh: ‘completely insipid’; in the terminology of food, one of the degrees of insipidity, along with tafīh ‘without either real sweetness, acidity or bitterness’. II 1071a

malil → MALLA

maliṣa → ATŪM

māliyye (T, < A): a term used in the 19th and 20th centuries, in Arabic and Turkish, to refer to financial affairs and financial administration. In the Ottoman empire, and in various of its successor states, the term has also acquired a more specific reference to the Ministry of Finance. VI 283b

malkaf (Egy): (wind) catcher; the usual term for the ventilation shaft known as bāda-handj in mediaeval Arabic. XII 115b
Malkaye (Syr): Melkites, a nickname of members of the Jacobites who supported the resolutions of Chalcedon that branded the Jacobites as heretics for their monophysite christology. XI 259a

malla (A), or malil: ‘hot ash’, a loaf of bread cooked under ashes, eaten in ancient Arabia by Bedouin. V 41b; X 30b

mallaḥ (A): the name given to the place of residence, quarter, assigned to the Jews of Morocco. There is a difference between the urban ~ and the rural ~. The former is a quarter adjacent to the Muslim city, integrated within it or shifted to the nearby periphery, yet enclosed within a separate enclave defended by a wall and a fortified gateway. The latter is an ‘open’ village exclusively inhabited by Jews, situated some distance from the nearest ksar or fortress of the protector. VI 292b; a boatman, who during the ‘Abbāsid period hired out boards for transporting passengers or goods. XII 659b

mals → MATN

ma’luka (A): an oral message. According to the Arab lexicographers, ~ derives from the root aluka which signifies ‘to champ the bit’ when used in reference to a horse. VIII 532a

malusa (A): a large Turkish-style turban worn by religious dignitaries in Tunisia. V 746a

mamalik → MAMLAKA

mamlaka (A, pl. mamālik): absolute power over things and especially over beings: to begin with, that of God over creation as a whole, and then, that of any individual, in certain circumstances; ~ is also applied to the place either in origin or by application, of the power under consideration. In this latter sense, the most current denotation of ~ is a piece of territory under the control of some authority; a kingdom. VI 313b

In geographical literature, ~ refers to the Islamic world. VI 313b

In Ṣafawīd Persia, the plural mamālik referred to provinces and regions alienated from the direct control of the central government, in contrast to khāṣṣa, provinces and districts under its direct administration. VI 16b; VIII 751a; state lands. IV 36a

mamlūk (A): lit. thing possessed, hence ‘slave’, especially used in the sense of military slave. The term is especially known in relation to the Mamluk sultanate established and maintained by mamlūks in Egypt (1250-1517) and in Syria (1260-1516); and in relation to the role of their successors, the neo-Mamlūks, in Ottoman Egypt. I 24b; VI 314a

For ~ in land law, → ARD

mamstuḫ → MASKH

ma’mūm (A, pi. MA’MĀN) : ‘meaning, what the speaker intends to say’; in grammar, ~ indicates the semantic counterpart of lafž, the linguistic expression. VI 346a

In philosophy, ~ is used to translate a number of Greek expressions, to denote e.g. concept, thought, idea, meaning, entity. VI 347a

In poetry, ~ meant both the meaning of a word or proposition in a certain given verse, and the meaning of a trope. VI 347b

In Nuṣayriyya terminology, ~ is ‘the Essence’, a name for God. VIII 148a

♦ al-ma’āni al-thāniya: in philosophy, the five predicables (genus, species, difference, property, accident), also known as al-alfāz al-khamsa. II 550a

manākh (A): war for territory, one of the Bedouin’s warlike activities. II 1055a
manākib (A, s. MANḴABA) : a plural substantive, rendered approximately by ‘qualities, virtues, talents, praiseworthy actions’, featuring in the titles of a quite considerable number of biographical works of a laudatory nature, which have eventually become a part of hagiographical literature in Arabic, in Persian and in Turkish. Immediately following the development of mysticism and the cult of saints, the subjects preferred are the marvellous aspects of the life, the miracles or at least the prodigies of a šūfī or of a saint believed to have been endowed with miraculous powers; hence, ~ ultimately acquires the sense of ‘miracles’ or ‘prodigies’. VI 349a

♦ manākib-nāme (Ott) : in literature, the often semi-legendary tales of the worthy exploits of significant political or religious figures. A similar type of exemplary tale, the ghazā-nāme, dealt more specifically with military exploits in frontier regions. X 291a

manākiri (A) : ‘beak-ambergris’, according to mediaeval authors, the term for a variety of ambergris which contains the claws and beak of a bird which alights on the lumps and being unable to get away perishes on them. In actuality, ambergris frequently contains the hard mandibles of a cuttle-fish which serves as food to the spermwhale. I 484a

manām → RU’YA

manāniyya → MĀNAWĪYYA

manār (A), or manāra : lighthouse; an elevated place where a light or beacon is established; the means of marking (with fire, originally) routes for caravans or for the army in war; lampstand; certain kinds of ‘arms’ (arm-rests of seats, thrones, etc.); minaret, i.e. the tower alongside (or on top of) a mosque, used to call the faithful to prayer (in this sense normally manāra). VI 358b; VI 361b

In East Africa, ~ (Sw mnara, pl. minara) also refers to the pillar tombs which are an architectural peculiarity of the eastern African coast. VI 370a

For ~ in zoology, → HIRKŪL

mānāwīyya (A), or manāniyya : the Manichaens. X 439b f.

manāzil → MANZIL

manāzir (A), or ‘ilm al-manāzir : the science of optics. VI 376a

In travel, ~ was used to designate the fires and their sites, near the sea, which guided ships and gave warning of the arrival of an enemy (by lighting the fire in the direction of the town), syn. nīrān, mawākid, mahārīs. Some fires were lit on the Mediterranean coast from Alexandria as far as the regions of North Africa. It is even recorded that opposite the Palestinian coast an exchange of signals of this kind was made between ships and the coast. VI 359a

manda → MANDATES

mandala (J) : in East and Central Java, a rural Hindu-Buddhist type of school, where ascetical gurus imparted religious doctrine and mystical wisdom to students residing together in a communal setting. It is thought by some scholars to be the precursor of the PESANTREN. VIII 296b

mandara (A) : a large room in an Egyptian house, whose central part, a substitute for the courtyard, is paved, adorned with a fountain and surrounded by two or three ľwāņs. II 114b

mandates (Eng, A intitāb, T manda) : a system of trusteeship, instituted by the League of Nations after the end of the First World War, for the administration of certain territories. VI 385b

mandedji → LIMAN RE’ISI

mandi : in Muslim India, a market where different commodities, particularly corn, were brought from outside and sold in bulk. During the Dihli sultanate, the officer who looked after the market in general was called šhāna-i mandi. IX 800b f.
mandil (A, < L mantellum), normalised mindil: handkerchief, napkin, towel; piece of cloth, used for many other purposes, such as covering or carrying something or serving, attached to the body, as an untailed part of dress. Syn. mashush, minshafa, khurka. VI 402b; X 613a

In Syria and Palestine, ~ is the name for a woman’s head scarf, veil. V 741b

In Iraq, ~ denotes an embroidered kerchief hung from the waist sash by men. V 741b

mandjali (Telugu): a measure of weight in South India, being the equivalent of a seed notionally used, of about 260 mg. VI 122a

mandjam → MĀDIN

mandjianık (A, < Gk): mangonel; a general term for any kind of stone-throwing siege-engine. The expressions ~ and 'arrāda are both used for this kind of machine, and although the 'arrāda may have been the smaller of the two, the expressions often seem to be interchangeable. III 469b; III 472b; VI 405a

mandüb (A): in law, a meritorious and recommended action. VI 408a

mandrüghūras → SIRĀDĪ AL-KUTRUB

mangh (Sin), or mungh: in Sind, wind catchers, from around 1 m square and up to 2 m high, which rise above the flat roofs of houses to catch the summer wind. IX 638a

manghīr (T): an Ottoman copper coin. II 118a; VIII 229a

manhadj (A, pl. manāhidj): in mediaeval times, an avenue separating tribal lots, as in the establishment of the town of al-Kūfa where there were 15, each forty cubits wide, radiating from the central area. V 346a

manhal (A, pl. manāhil): in Medina, a public watering place, about 10 m below ground and reached by steps. V 1007a

manhūk (A): in prosody, a deviation in the metre consisting of a line being ‘weakened to exhaustion’, i.e. when it is reduced to a third of its size. I 671a

manhul (A): in literary criticism, an existing piece of poetry that is falsely attributed. XII 648a

mānī (T, < A ma'na): a form of Turkish popular poetry, most usually a piece of poetry made up of heptasyllabic verses rhymed on the pattern a a b a, but there are also some rhymed b a c a; each quatrain may be sufficient to fulfil a certain function or to transmit a certain message. VI 420b

♦ kesik mānī: ‘truncated mānī’, a MĀNĪ reduced to the schema a b a by the disappearance of the first verse. VI 420b

mankaba (A, pl. MANĀKĪB): a narrow street between two houses; a difficult path on the mountain; a noble action. VI 349b

♦ manḳabat (U): in Urdu poetry, praise of the fourth caliph, 'Ali, and of subsequent shī‘ī imāms. V 958a; VIII 776a

mankāna (A): a clock, constructed in the 9th century in Muslim Spain by ‘Abbās b. Firnās. I 11b

mankūl (A): ‘moveable’, in its plural form manḳūlāt ‘moveable properties’. XI 89a

mān (A): the standard weight for small quantities of dry (and even liquid) commodities in most provinces of Persia. VI 120a; in Egypt, the ~ was used to weigh spices such as cinnamon, nutmeg, mace, cloves, cubeb and borax. VI 119a; one ~ equals approximately two pounds. XI 269b

manṣab (IndP): a term of the military system of the Mughals in India, denoting a rank, the holder of which was termed manṣabdar. Personal or Ḟāṭ rank was expressed numerically in even-numbered decimal increments and could vary from as low as 20 Ḟāṭ to a maximum of 7000 Ḟāṭ for the highest nobles. Ḟāṭ determined the manṣabdar’s relative status and his pay. Manṣabdar(s) could simultaneously hold trooper, or suwār, ranks. VI 422b

♦ manṣabdarī (IndP): in the Mughal period, the monolithic military and civil service organisation introduced by Akbar. V 685b
manṣabdār → MANṢAB
manṣhād → KABĀRA

manṣhūr (A, pl. manshūrat, manṣāghīr) : lit. spread out, ~ has come to mean a certificate, an edict, a diploma of appointment, and particularly, a patent granting an appanage. VI 423a
In Egypt in the early Arab period, ~ was a pass which the government compelled the peasants to have, designed to curb increasing movement away from the land. II 303a; VI 423a
In ʿAbbāsid times, ~ was given to grants of fiefs, while under the Fāṭimids (and Ayyūbids) it denoted certain letters of appointment. Under the Mamlūks, ~ became restricted to feudal grants, in different grades according to size and writing. II 303a; VI 423b; VIII 814b
In modern Egypt, edicts of the government are called ~. In many Arabic states, serial publications now are called manshūrat. VI 424b In mathematics, ~ means prism. VI 424b
In astronomy, manshūrat denotes spherical prisms; according to Ptolemy, ‘sawn pieces’ or ‘disks’ comprised between two circles parallel to and equidistant from the equator of a sphere. II 763a

♦ manshūrāt (A) : term for the letters, responsa and edicts of Muḥammad b. ʿAbd Allāh, the Sudanese Mahdi (d. 1885), which were transcribed by his followers in numerous manuscript collections. XII 594a; and → MANSHŪR

mansīr → MIKNAB

manṣūb (A) : the chief agent in India of the Yemeni Sulaymānī sect, which split from the Bohorās in the 10th/16th century. I 1255a; IX 829b
For ~ in grammar, → NAṢB
In its plural form, mansūbāt, lit. set-ups, was the term for the numerous problems in the game of chess. IX 366b

maṇṭal (A) : in Yemeni architecture, the ‘long drop’, where the fuel, human excrement, for heating the bath is kept. IX 2b

maṇṭīk (A) : in philosophy, logic. VI 442a

maṇṭū : a steamed dumpling, one of the Özbeg noodle dishes for which their cuisine is known. VIII 234b

maṇzil (A, T menzil; pl. maṇāžil) : a halt; a temporary stay; stage of a journey. VI 454b; hospice or night lodging intended for travellers; a stopping place for caravans. I 1225a; IV 1011a; VI 455a; at the present time, ~ denotes a lodging, a house and even an apartment. V 455a
At the end of the Ottoman period, ~ signified a private hostelry, as opposed to the madāfā, which was communal. VI 455a
In Iran and, especially, in Hindūstān, ~ came to designate a camp, characteristically the royal camp. VI 456a
In astronomy, maṇāžil, or, more fully, maṇāžil al-ḵamar, are the lunar mansions, or stations of the moon, a system of 28 stars, groups of stars, or spots in the sky near which the moon is found in each of the 28 nights of her monthly revolution. I 523a; VI 374a
In mysticism, ~ is the stage in the spiritual journey of the soul. III 84a; VI 454b

♦ manzila → MAWDĪ

♦ al-manzila bayn al-manzilatayn (A) : a theological term used by Wāṣil b. ‘Aṭā’ and the later Muṭazila for designating the salvational status of the mortal sinner. They held that any Muslim guilty of a serious sin is neither believer nor non-believer, and is liable to punishment in the Fire. I 694b; VI 457b; XI 165a

♦ menzil-ḵhāne → ULAḴ

manzūm → ḤALL AL-MANZŪM
mar‘a (A) : a woman. VI 466a
mar‘a (A) : pasture. VI 490a

◊ marā‘i (P) : a pasture tax in Ilkhan Persia (syn. ‘ala‘khr‘ār, ‘ala‘fcar). IV 1042a; VI 491b; in 19th-century usage in Kāshān, ~ was a tax on sheep and goats levied at so much per animal which bore young and was in milk. IV 1042b

marād (A) : illness, with ~ al-mawt being the last illness. XI 172b

marāfīk (A, s. marfik) : lit. benefits, favours, one of several terms used for bribes, douceurs. This form of bribery became institutionalised in the ‘Abbāsid caliphate with the establishment of a special office, the diwān al-marāfīk, in which were placed bribes and money from commissions collected from aspiring candidates for office. II 325a; VI 498a

marā‘i → MAR‘Ā

marākh (A, or maraka) : in the terminology of food, a broth. II 1059a

ma‘rākā → ‘ARA‘IYYA

marāṣid (A), or ma‘āṣir : customs, dues and tolls which exist on the frontiers, on the international trade routes, and the ports. II 143a; and → MA‘ṢIR

marāsim (A) : official court ceremonies, both processional and non-processional. Synonyms are rusūm, especially for the whole range of ceremonial, including protocol and etiquette, MAWSIM and mawkiḥ (↔ MA‘WAKIB). VI 518a

marātib (A, s. martaba) : lit. ranks, degrees, a term applied especially in Muslim India to the drums and standards, qtbāl wa ‘alamāt, borne by the sultan or conferred by him on the great Amīrs, later elaborated as ‘standards, kettledrums, trumpets, bugles and reedpipe’ as carried by two ships among the fifteen of the governor of Lāhari Bandar. The ~ could function as battle ensigns. VI 536b; XII 600b

marbaṭ (A, pl. marābiṭ), or marbiṭ : the place where domestic animals are tethered. Among the nomads, the ~ simply involves tying the animal’s halter to some bush or a large stone buried in the sand. For sedentary and urban populations, the ~ takes the form of a kind of shelter, beneath which animals can shelter from the sun. By extension, ~ very soon took on the general sense of stables. VI 537b

In Saudi Arabia and the United Arab Emirates, ~ and mirsal are also the names of the ‘leash’ which holds the falcon down to its perching-block or on the falconer’s gauntlet. VI 537b

mardi (N.Afr, pl. mar‘ādī) : in the customary law of the Bedouin of the Western Desert and Cyrenaica, a mediator, although glossed in some sources as a judge. X 889b

mardja‘-i taklīd (P) : a title and function of a hierarchical nature denoting a Twelver jurisconsult who is to be considered during his lifetime, by virtue of his qualities and his wisdom, a model for reference, for ‘imitation’ or ‘emulation’ by every observant Imāmi shī‘i (with the exception of other MUDJTAHIDS) on all aspects of religious practice and law. VI 548b; XII 103b

mardjān (A) : in mineralogy, coral. As a rule, red coral (Corallium rubrum) is used as a piece of jewelry; in medicine, ~ is used above all in collyria against eye diseases. The Persian bussadh, often employed as a synonym, is strictly speaking the root of the coral, as well as the subsoil to which it is stuck. VI 556a

mardjuha → URDJUHA

mardūd (A) : in the science of Tradition, a ‘rejected’ Tradition, more particularly a Tradition from a weak transmitter which contradicts what authorities transmit. III 26b

mardūf → RIDFA

marfa‘ → MINĀ‘

marfik → MARAFIK

marfū‘ (A, pl. marfū‘āt) : lit. lifted up.
In the science of Tradition, a Tradition traced back to the Prophet whether or not the ISNAD is complete. Transmitters who developed the habit of frequently 'raising' ISNAD strands 'to the level' of marfu‘at were called raffā‘un. III 25b; VIII 384a; and → MUTTAŞİL; RAF.

marfuw → TAMM

marhala (A, pl. marāhil) : in mediaeval Islamic usage, a stage of travel, normally the distance which a traveller can cover in one day; it was, therefore, obviously a variable measurement of length, dependent on the ease or difficulty of the terrain to be crossed. VI 558b

marham (A) : in medicine, a pomade, prescribed among others as an aphrodisiac. XII 641b

mārī → BAHZADJ

mārid (A) : a term found once in the Qur'ān, meaning rebel, someone practicing murūd or tamarrud ‘resistance to the established order’, but, with ‘ifrīt, ended by being used of one particular class of fantastic beings from the nether regions. The popular tales represent the ~ as being superior to the ‘ifrīt: he is forty times stronger and has at his command a thousand auxiliaries. III 1050a; IX 406b; XII 598a

ma‘rid (A) : ‘place of display’, term in some countries for a public slave market which every big town had in the mediaeval period. I 32b

ma‘rif (A) : knowledge, cognition. III 1133a; VI 568b

In grammar, ~ designates the definite noun, as opposed to nakira, indefinite noun. VI 569a

In onomastics, ~ is the appellative formed of Ibn followed by the ISM, ḥĀKAB or NISBA of the father or of an ancestor, sometimes celebrated but more often obscure. This is also called shuhra. III 670a

māristān (A) : a lunatic asylum. I 500b

māriyya (A) : a pearl-grey tone of e.g. the plumage of sandgrouse. IV 744a

markab (A) : lit. conveyance; in early Arabic usage, the most general word for ‘ship’. The term was, however, used in the first place for travel by land, with such specific meanings as ‘riding-beast’, ‘conveyance drawn by animals’. VIII 808a

markab (A) : observatory; an elevated site from which it is possible to see and observe, such as the summit of a mountain, of a fortified castle or of a watch-tower. VI 577a

♦ markaba (A) : the mountain refuge of a brigand-poet. IX 865b

markaz → MUWASHSHAH

mārk(i)sīyya (A, < Ger Marx) : Marxism, the doctrine developed by Karl Marx and Friedrich Engels in the 19th century. VI 583a

mārkiyyūniyya (A) : in religion, the Marcionites, an important non-monotheistic tendency in early Christianity. XII 599b

markūb (A) : pointed men’s shoes of thick red morocco, worn in Egypt. V 741b

marmar → RUKHAM

marnāb (A) : in zoology, the Brown rat (Mus decumanus) or ‘Sewer rat’. XII 285b

marsā → MĪNA

marsad (A) : a place where one keeps watch; in astronomy, an observatory (syn. raṣad). VI 599b

marsūm (A) : in the science of diplomatic, a grade of appointment used for military personnel in Mamlūk times only. Distinction is made between major and minor appointments: mukabhara is the appointment of the commander of a fortress and military persons of medium rank, and musāghghara is the appointment for the lower ranks. II 303a

In Saudi Arabia, an administrative order issued by the King (rather than KANÜN). X 353b
martaba (A) : a term with a variety of meanings: class, rank, degree assigned by etiquette, rank, hierarchy, arrangement of places in an audience, sofa, an upholstered piece of furniture. XII 600b; and ➔ HUKM; MARATIB
martak (A) : in mineralogy, yellow lead. IX 872b

martāf ➔ MARTHIYA

martihiya (A, pl. marāthi), or martāf : elegy, a poem composed in Arabic (or in an Islamic language following the Arabic tradition) to lament the passing of a beloved person and to celebrate his merits. IV 1027a; VI 602b
In Urdu poetry, the ~ is almost always religious and usually about the Karbalā’ martyrs, although a secular type exists. V 635b; VI 610b

martolos (T, < Gk) : a salaried member of the Ottoman internal security forces, recruited predominantly in the Balkans from among chosen land-owning Orthodox Christians who, retaining their religion, became members of the Ottoman ‘ASKARI caste.
By 1722 the institution was merged with the Muslim local security police. VI 613a

ma’rūf (A) : in the science of Tradition, a weak Tradition confirmed by another weak one, or a Tradition superior in MATN or ISNĀD to one called MUNKAR; also, a traditionist when two or more transmit from him. III 26b

marumakkattyam : in southern India, a law of inheritance whereby the children of the sister inherit, practiced by the Moplas. I 172a

mārūniyya (A, < Syr), or mawdrina : in religion, the name of the Syrian Christian sect of the Maronites, which first entered into union with the Roman Catholic Church in ca. A.D. 1180. XII 602a

maryamiyya (A) : in botany, Salvia triloba. VI 631b

maryūl (N.Afr) : a short, embroidered shift for women in Libya. V 746a

marzpln (P, A marzuban) : warden of the march, markgrave; the title of a military governor of a frontier province under the Sasanids in the 4th or 5th centuries AD. By mid-6th century, the ~ had become a high-ranking military and administrative official. After the decline of the Sasanid empire, marzuban survived at Marw and Marw al-Rād as the title of local Iranian officials under Muslim rule. It came to be used as a proper name and was also used metaphorically in poetry for a ruler or master, or for a leader of the Magians. VI 633a

masā’ (A) : originally, ‘evening twilight’, but today applied to the evening, as opposed to sabh ‘morning’. It also comes to designate the period which begins at noon and encroaches upon the night. V 709b

maṣāfīyya : a corps of slaves, probably originating from those employed to form a line of troops in the reception rooms of the ‘Abbāsid court, under the command of the Chamberlain and numbering 10,000 men. In 317/929, the ~ forced the caliph al-Kāhir to flee. They were massacred in 318/930. II 1080a

masāhā (A) : one of three ways of assessing land tax, KHARĀDI, the other two being MUṢĀSAM and MUṢĀTA‘A. The amount due was based on the measurement of the land, but ~ did not, however, involve a comprehensive cadastral survey. Usually only the land sown was taken into account. It differed from the μuṣāsama system in that the tax demand did not vary in a good year or a bad year. Known in the early centuries, it continued to be used down to modern times. IV 1037b

masā‘il ➔ MAS’ALA

masak ➔ DHABL

mas'ala (A, pl. mas‘a‘il) : question, problem.

al-mas‘a‘ala al-minbariya : in law, a particular problem of inheritance, which ‘Alī is reported to have solved off-hand when it was submitted to him while he was on the MINBAR. I 765a
♦ al-mas'ala al-suraydjiyya: in law, a hotly debated problem of repudiation to which Ibn Suraydj, the Şafi'i jurist, gave his name. III 949b; IX 893b
♦ masa'il wa-adjwiba: lit. questions and answers, a technique of argumentation in mediaeval Islam which has strongly influenced, both in form and content, numerous Arabic writings in virtually all fields of knowledge. Unsolved problems, or questions and objections propounded by a third person, are followed by answers or explanations and refutations. Sometimes the author, at the request of a third person, composed a monograph on a group of themes, and even dedicated it to him. The pattern of questions and answers often became a literary topos, and, finally, the pattern also turned into a technique of scientific research or presentation, without any dialogue between teacher and pupil or between two opponents. VI 636a
♦ masa'il mulakkaba: in law, a category of questions 'called by special names', to which e.g. the akdariya belongs. I 320a

masāliḥ → AFĀWIH; MAŞLAḤA
masālik wa-mamālīk (A) : 'routes and kingdoms', in geographical literature, the name given by R. Blachère to what he saw as a sub-genre. VI 639b
ma'sara (A): in early Islam, a shallow vat, in which, for example, grapes were trodden. IV 997b

masādar (A): in grammar, the verbal noun. IX 528a
masjījd (A): mosque. The modern Western European words (Eng mosque, Fr mosquée, Ger Moschee, It moschea) come ultimately from the Arabic via Spanish mezquita. VI 644b

The word is used in the Qur'ān for sanctuary, especially the Meccan sanctuary; ~ is also applied to pre-Islamic sanctuaries. Even as late as Ibn Khaldūn, ~ is used in the general meaning of a temple or place of worship of any religion. VI 644b
♦ al-masjījd al-akṣā: lit. the remotest sanctuary; in the Qur'ān, ~ is opposed to 'the sacred [pagan] sanctuary' of Mecca, but in the context of the time it is not clear whether ~ meant an actual physical sanctuary or a spiritual one. There was very early consensus, perhaps as early as 15 AH, that ~ meant Jerusalem. Today, the most common use of ~ is for the large building located on the south side of the Haram platform and next to the Dome of the Rock in Jerusalem. VI 707a
♦ masjījd djāmī: in early Islam, the common name used for the chief (Friday) mosque in a certain place, but by the time of al-Makrizi (9th/15th century), the word djāmī meant any mosque of some size. VI 656a
♦ al-masjījd al-ḥarām: the name of the Mosque of Mecca, already found in the pre-Islamic period. IV 708a
♦ masjīdī (A, pl. masjīdiyyūn): an adjective specifically concerning the Friday mosque of Basra in the time of al-Dījahīz and used to designate groups of adults or young people who were accustomed to meet together in that building, near the gate of the Banū Sulaym, as well as of poets, popular story-tellers, and transmitters of religious, historical and literary Traditions, in particular those regarding poetic verses. VI 709a

māsh : the mungo bean. X 31b
māš → KUSKUSŪ
al-mash 'alā 'l-khuḥfayn (A): lit. the act of passing the hand over the boots; a term designating the right whereby sunni Muslims may, in certain circumstances, pass the hand over their shoes instead of washing their feet as a means of preparing themselves for the saying of the ritual prayer. VI 709b

māšhā' allāh (A): a phrase occurring in the Qur'ān and widely used in the Islamic lands of the Middle East with the general meaning of 'what God does, is well done'. The formula denotes that things happen according to God's will and should therefore
be accepted with humility and resignation. In a cognate signification, the phrase is often used to indicate a vague, generally a great or considerable, but sometimes a small, number or quantity of time. The phrase is also the equivalent of the English ‘God knows what’, and, as signifying ‘what God has willed’, expressing admiration or surprise. VI 710b

mashādjin (A) : water-driven trip-hammers, i.e. stones fitted to axles which are installed on running water for pounding e.g. ores or flax for paper. V 969b

masha'īyya → ISHRAKIYYUN

mash'al (A) : torches, e.g. that accompanied the bridegroom to the bath. X 905a

mash'ar (A, pi. mash'ir) : a place or thing which puts one in the presence or gives a feeling of the sacred or of a divinity; a place where the rites of sacrifice were performed. The journey between 'Arafa and Minā and that between al-Ṣafā and al-Marwa is called al-mash'ar al-hārām. IX 424b, where are found synonyms

mashārika (A) : the Arabs and Arabised peoples of the East in contrast to those of the West called MAGHARIYA. VI 712a

mashāyikāh → SHAYKH

mashūd → SHADD

mashhad (A) : any sacred place, not necessarily having a construction associated with it; a tomb in general, the burial place of an earlier prophet, saint or forerunner of Muhammad or of any Muslim who had had pronounced over him the profession of faith; a martyrium; any small building with obvious religious features like a MIHRĀB. V 289a; VI 713b

mashhadi (A, P) : a pilgrim to the shrine of the eighth IMĀM 'Ali al-Riḍā who has performed all the rites in the prescribed fashion. XII 605b

mashhur (A) : in the science of Tradition, a well-known Tradition transmitted via a minimum of three different ISNADS. Ill 25b; VI 717a

In law, the ‘predominant’ opinion, as opposed to the isolated or ‘anomalous’ opinion, SHÁHDH. I 428a

mashikha → FAHRASA; MASHYAKHA

mashk → KŪFI

mashla (A) : a variety of 'ABĀ made in Baghdad. V 741b

mashlah (A), or mushallah, mashlakh, mahras : an undressing and rest room found in the steam bath. III 141a

mashlakh → MASHLAH

mashraba (A) : a niche attached to lattice wooden windows known as MASHRABIYYA where the water jars were kept cool and fresh for drinking. VI 717b

mashrabiyya (A) : a technique of turned wood used to produce lattice-like panels, like those which were used in the past to adorn the windows in traditional domestic architecture. The ~ technique is a speciality of Cairo, where it was used with a latitude of patterns and combinations. The panels are composed of small pieces of wood which are turned in various forms and are fixed together without glue or nails, but simply by being inserted into each other, thus giving the panel more resistance towards the flexibility of the wood with the change of temperature. V 1153a; VI 717b

mashrīk (A) : the East; for the Arab world, all the lands to the east of Egypt. VI 720a; and → MATLA

mashrīk al-adhkar (A) : a term used in the Bahāʾī movement for four related concepts: a). In Iran (loosely) to describe early morning gatherings for reading of prayers and sacred writings. b). Generally of any house erected for the purpose of prayer. c). Most widely, to refer to Bahāʾī temples. d). In its widest application, to refer to a central temple in conjunction with various dependencies regarded as intrinsic to the over-
all institution. These include a school for orphans, hospital and dispensary for the poor, home for the aged, home for the infirm, college of higher education, and traveller’s hospice. With the exception of a home for the aged in Wilmette, Illinois, no dependencies have as yet been established. I 918a; VI 720a

**mashru** (A) : in law, the lawful act, as a term sometimes used in place of ḥāṣṣī造船 as e.g. in the contract of crop-sharing and in the contract of association. II 390a

**mashrubat** (A) : drinks, which in law are a subject of particular interest due to those that are permitted and those that are forbidden. VI 720b

**mashrūṭ** (A) : inferior marriage, a legal institution characteristic of North Africa, called AMAZZAL among the Zemmur in Morocco. I 171b

♦  **mashrūṭıyı̀yat** (P) : a constitution. X 493a

**mashsha’ıyya** (A, < Gk peripatetikoi) : the Peripatetic or Aristotelian school of Greek philosophy and its Arabo-Islamic followers. While in the Greek sources, the designation is restricted to Aristotle’s personal disciples, the Arabic equivalent is used for the Hellenistic tradition of his philosophy in general. Synonyms are mashsha’ı’un, mashsha’ıyyun, mushfıt. XII 605b

**mashta** → **KISHLAK**

**mashtum** → **SHATM**

**mashtur** (A) : in prosody, a deviation in the metre consisting of the suppression of a complete half, ṣha’ir, as e.g. when the RADJAZ is reduced to one hemistich. I 671a

**mashub** → **ṢAḤIB**

**mashūra** → **ARGHUL**

**mashūra** → **MASHWARA**

**mashūsh** → **MANDIL**

**mashwarā** (A, T mēšw_rectet), or mashwarā : consultation, in particular by the ruler of his advisers, the latter being variously defined. The term sometimes also appears to mean some kind of deliberative gathering or assembly. Among Ottoman historians, ~ was commonly used to denote ad hoc meetings and councils of military and other dignitaries to consider problems as they arose. The sultan was not normally present at such gatherings. In the course of the 19th century, ~ or mēšw_rectet was much used by Turkish and Arabic authors, first to describe European representative institutions, and then to justify their introduction to the Islamic lands. VI 724a

**mashyakha** (A, s. shaykh), or mashikha : a plural of SHAYKH and an abstract noun denoting a shaykh’s position or authority. VI 725b

In the Muslim West ~ was used to designate the collectivity of urban elders and notables often wielding considerable political influence in the cities and hence carrying the sense of a ‘municipal council’. VI 725b

During Bonaparte’s Egyptian expedition, ~ acquired a new meaning. Seeking an Arabic expression for ‘republic’, Bonaparte’s orientalist experts came to use ~. This was apparently an intended allusion to the Directoire of five who were governing France at the time. In the second half of the 19th century, ~ or mēšw_rectet was much used by Turkish and Arabic authors, first to describe European representative institutions, and then to justify their introduction to the Islamic lands. VI 724a

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**masif** → **YAYLAK**

**masih** (A, < Ar) : with the definitive article, the Messiah. The root word in Arabic has the meanings of ‘to measure’ and ‘to wipe, stroke’. VI 726a

**masika** (Sw) : in Zanzibar, the Long Rains, which last with decreasing vigour for about three months starting in March. The Short Rains, mvuli, fall in October and November. XI 447a

**masikh** → **MALIKH; MASKH**

**ma’sir** (Akk ?) : a technical term of fiscal practice in the hydraulic civilisation of early Islamic ‘Irāk, doubtless going back to earlier periods there. From being a barrier across
the river to halt shipping, 'soon acquired the meaning of 'customs house where tolls are collected' and then the actual tolls themselves. VI 728b

ma'asiriyyun: a body of officials attached to the police guard of Baghdad in the caliphate of al-Mu'tadid (279-89/892-902) who collected tolls from river traffic on the Tigris. VI 729a; and → MARASID

ma'siya (A, pl. ma'siyát): in theology, an act of disobedience; when used in reference to the prescriptions of the divine law, often becoming a syn. of KHAṬA' or DHANB. IV 1107b; and → TĀ'ā

maskh (A): the metamorphosis of men into animals. The product of the metamorphosis is called 'miskh' or masikh (mamsūk). II 95b; III 305b; VI 736b; X 182a

maskük (A, pl. maskükār): coined money. IX 592a

masl (A): dried curd cheese. X 31b

masliyya: a dish of lamb (or kid), with finely-chopped dried curd cheese, maṣl, sprinkled on top. of traditional Arab provenance. X 31b

mašlahā (A, pl. mašālih): the concept in Islam of public interest or welfare. II 254b; VI 738b

In law, 'in the sense of 'general good' and 'public interest' is used as a basis for legal decisions. I 276a; VI 738b; IX 324b

In Ibn Rusta, 'fort'. X 82b; garrison. X 306a

maslakhātguzar (T): in Ottoman diplomacy, the term for chargé d' affaires. II 694a; and → KA’IM BI-AML

maslaka (A): with ṬARĪK, a term for road, but figuring prominently in Arabic geographical literature in the name of a sub-genre, the 'road books', e.g. AL-MASALIK WA ‘L-MAMĀLIK, an important element of which was the fixing of the geographical coordinates of places. XII 794b

masliyya → MAŠL

maslub (A): in medicine, castrated by evulsion. IV 1087a

mašna’a (A, pl. mašnān): a Qur’ānic word meaning ‘notable palaces, fortresses and edifices in which special endeavours are invested’. IX 626a

mašnū’ (A): ‘artful’, as contrasted with ‘natural’. XII 650b; in literary criticism, a forged piece of poetry (syn. mawdū’, mufta’al). XII 648a

masraba (A): beginning of the stomach. IX 312a

masraf defteri (T): in Ottoman administration, the household account book of viziers and governors, or of palace personnel such as waterbearers, which covered for time periods of a month up to several years detailed monthly inventories of household economic transactions. VI 745b

masrah (A): 'scene', increasingly employed as 'theatre' (frequently synonymous with tiyātr, < It); in Arabic literature, primarily a phenomenon of the last two centuries. VI 746a

mast (A), or mazz, mazd, mizz: a long stocking of soft, yellow leather; inner shoe worn by both sexes in the Arab East. V 741b; and → TĀRAB

māšt → YOGURT

maštaba (A): in topography, an elevated piece of land in the north of Palestine, used for pitching the Mamlūk sultan’s pavilion on top when he travelled through. V 594a

In architecture, a seat of stone, e.g. alongside a fountain. V 681b

mastaka (J), or mustaka: an ornament on top of a sphere on the roof of a Javanese mosque. In later times, this ornament was crowned by a crescent as the decisive symbol of Islam. VI 700b

ma’sūm (A): in theology, sinless, like the Prophet. XI 110b; immune from error and sin. XI 478a

masūmi (A): a fine ‘Abbā of white wool for men, produced in Baghdad. V 741b
masura → LÜLE
ma’tab → KABARA
matāf (A) : the term for the pavement on which the circumambulation of the Ka’ba is performed. IV 318a
matāli’ → MAṬLA’
matār (A) : a measure of capacity for liquids, e.g. olive oil, used in mediaeval Egypt. According to a Venetian source, the ~ contained, in the later Middle Ages, about 17 kg of olive oil. VI 119b
matba’a (A) : printing, printing-house, printing-press; the Arabic verb taba’a in the sense of printing a book is a neologism probably inspired by the Italian or the French. VI 794b
matbakh (A, pl. matbikh) : kitchen, cookhouse, also in mediaeval times, undoubtedly also slaughterhouse. VI 807a
matārif (A) : items of streaked silk originating from Yemen. IX 866a
matbu’a (A) : in prosody, a natural poet, ‘poète de génie’, as opposed to a painstaking poet, ‘poète d’étude’, mutakallif. XII 648b; and → ITBA
matfara (A, pl. matfira) : in music, a place of ‘jumping’ towards higher notes. IX 101a
mathal (A, pl. amthal) : a proverb, popular saying, also comprising the extensive group of comparisons involving a comparative in the form af’al’ min; adages (gnomes, dicta); set turns of speech; parable, fable. III 369b; VI 815b; a figurative expression. IV 248b
mathālīb (A, s. mathlabā, mathluba) : lit. faults, vices, defects; disgrace; in early Islam, ~ was broadly applied to what were regarded as subjects of shame for the tribes, the ethnic groups or even clans, rather than separate individuals; ~ was used in poetry in connection with themes in satire to denigrate or revile an enemy. Later, ~ appeared in the titles of a number of works usually written by genealogists and collectors of historical Traditions and can be contrasted with ma’āthir or mafākh ‘exploits, feats, glorious titles’ and MANĀKIB. I 892a; VI 828a
mathānī (A) : a technical term used in the Qur’ān, the precise meaning of which is unclear. It refers to the revelation sent down to Muhammad and commentators have usually understood it to refer to the (seven) verses of the Fātiha, the first chapter of the Qur’ān. Another interpretation is that ~ refers to the punishment-stories, which may have once formed a collection separate from the Qur’ān. V 402a
mathlahth → ZIR
mathnā → ZIR
mathnāt (A) : an expression, mentioned by al-Djawhari, that may refer to the quatrain. It is said to be equivalent to ‘what is called in Persian DUBAYTĪ, which is singing (al-ghinā’). VIII 583b
mathnawi (A, P, T, U) : in literature, a poem written in rhyming couplets. In Arabic such a poem is called MUZDAWIJ. The single characteristic which separates the ~ from all other classical verse forms is its rhyming scheme aa bb cc, etc. Otherwise, the name is given to poems differing greatly in genre as well as in length and composition; this form is eminently suitable for epic and didactic verse because of the freedom allowed in rhyming. I 677a; IV 58a ff.; V 201a; VI 832a
maṭla’ (A, pl. maṭāli’) : in astrology, the rising point of a celestial body, usually a star, on the local horizon. This concept was important in Islamic folk astronomy, as distinct from mathematical astronomy, because it was by the risings and settings of the sun and stars that the K_IBLA, the direction of Mecca, was usually determined in popular practice. The terms used for the rising and setting points of the sun were usually masūr and maghrib, ~ being generally reserved for stars. The term ~ was also used to denote the ‘time of rising’ in the expression maṭla’ al-fadjr, daybreak or the beginning of morning twilight. VI 839a
In poetry, ~ refers to the first distich of a poem, which opens the poem and signals all the areas of expression. IV 714b

In shadow-play terminology, the prologue with which it starts. IV 1136b

Its plural, mata'ali, denoted ascensions, an important concept in mediaeval spherical astronomy and astronomical timekeeping. ~ represent a measure of the amount of apparent rotation of the celestial sphere, and are usually measured from the eastern horizon. Two kinds were used: (1) right ascensions, or ascensions in sphæra recta; and (2) oblique ascensions, or ascensions in sphæra obliqua. Right ascensions refer to the risings of arcs of the ecliptic over the horizon of a locality with latitude zero, and were called in mediaeval scientific Arabic maṭâlī fi 'l-falak al-mustakim. Oblique ascensions, associated with a specific latitude, were called maṭâlī al-balad or al-maṭâlī al-baladîyya. VI 792b

maṭlub → ṬĀLĪB

maṭmûra (A, pl. maṭâmîr) : a natural or man-made cavity used for the concealment of victuals or of riches; a silo. VI 842a; a cave, large or small and very deep, in which prisoners or Christian slaves were confined; subterranean prison. VI 843a

Al-Djahîz calls the (subterranean ?) cells of monks by the plural form, maṭâmîr. VI 842b

matn (A) : text, especially the text of a book as distinguished from its oral explanation or its written or printed commentary. VI 843a

In medicine, castration by incising and at the same time cauterising the scrotum by means of a red-hot blade of iron and removing the testicles (syn. mals, kḥisâ'). IV 1088a

In the science of Tradition, ~ denotes the content or text itself, as distinct from the chain of traditionists who have handed it down, ISNĀD. VI 843a; VIII 514b

For ~ in archery, → KİDİH

maṭrâk (A) : a contest with a stick, cudgel or rapier for the purpose of training and knight-errantry. VI 843b

maṭrîh (A) : in the science of Tradition, a rejected Tradition, held by some to be synonymous with a Tradition that is MATRUK, by others to be a separate class of Traditions less acceptable than DAČIF, but not so bad as mawdū‘ ‘fictitious’, the worst type of all. III 26b

matrûk (A) : in law, land placed at the disposal of corporate bodies. II 900b; in Ottoman land law, a category of land called arâdî-yi matrûka ‘assigned lands’, e.g. roads, rivers, village commons, etc. V 473a; VI 844b

In the science of Tradition, ~ is a Tradition from a single transmitter who is suspected of falsehood in Tradition, or is openly wicked in deed or word, or is guilty of much carelessness or frequent wrong notions. III 26b

maṭţaf → ʾÅTF

maʿīna (A, pl. maʿʿınāt, maʿʿāwin) : lit. assistance; an administrative term of early Islamic history with several meanings. In texts relating to the pre-ʿAbbāsid period, it refers to allocations comparable with, but distinct from, stipends and rations. ~ was sometimes a gratuity paid to those who were not in receipt of stipends, sometimes a bonus supplementary to stipends, and sometimes a regular (more precisely, annual) payment made to those in receipt of stipends and rations alike; maʿʿānāt was even used as a global term for private income from public funds. From the 3rd/9th century onwards, the leader of the ~ was charged with police duties. The actual police building was called ~ too, at least by the time of the Geniza documents. VI 848b

mawākib (A, s. mawākib) : processions, specifically solemn processions; audience. VI 518a; VI 849b; XII 612b; in Turkish usage, mawākib, or mewkib-i hümâyûn, was used for the prince’s procession while for the sultan either rikâb or binîsh were common. VIII 529a
mawākid → MANĀZIR
mawālid → MAWLID

mawāliyā (A. pl. mawāliyāt), or mawāliyyā, mawāli and muwālayāt: in poetry, a non-classical Arabic verse form which was well established by the 6th/12th century, when it always occurs as four hemistichs of ḩasf, all with the same rhyme. Later, it was elaborated into a variety of multi-rhyme compositions. VI 867b

As folk-verse, ~ is a favourite in Arab lands. In common parlance the composition itself is almost always called a mawwāl, although ~ is still used, especially in writing. III 289b; VI 868a

In music, mawwāl also stands for an interpretative freesong, with no set tune. VI 868b

māward → MA’ AL-WARD
mawārīna → MĀRŪNIYYA

mawāshi (P), and mawāsh: a tax in Ilkhan Persia levied on flocks and herds. IV 1042a,b

mawāt (A): in law, dead lands, land which is uncultivated or merely lying fallow, which belongs to nobody and which is, in general, far from centres of population. Legal scholars use ʿihyā’ ‘bringing to life’ to mean putting such a piece of land to use. II 900b; III 1053b; IV 1036a; V 871b; VI 869b

mawāzin (A, s. mīzān): weights, a non-uniform system in the Muslim countries and thus of bewildering diversity. VI 117a

mawḍī (A): place; in ethics, the ‘place’ of an act as determining its goodness or badness. IX 527a

In the grammar of Sibawayhi, ~ fi ‘l-kalām ‘place in speech’ denotes the position in which a speech element is used. The correlative of ~ is manzila, which represents status on the paradigmatic axis, and a third term in this set, mawkıf, denotes simply the occurrence of an element in the string without regard to its function. IX 527a

mawḍī al-shams: in astronomy, the true solar longitude. IX 292a

mawḏū → MAŠNŌ; MAṬRŪH
māwi → KHUDMATTIYYA
mawẓa → WA’IZ
mawḵīf → MAWDĪf
mawḵib → MAWĀKIB

mawḵif (A): place of standing; specifically the place where the wukuf, the halt, is held during the pilgrimage, viz. ‘Arafaṭ and Muzdalifah or Qiam’. VI 874a

In eschatology, the ~ is the place where, on the day of resurrection, several scenes of the last judgment will take place. V 236a; VI 874a

In pre-Islamic times, ~ was one of the terms used to designate the religious shrines, usually in the form of stones, to be found along tracks and at camping sites, of the nomadic tribes. VI 874a

In mysticism, the intermediate moment between two ‘spiritual stations’, maḵām, represented as a halting and described as a state of stupor and of the loss of reference points acquired since the preceding stage. XII 613a

mawḵuf (A): in the science of Tradition, a Tradition going back only to a Companion. III 25b; VII 631a; VIII 384a

In law, a state of suspense between parties and equally as regards any third party; a category of contract which is neither valid nor invalid. I 319b; III 1016b; VIII 836a; ‘made into a wakf’, as in the term habs ~ or ṣadaka mawḵufa, an early legal institution of a temporary endowment for a limited number of people that reverted to the founder or his heirs after their extinction, which has survived in Mālikī doctrine. XI 59b; the object of the wakf. XI 60a; and → ARD

mawла (A. pl. mawālī): a person linked by proximity to another person; patron; client; freedman; a party to an egalitarian relationship of mutual help, that is, a kinsman, confederate, ally or friend. IV 44a; VI 874a
In the Qur'ān and in Traditions, ~ is applied to God with the meaning of tutor, trustee and lord. VI 874a

♦ mawläy : lit. my lord, an honorific title borne by the Moroccan sultans of the Sharifian dynasties (Sa'dids and 'Alawids) who were descended from al-Hasan b. 'Ali, with the exception of those who were called Muḥammad and whose title was therefore SAYYIDĪ or sīdī. VI 888b

In mysticism, ~ is a title frequently used in connection with saints, especially in North Africa. VI 874b

mawlīd (A, pl. mawālīd), or mawlūd : the time, place or celebration of the birth of a person, especially that of the Prophet Muḥammad or of a saint; a panegyric poem in honour of the Prophet. VI 895a; XII 613a; a great festival, of which there are three in Egypt: on the 17th or 18th of January, or about the vernal equinox, and about a month after the summer solstice. I 281a

♦ mawālīd : genethlialogy, i.e. the art of deducing portents from the position of the stars at the time of birth, an area of judicial astrology. VIII 106a

♦ mawliḍiyā or milāḍiyā : a poem composed in honour of the Prophet on the occasion of the anniversary of his birth and recited as a rule before the sovereign and court after ceremonies marking the laylat al-mawlīd. VI 897b; X 657a

mawlūd → MAWLĪD
mawna → BAŞHTARDA

mawṣim (A) : market, especially in connection with the markets of early Arabia; festival, generally with a religious basis. When such a festival signifies the birthday of a prophet or local saint, the term more generally used is MAWLĪD, but often some other event in a holy man’s life, or even his death, may be celebrated, often at a date which shows continuity with some ancient nature festival or other rite; also, season. Thus in Lebanon, ~ denotes the season of the preparation of silk, while in India and in European terminology referring to these parts of the world, it has required the meaning of ‘season’ in connection with the weather conditions special to those regions, such as the regularly returning winds and rain periods. Monsoon, mousson, moesson and other corruptions of the term are found in this literature. VI 903a; pilgrimage. I 159b

mawṣū'a (A) : in literature, an encyclopaedia, a neologism that emerged in the 20th century, though the tendency to encyclopaedic writing was not absent. VI 903b; XII 614a

mawṣul → SILA

mawīt (A) : death. Its synonym wafīt, more exactly ‘accomplishment, fulfilment’, i.e. of a man’s term of life, is Qur’ānic and carries the sense of God’s predetermining a man’s lifespan or executing His decree concerning a man’s term of life. In modern Arabic, ~ is considered stark, unlike the euphemistic and delicate sense of ‘demise, decease’ that wafīt carries. VI 910b

mawṭīk (A) : a Qur’ānic term used for the assurance from God taken by Jacob upon his sons for their safely bringing back Joseph. VII 188a

mawṭīn → WAṬAN
mawwal → MAWALĪYA

mawz (A) : in botany, the banana (tree). VIII 732b

maydān (A, pl. mayḍānin) : a large, open, demarcated area, flat and generally rectangular, designed for all kinds of equestrian activity; the exercises of mounted formations; in figurative usage, the confrontation of two parties; like the English ‘field’, ~ is extended to the broad sense of ‘domain of activity’, physical, intellectual or spiritual. VI 912b; hippodrome. II 954b

♦ mayḍāni : in archery, an arrow of a specified pattern. VI 912b

maykhān (Mon) : a low tent requiring little wood for its construction and in recent times covered with cotton cloth purchased from Chinese traders. IV 1151a
mayl (A) : in spherical astronomy, declination, the measure of the distance of a celestial body from the celestial equator. Muslim astronomers tabulated either the declination and right ascensions of stars or their ecliptic coordinates. Also of concern to them was the solar declination, mayl al-shams, of which there were two kinds, al-mayl al-awwal and al-mayl al-thani. VI 914b

In philosophy, 'inclination', a development by Ibn Sina and his school of Philoponos's idea of impressed force, against Aristotle's explanation of motion. XII 769b

♦ al-mayl al-a'zam, or al-mayl al-kulli : the obliquity of the ecliptic, the basic parameter of spherical astronomy. VI 914b

♦ mayl ṣab'i : in physics, natural inclination; also a current philosophical term. I 112a

maymana → AŚL

maysara → AŚL

maysir (A) : an ancient game of chance, using arrows to win parts of a slaughtered beast. It was forbidden by the Qur'an. VI 923b

mayta (A) : dead (used of irrational beings); as a substantive, ~ means an animal that has died in any way other than by slaughter. In later terminology, the word means firstly an animal that has not been slain in the ritually prescribed fashion, the flesh of which therefore cannot be eaten, and secondly all parts of animals whose flesh cannot be eaten, whether because not properly slaughtered or as a result of a general prohibition against eating them. II 1069a; VI 924b

mayzar → DASTĀR

ma'z (A) : in zoology, goats. XI 411b

mażāhir → MAŻHAR

mā'zahr → MĀ[g]

mażālim → MAZLIMA

mazār (A), or mizr : the word for various fermented drinks; beer. II 1061a; VI 721a; and → NABIDH

mazār : in Muslim India, a term used for signifying a pir's (→ MURSHID) tomb, especially for the smaller wayside shrine. VI 125b

mazd → MAST

mażhar (A), or mizhar : in music, a round tambourine with or without jingling rings. The former in Persia was called the DĀTRA. ~ is also said to be the term for a lute, but this is doubtful. II 620b f.; a lute that appears to have been identical with a BARBAT but with a skin belly. Arabic lexicographers unanimously identify the ~ with the 'CLUD. The modern ~ is a tambourine. X 768b

mażhar (A, pl. mażāhir) : lit. place of outward appearance, hence 'manifestation, theophany', a technical term used in a wide variety of contexts in shi'ism, şüfism, Bābism, and, in particular, Bahā'ism, where it is of central theological importance. At its broadest, the term may be applied to any visible appearance or expression of an invisible reality, reflecting the popular contrast between the exoteric (ZĀHIR) and the esoteric (BĀṬIN). In its more limited application, however, it refers to a type of theophany in which the divinity or its attributes are made visible in human form. VI 952a

♦ mażhar ilahi, or mażāhir-i ilahiyya : the Bahā'ī technical term for manifestations of God which feature through the prophets, never cease and are successive. I 916a; VI 953a

mazidi (A) : in mediaeval 'Irāk, a beggar who gives out that he just needs a little more money to purchase what he needs. VII 494a

mażalim (A, pl. mażālim) : an unjust or oppressive action, an antonym of 'ADL; its plural form, mażālim, came to denote the structure through which the temporal authorities took direct responsibility for dispensing justice. Mażālim sessions were held regularly
under the 'Abbāsid caliphs al-Mahdi and al-Hādi. VI 933b; IX 325a; the name of a tax under the Aghlabids. II 145b

mazzūm (A, P) : someone or something treated or used wrongfully, unjustly, injuriously, or tyrannically. In Persian, ~ also means 'mild, gentle, modest'. VI 958b
In šī'ī, especially Twelver, Islam, ~ is an attribute characterising the imāms, especially al-Ḥusayn b. 'Ali and 'Ali al-Riḍā, who are ready for martyrdom. VI 958b

mazra'ā (A) : arable land, a field, for grain production as opposed to pasture, vineyard, orchard, etc.; in Ottoman administration, ~ designates a periodic settlement or a deserted village and its fields. To register a piece of land as ~, it was required that it be checked whether the place had a village site in ruins, its own water supply and a cemetery. VI 959a

mazraba (A) : the net which is used, especially in Tunisia, for tunny fishing. It involves a huge enclosure formed of meshed cloth with which the tunny bed is surrounded. VIII 1021b

mazra'ān (A) : the term, properly al-mazra'ān', used to refer to two of Ka'b b. Sa'd's sons (probably 'Amr and 'Awf), while the rest of his sons were called al-adjarib 'the scabby ones'. X 173a

mazz → MAST
mazz → DJULLANAR
mazzār (A) : a brewer. VI 721a

mdamma (Mor) : a leather belt worn by men, women and children in Morocco. V 746a
meddāh, m[ddāh → MADDAH

medeniyyet (T, < A madīna) : in political science, civilisation, introduced into Ottoman Turkish towards the middle of the 19th century, meaning the secular political system believed to be common in Europe and contrasted with the traditional oriental dynastic despotism. VI 968a

medin : a silver coin, based on the half-dirham, struck by the Burdji Mamlūks and continued by the Ottomans after their conquest of Egypt and Syria. VIII 228b
medina (Fr, < A madīna) : in the Maghrib, used by the French to designate the ancient part of the great Islamic cities, beyond which have been constructed the modern quarters of the city. VI 969b

medjelle (T, < A madjalla) : originally, a book or other writing containing wisdom; in its best-known application, ~ refers to the civil code in force in the Ottoman empire and briefly in the Turkish Republic from 1869-1926. Known in full as the Medjelle-yi Ahkâm-i 'Adliyye, it covers contracts, torts and some principles of civil procedure. VI 971a

medjidiyye (T) : in numismatics, Ottoman coins of 20 piastres. I 75a
medjlis-i wālā → MADJLIS

mehter (P 'greater') : in music, an Ottoman ensemble consisting of combinations of double-reed shawms (zurna), trumpets (boru), double-headed drum (tabl), kettle-drums (nakkāre, kōs) and metallic percussion instruments. The ~ was an analogue of the wind, brass and percussion ensembles used for official, municipal and military purposes in other Islamic states. The Ottoman ~ was outlawed in 1826. VI 1007a

mela → PETH
melayu → PEGON
melmastya → PASHTUNWALI

men-huan (Ch) : in Chinese mysticism, the hereditary line of a shaykh, the group of faithful under the domination of that line, the considerable ensemble of goods and lands owned by it, and, finally, the holy places that bear its charisma. X 338b; XI 122a
menākib → MANĀKIB
mensükhät (A, s. mensük‘h ‘annulled’): an expression used in the Ottoman empire, after the abolition of certain early Ottoman army units, in the 11th/17th century, for the fiefs and other grants these units had previously held. These were referred to as mensükhät timarı ‘annulled fiefs’. VI 1017a

mantän (N.Afr), or mantāl: a man’s waistcoat with long, straight sleeves, worn in Morocco, Algeria and Tunisia. V 746b

menzil → MANZIL

meshweret → MAŞHWARA

mewkûfâtci (T), or mewkûfâtî: in Ottoman administration, the title given to the director of the ‘Bureau of Retained Revenues’, whose task was to manage the mewkûf akçe, money accruing from unused sstate expense allocations, and from vacant fiefs and other grants. VI 1029a

mewlewîyyet (T), or mollalîk: a title given to certain judicial districts in the Ottoman empire. VI 1029b; a generic term used in the Ottoman empire to designate the positions held by the mollâs in civil and religious administration, which embraces simultaneously the rank, the duties or jurisdiction and the tutorial functions of the mollâ. VII 222a

mgawren → FĀZA

mharram → MAHREM

mi’a (A): hundred; in the plural, al-mi‘ün refers to all Sûras other than the ‘seven long ones’, AL-SAB’ AL-TIWÂL, with over 100 verses: x-xii, xvi-xviii, xx, xxi, xxiii, xxvi and xxxvii. IX 887b

mi‘âd (A): in the customary law of the Bedouin of the Central Region of the Sinai, Jordan and Palestine, as well as Yemen, a trial; for the Bedouin of the Western Desert and Cyrenaica ‘a gathering of all interested parties and anyone else who wishes to attend, in which the agreement reached behind the scenes by means of negotiations is announced’. X 889b

mibkhara → MABKHARA

mida‘a (A): a basin for ablutions. X 647a

midja‘ (A): ink. In Middle Eastern manuscripts, two types of black ink were generally used, both of which date from pre-Islamic times. One was prepared on the basis of carbon and oil, and the other one from gall-nuts and ferrous components, the former originally being designated as ~, the latter as hibr. Later, the two words were used as synonyms. VI 1031b

midhâ‘ → IDHÂ‘A

mi‘djan (A): ‘the trough’, a depression in the pavement on which the circling of the Ka‘ba is performed, just opposite the door. According to legend, İbrahim and İsmâ‘îl mixed the mortar used in building the Ka‘ba here. IV 318a

In the mediaeval kitchen, a wooden bowl in which the dough for bread was mixed, also called djafna. VI 808a

midjian → DARAKA

midjmarâ (P): a censer; in the anthology of Lutf ‘Ali Beg, the term for each of the parts it is divided into. V 834a

In astronomy, the Arabic version of the Greek constellation name for the Altar, Ara. V 1024b

midjrant → KÜFL

midjwâl (A): a piece of white fabric, used in the game of MAYSIR, which was held over the archer’s hands so that he could not see the arrows in the quiver. VI 924a

midra‘a (A): a woolen, sleeved tunic worn only by the very poor in mediaeval times. V 737a
midrab (A) : among the pre-Islamic Bedouin, a tent under which important people camped when travelling. IV 1147a

In the mediaeval kitchen, a mallet. VI 808b

mifrash (A, P mafraqi, T mifresi) : a travelling pack for bedding. The term is now generally applied to the woven rectangular bedding packs still used by nomads, and normally made in pairs to balance on either side of the camel carrying them. VII 1a

mihlab (A) : a wooden container in which yeast was kept, used in the mediaeval kitchen. VI 808a

mihmal (A) : scales for gold. VII 195b

mihmān (P) : lit. guest, occurring in various compounds such as mihmāndar, an official in Safawid Persia appointed to receive and to provide hospitality for guests, mihmāndār-bāshi, the official who superintended the mihmāndar, and the mihmān-khāna, a rest house instituted by the Kādjar shāh Nāṣir al-Dīn after his first trip to Europe in 1873. XII 618a

mihmān-khāna → MIHMĀN

mihmān (A, pi. mihmāz) : the spurs in a horse’s riding equipment (syn. kullāb, pl. kalālib; N.Afr shabūr, shabīr), more in vogue in the Muslim West than the East. IV 1145b

mihmāndar (P) : the title of the 18th dignity, out of the 25 at the Mamlūk sultan’s court; part of his duties was to receive ambassadors and delegations of Bedouin. VII 2a; and → MIHMĀN

mihna (A, pl. mihna) : a profession, service and handiness, mostly domestic (syn. šīnĀ’ā); ashāb al-mihan are artisans, māhin is one who serves others skilfully, a servant. IX 626b

mihrāb (A, pl. mahārīb) : the prayer niche in the mosque, indicating the direction of prayer. It is made up of an arch, the supporting columns and capitals, and the space between them. Whether in a flat or recessed form, it gives the impression of a door or a doorway. VII 7a
mihragan (P, A mihrdjan) : the name of an Iranian Mazdaean festival, traditionally celebrated in Iran around the autumn equinox. VII 15a; ~ and Nawruz are celebrated by the Nusayris as the days when the divinity of ‘Ali is manifested in the sun. VIII 146b; XI 401b

In music, the name of some musical themes whose origin goes back to the Sassanid period. VII 19b

mihrak (A) : in the mediaeval kitchen, a metal instrument used for raking out the embers and ash from the oven when baking was finished. VI 808a

mihrath (A, pl. maharith), and mihrath (pl. maharith) : a plough. In mediaeval times, however, ~ was more specifically applied to the tiller, which is not equipped with wheels or a mould-board or a coulter, but consists essentially of a ploughshare, a cross-beam, a handle and a pole (or beam). Although it goes back to the earliest antiquity, this agricultural implement is still in use, without modification of note, throughout the Islamic world. VII 21b

mihrdjan -> MHRAGAN

mihtar (A) : in Mamluk Egypt, the head of the rikab-khana, the depot for harness and in general for all the material required for horses and stables. VIII 530a

mihwar -> KUTB; ZILL

mikat (A, pl. mawdkit) : appointed or exact time; in law, ~ is applied to the times of prayer and to the places where those who enter the Haram are bound to put on the Ihram. VII 26b

In astronomy, ‘ilm al-mikat is the science of astronomical timekeeping by the sun and stars and the determination of the times of the five prayers. VII 27b; and -> MUWAKKIT

mikati (A) : an astronomer who specialised in spherical astronomy and astronomical timekeeping, but unlike the MUWAKKIT, was not necessarily associated with any religious institution. Mention of such astronomers appeared for the first time in Egypt in the 7th/13th century. VII 29b

mikhadda (A) : properly, pillow, but might be used as a cushion for sitting upon. V 1158b; XII 99a

mikhdhaf -> DJA

mikhla and mikldt : a pan generally used for frying fish and the like, made of iron and used in the mediaeval kitchen. A stone-made ~ was used for other purposes, although the distinction between the two is unclear. VI 808a,b

In hunting, a radial trap (syn. kula). II 1037a

mikla (A) : in the vocabulary of arms, a sling (syn. mikhdhaf(a)). XII 85a; XII 741b

miklama -> DAWAT

mikna (A) -> KINA

miknab (A) : among the nomadic stockbreeders in early Islam, a term for a herd of mounts of up to 50 (syn. mansir or minsar, ra’il, kanbal). IV 1144b

mikran (A) : in mediaeval agriculture, a piece of wood fixed on the oxen’s head, when they plough, by means of a rope called tawthik. VII 22b

miktar (A) : the occasional name for an apparatus, more often called a Falaka, used for immobilising the feet in order to apply a bastinado on the soles of the feet. II 763b

mikwam (A) : in the terminology of mediaeval agriculture, the handle of the plough-share (syn. dastak, < P dastah). VII 22b

mikwar(a) (A), or mikwara : a word for turban. He who wore one was called mukawwir, which like muta’ammim, came to mean a theologian, a man of learning, while in
Muslim Spain also an official and jurist, because they alone wore the turban there.

**mikyas** (A) : measurement, means of measuring; any simple measuring instrument; in Egypt the name of the Nilometer, i.e. the gauge in which the annual rise of the river can be measured. VII 39b; the gnomon of the sundial, also called *shakhs* or *shakhsî*. VII 210a; and → kiyâs

mil → SANG

**milâd** (A) : time of birth, in contradistinction to MAWLID, which may denote also ‘place of birth’; Christmas. VII 40b; in South Africa, festival celebrating the birthday of the Prophet. IX 731a

milâdiyya → MAWLIDIYYA

**milâha** (A) : navigation, seamanship; seafaring. VII 40b

milal → MILLA

milban (A) : a wooden mould used to fabricate unfired brick, composed essentially of dampened, shaped clay, which is then turned into the ~ without a bottom or cover, packed tight and finally dried in the sun; the clay is fined down with sand, gravel, chopped straw or potsherds in fixed proportions to prevent its crumbling and cracking. Once taken out of the ~, the brick is left for a while longer in the sun. V 585a

milhafa (N.Afr), and *mlahfa, tamâlhaft* : a large, enveloping outer wrap worn by women in the Arab East and by both sexes in North Africa. V 741b; V 746a

**milh** (A) : salt, which was already familiar to the ancient Arabs of pre-Islamic times, using it not only as seasoning but also in certain rites, e.g. for the oath that cemented an alliance, made around a fire. The two types of salt that were known were sea salt (~ bahri) and rock salt (~ barrî; and → MILH ANDARANI). VII 57a

♦ milh andarâni (A) : the probable correspondence for rock salt. considered to be the most valuable. VII 57b

♦ milh al-bawl (A) : uric salt. VII 58a

**milk** (A, pl. *amlâk*) : private property; in law, ~ denotes ownership, which is distinguished from possession, *yad*. The characteristic feature of ~ is its perpetual nature. I 28b; VII 60b

♦ amlâk-i salţanâtî (P) : a term used under the Kâdjârs in contradistinction to *amlâk-i khâsâ*, private estates. IV 973a; after the grant of the Persian Constitution, the ~ were the personal estates of the ruler, also referred to as *amlâk-i shâhi*. IV 979b

♦ amlâk-i shâhi → AMLĂK-I SALŢANAT Î

**milla** (A, pl. *milal*, P *millat*, T *millet*) : religion, sect; with the article, *al-milla* means the true religion revealed by Muhammad and is occasionally used elliptically for *ahl al-milla*, the followers of the Islamic religion. II 294b; VII 61a

In the Qur’ân, ~ always means ‘religion’, e.g. the religion of the Christians and Jews, the religion of Abraham. II 294b; VII 61a

In Ottoman Turkish, *millet* came to denote the internally-autonomous religious groups within the Ottoman empire (Jews, Armenians, Greek Orthodox, etc.). VII 61b

In modern Persian and Turkish, ~ means ‘nation, people’. VII 61a

♦ *al-milal wa l-nihal* (A) : one of the stock phrases employed, in the heresiographical literature, to denote an enumeration of religious and occasionally philosophical doctrines, as well as the various groups or schools which profess them. VII 54a

millat → MILLA

millet → MILLA

**mim** (A) : the twenty-fourth letter of the Arabic alphabet, transcribed *m*, with the numerical value 40. It is defined as occlusive, bilabial, voiced and nasal. VII 64b

mim'âr-bâşî (T) : a local master-builder, not to be confused with the Ottoman’s Chief Architect officiating in Istanbul. IX 540b
mimlaka → MĀLĀK
mina → BĀZĀR
minā' (A, P bandar, T liman) : port, harbour; ~ became the comprehensive term for both of these meanings at the expense of the classical terms marsā (referring more specifically to the maritime aspect implied by ‘harbour’), furda (referring more to the economic function implied by ‘port’), and marfa’. VII 66a
minā'i (P ?) : in art, a type of ceramics with polychrome under- and over-glaze painting produced during the late 6th/12th and early 7th/13th centuries. The precise mediæval name of this ware is uncertain. Iranian authors of the 11th/14th centuries link the term to translucent or luminous substances such as the sky or wine vessels; ~ is also used by them to describe a type of glass. Later authors use the term to describe glass vessels that had been painted and gilded. VII 72b; enamel. IV 1167a
mināṣṣa (A) : the throne, or high chair, on which the bride was raised and unveiled in her new home (syn. SĀRĪR, used in Sirat Sayf, described as having been made of juniper wood and decorated with plates of gold and shining jewels). In late 19th-century Mecca, the throne was called rīka (< arika). X 905a
minbar (A) : the raised structure or pulpit from which solemn announcements to the Muslim community were made and from which sermons were preached. VII 73b
mindil → MANDĪL.
minḏal → ZABR
minḏjam (A) : the tongs and the beam of the common balance. VII 195b
minḏhāj → SHARĪA
minḵār (A), or sāḵūr : in mineralogy, a pickaxe, which was the main tool of the miner. It had a sharp end to peck the stone and a flat end to hammer or to drive wedges. V 968b
minsar (A) : in zoology, the beak of a vulture. VII 1013a; and → MIKNAB
minshafa (A) : a large, white head veil for women in the Arab East. V 741b; and → MANDĪL
minshār → DHIKR-I DJAHR
mintakat al-burūdīj (A), and mintakat falak al-burūdīj : the zodiac; the ecliptic circle. VII 81b
mintān (T) : a short caftan without sleeves, stopping at the waist, worn in Ottoman Turkey. V 752a
mir (P, < A AMIR) : a Persian title applied to princes, but also borne by poets and other men of letters. In India and Pakistan, SAVYIDS sometimes call themselves by the title. It also occurs in official titles in both the Dihli sultanate and in Mughal administration, e.g. mir bahr ‘naval commander’. VII 87b; IX 333a
♦ mir-āb → MIRĀB
♦ mir-āḵbūr (T) : under the Ottomans, the master of the stables, the official given charge of all aspects relating to the supply and maintenance of the Ottoman sultan’s stables. VII 88a; VIII 529a and → AMĪR AKHŪR
♦ mir-‘ālem (T) : under the Ottomans, the ‘standard-bearer’. VIII 529a
♦ mir bakhshi : quartermaster-general. Under the Mughal emperor Akbar, the ~ was administrative head of the military department and responsible for all transport arrangements during campaigns. He could be placed in command of an army in the field. I 316b
♦ mir munshi : under the Mughals, one of the terms for the head of the chancellery, along with MUNSHI AL-MAMĀLIK. IV 760
♦ mir sāmān : under the Mughal emperor Akbar, the ~ was in charge of the BUYŪTĀT department and was responsible for the organisation of the factories, workshops and stores maintained by the emperor. I 316b
mir-zada → MIRZÄ
mir-i farsh : the term usually applied to stone weights, often of marble carved and
inlaid with semi-precious stones, used to hold down a pall over a grave. VII 88a
mir-i miran (T) : 'supreme commander', a military and political term used in
18th-century Ottoman Turkish administrative practice as being virtually synonymous
with beglerbegi 'provincial governor', and then increasingly used to denote the hono-
rary rank of beglerbegi, although this last title was considered as somewhat superior
to that of ~. In the 19th century, ~ also became a civil service rank. VII 95b; VIII 280b
miri (T, < A amirî) : 'belonging to the government'. Under the Ottomans, ~ was
singled out to designate assets that belong of right to the highest Muslim authority, the
sultan. Throughout Ottoman history, it was used as a noun meaning 'lands belonging
to the government', 'land tax' levied from them, as well as 'the public treasury'. II
148a; V 792b; VII 125a
al-miri (Ir) : the government. VII 88a
mirzâ → MIRZÄ
mirâb (P), and mir-âb : an official of the state responsible for the distribution of the
water of a Kanât. IV 531a; V 872b; an official in charge of the construction and
upkeep of the channels and dams. XII 550a
mirbabâ' → RUBÅTI
mirâdž (A), and isrâ' : originally, a ladder, then 'ascent'; in particular, the Prophet's
ascension to Heaven. VII 97b; XII 618a
mirâdž-nâma (P) : in literature, a genre of accounts of the Prophet's celestial jour-
ney. XII 618a
mirât (A, pl. marâ'î) : mirror. VII 105b
mirâth (A, pl. mawârîth) : inheritance, wârîth being the heir and mûrîth the person leaving
the estate. This branch of Islamic law is called 'ilm al-farâ'îd 'the science of the
ordained quotas'. VII 106b
mirbâ' → RÂBIT
mirfa' (A) : a footstool, an ink-stand and the base of the small oriental table. In certain
texts it may be replaced by KURSI. V 509a
mirfa'ka → WISÂDA
miri → MİR
mir'izz (A) : flock, tuft of wool. XII 317a
mirkâs (A), or mirkâs : 'merguez', a North African kind of fried sausage made from
minced leg of mutton with the addition of various spices and ingredients, such as
pickle, pimento, dried coriander, nard and cinnamon. VII 126a
mirkaz (A, pl. marâkiz) : a rammer used by masons in Ibn Khaldûn's time to beat earth
mixed with lime and gravel, etc. V 585b
mirmîs → KARKADDAN
mirrikh (A) : in astronomy, the planet Mars, called by astrologers al-nahs al-asghar
' the minor misfortune' because it is credited with the most ominous omens and effects.
VII 127a
mirsal → MARBAT
mir'shâha → KARBÜS
mirwad (A) : a small probe or stick with a rounded end used by women to apply cos-
metic to their eyebrows, eyelashes or the edges of their eyelids. In mediaeval times,
the sticks were commonly of bronze. V 356b
mirwâha (A) : fan, vane. Large fans are called mirwâhat al-KHAYSH, hand fans
mirwâhat al-khûs 'palm-leaf fan'. VII 127b
In music, a jingling instrument used by Christians. IX 11a
mirzā (P < mir-zāda or amir-zāda), and mirzā : ‘born of a prince’, a title given to noblemen and others of good birth. Since the time of Nādir Šāh’s conquest of India, it has been further applied to educated men outside of the class of mullās or ‘ulamā’ (→ MOLLĀ). In modern times, but not formerly, the title is placed after the name of a prince; when placed before the name of other persons bearing it, it is equivalent to ‘Mr’. VII 129a

In Indian usage, it is given, from Mughal times onwards, to kinsmen of the Mughals, the Timurids, the Safawids, members of other royal houses and to certain Mughal nobles. In modern times in India and Pakistan, the prefixed ~ is particularly used by men of the Mughal division of ASHRĀF Muslims. VII 129b

♦ mirzā’ī (IndP) : in India, an appellation, somewhat contemptuous, given to a follower of Mirzā Ghulām Aḥmad of Kādiyān. VII 132b

mirzam (A) : in astronomy, al-~ designated (3 Canis Maioris, (3 Canis Minoris and γ Orionis; in modern times in Central Arabia, el-mirzem is used for Sirius. IX 471b; and → NUḤĀM

misabba‘a → SAB‘ANĪ

misāḥa (A) : the measurement of plane surfaces; survey, the technique of surveying. VII 137b; and → MUḴĀṢAMA

♦ ‘ilm al-misāḥa (A) : the science of measurement, plane and solid geometry. VII 135a

misalla (A, pl. masālī) : lit. large needle; an obelisk. VII 140b

mi‘ṣam (A) : in anatomy, the wrist. XII 830b

miṣbah → SIRĀDI

misbāḥa (A) : the traditional rosary, commonly used by men, associated with a ritual based on the custom of mentioning on every occasion God’s Most Beautiful Names. XII 775b

miṣfāt (A) : in the mediaeval kitchen, a strainer, made of wood or metal. VI 808b

mish (A, pl. amsāh, musūh) : felt, used e.g. as a saddle felt. IV 1146a; a coarse cloth. IX 677a

misham → GHARAZA

mishfar (A) : a camel’s lip. IV 249b

miṣḥmish (A) : in botany, the apricot-tree and its fruit (Prunus armeniaca). VII 141b

miṣṭāḥ (A) : a place where flour is sifted by shaking. IX 361b

misk (A) : musk. VII 142a

miskh → MASKH

miskin (A, pl. masākin, miskiinūn) : poor, destitute; miserable, humble. II 757b; VII 144b

In modern South Arabia, ~ denotes the top layer of the population subject to the tribesmen, comprising the petty traders and artisans, constituting the layer above the du‘afā‘ (→ ḌĀĪR). VII 145a

In ‘Irākī Kurdistan, miskēn denotes villagers who do not claim tribal origin, a class of lowly social status and often oppressed by tribal neighbours. VII 145a

miṣna‘a (A, P ʿab-ānbār) : a water storage cistern. V 875b; XI 302a

miṣr (A, pl. amsār) : in earliest Islam, the settlements developing out of the armed encampments established by the Arabs in the conquered provinces outside Arabia and then, subsequently, the capital towns or metropolises of the conquered provinces; the land of Egypt and its capital city. VII 146a

As a geographical term, ~ is defined as an administrative unit, a large urban centre where a ruler or governor resides and which has located there the administrative organs, treasury, etc. of the province. VII 146b
miśra (A): in poetry, one of two clearly distinct halves of a line of poetry. I 668a; VIII 579a; in Afghan poetry, a lyrical distich in a peculiar metre, also called landai. I 221a
misrakh (A): in Yemen, tribal assembly places. XI 276a
miss → NUHAS
miṣṭara (A): a ruler. VII 198b; XI 150b
miswāk (A): toothbrush; tooth-pick; the more usual word is siwāk (pl. suwuk), which denotes also the act of cleansing the teeth. The instrument consists of a piece of smooth wood, the end of which is incised so as to make it similar to a brush to some extent. VII 187a
miswara → WISADA
mitad → TARIFA
mithāk (A): covenant, agreement, used 25 times in the Qurʾān and often linked with its synonym ākhd. The majority of the Qurʾānic usages relate to compacts between God and various members of His human creation, the unilateral imposition of a covenant by God upon Man. In modern Arabic, ~ denotes a treaty, pact or agreement. VII 187b
mithāk-i millī (T): “the National Pact”, a proclamation voted by the last Ottoman Parliament which met in Istanbul in January 1920, proclaiming the territorial integrity of the remaining non-Arab heartlands of the Ottoman empire. VII 188a
mithāl → FARMĀN
mithkāl (A): the oldest Arab unit of Troy weight. III 10b; an apothecary’s stater equalling two dānak; a gold dīnār. IV 248b; a standard weight unit, which was not everywhere the same. VI 118a
miʿūn → MIĐA
miyākšīs (A, < Gr): in zoology, the common mussel (Mytilus edulis L.), a popular food-stuff. VIII 707a
miyān (T), or miyān-khāne: in Turkish poetry, the third line of each stanza of the SHARKI. IX 354a
miyāna (H): ‘middle-sized’; a litter used in India, provided with side-curtains rather than the box enclosure of the palki. VII 932a
miyāndar (P): in traditional Iranian wrestling, KUSHHI, the most accomplished and senior member, who conducted the proceedings. Under him in seniority came the PAHLAWĀN ‘athlete’, nawkht-rasta ‘beginner’, and nawča ‘novice’. XI 573a
mizāb → KIBLA
mizall (A): a canopy, a portable but firm construction, serving as well as the general’s tent, insignia of command, rallying point and headquarters on campaign. In the Muslim West, much confusion is caused because of the resemblance in both form and meaning between ~ and MIZALLA. VII 192a
mizalla (A) : lit. an instrument or apparatus for providing shade, *zill*, apparently synonymous with the *shamsa*, *shamsiyya*; lit. an instrument or apparatus for providing shelter for the sun, probably therefore referring to the sunshade or parasol borne on ceremonial occasions and processions over early Islamic rulers. In Mamlūk sources this appears as *djitr*, *shitr* (< *P* *citr*, → *CATR*) denoting the parasol as one of the insignia of royalty; VII 191b; among the pre-Islamic Bedouin, a large tent, often made of goat’s hair. V 1147a; VII 192b

mizân (A) : balance, scales; in eschatology, the Qur’anic ‘balance’ which weighs the deeds of an individual. III 465b
In the scientific thought of Djabir b. Ḥayyān, ~ forms a fundamental principle meaning a.o. specific gravity, the metaphysical principle *par excellence*, and a speculation on the letters of the Arabic alphabet. II 358b
In mathematics, ~ means, among other things, testing the correctness of any calculation. VII 198b
In divination, in magic squares, ~ stands for the sum of the largest and smallest figures; it is half the total of the vertical row, horizontal row or of the diagonals. VII 198b
In astronomy, *al-*~ is the term for Libra, one of the twelve zodiacal constellations. VII 83b

♦ *‘ilm al-mizân : alchemy. VII 198b*

miżar → *IZĂR*

mizhar → *MAZHĂR*

mizmâr (A) : lit. an instrument of piping. In the generic meaning, it refers to any instrument of the wood-wind family, i.e. a reed-pipe or a flute. In the specific sense, ~ refers to a reed-pipe (i.e. a pipe played with a reed) as distinct from a flute. In Persian, the equivalent of ~ in this sense is *NAY*. VII 206b

♦ mizmâr al-muţţânnâ → *DIYĂNAY*

mizr → *MAZĂR*; *NABIĎH*

mizwad (A, pl. *mazāwîd*) : a food-bag, made by the Touaregs from cheetah skin if they can catch the animal. II 740a

mizwâla (A), and *sā‘a shamsiyya* : in modern Arabic, a sundial. In mediaeval Islam, horizontal sundials were called *rukhâma* or *basîţa*, vertical sundials *munharîfa*. VII 210a

mizwâr (A, < B *amzwaru* ‘he who precedes, he who is placed at the head’) : in North Africa, chief of a religious brotherhood, the superintendent of a *zâwiya* or the chief of a body of *ghorfa* (→ *SHARÎF*), equivalent to the Arabic *MUŞADDAM*. In those districts of Morocco where the old Berber organisation has survived, mainly in the Great Atlas and Central Atlas, *amzwâr* is sometimes the equivalent of *anflûs*, the political adviser to a body. VII 211b

mizz → *MAST*

mîbadh (P) : chief of the Madjūs, a title for a type of Zoroastrian priest which in the Sāsâniid state had a variety of ritual, judicial and administrative responsibilities. By the 4th or 5th century, a three-level hierarchy had developed of local *mîbadhs*, grand *mîbadhs* of provinces or regions and a supreme *mîbadh* over the entire state. The function of ~ continued to exist in Islamic times but it is not always clear whether ~ is used as a generic term for any priest or is used in a specifically technical sense in sources referring to Islamic Iran; this term is also used somewhat loosely in modern scholarship for Zoroastrian priests in early Islamic times. VII 213b

mîbedân-mîbed → *KAĎI ‘L-’KUPÂT*

mofussîl → *MUFAŞÂL*

mohur (Eng, < *P* *muhr*, < *San* *mudrâ*) : in numismatics, an Indian gold coin. VII 221a

mollâ (P, < *A* *mawâlā*), or *mullâ* : a title of function, of dignity or profession, and of rank, limited, with a few exceptions, to the Turco-Iranian and Indian world. ~ indicates
in the first instance any Muslim scholar who has acquired a certain degree of religious education and the aptitude to communicate it. In current usage, ~ is most often applied to the ‘ulamā’, the religious scholars. Distinguished by his clothing and physical appearance, his prestige and claim to knowledge, the ~ in Iran today has succeeded in occupying a wide range of functions at many different levels. Exercising the basic prerogatives in matters of education, ritual functions (prayers, marriages, funerals etc.) and judicial functions, the mollās constitute the basis of what has been called, erroneously in the view of some, a veritable clergy. VII 221a; and → MEWLEWIYYET

♦ mollālík ← MEWLEWIYYET

mozarab (Sp) : a word of uncertain origin, denoting ‘arabised’ Christians living under Muslim rule in Andalusia after the conquest of 711 AD. VII 246b

mosopa (Sw) : in East Africa, the proposer of a marriage, a senior member of the family who is usually but not necessarily from the groom’s family. VIII 33b

mu‘abbad (A) : ‘worn down by traffic’. XI 155a

mu‘addib (A) : a later appellation than MUDARRIS or MU‘ALLIM for teacher in the Arab lands; in some cases, the ~ was a higher rank, namely, the more learned or the private tutor. V 568a

mu‘addin → MĀDIN

mu‘adhdhin (A), and munādī : originally, among the Arab tribes and in the towns, the crier making important proclamations and invitations to general assemblies. From the beginning of Islam, ~ and munādī have been used to designate the official whose main function is to summon the believers to public worship on Friday and to the five daily prayers. Both terms are used quite indiscriminately. VI 675b

mu‘adjdjal (A) : in law, yearly, variable, rather low rents. XII 368b; in India, ‘deferred dower’, the remainder of the MAHR after a token amount has been paid at the time of marriage, becoming payable when the wife is divorced or widowed. I 172b

mu‘adjdjal (A) : in law, a lump sum paid immediately. XII 368b; in India, ‘prompt dower’, a token amount of the MAHR paid at the time of marriage. I 172b

mu‘ādjir (A) : a deviant, in the sexual sense. V 778a

mu‘āf (A) : one of five classes, that of 700 men-at-arms excepted from taxation, into which the population of Eastern Transcaucasia was divided in the late 18th century under Muḥammad Ḥasan. IX 255a

♦ mu‘āfī (P) : under the Saʿfawids, a temporary (but renewable) grant of immunity. Another similar grant was called the musallāmī. IX 732b

♦ mu‘āf-nāme (T) : in the Ottoman empire, a letter of exemption. X 801a

mu‘āhād (A) : a non-Muslim under the protection of the Islamic state, syn. MU‘ĀHID. IV 768a; an unbeliever connected with the Muslim state by a treaty. V 178b

♦ mu‘āhāda (A) : treaty, agreement. VII 250a

mu‘āhid (A) : lit. one who enters into a covenant or agreement with someone; in mediæval times, those People of the Book who submitted to the Arab conquerors of the Middle East on conditions of an ‘AHD ‘agreement’ or of DHIMMA ‘protection’. Syn. MU‘ĀHAD. XII 630b

mu‘ākahāba (A) : in prosody, the obligatory alternation of the shortening of two adjacent cords. This phenomenon occurs in the madīd, ramāl, khāṣfī, and mudjīththī metres. The apparent reason for the existence of this phenomenon is to avoid a sequence of four moving letters. VIII 747b

mu‘ākama (A) : a term denoting a scantily dressed woman, var. mukā′ama, which also means pressing one’s lips on the lips of a person of the same sex. IX 566b

mu‘ākara (A) : a term denoting the action of two or more friends who drink together; also, a meal taken with friends. VII 850a
mu'akhat (A): brothering, a practice found in the early days of Islam by which two men became 'brothers'. VII 253b

mu'akkab -> 'AKIB

mu'alldj (A): lit. treating, developing; in Muslim Spain, it had the sense of 'retailer of fruit and vegetables'. I 961b

mu'allaf -> BASIT

♦ al-mu'allafa kulubuhum (A): lit. those whose hearts are won over; the term applied to those former opponents of the Prophet Muhammad who are said to have been reconciled to the cause of Islam by presents of 100 or 50 camels from Muhammad's share of the spoils of the battle of al-Hunayn after Muhammad's forces had defeated the Hawazin confederation. VII 254a

mu'allak (A): suspended. In the science of Tradition, it is used when there is an omission of one or more names at the beginning of the isnād, or when the whole isnād is omitted. III 26a

al-mu'allakāt (A): the name of a collection of pre-Islamic Arabic poems, generally numbered at seven. VII 254a

mu'allal (A): in the science of Tradition, it applies to a Tradition with some weakness in isnād or matn. Al-Hākim calls it a Tradition mixed with another, or containing some false notion of the transmitter, or given as muttaṣil when it is mursal. III 26a

mu'allim (A): teacher, syn. mudarris, and later mu'addib. V 568a; a primary school instructor or Qurān teacher. X 80a; in guild terminology, master-craftsman. VIII 871b; IX 323b; an ocean pilot. VII 51a

♦ al-mu'allim al-thālith (A): lit. the third teacher; an appellation for Mir Muḥammad Bākir b. Șams al-Dīn Muḥammad al-Husaynī al-Astarābādī, known as (Ibn) al-Dāmād. II 103b; an appellation for Naṣīr al-Dīn al-Ṭūsī, also called Muḥakkiḳ-Ṭūsī. X 746a

♦ al-mu'allim al-thānī (A): lit. the second teacher; an appellation for Abū Naṣr al-Fārābī. I 631a

mu'amalāt (A): in law, transactions concerning credit granted by a donor to a beneficiary; also, the bilateral contracts, as opposed to the 'ibādāt which constitute the 'ritual of Islamic law'. In this general sense, the ~ define juridico-human relations and ensure that the Muslim's behaviour conforms to juridico-moral theories. VII 255b; interpersonal acts. IX 323b

mu'amara (A): in classical Muslim administration, an inventory of orders issued during the period of the general issue of pay, tama', bearing at its end a signed authorisation by the sultan. II 79a

mu'ammā (A): lit. something made obscure, hidden; a word puzzle, verbal charade, a kind of literary play upon words (syn. lughz and ihlīyya); the ~ is distinguished by the absence of the interrogatory element and by the fact that the sense of the passage had been made 'blind' by various procedures; also, secret writing, code. V 806b; VII 257a; VIII 217a; an enigmatic anagram of a name. X 516a

mu'ammār (A): an apppellative of legendary and historical people who are alleged to have lived to an exceptionally great age. VII 258a

mu'annan (A): in the science of Tradition, an isnād where 'an ('on the authority of') is used with no clear indication of how the Tradition was received. III 26a; isnāds omitting the established transmission methods and with only one or more times the preposition 'an between two transmitters are called ~. Closely connected with this is the isnād which is mu'annan, which introduces the information transmitted by an older to a younger authority simply by means of the conjunction anna 'that'. VII 260a

mu'annan -> MU'AN'AN
mu‘annath → MUDHAKKAR

mu‘āraḍa (A) : opposition; in literary theory, ~ indicates imitation or emulation (syn. nazīra); the poet composes his work in the same rhyme and metre, and in doing so, often tries to surpass the original. The imitating of someone’s work was also used sometimes as a deliberate act of homage. VII 261a; IX 463b; X 124a; ‘counter-poem’. VIII 805a; and → NAKĀ‘ID

As a technique in manuscript production, ~ has the meaning of collation, i.e. the textual comparison of a manuscript with another of the same work, preferably with one from which it was copied; syn. MUKĀBALA. VII 490b

mu‘arniba (A, < arnab), or murniba : regions where (adult) hares are plentiful; the regions where young hares are predominant are called makhṣaza or mukharnika. XII 85a

mu‘arrab (A) : an arabicised loan or foreign word, in theory, only those which were integrated into the Arabic of pre- and early Islamic times; those of the post-classical period are called MUWALLAD. However, muwallad does not only refer to loan words, but to all kinds of linguistic neologisms which came up in post-classical Arabic. The difference between ~ and muwallad is not taken into consideration by all philologists, and so ~ often is the general term for ‘loan word, foreign word’. VII 261b; X 240b

mu‘arrish → KASSAS

mu‘āṣir (A) : contemporary. XII 637b; and → RASM

mu‘askar → ‘ASKAR

mu‘atāt (A) : in law, a mutual delivery of the object of sale and of the sale price. I 318b; XII 706a

mu‘awada (A) : barter, exchange; in law, ~ stands for a contract which is based on a mutual obligation, in opposition to a contract with a one-sided obligation. Examples are contracts of sale, lease and marriage. VII 263b; and → ŞULH AL-İBRĀ’

mu‘awama → BAY‘ AL-MU‘AWAMA

mu‘awidhatan (A), and mu‘awidhdt : the name given to the last two SŪRAS of the Qur‘ān, because they both begin with the words ‘Say: I seek refuge in the Lord’. V 409b; VII 269b; IX 887b

mu‘ayyidl (A) : in numismatics, the half-dirham coin, later known as the medin. XII 592b

mu‘azzam (A) : ‘highly venerated’, the epithet (also a‘zam) of Abū Ḥanīfa, the eponymous founder of the Ḥanafi school of law, giving rise to the name of the suburb of Baghdad where his supulchral mosque is found. IV 855b

muba‘ad (A) : ‘partial’, a term for a slave held in joint ownership and enfanchised by one of the owners, who, however, is not wealthy enough to compensate his fellow-owners for the value of their shares. I 30a

In mathematics, ~ is a subdivided fraction, or a fraction of a fraction. IV 725b

mubādele (T, < A muba‘adala) : exchange, used in Ottoman Turkish for the exchange of commodities and of values, the exchange of prisoners of war, the exchange of ambassadors, and the exchange of populations. VII 275a

mubaḥ (A) : ‘licit, authorised’, one of the five juridical qualifications of human acts. VII 276a; ‘indifferent’, neither obligatory or recommended, nor forbidden or reprehensible. III 660b

mubāhala (A) : a term indicating both the spontaneous swearing of a curse in order to strengthen an assertion or to find the truth, and a kind of ordeal, invoked for the same purpose, between disputing individuals or parties, in which the instigation or call to the ordeal is more important than the execution; also, ~ is the name of a ‘historical’ ordeal which is said to have been proposed in 10/632-3 by the Prophet to a deputation of the Christian Naḍjrānīs. VII 276a
**MUBÁLAGHA — MUḌĀRĪ**

**mubálagha (A):** in grammar, ~ is used to denote the intensive meaning of a number of morphemes and syntagmas. Most consistently it is applied to the intensive participles of the forms *faʿīl, faʿāl*, etc. VII 277a

In literary theory, ~ came to mean hyperbole, intensification. Kudama (d. 337/948) uses ~ to denote a very specialised type of emphasis (ughāl with later authors) in which a poetic idea is rounded out by a pertinent little exaggeration at the end of the line. VII 277a; emphasis. VIII 614b

**muballigh (A):** a participant in the Friday or feast-day prayers with a loud voice. While saying his prayer, he has to repeat aloud certain invocations to the Imam, for all to hear. In mosques of any importance, he stands on a platform, Dikka, and is therefore called dikkat al-muballigh. II 276a

**mubāraʿa (A):** in law, a form of divorce by mutual agreement by which husband and wife free themselves by a reciprocal renunciation of all rights. I 1027a

**mubāriz (SpA), or barrāz:** ‘the champion who comes out of the ranks, when two armies are ranged against one another, to challenge an enemy to single combat’. IX 533a

**mubashshir → NADHIR; TABSHIR**

**mubayyida (A):** ‘those clothed in white’, i.e. ‘Alids and their supporters at the battle at Fakhrkh in 169/786, as opposed to their opponents, al-musawwida ‘those clothed in black’, ‘Abbāsids and their supporters’. III 617a; (< P safid-djamagân) followers of a semi-secret organisation devoted to the cult of Abu Muslim who proclaimed the imminent return of Zoroaster and wore white garments. They were involved in a number of revolts in eastern Iran and Transoxania in the 2nd/8th century. IV 16b; VII 500a

**mubham (A):** ‘obscure’; in the science of Tradition, ~ is used of an Isnād when a transmitter is named vaguely, e.g., radjul (a man), or ibn ābi (son of so and so). III 26a; and → ISM

**mubikat (A):** deadly sins, the term used in a Tradition for the ‘seven capital sins’ of Christian morality. IV 1107b

**mubtada’ (A):** beginning, start; in grammar, ~ is generally translated as ‘inchoative’. It designates the first component part with which one begins the nominal phrase, whose second component is the predicate, Khabar. VII 283a

In history, ~ is employed in particular with regard to the beginning of the creation and also to biblical history in general. VII 283b

**mubtadi’ → ADJĪR**

**mūda → WADĪFA**

**mudabbadj (A):** ‘variegated, embellished’; in the science of Tradition, the term used when two contemporaries transmit Traditions from one another. III 26a

**mudabbar → TADBĪR**

**mudabbir → TĀLĪ’**

**muḍāf → BARRĀNĪ; IDĀFA; MUFRAD**

**mudallas (A):** in the science of Tradition, a Tradition with a concealed defect, tadlis, in the Isnād. III 26a

**muḍāraba** (A), and, in Shāfiʿi and Mālikī sources, kirād, muḳārada : in law, a commercial association whereby an investor entrusts capital to an agent who trades with it and shares with the investor a pre-determined proportion of the profits. Losses incurred in the venture are the responsibility of the investor; the agent loses his time and effort, and any profit he would have gained were it successful. VII 284b; profit-sharing. IX 348b

**muḍārāt (A):** in Imami tradition, a practice of treating others in a friendly manner while concealing your true attitude towards them. IX 206a; diplomacy. X 824b

**muḍārī’ (A):** similar; in grammar, ~ is the verbal form characterised by the prefixing of one of four augments, marks of the person, hamza, tā’, yā’ and niʿūn. It is devoted
to the expression of the present and future, and is the opposite of मःड़, characterised by the suffixing of personal markings and allocated to the expression of the past. V 954b; VII 285b

In prosody, ~ is the name of the twelfth Arabic metre, said to be invented by Abu 'l-'Aţāhiya. I 108a; I 670a

In literary theory, ~ is used of an imperfect paronomasia whereby the two juxtaposed words have a divergent consonant but are homorganic, i.e. of a similar articulation area, as in दमिस and तमिस. Non-homorganic use is termed लाहिक. X 69b

mudāris (अ) : a teacher, instructor; in mediaeval usage, when used without a complement, a professor of law at a माद्रासा. The same term with a complement was sometimes used to designate other professors. V 1124b; V 1131a; in the hierarchy of modern Egyptian universities, ~ is an instructor holding the Ph.D. but ranking below an उस्ताध and उस्ताध मुसा'īd, roughly analogous to an assistant professor in an American university. X 80a

mudāwara (अ) : lit. something circular; a term used in the central and western parts of the Arab world in the later Middle Ages to denote a large tent of rulers and great men, used especially when the army was on the march. VII 286a

During the Fatimid caliphate, the silver table that was set up after the procession on the 'Ids and covered with magnificent foods for a banquet. VI 851a

mudd (अ) : a measure (of various weights) of capacity. The ~ was (about) 1.05 litres in इराक, 3.673 litres in Syria, and 2.5 litres in Egypt. VI 117b

♦ mud al-nabi (अ) : the मूड of Medina, forming the basis for establishing the value of the शृ (4 ~ is 1 शृ). VIII 654a

muddā'ī (अ) : in law, the plaintiff in a lawsuit. II 170b

♦ muddā'ī 'alayh (अ) : in law, the defendant in a lawsuit. II 170b

♦ muddā'ī bihi (अ) : in law, the object of the claim in a lawsuit. II 171a

muddakhīr ➔ मुड़ीर

muddaththir (अ) : the title of the 74th सूरा of the Qur'ān, derived from the first verse which may be translated 'O you covered in a cloak'. VII 286a; and ➔ मुझजमिल

muddjīna ➔ कायना

mudējar (Sp, < A muddadījan) : a term, first appearing in Spanish texts ca. 1462, to designate the Muslim who, in return for the payment of tribute, continued to live in territories conquered by the Christians; it is also used to characterise the manifestations relative to this culture, thus mudējar architecture, literature, etc. VII 286a

mudhahhib (अ) : in manuscript production, a gilder, or decorator. V 208a

mudhakara (अ) : in the context of the mystical order of the Yashrutiyya, a lesson on the Qur'ān and the order. XI 298b

mudhakk (अ) : a term for a foal older than five years of age. II 785a

mudhakkar (अ) : masculine; in grammar, a technical term for one of the two states of a noun, whose opposite is मुअननथ ‘feminine’. VII 289b

♦ mudhakkarāt (अ) : in poetry, poems composed about boys. IX 8b

mudhayyal (अ) : a complex chronogram, whereby the principal chronogram is completed by a supplementary chronogram, dhayl, the sum of the two providing the date. III 468a

In literary theory, ~ is used for an imperfect paronomasia whereby several letters are appended to one of the two words, e.g. डज़व and डज़वानिह. X 69b

mudhi' ➔ इधाना

mūdī ➔ वादी

mūdīha (अ) : a wound laying bare the bone, a determining factor in the prescription of compensation following upon physical injury, दया. II 341b

muḍīla (अ, pl. muḍīlāt) : a difficult question of law, an abstruse legal case which the proponents of रा'य used, and the anti-ra'ay sources decried, to expand Islamic law beyond the resources of the traditionists (syn. उग्लीता, pl. उग्लीतात). XII 688a
mudir (A, T müdir): the title of governors of the provinces of Egypt, an office created by Muḥammad ‘Ali shortly after 1813. The chief task of the ~ is the controlling of the industrial and agricultural administration and of the irrigation, as executed by his subordinates. At the present time, Egypt comprises 25 mudiriyas or governorates. VII 290a; and → SĀḴĪ

In astronomy, the ‘director’, a small circle, on which the centre of Mercury’s deferent rotates, in the Ptolemaic model. X 941a

In law, an active trader, distinguished (by the Mālikīs) from an investor (muhtakir, muddakhir) as concerns the payment of ZAKĀT. XI 414a

♦ mudirīyya (A): administrative district. IX 166b; and → MUDIR

mudjabbir (A): in medicine, a bone-setter, bone-healer. II 481b

mudjadara → ARUZZ MUFALFAL

mudjadid (A): renewer (of the century), a term used for the renovator whom God will send to the Muslim community at the turn of each century, in order to explain matters of religion. VII 290a

mudjahhiz (A): a type of merchant in mediaeval Islam, the purveyor who supplies travellers with all that they need. IX 789a; an exporting merchant. X 469a

mudjāhid (A, pl. mudjāhidūn): a fighter for the faith, one who wages war against the unbelievers. VII 290b
In Muslim India, the mudjāhidūn were the rebellious forces of Ahmad Brēlwi (d. 1831), who fought the Sikhs to oust them from the Pandjab. I 282b; IV 196b; VII 290b
In Saudi Arabia, the mudjāhidūn is the popular name for the National Guard, made up of detachments of the Ɨkhwān. III 1068a

mudjallī (A), or mukaffī: a name for the third horse in a horse-race, according to the order of finishing. II 953a

mu’djam → FAHRASA; ḤURUF AL-MUḌJAM; KĀMŪS

mudjannah → DJINĀS AL-KALB

mudjarrad → DJADWAL; RABBÂNĪ

mudjawara (A): ‘proximity, association;’ in rhetoric, one of three types of metaphor as defined by al-Sakkāki, as e.g. the container for the contained: zuḏjādja ‘bottle’ = ‘wine’. V 117a

mudjawir (A): neighbour; a person, who, for a shorter or longer period of time, settles in a holy place in order to lead a life of asceticism and religious contemplation and to receive the BARAKA ‘blessing’ of that place. VII 293b; VIII 495b; the permanently-appointed personnel of places of pilgrimage (guards, cleaners, guides, etc.) who in general belong to the local population. VII 294b
In Egypt until today, ~ may indicate any student of the Azhar who comes from outside and lives in the premises of al-Azhar. VII 293b

mudjawwaza (A, T müdjawweze): apparently only found in Turkish, a barrel- or cylindrical-shaped cap, worn with the turban cloth from the time of Suleyman’s dress edict, as the proper court and state headdress. Suleyman is said to have been the first sultan to wear it; it was previously the military cap, the red top of which peeped out from the turban cloth. X 613b

mudjazat → SHART

mudjbira → DJABRIYYA

mudjdiba (A): in geography, a term applied to terrain covered with moving sands and totally waterless. VIII 845b

mu’djīza (A): lit. that by means of which (the Prophet) confounds, overwhelms his opponents; the technical term for miracle. It does not occur in the Qur’ān, which denies miracles in connection with Muḥammad, whereas it emphasises his ‘signs’, āyāt, later taken to mean the verses of the Qur’ān. ~ and ĀYĀ have become synonyms; they denote the miracles performed by God in order to prove the sincerity of His apostles. The term
KARĀMA is used in connection with the saints; it differs from ~ in so far as it denotes nothing but a personal distinction granted by God to a saint. VII 295b

muđjrā → MADJRĀ

muđjtahid (A) : in law, one who possesses the aptitude to form his own judgement on questions concerning the shari’a, using personal effort, IḌṬIḤĀD, in the interpretation of the fundamental principles of the law. III 1026b; VII 295b; and → MUṬLAḲ

muđjtahid al-fatwā (A) : in law, someone who can issue a legal opinion on the basis of the legal principles (KAWĀṭĪD) of his school. XII 517b

muđjtahth (A) : in prosody, the name of the fourteenth Arabic metre. Theoretically, it comprises three feet: mustafʿilun / fāʿīlātun / fāʿīlātun to each hemistich, but in practice there is just one single fāʿīlātun. This metre is not used by the ancient poets. I 670a; VII 304a

muđjūn (A) : a word whose meaning ranges from jest and frivolity to the most shameless debauchery, including vulgarity, coarseness, impudence, libertinage, obscenity and everything that may provoke coarse laughter, such as scatological humour, ~ nourished, from a literary viewpoint, entertaining works full of more or less obscene anecdotes. VII 304a

muđjūniyyāt (A) : poetry of sexual perversion. IX 453b

muḍmar (A) : implicit; in grammar, ~ (syn. damir) designates a noun in which the person is disguised by means of a mark. This term is the converse of mutḥar ‘explicit’, designating a noun in which the person is revealed in a clear manner. The category of the implicit noun corresponds to that of the personal pronoun in Western grammar. VII 304b; IX 527b; and → TAKDIR; ZĀHIR

muḍraḍj (A) : ‘inserted’; in the science of Tradition, ~ is used of a gloss in the MAIN, or of giving with one ISNĀD texts which differ with different isnāds, or of mentioning a number of transmitters who differ in their isnād without indicating this. Generally, ~ is used of inserting something in the isnād or the main of one Tradition from another to make this appear part of it. III 26a

muḍṭarib (A) : ‘incongruous’; in the science of Tradition, ~ is used when two or more people of similar standing differ with one another in their version of a Tradition. The difference may affect ISNĀD or MATN. III 26a

muḍṭarib al-ḥadīth (A) : a man whose Traditions are confused. III 26a

muḍfādana (A) : in mediaeval Egypt, taxation by FADDĀN, a system of payment in kind. IV 1032a

AL-MUFAḌDALIYYĀT (A) : in literature, the title of an anthology of early Arabic poems, mainly pre-Islamic, some dating to the beginning of the 6th century. VII 306b

MUFAḴKARA (A, pl. MUFAḴKĀRĀT) : in poetry, a genre consisting of self-praise, but hardly ever separated from ḤIDJĀ’, taunting and deriding the rival. VII 308b; a contest for precedence and glory, usually taking place between groups, tribes and clans in pre-Islamic Arabia, although in post-Islamic times, there were caliphs who were not ashamed to take part in them. VII 309b

MUFAḴKHIM → TAKFIHIM

mufalṣīl (A) : in the mediaeval Near East, a beggar who pretends to have been the victim of a robbery. The ~ works together with a confederate. VII 494b

muṭarrīd (A) : in medicine, a cordial made from saffron. XI 381b

MUFAṢṢAL (A) : lit. separated, hived off; in administrative usage of British India, whence the form MOFUSSIL, the provinces, the rural districts and stations, as opposed to the administrative headquarters of a Presidency, District or region (sadr, or in Anglo-Indian usage, Sudder). XII 561a; XII 632a

MUFAṆAWĀDA (A) : in law, a form of commercial partnership, most prominently associated with the Ḥanafi school, and in a lesser degree with the Mālikis. For the Ḥanafis, the
~ is one of two classes of commercial partnership, 'İNAN being the other, and is perhaps best translated as a universal, or unlimited, investment partnership. VII 310a
In the context of Maliki law, ~ denotes a partnership in which each of the contracting parties confers on the other an unqualified mandate to dispose of their joint capital in any acceptable manner designed to benefit their common enterprise. VII 311a

muftis h (T, A muftis h) : in the Ottoman legal system of the 12th/18th century, a level of five judges, three in Istanbul and one each in Bursa and Edirne, whose duties were to oversee and inquire into the conducting of the Imperial pious foundations; in the 19th century under the Tanzimat reforms, ~ became an overseer and inspector of various new administrative mechanisms. In modern Turkish, ~ (muftis) is a standard word for 'inspector'. XII 632a

mufrad (A, pl. mufradät) : in grammar, ~ denotes the singular, usually when applied to the 'simple' noun, in opposition to the dual and plural forms. II 406b; VII 313a; in morphology, ~ means 'simple', as opposed to Murakkab 'compound', and designates a noun made up of a single element. In syntax, ~ means 'in isolation', as opposed to muddf 'in annexation' and designates a noun which is not followed by a determining complement. VII 313b
In lexicography, more often used in the plural mufradät, ~ denotes the words taken in isolation in the lexicon. I 1083a; VII 313b
In mathematics, ~ denotes simple or ordinary fractions. IV 725b

♦ al-mufradün (A) : the ninth degree in the sufi hierarchical order of saints. I 95a
mufta'al → MAŞNŪF
mufti (A) : the person who gives an opinion on a point of law, FATWA, or is engaged in that profession. II 866a; IX 325a
mughaffal (A) : in early Islam, an 'irresponsible wit'. IX 552b
mughālāta ma'nawīyya → TAWRIYA
mughārāsā (A) : in law, a lease for agricultural planting, one of the most-used forms of contract. Under its terms, the owner of a piece of land charges a person with the planting of trees on it under a co-ownership basis, and in return, he agrees to grant the planter ownership of a predetermined proportion of the whole crop. The lessee thus becomes an owner; and he can put an end to the common ownership by demanding a division of the land. VII 346b
mughārīr (A) : an adventurer. X 915a
al-mughāyābāt al-khams (A) : lit. the five mysteries, things concealed in the unseen; in theology, ~ are regarded as known to God alone as part of His prescience and foreknowledge of all aspects of nature and human activity. They are usually identified with the five things known to God as expounded in Q 31:34 : the hour of the Last Judgement; when rain will be sent down; what it is in the womb (i.e. the sex and number of children); what a man will gain, of his sustenance, on the morrow; and when a man shall die. VII 346b
mughānām → WAKIR
mughnī (A), or mūghnī : in music, a sort of arch-lute, said to have been invented by Şafi al-Din al-Urmawi. X 770a
muḥabbār (A) : fabric of high quality manufactured in Yemen; artistic poetry of high quality. IX 448b
muḥabbāt-i kull (IndP) : absolute love, the highest station of spiritual attainment in the religious thought of the Mughal emperor Akbar. IX 846b
muḥabbīs → WĀKIF
muḥādāna → MUWĀDA‘A
muḥādara (A, pl. muḥādarat) : a gathering in the course of which the participants converse and exchange information, quotations and stories. VII 851b; a lecture. XI 57a
In the mystical thought of al-Kushayri, ~ is getting oneself into position vis-à-vis the objective sought, the first of three stages in the progression towards Reality. This stage remains 'behind the veil', the lifting of which belongs to the second stage. IV 697a

muhaddab → MUMATHTHAL

muhaddith (A) : the usual term for a technical specialist in Traditions. I 259a

muhadjjar (P) : balustrade. IX 191b

muhadjir (A, pl. muhadjirün) : lit. one who migrates; in Turkey and Ottoman lands, ~ was used for refugees and the victims of the population exchanges in the early years of the Republic; by 1933 the term was replaced by the neologism göçmen. VII 350b

In India, ~ has been used to describe those Muslims from the Indo-Pakistan subcontinent who migrated from Mecca to Medina either just before Muḥammad himself or in the period up to the conquest of Mecca in 8/630. VII 356a; members of Arab tribes, who settled at Medina after their conversion to Islam and thus renounced returning to their tribes, are also designated as ~. VIII 828a

muhafaza (A) : governorate. IX 166b

muhakat (A) : in the poetics of the philosophers, symbols, mimeses, enigmas. IX 459a; imitative, i.e. figurative, language which presents one thing by means of another in the way of similes and metaphors, sometimes used as a synonym of TAKHYIL. X 130a,b; XII 654b

muhakkak (A) : 'strongly expressed (word); tightly-woven (cloth)'; ~ is a form of Arabic script, whose main characteristic is the feature that the left corner of twenty-one letters are angled. This script was used for long-page format Qur'ans and also for frames. After the end of the 11th/17th century, ~ yielded place to IHULUIH. IV 1123a; VIII 151b

muhakkam → HAKAM

muhakkima (A) : the phrase al-muhakkima al-ulā stands for the cry là hukm illā li ‘llāh, raised at Šīff by those who protested against arbitration. I 384a

muhallabiyya (A) : a popular rice pudding dish; the mediaeval version of it was made with meat or chicken, sweetened with honey and seasoned with spices to which saffron-coloured rice is added. VIII 653a

muhallil (A) : lit. someone who makes a thing legal, legaliser, legitimator; in law, the figure who acts as a 'man of straw' in order to authenticate or make permissible some legal process otherwise of doubtful legality or in fact prohibited. XII 632a

In early Islam, a horse entered into a competition, whose owner made no wager and gained the whole amount staked by all the other entrants if his horse won (syn. dākhil). II 953b; in gambling, a 'legaliser', i.e. someone who did not contribute to the stakes, which made the gambling legal, although the law schools differ as to the legality of this procedure. V 109b; and → TAHLIL

muḥammada (A, pl. muḥammadāt) : citrus fruits. IV 740b

muḥammadī (A) : in numismatics, the name given in the reign of the Šafawīd Muḥammad Khudābanda to the double): muḥammadī (A) : in numismatics, the name given in the reign of the Šafawīd Muḥammad Khudābanda to the double shāhī, or 100 dinārs. In 1888 it was renamed dō shāhī. VIII 790a; IX 203b

muḥammanīra (A, P surkh-djamānī) : ‘wearers of red’, the name for the Khurramiyya, a religious movement founded in the late 5th century AD by Mazdak and the various Iranian sects which developed out of it. VII 664a
muḥannak (A) : in the Fatimid court, a eunuch in private service who wore a turban passing under the chin. IV 1092a
muḥābaba → қaṭ’ al-taḥrīk
muḥāraf (A) : ‘altered’; in the science of Tradition, ~ is used of a change occurring in the letters of a word. III 26a
In literary theory, ~ is used for an imperfect paronomasia whereby there is difference in vocalisation between the two words, e.g. al-dayn and al-dīn. X 69b
muḥarram (A) : the first month of the Muslim year. The name was originally not a proper name but an adjectival epithet qualifying Safar I, the first month of the pre-Islamic Meccan year. VII 464a
muḥarrīd (A) : a clown, popular as entertainment, especially in North Africa. XII 778a
muḥāṣāba (A) : lit. accounting; in classical Muslim administration, ~ is the term given to the comprehensive accounting presented by an āmil on relinquishing his appointment when it is not approved by the authority to whom he presents it. When it is approved, it is called muwāfakah. II 78b
In Ottoman finance, ~ referred to financial accounting. VII 465b
In mysticism, ~, more precisely muḥāṣābat al-nafs, denotes ‘inward accounting, spiritual accounting’. VII 465a
muḥāṣib (A) : accountant. XI 88b
muḥāṣil (A) : a term used under the Anatolian Seljūks and Ottomans for various types of revenue collectors. It acquired special significance amid extensive Ottoman financial reforms of 1838-9. VII 467b
muḥāwārat (A) : in literature, correspondence in the form of letters; as used by Yusufi, author of an insīr collection, ~ are divided into three kinds: letters to persons of higher rank, mūrāqāt; letters to persons of the same rank, mūrāsālāt; and letters to persons of lower rank, rīkā. XI 362b; characteristic modes of expression, set turns of speech, turns of phrases. VI 816a; XII 631a,b
muḥdāthun (A) : lit. the Moderns; in literature, those poets who came after the ancient poets (called kudamā’, mutakaddimun or awā’il) of the pre-Islamic and early Islamic periods. No formal end of the ~ movement is recognised, but mostly the term applies to poets of the first few centuries of the ‘Abbasid period. XII 637b
muḥdīth → ḥadāth
muḥil (A) : in law, the transferor, i.e. one who has a debt to A and a claim against B, and settles his debt by transferring his claim against B to the benefit of A. In this case, A is the creditor, al-muḥṭdīl, and B is the cessionary, al-muḥṭāl ‘alayhi. III 283a
muḥillūn (A) : lit. those who make lawful (what is unlawful); an expression used in early Islamic historical texts to denote those who had shed the blood of al-Ḥusayn b. ‘Ali. VII 470a
mūḥīmmumak (T) : in Ottoman administration, the ‘Registers of Important Affairs’, a collection of 263 registers, continued until 1905, containing copies of sultans’ rescripts, for the most part addressed to governors and ʤādi but also to foreign rulers. VII 470a
muḥkam → mutāshābih
muhmala (A) : a gloss signifying the unpointed ḥarf, e.g. ‘ayn muhmala. III 597a
muhr (P) : a seal, signet or signet-ring. VII 472a
In Arabic, the term for a foal at birth; from then on, it is given different names, determined by the stage of development of the teeth. II 785a
♦ muhrdār (T muhīrdār) : the keeper of the seals, ‘private secretary’, in Persian and Ottoman administration. IV 1104a; VII 473a
muḥra → ʤalb
muhrim (A) : the pilgrim who has entered the state of ritual purity. II 1069a; III 1052b
muhsan (A) : in law, a term denoting a certain personal status: married (and the marriage has been duly consummated), free, and Muslim. The quality of ihšān resides in each spouse when both satisfy all three criteria. VII 474b; XI 509b
muhtakir → MUDĪR
muhtāl (A) : in mediaeval Islam, a category of thieves, one who worked by stratagems and who did not kill in the course of his crimes and was therefore looked down on by his more desperate and violent confrères. V 769a; and → MUHIL
muhtalim (A) : dreaming, and particularly dreaming of copulation and experiencing an emission of the seminal fluid in dreaming. VIII 822a
muhtasib → HISBA
muhürdār (T) : in the Ottoman empire, a private secretary. XI 202a
mu‘īd (A, T) : lit. repeater; in the primary school system, an assistant. V 568a; IX 702b
mu‘insiz (A mu‘in ‘supporter’, T siz ‘without’) : in the Ottoman military, someone who had nobody to look after his family and other dependents if he was drafted, i.e. a breadwinner, and thus was exempted from military service, but served as reservist (RADĪF, MUSTAHFĪZ). XII 640b
mukā‘ab → KA‘B
mukā‘ama → MU‘ĀKAMA
mukābal (A) : a pair of complimentary opposites, e.g. absence and presence. III 84a
♦ mukābala (A) : in astronomy, ~ is used as the term for the opposition of a planet and the sun or of two planets with one another. In opposition, the difference in longitude between the heavenly bodies is 180 degrees. ~ may be used to refer to the opposition of sun and moon, although the usual technical expression for this phenomenon is al-istikba‘. VII 490a
In astrology, the diametric aspect of the planets. IV 259a
As a technique in manuscript production, ~ has the meaning of ‘collation’, i.e. the textual comparison of a manuscript with another of the same work, preferably with one from which it was copied. A synonym is mu‘ārada. VII 490b
In literary theory, ~ refers to a type of antithesis, in which both sides of the opposition consist of two or more terms. VII 491b
♦ mukābeleddji (T) : clerk. VIII 291a
mukā‘abār (T) : in mediaeval Islam, a category of thieves, the robber with violence. V 769a
mukaddam (A) : lit. placed in front; the chief, the one in command, e.g. of a body of troops or of a ship (captain). In the dervish orders, ~ is used for the head of the order or the head of a monastery. VII 492a; in North Africa, the official who administers individual local ZĀWIYAS and initiates, instructs and supervises members. XI 468a; the administrator in the middle of the Mamluk hierarchy, who stood at the head of a barracks, tabaka. The highest member of the hierarchy was known as mukaddam al-mamālik al-sulṭāniyya. X 7b; and → MA‘DĪN
In logic, ~ means the protasis in a premise in the form of a conditional sentence. VII 492a
In mathematics, ~ means the first of two numbers in a proportion, or in other words, the divided number in a simple division. VII 492a; and → TĀLĪ
♦ mukaddama → AŞL, TĀLĪ‘A
mukaddar → LAFZ; TAKDIR
mukaddi (A, pl. mukaddīn, ? < P gadā) : in mediaeval Islam, a wandering beggar or vagrant, who, with a remarkable talent for plausible lying and a knowledge of certain
effective dodges, succeeds in opening up the purses of those simple persons who allow themselves to be taken in by his eloquent but mendacious words. IV 735a; VII 493b

muḫaddim (A) : the shadow-play master, who manipulated the figurines with sticks. IV 1136b

muḫaddima (A) : the foreword, preface or introduction to prose works; as a literary genre, the independent development of the preface, which had a stereotyped form consisting of initial commendations, a middle part and closing praises, was developed in particular by al-Djahiz and Ibn Kutayba. VII 495b

muḫaddis (A) : in mediaeval ʿIrāq, a beggar who makes a collection for buying a shroud. VII 494a

mukāfāʿa (A) : according to al-Kh“arazmī, the term preferred by scribes for what critics of poetry called mutābaka ‘antithesis’. X 451a

muḵaffī → MUDJALLĪ

muḵaffir (A) : in poetry, term used by Ṣafī al-Dīn al-Ḥilli for a zādjīl that contains admonitions and wisdom. XI 373b

muḵallaṭ (A) : in law, one who is obliged to fulfil the religious duties. I 993b; and → TAKLĪF

♦ muḵallafa (A) : in Egypt, the term used to designate the land survey registers. II 79b

muḵallid → DJIRRAT; TAKLĪD

muḵānī (A) : a specialist in constructing a kanāt, a mining installation for extracting water from the depths of the earth, called kārizkan in Afghanistan. IV 529b; in Yazd, ~s were also known as čākhūyān; they were highly rated for their skill and often employed outside of Yazd. XI 305a

muḵantarāt (A) : in astronomy, the parallel circles at the horizon, normally called circles of height or parallels of height. This term was borrowed in the Middle Ages by Western astronomers, under the term almicantarāt. VII 500b

muḵāʾīr → MUMATHTHAL

muḵārāʿa (A) → MUKHĀRADJA

muḵāraḍa → MUDĀRABA

muḵārana (A) : a rhetorical figure introduced by Ibn Abī Ṭabība, consisting of a ‘combination of figures’ made up of metaphorical antitheses. X 451a

muḵarbaṣ (A), or muḵarbas : in architecture, a term denoting a technique of craftsmanship used in the mediaeval Muslim West, yielding Sp. mocōrabe. It can be defined as ‘work formed by a geometric combination of interlocking prisms, externally cut in concave surfaces and used as decoration in vaults, cornices etc.’ It forms a counterpart to, but is different in execution from the muḵarnas technique of the Muslim central and eastern lands. The ~ was carved in jesso, brick, wood, marble or stone and was frequently coloured. VII 500b

muḵārī (A) : lit. hirer; a dealer in riding beasts and beasts of burden, usage being extended from the person buying and selling and hiring to the muleteer or other person accompanying a loaded beast. VII 501b

muḵarnas (A, < Gk) : in architecture, ‘stalactites’, a type of decoration typical for Islamic architecture all over the central and eastern parts of the Muslim world, composed of a series of niches embedded within an architectural frame, geometrically connected and forming a three-dimensional composition around a few basic axes of symmetry. The essential function of the ~ is ornamental. Its counterpart in the Muslim West is muḵarbaṣ. I 1229a; II 863b; VII 501b

muḵār → IKRĀR

muḵarrabūn → TASNĪM
muḵarrariyya : one of two main headings in the monthly and yearly accounting regist-
ters of the Ilkhanids, under which fell the regular (muḵarrar) payments made every
year by order of the sovereign from the diwān-i dālā to kādīs, šayḵhs, sayyids, stu-
dents, financial officials, etc. III 284a; and → ʾĪṬLĀʾIYYA
muḵarrib (A) : lit. unifier; in ancient Yemen, a sovereign superior to the kings. IX 91a;
IX 675b
muḵāsama (A) : lit. dividing out; a system of raising the land tax, involving the levy,
by agreement, of a percentage or share of the crops, usually taken when these last had
ripened. The early sources on law and finance distinguished it from the system of
muṣāḥa, the assessment of a fixed lump sum on the land according to its fertility, loca-
tion, etc., and from the system of muḵātaʾa, which implied a fixed annual sum payable
without regard to the variations of prosperity and harvest and often the subject of a
tax-farming contract. Known in the early centuries, it continued to be used down to
modern times. IV 1032a ff.; VII 506b
In the Ottoman empire and in India, ~ is one of two terms describing the land tax (the
other is muwaẓẓa); the kharādij muḵāsama refers to a certain proportion of the pro-
duce accruing to the state from every field. II 158a; IV 1055b; VII 507a
muḵāshafa (A) : in mysticism, ~ means illumination, epiphany (ant. satr ‘veiling’, istīṭār
‘occultation’). In the mystical thought of al-Ḵusayrī, ~ is the lifting of the veil, a ‘rais-
ing of the curtain’ on to the world of mystery, the second of three stages in the pro-
gression towards Reality. IV 697a
muḵāsir (A) : among the Ismāʿīlīs, the name of one of the subordinates who assists the
dāʾī. II 97b
muḵassar (A) : in geometry, the square of a unit of linear measure. IV 725b
muḵātāʾa (A) : in the mediaeval taxation system, ~ was used for the sum handed over
by a tax farmer in return for the collection and management of the revenue from a
given province or district. IV 1038a; VII 508a
In the Ottoman empire, ~ denoted tax farm, especially used by the Ottomans in con-
nection with taxation imposed on the traffic in commodities in and out of the empire
or at the entry to the big towns. VII 508a; and → muḵātaʾadvī
♦ muḵātaʾadvī (T, A) : in Lebanon under Ottoman rule, the title borne by members
of families responsible for the levying of a contractual tax on a district, muḵātāʾa. V 792a
muḵātab(a) → KĪṬĀB
muḵātīl (A) : in Western and Spanish Arabic, al-~ is an alternative name for the planet
Saturn. VIII 101a; XI 555a
muḵaṭṭaʾāt (A) : one of the names given to the mysterious letters placed at the head of
26 Sūras of the Qurʾān. VII 509a
In poetry, ~ are fragmentary pieces, very often topical poems, such as elegies, chrono-
grams and satires. III 58a
muḵawwir → MIḴWĀR(A)
muḵawwiyāt (A, s. muḵawwi) : in medicine, originally stimulants but gradually taking
on the meaning of aphrodisiacs. XII 640b
muḵayyīn → ʿAYYĀN
muḵayyīs (A), or kayyās : the ‘masseur’, one who wields the kīs, a bag of tow used to
massage the clients, in a ḥammām ‘steam bath’. III 140b
muḵbūlā (A) : a term for a fish stew, also known as munazzalat al-samak, based on eel
or carp. VIII 1023a
muḵhābarat (A) : the intelligence and police services in Arab countries. XII 670b
muḵhāḏram (A, pl. muḵhāḏramūn) : a person who lived in the Diāhiliyya and in the
time of Islam, applied in particular to poets; al-muḵhāḏramūn constitute the class of
pagan poets who died after the proclamation of Islam, although the meaning has been extended to poets living in the Umayyad and the ‘Abbásid period. VII 516a
In the science of Tradition, ـ signifies a transmitter who accepted Islam but had not seen the Prophet. VII 516a

* mukhdramu ـl-dawlatayn (A): ‘the poets of the two dynasties’, a term for poets living in the Umayyad and the ‘Abbásid period. VII 516a

mukhallefat (T, < A): ‘things left behind (at death)’, an Ottoman financial-judicial term alluding to the property of deceased officials and of those who died without heirs that the Ottoman treasury confiscated. The inheritances of the minors or the mentally handicapped who could not oversee their shares were also seized and kept until they reached puberty; the treasury also approved the expenditure of the money for them. I 1147b; VII 517a; for compound terms having to do with clerks, departments, etc. of Ottoman administration involved in ـ, VII 517a

mukhamsas (A): in Arabic, early Persian and Turkish poetry, a five-line musammāt, a stanzaic form of poetry, with either four lines of separate rhyme and one line with common rhyme, or blocks of five rhyming lines, e.g. aaaaa bbbbb etc. VII 660a ff.; and ـ TAKHMIS

mukhammisa (A): in religion, the Pentadists, a name applied to a doctrinal current among the shi‘i extremists which espoused the divinity of Muḥammad, ‘Ali, Fāṭima, al-Ḥasan and al-Ḥusayn. VII 517a

mukhannath (A): effeminate, used as a synonym for a homosexual although in normal usage refers to the genuine hermaphrodite. V 776b
In mediaeval Spain, a (male) singer disguised as a woman. V 778a

mukhradja (A): the game of mora, morra, or mication (L micatio, It mora), played all around the shores of the Mediterranean, and also in Arabia and Iraq. It is a game of chance and is in principle forbidden by Islam. Synonyms are mukāra‘a, munāhada and musāhama, followed by bi ‘l-āsābi‘ ‘with the fingers’. VII 518a

mukhrarnika ـ M lureNBa
mukhassiss ـ TAKHIṣš

mukhātara (A): a legal device, familiar in mediaeval European mercantile circles in its Latin garb mohatra, which is a form of ‘a double sale’, bayʿatān fi bayʿa. Its purpose was to circumvent the prohibition of any form of interest on a capital loan. VII 518b; and ـ BAYʿATAN FT BAYA

mukhattam (A): a pattern of lines in cloth, from silks to woollen materials, forming quadrangular compartments, i.e. checks. Such cloths seem to have been woven almost everywhere in the Islamic lands. VII 519a

mukhtalas (A): ‘snatched’; in archery, a way of loosing an arrow, by drawing rapidly and loosing immediately without any break in time. IV 800b

mukhtalif (A): in mathematics, disjunct fractions which do not have the same denominator. IV 725b

mukhtalis (A): in law, a thief who comes secretly but goes away openly. IX 63a; and ـ TARRAR

mukhtār (A): lit. chosen person; in the late Ottoman empire and some of its successor states, the headman of a quarter or village, appointed by the central government and charged with a variety of duties. VII 519a
In law, (an act done) by choice, not under compulsion. VII 635b

mukhtārat (A): in literature, an anthology, selection of poetry, the oldest of which in Arabic is the al-Muʿallakāt. VII 526b

mukhṭasār (A): a handbook or an abridged manual, usually condensed from a longer work. VII 536a, where is also found a list of approximately equivalent terms; an epitome, a concise exposition. IX 324a
mukhtar al-tūmār (A) : in calligraphy, a larger type of script, used for the TUGHRA when there were few strokes; a large script was called kalam al-tūmār. X 596a

mukhtas (A) : in Maliki law, an intermediate category between GHAŅĪMA and FAY', which includes property taken out of enemy territory by stealth. XII 532a

mukhula (A) : a small narrow-necked vessel, in mediaeval times commonly of glass, used to keep the eye cosmetic KUHL in. A special object known in Khurāsān as wasma-djūsh was used for grinding the substance and pouring it into the ~. V 356b f.; and → NAFFĀT

muṣkim (A) : a term denoting 'a person domiciled in the place and satisfying the stipulations of the law'; in Indonesia, the Friday communal prayer is only valid, according to the Shāfī'i school of law, if 40 muṣkins are present, and since the population was rarely numerous enough to allow this, ~ acquired the meaning of 'department, circle' because of the custom of grouping several villages together. I 741a

muṣla (A) : a very wide turban worn by 'ulamā' (→ FAKĪH) in Egypt. V 741b; also the headdress of Coptic priests with a long narrow band. X 613b

muṣrif (A) : the teacher of Qur'ānic readings and recitation, a member of a relatively small professional elite. Every ~ must be a kārī' (pl. KURRA'), a reciter of the Qur'ān and a much more common performer. X 73a

mukta (A) : holder of a fief, IKTA. V 862b; a provincial governor under the Dihli sultanate, transferable at will, who commanded the local military forces and was paid personally by the grant of a revenue assignment or by a percentage of the provincial revenues. II 272b

muktadāb (A) : 'untrained' or 'extemporised'. IX 10b

In prosody, the name of the thirteenth Arabic metre, in fact little used. I 670a; VII 540

muktari → KIRĀ'ī

mukwi (A) → KAWĪ

mulā'a (A) : a large, enveloping outer wrap worn by women in the Arab East. V 741b

mulaffak → TAMM

mulaihīn (A) : composer. XII 547a; in the northern Yemeni tribal system, a composer or singer of folk poetry. IX 234b

mulalama → BAY' AL-MULĀMASA

mulammā'āt (A) : in Persian literature, ~ are macaronic verses, a mixed composition of Arabic, Persian and sometimes Turkish elements used to obtain a humorous effect. III 355b

mulassan → AL-NA'L AL-ŠARĪF

mulaththam (A) : 'wearing a veil', a description of Berber nomadic tribes like the Touareg. V 652a

mulāzemet (Τ, < A mulāzama) : in Ottoman administration, the certificate of eligibility for office. VII 545a; and → MULĀZIM

mulāzīm (A, T mulāzim) : in Ottoman administration and military, a candidate for office in the Ottoman learned hierarchy (the 'ILMIYYE). VII 545b; also, a tax-farmer, part of a special corps to collect the poll-tax in certain districts; one of 300 special mounted bodyguards whom sultan Süleymān I selected from among his household to accompany him on campaigns, so-called because they were preparing for important administrative posts which came by way of reward for their services to the sultan. VII 545a; the personal bodyguard to the Safawīd shāh. I 8a; reserves for posts in the Ottoman palace and guild system. VII 545b

In the Ottoman military, ~ applied to the lowest two ranks of officers after the reorganisation of the army in the 19th century, corresponding to the rank of lieutenant. VII 545b
mulḥam (A) : a cotton and silk fabric. V 554b; a fabric with a silk warp and a woof of some other stuff. V 737a; as mulḥam ṭirāzī, a combination fabric of silk warp and woof of another material with embroidered bands. X 536a

mulḥid (A, pl. malāḥīda) : a deviator, apostate, heretic, atheist. There is no evidence of pre-Islamic usage in a religious meaning, which arose in the ‘Abbasid period on the basis of Qur’ānic verses. Under the Umayyads, ~ had been synonymous with bāghī ‘rebel’ and shākk al-‘asā ‘splitter of the ranks of the faithful’, denoting the desertion (ilḥād) of the community of the faithful and rebellion against the legitimate caliphs. VII 546a

In Saljūk times, the appellation al-malāḥīda al-kāhiyya was used for the Ismā‘ili heretics who took refuge in Kūhistan. V 355a

In Ottoman usage, ~ and ilḥād were commonly employed to describe subversive doctrines among the šī‘is and şūfis. VII 546b

mulim → MUTARA’RĪ

mulk (A) : royal power, a term used in the Qur’ān with reference to God and to certain pre-Islamic personages, who all appear in the Old Testament, and in the former case is synonymous with malakūt. VII 546b

mulkiyya (A, T mülikyye) : a title to property (→ MILK). VII 547a

Under the Ottomans, mülikyye, or more precisely idāre-i mülikiyye, had by roughly the 1830s become the customary Ottoman term for civil administration. VII 547a; and → KALEMIYYE

mullā → MOLLĀ

multazam (A) : the name for the part of the wall of the Ka‘ba between the Black Stone and the door of the Ka‘ba, so-called because the visitors press their breasts against it while praying fervently. IV 318a

mültezim (T, < A multazim) : in Ottoman administration, a tax-farmer who, from the mid-16th century on, collected taxes and dues on behalf of the Ottoman treasury. The ~ could either deliver all the proceeds while drawing a salary, or he could buy the right to retain the proceeds himself by paying the treasury an agreed sum in advance; this latter system was known as iltizām, which differed from the other term used for a tax-farm, mukāṭa‘a, in that it referred to the collection of revenues from the imperial domains. Mukāṭa‘a was applied to the collection by contract of other revenues. VII 550b

mulāk al-ṭawā‘if → MALIK

mulūkhiyya → TÂ‘MIYYA

mumālata → IDJAZA

mumāṭhala (A) : in rhetoric, total or nearly total equivalency of the two phrases that form a tarṣī‘. X 304b

mumāṭhil → TÂMM

mumāththal (A) : in astronomy, a parecliptic orb, centred on the Earth and in the plane of the ecliptic, whose convex surface, muḥaddab, was contiguous with the eighth orb of the fixed stars while its parallel concave surface, muka‘ar, was contiguous with the convex survivor of Jupiter’s parecliptic. This is one of three postulated solid rotating orbs to bring about a planet’s observed motions. XI 555a

mumayyiz (A) : in law, the ‘discerning minor’, a stage in the transition from the status of minor to that of major. I 993b; VIII 836a

♦ mümeyyiz (T) : in the Ottoman empire, a clerk who examined every matter to be put before the SHAYKH AL-ISLĀM as to correctness of presentation. II 867a

mu‘min (A) : lit. believer; one of the names of God. VII 554b

mūmīs → BAGHIYY

mūmīyā’ (A, P mūmīyā‘ī) : bitumen, mineral tar (L Mumia naturalis persica), a solid, black, shining mineral liquid which trickles from rock-caves. In ancient medicine, it
was mainly used against lesions and fractures. It is to be distinguished from the *Mumia factitia var. humana*, the bituminous substance of the Egyptian mummies, which is called *biṣṣasfalus* (and variants). VII 556a

**mumsika (A)**: A bit of metal, projecting from the outer rim of the astrolabe and fitting into an exactly corresponding indentation on the edge of each disc, which prevents the discs from turning. I 723a

**mu'na (A)**: In law, an impost. XI 410b; in North Africa, a special allowance for food, to which members of a GŪM were entitled when on active service. II 1138b

**munābadhā → BAY AL-MUNĀBĀDHA**

**munabbat-kārī (P)**: In architecture, lime plaster. V 600b; in art, filigree. X 518b

**munādī (A)**: Town crier, herald; in the Qur'ān, ~ is used for the one who will proclaim the Last Day and give the summons to Judgement, in popular Islam usually identified with the angel Isrāʿīl. VII 557a

**munādjāt (A)**: A whispering to, talking confidentially with someone; in religion, 'extempore prayer', as opposed to the corporate addressing of the deity in the ṣālāt. VII 557b; a doxological supplication. IX 213a; 'whispered prayers'. XI 482b

In mysticism, the sūfīs' communion with God. VII 557b

♦ **munādjāt Mūsā (A)**: A synonym for tawrāt, the Torah. X 394a

**munādjīlim (A)**: In astrology, an astrologer, he who knows the lot of humans and their destiny from the positions of the stars (ṣyn. ahkāmi). VII 557b

**munāfīdhiḥ → SĀHĪB AL-ASHGHĀL**

**munāfikūn (A)**: A Qur'ānic term usually translated with 'hypocrites', to refer to dissenters within the community, whether openly or in secret. VII 561a

**munāghāt (A)**: Term for the beggars' jargon of the Banū Sāsān. IX 70b

**munāhāda → MUKHARADJA**

**munākādah → NAKHĐID**

**munākīd (A)**: In law, a contract which fulfils all the conditions necessary to its formation. II 836a

**munākkila (A)**: A fracture with displacement of a bone, a determining factor in the prescription of compensation following upon physical injury, diyā. II 341b

**munākkis (A)**: In the terminology of horse-riding, a horse with bad head carriage. II 954a

**munāsābā (A), or tanāsub**: In rhetoric, correspondence between words in regard either to their pattern or to their meaning. II 825b

In law, the means of identifying or verifying the ratio (‘illa) of a ruling. XII 570a

**munāsāfā (A)**: In law, reciprocal property-sharing by two co-owners, each of them holding the half of a one and undivided object, a special form of co-ownership. VII 564a

In the context of Muslim-non-Muslim relations, ~ historically became particularly important in the juridical, fiscal and administrative organisation of border regions between Islamic and Frankish Crusader states in 12th and 13th-century Syria. The raison d’être of a ~ was to arrange a compromise on disputed border territories which neither the Frankish nor the Muslim neighbouring states were able to control completely. VII 564a

**munāsāhāda (A)**: A set form of oath, at the beginning of a prayer of petition, sometimes involving a threat or coercion, directed at God. VII 564b

**munāsāf (A)**: In early Islam, a prohibited product prepared by means of grapes. IV 996b

**munāzāra (A, pl. munāzarāt)**: A scientific, in particular theological-juridical, dispute between Muslims and adherents of the ahl al-kitāb, and between Muslims themselves. V 1130b; V 1223b; VII 565b; VIII 363b
In literature, a literary genre in which two or more living or inanimate beings appear talking and competing for the honour which of them possesses the best qualities. VII 566b

munāzi (A) : in the terminology of horse-riding, a horse that takes the bit in its teeth and jerks the hands. II 953b

munazzalat al-samak → MUKBULĀ

munfājā → FAR

munfaṣil (A) : in the science of Tradition, ~ is applied to a Tradition with several breaks in the isnād, to distinguish it from MUNKAJITH. III 26a

munfatiḥa (A) : open, disengaged; in grammar, a term meaning non-velar, indicating all the letters of the Arabic alphabet except for ṣād, zāʾ, tāʾ, and dād. III 596b

mungh → MANGH

munḥarifa → MIZWALA; SAMT

munṭażib (A) : in the science of Tradition, a term used by some to indicate a Tradition which has a slight transposition in the wording. III 26a

munkar (A, pl. munkarāt, manākir) : 'unknown, objectionable'; in the science of Tradition, a Tradition whose transmitter is alone in transmitting it and differs from one who is reliable, or is one who has not the standing to be accepted when alone. When one says of a transmitter yarwi 'l-manākir 'he transmits ~ Traditions', this does not involve the rejection of all his Traditions; but if he is called munkar al-hadith, they are all to be rejected. III 26b; VII 575b; and → NAHY

munkasir → NAKIS

munkalib (A) : in the science of Tradition, a term used by some to indicate a Tradition

munkhafīda (A) : 'lowered'; in grammar, those letters whose pronunciation does not require the elevation of the back of the tongue, i.e. all but the emphatic consonants, hurūf al-mutbaka, and kāf, ghayn, and khāʾ. III 596b

munsalakh (A), or sardr : the last day of the month, in historical works and correspondence. V 708a

munsarif → MUTAMAKKIN

munsarih (A) : in prosody, the name of the tenth Arabic metre. I 670a

munshi (A), or more correctly munshi” : in the Persian and Indo-Muslim worlds, a secretary in the ruler’s chancery, an exponent of the high-flown epistolary style general in mediaeval Islamic chanceries from the 2nd/8th century onwards known as INSHA’. IV 757b; VII 580b; VIII 481b

◆ munshi al-mamālik (A) : under the Mongols, the top position of the secretary class, in charge of the state chancellery; under him came the munshi, who drafted documents, and the muharrir, who prepared fair copies. IV 757b

munshid (A) : a reciter of poems. IX 229a; in Egypt, a folk poet, associated primarily with a religious repertory. IX 235b; an improvisator. X 36a

munṣīf (A) : lit. one who metes out justice; a term used in Indo-Muslim administration, and then in that of British India, to denote a legal official or judge of subordinate grade. VII 580b; sub-judge. I 287b

◆ munṣīfa (A) : the name given by mediaeval Arabic critics and anthologists to those poems in which a description of the fights between tribes is accompanied by a recognition, with equity, of the opponent’s valour and the sufferings endured by the poet’s own side. VII 580b

muntahib (A) : in law, a robber who falls upon someone and robs him at a place where help is available. IX 63b
muntak (A) : ‘pronounceable’; in mathematics, the term for the category of fractions whose denominator lies between 3 and 10 (syn. maftūḥ); the rest are called asamm ‘deaf’ and are expressed by ḍuṣ‘ min ‘a part of’. IV 725b
muntaṣib (A) : in mathematics, a fraction of relationship. IV 725b, where an example in modern notation is given
muntaṣib (A) : in calligraphy, a highly-prolonged upright stroke. X 596a
murābaha (A) : in law, a mark-up contract, a permissible form of sale that allows a purchaser to buy with the intention of subsequently reselling to a designated buyer with a fixed profit rate. IX 471a; XII 691b
murābāta → MURĀBIṬ
murabbā (A) : a lute with a quadrangular sound box. V 234a
In poetry, a four-line MUSAMMAT, a stanzaic form of poetry, composed of three lines with separate rhyme and one line with common rhyme. VII 660b; VIII 584b; IX 353b
In mathematics, ~, or Māl, denotes the second power of the unknown quantity. II 362a
In astronomy, the Southern Cross. VII 51a
In Persian cooking, jam. XII 610a
murabba‘a (A) : in urban architecture, a square in the city. XII 759a
• murabbacılık (T) : a land-leasing system in Turkey, in which, in exchange for his work, the farmer only touches one-fourth of the harvest. V 473b
murābiṬ (A, pl. murābiṭūn) : marabout. Originally, a warrior in the holy war, DJIHAD or RIBAṬ, who was slain fighting against the infidel. V 1200b; a type of warrior-monk who inhabited a ribāṭ, a fortified convent on the frontiers of Islam. VII 583b; hence a saint, who never took part in a djiḥād in his lifetime. Of the words used for saint in Morocco: walī, sayyid, sāliḥ, ~ is the only one applied to the descendants of a saint, who possess the BARAKA, miraculous powers, of their ancestor. V 1200b
• al-murābiṭūn (A) : the Almoravids, a dynasty of Berber origin which ruled in North Africa and then Spain during the second half of the 5th/11th century and the first half of the 6th/12th century. VII 583b
• murābaṭa (A) : ‘measures of vigilance’, in al-Ghazālī’s mystical thought, a fundamental concept made up of six degrees, outlined in his exposition ‘On spiritual surveillance and inward accounting’ in Book 38 of his Iḥyā‘. VII 465a
muraddaf (A) : in Persian prosody, a poem with ṛadiṭ, a word or whole phrase that follows the rhyme letter, not to be confused with the term murdaḍ, which means ‘provided with a ṛīḍ’, a letter of prolongation immediately preceding the rhyme letter. VIII 369a
muraghghabat (A) : in shi’i law, the daily and non-daily supererogatory prayers. VII 879a
murāḥik (A) : in law, the minor on the point of reaching puberty, a stage in the transition from the status of minor to that of major. I 993b; as a term connected with a child’s development, ‘he was, or became, near to attaining puberty or virility’ (Lane) (syn. kawkab). VIII 822a
murākaṭa → MUḤAWARĀT
murākaba (A) : ‘spiritual surveillance’, in al-Ghazālī’s mystical thought, the second of the six degrees making up the ‘measures of vigilance’, murābaṭa (→ MURĀBIṬ). It is an examination of the motives of the action and the soul’s hidden intentions, in order to reject everything that would serve to satisfy egoism or any passion and that is not performed with a view to God alone. VII 465a; a practice of absorption in mystic contemplation, adopted by the Čishti mystics in order to harness all feelings and emotions in establishing communion with God. II 55b
murakka (A): an album, in which paintings and drawings, alternating with specimens of calligraphy, were mounted. No actual examples earlier than the 16th century have survived, but the period of the ~ would appear to be coterminous with that of classical Persian painting. VII 602b; VIII 787b; X 363a

In mysticism, the patched mantle worn by šūfīs. VIII 742b

murakkab (A): composite; and → BASĪṬ

In grammar, the construct state of the noun. I 1083b; the singular, when applied to the 'compound' noun. II 406b; and → MUFRAD

In medicine, the compound of the constituents. I 1083b

murāsalāt → MUḤĀWARĀT

muraşşā' (A): in the Ottoman empire, a very prestigious, high-degree order or decoration, NIṢḤĀN, that was elaborately adorned with diamonds or brilliants, usually worn with a sash across the breast. VIII 58b

murattab (A, pl. murattabūn): in mediaeval Islam, an official in the postal service. I 1044b

For the Turkish mürettebe, → NIẒĀM

murdāf → MURADDAF

murdjian (A): the smaller of two sizes of pearls, the larger being DURR. V 819b; and → TAYRA

murdji'a (A): the name of a politico-religious movement in early Islam, in later times referring to all those who identified faith with belief, or confession of belief, to the exclusion of acts. VII 605b

murdjīf (A): agitator, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

murdjikal (A): 'bat'; an apparatus for ascertaining differences of level. It consists of an equilateral triangle with a plumb-line which hangs from the middle of one side. The triangle is suspended by this side. Two rods, an ell in length, are erected to ten ells apart; a rope is passed from the top of one to the top of the other and the ~ is suspended in its centre by two threads. If the plumb-line goes through the triangle, both places are on the same level. VII 203a

murid (A, P shāqird): lit. he who seeks; in mysticism, the novice or postulant or seeker after spiritual enlightenment by means of traversing the šūfi path in obedience to a spiritual director. VII 608b

murith → MIRATH

murniba → MU'ARNIBA

murr (A): in botany, myrrh, a gum resin from the bark of several varieties of thorny scrub of Commiphora abyssinica. VIII 1042b

♦ murrī (A): a condiment, made with barley flour. IX 225a; X 32a

mursal (A, pl. mursalūn): envoy. V 423b; without a specific textual basis. IX 364b; in the science of Tradition, a Tradition in which a Successor quotes the Prophet directly, that is, the name of the Companion is lacking in the ISNĀD. III 26a; VII 631a; VIII 384a

♦ mursal al-šāhābi (A): a Tradition in which a Companion describes some event involving the Prophet at which he/she could not possibly have been present. VII 631a

murshid (A), and baba (T 'father'), PĪR, SHAYKH: lit. one who gives right guidance; in mysticism, the spiritual director and initiator into the order of the novice who is following the šūfi path. VII 631b

♦ murşid-i kāmil (P): 'perfect spiritual director', a title assumed by the SHAYKHS of the Šafawīyya šūfi order in the 8th/14th century, demanding complete obedience from all their adherents. The title was adopted by the Šafawī šāhs, the temporal monarchs in Persia during the 10th-early 12th/16th-early 18th centuries. VII 632a

♦ murşīda (A): in theology, a breviary. XII 802b
Murtadd (A): 'one who turns back', especially from Islam, an apostate. Apostasy is called irtidâd or ridda; it may be committed verbally by denying a principle of belief or by an action, e.g. treating a copy of the Qur'ân with disrespect. IV 771a; VII 635a

Murtâh (A): a name for the seventh horse in a horse-race, according to the order of finishing. II 953a

Murtahisha → Rahîsh

Murtâth (A): lit. he who is worn out, a warrior of the type that is not allowed special burial rites because his death is not a direct and immediate result of his wounds. IX 205a

Murtazika → Rizk

Muru'a (A), or Muruwwa: a term used especially in pre-Islamic and early Islamic usage, the meaning of which is imprecise. There is reason to believe that ~ originally describes the sum of the physical qualities of man and then by a process of spiritualisation and abstraction his moral qualities. After Islam, its meaning was extended thanks to the now pre-dominating moral focus. Broadly speaking, with the rightly-guided caliphs, ~ means chastity, good nature and observance of Qur'ânic laws, with the Umayyads, ~ implies politics, diplomacy, work, dignity and compassion, and with the early 'Abbâsids, ~ implies merit and is contrasted with abjectness; with the moralists, ~ is identified with adâb in the meaning of good conduct. Becoming more and more abstract, ~ finally came to mean virtue. VII 636a

In law, ~ indicates the fact of abstaining from any act capable of offending religion although not constituting an illicit act. VII 637b

In the spoken language of today, ~ means 'energy' in Egypt (miriwwa) and Syria (muruwwa), as in the expression 'so-and-so has not the ~ to accomplish such a thing'. VII 637b

Murud → Marid

Musâ'adat (IndP): 'assistance', a rate of interest that doubled the original loan given to officers in the Mughal army in ten years. V 689b

Musâbaka (A, pl. musâbakât): race, competition, contest, especially a contest in the recitation of the Qur'ân, ~ tilâtât al-Kufân, held in many contemporary Muslim countries. XII 642a

Musabbihât (A): the name given to sûras lvii, lix, lixii, lixiv, because they begin with the phrase sabbâha or yusabbâhu li 'llâh. VII 650b; IX 887b

Musâdara (A): in mediaeval administration, ~ is firstly 'an agreement with someone over the payment of taxation due'. The most frequently found meaning is, however, 'the mulcting of an official of his (usually) ill-gotten gains or spoils of office'. The latter meaning was also found in the Ottoman empire, but here ~ was extended to the property of non-officials as well as to deceased persons. II 152b; VII 652b

In mathematics, ~ are premisses or postulates. VII 652b

Musâddar → Sadr

Musaddas (A): in Arabic, early Persian and Turkish poetry, a six-line musammât, a stanzaic form of poetry, with either five lines of separate rhyme and one line with common rhyme, or blocks of six rhyming lines, e.g. aaaaaa bbbbbbb etc. VII 660a ff.

In later Persian and Indo-Muslim poetry, a type in which the first four lines rhyme with one another, while the remaining two lines rhyme among themselves, e.g. aaaa bb, cccc dd, eeee ff etc. This type is often called a târbîb-band. VII 662a; X 236a

Musaffâhât (A): in music, 'clappers', known in Persia and Turkey as çarpâra (lit. four pieces') or çâlpâra, in Egypt as akligh, and in Spain as kâsatân (whence perhaps castanet). IX 10b
musafik → ŞANDJ
musafir (A) : a traveller. XII 642b
musaghghara → MARSÜM
musâhama → MUKHÂRADJA

musâḥaf (A) : ‘mistaken’; in the science of Tradition, ~ is used of a slight error in the ISNÄD or MATN, commonly confined to an error in the dots. Ill 26a

In literary theory, ~ (also ḍīnās al-khâṭṭ) is used for an imperfect paronomasia whereby there is difference in diacritics between the two words. X 69b

musâhib (A, Ott) :

musahibu (Sw, < A musâhib) : a term of East African Muslim court life. It is possible that the literary word musahibu is simply sähib with the mu-prefix (in Swahili morphology to be placed before all words denoting persons and also trees), but in some of the Swahili chronicles and the older epics, musahibu occurs in a special meaning, that of the close companion of the sultan. He is usually a half-brother or cousin. He has, among other things, to accompany the ruler wherever he goes and to protect him against treason. VII 657b

musâhim → SAHM

musâkât (A) : in law, a lease of a plantation for one crop period, with profit-sharing. The contract for such a lease is between the owner of the plantation and a husbandman, who undertakes to tend the trees or vines of the plantation for one season, at the end of which the proceeds of the crop are divided in agreed portions between the two contracting parties. The landowner’s portion constitutes his rent. V 871b; VII 658b

muşâlata (A) : the wholesale lifting of other people’s poems, as distinguished from the other kind of plagiarism: taking up, and playing with, existing and attributable motifs. IX 56a; XII 707b

musâli (A), or cdtif: the name for the fifth horse in a horse-race, according to the order of finishing. II 953a

musâlalâ (A) : any place of prayer, therefore also mosque. VI 653b; the place where the SALÂT is performed on certain occasions; VII 658b; the sanctuary or covered area in a mosque; the open space, usually outside a settlement, used during the two festivals (‘ĪD AL-ÂDḤÂ and ‘ĪD AL-FĪTR) by the entire Muslim community; a directional indicator either entirely isolated in a huge open space, or set in a long wall. VII 659b

In North Africa, the ~ is a large threshing floor, with a wall provided with a MIHRĀB and an elevated place for the speaker, used for the rites of 10 Dhu ’l-Hijja. VII 659a

musâlām → SALAM

musâlî (A) : the name for the fourth horse in a horse-race, according to the order of finishing. II 953a

musâllim → SALAM

musâlsâl (A) : lit. strung together.

In the science of Tradition, ~ is applied when the transmitters in an ISNÄD use the same words, or are of the same type, or come from the same place. III 26a

In calligraphy, ~ is a term for the letters of the TâHÎLTH script when joined to each other. It was sometimes practised by calligraphers to show off their skill. IV 1124a

musâlsal al-ḥalf (A) : in the science of Tradition, a Tradition in which each transmitter swears an oath. III 26a

musâlsal al-yâd (A), and al-musâlsal fi ‘l-akhâdh bi ‘l-yâd : in the science of Tradition, a Tradition in which each transmitter gives his hand to the one to whom he transmits the Tradition. III 26a; III 977a
musamahat (A): in the science of diplomacy, documents of a primarily business nature concerning tax-relief, probably only in Mamluk times, divided into large, issued in the name of the sultan, and small, in the name of the governor. II 303a

musammahat (A), also kāsidā simiyya: an originally Arabic (then also Hebrew, Persian, Turkish) stanzaic form of poetry, whose single stanzas, normally all of the same structure, consist of two elements: first, a fixed number of lines that rhyme with each other, the rhyme, however, changing from one stanza to the next (separate rhymes), followed by a stanza-closing line that rhymes with the end lines in all other stanzas of the poem. This rhyme that runs through the whole poem (common rhyme) is called 'amūd al-kāsidā by the Arab authorities. The lines correspond to the hemistichs in normal poetry. The rhyme scheme of a simple ~ is thus e.g. bbb a, ccc a, ddd a, etc. VII 660a; XI 374b

muṣannaf (A, pl. muṣannafāt): in Arabic literature, an early technical term applied to a collection of religious learning organised upon an abstract, structured subdivision in chapters, hence the opposite of MUSNAD, a collection arranged according to the first or oldest transmitter. III 24a; VII 662b; X 360a

musannam → TASNĪM
musarwal (A): a pigeon with feathered legs, a horse with white legs, or a tree with branches down on the trunk. IX 677b

musawāt (A): equality. In modern times, ~ has been used for the political concept of human equality. VII 663a

musawwād (A): a term found in pre-Islamic South Arabian inscriptions to indicate an aristocratic group in Ḥadramawt; ~ is used to this day to denote the SAYYIDS, the descendants of the Prophet. XII 338b

musawwida (A): lit. the wearers, or bearers, of black; the name given to the partisans of the ‘Abbāsids at the time of the DĀ’AWAS of Abū Muslim al-Khurāsānī and Abū Salama al-Khallāl against the Umayyads, apparently from the black banners these rebels wore. VII 664a; and → MUBAYYIDA

musawwir (A): in Q 59:24, applied to God as the fashioner of forms, but normally used as the equivalent of ‘painter, draughtsman’ when applied to a person. In Persian, ~ is used as a professional epithet, as in Mir Muṣawwir, the term NAKĀSH being more often used, as in Ottoman Turkish, for ‘painter’. X 361b

musayyaha (A): a silk KAFIYYA worn in the Arabic East. V 741b

musellem (A): ‘exempt’; in the Ottoman military, provincial landed cavalrymen, excused from any dues or taxes on land initially granted them, who later became transformed into auxiliary forces no longer employed in actual fighting but in discharging duties such as dragging guns, levelling roads, digging trenches, carrying provisions and casting cannon balls. Then, as the Ottoman state required them to pay taxes rather than serve in the army, they lost their privileged status and dissolved into the tax-paying populace. VII 665a; VIII 404b

muṣḥā (A): in law, common and repartitional ownership by the entire village community of all agricultural lands of the village. I 661a; VII 666b

muṣḥā’ara (A): in Muslim India, a poetical contest; in Urdu usually pronounced muṣḥā’īra, ~ has come to be applied in its wider aspect to denote an assembly where Urdu poets come together to recite their compositions. VII 667b; IX 434a

muṣḥā’ibdah → SHA’BADHA
muṣḥadjdjarra → BAYT

muṣḥaf (A, pl. maṣḥāḥf): codex, a complete text of the Qurʾān considered as a physical object. The term ~ is not always consistently used to refer to the Qurʾānic text said to be completed in the time of ‘Uthmān, while suhuf was reserved, again not consis-
munishada (A): in the mystical thought of al-Kushayri, ~ is direct vision, the ‘presence of the reality’, the third of three stages in the progression towards Reality. IV 697a

mushahada (A): in mediaeval ‘Irāq, a person who maims a child at birth in order to make use of it at a future time for begging purposes. VII 494a

mushākil (A): in Persian prosody, the name of a metre, of rare occurrence, said to have been invented by the Persians. I 677b

mushallah → MASHLAH

mushaṣṣib (A): in mediaeval īrāk, a person who maims a child at birth in order to make use of it at a future time for begging purposes. VII 494a

mushakil (A): in Persian prosody, the name of a metre, of rare occurrence, said to have been invented by the Persians. I 677b

mushallah → MASHLAH

mushāraka (A): in law, ‘participation financing’, a contractual partnership. Its essence is joint exploitation of capital (or, in full or in part, of the work and skills of the partners or of the credit for partnership investment) with joint participation in profits and losses. Unlike the MUFAWADA, the ~ is a limited investment partnership in which the core of the investment is money. VII 671b

mushāraka (A): agreement, arrangement; in al-Ghazālī’s mystical thought, the first of the six degrees making up the ‘measures of vigilance’, murābata (→ MURĀBIT). It is the anticipatory accounting of the soul made in the morning every day, which consists of instructing it in the engagements that it is to fulfill. VII 465a

mushāfat → MASHSHIYYA

mushāwar (A): an adviser, in Muslim Spain especially used for an adviser of judges. IX 505b; consultant fakih. X 945b

mūṣhāwir (T): a technical adviser, whether a foreigner or not, synonym of müsteshār (→ MUSTASHAR). VII 733a

mushir (A): lit. one who points out, advises, hence ‘counsellor, adviser’ in administrative usage, in recent times also acquiring in military usage the connotation of ‘field-marshall’ in both the Arab and Turkish worlds. According to some authorities, ~ was at first (before the ‘Abbāsids) the title of the ministers (later wazīr) or secretaries of state (kātib). However, with a few exceptions, this older and broader conception did not survive. VII 677a

mushrif (A): lit. overseer, supervisor, controller; the title of an official, whose office seems basically to have been a financial one, and who appears at various times and with various duties in the history of the ‘Abbāsid caliphate and its successor states, from North Africa to the eastern Islamic lands. I 389b; VII 678b; VIII 702b

In the early Ghaznavid sultanate, the ~ was, next to the financial officer, also spy and internal intelligence agent. VII 679a

In Egypt and Syria of the Ayyūbids and Mamluks, ~ was used for the official in charge of the royal kitchens, watching over the food cooked there. VII 679b

Under the Ḥafṣids, the ~ was head of the maritime customs. II 146a

mushī (A): in music, the bridge-tailpiece of an ‘ūd. X 769b

mushṭi → FARAKH

mushṭar (A, P hurmīzād): in astronomy, the planet Jupiter. A synonym is bardjīs. VII 680a; VIII 101a

mushṭarik (A), or mushṭarık: in grammar, homonym. I 184b; as used by modern linguists, ~ denotes ‘polysemy’, i.e. it qualifies a noun which can have several meanings. VII 680b

musīkī (A), later mūṣikā : music, strictly speaking, the theory of music, contrasting therefore with GHNAR ‘song’ or musical practice. VII 681a

musinna (A), or thaniyya : a cow in its third year. XI 412a
muslim (A, pl. muslimun): the person who professes Islam, islāmi being exclusively used today for what is relative to Islam. VII 688b; VII 695a

musni‘a → KAYNA

musnad (A): in early Islam, any inscription in the pre-Islamic South Arabian script. VII 704b

In grammar, ~ is defined by later classical Arabic grammarians as ‘that which is leant upon (or propped against) (the headword or subject), is supported by (it)’. They define musnad ilayhi as ‘that which supports’, i.e. the headword or subject. The relationship between them is termed ISNĀD ‘the act of leaning (one thing against another)’, ‘the relationship of attribution or prediction’. However, the terms have a different, almost reversed, meaning in Sibawayh. VII 705a

In the science of Tradition, ~ indicates a work in which each Companion’s Traditions were collected together, an arrangement that was not very convenient since the Traditions were not arranged by subject. III 24a; VII 705b; ~ is also applied to an ISNĀD that goes back all the way to the Prophet without a link missing. VII 705b; VIII 384b

mustaḍ‘afun (A): in early Islam, the social group of the weakest Meccans. X 839b

mustadrak (A): a continuation of a work, characterised by both continuity and discontinuity: it follows the line of the original work but amends it by means of reflection on the basis of the constitutive principles of the latter; omissions of the author of the original work are corrected. IX 604a

mustafād (A): a collective name for indirect taxes under the ‘Alawis. II 146a

mustafi (A): in law, the person who asks for an opinion on a point of law, FATWĀ. II 866a

mustafīd (A): in the science of Tradition, a Tradition which is treated by most as an intermediate class between Traditions with two transmitters, MAŞHŪR, and Traditions with many transmitters, MUTAWĀTİR, although some treat a ~ Tradition as being equivalent to either the one or the other. III 25b

mustaghallāt (A): objects that provide income. XI 413b

mustahhab (A): in law, a commendable action, corresponding largely to MANDŪB. VII 722b

mustahfiz (A): in Turkish military usage, the territorial army. VIII 371a

mustakarr (A): lit. permanent; among the Fāṭimid, ~ denotes IMĀMS descended from ‘Ali and Fātimah. II 851b

mustakfī (A): in mediaeval Islam, a cut-purse who follows and steals up behind a person to rob him. V 768b

mustakhrīdī (A): in mediaeval administration, the person responsible for collecting money, such as that of the poor-tax or land-tax. VII 724a; and → ISTIKHRĀDJ

In Muslim Spain, the ~ was the official who collected on behalf of the Muslim state the taxation due from the Mozarabs, a possible translation from the Latin exceptor. V 376a; VII 724a

mustakrahā (A): a woman who has been raped. XI 509b

mustakriṣṇ (A): a child who has become large in his stomach or hard in his palate, and has begun to eat. A syn. to the verb istakrasha is tazakkara. VIII 822a

muṣṭaḥlaḥ (A): the term for a technical term. I 572a

muṣṭa‘liya (A): ‘raised’; in grammar, those letters whose pronunciation requires the elevation of the back of the tongue, i.e. the emphatic consonants, hurūf al-muṭbaka, and kāf, ghayn, and kā‘. III 596b; VIII 343b; X 83a

muṣta‘min (A): a non-Muslim, not living on Muslim territory, who has been given a safe conduct or pledge of security and thereby becomes protected by the sanctions of the law in his life and property for a limited period. I 429b; II 341b; V 178b
mustamli (A) : a Tradition transmitter’s clerk, the earliest representatives of this professional class emerging in the course of the first half of the 2nd/8th century. His function was to write the Tradition down from dictation and to reiterate the Tradition in a way audible to the audience. V 1133b; VII 725b

mustaraka ➔ ANDARGAH; TABAKA

musta'riba (A) : lit. arabicised; in genealogy, the name of one of the three groups into which the population of Arabia is divided, the other groups being the ‘arab ‘ariba (the, for the most part, extinct original Arabs of pure stock) and the MUTA'ARRIBA. Like the latter, ~ is applied to tribes who were not originally Arabs. They trace their descent from Ma‘add b. ‘Adnān, a descendant of Ismā‘il. All the north Arabian tribes are included among the ~, so that the Kurayş, to which Muḥammad belonged, are one of them. VII 732b

In Muslim Spain, ~ was applied to the Christian Spaniards who retained their religion under Islam (Eng Mozarab). VII 732b

mustašghar (A, T müstesghar) : counsellor; under the Ottomans, the general secretary to a ministry or the under-secretary of state. The function was retained under the Turkish Republic and each ministry has its ~; also, the name given to the ‘counsellors’ of Turkish or foreign embassies or legations. VII 732b

mustašḥir (A, pl. mustašḥirīkūn) : an orientalist, one who studies the Orient; one becoming like the Oriental. VII 735b

mustātnā (A) : lit. excepted, separated; in mathematics, excepted fractions, separated by the subtraction sign. IV 725b

† müstes̄tnā eyāletler (T) : in Ottoman administration, those provinces of the Ottoman empire separated from the ‘normally-administered’ ones of the Anatolian and Rumelian heartland. VII 756a

mustāṭir ➔ BĀRIZ

mustāwda' (A) : under the Fāṭimids, a trustee or guardian of the imamate, whose function was to ‘veil’ the true imām, MUSTAKARR, in order to protect him, and who acted by right of an assignment which so to speak allowed him to enter the family of the true imāms. II 851b; XI 482b

mustawfā ➔ TĀMM

mustawfī (A) : in mediaeval administration, an official who was in charge of official accounts and thus acted as an accountant-general. IV 977b; VII 753b

For the Ottoman empire, ➔ DAFTARDĀR

mustawkād (A) : ‘fire-place’, a major cooking contrivance found in the mediaeval kitchen. It was designed to accommodate several cooking pots and/or pans side-by-side at the same time. It was erected to about half-a-person’s height, giving easy access to the cooking food and was provided with vents allowing for an intake of air over the coals and for the expulsion of smoke. VI 808a

mustawshima ➔ WASHM

mustazād (A) : lit. additional; in Persian and kindred literature, principally Turkish and Urdu, a poem of which each second hemistich is followed by a short metrical line which has some bearing on the sense of the first hemistich without altering the meaning. All these lines rhyme together throughout the poem. I 677b; VII 754b

müstesthār ➔ MUSTAȘHĀR

müstes̄tnā eyāletler ➔ MUSTAẞHNĀ

müsweddedji (T) : a clerk in the Ottoman empire who drafted in hypothetical terms every matter for the SHAYKH AL-ISLĀM, who had no contact with litigants nor their advocates. II 867a

mut'a (A) : lit. enjoyment; in law, temporary marriage, also called nikāh al-muṭ'a, a marriage which is contracted for a fixed period. It was authorised at the beginning of
Islam but forbidden later by the SUNNA; Shi'ism tolerates it, however. VI 476a; VII 757a; VIII 28b; also, the indemnity payable to a divorced wife when no dowry has been stipulated. VII 759a; X 154a

mutā' (A) : as al-~r, a term mentioned in al-Ghazālī the meaning of which is unclear: R.A. Nicholson tentatively suggested it should be read as identical with KUTB as al-hakika al-muhammadiyya, but this was rejected by W.H.T. Gairdner, who had earlier questioned L. Massignon’s suggestion that al-~r is an obscure allusion to the doctrine of the kūtb as the head of the saintly hierarchy. V 544a

muta’add → TA'ADDĪ

muta’ammim → MIKWAR(A)

muta‘āriba (A) : 'those who seek to become Arabs'; in genealogy, the term applied to the descendants of Ḳaḥṭān who were regarded as 'having become Arabs' in contrast to the supposedly indigenous 'pure' Arab tribes. They settled in southern Arabia. VII 759b

muta‘āshshā (A) : in mediaeval Islam, the name for the places where pilgrims stopped for the evening meal on the pilgrim highway running from ’Irāk to the Holy Cities. XII 198b

muta‘āssib (A) : narrow-minded. X 552a

mutāba’ak (A) : in literary theory, the repetition of the same word with a different meaning, according to the early theorist Thā'lāb, which later became subsumed under the term TARDĪD. Kudāma assigned the meaning of 'pun' to ~. X 69a; and → TĪBĀK

♦ mutāba’aka (A) : in literary theory, a contrast between two single contraries; antithesis. VII 491b; X 450b; and → TAḌAMMUN

mutabarriz (A) : the name for the second horse in a horse-race, according to the order of finishing. II 953a

mutabbikh (A) : said of a young man who is full (or plump). VIII 822a

mutādād → TĪBĀK

mutadārik (A) : in prosody, the name of the sixteenth Arabic metre. It does not seem to have been used by the poets before Islam or the first century AH. It is made up, in each hemistich, of four fa’īlun, which may be reduced to fa’īlun or even fa’īlun. I 670a; IV 412b; VII 759b

mu’tadīl (A) : temperate, as in climate. XI 303a

muṭadājbīr (A) : a tyrant. V 521b

muṭaḍakḵḵih (A) : a student of FIKH ‘undergraduate’, as opposed to FAKĪH ‘doctor of the law’ or ‘graduate student’. V 1124b

muṭaʃikāt (A, < Heb mahpeka) : in the Qur’ān, the ‘subverted [cities]’, referring most likely to Sodom and Gomorrah, the cities of Lot. V 424a; V 832b

mutaghallibe → DEREBEY

mutaḥayyir → KAWKAB

muṭaṭāk → ‘ĪTāK

muṭaṣḥabbil → ḴĀBĀLA

muṭaṣḥaddim → HAYLĀDJ

mutakallaʃ (A) : artificial, as poetry, not springing from sound talent. XII 649b

mutakallif → MAṬĪDūf

mutakallim → ḤĀL

mutakārīb (A) : in prosody, the name of the fifteenth Arabic metre, comprising in each hemistich, four feet made up of one short and two longs (fa’īlun). A certain number of licences are possible, in particular, the omission of the fourth foot, the shortening or even the cutting out of the third syllable of a foot, etc. I 670a; VII 763a

mutakāwīs (A) : in prosody, the situation in which the two quiescent consonants of the rhyme letter, rawī, are separated by four vowelled consonants (as in faw[ka kadami]h). IV 412b
mutakhayyila (A) : in the poetics of the philosophers, a faculty responsible for the re-actualisation of images which have been perceived in the past. IX 458b
mutalaba (A) : in law, the ‘exaction of payment’ (Ger Haftung). I 29a
mu'talla → HARF 'ILLA
mutamakkīn (A) : in grammar, ‘having full freedom of movement’, i.e. a masculine noun declinable in three cases, a synonym of munṣarif. IX 53a; X 193b
mu'tamar (A) : conference or congress; in the modern Islamic context, the convening of Muslims from throughout the world in order to deliberate over common concerns. VII 764b
mu'tamir (A) : a pilgrim performing the ‘UMRA ‘lesser pilgrimage’. X 864b
mutammima (A, pl. mutammimināt) : the generic term for the genre of complements in Arabic literature. IX 603b
mutanadḍijīs → NAQĪS
mutarādīf (A) : in prosody, the situation in which the two quiescent consonants of the rhyme letter, rawī, come in immediate succession (as in kāl). IV 412b
mutarādḍijīla (A) : a woman who tries to resemble men in clothing habits and ornaments. IX 566b
mutāraka → MUWADA QA
mutaraqīb (A) : in prosody, the situation in which three vowelled consonants stand between the two quiescent consonants of the rhyme letter, rawī (as in fidjabaliy). IV 412b
mutara‘rī (A), or mulimm : a child ‘almost or quite past the age of ten years, or active’ (Lane). VIII 822a
mutarasādī : in Muslim India, the functionary in the Dihli sultanate who issued both permits to merchants who brought their merchandise into the market for sale and passes for goods which were taken out of the city. IX 801a
mutasādādīr → ẒADR
mutasallīk → ŚĀHIB AL-LAYL
mutasālṭīn (A) : a petty prince. IX 849a
mutasāsrīf (A, T mutesāsrīf) : in Ottoman administration, the chief administrative official of the SANDJAK or LIWĀ‘, the second highest in the hierarchy of administrative districts, as defined by the provincial administration laws of 23 Rabī‘ I 1284/25 July 1867 and Ṣawwāl 1287/1871. With the transformation of the old sandjaks into wīlāyets (→ EYĂLET) in 1921, ~ passed out of use as a designation for a type of local official. VII 774a; IX 13b; governor. VIII 1b
♦ mutasāsārīfiyya (A) : a synonym of SANDJAK, an (administrative) regime, as e.g. created in Lebanon in 1861. V 794a; V 1253a
mutashābīh (A) : in Qur‘ānic science, the term for the ‘ambiguous’ verses, whose picturesque style, if taken literally, would seem to ascribe human attributes or acts to God, distinct from the muḥkam verses, whose sense is clearly established. I 409a ff.
mutatāwwi’ā (A), or muttāwwi’ā : lit. those who perform supererogatory deeds of piety, those over and above the duties laid upon them by the shari‘a; in military contexts, ~ was used as a designation for volunteer fighters, especially to be found on the frontiers of the Islamic world, where there were great opportunities to fight a holy war against the pagans. From around the 5th/11th century, ~ was replaced more and more by gīAzi and MUDJĀHID for the concept of volunteer warriors for the faith. VII 776b; VIII 795b; volunteers who served in the early Islamic armies without regular stipends, but who shared in the plunder. VIII 568b
In present-day Bedouin society, elders responsible for order and decency. V 768a
In contemporary Saudi Arabia, *mutawwi* (a modern formation from the same root) is used to designate the religious police who enforce the closure of shops during the times of public prayer, oversee morals, etc. VII 777b

*mutawakkil* → *TAWAKKUL*

♦ *mutawakkiliyya* (A) : a plant, or dish, forbidden by al-Ḥākim in addition to the classical food prohibitions. II 1070a

*mutawālī* (A, Leb *mtawleh*; pl. *matawila, mutawila*) : the name for the Twelver shi‘is in Lebanon, and for those who emigrated from there to Damascus (but not, generally speaking, for those resident in other parts of Syria). VII 780a

*mutawalli* (A) : in Mughal India, a manager of land-grants. VIII 751b; and → *NAẒIR*

*mutawassī* → *waṣīl*

*mutawātīr* (A) : ‘uninterrupted’. IX 371a; in the science of Tradition, a Tradition (or, in general, any report) with so many transmitters that there could be no collusion, all being known to be reliable and not being under any compulsion to lie. III 25b; VII 781b

In prosody, ~ is applied to the rhyme in which only one moving letter intervenes between the last two quiescents. VII 781b

♦ *mutawātīr bi *l-*lafẓ (A) : in the science of Tradition, a Tradition in which the texts appended to the various chains are identical in wording. VII 781b

♦ *mutawātīr bi *l-*ma‘nā (A) : in the science of Tradition, a Tradition in which the texts are identical in meaning only, as opposed to *mutawātīr bi *l-*lafẓ. VII 781b

*mutawwi* → *MUTATAWWI‘A*

*mutawwif* (A, pl. *mutawwifūn*) : the pilgrim’s guide in Mecca. His task is to assist the pilgrim by supplying his material needs and in performing the rites of the pilgrimage. The *mutawwifūn* are organised in a special guild, which is divided in sub-guilds. An alternative term sometimes encountered is *shaykh al-hadīj*. VI 170b; VII 782a

*mutayyin* (A) : in the mediaeval Near East, a beggar who smears himself with mud and feigns madness. VII 495a

*mutazarrīf* → *ZARĪF*

*mutazawwīda* (A) : an appellative for women in early Islam who have had several husbands. I 308b

*mu’tazila* (A) : ‘those who separate themselves, who stand aside’, name of a religious movement founded at Baṣra in the first half of the 2nd/8th century by Wāsīl b. ‘Aṭā‘, subsequently becoming one of the most important theological schools of Islam. VII 783a; also the name given by al-Mas‘ūdī to a group of four extremist shi‘i sub-sects. VII 793b

*mutba‘* → *ITBA‘*

*muṭbaka* → *ITBAK*

*müteferrika* (T) : under the Ottomans, a corps of mounted guards, or member of the guard, who were especially attached to the person of the sultan. VII 794a

*muṭḥa‘līb* (A) : the term for a country where foxes abound. X 433a

*muthallath* (A) : in mathematics, a triangle. VII 794b

In astronomy, *kawkab al-muthallath* is the constellation of the (northern) Triangle. The star at the apex is an astrolabe star and is called *ra’s al-muthallath*. VII 794b

In astrology, *muthallatha* is used for each of the four divisions of the zodiacal circle, each of which includes three signs 120 degrees apart. VII 84b; VII 794b

*muthamman* (A) : in mathematics, an octagon, octagonal. VII 795a

In architecture, plan figures and buildings of eight equal sides. VII 795a

♦ *muthamman baghdādī* (A) : in Mughal architecture, the irregular octagon with four longer and four shorter sides, which may assume the shape of a square or rectangle with chamfered corners. VII 795a
muthanna (A) : in grammar, the dual. II 406b
In prosody, muthannayat, or thunā'iyyat, are used for short-lined quatrains with rhyme scheme $a \overline{b} a b$. VIII 584b
In calligraphy, 'facing each other', not a special script on its own but possible to apply to any type of script; also called 'mirror-like writing' (Ott 'aynāli yāzī). IV 1124b
mutkīn (A) : 'exact'; in the science of Tradition, a quality of a reliable transmitter of Tradition. II 462a

mutlak (A) : 'absolute', as opposed to restricted, mukayyad; 'general', as opposed to khas. VII 406b
In grammar, maf'āl mutlak denotes the absolute object (cognate accusative), i.e. a verbal noun derived, mostly, from the verb of a sentence and put in the accusative to serve as an object, even if the verb is intransitive. VII 799b
In law, ~ is applied to the MUDJTAHIDS of the heroic age, the founders of the schools, who are called mudjahid mutlak, an epithet which none after them has borne. VII 799b
In dogmatics, ~ is applied to existence, so that al-wudūjūd al-mutlak denotes God as opposed to His creation, which does not possess existence in the deepest sense. VII 799b

muttasil (A) : contiguous; in the science of Tradition, an unbroken ISNAD traced back to the source. III 25b; VIII 384b
♦ muttasil marfū' (A) : in the science of Tradition, an unbroken ISNAD going back to the Prophet. III 25b
♦ muttasil mawkūf (A) : in the science of Tradition, an unbroken ISNAD going back to a Companion. III 25b; VIII 384b

muwadha'a (A) : a truce of friendship. IX 373b; peace between Muslim and non-Muslim communities, also called muhādana, for a specific period of time. IX 845a f.
In Maliki law, a system for ensuring that a female slave observe the period of sexual abstinence, ISTIBRA', by giving the slave into the hands of a trustworthy person, preferably a woman, who forbade the new owner to come near her until the period had elapsed. IV 253b

muwāda'a (A) : understanding; in law, ~ means the rescission of a sale or transaction. A synonym is mutāraka. VII 801a; a covering document in a transaction which sets out the real relationship of the parties to each other and the real purport of their agreement, intended to prevent one party from using a document on which the transaction is recorded to its exclusive advantage and for a purpose contrary to the aim of the whole of the agreement. III 511b
In mediaeval administration, ~ denotes the contract of service of officials. VII 801a

muwaffad → WAFID

muwahhidun (A, s. muwahhid) : 'unitarians'; a name by which the Druze call themselves. II 631b; the name given to the adherents of the reformist movement of which
the principal element was the divine oneness, TAWHID, which ruled during the 6th/12th and 7th/13th centuries in North Africa and Spain, known in the West as the Almohads.

muwakkit (A) : a professional astronomer associated with a religious institution, whose task it was to ascertain the KIBLA and the times of prayer. Mention of such astronomers appeared for the first time in Egypt in the 7th/13th century. VI 677b; VII 29b

muwâlat → WALÂ
muwâlayât → MAWÂLIYÂ

muwallad (A) : a hybrid, of mixed blood, a word originally belonging to the vocabulary of stock-breeders; hence, a cross-breed, half-caste or even 'one who, without being of Arab origin, has been born among the Arabs and received an Arabic education'. VII 807a; originally meaning home-born slaves. VI 881a

In Muslim Spain, the descendants of non-Arab neo-Muslims, brought up in the Islamic religion by their recently-converted parents, thus the members of the second generation, the sons, and, by extension, those of the third generation, the grandsons. The sons of an Arab father and indigenous mother were not regarded as ~. I 85b; I 491a; VII 807b; X 823b; original population of Spain. IX 232a; convert. X 605a

In grammar and literary theory, ~ refers to a word, linguistic phenomenon, or literary feature not found in classical Arabic of pre- and early Islamic times, thus 'post-classical'. VII 808b; X 240b; XII 638a; and → MU'ARRAB

muwâraba (A) : ambiguity; in rhetoric, ~ denotes the ability to remedy a gaffe or an offensive phrase by repeating the expression in an attenuated form, if not radically modified, or else by trying to make the person addressed believe that he has not properly understood what has been said to him. VII 808b

Among the Ghumara, a Berber tribe of northwestern Morocco, a 5th/11th-century custom consisting of a recently-married bride, still a virgin, being carried off clandestinely by the young men of the locality and held far from her husband for a month or even more, sometimes several times in succession if very beautiful. This custom was flattering to the woman. VII 809a

muwâṣafa (A) : in mediaeval administration, a list showing the circumstances and causes of any changes occurring in the army. II 79a

muwâṣala → WISÂL

muwashshah (A), or muwashshaha : in literature, a genre of stanzaic poetry, which, according to indigenous tradition, developed in al-Andalus towards the end of the 3rd/9th century. It is reckoned among the seven post-classical genres of poetry in Arabic. Its fundamental characteristics were the arrangement in strophes and the addition of a final part, KHARDJA (also called markaz), in vernacular Arabic or Romance mixed with the vernacular. I 595b; I 60la; VII 809a

muwâṭṭihik (A), or shurûti : in law, the profession of drafting deeds. IX 208a

muwâţîn (A) : citizen, a modern word coined around the turn of the 20th century. VII 812b; compatriot, fellow-citizen. XI 175a

muwattar (A) : in music, a lute like the 'UD. X 768b

muwâţâna (A) : in rhetoric, metrical or word-formational equivalency between the final words of both phrases that form a TARSİ. X 304b

muwâţzaf(a) (A), or wazîfa : in mediaeval administration, a form of land tax depending on the return that the land was capable of yielding, and being due whether the land was tilled or not. For Muslim writers or historians of India, the ~ is always meant when KHAÐIraq is mentioned. IV 1055b; VII 507b

For the Turkish muwâţzaf, → NIZÂM

muzâbana → BAYC AL-MUZÂBANA
muzammilâti (A) : in mediaeval Cairo, the attendant of the waterhouse, SÂBÎL, who was in charge of cleaning its premises and its utensils, and of raising the water from the cistern and serving it to the thirsty. VIII 679b ff.
muzamzim → ZAMZAMA
muzannam (A) : in poetry, term used by Šâfî al-Dîn al- Hillî for a ZÂDJAL in which, contrary to rule, the classical language is proponderant. XI 373b
mûzâra’a (A) : in law, a lease of agricultural land with profit-sharing, in which contract the owner of the land arranges with a husbandman for the latter to have the use of his land for a specified period, during which the husbandman sows, tends and harvests an agricultural crop. When the crop is harvested, the two parties to the contract divide the proceeds in agreed shares, the share of the landowner constituting the rent for the lease of his land. II 905b; V 871b; VII 822b
muzarrad → DIR
muzâwadj → DÎYÂNAY
muzawâdja (A) : coupling; in literary theory, paranomasia, a play on words consisting in the coupling of two terms which are similar in external form or in meaning and linked by the conjunction wa-, e.g. (bayna-hum) hardj wa-mardj ‘between them there are disagreements’, where the two elements have an independent existence. VII 823a
In rhetoric, the ‘coupling’ of two themes conveying comparable effects by means of two parallel expressions. VII 823b
muzâyada → BÂY AL-MUZÂYADA
muzâyîn → HÂLLÂK
muzdawîdja (A) : double; in grammar, the use of two terms in which the form of one is changed to make it resemble that of the other. VII 825b
In rhetoric, ~ consists in establishing a kind of alliteration between two adjacent words having the same form, the same metrical quantity and the same rhyme. VII 825b
In prosody, a poem with rhyming couplets, usually written in the RADJAZ metre which has either eleven or twelve syllables. In Persian and Turkish, it is called MATHNÂWI. I 2b; I 108a; VI 832b; VII 825b; VIII 376a
muzdawîdja't (A) : a poem in the RADJAZ metre consisting of strophes of five hemistichs in which the first four hemistichs rhyme together and the fifth ones have a common rhyme. Sometimes the strophe has only four hemistichs, the first three rhyming together and the fourth rhyming jointly. VII 825b
muzâyîf (A) : in numismatics, a forger of coins (zâ'îf or zayf, pl. zwyîf, ‘false coin’). X 409b
mużhar → MUĐMAR
muzzammil (A) : the title of the 73rd SÚRA of the Qur’ân, derived from the first verse which may be translated ‘O you covered in a cloak’. VII 286a; and → MUDDÂTÎTHR
mvuli → MASİKA
myron : sacred oil, in the Cilician-Armenian kingdom. IX 679a

N

na'âm (A, P uṣhturmugh, T devekûşhu, both ‘camel-bird’) : in zoology, a collective noun denoting the ostrich (Struthio camelus) without any distinction of sex. VII 828a, where many variant names are found
In botany, the pellitory of Judaea (Parietaria judaica). VII 830b
In astronomy, the twentieth lunar house bears the plural form al-na'â'im and is divided
into two groups: al-na'ā'im al-wārida 'the incoming ostriches' and al-na'ā'im al-ṣādira 'the outgoing ostriches'. VII 830b

nāb (A, pl. niyāb) : in anatomy, the canine tooth. III 1162b; VI 130a

In Persian, a measuring rod. II 232b

nab' (A) : in botany, Grewia tenax, a wood from which the pre-Islamic Arabs made their bows, still used today in Somalia. IV 797b

nab'a (A) : a Qur'ānic term for 'news, announcement', which meaning ~ has retained until today; also, an edifying tale, a story of a prophet. III 369a

naba' (A) : a shallow water source. I 100a

nabāt (A) : plants. VII 831a; and → SUKKAR

nabātī (A) : in literature, the name given to the popular vernacular poetry of Arabia. VII 838a

nabaz (A, pi. anbaz) : in onomasties, an unpleasant sobriquet, ŁAKAB, such as that of Marwān I (al-himar 'the ass'). IV 180a; V 618b

nabbāl → AKÜNİTÜN

nabbāš (A) : lit. burrower, excavator; in mediaeval Islam, a category of thieves, said to be well-known and presumably a man who dug up a people's buried treasure hoards. V 769a

nabī (A, pl. nabīyyūn) : prophet. When used in the Qur'ān, ~ seems to occur only in Medinan passages and is applied specifically only to Muḥammad and certain other 'messengers'. VI 423b

nabidh (A) : intoxicating drinks, several kinds of which were produced in early Arabia, such as mizr (from barley; and → MAZAR), bit' (from honey or spelt) or fādikā (from different kinds of dates). These ingredients were steeped in water until they were fermented, and the result of the procedure was a slightly intoxicating drink. Sometimes ~ was consumed mixed with strong intoxicating ingredients like cannabis. IV 996a; VI 721a; VII 840a; and → SHARAB

nabita (A) : a term of classical Arabic meaning 'rising generation', but one which today has acquired the pejorative sense of 'bad lot, rogue'. VII 843b

nabk (A) : in botany, the fruit of the sidr tree. IX 549b

nabl (A) : in archery, a wooden or Arab arrow, one of the three main words denoting the arrow, the others being saḥm and nushšāb 'Persian arrow'. IV 799a

nādd → ĀTHMĀN

nadhir (A, pl. nudhūr) : 'warner'; a Qur'ānic term, whose opposite is bashir, mubashšir. Both ~ and bashir are applied to the prophets, the former when they are represented as warners, the latter as announcers of good tidings. ~ is used as an epithet of Noah, the great warner before the Deluge, and of Muḥammad himself. VII 845a

nadhr (A, pl. nudhūr) : 'vow', a procedure which was taken over into Islam from the pre-Islamic Arabs, for whom the vow always had more or less the character of a self-dedication, and underwent modification. In Islam the vow and the oath are treated together. VII 846a

nadhr wa-niyāz (T) : among the AHL AL-ḤAKK, raw offerings, including animals of the male sex, oxen, sheep, cocks, intended for sacrifice, which with cooked or prepared victuals (→ KHAQR WA-KHİDMAT) is an indispensable feature of a DHİKR session. I 261a; X 398a

nadhr-niyāzmanlīk (T) : a composite term denoting offerings of money, cereals or beasts given to the custodians of saints' tombs in Central Asia. A synonym is ŞADAḴA, while in the Western Turkish world, adak, nadhr and niyāz are used. XI 115a; XI 534b

nadim (A, pl. nidām, nudamā', nudmān) : drinking companion, and, by extension, friend, courtier (or confidant) of kings or of wealthy persons; his function is to enter-
tain them, eat and drink in their company, play chess with them, accompany them in
hunting and participate in their pastimes and recreations. VII 849b; XII 719b
nadira (A), pl. nawādir : lit. rare thing, rarity; a pleasing anecdote containing wit,
humour, jocularity and lively repartee, of the type which has never ceased to be an
integral feature of all social gatherings, whether intimate or official. VII 856b
In grammar, the plural form nawādir also denotes compounds containing abū, umm,
ibn etc., and dual forms. VI 823a
na'dja (A) : a reproductive ewe. XII 319a
nadja → ITHTAGHARA
nadjasāt → NAJIS
nadjdjar (A) : a carpenter. XII 758b
nadjis (A) : impure (ant. tāhir). In law, nadjasāt are things impure in themselves
and cannot be purified; mutanadждis is applied to those things which are defiled only.
The law schools differ in their definitions of what is impure. VII 870a
nadil (A) : progeny. VIII 821b
nadim (A, pl. nudjūm) : star (syn. kawkab, also ‘planet’); an alternative name for the
Pleiades, otherwise called al-thurayyā. VIII 97b
♦ nudjūm (aḥkām al-) (A) : ‘decrees of the stars’, astrology. VIII 105b; the art of
drawing omens from the position of the stars at a person’s birth. VIII 705b
nadjr → LAYṬ
nadjsh (A) : the raising of prices, condemned by Tradition. X 467b
nadjwa → FASHT
nadjwa (A) : under the Fatimids, a tax which had to be paid by those who were present
at the Ismā‘ili learned meetings which were held at the palace, abolished by al-Ḥakīm.
III 81a
nadra (A) : in minerology, a pure or virtually pure piece of gold and silver. XII 533a
nafadh (A) : in prosody, the vowel of the ha serving as WAŞL. IV 412a
nafaka (A) : in law, maintenance, i.e. of the necessities of life, consisting of food, cloth-
ing and shelter, which obligation arises from kinship, ownership and marriage. III
1011b; VIII 433a; XII 643b
nafal (A, pl. anfāl) : in early Islam, a bonus share given to those warriors who distin-
guished themselves (in the battle). II 1005b; VIII 800b; XII 352a; and → IKLIL AL-
MALIK
nafādhd (A) : a seller of amulets and images, listed by the 8th/14th-century poet Ṣafī al-
Dīn al-Hilli as a well-known figure amongst the swindlers who preyed on the credu-
lous. X 500b
naffāsh (A) : in botany, the Seville orange (Citrus aurantium amara or vulgaris or
bigaradia), also called NARANDIL. VII 962a
naffāt, naffata → NAFT
naffāth, naffātha → NAFT
naffīd (A), or sālik : through-way, e.g. shāri‘ naffīd or ghayr naffīd ‘cul-de-sac’. IX 320b
naffika (A, pl. nawāfik) : the burrow of the jerboa (syn. kuṣ‘a and variants). XI 283b
naffila (A, pl. nawāfil) : in theology, supererogatory work; those works which are supereroga-
tory in the plain sense, in contradistinction to other works which have become a reg-
ular practice, sunna mu’akkada. VII 878a
In law, ~ is used for the supererogatory ŠALĀT as well as for the whole class of
supererogatory ŠALĀTS. VII 878b; VIII 931a
nafir → NEFIR
nafs (A, pl. ansus, nufus) : soul; self, person. VII 880a; and → ROH
In divination, ~ is a term of geomancy, being the first ‘house’ of the ummahāt, because
it guides to problems concerning the soul and spirit of the inquirer, and to the begin-
ning of affairs. VII 883a
al-nafs al-kulliyya (A): in Druze hierarchy, the second of the five cosmic ranks in the organisation. II 632a; in Abū Bakr al-Rāzī’s thought, ~ is the Universal Soul, the ‘second Eternal’ of five, which shook and agitated Matter in order to produce the world, without success. III 328a

naft (A, P nafūt): the purest form of Mesopotamian bitumen. I 1055b; a generic, vague appellation for a substance which is basically petroleum. VII 884a; ‘Greek fire’, a liquid incendiary compound which was hurled at people, the various siege weapons which were made of wood, and ships. I 1055b; VII 884a; fireworks; gunpowder. I 1056a; oil, in the modern sense of the word. VII 886b

naffāt, or zarrāk: a specialist in discharging ‘Greek fire’ in the form of a jet, by means of a special copper tube, called the naffātā, zarrāka, or mukhula. I 1055b

nafūd (A): a sandy area, in the north of the Arabian peninsula; in the south it is called a ramla. I 537a; II 91b; VII 891a

nafūr (A): in the terminology of horse-riding, a horse that swerves and shies. II 954a

nafūrī (A): in grammar, negation (ant. ʾidjab ‘affirmation’). VII 895b; and → NEFY

naga (J): a Hindu serpent guardian spirit, which sculpture frequently graces the entrance to a saint’s tomb chamber. XI 121a

nahma → LAHN

nahār (A): a day, which extends from sunrise to sunset. V 707b; the ~ begins at the moment that the upper edge of the sun appears on the horizon, just as the night and the official day begin when the opposite edge, now uppermost, disappears. V 709b

nahḍa (A): ‘awakening’, the Arab renaissance, the rebirth of Arabic literature and thought under Western influence since the second half of the 19th century. VII 900a; XII 772a

nahāj → ŞHARI

nahīta (A, pl. nühut): the ‘moving section’, a bee hive that is not welded to the wall of a dwelling, being the modern apiarist technique known as ‘mobilist’. VII 907a

nahīye (T, < A nāḥiya ‘district, vicinity’): in Ottoman administration, the subdivisions of a wilāyet ‘province’ (→ EYALET); the rural subdivision of a KAḌA’. The subdivisions of a ~ are called karye ‘village’. In the Turkish Republic, the ~ is a subdivision of the ilçe or district. VII 906a

nahl (A, P): in zoology, domestic or social bees (apid family). A swarm is called dabr, which is grouped around the ‘chief’, ya’sūb. VII 906a

nahr (A, pl. anḥār, anḥur): running water, hence a perennial watercourse, river, stream of any size, thus opposed to a wāḍī ‘a watercourse filled only at certain times of the year’ or a sayl ‘periodic torrent’, ‘flood’; artificially-contrived running water-courses, i.e. canals and navigations. VII 909b

nahr (A): in law, one of the two methods of slaughtering animals, by which the animal concerned becomes permissible as food. The term applies to camels only, and consists of driving the knife in by the throat without it being necessary to cut in the manner prescribed for the dhāḥĪ, the camel remaining upright but at the same time facing the kibla. II 213b; and → YAWM AL-NAHR

nahš → SĀD WA-NAHȘ

nahw (A, pl. anḥār): path, way; fashion, manner. V 913a

In grammar, the term for ‘grammar’ (to be contrasted with lugha ‘lexical studies’) and, more specifically, ‘syntax’ (the counterpart of šarf or taṣrīf ‘morphology’, so that for ‘grammar’ one also finds the phrase nahw wa-ṣarf). VII 913a; VIII 894a; initially, ~ signified ‘type of expression’. V 804a

nahwi (A, pl. nahwīyyūn): grammarian. V 804a; V 1133b; in its plural form ~ refers to an (anonymous ?) group of participants in the grammatical debate in which Sibawayhi was involved. IX 525b
nahy (A): prohibition; in religion, the phrase al-nahy ‘an al-munkar ‘forbidding wrong’ (in full, preceded by al-amr bi ‘l-ma’ruf ‘commanding right’) is used to refer to the exercise of legitimate authority, either by holders of public office or by individual Muslims, with the purpose of encouraging or enforcing adherence to the requirements of the shari’a (syn. taghyir al-munkar, inkar al-munkar). XII 644b

nā‘īb (A): substitute, delegate, any person appointed as deputy of another in an official position; VII 915a; and → SAFIR

In the Mamlûk and Dihli sultanates, the ~ is the deputy or lieutenant of the sultan; the governor of the chief provinces. VII 915a

In law, a judge-substitute, or delegate of the Ẓādî in the administration of law. VII 915b

In politics, a parliamentary deputy. VII 915b

✦ nā‘īb bârbeg (IndP): in the Dihli sultanate, a chamberlain. X 591b

✦ nā‘īb al-ghayba (A): under the Mamlûks, the temporary governor of Cairo (or Egypt) during the absence of the sultan. II 996a; VII 915a

✦ nā‘īb khâṣṣ → SAFIR

✦ nā‘īb al-salṭâna (A): under the Mamlûks, a sort of Prefect of Upper Egypt, a post created in 780/1378 and inaugurated at Asyût. VIII 865a; a viceroy. I 138a

✦ al-nā‘īb al-‘umûmî (A): in modern legal usage, the public prosecutor. VII 915b

nā‘iba (A): an occasional tax in kind, levied by the first Sa’âdis; it later became more or less permanent and payable in cash. II 146a

nâka (A): the female camel, a term also found in the Qur’ân, where it appears in the edifying stories of Šâlih, the Thamûd, etc. III 666a

✦ nâka al-bâhr → ÂTÜM

✦ šâhib al-nâka (A): ‘the man with the she-camel’; a popular nickname for Yahyâ b. Zikrawayh, an Ḥisma’ili agitator. VIII 831a

nakā (A): a term connected with nakâwâ, a generic noun denoting alkaline plants utilised for washing linen and whitening cloths; a ‘rite of reconciliation’, used in the Hidjaz for righting injuries, whereby an offender pronounces a formula on the doorstep of the aggrieved person, who then appears, covers the former’s hand with a cloth, and kills a sheep to celebrate the reconciliation. VII 920a

On the Arabian peninsula, ~ or nakâ (pl. nikyân) denotes a large dune bare of vegetation. II 537a; and → ṬIS

naḵad (A): a strain of sheep in Bahrain in the time of al-Djahîz, which was stunted but a good wool producer. Other small-sized sheep were the ḥaballak, which is still bred, and the timtim, with shorn ears and a woolly dewlap under the throat, found in Yemen. XII 318a

naḵā’id (A, s. nakîda): in prosody, a form of poetic duelling in which tribal or personal insults are exchanged in poems, usually coming in pairs, employing the same metre and rhyme, synonymous with munâkaḍât. Sometimes nakîda is used for what is more properly termed a muʿârada, a poem with the same metre and rhyme as another, made by way of emulation or in order to surpass, without the invective element. VII 920a

nâkânî → LAKÂNIK

nakârat (T): lit. peckings; in Turkish poetry, the refrain, that is, the ultimate line or ultimate and penultimate lines of each stanza of the SHARK. IX 354a

nakb (A, pl. nuḵâb): an underground tunnel; in military science, mining, a system of siege warfare which reached the peak of its success in the late 6th/12th and the 7th/13th centuries. After the Crusades, mining declined considerably. III 473b

In mediaeval Islam, ~ gave rise to the designation ashâb al-nakb or nakkâbiyn, thieves who burrowed into cellars and vaults from the outside or from adjacent houses. V 768b

nakd (A): in law, the portion of the dowry handed over at the conclusion of a marriage.
In modern Arabic, ~ signifies ‘money’. VII 921a; and → ATHMAN
In literature, the genre of literary criticism, in modern Arabic al-~ al-adabi but in medi-
aeval times most commonly ~ al-shi`r ‘criticism of poetry’ (syn. intikād). The critic is
nākid (pl. nukkād, nakada), more rarely nakkād. XII 646b

nakd (A) : ‘refutation’, in particular when used in reference to a book. VIII 363a; and → RADD

● nakd al-mithāk (A) : in shī`ism and, more commonly, Bahā’ism, the act of vi-
olating a religious covenant. VII 921a

nakhdhās (A) : ‘cattle-dealer’, a term in the mediaeval period for a slave merchant. I
32b; XII 757a; in Muslim India, a market where slaves as well as animals were sold. IX 800b

nakhl (A, s. nakhla) : in botany, the date palm (Phoenix dactylifera). I 540a; VII 923a

nakhdudāh (A, < H nāo and P khudā) : in navigation, a term for ‘captain’. VII 41b

nakī (A) : drinks composed of fruits (dates, etc.) mixed in water. VI 720b; X 901a

nakīb (A, pl. nukbā`) : chief, leader, of a tribe or other group; in early Islam, the
Medinans negotiating with Muhammad about the Hīdīra were asked to appoint 12
nukbā` as representatives. Both the number 12 and the sense of ~ as representative
were repeated in the preparatory stages of the ‘Abbāsid revolution. VII 926a

During the Dihli sultanate, the ~ was an official of lower rank than the ḥādīj, cham-
berlain, probably best translated ‘usher’. VII 926a

Under the Mamlūks, the nukabā` were the military police, responsible for seeing that
the members of the expeditionary force, despatched against a strong enemy, presented
themselves on time and in the appointed place. III 184a

In mysticism, al-nukbā` are the 300 ‘chiefs’, the seventh degree in the sūfī hierarchi-
cal order of saints. I 95a; for the Demīrdāshīyya order, XII 208b; in modern Egyptian
usage, the nukbā` are sūfīs who run the brotherhood’s regional cells on behalf of the
regional deputy, KHALĪFA. The shaykh’s closest associate is called nakib al-sadījāda. VIII 744a; in North Africa, the ~ or nā`ib is another term for the khalīfa or deputy of a ZĀWIYA. XI 468a

Under the Mamlūks, the nukabā` were the military police, responsible for seeing that
the members of the expeditionary force, despatched against a strong enemy, presented
themselves on time and in the appointed place. III 184a

In guild terminology, the ~ was the master’s assistant and the master of ceremonies. IX 168b; and → AKHĪ

● nakib al-āshraf (A) : lit. the marshal of the nobility; under the ‘Abbāsids, the
office of head of the community of ‘Alid descendants. VII 926b; IX 333b; his function
was to investigate all claims to descent from the Prophet’s family and to keep rolls of the legitimate descendants of the Prophet, for they were entitled to a lifetime pension. The ~ for the sunnīs was called the nakib al-ḥāshīmiyyīn, for the shī`is, the nakib al-tālibiyīn. V 1131b; IX 333b

● nakib al-hāshīmiyyīn → NAKiB AL-AShRAF

● nakib al-riwāk (A) : at al-Azhar, the superintendent of the [Maghribi] students. X 640a

● nakib al-sadījāda → NAKiB

● nakib al-tālibiyīn → NAKiB AL-AShRAF

nakīda → NAKiD

nakir (A) : in early Islam, a palmtrunk which is hollowed out and into which small dates
and water are poured and allowed to ferment. IV 995b

nakīra → MAʻRIFA

nākiṣ (A) : in literary theory, an imperfect paronomasia whereby one term is incomplete
by one or two letters, which may be at the beginning or end or in the middle of the
term. X 69b

In dating, the current year (syn. munkasir ‘broken’) as opposed to the completed
(tāmm) year. X 268b
nakkāb(un) → NAKB

nakkāra (A, T nakkāre): a medium-sized kettle-drum made of copper, one of the instruments of the military band, NAKKĀRA-KHĀNA. The two parts of the ~ were tuned differently to produce bass and treble tones, and were struck with sticks of uniform shape. VI 1008a; VII 927b

♦ čifte nakkāre (T): a ‘double drum’. VIII 178b

♦ nakkāra-khāna (P): a kind of military band, composed of various instruments, kettle-drums, horns, trumpets, and reed-pipes. VII 927b; X 34b

nakkāsh (A): die-sinker, one of the craftsmen employed as staff in the mediaeval mint, whose professional activity was restricted to engraving only. II 118a; an artist who embellishes surfaces; an illuminator of manuscripts; an embroiderer; a wall decorator. VII 931a

♦ nakkāshi (A): a term which covers drawing and painting, whether representational or decorative. VIII 451b

♦ nakkāsh-khāna (T, < A and P): the name of the Ottoman royal painting atelier. VII 931a

nakl (A): transport. VII 932a; XII 658b; and → TARDJAMA

nakra (A): in music, a beat. X 498a

nakš (A): in prosody, a type of double deviation (ZIHĀF), whereby there are two cases per foot, combining ĀṢB and KAFF. XI 508b

naksh → TASWIR

♦ naksh ḥadīda (N.Afr): the name given to the sculpturing of plaster applied, with an iron tool, more or less thickly on the wall. II 556b

nākus (A, < Syr; pl. nawkāṣ): a kind of rattle once used and in some places still used by Eastern Christians to summon the community to divine service. It is a board pierced with holes which is beaten with a rod. I 188a; VII 943a; a percussion slab. IX 10b

na’l (A): in early Islam, a sandal which could be of palm fibre, smooth leather, or leather with animal hair. V 735b; a general word for shoe used throughout the Middle East today. V 741b; and → SIKKA

♦ al-na’l al-sharif (A): the sandal of the Prophet Muḥammad, which, according to Tradition, had two leather thongs (kībāl, zīmām, shīs) which passed between the toes and were attached to the sole. The other end of the pair of thongs passed through two loops to which were also attached the two arms of the shīrak, the folded strap that passed behind the wearer’s ankle. At the forepart of the sandal there was an extension shaped like a tongue (mulassan) and the middle part of the sole was narrow, with hollows (khasrān) cut on each side. XII 660a

nāla → SHATM

nalam (Mal): a genre of Acehnese poetry, using partly the urdjūza (→ RADJAZ), partly the kāṣīda as model, but remaining closely tied to indigenous conventions. According to the demands of its metre, sanja (< A SADĪ), it usually comprises two hemistiches and numbers sixteen metric units of one to three syllables each, the latter being arranged to form eight feet of a sort. XII 727b

nāma (P): a letter; royal edict or diploma; a register, and in many ways the equivalent of the Arabic kīrāb ‘book’. In present-day Persian, ~ is productively used to form neologisms, such as asās-nāma ‘statute’, shinās-nāma ‘identity card’. VII 943b

namā’ (A): growth. XI 410b

namash (A): in mineralogy, freckles or inclusions, a defect or impurity in a gem. XI 263a

namāzgāh (P): ‘place of prayer’, in India, an alternative name for ‘idgāh, the open structure built usually to the west of a town, consisting solely of what in a mosque would be the western wall, with MIHRĀB(s) and MINBAR and, essentially, within a
spacious enclosure which should be capable of accommodating the entire adult male
Muslim population. The structure is used only for the celebration of the two ’ID festi-
vals, and no special sanctity attaches to it. VII 947a

namir (A), ornimr: in zoology, the panther (Panthera pardus), better known, in Africa,
by the name of ‘leopard’. VII 947b; VIII 120a

✩ namira: in early Islam, a man’s wrap with strips of varying colours which give
it the appearance of a tiger’s skin. V 734a; the black ink of the writing contrasting with
the white of the page. VII 950a

naml (A): in zoology, ants (s. namla). In law, small ants (dharr) are permitted to be
killed when they intrude upon the human domain and cause damage or when they dis-
play aggression. VII 951a

nammâm → FÜDHANDJ; ŞANDAL

nâmüs (A): originally, a transcription of the Greek νόμος, which was left untranslated
in Ibn Hishâm. It is also a true Arabic word, with such varied meanings that only some
can be considered old and original. In the modern vernacular, ~ has survived as
’midge’, with namūsiyya as ‘mosquito net’. VII 953b; the bearer of a favourable secret.
II 486b

In religion and philosophy, ~, from the Greek loanword, is used frequently for ‘divine
law’, revealed through the prophets. VII 954a; for the Ikhwan al-Šafa', ~ meant a kind
of divine being. VII 954b; ‘law,’ interpreted as the angel Gabriel, in Warağa’s
confirmation of the authenticity of Muhammad’s first revelation. XI 143a

In magic, ~ is used for magical formulae, particularly those which are based on illu-
sions of the senses. VII 955a

In zoology, ~ is a noun used in the collective sense denoting the totality of dipterous,
nematocerous insects or mosquitos. VII 955b

✩ namūsiyya → NÂMÜS

na’na' → FÜDHANDI

nanawātai → PASİTÜNWALİ

nänkâr (P): under the Mughals, an allowance paid out of the land revenue by the holder
of rights over the land, ZAMİNDÂR. XI 438b

nâr (A, pl. nirân): fire. VII 957b; for ~ in compounds, VII 958a ff.; and → MANÂZİR

nârandj (A, < P narang): in botany, the hesperideous or aurantiaceous fruits, includ-
ing oranges and lemons (modern Arabic hamdiyyâr). The term ~ passed at a relatively
late stage, along with the introduction of these fruits, into the majority of European lan-
guages, thus Fr. orange, Sp. naranja. It is believed that the Portuguese brought the
orange from the Indies to Spain and Portugal, whence its current name burtukâl (T por-
takal), which has supplanted ~ in numerous local dialects; modern botanical science
has created burtukâliyyât to define these fruits. VII 961b, where many local names for
the orange can be found

na’ra → 'AŞÂBIYYA

nârd (P): the game of backgammon (trictrac); any kind of dicing. V 109a; VII 963a

nârdjilâ (A, < P någil ‘coconut, water pipe’), or shîsha: the water pipe, constructed from
a coconut shell or gourd and traditionally smoked by the poor, whereas the rich used a
kalyân made of porcelain and painted glass, and encrusted with precious stones. When Lane visited Egypt, the lowest orders smoked the göza (< djawza ‘coconut’),
which differed from the ~ in having a short, fixed cane for a mouthpiece. Popular in
all of Muslim Asia, the ~ is called a hukka in India (or hookah, which denotes the ves-
sel containing the water), çilim (the bowl on top of the pipe) in Afghanistan, and
kalyân in Persia. X 754a

nârdjis (A, T nergis, P nargis and ‘abhar): in botany, the narcissus. In al-Andalus,
three terms were used: nârdjis kâdûsî (the meadow narcissus), nârdjis asfâr (jonquil)
and bahâr (< ‘abhar ?). VII 963b
narkh (P): in the Ottoman empire, the prices determined by official authorities for various goods, especially food, shoes and some other basic goods. VII 964a
narmahan, narmähin → ḤADB

nasa'a → ṬUTHAĞHARA

nasab (A): kinship, the relationship, particularly ancestral, i.e. the genealogy of an individual or a tribe. The list of ancestors is introduced either by ibn ‘son of’ or by bint ‘daughter of’, if the first name is that of a woman. III 238b; IV 179b; VII 967a; VIII 56a

naṣārā (A, s. naṣrānī): Christians in the Muslim Arab world. In the Qur’an, where it is found fifteen times, ~ denotes Christians in general, in the eastern groups known to the Muslims of the Nestorians, Melkites and Jacobites. Other words for Christians are mashihi, rūm (specifically, the Byzantine Christians) and ifrandj (the western Christians). VII 970a

naṣb (A): setting up, raising; in grammar, the accusative and subjunctive cases, because both take -a and are thus mansib ‘raised’. III 1249a; VII 974b

In music, a secular song, which in pre-Islamic Arabia found expression on all occasions of joy, and would include wedding songs, children’s songs and lullabies, although it is said to be no more than a refined camel driver’s song, ḤUḌA. II 1073a

♦ naṣba (A): a form of long-term lease arrangement of WAKF property in Tunis, which involved, in addition to perpetual lease, the ownership and use of tools and installations of shops and workshops. XII 369a

nasam (A): in botany, Chadara velutina, used in the construction of pre-Islamic Arab bows. IV 797b

nashid (A, pl. anāshid, nasāḥid, anšād): in music, a piece of oratory, a chant, a hymn and a form of vocal music. This type of ~ is always placed at the head of a vocal composition, or at the start of a musical performance in the guise of a prelude leading to the main theme, borrowing from it the fragment of text which is essential to its development; the sources assign different lengths to it. II 1073a ff.; VII 975b; in the contemporary period, ~ is employed as the equivalent of ‘hymn’, e.g. nashīd waṭanī ‘national anthem’. VII 976a; with inshād, unshuda, the measured (miẓān al-ḥaṣr) type of solo, chorus or antiphon, the unmeasured (ghayr mawzūn) being called tartīl. II 1073a

nasīta (A): casual plunder obtained while journeying to meet the enemy. II 1005a

nāshiz (A): in law, a recalcitrant wife. X 406a; XII 644a

nāshshāl → ṬARRĀR

nasi’ (A): intercalary month, intercalation, or person (pl. nasa’a) charged, in pre-Islamic Mecca, with the duty of deciding on intercalation. The Arabic system of ~ can only have been intended to move the ḤADĪJ and the fairs associated with it in the vicinity of Mecca to a suitable season of the year. It was not intended to establish a fixed calendar to be generally observed. VII 977a; X 260b

In Judaeo-Islamic societies, ~ (Heb) is an honorific title used to designate descendants of the house of David, who were accorded particular respect. VII 977b

nasīb (A): in literature, a generic term applied in mediaeval sources to love poetry. In its modern understanding it denotes the amatory prologue of the KĀṢĪDA, the polythematic ode. Disregarding individual attempts to change the character of the ~, and innovations limited to a particular period, the generic features are to be defined as follows: an elegiac concept of love, the evocation of memories, and a Bedouin setting alluded to by generic signals. IV 715b; VII 978a

nasīf → KJARADDI

naṣīḥat al-mulūk (A): lit. advice for rulers; in pre-modern Islamic literature, the genre which consists of advice to rulers and their executives in politics and statecraft, the
ruler’s comportment towards God and towards his subjects, the conduct of warfare, diplomacy and espionage, etc., corresponding to the genre of mediaeval European literature known as that of ‘mirrors for princes’ or Fürstenspiegel. VII 984b

nāsik (A, pl. nussāk) : in early Islam, a representative of the ascetic movement, who wore rough woollen cloth in order to react against the people wearing more luxurious dress, and possibly also in imitation of the dress of Christian monks and ascetics. X 313b

nāsikh (A) : a copyist. II 304a; VI 199a; VIII 149a; an abrogator. VII 988b

♦ al-nāsikh wa ‘l-mansūkh → NASKH

naskh (A) : the act of cancellation, abrogation; in Qur’ānic exegesis, in the science of Tradition, and in law, ~ (syn. al-nāsikh wa ‘l-mansūkh) is the generic label for a range of theories concerning verses and Traditions which, when compared, suggest frequent, serious conflict; abrogation VII 1009b

In calligraphy, ~, or naskhi, is used to designate the flexible, rounded script which in the post-Umayyad period was a favourite script of the scribes. It is sometimes called ‘broken’ kufic, and in the far Iranian provinces was used especially for personal inscriptions on pottery. IV 1122a; V 221a; VIII 151a ff.

In religion, ~ is a type of metempsychosis; according to al-Īdji, ~ refers to the passage from one human body to another human body, MASKH to passage from human to animal, raskh to transformation into a vegetal state, and faskh to that into mineral form. X 182a

♦ naskh-i ta’lik, naskh-ta’lik → NASTA’Likh

♦ naskhi → NASKH

nasl → KIDH

nasnās (A, pl. nasānis), or nismās : in mediaeval Arabic literature, a ‘demi-man’ with human face and vertical stance, without a tail and possessing the faculty of speech, but also covered with a thick fleece, usually russet-coloured; in all likelihood, the ~ was nothing other than an anthropomorphic ape observed by seafaring Arab merchants of the Indian Ocean. V 133a

nāsir (A, P dāl, T akbaba; pl. ansur, nusur, nisār) : in zoology, the vulture, of which eight species are known in the lands of Islam. VII 1012b, where many variants are found; and → DJANĀH AL-NASR; ḤADJAR AL-‘UḴĀB; KAFF AL-NASR; ŽUFR AL-NASR

In astronomy, ~ is in the names of two well-known stars: Altair (alpha Aquilae) derived from al- ~ al-ta’īr ‘the vulture flying’, in the 17th Boreal constellation of the Eagle, and Vega (alpha Lyrae) derived from al- ~ al-wākī ‘the vulture perched’, in the 19th Boreal constellation of the Lyre. VII 1014b

nasrānī → NASĀRĀ

nāsri (A) : in numismatics, a square silver coin of Ḥafsīd Tunisia, which remained in use after the Ottomans conquered the Maghrib. VIII 228b

nāşs (A) : in law, a text whose presence in either Qur’ān or Tradition must be demonstrated to justify an alleged ruling. III 1062b; VII 1029a

In the science of Tradition, ~ is the ‘raising’ of a Tradition, i.e. its attribution to its originator, not necessarily the Prophet. VII 1029a

In shī‘ism, designation, e.g. of the imamate. IX 423a; among the Bohorās sect in India, the appointment of the head of the sect. I 1254b; and → IKHTIYĀR

♦ nāşs wa-ta’ŷīn (A) : the shī‘i principle that the Prophet had designated ‘Alī to be his successor. VII 1029a

nassādj (A) : weaver, textile worker, synonymous with hā‘īk although less derogatory. VII 1029b; and → TANAWWIṬ NASSĀDJ

♦ nassādji (P) : a Persian tax levied on every man or woman living in the village who had a loom. IV 1042b
nasta‘lik (P), or naskh-i ta‘lik, naskh-ta‘lik: a script, which is said in the works on calligraphy to have been formed by joining NASKH and TALIK, which compound gradually came to be pronounced as ~. The invention of this script goes back as far as the 7th/13th century. In Turkey and in Arabic countries it is erroneously called ta‘lik. IV 1124a; VIII 151b; and → SHIKASTA TALIK

nastūriyyun (A, s. nastūri), also nasātīra: the Nestorian or East Syrian, later called Assyrian, Christians, whose practitioners under ‘Abbasid rule were prominent in the fields of medicine, science and philosophy. VII 1030a

näsūkhiyya → TANĀSUHK

nāsūr, nāsūr (A): in medicine, anal fistulas. X 784a

nāsūt → LĀHŪT

naswar → SUṢUT

na‘t (A): qualification, in grammar, a technical term used to designate a qualifying adjective and its function as an epithet, synonymous with SIFA and wasf. VII 1034a; IX 527b

In poetry, ~ denotes a KAṢFDA praising and expressing devotion to the Prophet Muhammad. IV 715b; an encomium of the Prophet. IX 213a

In onomastics, ~ means a personal name. The Umayyads considered an ISM and KUNYA sufficient, but the use of LAKAB and ~ became current under the ‘Abbāsids. II 302a

nat’ → SUFRA

nāth (A): prose, whose opposite is NAẒM, poetry. XII 662b

♦ al-nāth al-mursal (A): prose that does not keep to the rules of SADI‘. XII 665b

nātidja (A): an almanac, also called RUZ-NĀMA and TAKWĪM. X 146b

In logic, the conclusion resulting from the combination of the two premisses, mukaddimāt, in the syllogism, KIYĀS. In place of the usual ~ we also find RIDF or radf ‘deduction’. VII 1034b

nāṭīḥ (A): a term applied to a wild animal or bird which approaches a traveller or hunter from the front. I 1048a

nāṭīk (A): among the Ismā‘iliyya, one of seven ‘speaking’ prophets, each of whom reveals a new religious law. The seventh ~, the KĀ‘IM, will abrogate Muḥammad’s shari‘a and restore the pure unit, tawḥīd, of the times before Adam’s fall. IV 203a; XI 161b; XII 206b; and → SĀMIT

In poetry, a didactic poem in which each verse is sung to another mode, popular in the 16th and 17th centuries. IX 101a

nāṭrūn (A): in mineralogy and pharmacology, a compound of sodium carbonate (NaCO₃) and sodium bicarbonate (NaHCO₃) with several impurities, obtained partly from natural crystallisations occurring in sodium-containing lakes and partly artificially. VII 1035a; XII 130b

In modern Morocco, ~ (var. litrūn, litrūn) indicates a mixture of gypsum and rock salt. VII 1035a

nāṭṭāla (A): an artificial irrigation contrivance, still in use in Egypt, as well as in many African countries. Two men stand face to face, each holding two cords of palm-fibre ropes to which is attached a wide, shallow waterproof basket. This basket, made from twisted palm leaves or leather, is known in Egypt by the name katwa. The two men holding the ropes bend slightly toward the water, dip the basket and fill it. Then they straighten while turning to the field, thus raising the basket which is emptied into the mouth of the irrigation canal. V 863b

nā‘ūr (A): soot, as used in filling the trace left by a tattooing needle. Other materials used were antimony (kuhl) or indigo (nil). XII 830b

nā‘ūra (A, pl. nawā‘ūr): ‘noria’, a current-driven, water-raising wheel, sometimes confused with SĀKIYA. It is mounted on a horizontal axle over a flowing stream so that
the water strikes the paddles that are set around its perimeter. The water is raised in pots attached to its rim or in bucket-like compartments set into the rim. The large norias at Ḥamāt in Syria can still be seen today. I 1232a; V 861a ff.; VII 1037a

nawā → SHASHMAKOM

nawāb → NAWWĀB

nawādir → NĀDIRA

nāward (P) : a training-routine of a horse. IV 1146a

nawba (A) : ‘turn’; in its non-technical meaning, appearing in the Agḥānī by al-Īṣbahānī of the 4th/10th century, ~ refers to the practice of having a given musician perform regularly at court on a particular day of the week, or to several musicians taking turns to sing during a single sitting; in the art-music of the Islamic Middle East and North Africa, ~ denotes a complex form made up of a number of individual pieces arranged in a standard sequence. VII 1042a; X 34b

♦ nāwbat : in Muslim India, a large orchestra consisting of wind and percussion instruments. These usually played at regular periods in the gateways of palaces and shrines. III 452b

nawcā → MIYĀNDĀR

nawh (A) : in music, the elegy. II 1073a

♦ nāwha (A) : in Persian literature, a genre of strophic poems in classical metres which are sung on occasions involving breast-beating or self-flagellation with chains. They often have unconventional rhyme-schemes and arrangements of lines and refrains within the stanza. The number and placement of stresses in each line are important, those for breast-beating having a more rapid rhythm than those for chain-flagellation. VI 609b

In Urdu literature, a short elegy on the theme of the Karbala’ martyrs, also called SALĀM. VI 610b

nawkar (P) : an official. X 488a

nawkhāsta → MIYĀNDĀR

nawr → NAWRIYYA

 nawriyya (A, < nawr ‘flower’) : in literature, a genre of poetry devoted to the description of flowers, which, however, is practically impossible to separate, as a genre, from the rawdiyya or rabi’iyya (descriptions of gardens or of the spring, respectively). VII 1046a; VIII 357a, where rabi’iyyat in Ottoman literature is treated

nawrūz (P, A nayrūz) : the first day of the Persian solar year, marked by popular festivities. It begins at the vernal equinox. VI 523a ff.; VII 1047a; VIII 146b

nawwāb (P, < A nuwwāb), or nāwāb : in Muslim India, a title originally granted by the Mughal emperors to denote a viceroy or governor of a province, certainly current by the 18th century. A ~ might be subordinate to another governor and the title tended to become a designation of rank without necessarily having any office attached to it. In the later 18th century, the term was imported into English usage in the form Nabob, applied in a somewhat derogatory manner to Anglo-Indians who had returned from the subcontinent laden with wealth. It eventually passed into other languages, including French. VII 1048a

nāy (P, T ney) : in music, a rim-blown flute made of reed, a term used by the Persians in early days to designate the reed-pipe (A mizmār). The flute was called nāy narm ‘soft nāy’. Later, they called the reed-pipe the nāy stiyāh ‘black nāy’, and the flute the nāy safid ‘white nāy’, because of the colour of the instruments. VII 207a; XII 667a; and → RUWIN NAY

♦ nāy tunbūr : in music, a pandore mounted with two strings, which was played with a plectrum, mūdrāb, instead of the fingers. X 625a

nayrūz → NAYRŪZ
nayzak (A, < P nīza) : in military science, a javelin. XII 735b; and → shihāb
nāz al-watār → madd
nazam (M, < A nāzm) : a genre of Malay poetry, consisting of a long sequence of couplets comprising two hemistichs, each usually numbering from nine or ten up to twelve syllables, that rhyme with each other on one of the following patterns: aa, bb, cc, ...; aa, aa, aa, ...; aa, ba, ca, ... XII 727b
nazar (A) : theory, philosophical speculation; and → ʿilm nazarī
In philosophy, a term which probably not until the 9th century AD received the meaning of research in the sense of scientific investigation as translation of the Greek theōria. VII 1050a
In dialectical theology, ~ meant ‘reflection’, ‘rational, discursive thinking’. VII 1051a
In archery, the aim. IV 800b
• nazarīyya (A) : the theoretical sciences, as determined by the philosophers. I 427b
nazara (IndP) : in numismatics, beginning in the reign of Shāh Djahān I, blanks that were of full weight and standard alloy but smaller than the dies with which they were struck, so that frequently a third or more of the legends were ‘off flan’. The resulting coins, known as ~ mohurs or rupiya, did not do justice to the die-sinker’s work, but on occasion special efforts were made to cut blanks to their correct size so that they could receive the full impression of the dies. XI 230b
nāzīki → īwān
nāzila (A, pl. nawāzil) : in law, especially Mālikī law, a specific case, case in question, distinguished from the fatwā by the fact that it is not, properly speaking, a juridical consultation but a case which is set forth as a real case. VII 1052a
nāzim → šūbadār
nāzir (A), mutawalli or kayyim : the administrator of a charitable endowment. XI 63a; inspector of finance. XI 191a; in the Ottoman empire, a synonym for wezīr (→ wazīr). XI 194b
nāzir (A) : in astronomy, ~ denotes the nadir, the bottom, the pole of the horizon (invisible) under the observer in the direction of the vertical; also, the deepest (lowest) point in the sphere of heaven; originally (and generally), the point diametrically opposite a point on the circumference of a circle or the surface of a sphere. VII 1054a
For ~ in law, → asḥāb
• nāzira → muʿārada
nāżir (A) : in mediaeval Muslim Spain and parts of the Maghrib (where nāḍār), a lookout or watch-tower of one kind or another, and in parts of the 19th-century Maghrib, a lighthouse. Ibn Baṭṭūta uses it in its original sense of the ‘man whose business it was to keep watch’. VII 1056a
nazm (A) : the arrangement of pearls in a necklace; in literature, poetry with perfect order and symmetry; composition; versification. IX 449a; IX 458a; XII 668a; in western and central Sudanic prosody, the versifying of an existing prose text. IX 243b; in Urdu poetry, a thematic poem. IX 162a
• nazm al-manṯūr (A) : in literature, the setting of prose into verse, opposite of ḥall al-manẓūm. XII 662b
nāẓūr (A) : a term used in Muslim Spain and certain parts of North Africa in mediaeval times to denote a look-out or watch-tower of one kind or another, and, in parts of 19th-century North Africa at least, a lighthouse; originally, the man whose business it was to keep watch. VII 1056a
nazār → kaṣṣāṣ
nefer (Egy) : in Egypt, the pandore, or ġunbūr, a long-necked lute-like instrument. X 624b; and → gunbri
nefes (T, < A nafas ‘breath’) : a type of poem written or uttered by members of Turkish mystic orders to eulogise God or leading personalities of the orders. V 275a; V 957a; VIII 2b

nefîr (T, < A nafîr) : in Ottoman usage, a term alluding to a musical instrument similar to a horn. The person playing the instrument was referred to as nefîrî. VIII 3b; as nafîr, a trumpet, chief instrument of the cylindrical tube type. I 1291b; X 35a; and → BORU

In military usage, ~ alludes to a body of men assembled for a common purpose. VIII 3b

♦ nefîr-i ʿâm (T) : in the Ottoman empire, the recruitment of volunteers by a general call to arms, in contrast with nefîr-i khaṣṣ, the mobilisation of a certain well-defined group of people. VIII 3b

♦ nefîr-i khaṣṣ → NEFîR-I ʿÂMM

nefy (T, < A nafy) : under the Ottomans, banishment, internal exile, a temporary punishment imposed on individual members of the ruling elite who had incurred the sultan’s disfavour. XII 767a

nemçe (T, < A al-nimsâ) : ‘mute’, a term borrowed from the Slavonic used by the Ottomans to indicate the Germans. In a broader sense, they also used it for the territory of the Holy Roman Empire, which lasted until 1806, and in a restricted sense for the territories under Habsburg rule within the boundaries of modern Austria. VIII 4a

nezik (T) : in music, a fork-shaped ‘spool’ in the head of the folk shawm, zurna, which allows the instrument maker to fit the body of the instrument, in the region of the seven fingerholes and the thumbhole, with an easily made cylindrical bore instead of the traditional conical bore. XI 574a

ngano (Sw) : in Swahili literature, the word for invented tales including fables, as opposed to hadithi, legends about the Prophet Muhammad although today they contain some of the most fantastic adventure tales. XII 643a

nidâl (A) : in archery, a long bow. II 954a

nîfâk → IKHLAŠ

nîfûk (N.Afr) : a slit for the elbow at the lower extremity of the armlets in the DJAL-LÂBIYYA. II 405a

nîgâr → TAŞWîR

nîhâya (A) : in philosophy, a term denoting that which forbids access to something beyond a certain limit. The concept of ~ applies to such realities as time, space, and the division of bodies. VIII 24a

nîhîla → ‘ÂSHABIYYA

nîkâba (A) : ‘trade union’, i.e. association for defending the interests of and promoting the rights of wage and salary earners; ~ can also denote the liberal professions and even those of employers. The term’s usage became general after the First World War. VIII 25b

♦ nîkâbiyya (A) : syndicalism. VIII 25b

nîkâh (A) : marriage (properly, sexual intercourse), used both for stable and temporary unions. VI 475b; VIII 26b

♦ nîkâh al-khîdân (A) : concubinage, which is prohibited by the Qur’ân. VI 476a

♦ nîkâh al-makht (A) : marriage to the father’s widow, which is prohibited by the Qur’ân. VI 476a

♦ nîkâh al-mut’a → MUT‘A

♦ nîkâh al-raḥt (A) : a form of polyandry forbidden by the Prophet, whereby a woman takes a group of husbands (less than ten) and, if she has a child, attributes the paternity to one of this group, who is unable to refuse it. XII 133a

nîkrîs (A) : in medicine, gout. X 433a

♦ al-nîkrîs al-ḥârr (A) : in medicine, feverish gout. IX 9b
nil (P, < San nila ‘blue’), or nilāği : the oldest known organic dye, *Indigo tinctoria* L., *Indigoferae*; the main component of natural indigo, which can be obtained from various kinds of indigofera (*Isatis tinctoria, Cruciferae*) and from the knotweed (*Polygonum tinctorum, Polygonaceae*). VIII 37b

In the Middle Ages, the Arabs used ~, actually indigo, to indicate woad (*Dioscorides*). The constant confusion between the two plants led to a series of Arabic synonyms, like *'izlim, wasma (wāsima), khitr, nila, tin akhdar* etc. which were used differently for the two plants. VIII 37b

nilāği → nil

nilūfar (A, P ‘water lily’, < Gr Neitlōphorov) : in botany, lotus seeds. IX 615a; in Turkish, *nilüfer* are water-lily flowers. IX 417a

nim-fatha (P) : in Persian prosody, an extra short vowel, added to words ending in two consonants (*nuṇ* excepted) preceded by a short vowel, or one consonant preceded by a long vowel. I 677a

nim-ling (P) : in archery, a quiver made of various skins sewn together. IV 799b

ni’mā → KĀFIR NI’MA

nim’a → RAHMAN

nimekare (P) : a land-leasing system in Kurdish Iran, in which the landowner leases out the irrigated lands and supplies the seed, and the peasant supplies the work, with the landowner taking three-fifths of the harvest and the peasant two-fifths. V 473b

nimr → NAMIR

nims (A, pl. numūs, numūsa) : in zoology, the ichneumon or Egyptian mongoose (*Herpestes ichneumon*). In some parts of the Islamic world such as the Maghrib and Lebanon, ~ has been erroneously applied to the weasel (*Mustela nivalis*). As a result of similar confusion, some Arabic dialects employ ~ to identify various other members of the sub-family Mustelidae such as the stone-marten (*Martes foina*), the polecat (*Mustela putorius*) and the ferret (*Mustela putorius furo*); the term is even found erroneously applied to the civet (*Genetta genetta*). VIII 49b

In botany, ~ is given to two plants: *al-nims* is, in the Maghrib, Downy koelaria (*Koelaria pubescens*); *bittlkh nims* ‘ichneumon melon’ or *bittlkh ‘ayn al-nims* ‘ichneumon’s eye melon’ is a nickname given to the watermelon (*Citrullus vulgaris, of the variety ennemis*). VIII 50b

nir → DJARR

nirān → MANĀZIR

nirandj (A, < P nayrang, nirang) : the operations of white magic, comprising prestidigitation, fakery and counter-fakery, the creating of illusions and other feats of sleight-of-hand, HĪYAL. V 100b; VIII 51b; amulets which have an extraordinary power over men and over natural phenomena; acts done by magicians. VIII 52b

nişāb (A, pl. nuṣub, ansiba) : lit. base; in law, a minimum quantity. XI 408a; the definite minimum value. IX 62b

nisan (A, < Heb) : the seventh month in the Syrian calendar, which corresponds to April of the Roman year and like it has 30 days. VIII 53b

nisha (A) : in grammar, the adjective of relation. VIII 53b

In onomastics, the element of a person’s name, consisting of an adjective ending in *i*, formed originally from the name of the individual’s tribe or clan, then from his place of birth, origin or residence, sometimes from a MADHHAB or sect, and occasionally from a trade or profession. In Arabic, the ~ is always preceded by the definite article, which in Persian disappears. IV 180a; VIII 54a

In geometry, ~ ‘relationship’ (or tasmiya ‘denomination’) conveys the idea of a fraction, as opposed to *kasr*, the common term. IV 725b
niṣf (A): half, in numismatics, the term for the half dinār, or semissis, struck in North Africa and Spain during the transitional period and in the early years of the 2nd/8th century. The third dinār, thulth, or tremissis, was also struck, while the quarter dinār, rub', was introduced by the Aghlabids in North Africa early in the third quarter of the 2nd/8th century. II 297b

♦ niṣf al-nahār (A): ‘half of the day’, ‘midday’; in astronomy, used in the expression which denotes the ‘meridian circle’ (da’īrat ʿ). VIII 56b

nišān (P): under the Ottomans, ~ basically denoted a sign or a mark and also designated the sultan’s signature, tughrā, and, by extension, a document bearing it. Since the 10th/16th century, this category denoted especially those orders, concerning financial matters, which were drawn up by the highest financial department of the empire; also, the standards of the Janissaries; the insignia on military, naval and other uniforms; and, later, decorations bestowed by the sultan. In 19th and 20th-century literary Arabic, ~ had essentially the same connotations. The ~ are to be distinguished clearly from medals. I 1170b; VIII 57b; the ruler’s sign manual. X 595a; and → KARKADDAN

♦ nišān-i humāyūn → TUGHRA

♦ nišāndji (T): under the Ottomans, secretary of state for the sultan’s signature, tughrā; chancellor. VIII 62a; under the Saljūqs and Mamluks, an official for drawing the sultan’s signature, also called tewkīʾi. VIII 62a; X 597b

nisnās → NASNĀS

nisrīn → WARD

niṭʿ (A), or niṭaʿ: in anatomy, the anterior part of the palate. II 101a; the alveoles of the palate. VI 129b

niṭādij (A): the parturition of pregnant sheep. XII 319a

niṭākayn → DHAṬ AL-NITĀKAYN

niṭhār (A): in the pre-modern Middle East, the showering of money, jewels and other valuables on occasions of rejoicing, such as a wedding, a circumcision, the accession of a ruler, the victorious return from a military campaign etc. VIII 64a

In numismatics, the Mughal silver (sometimes also gold) coin scattered at weddings, processions and other public spectacles. VII 345a; other terms for largesse-coins were nuṇ afshān and khayr kabūl. VIII 64b

♦ niṭhārī: in numismatics, for a short time the name of the quarter-rupee during the reign of the Mughul ruler Djahāngir. VIII 64b

niṭṭiyya (A): in grammar, a term used by al-Khaill for the prepalatals. III 598a

niṭyāba → WILĀYA

niṭyāḥa (A): lamentation; the term is used to designate the activity of professional mourners who play a great role in funeral ceremonies all around the Mediterranean. VIII 64b

niṭāz → NADHR WA-NIṬĀZ

niṭyā (A): intention. Acts prescribed by Islamic law, obligatory or not, require to be preceded by a declaration by the performer that he intends to perform such an act. This declaration, pronounced audibly or mentally, is called ~. Without it, the act would be null, bāṭiʿ. VIII 66a

niżām (A): in Muslim India, an honorific title which became characteristic of the rulers of the state of Haydārābād, derived in the first place from the fuller title ~ al-mulk. VIII 67a; and → KĀNŪN

In Turkish military usage, ~ or niżāmiyye, ‘aṣākir-i niżāmiyye, ‘aṣākir-i muwaṣṣafe was used in the strict sense for an active or regular army (standing army) and in the wider sense for regular or disciplined troops (syn. müretteb). IV 1185a; VIII 370a

♦ niżām ʿaskari (A): military organisation, the system of military rule in modern Islamic lands. XII 670a
nizam-i djedid (T): lit. new system; in the Ottoman empire, the new military units, the ‘New Order’, created by the sultan Selim III in 1793 to be a corps of troops properly trained in the European manner. To finance these he initiated a special fund, the ‘New Revenue’ (irād-ī djedid), from taxes on brandy, tobacco, coffee, silk, wool, sheep and the yields from the fiefs of timār-holders in Anatolia who had neglected their duties in war. VIII 75a

nizāmiyya (A): in Saljuq historical sources, the term often used for the partisans and protégés of the vizier Nizām al-Mulk. VIII 81b

In the Ottoman legal context, the nizāmiyye courts, or ‘secular’ courts, were instituted in the Tanzimat period and restricted the jurisdiction of the religious (shār‘i) courts to the area of personal law. III 1153b; VI 6b

nizāmiyye → NIZĀM; NIZĀMIYYA

nakab (N.Afr): a face veil for married women in Morocco and Algeria, often synonymous with Lithām. V 746b

nnsaht (B, < A nashtar): in Tashelhit literature, a genre whose purpose it is to provide the illiterate population with information on orthodox Islamic practice. X 346a

no‘ma → KUSKUSŪ

noyan (Mon, pl. noyad): a Mongolian title, rendered in the Muslim chronicles of the Mongol and Timūrid periods in the Arabic script as nīyān, nīyīn, nuyīn etc. In the pre-Cinggisid period the noyad were the hereditary clan chieftains. Under Činggis Khān and his successors, the title was granted initially as a military rank, and it came to mean ‘commander’. Under the Yüan regime in China, ~ was used to refer to all officials serving in public posts. VII 87a

nubuwwa (A): prophecy, in the first instance the precognition given by the divinity to the prophet and the prediction made by the latter of future contingencies, and in the second instance ‘revelation’ (syn. wāḥy). VIII 93b

nudjābā’ (A): in mysticism, the seventy ‘pre-eminents’, the sixth degree in the sufī hierarchical order of saints. I 95a

nudjūm (A, s. NADJM): in astronomy, the stars. The term for astrology was ahkām al-nudjūm (→ NADJM) ‘decrees of the stars’. VIII 97b

nuffār (A): a term for those who took part in the siege of the house of the caliph Uthmān b. ‘Affān in 35/655, which culminated in his assassination. I 382b; II 415a

nuhāf → NUHĀM

nuhām (A): in zoology, the Greater Flamingo, Phoenicopterus ruber roseus or antiquorum of the order of the Phoenicopteridae (nuhāmiyāt), which resemble waders with their long legs and palmipedes with their webbed feet. Other mediaeval names for the flamingo were mirzam and turundjān, which refers to its striking colour, while in Egypt, it is called basharūsh (< O.Fr becharu), becoming in Tunisia shabrūsh. Also found are the terms nuhāf, nihāf, surkhāb and rahu ‘l-mā ‘aquatic crane’. VIII 110b

nuhās (A): in metallurgy, the term most often used in Arabic for copper (Cu). Other terms, according to al-Birūnī, were al-miss (in ‘Irāk and Khurāsān) and al-kitr (i.e. brass). VIII 111b; brass. XII 552b

nuhū → KĀGHAD

nukabā’ → NAKĪB

nukāwā → NAKĀ’

nukhāb (A): in literature, ‘selections’. X 482b

nukhūd → ‘ASHRAFĪ; TŪMĀN

nukl → TĪN

nukla → TANĂSUKH

nukra (A): in numismatics, refined silver in bars or ingots. XI 147b; and → WARIK
In the mediaeval kitchen, a copper basin for washing smaller containers and vessels in hot water. V 808b

- nukrakhane — DARBKHANE-I 'AMIRE

- nukshān (A) : in mathematics, the term used for subtraction. III 1139b
  As a Persian term in linguistics, nukšān means 'deficiency'. XII 430b

- nukat — HAZZURA

- nukta (A) : in mathematics, the term for the geometrical point. II 220a

- nu'mān — SHAKIKAT AL-NU'MĀN

- nu'mānī — SABA'INĪ

- numruk — WISĀDA

- nūn (A) : the twenty-fifth letter of the Arabic alphabet, transcribed n, with the numerical value 50. VIII 120b

- nūn ghunna : in Indian phonetics, the final form of nūn written without its diaritical point, used when a nasalised long vowel stands finally in a word, or even morpheme. VIII 121b

- ṣāghi r nūn (T) : in Ottoman Turkish, the term for the Persian gāf, which was used in writing to convey the gutterally pronounced /nl/. VIII 121a

- nūr (A) : light (syn. daw', also ḏu' and diyā'). VIII 121b

- nūr Allāh — NŪR MUḤAMMADI

- nūr muḥammadi (A) : 'the Muḥammadan light', in theology, the concept of Muhammad's pre-existence, which preceded the creation of Ādam. In early ḤADĪTH material, ~ is identified with the spermatic substance of Muḥammad's ancestors. Another kind of divine pre-existent light is referred to as nūr Allāh, said to have reached Muḥammad and the ši'i imāms through the previous prophets. VIII 125a

- nūra (A) : lime, used to make a depilatory paste. IX 312a

- nūri (A) : a member of certain gipsy tribes, a more correct vocalisation being nawārī. In Persian, the current name for gipsy is lūrī, lōrī, or LÜL. VIII 138a

- nurcular — NURCULUK

- nurculuk (T) : the name given by the modern Turkish press and authorities to the entire body of the teachings of Sa'id Nursi, a religious leader in late Ottoman and Republican Turkey. His followers were called Nurcular. VIII 136b

- nūshādir (A, <? Pah) : sal-ammoniac. In the earliest Latin translations (nesciador, mizadir), the transliteration of the Arabic name is still used; in the Latin forms aliocab, alocaph is also found the general term al-cukdb. VIII 148a

- nūshshāb — NABL

- nūshāk — SU'ŪT

- nūshkha (A) : 'transcript', 'copy'; in the manuscript era, 'manuscript'. VIII 149a; a certified verbatim copy of an original document. IX 359a; both the original and the copy are called ~ since each 'replaces' the other. X 181b; and — HIRZ

- nūss ra's (N.Afr) : lit. half the head; a small helmet or cap worn by seamen in the Maghrib. X 613b

- nūsūb (A, pl. ansūb) : in the plural (more often used), the blocks of stone on which the blood of the victims sacrificed for idols was poured, as well as sepulchral stones and those marking out the sacred enclosure of the sanctuary. Among sedentary populations, the ~, a rough stone, has become the SANAM, a stone carved with the image of the idols of the Ka'baa. VIII 154b

- nūtī (A, pl. navātīya) : a sailor; on a mediaeval Islamic warship, the ~ made up the crew, along with the oarsmen (KADHDHAF), craftsmen and workmen (dhwāru 'l-sinā'a wa 'l-mihan), fighting men (e.g. NAFFĀT) and the marines. XII 120a

- nuwwāla (Moor) : a conical roof of a hut with branches, found increasingly alongside the tent in the plains of Morocco as dwelling. V 1197b
nuwayksa → ŞANĐI

nu'y (A) : a drain, edged with mounded earth, iyâd, surrounding a tent to prevent water from penetrating underneath. IV 1148a

nužha (A) : in music, a rectangular type of psaltery of greater compass than the KÂNŪN. It was invented in the 7th/13th century; 108 strings were mounted in the instrument. VII 191a

nužul → İSNÂD NÂZIL

O

oba (K), or obâ : among the Kurds, a temporary association of stock-breeders from different villages, formed in the spring to lead the herds to the pastures and to return at the end of the autumn. Neither kinship nor tribal relations are necessary to be a member of the ~, which system is particular to the semi-nomadic tribes and makes its appearance towards the end of the 19th and the beginning of the 20th century. V 472a; among the Şâhâšwan in Persia, a herding unit of three to five households. IX 224a; in eastern Anatolia, the grazing area of a nomadic household. VI 961b; in the Turco-Mongol tribal scheme, a clan, lineage or local segment of a clan. VIII 608a; X 126a

ocak-zâde → ODJAK

öda (Ir) : in modern Iraqi architecture, two small rooms flanking the IWân. II 114a

odjak (T, > A wudjak) : fireplace, hearth, chimney; in modern Turkish, ocak replaced the traditional name for the month of January by law in 1945. VIII 161a

Under the Ottomans, an army unit. I 368a; VIII 161b; IX 657a; XII 409b; family. I 1267a; VIII 161a; a tîMâR-holding family. X 505b

In mysticism, a religious order. IV 167b; among the Bektâşîyya, and the Mawlawiyya, ~ had a special place in their tekkês. VIII 161b

♦ ocak-zâde : among the Alevi of Anatolia, an ~ is a spiritual guide who belonged to one of the lineages stemming from the twelve İMÂMS. VIII 161b; as odjak-zâde, under the Ottomans, sons of established military families. X 505a

♦ odjak-zâde → OCAK-ZÂDE

♦ odjak oglu (T) : ‘son of a good house’. VIII 163a

♦ odjaklık (T) : in the Ottoman empire, a system whereby a given region was responsible for supplying an arsenal with one particular ship-building commodity. I 947b; an accounting system applied for securing gunpowder supplies, a special fund allocated for purchases and requisitions of essential supplies such as sulphur and salt-petre. V 979a; a special sort of tîMâR. VIII 161a; family succession. I 1267a

oghlan → OĞHUL

oghul (T, pl. OĞHLAN) : ‘offspring, child’, with a strong implication of ‘male child’, as opposed to kîz ‘girl’; ~ is very frequently found in Turkic family names where it takes the place of the Persian zäde or the Arabic İBN. VIII 163a

♦ oghlan (T) : an original plural of OĞHUL, which evolved into an independent singular, meaning ‘youth’, ‘servant’, ‘page’, ‘bodyguard’. From ~ comes the German Uhlan, the name for light cavalry. VIII 163a

okka (T) : in the Ottoman empire, a measure of weight equal to 1.283 kg. VI 120b

ordu (T, Mon orda) : ‘the royal tent or residence’, ‘the royal encampment’, a term which became widespread in the mediaeval Turco-Mongol and then in the Persian worlds, acquiring from the second meaning that of ‘army camp’. VIII 174a; in Turkish military usage, army corps. VIII 370b

For Indo-Persian usage, → URDU
♦ ordu-yu hümâyûn (T) : under the Ottomans, a general term for the imperial army.
VIII 174b

♦ ordudju bashl/aghâsi (T) : the chief of a staff of tradesmen and technicians who accompanied the Janissaries on their campaigns away from the capital. VIII 174b

‘örf (T), or ‘örfit : under the Ottomans, a large, dome-shaped headdress, KAVUK, worn with a white turban rolled around and which, draped, forms harmonious folds. It was worn from the 18th century by the religious classes. V 751b; and → TEKÂLÎF-Î FEWKAÎDE

orta (T) : lit. centre; in Ottoman military terminology, the equivalent of a company of fighting men in the three divisions of which the Janissary corps was eventually composed. VIII 178b

♦ orta oyunu (T) : ‘entertainment staged in the middle place’, a form of popular Turkish entertainment so-called because it takes place in the open air, palanka, around which the spectators form a circle. VIII 178b

orâkdji → ÇELTÜKDJI

‘ösher → ‘UŞHR

oltâq resmi → YAYLAK RESMI

öy (T) : among the Türkmen Yomut and Göklen tribes, a type of tent, either ak öy ‘white house’ (taken from the colour of the covering felts when new) or kara öy ‘black house’ (from the colour of the felts when old and blackened by smoke). The ~ has a trellis wall, with a doorway in it, circular in plan, with a roof wheel supported by struts from the top of the trellis wall. IV 1150b

ozan (T) : a Turkish bard; the term ~ was replaced in the late 9th/15th century by 'ÂŞHIK, nevertheless, in certain contemporary dialects of Anatolia, ~ has survived with the meaning ‘poet’, ‘singer’, as also as an element of the terms ozanlama ‘assonantal sayings, proverbs’, ozancı ‘garrulous person’, ozanlık ‘pleasantries’ and ozannama ‘improvised story, song’. In Turkmen, ~ is archaic and is replaced by bagsı ‘popular poet’, but at the present day, in modern Turkish, ~ has replaced the Arabic term shâ‘ir (şair). I 697b; VIII 232a; IX 239a

♦ ozancı → OZAN
♦ ozanlama → OZAN
♦ ozanlık → OZAN
♦ ozannama → OZAN

P

pa’ (P), or ba‘-i fârsî : the bā’ with three points subscript, invented for Persian as supplement to the second Arabic letter, bā’, and to represent the unvoiced, as opposed to the voiced, bilabial plosive. VIII 237a

paçê-kari → PARČIN-KÂRI

pâd-zahr → YADA TÂSH

pada : in India, song. XII 483a

pâdishâh (P) : the name for Muslim rulers, especially emperors. VIII 237a

In Turkish folklore, the chief of the DJINN. II 548a


In Arabic, bahlawân is clearly a secondary development, and has in more recent times acquired the meaning of ‘acrobat’, ‘tightrope walker in a circus’, etc. In the most recent colloquial of Cairo, it has become a pejorative term for ‘tricky person’. VIII 239a
pahlawan (P), or pahlawi: lit. Parthian; in linguistics, term at one time for Parthian and Middle Persian, as well as for the local dialect of the northern region called Fahl in an Arabicised form. XII 428a

pā‘ī (H ‘quarter’, > Eng ‘pie’): in numismatics, the smallest copper coin of British India = one-twelfth of an anna. Originally, the ~ was the quarter of an anna or pice (> PAYSĀ); after the Acts of 1835, 1844 and 1870, the pie was one-third of a pice. VIII 239b

pa’īsā → PAYSĀ

pā‘īza (Mon): during the Mongol empire, an imperial tablet, given e.g. to postal couriers along with a decree, YARLIGH, marked with a seal, which gave them absolute powers of requisition. XI 268a

pālāhang (P, Ott pālāhang): lit. string, rope, halter, cord; ~ is applied to the belt worn around the waist by dervishes, especially the Bektāshis, and on which is fixed a disc of stone with twelve flutings at the edge. VIII 244a

palanka → ORTA

palki (H?): ‘palanquin’, an enclosed variety of litter used in India for transporting people, its central pole having an upward curve to afford more head-room for the passenger. In its common form it was in use for considerable journeys. A more elaborate form, with its carriage and pole covered with plates of silver, was in use in royal processions. VII 932a

pān (H?): in Mughal cuisine, a heart-shaped green leaf smeared with lime and catechu, to which is added slices or granules of betel-nut with aromatic spices, sometimes camphor, musk, or costly perfumes. A ~ was often presented to a courtier as a mark of royal favour. VI 814b

pāndān = betel-boxes. I 299b

panbuk (T): cotton, in western Turkish. V 557a, where other variants are found as well as terms in eastern Turkish

pandjagāh → KADAMGAH

pandul, or pandūr: in the Ottoman period, a militia recruited in the Balkans among the free peasants and entrusted with duties of local security. X 564b

panghulu → PENGHULU

pānka → KHAYSH

papyrus (Eng, < Gr): one of the world’s oldest writing materials, ~ was used in Egypt, the land of its provenance, since the 6th dynasty, ca. 2470-2270 BC. The Arabs, after their conquest of Egypt, used bardī, abardi or warak al-bardī, although the term employed in Egypt was fāfir.

pāra (P): ‘piece’, ‘fragment’; in numismatics, a Turkish coin of the Ottoman and early Republican periods. The ~ was originally a silver piece of 4 AKÇES, first issued early in the 18th century; it soon replaced the akçe as the monetary unit. With the post-World War II inflation, the ~ eventually disappeared from use; in present-day Turkey, para has acquired the general meaning of money. VIII 266b

parcīn-kārī (P, U pačči-kārī): in architecture, a technique of inlay-work, usually set in marble, used on the Indo-Pakistan subcontinent. VIII 267a

parda-dār (P): lit. the person who draws the curtain; ‘court chamberlain’, a term used among the dynasties of the eastern Islamic world from the Saldjūk period onwards as the equivalent of Arabic ḥĀDJIB. III 48b; VIII 270b

pargana (H, < San): in Indo-Muslim administrative usage, a term denoting an aggregate of villages, a subdivision of a district (syn. MAḤALL). In later Anglo-Indian usage, the term was often rendered as pargannah. VIII 270b

parī (P, T peri): in folklore, a fairy, belonging to the realm of supernatural tales; in Turkish everyday speech as well as in stories of fantastic adventures and tales of the supernatural, peri is often taken as a synonym of DJINN. II 547b; VIII 271a
- parîkʰʰã̄n → bâkʰʃi
- parishâni (P): 'untidy turban', the name of the turban worn by the common people in the reign of Süleyman I. X 613b

parias (< L): in the mediaeval Iberian peninsula, a tribute paid by one ruler to another in recognition of his superior status. VIII 272a

parmak (T): under the Ottomans, a measure of length equivalent to one and a quarter inches. I 658a
- parmak hisâbî (T): the original Turkish method of versification, wherein the verses are based not on quantity but on the number and stress of the syllables. IX 353b

pârsî (P): lit. inhabitant of Fârs, the name given to those descendants of the Zoroastrians who migrated to India, mostly to Gudjarât, from the 4th/10th century onwards. VIII 273a; and → Fârši

parwâna (P), or parwânâca: in mediaeval Persian administration, the term used for the document 'related' by the official to the chancery, parwânâcî. VIII 277a; and → Fâršâ
- parwânâcî (P): 'relater', in mediaeval Persian administration, a term used for the official who noted down the instructions for the promulgation of deeds, and who forwarded them to the chancery. The function is recorded for the first time under Timûr. VIII 276b

pâs-i anfâs (P): a practice of regulating the breath, adopted by the Čištî mystics in order to harness all feelings and emotions in establishing communion with God. II 55b

pasazh (T): in 19th-century Ottoman cities, a shop-lined covered street, a modern version of the ārâsta. IX 799b

pasha (T, < P pâdîşâh): under the Ottomans, the highest official title of honour, used in Turkey until the advent of the Republic and surviving for sometime after that in certain Muslim countries originally part of the Turkish empire (Egypt, 'Irâk, Syria); ~ was military rather than feudal in character, although it was not reserved solely for soldiers but was also given to certain high civil (not religious) officials. VIII 279b; in the Ottoman empire, a synonym for wâzîr (→ wâzîr). XI 194b
- pashâlîk (T): the office or title of a pasha; the territory under the authority of a pasha (in the provinces). VIII 282a

pâshib (IndP): in Mughal siegecraft, a raised platform constructed by filling the space between the top of the fort wall and the base of the besieger's camp below, with bags of sand and earth. III 482a

pashtûnwali (Pash): the special social code of the Afghans, the main pillars of which are nanawâtâi 'right of asylum', bâdal 'revenge by retaliation, vendetta', and mîl-mastâyá 'hospitality'. I 217a

pasisir (J): originally an administrative unit of the Central Javanese kingdom of Mataram. VIII 284a

patân → aśhrâf

patrik (Ott, < A bîtrîk 'patricius'): in the Ottoman empire, the term for the patriarch of the Greek Orthodox and Eastern Christian Church, of whom by the 19th century there were seven. VIII 287b

patrona (T, < It): in the Ottoman navy, a 'galley carrying the lieutenant-general or the next in command to the chief of the squadron'; the term is also applied to Christian ships. VIII 565a;
- patrona bey: in the Ottoman navy, 'vice-admiral'. VIII 566b

patuk (P): a habitual location for a guild. IX 646a; as pâtuk, the place where shî'i funeral flags are stored. X 488a

patwâri: in the Mughal empire, the village accountant, whose functions resembled those of the kâňungo in the administrative unit pargana. VIII 271a
pawla: in numismatics, the name given in the Mughal emperor Akbar’s monetary system to the quarter-dām (quarter-paysā). VIII 288a

pāyak (IndP): in the Dihli sultanate, the footsoldiers who were maintained within the infantry contingents and who were mostly Hindus. They were good archers and were generally arrayed in front of the lines of horses, or around the elephants in order to prevent them from fleeing. V 686b

payghū (T): a Turkish name or title found among the early Saldjūks, usually written P.y.ghū or B.y.ghū. These orthographies seem to reflect the old Turkish title YABGHU. VIII 288b

paysa (H, Eng ‘pice’), or paisā: in numismatics, a copper coin of British India, equaling 3 pies or ¼ anna. Under the Mughals, ¼ became applied to the older dām, introduced by Shīr Shāh, 40 of which went to the rupee, as the unit of copper currency. In the currencies of modern India and Pakistan, 100 paisas equals one rupee, and in that of Bangladesh, one taka. VIII 288b

pāzār → BĀZĀR; CARSHI

pegon (Mai), jawi or melayu: in Indonesia, the name for Arabic characters that were adapted for the vernaculars. III 1217a; VIII 153a

penbe kabbānī (T): in the Ottoman period, a special building into which all cotton imported for sale in the large cities had to be brought. There cotton was to be weighed, taxed, and distributed. To accommodate caravan merchants with their cotton goods, special caravanserais called penbe-khānī (in Egypt, wakālat al-kuṭn) were built. V 559a

penbe-khānī → PENBE KABBĀNĪ

penče (T, < P pandja ‘palm of the hand’): in the science of diplomatic, a sign placed on a document issued by higher Ottoman officials, used instead of the TUGHRA. It was usually placed not at the beginning but on the left hand or right hand margin or at the foot of the scroll. Sometimes it was called imdā or erroneously tughra. II 314b; VIII 293b

pendjik (T, < P pandj yak ‘fifth’): in Ottoman financial and administrative usage, a term denoting the fifth which the sultan drew as the ruler’s right (equivalent to the Arabic khums) from booty captured in the DAR AL-HARB. VIII 293b

pendjikī bashī (T): the official in charge of the process of extracting the sultan’s fifth. VIII 293b

penghulu (Ind, Mai; Sun panghulu): lit. headman, chief, director; used in southeast Asia as a title for secular and religious leaders. VIII 294a; IX 852a; the highest official in a mosque in Java, often a learned man who has studied theology and is a pupil of the pesantren, the Indonesian religious school, or of the modern MADRASA; he may even have studied in Mecca. VI 701a

pesantren (J): in Indonesia, the educational institution where students, santri, study classical Islamic subjects and pursue an orthoprax communal life. PONDOK is an alternative term, preferred in Malaysia and the Patani region of southern Thailand. Sometimes the two terms are combined in Indonesia, when the speaker means to make clear that a traditional Islamic boarding school, a ‘pondok pesantren’, and not merely a religious day school (such as the more modern madrasa), is meant. VIII 296a

pesḥdār (T): in the Ottoman empire, the term for the third animal of a mule caravan operating in Anatolia. IV 678b

peshek (T): in the Ottoman empire, the term for the leading animal of a mule caravan operating in Anatolia, which kept some way ahead of the others and carried a smaller load. IV 678b
**peshwā** (P): ‘leader’; in onomastics, a title for one of the ministers of the Bahmani sultans of the Dakhan and, more specifically, the hereditary ministers of the Marāṭhā kings of Satara. VIII 300b

**peth** or **mela**: in Muslim India, an occasional or seasonal market. IX 800b

**peyk** (T): in the Ottoman military organisation, a messenger. IX 712b

**pipā**: in music, the so-called ‘balloon guitar’ of the Chinese, who are said to have possessed it since the days of the Han dynasty. It was introduced into ‘Irāk by the Mongols in the 13th century. X 769a

**pir** (P): lit. old person, elder; in Islamic law, used for people in their fifties or even in their forties, while those even older are often qualified as *harim, fānī* ‘decrepit, worn out’. VIII 306a

In general Persian usage, ~ is often, as with Arabic *SHAYKH*, used in compound expressions by metonomy, e.g. *pir-i dihkan* ‘well-matured wine’. VIII 306a

For ~ in mysticism, → **MURSHID**

- **pir awtār** (IndP): the daily allowance paid to *FAKIRS* from collective village sources. VIII 306b
- **pir bahn** (IndP): a woman owing spiritual allegiance to the same spiritual mentor and therefore a sister. VIII 306b
- **pir bhāi** (IndP): a disciple of the same spiritual mentor and therefore a brother. VIII 306b
- **pir kā nayza** (IndP): a standard carried in procession to the grave of some saint. VIII 306b
- **pir-i kharābāt** (IndP): in popular Indo-Muslim usage, a *pir* free from the bonds of *shāri‘a* law; owner of a tavern. VIII 307a
- **pir-i mughān** (IndP): lit. chief priest of the Magi, but generally the term used for a tavern keeper. VIII 306b
- **pir pāl** (IndP): land endowed for assistance of the *pir* or for maintenance of some mausoleum. VIII 306b
- **pir-i suḥbat** (IndP): a saint from whose company one derives spiritual benefit. VIII 306b
- **pir-i taʾriḵat** (IndP): a saint to whom one owes spiritual allegiance. VIII 306b
- **pir zāda** (IndP): the son of the *pir*. VIII 306b
- **pirān** (IndP): charity lands bestowed on the poor in honour of a saint. VIII 306b
- **pirpanthi** (IndP, < P *pir + panth* ‘way of the spiritual master’): the name given in Pakistan and Western India to Hindus who follow Muslim pirs, whether living or dead; more precisely, to the disciples of Imam Šāh, a dissident Ismāʿīlī, and to the Hindu disciples of šūfi masters originating from Sindh, Pandjāb or Rādjasthān. XII 681a

**pirān** (P): a close-fitting, long-sleeved robe, covering the entire body down to the feet, worn by women in Timūrid Persia. V 749a

**pirān** (P): a style of calligraphy, used for writing copies of the Qur’ān. IV 1123a

**pirn** → **PIR**

**pirpanthi** → **PIR**

**pishkāsh** (P): a present from an inferior to a superior; from the Mongol period onwards, ~ denoted a form of tribute to the Persian sovereign from the governors. III 347b; as a technical term, ~ denotes a ‘regular’ tax and an *ad hoc* tax levied by rulers on provincial governors and others, and an *ad hoc* impost laid by governors and officials in position of power on the population under their control. VIII 312b

- **pishkāsh-niwis** (P): ‘registrar of presents’; under the Šafawids, the official of the royal secretariat who recorded their number and value. This official is found until the second half of the 19th century. VIII 312b
pishtak (P) : lit. the arch in front; in architecture, a portal in the form of a monumental arched niche in a rectangular frame. VI 683a; VIII 313b; XII 455a

pişhwā (P) : chief. IX 499b

pişt (P) : a kind of food compounded of the liver of gazelles or almonds, etc. A daily portion of the size of a pistachio, pista, is taken by derwishes and others who undertake long fasts and is sufficient to maintain life. VIII 316b

piştmala (K) : a kind of praetorian guard of the Kurdish chiefs who are recruited in all the fractions, TIRA, of the tribe and who, in the past, had almost the status of slave. V 472

piyadedegan  → DJAMĀ'A

pomaks : the name given to a Bulgarian-speaking group of Muslims in Bulgaria and Thrace, now divided amongst Bulgaria, Greece and Macedonia. This name, which is usually given them by their Christian fellow-countrymen, used also to be given occasionally by Bulgarians to Muslims speaking Serbian in western Macedonia, who are usually called torbeşi (s. torbeşi), sometimes also poturi. VIII 320a; X 698b

pontakal  → NĀRANQJ

post : in India, the decoction of the poppy-husks to make opium. I 243a

pOST  → PUST

posta (T, A, < It posta) : a term borrowed in the 19th century to designate the new conception of European-style postal services in the Near East. In more recent times, it has been replaced at the formal level by BARID, but büsta and bustadji 'postman' continue in use in the Arab Levant at the informal level, and posta remains the standard term in Modern Turkish. In modern Persian, also post, from the French poste, is used. VIII 325b

For postage stamps (A tabiç [baridi], P tambr, T pul), VIII 325b

pöstaki  → PUST

potur (T) : a pair of trousers, full as far as the knee and straight from the knee to the ankle, worn in Ottoman Turkey. V 752b; converted peasantry of Bosnia (< Serb poturći). X 697b; and  → POTURNĀK

♦ potur oghullari (T) : in the Ottoman period, Bosnian Muslim lads recruited for the Janissaries. A document dating from 998/1589 defines them as 'circumcised but ignorant of Turkish'. II 211b

♦ potur ā'ifesī  → POTURNĀK

♦ poturi (Serb) : in former Yugoslavia, the designation, with torbeš (pl. torbeši) and occasionally kurki, of Serbian Muslims by the neighbouring Christian population in West Macedonia. In the Reka region of Serbia, they were known as gorani. X 697b

♦ poturnak (Serb) : the name for Bosnians who converted to Islam. The reference occurs as early as 921/1515; in a separate document dated 981/1573, they are called potur ā'ifesī. II 211b

poya (SpA) : in Andalus, a bread the dough of which was made at home to be picked up by a journeyman baker and baked in a communal oven. The term has survived under the forms piwa, piyā, büya in some regions of Morocco and Algeria to designate the salary of the baker, which in the mediaeval period consisted of a piece of the bread which the baker sold at a profit. V 42b

prang sabil (Mal, prang 'war') : the name of the holy war, DJIHĀD, in East Asia. VIII 333a

prem-gāthā (H) : lit. love song; a school of writing in Awadhi (Eastern Hindi), of ṣūfī inspiration, comprising narrative love stories. III 456b

puasa (Ind) : the Indonesian term for Ramaḍān, the month of fasting. XII 682a
pul → Posta

pūshī → Buṣḥī

pūst (P, T pōst or pōstakī) : 'skin'; a tanned sheepskin, used as the ceremonial seat or throne of the head, pir or shaykh, of a dervish order. VIII 343b

♦ pūst-neshin (P) : lit. the one sitting on the (sheep's) skin; the title given to the baba or head of a dervish tekke in Persian and Ottoman Turkish sufī practice. VIII 343b

R

ra3 (A) : the tenth letter of the Arabic alphabet, transcribed as r, with the numerical value 200. It is defined as vibrant, apical, alveolar and voiced. VIII 343a

ra'ā (A) : a mob, thieves, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

ra'ād (A) : in zoology, the electric ray vapore. V 1168a

rab (A, pl. ribā') : home, domicile, home town or home country; in Cairene architecture, ~ designates a type of urban dwelling which is a rental multi-unit building founded for investment; ~ can also refer to the living quarters belonging to a religious institution. VIII 344a

In mediaeval Islam, facilities for temporary accommodation in cities concentrated in a single building. IX 788b

rabā (A) : a name for a foal between three and four years old. II 785a

rabā' (A), or mag'ad al-ridjāl : the compartment in a Bedouin tent reserved for receiving menfolk. In the middle, a hearth is scraped out and used for making coffee. IV 1148b

rabāb (A) : in music, the generic name for the viol, or any stringed instrument played with a bow. VIII 346a; the instrument known as rebeck. I 1124a; in Egypt, a two-string spike-fiddle. IX 235b

♦ rabāb misrī → Kamāndja

♦ rabāb turkī → Arnaba

♦ rabāba (A) : in music, the small viol. V 547b; the Arabian one-string spike-fiddle. IX 235a

rabād (A, pl. arbād) : district or quarter of a town situated outside the central part. This term lies at the origin of the Spanish word arrabal, which has the same meaning. VIII 348b

In Muslim Spain, ~ was given to the civil quarter situated below the strictly military quarter; ~ was also applied to the quarters of the lepers and of prostitutes, while among the Spanish Christians it designated a parish. VIII 348b

rabā'î → ʿAtūd

rabb (A, pl. arbāb) : lord, God, master of a slave. Pre-Islamic Arabia probably applied this term to its gods or to some of them. In pre-Islamic times, ~ also was one of the titles given to certain of the Kāhins. VIII 350a

♦ rabbānī (A) : among the mystical order ʿĪsāwā, the slow introductory section of their ecstatic dancing, a form of invocation, during which the dancers, standing in line, hold hands and perform vertical bending movements together with lateral motions. It is followed by a more rapid section, the mudjarrad, and the dance often ends in displays of fakirism. IV 95a

♦ arbāb al-sadjādjid, and mashāyikh al-sadjādjid (A) : in Egypt, from the end of the 11th/17th century, applied to the leaders of Egypt's major sufī turūk (→ Tariqa)
and turuk-linked institutions. ~, however, seems to have been reserved for the four family-based turuk which traced themselves back to the Rightly-Guided Caliphs and the Companions, namely, al-Bakriyya, al-`Inaniyya, al-Khudayriyya, and al-Wafdiyya.

VIII 743b

rabi’ (A), or sayyid al-mirbd: a designation for tribal chief (from the chief’s entitlement to a quarter of captured booty). IX 115b

rabi’i (A): the name of the third and fourth months of the Muslim calendar. Originally, ~ means the season in which, as a result of the rains, the earth is covered with green; this later led to the name ~ being given to spring. VIII 350b; in Muslim India, ~ is the harvest collected at the end of the winter. II 909a; spring crop. V 579b

rabi’iyya (A, pl. rabi’iyyat) → NAWRIYYA

rabiṭa (A, > Sp rhibda ‘monastery’): ‘bond’; in mysticism, ~ originally meant the relationship of a MURID to his master, and hence a close friendship; a hermitage which was a place of retreat for persons considered to be saints, accompanied by their disciples. VIII 359b; VIII 503b; liaison of the disciple’s heart, in imagination, with that of his SHAYKH. IX 156a

In Muslim Spain, a fortified enclosure, a bastion constructed on the coast to deter enemy attacks from the sea; ~ sometimes served as a substitute for RIBĀṬ. VIII 359a

In 19th-century Ottoman usage, ~ became a political notion in the sense of ‘league’ and with islāmiyya attached to it, ~ soon rendered the European word Pan-Islam. VIII 359b

al-rabiṭa al-islāmiyya (A): lit. the Islamic league. VIII 359b

rabṭ (A): in medicine, ligature (of veins). II 481

rabta (A): in women’s dress, a kind of turban, consisting of the TAKIYYA, TARBUSH, and the FARUDIYYA. X 613b

rādā‘ (A), rida‘ or rādā‘a: suckling; in law, the suckling which produces the legal impediment to marriage of foster-kinship. VIII 361a; the suckling is called rabi’. VIII 822a

rada‘ al-kabir (A): the suckling of non-infants. VIII 361b

radd (A): ‘return’; in literature, a response to an adversary, intended to refute his statements or opinions. Another term in frequent use is nakd ‘refutation’, although nakd is principally employed in reference to a book. VIII 362b

In mathematics, ~ denotes reduction and refers to the operation (division) by which an integral coefficient is reduced to unity. II 361a

radd al-adjuz ‘alā ‘l-ṣadr (A): in prosody, the rhetorical figure of anticipating the rhyme word in the first half (at times even the beginning of the second half) of the line. VIII 747b

rādī → NATIJIA

raddi (A): in numismatics, bad, corrupt (coin), with bāṭil ‘false, unsound, currency cancelled or withdrawn from circulation, one of the pejorative terms for coins. X 409b

radif (A, T redif): lit. one who rides behind, ‘pillion rider’; in its plural form rawādif, immigrants. V 346a

In grammar, the plural rawādif signified the last two groups of the abjadiyya terms, which consisted of the consonants peculiar to Arabic, as opposed to the first six groups which preserve faithfully the order of the ‘Phoenician’ alphabet. I 97b

In astronomy, al-r, or al-rīf, is the ancient Arabic name for dhanab al-dajadja, the star Deneb (α Cygni); ~ also refers to a star or constellation that is rising at sunrise, while its opposite (rakib) is setting. VIII 368b
In Persian prosody, the adjunction of a word or a short phrase, always shorter than a hemistich, to the rhyme letter and its repetition throughout the poem. It is very frequently used in GHAZALS. IV 57a; VIII 368b

In Turkish military usage, redif was the name given by Mahmud II to the reserve army, ‘militia’, created in 1834. The redif was made up of battalions (tabur, → ṬABŪR). VIII 370a

* radif mutadjānis (A) : in Persian prosody, a special artifice with complete paronomasia between radifs, resulting from the fact that the radif does not have the same meaning throughout the poem (which it is supposed to have). VIII 369a

radjkh → KHANNAK

radj’a (A) : return; in shī‘ī theology, the return to life, which will precede the universal resurrection and gathering; only the virtuous will take part in it under the guidance of the Mahdi of the last times. I 334b; IV 457a; V 236a; VIII 372b; the passing of the soul into another body either human or animal; the transmigration of the spirit of holiness from one imām to the next, more usually known as tanāsūkhi; return of power to the shī‘a; return from concealment, usually of a particular imām at the end of his occultation. VIII 371b; X 182a,b

In classical Muslim administration, a requisition issued by the paymaster for certain troops stationed in outlying areas, for one issue of pay. II 79a

* al-radj’a al-djāmi’a (A) : in classical Muslim administration, a global requisition issued by the head of the army office for each general issue of arm pay, rations, etc. II 79a

radjab (A) : the seventh month of the Islamic calendar, observed in the DIĀHILIYYA as a holy month in spring. VIII 373b

* radjabiyah (A) : a special pilgrim caravan which set off from Cairo in the month of radjāb, mentioned from time to time in the 8th/14th century chronicles. III 35a; and → ‘ATĪRA

* al-radjabiyūn (A) : in mysticism, the tenth degree in the ṣūfī hierarchical order of saints. I 95a

radjaputra (San) : ‘king’s son’. XII 684a

radjaz (A) : tremor, spasm, convulsion (as may occur in the behind of a camel when it wants to rise); thunder, rumble, making a noise. VIII 375b; the oracular utterance of war. VIII 733a

In prosody, the name of the seventh Arabic metre, the simplest, and according to tradition, the oldest metre. It has a rising rhythm and is dipodically bound. This metre is most often used for short poems and improvisations in pre-Islamic and early Islamic times. A poem composed in this metre is called urdiyya. I 670a; I 673b; IV 80b; VIII 375b; poetry defined by ‘halved’, i.e. three-foot, lines without caesura. VIII 378b

In Urdu poetry, ~ refers to the hero’s battle oration which forms part of the MARTHIYA. VI 611b

radja (A) : in the Qur‘ānic story of Shu‘ayb, commonly glossed as ‘earthquake’. IX 491a; X 436a

radji → WUSLA

radjim (A) : lit. stoned; for explaining the Qur‘ānic expression al-shaytān al-radjīm, it has been suggested that ~ is an Ethiopic loan word meaning ‘accursed’. IX 408b

radjīyya (A), or irtidjā’ : the term coined in modern Arabic for reaction in the political sense. VIII 379a; with aṣhāb al-radj’a, adherents of any of the shī‘ī doctrines described under RADJ’A. VIII 372b

radjm (A) : stoning; the casting of stones at Minā, one of the pre-Islamic rites preserved by Muḥammad and inserted among the ceremonies of the pilgrimage. VIII 379a

In law, a HADD punishment of death by stoning which occurs in certain cases of immorality. IV 770a; VIII 379a
rađī (A) : a bonus share (of the booty given at the discretion of the imām to those bondmen, women, and dhimmis who may in some way have contributed to victory). II 1006b; XII 532b
rafa' (A) : elevation, the act of raising something; in grammar, the nominative and indicative cases, because both take -u and are thus marfu‘ ‘raised’. III 1249a; IV 895b; VIII 383b
For ~ in the science of Tradition, → MAFŪ‘
ra'fa’ → RAHZMA
rāfida (A), or al-rāwā fid : a term that refers to the proto-Imāmiyya (and, subsequently, the Twelver ši‘a) as well as any of a number of ši‘i sects. The origin of al-~ is a matter of dispute, but is variously said to recall the desertion of Zayd b. ‘Ali, the rejection of the first two caliphs, or both. VIII 386b
rāfik (A) : companion; in Tradition, the phrase al-rāfik al-‘lā is closely associated with AL-MALĀ‘ AL-‘LĀ and to be placed with them is said to be the Prophet’s last wish. XII 573b
rāfraf (A) : the tail of a turban hanging behind. X 610b
rāgd → RĀKID
raghīf (A) : a round bread, quite thick and cooked in an oven, also called djardak or djardhak (from Persian). V 42b; VI 808a
rāhā (A) : in Muslim Spain, a water mill. I 492a; a mill. V 548a
rahbāniyya (A) : monasticism. VIII 396b
rāhdār (P), or tutkavul : the ‘guardian of the roads’ in the Ilkhanid and Djalā’irid periods, paid by the central government and under the orders of a senior military commander. I 861a
rāhdārī (P) : road tolls. IV 977b
rahhāl (A), or rahhāla : the person endowed with skill in the saddling of a camel, or one who travelled much. The form rahhāla neatly translates as ‘globetrotter’. VIII 528a
rāhib (A, pl. ruhbān, rahābin, rahābina) : a monk, known to pre-Islamic poetry and to the Qur‘ān and Tradition. VIII 397a
rāhīl (A) : ‘travelling by camel’, in Arabic poetry applied to themes involving a desert journey. In its specific meaning ~ denotes a section of the polythematic KASHIDA, following the NASĪB, where the poet describes his camel and his travels. IV 713b; VIII 397b
rāhīm (A) : in medicine, the uterus. The expressions bard al-~ or salābat al-~ seem to indicate frigidity or anorgasm in the medical literature. XII 641a
rāhīsh (A), or murtahīsha : in archery, a bow whose string, at the moment of loosing, strikes the part called the tā‘īf, the torus; such a bow, usually slim and light, vibrates when loosed. IV 798a
rahma (A) : a Qur‘ānic term, denoting either kindness, benevolence (syn. ra‘fa) or, more frequently, an act of kindness, a favour (syn. ni‘ma or fadl). Almost invariably, ~ is applied to God. VIII 398a
rahn (A) : in law, pledge, security; rāhin is the giver, and murtahin the taker of the pledge. VIII 400a
rahi ‘l-mā‘ → NUḤĀM
ra‘i → SĀHIB
ra‘ib (A) : clotting, as does milk when it curdles. VI 722a; and → YOGHURT
ra‘il → MIKNAB
ra‘is (A, pl. ru‘asā‘, T re‘is) : head, chief, leader of a recognisable group (political, religious, juridical, tribal, or other). The term goes back to pre-Islamic times and was used in various senses at different periods of Islamic history, either to circumscribe specific
functions of the holder of the office of ‘leadership’ or as an honorific title. VIII 402a; IX 115b
In the scholastic community, ~ was applied to any scholar who had reached the summit of his field in his locality. V 1131b; and → KALANTAR
In the Ottoman navy, the term re‘is was used for an individual commander. I 948a; VIII 403b; in modern Turkish, reis means ‘captain of a small merchant vessel, skipper; able-bodied seaman’. VIII 403b
♦ ra‘is al-balad (A) : in the mediaeval Near East, a kind of mayor, whose influence counterbalanced, and sometimes exceeded, that of the kādi ‘judge’. I 256a
♦ ra‘is al-baladiyya → AMĪN AL-‘ĂSIMA
♦ re‘is efendi → RE‘IS ‘UL-KÜTTĀB
♦ re‘is kesedārī (T) : in the Ottoman empire, pursuerear to the re‘is efendi. VIII 422a
♦ re‘is ‘ul-küttāb (T, < A), or re‘is efendi : properly, ‘chief of the men of the pen’, a high Ottoman dignitary, directly under the grand vizier, originally head of the chancery of the Imperial Diwan, later secretary of state or chancellor and Minister of Foreign Affairs. VIII 481b
♦ re‘is al-‘ulemā’ (T) : the supreme religious head of Bosno-Herzegovinian Muslims, as well as the highest religious authoritative body; an Ottoman office created in 1882 in order to gain control over Muslim religious institutions. I 1274a
rā‘iyat al-shayb (A) : the first white hair which appears on the head. IX 383a
ra‘iya (A, pl. ra‘iyā; T pl. re‘iyyā) : lit. pasturing herd of cattle, sheep, etc., a term which in later Islam came to designate the mass of subjects, the tax-paying common people, as opposed to the ruling military and learned classes. I 712a; VIII 403b
♦ ra‘iyyātī : under the Mughals, land that was purely peasant-held, paralleling the land held by ZAMĪNDAR. XI 439a
rak‘a (A) : the act of bowing, bending; in the act of worship, a sequence of utterances and actions performed during the prayer. VIII 406b; VIII 929a,b
rakā‘a (A) : burlesque, a genre of literature, closely akin to SUKHFI, practiced a.o. by al-Saymari. XII 16b
rakaba (A, T rakabe) : lit. neck, nape of the neck; term frequently used in the Qur‘ān for ‘slave’. I 24b
In Ottoman land law, the original title to land. II 900b; V 473a; the freehold ownership of agricultural lands in the Ottoman empire. II 906b
In law, the ‘physical person’. I 29a
rakam → FARMĀN
rakhāwa (A) : softness. XI 570a
rakib (A, pl. rakīb) : the generic term for slave. I 24b
In Arabic love poetry, the person who, by watching or simply being present, prevents the lovers from communicating with each other. VIII 406b
For ~ in astronomy, → RADĪF
rākīb (A, pl. rūkkāb) : in some brotherhoods in North Africa, a courier who served to link the local ZĀWIYAS with the ‘mother’ zāwiya. XI 468a; and → FĀRIS
rākid (A, N.Afr rāged or bū mergūd) : lit. sleeping child; in law, a foetus which is considered to have stopped its development, continuing to stay in the womb in an unchanged condition for an indefinite period of time, after which it may ‘wake up’ again and resume its development until it is born. VIII 407a
rakīk (A) : the generic term for slave. I 24b
♦ rakīka (A, pl. rakīk) : an action that elevates man (in the eyes of God). XI 560a
rakk (A), or rikk: parchment, used alongside other terms used in a less specific manner, such as kirtás, denoting papyrus, warak, later reserved for paper, and qilid, leather. VIII 407b

rakkād (A): a type of merchant in mediaeval Islam, the itinerant trader who owes his profits to his knowledge of the differences in purchase and sale prices according to the places where the transactions take place. IX 789a; X 469a

rakkās (A, Fr rekkas): in the Muslim West, a messenger who travels on foot long distances in order to carry official or private mail; nowadays, an occasional messenger, above all in time of war. I 1046a; VIII 415a

Other technical senses are: pendulum; hand of a watch; trigger of a fire-arm; part of a mill which produces a noise through the movement of the millstone. VIII 415a

♦ rakkāsā → GHAZIYA

rakki (A, < Rakka): in the mediaeval Muslim world, a well-known kind of coarse soap, similar to date-palm paste, from which lozenges were made in Damascus. VIII 693a

rakṣ (A): dance, generally frowned upon in Islam for it is connected with ecstasy. VIII 415

♦ rakṣ-i bismil (P): 'the dance of the ritually slaughtered [bird]'; a literary expression for the convulsions of the lover who resembles 'a headless chicken'. VIII 416a

rakwa (A): a leather bowl, one of the ṣūfī paraphernalia. VIII 742b; a waterbottle. XI 129a

rakz → MA'KHADH

ra'la → SIRB

ramad (A): in medicine, ophthalmitis, inflammation of the eye, or opthalmia (conjunctivitis), inflammation of the conjunctiva. VIII 417a

♦ ramad ḥubaybi (A), or ḍjarab al-ṭayn: one of the medical terms for trachoma. I 785b

♦ 'ilm al-ramad (A): originally only meaning the study of 'conjunctivitis', now embraces the study of eye diseases of all types. I 785a

ramād (A): ordinary ashes; ashes for washing. VIII 419b

ramādān (A): name of the ninth month of the Muslim calendar, the only month to be mentioned in the Qur'ān. VIII 417b

ramadiyya (A): tramps, vagabonds, one of the numerous terms in the mediaeval and modern periods for 'rascal, scoundrel'. XI 546a

ramaka (A): in zoology, a mare of mixed breed. II 785a; IV 1143b

ramal (A): a rapid pace. X 864b

In prosody, the name of the eighth Arabic metre. I 670a; VIII 421a

In music, a rhythmic mode said to have been invented by Ibn Muhriz, a famous Meccan musician of the 1st-2nd/7th-8th centuries. III 883a; VIII 421b

♦ 'ilm al-ramal (A): geomancy, i.e. divination from points formed in sand. X 501b

ramas, ramaş → RAMATH

ramath (A): in the Gulf area, a raft or a sort of raft made of tree trunks or lengthy pieces of wood tied together by coconut fibre. It has variant names in other parts of the Middle East: ramaş, ramas, and SAFNA, which is the classical term for ship in general. VII 53b

rāmishgar → KHUNYĂGAR

ramāl (A, pl. rimāl, armul): sand; also, the black or white lines on the hooves of wild cattle or on the flanks and the backs of stags (syn. khatt). IV 1128b; VIII 423b

In divination, ~, and darb al-ramāl mean geomancy (→ KHAŢṬ); also, in Persian usage, divination by means of dice. II 761b; IV 1128b; VIII 138b; VIII 423b

♦ ramla → NAFUD
ramm (A, pl. rumūm): a geographical term employed by al-İstakhri to denote a tribal district in Persia in the early centuries. III 1096b; V 451b

ramūh (A): in the terminology of horse-riding, a horse that kicks. II 953b

ramy al-djimār (A): lit. the throwing of pebbles', a practice that probably goes back to early Arabia and whose most celebrated survival is in the ritual throwing of stones in the valley of Minā by the pilgrims returning from 'Arafāt in the course of the pilgrimage. XII 687b

ramz (A, pl. rumūz): winking, signalling with your eyes and eyebrows; allusion, symbol, cypher. VIII 426b; and → TA'RĪKH

In rhetoric, ~ ‘circumlocution’ denotes a specific subcategory of KINĀYA. VIII 427a

For ~ in mysticism, → IŞHĀRA

In modern Arabic literature, ~ became an exact equivalent of the Western term ‘symbol’. VIII 430a; according to al-Tabari, ~ in pre-Islamic poetry also meant an unintelligible murmur or whisper. VIII 428b

rannak (A): ‘feeble’, used to describe the sun in a poem by Ibn Rūmī. XI 157a

rank (P): lit. colour, dye, a term used in mediaeval Arabic sources primarily to designate the emblems and insignia of AMĪRS and sultans in Egypt, Syria, and al-Djazira. Mamlūk historians occasionally also use it as a generic term for emblem in general, such as e.g. the ~s of merchants’ guilds and those of Bedouin chieftains in Tunisia. VIII 431b

rapak (J): a technical term for the charge made by the wife, at the court for matters of religion, that the husband has not fulfilled the obligations which he took upon himself at the TāLĪKH of divorce. VIII 433a

ra’s (A, pl. ru’ūs, ar’ūs): head; in geography, ~ is the common word for ‘cape’, but it also used with the meaning of ‘headland, promontory’. VIII 433b In astronomy, ~, or ~ al-ținnīn ‘the dragon’s head’, refers to the crescent node, one of the points where the moon passes through the ecliptic, during an eclipse of the moon. V 536a; VIII 101b; the plural ru’ūs denotes ‘the direction of the zenith’. X 163b; and → MUTHALLĀTH

In agriculture, the first of two successive harvests [of sugar cane], the second being termed khilfa, which usually gives better sugar then the first. IV 683b

♦ ra’s al-ʕām (A): New Year’s Day, lit. beginning of the year, i.e. 1 al-Muharram. VIII 433b

♦ ra’s al-hīr (A): ‘cat’s head’, in botany, the Hemp nettle (Galeopsis). IX 653a

♦ ra’s al-māl → SALAM

♦ ra’s al-rub (A), or ra’s al-khums: in early Islam, the officially appointed leader of a town’s division into quarters or fifths, selected from among the chiefs of the larger tribal groups represented in the division. V 23b

raṣad → MARŞAD

rasan (A): the bozal, a bit preferred to the curb bit by Arab horsemen in the East. II 953a

raṣās (A), or usrub: in mineralogy, lead, which was mostly obtained from galena (lead sulphide). V 967a


♦ raṣāsa (A): a gauge, used before the Nilometer was built to measure the rising of the Nile. VII 39

rašḥād (A): in botany, cress or rocket, forbidden by al-Ḥākim in addition to the classical food prohibitions. II 1070a

rašḥidūn (A, s. rašhid): orthodox, or rightly-guided. For the first four caliphs, → AL-KHULĀFĀ’ AL-RĀṢHIDŪN

rashwa (A, pl. rūşhā): in law, ‘bribe’, which is strictly forbidden by law. VIII 451a

raskh → NASKH
rasm (A, T resm) : the act of drawing, a drawing, not always distinguished from painting. VIII 451b; al-\* al-hadîth ‘modern painting’, a Western-influenced form of art, which practice began at the end of the 19th century, eventually replacing Islamic art (syn. taswîr, mu'âsir). X 365a

In Ottoman usage, resm (pl. rüüsûm) means state practices and organisations as distinguished from those based on Islamic principles and traditions, specifically taxes and dues introduced by the state called rüüsûm-i 'urfiyye. ~ was sometimes called hâkk in the sense of legal right, as in the term hâkk-i karâr, a fee which feudal cavalryman took when vacant mîrî land was assigned to a peasant. The term ~ is also used synonymously with ḩanûn, tekâmûl and ʿaddât. A ~ is called ʿaddât whenever it originates from a locally-established custom. VIII 365a; for specific taxes, \* Bâd-i Hawâ; Çift-resmi; Filörî; Kapan; владâ; Yaylak resmi

♦ rasm al-ṣâdârât (P) : in Timurid Persia, a specific tax which was raised as a percentage on waţf-revenues, and which made up the financial support for the ʿâdâr, also called saḥm al-ṣadârât. VIII 750a

rass (A) : in prosody, the vowel (always a) immediately before the alif of the tâṣîs, the alif of prolongation placed before the rhyme letter. IV 412a; and \* Aşhâb al-Rass

râst → ŞAŞMAKOM

rasûl (A, pl. rusûl) : messenger, apostle; in the secular sense, diplomatic envoy, ambassador. V 423b; VIII 454b

ratha : in Muslim India, the bullock-cart with a domed canopy used particularly by women on journeys; their escorts may walk on foot beside them. VII 932b

râṭîb (A, pl. rawâtîb) : a word meaning what is fixed and hence applied to certain non-obligatory şâlâts or certain litanies, such as the dhîkr. VIII 459a

râṭînâdîj → ŞAMGH

râṭî (A, < Ar) : in the mediaeval Near East, the most common weight of capacity, used for small quantities of various commodities. The actual weight of a ~ varied depending on time, place and type of commodity. The ~ of Baghdad, which was equal to 401.674 g (according to others, 397.26 g), was considered the ‘canonical’ ~ of the Muslims, because it was used from the days of the first caliphs. VI 117a ff.; VIII 654a

ratt → KHANZUWÂN

ratti (< San raktika) : ‘red one’, in Muslim India, a measure of weight used for small quantities of various commodities, e.g. jewels. Its name derives from the seed of a small red-flowered leguminous creeper, Abrus precatorius; the actual weight of such a ~ seed varies from 80 to 130 mg, its notional weight, at least up to the 8th/14th century, being 116.6 mg. Abu ’1-Fadl calls the ~ surkh. VI 122a

rawâdîf → RADÎF

rawd (A) : meadow. XI 399b

♦ rawda (A, pl. riyâd) : lit. garden; in Arabia, a basin or hollow whose bottom does not hold water, so that wild vegetation may be fairly abundant there. In the north it is called fâyada. I 538a

In Muslim India, a monumental tomb within an enclosure, not necessarily of a pîr (→ murşûhid). VI 125b; X 59a

♦ rawda-khânî (P) : a șî‘î Persian mourning ritual commemorating the suffering and martyrdom of Husayn, the grandson of the Prophet Muḥammad, and other șî‘î martyrs. VIII 465a

♦ rawdîyya → NAWRIYYA

rawghan (P) : clarified butter. V 152b

rawî (A) : in prosody, the rhyme letter which, since it occurs in every type of rhyme, is considered its principal consonant after which famous poems are often named, e.g. the Lâmiyya of al-Shanfârâ. IV 412a; VIII 368b
rawi (A, pl. ruwāt) : reciter and transmitter of poetry, as also of narrative Traditions and ḤADĪTH. There is an intensive form rāwiya, explained as ‘copious transmitter’, used in mediaeval sources as a synonym to rāwī. In modern research ~ is applied, as a rule, to the learned collectors of Bedouin poetry in the 8th century. VIII 466b; IX 236a

rawiya → RAWI

rawk (? < Dem ruwkh ‘land distribution’): in Egyptian administration, ~ means a kind of cadastral survey which is followed by a redistribution of the arable land. III 99a; VIII 467b

rawnak (A) : glittering brightness, splendour. XI 263a

rawwagh (A) : in the terminology of horse-riding, a horse that shies. II 953b

ra’y (A, pl. ārā) : personal opinion; in law, the decision of legal points by one’s own judgement in the absence or ignorance of a traditional ruling bearing on the case in question, although for an opinion on a specific question of law, kawl is most commonly used, ~ being more often used for the body of such opinions held by a particular jurist. I 730a; II 886a; IX 878b; XII 687b; and → AHL AL-RAYY

In theology, adherence to a body of theological doctrine, i.e. ~ al-Djahmiyya. XII 687b

räya (A) : a term for flag, used during the Prophet’s lifetime along with liwā and, less commonly, ‘alam. Some Traditions contrast the ~, the Prophet’s black flag, with his liwā, which was white. The use of the ~ does not seem to be confined to Muslims, since at Badr, Ṭalḥa carried the ~ of the idolaters. I 349a

In zoology, ~ (< Raía) or radja means ‘ray’ or ‘skate’. VIII 1021a; for other synonyms, VIII 1022b

♦ rāyat-i a’lā (U) : title used by the Sayyid kings of Dihli. IX 119b

rayb → SHAKK

rayd (A, pl. aryād, ruyūd) : a ledge of a mountain, resembling a wall, or a resting upon ledges of mountains. At least in the Ḥadramawt, ~ is the term for the centre of the territory of a Bedouin tribe, which is generally a depression in the rocky plateau. VIII 470a

rayḥakān → ZĀFARĀN

rayhān, rayḥānī → RĪHĀN; ZUMURRUD

raym → KHARK

rayya (SpA, < L regio) : in Muslim Spain, the name given to the administrative circle comprising the south of the peninsula, the capital of which was successively Archidona and Málaga. VIII 473b

rāziyānādž → BASBĀS

rażka → RIZK

re’āyā → RĀIYYA

redif → RADIF

reg (Eng, < A rikk) : a stony flat or almost flat surface, commonly found in the deserts where deposits of sand are lacking, ~ has become a scientific word in French used in reference to any part of the globe. VIII 481a; and → RIKK

re’is → RAĪS

resimcilik (T) : a land-leasing system in Turkey, in which the amount of the rent depends on the situation and fertility of the soil, the rentability of the cultivation and the degree of the dependence of the peasant. V 473b

resm → RASM

rezza (Mor) : a small, rather flat turban, worn in Morocco. V 746b

ribā (A) : lit. increase; in law, usury and interest, and in general any unjustified increase of capital for which no compensation is given. The exact meaning of ~ is unknown, but it entailed, evidently, a condemnation, from a moral point of view, of those who grew rich through the misery of others, without the loan granted helping the borrower
in any way to retrieve his fortunes, such as lending dates to a starving man, etc. I 111b; IV 691b; VIII 491a; VIII 915a; XII 690b

**ribāt** (A) : in Qur'ānic usage, the preparations made with the mustering of cavalry, with a view to battle; after the great conquests, ~ was used to denote a fortified edifice, normally situated in hazardous regions. VIII 493b

In music, intercalation. X 498a

In mystical terminology, the urban residence of Şūfis, in the East and in Egypt more commonly known as *khānikāh*. VIII 493b; and → *KHĀNKĀH; MURĀBĪT; SIKKA*

**ridā** (A) : lit. the fact of being pleased or contented; contentment, approval; a term found in mysticism and also in early Islamic history. VIII 509a; X 377b; in mysticism, submission to and agreement with the divine will. XI 141b

In early Islamic history, ~ has a special role in the events leading up to the ‘Abbāsid revolution, when the Umayyad proponents made their propaganda in the name of al-ridā min al-Muhammad ‘a member of the House of the Prophet who shall be acceptable to everybody’, which allowed partisans of both ‘Ali’s family and those of al-‘Abbās to claim that they were the intended new leaders. VIII 509a

In shī‘ism, ~ is the LAKĀB of the eighth imām, ‘Ali al-Ridā b. Mūsā al-Kāzim. VIII 509b

**ridā** (A) : a piece of white seamless cloth, draped around the upper half of the wearer’s chest, which, with the izār, makes up the garment worn by men during the pilgrimage. I 1053a

**ridā → RĀDĀ**

**ridāfā** (A) : in pre- and early Islam, the institution of viceroyship. X 175a

**ridda** (A) : lit. apostasy; in early Islam, the name given for the series of battles against tribes, both nomadic and sedentary, which began shortly before the death of the Prophet and continued throughout Abū Bakr’s caliphate. XII 692b

**ridf** (A) : in prosody, the wāw and yā’ immediately preceding the rhyme letter as letters of prolongation or to mark the diphthongs aw en ay, and the alif as letter of prolongation in the same position. IV 412a; VIII 369a; and → NATĪJA; RADĪF

♦ **ridfā** (A), or *shadjara* : alternate.

In prosody, with regard to the MAWĀLĪYĀ as folk-verse, the sestet of alternating rhymes which are added, as a form of elaboration, after the farsha (→ *ATABA*), the first three lines; ~ is also used for each of the two rhymes. The verse is then said to be mardūf or sa’īdi ‘Upper Egyptian’. VI 868a

♦ **ridf-i zā’id** (P) : in Persian prosody, a consonant intervening between the RIDF and the rhyme letter. VIII 369b

**ridjāl** (A, s. radjul) : men; as a technical term, the transmitters of ḤADĪTH ‘Muslim Tradition’. VIII 514b

♦ **ridjāl al-ghayb** (A) : ‘the men of the mystery’, the hierarchy of saints, in which there are ten categories, crowned by the kūtb. I 94b; II 1025b

♦ **‘ilm al-ridjāl** (A) : the science devoted to the study of the persons figuring in ISNĀDS, with the purpose of establishing their moral qualities, the bibliographical details which will provide the necessary checks on either the materials transmitted or the isnāds themselves, and the exact identification of the names, to prevent confusion between persons of the same name. III 1150b

**ridjīl** (A) : foot; and → SĀK

♦ **ridjīl ghurāb** (A) : ‘crow’s foot’; in the science of diplomatic, the popular term for the signature, ‘ALĀMA, of the person drawing up the document, used with great lack of respect. II 302a
ridjl al-kitt, or ridjl al-hirr, zufr al-kitt: in botany, the Cat’s foot (Antennaria dioica). IX 653a

ridwân (A): in the Qur’an, God’s grace, favour, which believers will meet in the hereafter. VIII 509a; VIII 519a

rif (A, pl. arýâf): a food-producing fringe of a river traversing arid country. VIII 521b; VIII 562a

In Morocco, ~ denotes, in the circle of tents, those which are on the periphery. By extension (?), certain Berberophone groups of the Middle Atlas use it to define a group of tents held together by a close relationship in the male line. VIII 521b

rifâda (A): the institution of providing food for the pilgrims in Mecca. I 9a; I 80a

rih (A): wind. VIII 526b; in music, a musical phrase. XII 351a

♦ rih al-sabal (A): in medicine, an eye complaint, to be cured by the roasted flesh of the scorpion. I 344a

rihâla (A): in early Islam, a camel saddle made of wooden bows joined together with leather thongs and adorned with skins. III 667a

rihân (A), or rihâni, rayhân, rayhâni: basil; and → 'ABAYTHARÂN

In Persian calligraphy, ~ is a smaller version of the Arabic script called muhâkkâk, used for copying Qur’âns, and like muhâkkâk, starting to go out of circulation after the 11th/17th century in favour of naskh. IV 1123a; VIII 151b

rihîyyât (N.Afr): flat, leather slippers worn by both sexes in North Africa. V 746b

rihla (A): a journey, voyage, travel; a travelogue; originally, the word ~ connoted the act of saddling one or more camels. VIII 528a

rika → MINAŞSA

rik’a (T), rik’î or ruk’a: in Turkish calligraphy, a script probably invented during the second half of the 12th/18th century. The main characteristics of ~ are that its letters are less rounded and more straight than in the diwânî script; ~ was used along with diwânî in the diwân-î humâyûn, and like Persian shikasta nasta’lik, it also became a standard form of hand-writing among Turks, used for letters and every kind of correspondence. When written rapidly and without adhering to the rules, ~ is called rik’a kirması. IV 1126a; a more common variant of this script has now become the cursive for daily use throughout the Middle East. VIII 151b

rikâ (A): in Persian calligraphy, a smaller version of the tawkîf script. Formerly used for writing letters, epics and stories, ~ later came to be used for writing the final pages of Qur’âns and especially those of learned books. The Ottoman calligraphers called this script idjâza or khatt al-idjâza. IV 1123b; VIII 151b; and → MUHĂVARĂT

rikâb (A): lit. stirrup; in Persian and Turkish usage at Muslim courts, ‘the sovereign himself or his presence, the foot of the throne’. VIII 528b

In Turkish usage, ~ was also applied to the imperial cavalcade and the procession formed on this occasion: the audience given by the sultan, whether or not he was in procession; and the service of the sultan or simply his presence, which was not necessarily immediate. ~ and rikâb-î hûmâyûn were also used in the sense of interim or substitute. VIII 529a

♦ rikâb aghalarî (T): name applied to a certain number of important officers or dignitaries of the Ottoman palace (from 4 to 11, according to the different sources). VIII 529a

♦ rikâb kâ’immakâmî (T): the substitute for the grand vizier, who was appointed to the Ottoman sovereign when the grand vizier moved from place to place. VIII 529a

♦ rikâb solaghi (T): the name given to the eight solak lieutenants who walked by the Ottoman sultan’s stirrup in the great procession. VIII 529a

♦ rikâbdâr (P, < A RIKÃB), or rikûbdâr: ‘one put in charge of the stirrup, one who holds the stirrup, when his master mounts’; in a wider sense, ~ meant a kind of squire,
groom or riding attendant who had charge of the care and maintenance of harness and saddlery and of everything required for mounting on horseback. The term was used especially in Egypt and Turkey. In Persia it was replaced by its Turkish synonym üzengi (or zengü) kurçisi. Synonyms in Arabic were rikâbî and şâhib al-rikâb. VIII 529b ff.

In 19th and early 20th-century Egyptian usage, rikib-dâr or rakbdâr means 'jockey groom'. VIII 530a

♦ rikâbî (A) : according to al-Zahrâwî, a type of olive oil made when the oil is washed in water; also, a Syrian olive, one of the best varieties, so-called because it was exported from Syria on camelback. XI 486a; XI 487a; and → RIKâBDâR

♦ rikâb-i hümâyûn → RIKâB

♦ rikâb-i hümâyûnde (T) : 'with the (Ottoman) sultan', a term used in speaking of the troops of the capital or of the grand vizier insofar as he was endowed with the full powers of the sultan. VIII 529a

♦ rikâb-khâna (A) : in Mamlûk Egypt, the depot for harness and in general for all the material required for horses and stables. VIII 530a

rikâk → SHAWBAK

rikâz (A) : buried treasure. XI 413b

rikhl → SâKHLA

rikhta : in Bengali literature, half-Persian, half-Bengali poetry, introduced by Nûr Kûtûb al-‘Alâm. VIII 125a

rikhwa (A) : 'relaxed'; in grammar, a division equivalent in modern phonetics with 'restrictive', designating the letters h, h, gh, kh, sh, s, ẓ, z, ẓ, th, dh, f. III 599a

rikk (A) : an abstract term for 'slavery'. I 24b; and → RâKk

In geography (Eng reg), 'dessicated terrain, terrain where water has disappeared, at least on the surface'. VIII 481a

rimâya (A) : archery. IV 795b

rind (P, pl. runûd, rindân) : 'scamp, knave, rogue, drunkard' or 'a debauchee', a name given to groups of young men who were considered elements of disorder in mediaeval Baghdad from the time of the Saljûqs. In the terminology of poetry and mysticism, ~ acquired the positive meaning of 'one whose exterior is liable to censure, but who at heart is sound'. II 961b; VIII 531a

risâla (A) : originally, the oral transmission of a message; message, mission; missive, letter, epistle, monograph; from the 5th/11th century onwards ~ could also be a synonym of MAḴĂMA. VIII 532a; and → BâRÂA; PARWâNAĊÎ

In Ottoman Turkish, ~ also denoted 'a piece of cloth fixed to the front of a dervish's tâdji or cap' and, by the 19th century, 'a booklet or a weekly or monthly journal'. VIII 544a

ristik → SHUTIK

rithâ (A) : 'lamentation'; in prosody, the corresponding literary genre. VI 603a

riwâk (A, < P, pl. arwîka, riwâkât), or ruwâk : in architecture, that part of a structure that forms its front. Depending on the type of structure, a ~ could be a gallery, an ambulatory, a portico, a colonnade, a porch, or a balcony. ~ was also used to indicate the Greek stoa, such as the stoa attributed to Aristotle in Alexandria. VIII 544b; the space between two rows of pillars. VI 661b; the moveable screen of the nomadic tent. II 113b; an entire tent of a certain type similar to a FUSTâṭ. VIII 545a; ~ was later used for 'student lodgings', because of the many students living in the halls of mosques. VI 662b; and → NAKÎB AL-RIWâK

♦ al-riwâkîyûn (A) : the Stoics. VIII 545a

riwâya (A) : in literature, the oral transmission of a Tradition, a poem or a story; also the authorised transmission of books. In modern Arabic, ~ has been adopted to mean a story, a novel, a play or a film. III 369b; VIII 545b; and → DIRÂYA; HÎKâYA
riya' (A) : ostentation, hypocrisy. In şuûfism, ~ stands in opposition to ikhlâs ‘sincerity’. V 513a; VIII 547a
riyâdiyyât (A), or riyâda : mathematics. VIII 549b
riyâfa (A, < rîf) : in divination, the water-diviner’s art which estimates the depth of water under the earth through the smell of the earth, its vegetation and the instinctive reactions of certain creatures, in particular, the hoopoe. VIII 562a
riyâl (A, < Sp real) : in numismatics, a name used for a silver coin in a number of Islamic countries, first recorded in the East in Persia in 1609. The ~ is still in use today in Yemen, Saudi Arabia, Oman, the United Arab Emirates, Dubai and Qatar. III 256a; VIII 563b
♦ riyâla (T, < It reale), riyâle, riyâla bey, or iryâla : a general officer of the Ottoman navy who commanded the galley of the same name, later ‘rear-admiral’; the rank of ~ was at first known among the Turks only as applied to officers of the navies of Christendom, coming into use among the Turkish sailors in the time of Mehmemmed IV, 1058-99/1648-87. VIII 564a
rizk (A, pi. arzâk) : lit. anything granted by someone to someone else as a benefit, hence in theology and the Qur’ân, ‘bounty, sustenance, nourishment’. I 204a; VIII 567b
In military terminology, ~ is used to designate the regular payments, in cash and in kind, made to those soldiers registered on the dîwân al-ajâysh, hence equivalent to ‘âtâ‘ or īmân. Those soldiers drawing regular allowances were called murtaziqa. A single pay allotment was termed razka (pl. razakât). VIII 568b
♦ rizka (pl. rizâk) → AWKÅF AHLIYYA
rûk (Dem) : a kind of cadastral revision, under Şalâh al-Din, of which the object was to measure the surface area of all the lands in Egypt, to assess their value in terms of land tax, kharâdji, and to distribute them to officers and soldiers as a substitute to salaries. VII 164b
rû band (P) : a rectangular white veil fastened over the ġâdur, the all-enveloping wrap worn outside, and falling over the face. The ~, an innovation in the Safawid period, had a small slit covered with netting over the eyes to permit vision. V 749b
rub‘ (A) : lit. quarter; in astronomy, quadrant. VIII 574a; and → NISF; TÂRĪ
♦ rub‘ afâkî (A) : in astronomy, the universal horary quadrant, known in mediaeval Europe as quadrans vetus. VIII 574b
♦ al-rub‘ al-khâli (A) : ‘the Empty Quarter’, a vast and inhospitable sand-sea occupying much of the south and southeast of the Arabian peninsula. VIII 575b
♦ rub‘ mudjâyâb (A) : in astronomy, the sine quadrant (syn. rub‘ al-shakkāziyya), with markings resembling modern graph-paper, developed from the rub‘ al-sâ‘ât. V 84a; VIII 574b
♦ rub‘ al-muqântarât (A) : in astronomy, a quadrant in the form of one-half of the markings on an astrolobe plate, the rete being replaced with a thread with movable bead attached at the centre. VIII 575a
♦ rub‘ al-sâ‘ât (A) : in astronomy, the horary quadrant, marked with a radial solar scale and curves for the hours. VIII 574b
♦ rub‘ al-shakkāziyya → RUB‘ MUDJAYYAB
rubâb (P) : in music, a Persian and Eastern Turkish instrument of the lute family, with a vaulted sound-chest and incurvations at the waist. As described by Ibn Ghaybi, the lower part of the belly was of skin and three double strings were mounted on it. In Persia it has fallen into disuse but in Turkestan it still continues to be favoured, although here it is strung with three single strings together with twelve sympathetic strings. It has found its way into India and China. It is to be distinguished from the RABÂB. VIII 346a; X 770a
rubāḥ (A), and rubbāḥ : in zoology, the large male baboon, also known as kurduḥ, kurdūḥ, hawdal, ḥīb. His thick fur hood earned him the epithets habbār, hawbar. In the Ḥidjāz he was known as ḥidjīris, a name for the fox in other countries. V 131b
rubāʾ (A, pl. rubāʾiyāt), and mirābbāʾ, du-baytī, tarāna : a verse form; in Persian prosody, the shortest type of formulaic poem, usually but inaccurately called ‘quatrain’, said to have been the earliest of the verse forms invented by the Persians. It is derived from no less than twenty-four varieties of the ḥazādī metre. The ~ is defined not only by the number of lines but also by its pattern of rhyme (a a b a, less commonly a a a a) and its metre. In Arabic, this verse form is called rubāʾiyya. I 677a; IV 58a; VI 868a; VIII 578b
In numismatics, a quarter-dinar. X 239a
rubāʾiyya (A) : in literary theory, a literary work in four parts, translating both tetralogy and quartet. VIII 585a; and → RUBAʾI
rūd : ‘string’; in music, an instrument of the lute family, of Persian origin. X 769b
rūdhbar (P), or rūdbār : lit. a district along a river, or a district intersected by rivers. VIII 586a
rudī (A) : in theology, return (to God). VIII 587a; and → TĀLĪ
rughām (A) : mucus (of sheep). XII 317b
rūḥ (A, pl. arwāḥ) : in early Arabic poetry, ‘breath’, ‘wind’; in the Qurʾān, ~ denotes a special angel messenger and a special divine quality. In post-Qurʾānic literature, ~ is equated with nafs and both are applied to the human spirit, angels and djinn. VII 880a
rūḥ afzā (A) : in music, an instrument of the lute family with a hemispherical sound-chest and six double strings of silk and metal. X 770a
rūḥ Muḥammad → AL-HAKIKA AL-MUḤAMMADIYYA
rūwāh (A) : in alchemy, quicksilver and sulphur, corresponding to Gk τὰ πνευματα. V 111a
rūḥāniyya (A) : ‘spirituality’, ‘spiritual being’; in angelology, the spiritus rector, the angel who rules each of the celestial spheres. VIII 593b
rughla (A) : the destination of a journey; a rarer meaning is that of a noble or learned man to whom one may travel. VIII 528a
rūḵa (A) : a piece of clothing; an administrative document; a sealed, formal message. VIII 835a; and → RŪḴA
rūḵā (A) : a very thin bread, cooked on a slab of iron, called tābak or tābil in the mediæval period and now sūḏī, heated on a hearth or a brazier. V 42b
rūḵ (A) : redistribution of land. VII 164b
rūḵām (A) : in mineralogy, marble, often used interchangeably with marmar (< Gk) to refer to a wide variety of hard stones, including marble, granite and diorite. Where the two terms were distinguished, it usually had to do with colour, marmar referring to white marble or alabaster, ~ assuming various shades and hues. XII 695b
rūḵāmā → MIZWALA
rūḵkh (A) : in zoology, a huge ostrich-like bird (Aepyornis maximus), now extinct, probably existing well into historical times as a peculiar species in Madagascar. Though early Arab seafarers could conceivably have seen the bird face-to-face, Arabic tradition soon turned the ~ into a fabulous creature embellishing it with all kinds of strange details. VIII 595a
In chess, the term for rook, castle. IX 366b
rūḵṣā (A, pl. rūḵšā) : lit. permission, dispensation; in law, ~ is a legal ruling relaxing or suspending by way of exception under certain circumstances an injunction of a primary and general nature. Its counterpart is ḥazīma. VIII 595a; IX 778a
rūḵṣat (U, < A) : in Urdu poetry, the part of the elegy where the martyr-hero bids farewell to his nearest and dearest. VI 611b
rukk (A) : a term in the Persian Gulf for a shoal. I 535b

rukn (A, pl. arkan) : lit. corner, support, pillar; the eastern corner of the Ka’ba where the stone was. X 376a

In religious usage, the plural arkan is commonly found in the expression arkan al-din or arkan al-’ibāda, denoting the basic ‘pillars’ of religion and religious observance. These so-called ‘pillars of Islam’ are usually enumerated as: profession of faith (SHAḤADA); the pilgrimage (HĀJDJ); the worship (ṢALAT); fasting (ṢAWM); and almsgiving (ZĀKĀT, ṢADAKA). To these some authorities add a sixth, perpetual warfare against infidels (DJIHĀD). VIII 596b

In law, a condition in a contract. I 319a

In natural science and alchemy, ~ denotes cardinal point, part, direction, and, in particular, element. VIII 596b

ruḵya (A) : enchantment, magical spell, permitted in exceptional cases, on condition that it brings benefit to people and does not harm anyone. VIII 600a

rūm (A) : name for the Romans, the Byzantines, and the Christian Melkites interchangeably. VIII 601a

♦ rūmi (A) : a designation for the Turks from Byzantium, al-rūm, which was once under the Eastern Roman Empire. VIII 612a

In Ottoman art and architectural ornamentation, ~ also indicated a special motif in the form of a leaf or stylised animal designs. VIII 612b

♦ rūmiyya (A) : a tribute paid by some groups of the Banū ‘Āmir to the Spanish in the 16th century. IX 537a

rumāt → ARMA

rumī (A) : name for the Romans, the Byzantines, and the Christian Melkites interchangeably. VIII 601a

♦ rumi (A) : a designation for the Turks from Byzantium, al-rūm, which was once under the Eastern Roman Empire. VIII 612a

In Ottoman art and architectural ornamentation, ~ also indicated a special motif in the form of a leaf or stylised animal designs. VIII 612b

♦ rumānīyya (A) : a tribute paid by some groups of the Banū ‘Āmir to the Spanish in the 16th century. IX 537a

rumānī → BAHRAMĀNĪ

rūpiyya (< San ṛuṇya) : in numismatics, an Indian coin, a rupee. VIII 618a

rūsakhtadj (P) : in chemistry, antimony. VIII 611b; golden marcasite stone. V 972a, where transcribed as rusukhtadj.

rūshd (A) : in law, discretion or responsibility in acting. I 993b; mental maturity. VIII 821b

♦ rūshdiyye (T) : under the Ottomans, the secondary school of six grades (ages 11 to 16), created during the reign of Muḥammad II (1801-39). I 75a; V 904a

rusā → URSUSA

rustāk (A, pl. rasāṭk; < MidP rōstāg) : lit. rural district, countryside; in mediaeval administrative usage, ~ designated a district or canton centred on a town. VIII 636a

In wider literary usage, ~, or rustā, was contrasted with the urban centres, and its populations regarded as country bumpkins compared with the more sophisticated town-dwellers. VIII 636a

rusukhtadj → RUSAKHTADJ

rusūm → MARĀSIM; RASM

rutāb → TAMR

rutayla’ (A) : in zoology, the tarantula. IX 873a

rutūbāt (A) : in medicine, dyscratic juice in the stomach. IX 432a

ruwin nāy : in music, a brazen-pipe. X 35a

ru’yā (A) : lit. vision, nocturnal vision, dream. Muslim tradition distinguishes between ~, the true dream, the dream inspired by God, and hulm, the false dream, resulting from the passions and preoccupations of the soul, or inspired by Satan. VIII 645a

In its philosophical-mystical meaning, the term, like manām, describes the dream as a means to transmit fictitious observations or, in the best instances, information and knowledge which convey another, higher reality. VIII 647a
ru'yat al-hilal (A) : in astronomy, the sighting of the lunar crescent, of particular importance for the fixing of the beginning and end of Ramadan and the festivals. VIII 649b

ru'z → KIDH

ruzdjari (A, < P) : in the mediaeval period, a day-labourer. XII 758a

rūznāma (P) : lit. record of the day, hence acquiring meanings like ‘almanac, calendar, daily journal’ etc; in mediaeval administration, the daily record or day-book of payments and receipts of the treasury; also called daftar-i ta'lik under the Ilkhānids. The form rūznāmdaj points to an origin in Sāsānīd administration. The keeper of the ~ under the Ottomans was called rūznamedji. II 78b; VIII 652a; X 146b

In Fātimid and early Ayyūbid Egypt, ~ was used in a sense contrary to its etymological meaning and its usage in the eastern Islamic world, sc. for the rendering of accounts every ten days. VIII 652a

rūzz (A), or aruzz, uruzz : in botany, rice, Oryza sativa L., one of two major cultivated species, the other being the indigenous African variety O. glaberrima, both of which spring from perennial rice. VIII 652b; and → ARUZZ

ruzza (A) : a small turban for young people in Morocco. X 613b

Sā‘ (A) : a measure of capacity which was used in the Hidjāz in the days of Muḥammad, equal to 4 MUDDS. The ~ did not spread to other countries, except perhaps in Algeria and Tunisia where it is still used, with varying equivalences. V 118a; VIII 654a

sā‘a (A) : lit. hour, hence ‘clock’. For the ancient Arabs, ~ meant nothing more than ‘a moment, a brief lapse of time’ since they apparently did not divide the day in 24 hours. This meaning is retained in the classical language in such expressions as summ sā‘a ‘instantly fatal poison’. V 708b; VIII 654a

For the ancient Arabs, ~ meant nothing more than ‘a moment, a brief lapse of time’, as they did not divide the day into 24 hours. V 708b

In eschatology, al-sā‘a is the Last Hour, which, with the Day of Resurrection and the Day of Judgement, constitutes one of the ‘necessary beliefs’ which determine the content of the Muslim faith. V 235b; VIII 656a

sā‘a šhamsiyā → MIZWALA

sa‘ada (A) : happiness, bliss; in Islamic philosophy, a central concept to describe the highest aim of human striving, which can be reached through ethical perfection and increasing knowledge. VIII 657b

sab‘ (A), or sab‘a : the number seven. VIII 662b

al-sab‘ al-ṭiwāl (A) : lit. the seven long ones; a designation for SūRAS ii-vii and ix. IX 887b

sab‘atu ridjāl (Mor) : in Morocco, the collective designation of seven patron saints, venerated in certain towns and tribal areas, as well as in some parts of Algeria. VIII 671b

sab‘iyya (A) : the Seveners, a designation for those shī‘i sects which recognise a series of seven IMAMS. VIII 683b

sabab (A, pl. asbāb) : lit. rope, coming to designate anything which binds or connects; hence also ‘bond, alliance; a means of arriving at, or achieving, something; way of access’. VIII 666b

In philosophy, ~ is used as a synonym of ‘illa ‘cause, reason’. The ~ is also called mabda ‘principle’; it is ‘that which a thing needs, whether in its quiddity or in its existence’. III 1129b; VIII 666b
In medicine, ~ denoted the efficient cause, exclusively that which has an effect within the human body, whether it produces illness or restores or preserves health. VIII 667a

In law, ~ is the designation given by the law maker for an injunction (hukm). The ~ may not be the actual cause but merely serves as a mark ('alâma) to indicate that a certain hukm should apply. VIII 667a

In prosody, one of two pairs of metrical components distinguished by al-Khalil, consisting of two consonants each. One is called sabab kha'if (when the first consonant is ‘moving’, i.e. has a short vowel, and the second is ‘quiescent’) and the other sabab thakil (when both consonants are ‘moving’). I 670b; XI 508b; a third type was introduced into Persian prosody, the sabab-i mutawassit, consisting of an overlong syllable (e.g. yâr). VIII 667b

In grammar, ~ is used by Sibawayhi to denote a ‘semantic link’ between words that bring about a change in the expected case ending. In addition to the direct ~, he recognized an indirect link which he calls iltiibâs ‘involvement’. VIII 668a

♦ sabab kha'if → SABAB
♦ sabab thakil → SABAB
♦ sabab-i mutawassit → SABAB

sabad (A) : smooth, as e.g. in describing goats’ hair. XII 317a
sabal (A) : in medicine, the pathological eye condition of pannus. 456a
sab‘ani (A), or misabba’, ni‘mâni, baghdâdi : in folk-verse, a composition with the rhyme scheme a a a z z z a, which is an elaboration of the monorhyme quatrain. VI 868a

sâbât (A) : in Indian siegecraft, a word used to express two walls, the foundations of which were laid at a distance of about one musket-shot (from the fort). They were protected by planks, fastened together by raw hides and made strong, and thus formed something like a lane which was then carried to the wall of the fort during an assault. III 482a; a covered passage. V 510b

sab‘atu ridjâl → SAB'
sabb → SHATM

šabbâgh (A) : a dyer, a skilled artisan in the mediaeval Near East. IV 1161a; VIII 671b
sabbâk (A) : a melter, one of the craftsmen employed as staff in the mint who carried out the actual coining operation. II 118a

sabbâla → SABIL

sâbi al-arûs (A) : the first seven days of marriage, which play a special part in the marriage ceremony. According to a usage sanctioned by the Prophet, the husband is meant to spend them with his wife if she is a virgin. A very old custom in Morocco had the husband buying fish on the seventh day, which his mother or other women then threw over the wife’s feet. probably an old magical practice to secure fertility. X 906a

sâbib (A) : a term used in addition to the general term lawn ‘colour’ for a notion of liquid colour or tincture, also applied to the object which it colours. V 699b

sâbîk (A) : the name for the first horse in a horse-race, according to the order of finishing. II 953a

In Druze hierarchy, the right wing, the fourth of the five cosmic ranks in the organisation. II 632a

♦ sâbiqa (A) : in early Islam, the principle of precedence in Islam (length of adherence to the cause), observed in the division of revenues. X 819b
♦ al-sâbiqûn (A), or al-sâbiqûn al-awwalûn : lit. foregoers; in shi‘ism, occasionally applied to the Prophet, imâms, and Fâtima in recognition of their status as pre-existent beings and the first of God’s creatures to respond to the demand ‘Am I not your Lord?’ . VIII 678b
In early Babism, ~ was applied with what seems deliberate ambiguity to the group of eighteen disciples who, with the Báb, formed the primary cadre of the sect’s hierarchy. These early believers were ~ in the double sense of having preceded the rest of mankind in recognition of the new cause and in being actual incarnations of the Prophet and imams. VIII 679a

In early Islam, the circle of early Muslims consisting of those who accepted Islam before the Prophet entered the house of al-Arkam b. Abi ‘1-Arkam. VIII 828a

In Qur’anic exegesis, those Muslims who prayed in both directions, viz. Jerusalem and Mecca, who emigrated with Muhammad to Medina, and who took part in the battle of Badr and in the treaty of al-Ḥudaybiya. VIII 828a

**sabil** (A, pl. *subul*; T *sebll*): lit. way, road, path; in the Qur’an, ~ is also used figuratively in e.g. the expressions *sabil Allāh*, the idea of fighting in the way of God, and *ibn al-sabil* ‘son of the road’, later taken as ‘traveller, wayfarer’, and therefore as a fit object of charity or compassion. VIII 679a

In architecture, ~ designates water-houses which provide water for free public use; less common is also *sabbāla* ‘public fountain, drinking basin’. The term ~ is also used to designate other charitable objects, such as *ḥawd al-sabil*, i.e. a drinking trough for the animals, or *maktab al-sabil* which is a charitable elementary school for boys. VIII 679b

For ~ in Turkey and Iran, → *ČEŞME* and *SAKKĀ-KHĀNA*, respectively

**sabir** (A, pi. *subur*): patience, endurance; resignation; the cardinal virtue in mysticism. VIII 685b; endurance of adversity. XI 141b

In botany, ~ denotes the aloe, a species of the *Liliaceae*. Three varieties of the aloe are generally mentioned: *sukutri*, *arabi* (ḥadrīmī) and *simindjānī* (→ *SUKUTRĪ*). VIII 687b

* sabra (A) : a very hard stone. VIII 688b

* sabt (A) : the sabbath, and thus Saturday (*yawm al-*~, technically, Friday evening to Saturday evening); it is also suggested to mean ‘a week’, that is, from ~ to ~, as well as a more general sense of a long period of time. VIII 689a

* sabu‘ al-bahr (A) : ‘beast of the sea’, in zoology, the sea wolf (*Anarhichas lupus*). VIII 1021a
sabun (A, < Gk) : soap, a mixture of fat or tallow and vegetable ashes, used to dye the hair red, and brought on the market in solid or liquid form. In Spain, ~ also indicates the lye obtained by leaving the ashes to soak in water. VIII 693a

sadurkan → HADID

sabzićı-başlı (P) : in Şafawid times, an official in the royal kitchen responsible for green salads. XII 609b

şad (A) : the fourteenth letter of the Arabic alphabet, transcribed s, with the numerical value 90. It is defined as an alveolar sibilant, voiceless and velarised in articulation. VIII 695b

sa'd wa-naḥṣ (A) : lit. the fortunate and the unfortunate; in astrology, terms used to describe the stars, based on the influence exerted by the planets and the signs of the zodiac on earthly events. VIII 705a; sa'd, followed by a noun, is given to some stars and constellations. VIII 705b

♦ al-sa'danı (A) : lit. the two lucky (planets); in astrology, the two beneficent planets Jupiter and Venus, contrasting with Saturn and Mars, al-naḥṣanı ‘the two unlucky, maleficent (planets)’. VIII 716b

sāda → MADBŪT

sāda (A) : the warp of a fabric; the weft is called luhma. XII 341a

şadā (A) : a term with many meanings, including those of thirst, voice, echo, and screech-owl, in the sense of hāma (or hām, the male owl), which denotes a bird charged with taking shape in the skull of someone who has been murdered, to return to the tomb of the dead man until vengeance was exacted. VIII 706b

şadaf (A, s. şadaфа) : in zoology, two classes of molluscs: mussels (Lamellibranchiata) and snails (Gastropoda), both including the mother-of-pearl. VIII 707a

♦ şadaf al-durr (A), or al-sadaf al-lu'lu'lı : in zoology, the pearl mussel. VIII 707a

♦ şadaf al-firfir (A), or şadaf fürfüra : in zoology, the snail family of the Purpura. VIII 707a

♦ şadaf kirükis (A) : in zoology, the trumpet-snail (Tritonium nodiferum L). VIII 707a

♦ şadafkıarı 'asā → DEYNİK

şadak (A) : dowry (syn. MAHR).

şadağa (A) : voluntary alms, a charitable donation which does not require offer and acceptance and which is moreover always irrevocable; obligatory alms are also frequently termed ~ but are commonly known as ZAKĀT. III 350a; V 424b; VIII 495a; VIII 708b

In law, ~ is also used to refer to the tax on livestock, as well as to expiatory penalties. VIII 711b

♦ şadağa mawkūfa → MAWKUF

♦ şadağa muharrama (A) : in law, the term used by the early Şāfi‘i is for a permanent WAKF in favour of the poor or of certain classes of relatives or descendants or even clients, and then, after their distinction, to the poor. XI 59b

şadaret ka'im-makami → KA'IM-MAKAM

şadd al-dharā‘ı (A) : lit. closing off the means that can lead to evil; in law, a mechanism devised by Mālikī jurists to resolve loopholes in the law, probably the only source of Islamic law to be presented in a negative form. VIII 718a

şadḥat al-maṭār (A) : ‘rain bead’, utilised by Arab tribes accounted of South Arabian or Yemeni genealogy, which could direct rain away from a particular spot. XI 227a

şadhab (A) : in botany, the rue plant. II 1071b

şadîgh (A) : ‘an epithet applied to a child, in the stage extending to his completion of seven days, because his temple becomes firm only to this period’ (Lane). VIII 821b

şadiha → KAYNA
sadikı (IndP), correctly ściętki : in numismatics, a gold coin of the value of two pogo-
das, weighing 106 grains (= 6.87 g), named thus by Tipu Sultan of Mysore. VIII 726b
sadın (A) : in early Arabia, the guardian of a shrine. VIII 728a; X 774a
sadırät (P, < A, s. sadır) , or sadiriyät : one of the unified taxes in Persia, comprising
levies made to meet special expenditure such as that occasioned by a military expedi-
tion, the construction or repair of a royal building, or some special festivity, or simply
to make good a deficit in the revenue. According to the nature of the occasion, the
whole country or a district or section of the community only was subjected to the levy.
II 152a; IV 1041a f.
sadis → 'ATŪD
sadj (A) : in botany, the teak tree, Tectona grandis L., of the family of the Verbenae-
ceae. VIII 732b
In Arab dress, a green or black TAYLASAN. X 613b
sadj (A) : a concave metal plate. V 42b; X 30b
sadj′ (A) : in pre-Islamic times, the rhythmic, rhymed utterance of the soothsayer, which
does not have a fixed metre or proper rhyme and is thus distinct from both poetry and
prose. V 420a; VIII 732b
In literature of the Islamic period, rhymed prose, and the basis of the stylus ornatus, a
characteristic feature of the later INSHĀ' literature, but also of various other genres. III
1242b; VIII 734a; along with fāsilā, karīna and sadj′a, ~ also refers to its rhyme, as
opposed to the rhyme of verse, kāfiya. VIII 737b
♦ sadj′a → sadj′
sadjda (A) : 'bowing down', the name of two Qur'ānic sūras. VIII 740a
♠ sadjdat al-tilawa (A) : a technical term referring to the 14 Qur'ānic passages
which require a ritual of bowing to be formed at the end of their recitation. VIII 740a
sadjda, or sadjda → SANDJ
sadjjdāda (A) : a prayer carpet. VIII 740b; XII 136a
In mysticism, ~ may refer to the mystical path initiated by a founding saint, hence a
synonym of tarīka, silsila and khilāfa. IV 950a; VIII 743b; and → BAYT AL-SADJDJADA;
NAKĪB AL-SADJDJADA; SHAYKH AL-SADJDJADA
sadjisi (A) : a strain of sheep in the time of al-Djahiz, which was very large and had
wool of a pure white. XII 318a
sadi → KABD
şadr (A, pl. şudur) : lit. chest, breast, bosom, of all animals or of humans only. When
used for only the breast of humans, ~ is contrasted with e.g. the kirkira of the camel-
stallion, the labān of the horse, the zawr of the lion, the djū́djú of the bird, etc. VIII
746b
In a figurative sense, ~ means any 'first, front, or upper part' of a thing. VIII 747b
In prosody, the first foot of a verse, as opposed to 'adjuz, the last foot; often also
loosely applied to the entire first hemistich. VIII 747b; another meaning of ~ in
prosody occurs in the context of mu'AKABA, to describe the case of e.g. in the RAMAL
metre, the foot fa'itian having its first cord fā- shortened, thus fa'īlautun, when the last
cord -tun of the preceding foot is not shortened. VIII 747b
In architecture, the niche in the centre of the iwān's back wall. IX 176a
In epistolography, ~ refers to the introductory formulae of letters and prefaces in books
(the latter also tasdir); exordium, proem. VIII 748
In music, the chest of a stringed instrument. VIII 347b
In a personal sense, an eminent or superior person or primus inter pares, whence its use
for a chief, president or minister; in the academic sense, ~ is mostly applied to a
professor in ADAB and mostly in the derived forms muṣaddar and mutaṣaddir. The title
was especially used in the Persian world for a high religious dignitary whose function
was concerned essentially with the administration of religious affairs. VIII 748a; IX 738b; and \( \rightarrow \) \( \text{ṢADR-I ĀẒAM} \)

In Mughal India, a provincial level officer in charge of land-grants. VIII 751a

For archery, \( \rightarrow \) \( \text{ḲIĐĪ} \)

\( \text{ṣadr al-sudūr} \) : the more exalted title of \( \text{ṣadr} \); borne by the Būrḥānī \( \text{ṣadrs} \) of Transoxania in Karakhānid and Saldūk times. VIII 748b; in Mughal India, a central minister, who controlled land-grants and cash-grants, and recommended appointments of \( \text{kādīs} \) ‘judges’ and \( \text{muftis} \) ‘interpreters of law and customs’. The local \( \text{ṣadrs} \) were his subordinates. VIII 751a

\( \text{ṣadr-i aʿẓam} \) (T), commonly \( \text{ṣadr aʿẓam} \) : ‘the greatest of the high dignitaries’, the grand vizier, a title which, in the Ottoman empire, was used synonymously with \( \text{wezīr-i aʿẓam} \) from the mid-10th/16th century. In the 19th century, there were some unsuccessful attempts to convert \( \sim \) to \( \text{bashwekil} \) ‘chief minister’. VIII 751b

\( \text{ṣadra} \) \( \rightarrow \) \( \text{ṢHUTIK} \)

\( \text{ṣadūḥ} \) \( \rightarrow \) \( \text{ḲAYNĀ} \)

\( \text{ṣadūk} \) (A) : ‘truthful’; in the science of Tradition, a quality of a reliable transmitter of Tradition, although not as authoritative as \( \text{ṬHĪKA} \) or \( \text{MUXĪN} \). II 462a; VIII 983a

\( \text{ṣadūs} \) \( \rightarrow \) \( \text{ṢUDŪS} \)

\( \text{ṣāfā} \) (A) : lit. hard, smooth stone, whence also ‘tract of stony ground’. VIII 756a

\( \text{ṣafahā} \) \( \rightarrow \) \( \text{ḤILM} \)

\( \text{ṣafan} \) (A) : in zoology, the sephen skate, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (\( \text{Raija sephen} \)). VIII 1021b

\( \text{ṣafan} \) (A) : in anatomy, the scrotal sheath. IV 1087b

\( \text{ṣafar} \) (A) : journey, travel. VIII 764b; ‘journeying’ often to visit the graves of the dead, syn. \( \text{ZIYARA} \). XI 524b

\( \text{ṣafar} \) (A) : name of the second month of the Islamic year, also called \( \sim \) \( \text{al-khayr} \) or \( \sim \) \( \text{al-muzaffar} \) because of its being considered to be unlucky. VIII 764b

\( \text{ṣafarna}, \text{ṣafarnāya} \) \( \rightarrow \) \( \text{IṢFIRNĪ} \)

\( \text{ṣaff} \) (A, pl. \( \text{ṣuṣuf}, \text{B soff} \)) : lit. rank, row or line, company of men standing in a rank, row or line; in religious practice, \( \sim \) is used for the lines of worshippers assembled in the mosque or elsewhere for the prescribed worship. VIII 793b; a long rug with a row of \( \text{MĪḤRĀB} \) decorations side by side, which may be used for communal family prayers. VIII 741b

In military terminology, the rank in an army formation. VIII 794a

In political organisation, not limited to but mostly in certain parts of North Africa, chiefly Algeria, southern Tunisia and Libya, a league, alliance, faction or party (syn. \( \text{'išāba}, \text{farīk}, \text{ṭā'īfa}, \text{hīz} \)), a diffuse system of two (or more) mutually opposing or rivalling leagues dividing villages or desert towns, clans and families, or comprising whole tribes, whose league members had a strict obligation of mutual assistance. In Morocco, the term \( \text{leff} \) is used with the same meaning throughout. IV 835a; VIII 794a; X 758a

\( \text{ṣaffa} \) (A) : a small embroidered bonnet trimmed with coins, worn by women in the Arab East. V 741b

\( \text{al-sāffat} \) (A, \( \text{< saffāa} \) ‘to be lined up in a row’) : title of \( \text{SŪRA XXXVII} \) and used three times in text, where generally understood to mean ‘(angels) standing in ranks’; in \( \text{sūras xxiv} \) and lxvii. However, \( \sim \) is glossed as ‘outspread wings’ of birds. VIII 798a

\( \text{ṣaffāh} \) (A) : bloodthirsty; generous. Al-Saffāh was the surname of the first \( \text{‘Abbāsid} \) caliph. I 103a

\( \text{ṣaffākatān} \) \( \rightarrow \) \( \text{ṢANDJ} \)

\( \text{ṣaffūd} \) (A) : in the mediaeval kitchen, a roasting skewer. VI 808b
şafi (A, pl. şafâyâ) : in early Islam, special items consisting of immoveable property selected from booty by the leader. VIII 798a; XII 532a; and → İBRİZ

♦ şafiyya (A, pl. şafâyâ) : any special object of the booty which attracted the leader of a foray, and which he had the right to reserve for himself. The term appears as şawâfî in respect to state domains. II 869b; and → ŞANZ

♦ şawâfî (A, s. şafi) : in early Islam, the land which the İMÂM selects from the conquered territories for the treasury with the consent of those who had a share in the booty. VIII 798b; crown lands in general, the private estates of the caliph being known as diyâ' al-khâṣṣa, diyâ' al-sultan and diyâ' al-khulafa'. IV 972b

safih (A) : a spendthrift. XI 299b

şafiha (A) : plate. IX 251b

♦ şafiha şakkâziyya → ŞAKKÂZIYYA

♦ şafiha zarâkâliyya (A) : in astronomy, an astrolabic plate serving the latitude of the equator, developed by two Andalusian astronomers in the 5th/11th century, Ibn al-Zarqâli and 'Ali b. Khalaf. It differs from the şafiha şakkâziyya by its set of markings. IX 251b; XI 461b

♦ şafiha zidâjiyya (A) : in astronomy, the equatorium, called thus by al-Zarkâli. His equatorium is totally independent and represents all the planetary deferents and related circles on both sides of a single plate, while a second plate bears all the epicycles. XI 461b

safila (A) : scum. IV 1132b

şafina (A, pl. sufun, şafâ'in, şafîn) : ship, used from pre-Islamic times. VIII 808a; and → RAMÂTH

In codicology, a specific kind of shape in use for notebooks. Its architecture is that of an oblong-shaped book, but it is used in a vertical position, the sewing of the leaves being in the top edge, very much as present-day noteblocks. VIII 150a

In astronomy, ~ represents Argus, one of the eastern constellations made up of 45 stars, the brightest of which is suhayl or Canopus. The term şafinat nûh denotes the Great Bear. VIII 811b

♦ şafinat nûh → ŞAFİNA

şafir (A, pl. sufârâ', T şefîr) : ambassador, messenger; in Twelver şî'ism, ~ refers to the four deputies of the twelfth İMÂM during the Lesser Occultation (260-329/874-941). The office they held was called şifâra. Synonyms of ~ are BÂB and NÂ'îb or nâ'îb khâss. VIII 811b; X 935b

In diplomacy, ~, initially meaning envoy as well as mediator and conciliator, becomes ambassador or diplomatic agent, the post or embassy being şifâra. VIII 812b; and → ELCİ

♦ şafir fawka 'l-âda (A) : in diplomacy, ambassador extraordinary. VIII 813a

♦ şafir mufawwad (A) : in diplomacy, ambassador plenipotentiary. VIII 813a; the Ottoman term was orted elçi or simply şefîr. II 694a; and → ELCİ

♦ şafira (A) : ambassadress, or an ambassador’s wife. VIII 813a

şafiyya → ŞANZ; ŞAFİ

şafika (A) : lit. striking hands together; in law, the ratification of a commercial contract; ~, unlike bay', contains the meaning of a bargain that is achieved swiftly and profitably. VIII 818a; the negotium. I 318b

şafir (A), or isfîdrîy, isfâdrîy (< P sapîd rûy) : in metallurgy, bronze, much used in early Islam for plain kitchen wares and implements, and as the alloy upon which copper-smiths based most of their work. V 970b; V 985b

şafra’ (A) : yellow; in mediaeval texts, yellow bile, one of the four cardinal humours, the others being black bile, phlegm and blood. XII 188b

safsâri (N.Afr) : a large outer wrap for women, worn in Tunisia and Libya. V 746b
ṣahūf (A) : in medicine, a medicinal powder. IX 805a
ṣagbā’ir → KABĀ’IR
ṣagḥāna → DJAGHĀNA
ṣāghir nūn → NŪN
ṣagḥir (A) : infant, child; one who has not attained to puberty (opp. kabīr). VIII 821b
In law, a minor, as opposed to BĀLĪGH. Fifteen was generally regarded as the age that divided between majority and minority for males and females alike. I 993a; VIII 821b; and → ṢĀBIYY
ṣāḥāb → ṢUHBA
ṣāḥāba (A, s. ṣāḥābi, or ṢĀHIH), or ASHĀBA : the Companions of the Prophet, dating from the first conversions (at Mecca in 610 and Medina in June 621) until the death of Anas b. Mālik (91/710 or 93/712). In earlier times the term was restricted to those who had been close to the Prophet. Later, it also included those who had met him during his lifetime, or who had seen him even if only for quite a short time. After the Qurʾān, the Companions were the sources of authentic religious doctrine. Shīʿism in general holds a different attitude towards the Companions, because with their approval the first three caliphs took away the rights of ‘Ali and his family. IV 149a; VIII 827b
ṣāḥābi → ṢĀḤĀBA
ṣāḥāfi → ṢIḤĀFA
ṣaḥāra (A) : agents of fallen angels. IX 569b
ṣaḥari (A) : in the mediaeval Near East, a beggar who begins to ply his ‘trade’ before the dawn. VII 494b
ṣaḥāt → WAṬWĀT
ṣaḥḥ → IBRĪZ
ṣāḥib (A, pl. ṢAḤĀB, ṢAḤĀBA) : ‘companion’; the counsellor of a ruler; in compounds, partner, match (sometimes ‘adversary’), someone (or something) endowed with s.th. or characterised by s.th. (syn. ḍhāʾ), adherent of a specific concept, owner, possessor, lord, chief. VIII 830b; in the Ottoman empire, a synonym for wezdīr (→ WAZĪR). XI 194b; and → ṢAḤĀB
In literature, the poet’s, soothsayer’s, or orator’s alter ego among the DJINN, from whom he receives (some of) his inspiration (syn. ṣhaytān, raʾī, and tābīʿ). VIII 830b; IX 407a
In mysticism, the ‘adept’, as opposed to the maṣḥūb ‘master’, their relationship being called suḥba. VIII 830b
In tribal organisation, a member of the same faction. IV 835a
♦ ṣāḥib al-ahbās (A) : in al-Andalus, a curator or administrator general of mortmain property, whose mission was to prevent the disappearance of real estate or the alteration of its status. XI 77a
♦ ṣāḥib al-āshghāl (A) : an important official in charge of finance under the Almohads, of whom there seemed to be only one at any given time. He was always mentioned among the high officers of the state. The Haṣids took over the title of ~ , and presumably his office, from the Almohads; later, this official is referred to as munaffidh. II 145b
♦ ṣāḥib al-bāb (A) : ‘high chamberlain’, a title borne in Fātimid Egypt by a man of the sword counted among the first rank of AMĪRS (al-umārāʾ al-Mutawakkūn ‘amīrs bearing a collar’). The ~ (syn. al-wazīr al-ṣagḥir) ranked next after the vizier. VIII 831b
♦ ṣāḥib diwān (P, < A) : a title under the ʿIlkhwāns, and sometimes in later times also, for the vizier. XI 192b
♦ ṣāḥib al-fayḍa (A) : in the Tidjāniyya brotherhood, the description of the person
who ‘channels the infusion of grace’ which the Tidjânis receive from their master. In 1929 the Senegalese Ibrahim Niasse declared that Ahmad al-Tidjâni had told him in a vision that he was ~ and thereafter Niasse referred to his followers as Djâmâ‘at al-Fayda ‘Community of Grace’. X 465a

- *sahib hadith* → *Sâhib SUNNA*
- *sahib al-inzâl* (A) : in Muslim Spain, the functionary at court who had the responsibility of arranging accommodation for the sovereign’s guests and for itinerant poets in the precincts of the palace. IX 232b

- *sahib al-khabar* (A) : the title of one of a ruler’s officers in provincial capitals whose duty it was to report to his master all new happenings, the arrival of strangers, etc. This post was often given to the director of the postal service. IV 895b; intelligence agent. X 787a

- *sahîb kirân* (A, P) : ‘Lord of the (auspicious) conjunction’, a title first assumed by Timûr, and after his death occasionally applied to lesser sovereigns, but officially assumed by the Mughal emperor Shâh Djiâhân, who styled himself *sahib kirân-i thâni* ‘the second Lord of the conjunction’. VIII 833a

In numismatics, the name of a Persian coin of 1000 dinars, the tenth part of a TûMâN; it has since been corrupted into *kirân* or *krân*. VIII 833b; a coin standard introduced in 1241/1825 in Persia. IX 203b

- *sahîb al-layl* (A) : ‘worker by night’, in mediaeval Islam, the nocturnal housebreaker who got in either by boring or by scaling walls, *mutasallik*. V 769a

- *sahib al-madina* (A) : in Muslim Spain, an administrative official. The duties entrusted to the holders of this title were diverse, and could involve policing and public order, justice, the levying of taxes and even leading armies, all of which leads one to think that there were no strictly determined duties but rather a nexus of functions varying in extent according to the confidence placed in the holder. VIII 833b

- *sahib al-nazar fi ‘l-mazâlim* (A) : an official in early Islam appointed to consider complaints about injustices of the government officials, including the *AMîRS*. I 439a

- *sahib al-rikâb* → *RIKÂBDâR*
- *sahib al-şâhirîb* → *SâKI*

- *sahib sunna* (A) : an individual from among the *AHL AL-SUNNA*, a *MUHADDITH* well-known for his travelling in search of Traditions containing *SUNNAS* all over the eastern Islamic world. The appellative *sahib hadith* is not a synonym for ~ , as the latter frequently had his handling of Traditions frowned upon and the former was known for his support of one or more *BIDÂAS* ‘innovations’. IX 880a f.

- *sahib al-wa‘kt* (A) : in the Tidjâniyya brotherhood, a term used for the *KUTB*, meaning he who dominates the universe during his lifetime. X 464a

- *sahib al-yad* (A) : in law, the person in possession of the object in dispute, thus the defendant. II 171a

- *sahib-diwan* (A) : under the Îlkâns, the chief financial administrator, on a par with the vizier. VIII 831a

- *sahib-i diwan-i ‘ard* → *ÂRİD*

- *al-sahibân* (A) : in Hanafi legal sources, the ‘two disciples’ of Abû Ḥanîfâ, i.e. Abû Yusuf and Muḥammad al-Şhaybânî. VIII 830b

**şâhiba** (A, pl. *şuhuf*’) : lit. a flat object, a plaque, a leaf, whence, a surface or material on which one can write, applied especially to fragments of the Qur’ân or Tradition or any other document of a solemn nature; the written texts themselves. VIII 834b; according to Ibn Manzûr, a ~ can be opened out, fixed on a wall or attached to something, differing from a *ruk‘a*, which is necessarily sealed. VIII 835a; and → *MUŞHAF*; RISÂLA
sahih (A) : lit. sound, healthy; in the science of Tradition, a sound Tradition, i.e. one
supported by a chain of transmitters going back to the Prophet in an uninterrupted
manner. Each pair of two transmitters in that chain must both be considered ‘ADL
‘upright’ or ‘honest’ to the point that their testimonies are admissible in a court of law,
and .DAOBI ‘painstakingly accurate’, and they should be known to have met each other.
A whole collection of such Traditions is also termed ~ . III 25b; VIII 835b
In law, a valid act, i.e. an act carried out in conformity with the prescriptions of the
law, and which must in principle produce all its effects. II 389b; VIII 836a; IX 324b
In grammar, ~ refers to the ‘sound’ letters, loosely the consonants of Arabic, defined
by default as being neither ‘weak’ letters (→ ḤARF ‘ILLA) nor vowels; in later gram-
mar, ~ may also denote a ‘correct’ utterance. VIII 836b
sâhil (A, pl. sawâhil) : in geography, ‘edge, border zone’; in English, the Sahel, the
region to the south of the Sahara (← SAHRA’) characterised by periodic drought. VIII
836b; coast, whence Swahili. X 194a
sáhir (A) : magician. XI 129b
sâhk → SIHĀK
sâhla (A) : lit. level, smooth place. XII 697b
sâhm (A) : in archery, an arrow made from a
reed, or of hard solid wood. IV 799a
In geometry, the versed sine (al-diyyb al-
ma’kūs) of the arc a b, if one erects a per-
pendicular c b in the middle of a chord of
an arc, which reaches to the arc; the sine
(al-diyyb al-mustawi) which corresponds to our
sine is a c. VIII 841b
In law, ~ (pl. ashum) is found in the context of inheritance where it denotes the fixed
share of an heir, and in the context of partnership and profit-sharing, where as a term
used in modern share companies, ~ is defined as a partial ownership of a large capi-
tal. The holder is called musâhim. VIII 842a; and → ESHĀM
♦ sahmm al-ghayb (A) : in astrology, the arrow, the hitting of the secret of the future.
VIII 842a
♦ sahm al-ṣadārat → RASM AL-ṢADĀRAT
sâhnh (A) : lit. plate; a flat, stony terrain. IX 763b
In architecture, a courtyard. V 510b; VI 661b
In music, a cup-shape instrument, made up of a bronze cup, tusayt, which was struck
against another of its kind, favoured in martial music. IX 10a
sâhrâ’ (A) : fem. of ashar ‘fawn, tawny coloured’; in geography, an ensemble of stony
terrain, steppelands and sands; desert. In English, the Sahara, the desert in the north-
ern part of Africa. VIII 845b
sahrîdîj (A), or faskiyya : a reservoir of water. I 24a
sâhûr (A) : the last part of the night when, during the month of Ramadân, it is still per-
mitted to eat and drink. V 372b; meal taken after midnight during the fast. IX 94b
sâ’îba (A) : a beast brought out of the herd for offering to the gods of ancient Arabia;
a freed slave, but one foot-loose and without a patron in early Islam; by extension, a
woman left to herself, a rebel or a prostitute; the breaking of allegiance to a sovereign;
and from the latter, the territory where this dissidence was rife. XII 729b
sâ’îd (A) : in military science, an arm protection consisting of segmented vambraces for
the lower arms, probably of iron or bronze but perhaps also of hardened leather, while
the upper arms were protected by the sleeves of a mail hauberk or by flaps of lamel-
lar armour attached to the body of a lamellar cuiras. Other arm protections were termed
bâzûband and kaff. XII 738b
\[\text{sa'ida} \rightarrow \text{RIDFA}\]

\[\text{sa'ifa} (A, < \text{sayf} \text{ summer'; pl. sawâ'if}) : \text{summer raid or military expedition. The term is used in the contexts of Arabo-Byzantine warfare and Muslim-Christian warfare in Spain. I 82b; VIII 869b}\]

\[\text{sâ'igh} (A, pl. sâhga, sawwâghün) : \text{a goldsmith, a skilled craftsman in the mediaeval Near East. VIII 871a}\]

\[\text{sâ'ika} (A) : \text{a thunderbolt, used in the Qur'an with reference to the Thamûd when they hamstring the 'camel of God'. X 436a}\]

\[\text{sa'ir} (A) : \text{one of various words used in the Qur'an for hell fire, occurring 16 times. Other terms used are } \text{djahannam and sakar; unlike them, } \text{seems to be a native Arabic formation with the meaning '[place of] fiercely kindled flame'. VIII 872a}\]

\[\text{sâ'is} (A) : \text{under the Mamlûks, a stage groom in the postal service. Other personnel were couriers, baridi, and 'outriders', sawwâk. I 1046a}\]

\[\text{sâk} (A) : \text{lit. leg or thigh, the foot of a compass (syn. ridjîl); in mathematics, the perpendicular of a right-angled triangle with horizontal base, or the equal sides of an isosceles triangle (} \text{dil} \text{ is also used for any side of any triangle). VIII 872a}\]

\[\text{In astronomy, } \text{may refer to a star that is in a leg of a constellation figure representing a person or an animal, e.g. } \text{al-asad or sâkâ 'l-asad (dual) for either or both of } \alpha \text{ Bootis and } \alpha \text{ Virginis. VIII 872a}\]

\[\text{◊ sâk al-asad } \rightarrow \text{ SAK}\]

\[\text{◊ sâk al-djarâda} (A) : \text{lit. the locust's leg, in astronomy, the name given to a variety of vertical sundial in which the horizontal gnomon is moved along a groove at the top of the rectangular sundial according to the season (since the shadow-lengths at the hours depend on the solar longitude). VIII 872b}\]

\[\text{◊ sâka } \rightarrow \text{ AŞL}\]

\[\text{şakâla} (A) : \text{lustr (of a gem). XI 570a}\]

\[\text{şakâliba} (A, s. şaklabi, şiklabi) : \text{the Slavs and other fair-haired, ruddy-complexioned peoples of northern Europe; ethnic groups of central or eastern Europe; white slaves of European origin; Germanic tribes. I 490b; IV 1088b; V 1120b; VIII 872b; its singular was often used in the mediaeval period in the sense of 'eunuch'. I 33a}\]

\[\text{sakandjabin} : \text{a drink, the classical oxymel. X 529b}\]

\[\text{şakançâr} (A) : \text{a Nile creature, said to be the result of a cross between a crocodile and a fish. VIII 42b; an Egyptian skink, Scincus officinarum, a variety of lizard which when dried and salted is credited with remarkable aphrodisiac qualities. XII 641b}\]

\[\text{sakar} (A) : \text{wine. X 903b}\]

\[\text{şakar} (A) : \text{one of the terms in the Qur'an for 'hell' or, more precisely, one of the gates of hell, or else one of the 'stages'. VIII 881a; and } \rightarrow \text{ SÄFR}\]

\[\text{sakat} (A, pl. askât) : \text{lit. refuse; a term used by Abu 'l-Fadl Dja'far al-Dimashki (6th/12th century) for spice. XII 42b}\]

\[\text{◊ sakatî} (A) : \text{pedlar. IX 57a}\]

\[\text{sakbinâd} (A) : \text{in botany, sagapenum, the yellow translucent resin from Ferula Scowitziana which causes irritation of the skin and whose smell resembles that of asafoetida. VIII 1042b}\]

\[\text{sakhif } \rightarrow \text{ SUKHIF}\]

\[\text{sakhla} (A, pl. sakhl, slikal, sukhlân), and bahma (pl. baham, bihäm) : \text{names for newborn lambs and kids, called thus indiscriminately. In ancient terminology, the distinction between lamb and kid only appeared clearly at the age of weaning (} \text{fitâän), around four or five months. Until then, the young lamb-kid is called } \text{badhâdij, farîr, furûr or furîfur. After weaning, the kid becomes a } \text{djafr and the lamb } \text{kharuf, and when the sex is determined, before it is one year old, } \text{djady and 'ut'ut for the he-kid, } \text{'anâk for the she-kid, } \text{hamal and immar for the he-lamb and rikhl and immara for the she-lamb. XII 319a}\]
sāki (A): cup-bearer, the person charged with pouring wine, to be distinguished from the chief butler or sommelier (sharābi or sāhib al-sharāb). Synonyms or quasi-synonyms that are attested are mudīr, khādim, and the paraphrase dhu zujadīr ‘the one who holds the glasses’. VIII 883b

In Saudi Arabia, a term used for an underground aqueduct with surface apertures to facilitate cleaning of the channel in the district al-Aflādj, in southern Nadjd, which itself was named after the term for the same aqueduct, FALADJ (pl. aflādj), still used in Oman. I 233a

sāki-nāma (P): in Persian poetry, a genre in the MUTAKĀRIB metre wherein the speaker calls to the SĀKI for wine and complains of the instability of the world, the fickleness of destiny, and the inconstancy of his beloved. VIII 885b

sakīfa (A): a covered communal place appropriate for conversation and discussion, any type of covered forum or public courtyard; an approximate syn. is SUFFA, which seems rather to be applied to the space covered with palm foliage which constituted the primitive mosque. VIII 887b; and → RIWĀK; SHARA

In historical texts, ~ is applied virtually exclusively to the prolonged and acerbic negotiations which preceded the nomination of Abu Bakr as successor to the Prophet. The expression sakīfat Bani Sā‘ida, usually shortened to al-~ or yawm al-~, is invariably applied to this specific historical episode. VIII 887b

sakim → DĀĪF

sākin (A): quiescent; in grammar, ~ denotes a letter not followed by FATHA, KASRA or DAMMA. III 172a

In archery, ~ denotes a way of loosing an arrow. The archer draws slowly, holding the draw in order to verify that the position of the shot is good, and then loosest calmly. IV 800b

sakina (A): in the Qur‘ān, ~ denotes God’s presence, a presence shown in the divine aid vouchsafed to the Prophet and the believers in battle, giving them the victory. VIII 888b

sākiya (A, pl. sawāki): a complex hydraulic machine with over two hundred component parts, still in use today. It consists essentially of a large vertical wheel erected over the water supply on a horizontal axle. This wheel carries a chain-of-pots or a bucket chain. On the other end of its axle is a gear-wheel that engages a horizontal gear-wheel to which the driving bar is attached. The animal is harnessed to the free end of this bar, and as it walks in a circular path, the gears and the wheel carrying the chain-of-pots rotate. The pots dip in succession into the water and when they reach the top, they empty into a channel. V 861a ff.

sakiz (T, P sakkiz): in botany, gum mastic, a product for which Chios, the Greek island off the Turkish coast called ~ in Ottoman Turkish, is famous. V 168a; VIII 889b

šakk (A, pl. šikāk): in finance and law, document, contract of sale, suggested for want of any other etymology through Persian čak as the origin of Eng. ‘cheque’. XII 699a; a mandate for payment. III 283b; a medium by which funds were remitted from place to place. III 382b

In classical Muslim administration, an inventory required for every issue of pay showing the names of the payees, with numbers and amounts, and bearing the signed authority to pay of the sultan. The ~ was also required for the hire of muleteers and camel-drivers. II 79a; and → ZAHİR

sakkā (A, T sakkā or saka): lit. water-carrier, a term denoting manual workers who carried water in a leather-bottle (kirba) or jar (kūz) on their shoulders or on a mule. V 882b; VIII 892a

sakkā-khāna (P): a drinking fountain in the Persian bazaar or street, often constituted into WAKF. V 876a
sakkār → BAYYĀZ
sakkiz → ŞAKİZ
şakr (A) : in zoology, the falcon. I 541b
şākür → MINKĀR
şākw (A) : a woollen or velvet coat worn by women in the Arab East. V 741b
şakw (A) : irrigated land, distinct from dry land, ba‘l, which was reserved for the cultivation of cereals. I 491b
sāl-nāme (T) : in Ottoman Turkish administration, official yearbooks issued by the Ottoman central government, by provincial authorities and a number of civil (ministries) and military (army, fleet) institutions, appearing between 1263/1847 and the end of the empire (1918); semi-official and non-governmental annuals. I 75a; I 975a; VIII 898a
salab (A) : spoils of the war, such as clothes, weapons and, occasionally, the mount of an adversary killed in battle. II 1005b; XII 532a
salaf (A) : in law, a purchaser’s payment for goods due for delivery by the recipient of such payment at the end of a specified period (syn. SALAM); also, the loan of fungible commodities (syn. ḪARḌ). VIII 899b
The ‘pious ancients’, the main witnesses of early Islam. I 416b; IV 142a; VIII 900a
♦ al-salaf wa ‘l-khalaf (A) : lit. the predecessors and the successors, names given to the first three generations and to the following generations of the Muslim community respectively. VIII 900a
♦ salafīyya (A) : a neo-orthodox brand of Islamic reformism, originating in the late 19th century and centred on Egypt, aiming to regenerate Islam by a return to the tradition represented by the ‘pious forefathers’ (al-salaf al-ṣāliḥ). VIII 900b
salaba (A) : to defecate. XII 734b
salam (A), or salaf : in law, a forward sale, one of two contracts (the other is ŞARF) which become invalid if the material transfer does not take place at the time of the agreement. In this contract, the price is to be paid at the time of the contract. IV 326a; ~ has as its fundamental principle prepayment by a purchaser, al-musallim, for an object of sale, al-musallam fihi, to be delivered to him by the vendor, al-musallam ilayhi, on a date at the end of a specified period. In such a transaction, the price agreed upon at the contracting parties’ meeting for delivery of the merchandise is termed ra‘s al-mal. V 559a; VIII 493a; VIII 914b
salām (A) : safety, salvation; peace (in the sense of quietness); salutation, greeting; a formula of salutation or benediction (containing the word ~ ). VIII 915b; and → İFTİTAḤ
In Islamic prayer, ~ denotes a şalawāt (s. ŞALĀT) litany, pronounced from the minarets every Friday about half an hour before the beginning of the midday service before the call to prayer, adḥān. This part of the liturgy is repeated inside the mosque before the beginning of the regular ceremonies by several people with good voices standing on a DIKKA. The same name is given to the benedictions on the Prophet which are sung during the month of Ramadān about half an hour after midnight from the minarets. VIII 917b
In Urdu prosody, a short poem on the theme of the Karbalā’ martyrs, normally containing a word such as salām, salāmī, mudīrā or mudīrā‘ī in the first few verses. VI 610b
In numismatics, ~ (sometimes abbreviated to s) on coins means ‘of full weight, complete’. VIII 918a
salāmūra (A), or sanamūra : the pickling or maceration of fish with spices in brine. VIII 1023a
sālār (P) : commander; essentially a military term, as e.g. in ISPAHSĀLĀR ‘supreme army commander’, ~ by itself was also often used for the commander of a particular group,
such as the Muslim fighters of the faith centred on Lahore in the Ghaznavid period.

VIII 924a; and → MĀDI-SĀLĀR

♦ ākhor-sālar (P) : 'head of the stables', a term found as far west as Mamlūk Egypt and Syria. VIII 924b; and → AMĪR ĀKHŪR

salāriyye (T), or salārilik : one of the local taxes in the Ottoman empire which was added to the 'USHR to raise it from one-tenth to one-eighth. II 146b; VIII 203b; VIII 486b

salārilik → SALĀRIYYE

salāsil (A, s. salsal) : in music, term applied to all high-sounding clashed metal instruments. IX 10a

ṣalāt (A, pl. ṣalawāt) : the ritual prayer, one of the five pillars of Islam. Every Muslim who has attained his majority is bound to observe the five daily prayers (→ 'AṢR, FADJR, ʾISHĀ, MAĞHRIB, ZUHR). In some circles, a sixth prayer is performed (→ DḤĀH). IV 771b; V 74a ff.; V 424b; VII 27a; VIII 925a

♦ ṣalāt ‘alāʾ-l-mayyit (A), or ṣalāt al-djanāza (or ḍījāza) : the prayer over a dead person. VIII 931b

♦ ṣalāt al-ʿazimiyaa (A) : in the Sanūsiyya brotherhood, a prayer for the Prophet inherited from Ahmad b. Idris, which takes its title from the repetition of Allāh al-ʿĀzm. IX 24b

♦ ṣalāt al-djanāza (or ḍījāza) → ŠALĀT AL-ḤIYYYIT

♦ ṣalāt al-djamʿa → YAWM AL-DJUMʿA

♦ ṣalāt al-ghāʾib → GHAʾIB

♦ ṣalāt al-ḥādja (Ind) : in Aceh, the salāts during the night of the middle of Shaʻbān. IX 154a

♦ ṣalāt al-ʿid (A) : the festival of public prayer of the whole community, common to both of the two canonical festivals (→ ʿĪD). It has preserved older forms of the salāt than the daily or even the Friday salāt. It should be celebrated in the open air, which is still often done, though now mosques are preferred. The time for its performance is between sunset and the moment when the sun has reached its zenith. III 1007a; VIII 930b

♦ ṣalāt al-istiskā’ → ISTISKĀ’

♦ ṣalāt al-khawf (A) : lit. the prayer of fear, an alternative ritual prayer in the context of warfare. When a Muslim army is close to the enemy, and it fears an attack, one group will perform the ritual prayer while the other stands guard, then the roles are reversed. This prayer, with its special measures and regulations, is called ~. VIII 934a

♦ ṣalāt al-kusūf → KUSŪF

♦ ṣalāt maṭlūba (A) : an ascetic practice that consists of reciting the Qurʾān and praying while suspended by the feet in a dark place. XI 561b

♦ ṣalāt-i maʿkūsa (P, A) : lit. the act of worship performed upside-down; one of the extreme ascetic practices found among extravagant members of the dervish orders, such as in mediaeval Muslim India among the Čiştiyya. XII 699a

♦ ṣalāt al-nāfīla → NĀFILA

♦ ṣalāt al-sahw (A) : 'prayer of negligence', to be added immediately after the regular prayer by someone who has inadvertently omitted or misplaced one of its elements. The ~ consists of performing two prostrations with their TAKBĪR, then sitting for the TASḤAHHUD and the final salutation. VIII 928a

♦ ṣalāt al-witr (A) : a prayer performed between the evening prayer and the dawn prayer (preferably towards the end of the night). Witr signifies 'uneven' and denotes a special RAKʿA which is performed in isolation or which is added to one or more pairs of rakʿas. VIII 930a; XI 213a

♦ al-ṣalawāt al-ibrāhīmiyya (A) : a formula pronounced during the TASḤAHHUD inspired
in part by Q 33:56 and Q 11:73 ('O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, and bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham in the worlds. You are worthy of praise and of glory'). VIII 929b

salawât → ŠALAT
salb → KHISHA'
is surnamed *abu 'l-bayd* ‘father of the eggs’ and *abū thalāthīn* ‘father of thirty [eggs]’ as it takes its turn sitting on the eggs. VII 828a, where many variants are found

salkh (A) : in dating, ‘the thirtieth day’ in the month. X 259b
sall (→ KHIṢA')
sallākhci-bāshi → KASSABCI-BASHI
sallama → CEPKEN
sallār (A) : under the Saldjūks, a military governor, with SHIHNA. I 434a
salsabil (A) : in the Qur’ān, the name of a fountain in Paradise. VIII 999a; and → SHĀDIRWĀN; UHDJUYA
ṣalsāl (A) : dry clay. I 177b
salṭana (A) : sovereignty, ruling power. VIII 1000b
salūki (A) : in zoology, the name given to a member of the gazehound family, so-called because it pursues its quarry by sight and not by scent. The ~ has often been mistaken for the greyhound by travellers to the Middle East. VIII 1001b
ṣalvar (T) : baggy trousers made out of two metres of silk cloth and with black braids embroidered around the leg openings and on the borders of the pockets, worn by the Zeybek of Western Anatolia as part of their folk costume. XI 494a
salwā (A, pl. salāwāw) : in zoology, both the quail (*Coturnix coturnix*, of the order of Galliformae, family of Phasianidae), also called *sumānā* (pl. *sumānayāt*); and the corn-crake or landrail (*Crex crex*, *Crex pratensis*, of the Rallidae family), whose mode of life is quite similar to that of the quail. In North Africa, the corncrake is known as the ‘quails’ mule’, *baghl al-sammān*, and the ‘slow, lazy one’, *abu 'l-rakhwa*, because of its clumsy flight. VIII 1006a
ṣalwala → IFFITĪĀH
sam' (A) : scriptural or Traditional authority; according to the Mu'tazila, reflection, *fikr*, must precede recourse to ~. II 891b
♦ sam'i (A) : authoritarian. I 410a
samā' (A, pl. samāwāt) : lit. the upper part of anything, the sky, the heavens; for the ancient Arabs, ~, in the most common meaning of ‘heaven’, was not primarily associated with the stars, but it was first the location for the ‘high-flying clouds’. VIII 1014a
samā' (A) : hearing; song, musical performance; in mysticism, the ‘spiritual oratorio’ which often accompanies the *dhikr* session. II 224a; VIII 1018a; X 245a
In lexicology and grammar, ~ signifies ‘that which is founded on authority’, as opposed to *kiyāsī* ‘founded on reason’. VIII 1018a
In education, ~ (pl. *samā'āt*) means [certificate of] hearing, audition; authorisation; licence. VIII 1019b
♦ sama'khāna (A) : a place for religious music-making and dancing. VIII 240b; VIII 415b
ṣamagh → ŞAMGH
samak (A, pl. asmāk, sumūk, simūk) : in zoology, fish, whether of fresh water or of the sea, often replaced by one of its two synonyms *ḥūt* and *nūn* (< Akk). VIII 1020b
♦ samak 'ankabūt (A) : in zoology, the spider crab (*Maia squinado*). IX 40a
♦ samakat al-Iṣkandar (A) : lit. the fish of Alexander [the Great]; in zoology, the hammer-head shark (*Sphyra zygaena*). VIII 1021a
samandal (A, < Gk) : in zoology, the salamander, which many early Arabic authors identified as a bird. VIII 1023b
samānghuni (< P ?) : a loan-word in Arabic for the colour sky-blue. V 699b
samar (A, pl. asmār) : a conversation, an evening gossip; stories told at an evening gathering (especially with Ibn al-Nadim) or stories in general; tales of the supernatural; reports. III 369b
samāwa (A): in architecture, the space above the first level (syn. riwāk). VIII 544b
samawi → YAKŪT AKHAB
šamgh (A, pl. sumigh), or šamghī: in botany, gum resins, the desiccated latexes of several plants and the mixtures of natural resins (rātīnadj) with gum-like substances; ~ is usually used alone for ~ 'arabī, gum arabic, the viscous secretion gained from the bark of the acacia tree (karaz) and so called because it was exported from Arab ports and spread by the Arabs. V 798a; VIII 1042b; XI 150b
sāmi (A, < Sām ‘Shem’): the relative adjective ‘Semitic’, as in al-lughāt al-sāmiyya ‘the Semitic languages’. VIII 1007b
samid, samidh (A): a semolina bread. V 42a
samikān (A, s. samik): two yokelets, a form of the yoke consisting of two pieces of wood, each encircling the neck of the ox like a collar and joining under the animal’s dewlap, attached to each other by means of a rope. VII 22b
samin → DASIM
sāmira (A, s. sāmirī): the Samaritans, that part of the people of Israel which does not identify itself with Judaism. VIII 1044a
šāmit (A): ‘the Silent One’, among several extremist šī‘ī groups, the designation of a messenger of God who does not reveal a new Law, as opposed to AL-NAṬĪK, a speaking prophet. VIII 1046b
samm → SUMM
sāmm (A), or al-sāmma: a term for ‘death’, derived from samm ‘poison’ (→ SUMM). IX 872a
sammād → KANNĀS
šammān (A): in geography, hard stony ground by the side of sands. VIII 1048a
sammūr (A): in zoology, the sable. II 817a
samn (A): butter, made from cows’, goats’ and ewes’ milk, heated over the fire to extract its impurities, and hence called clarified butter (as distinct from zubd which is butter made from churned milk). VIII 1048b; XII 318b
samt (A, pl. sumūt): in astronomy, azimuth or direction, usually applied to the direction of a celestial object measured on the horizon, determined by the arc of the horizon between the east- or west-points and the foot of the vertical arc through the celestial object. The complementary arc measured from the meridian was called inhirāf, munharifa being applied to a vertical sundial inclined at a specific angle to the meridian. V 83; VIII 1054a
♦ samt al-ra’s (A): lit. direction of the head; in astronomy, a term used to denote the point of the celestial sphere directly above the observer. VIII 1054a
samūm (A, > Eng simoom): a hot wind of the desert accompanied by whirlwinds of dust and sand, and set in motion by moving depressions which form within the trade winds or calm zones of the high, subtropical depressions. This wind is especially characteristic of the Sahara, in Egypt, in Arabia and in Mesopotamia. VIII 1056a; ~ is hardly used in North Africa, where the hot wind is called, after its direction of origin, and according to the various regions, keblī or sharī. VIII 1056b
samurāt (A): in the pre-Islamic period, three sacred trees that stood before the sanctuary of al-Uzza at Nakhlā, and were assimilated to the three divinities. V 692b
šan’a (A): in grammar, a formal process effected on an element of the language. V 804a; and → GHINĀ’
♦ šan’at-i kat’ → KAT’
sanad (A, T sened; pl. asnād): lit. support, stay, rest; in administrative usage, a document on which reliance can formally be placed (masnūd), hence an authenticated document. In Ottoman practice, a document with e.g. a seal attached. XII 703a; and → ISNĀD; SILSILA
Sanadjat, or sanadjat (< P sang; s. sandja or sandja): the weights of a balance, steel-yard; weights of a clock. IX 3a; counterweights or pellets discharged from the mouths of falcons in water-clocks. IX 3b

Șanam (A): image, representation; idol. ~ progressively replaced NUSUB; from being the rough stone making up the nusub, the idol became 'a carved stone'. IX 5b; IX 282a; syn. wathān. XI 176B

Sanamūra → Salamūra

Șanawbar (A): pine nut, pine-cone; in astronomy, the shadow of the earth during an eclipse of the moon. V 536a; IX 8b

Șandal (A): in botany, sandalwood. IX 9a

In the Maghrib, ~ indicates thyme (nammām) and the wild cultivated mint. IX 9b

Sandj, or sindj (A): in music, the generic term for any kind of cymbal. Other terms for the cymbal are ẓill (< T zill), kās, kāsa or ka's, saddīja or sādīja, fukaysha (in Syria), nuwayksa (in Morocco), saffākatan, and musāfīk(a). IX 9b ff.; as sandī sinī (Chinese ~ ), this musical instrument with ‘open strings’ and played on with beating rods was described by Ibn Sinā and Ibn Zayla. It later became known as the SANTUR, and is clearly the dulcimer. VII 191a

Sandjak (T): a flag, standard; ensign, cornet. I 4b; IX 11b

In Ottoman administration, ~ was a political region, a district of the feudal cavalry, and an administrative unit. I 468b; II 723b; IX 13a; and → Liwā’

Among the Yazidis, a sacred effigy of the Peacock Angel, the leader of the seven archangels to whom God entrusted the world. There were originally seven of these images, two of which were still known to exist. XI 315a

◊ sandjakdār: ‘royal standard-bearer’, distinguished in Mamlūk times from the ordinary ‘alamdar. IX 12b

◊ sandjak-i sherif, liwā’-i sherif, or ‘alem-i nebēwi (T): the sacred standard of the Prophet, kept in the palace of Topkapi at Istanbul. IX 13b

Sanduk → KABR; KAFAN

Șanf: in geography, an island; a kingdom of the mainland, bordering on the sea; or a sea, apparently referring in travel accounts to Çampa or Champa, situated between Cambodia and the delta of the Song Coi in Vietnam. IX 17a

Sang (P): a (heavy) wooden board, the lifting of which while lying on one’s back makes up one of the exercises done by wrestlers in a traditional gymnasium; others are push-ups, shinā, swinging Indian clubs, mil, whirling at speed, ċarkh, and stepping forth to swing above their heads a heavy iron bow, kabbāda, on the cord of which are strung heavy rings. XI 573a

◊ sang-i müṣā (IndP): black onyx. VIII 269a

Sanga → WALI SANGA

Şānîh (A): a term applied to a wild animal or bird which passes from left to right before a traveller or hunter; it is generally interpreted as a good omen. I 1048a; ‘that which travels from right to left’, one of the technical terms designating the directions of a bird’s flight, or an animal’s steps, which play an important part in the application of divination known as FAL, ŢIRA and ZAJIR. II 760a; IV 290b

Şaniyya (A): in Muslim Spain, a type of pumping machine to irrigate land, along with the Nā’ūra. I 492a

Şaniyya (A): in the Ottoman empire, lands which were the private freehold of the sultan, administered by a well-organised establishment called the dā’ira sanīyya. After the revolution of 1908, ~ lands were ceded to the state and were transferred to the newly-formed department of al-amlāk al-mudawwara. XII 179a
sanja → NALAM
sant : in India, poet-saint. XII 483b
sant (A) : in botany, acacia. IV 1085b
santür (A, < Ar), or sinîr : the dulcimer, a stringed musical instrument of similar structure to the psaltery, KĀNŪN, but with two of its sides oblique instead of one. The strings, which are mounted dichordally in Egypt, are of metal and are beaten with sticks instead of plectra as in the kānūn. In the time of Ibn Sinā, it was called sandī sinī. VII 191a; IX 19b
♦ santür turki (A) : a dulcimer which is very popular in present-day Turkey. It has 160 strings, grouped in fives, giving 32 notes, and a two octave chromatic scale. VII 191b
♦ santür fransız (A) : a dulcimer which is very popular in present-day Turkey. It is mounted with 105 strings, grouped in fives, which are placed on the sound-chest in the Occidental way. VII 191b
sar čarkhi (P) : in 19th-century southern Persia, a wheel tax paid for water wells by some districts. V 872a
šar' (A) : in medicine, epilepsy. X 510a
sarāb (A) : mirage, specifically the illusion of water seen at midday which appears to be on the ground, as opposed to āl, which is seen early and late in the day and makes things appear to float in mid-air and quiver. IX 27a
sarafsār (P, A ḥakama, N.Afr ḍjabbāḏha) : a fixed martingale, attached to the horse’s bridle. It was Persian in origin, appearing ca. the 5th/11th century in miniature paintings.. IV 1145a
sarakustiyya (A) : a type of fur produced in Sarakusṭa, in Muslim Spain. IX 37a
sarāna (P) : beginning with the Mongol conquest, a poll-tax. IV 1042b
sarāpārda (P) : lit. palace curtain, term applied to the great tent carried round by the sultans of the Saljūkš. IX 39b; and → ĀFRĀG
sarāpāy (P) : in Persian literature, a genre of poetry devoted to the description of an ideal human body ‘from top to toe’, fashionable in the 10th-11th/16th-17th centuries. VI 834b
sarār → MUNSALAKH
sarātān (A, pl. sarāṭīn) : in zoology, crustaceans (kīšhriyyāt) in general and, more specifically, those which are collected for human consumption (mahāra). IX 40a
In astronomy, al-~ is the term for Cancer, one of the twelve zodiacal constellations. VII 83a; IX 40b
♦ sarātān al-bāḥr : in zoology, the lobster (Homarus vulgaris), the crab (Carcinus). IX 40a, where many synonyms are found
♦ sarātān nahrī : in zoology, the crayfish, river lobster. IX 40a
♦ sarātān nāšik : in zoology, the hermit crab, soldier crab, also known as katā. IX 40a
sarāy (P) : dwelling, habitation, house, palace; compounded with another substantive ~ indicates a particular kind of building, as in KĀRWAṔN SARĀY. IX 44a
sarb (A) : in zoology, the grey gilthead, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Chrysophrys sarba). VIII 1021a
sārbān → YURTÇL
sard → DIR'
sārd → SARDSİR
sardāb (P, pl. sarādīb; A sirdāb) : lit. cool water; in architecture, an underground recess in a dwelling, motivated by the fierce sun and hot summer of ʿIrāk and Persia. II 114a; IX 49b; any kind of underground room or passage. IX 49b; semi-underground chamber. XI 302a; a small room supplied with cool water. V 12b
sardam → GAWD

sardar (P, A sirdär, T serdär) : lit. holding or possessing the head; supreme military commander, whose post or office is called sardariyyat. ~ bahadur was a title of honour in British India, given to Indian commissioned officers. IX 50b; in the Ottoman army, serdär-i ekrem was the term for the commander-in-chief. IX 14a

sardariyyat → SARDAR

sardsir (P, A sard) : lit. cold region; a geographical term used to denote cool, temperate highland regions. It also serves as a synonym to the Turkish KISHLAK, i.e. the winter pasture grounds of nomads. In Arabic, ~ or sard is particularly used for the mountainous Zagros hinterland of Fars and Kirmān. V 183a

sardj (A, pl. surudj) : horse saddle. IX 51a

sariḍja : mule or camel saddle. IX 51a

ṣarf (A) : in law, the contract of exchange of gold for gold, silver for silver, and gold and silver for each other. This is one of two contracts which become invalid if the material transfer does not take place at the time of the agreement, the other being SALAM. IV 326a; XII 703a

In early Arabic grammar, full declination, said of a noun; also, as used by al-Farrāʾ in particular, the divergence or non-identity between two constituents of the sentence. In later grammar ~ came to indicate the science of 'morphology'. IX 53a,b; X 360b; and → NAHW; TASRIF

ṣarfa (A) : lit. turning away; in the science of the Qurʾān, a concept that God prevented the competent from taking up the challenge of producing even one SŪRA like those Muḥammad recited, thus proving that it was impossible. V 426b

sarhang (P) : in mediaeval Persian (para)military, a rank of officer or commander. In modern Persian, the rank of colonel. IX 54a

ṣari (T) : 'pale-faced'. IV 884b

sari → BURKU`

ṣarifūn → SHIH

sārīk → LISS

ṣārik (T) : a headband, used to wind around a KAVUK. IV 806a; X 614a

ṣārikān : under the Ottomans, a turban-maker. X 609b

ṣarika (A) : in law, theft, for which the Qurʾān prescribes cutting off the right hand. Islamic legal theory distinguishes between two types: al-sarika al-ṣughrā 'theft' and al-sarika al-kubrā 'highway robbery or brigandage'. V 768a; IX 62b

In literary criticism, plagiarism. XII 707a

ṣārinda : in music, an Indian open chest viol with three strings. VIII 348b

ṣarir (A), and takht : a throne-like seat, not used at mealtimes, however. In the case of ~, two people could sit on it, hence it was quite a long seat; takht could mean any of the following: board, seat, throne, sofa, bed, calculating tablet, chest or box. V 509a; XII 99a,b; and → MINAŞA

In the geography of the Libyan Desert, a plain of compressed gravel. V 352a

sarviyya (A) : in military science, a detachment of the army. XII 532b

sarkār (P) : lit. head of affairs; in Mughal Indian administration, a district in hierarchy under the sība 'province' and above the PARGANA or MAHALL 'subdistrict'; in informal Anglo-Indian usage through British Indian times, often written 'Sircar', the state or the government, the British domination in India, 'the Raj' being a neologism of the post-1947 period in modern India; in modern-day India, anglicised as 'the (northern) Circars', specifically the coastal territory north of Madras and the Coromandel coast in peninsular South India. XII 710a
sarkār ākā (P): 'lord and chief', a term used for a number of heterodox religious leaders within the broad shi'i tradition. IX 63b

sarlawh → 'UNWĀN

sarmātiyya (A): shoemakers. IX 168b

sarrāf (A): lit. money-changer, a banker in pre-modern Islam. XII 710a

sarrākh → HINDIBĀ

sārt (T, < San): merchant; all sedentary Muslims, irrespective of language or ethnicity; later, ~ came to mean the Persian-speaking sedentary population, in contrast to tūrk, which was used for the Turkic-speaking nomadic or semi-nomadic population; even later, among the Uzbeks in the 19th century, ~ was chiefly used for Turkic-speaking or bilingual town-dwellers, while TĀDĪJ, earlier synonymous, was reserved for Persian-speakers only. IX 66b ff.; X 63b

sārūdi (P): mortar. V 868b

sawī (A): in botany, a cypress. IX 70a

sāsānī (A, P, < A banū sasan): beggar, trickster; pertaining to magic or sleight-of-hand. IX 70a

sa'tar (A): in botany, thyme bushes. V 390a

sātr (A): 'concealment'; among the Ismā'iliyya, ~ denotes the periods of absence of an imām. II 1026b; XII 712a

Among the Druze, ~ refers to the period of absence of al-Ḥākim and Ḥāmza. II 1026b

sattūk (A), or suttūk: in numismatics, base coins coated with gold or silver. X 409b

sa'uri, or tuzghū: under the İkhāns, an ad hoc impost laid by governors and officials in position of power on the population under their control. VIII 312b

sawāb → KHATA'

sawād (A): rural district, environs of town. VIII 363a; IX 87a; 'black land', the oldest Arabic name for the alluvial land on the Euphrates and Tigris, now Iraq. IX 87a; agricultural settlement. V 345b

sawāfī → ŞAFĪ

sawār → SUWĀR

sawgand-nāma (P): in literature, an oath-poem. IX 116b

sawīk (A): in pre-Islamic times, a kind of dried barley meal to which was added water, butter or fat from the tails of sheep. II 1059a; IX 93b; X 901a; also, a fermented beverage with a basis of barley and honey. II 1060a; and → ŞARĀB

sawlağdān (A, < P čawgān 'polo stick'): in literature, used as a trope for the curving eyebrows and locks or tresses of hair of a beautiful girl. XII 713a; and → KURA

In music, a drumstick. X 33b

sawm (A): in law, the bargaining involving both vendor and purchaser that occurs before a sale. ~ differs from BAY in that the former is no more than an offer to enter into the latter after the manifest approval of the vendor. IX 93b; pasture (to which animals are sent). XI 412a

sawm (A), or siyām: fasting, one of the five pillars of Islam. V 424b; IX 94a

In zoology, the dung of an ostrich. VII 829a

sawm al-taṭawwu': in religious law, voluntary or supererogatory fasting. IX 95a

sawm'ā (A, > Sp zoma; pl. sawm'ā): the minaret, other terms for the minaret being MANĀRA and mi'dhana. Originally, ~ means the cell in which a person (usually a monk) secludes himself, with the particular gloss that the cell has a slender pointed apex; later, ~ came to designate the entire structure of which the cell was a small part. VI 362b

In North Africa, ~ is the standard term for minaret, and is also used more generally to mean 'a higher place' and 'a high building'. VI 362b
sawt (A): in grammar, the resonance (emitted from the chest), which the Arab grammarians contrast with nafas, the expiratory breath. III 597a; sound or speech sound. IX 95b

sawtīyya (A): in grammar, the modern phonetical description of Arabic. IX 95b

sawwāk (A): in mediaeval times, a seller of roast meat. XII 757b; and → sā'īs

sā'ī (A): during the pilgrimage, the ritual of traversing seven times (four times going and three times returning) the distance between al-Ṣafā and al-Marwa. III 35a; IX 97b

sayd (A): the pursuit and capture of wild animals; wild game. IX 98b

saydānā (A), or saydandla: in the eastern Muslim world, pharmacology, in the meaning of pharmacognosy; the druggist’s actual store of drugs; the handbook of drugs, the pharmacopia. The druggist is called al-saydandānī or al-saydandmānī, and is practically synonymous with ʿAṬār. In the West, the corresponding terms are [ʾilm] al-adwiya al-mufrada or al-murakkaba, or [ʾilm] al-ʿutūr/ḥāṭār. IX 100a

saydandānī, or saydandlā → SAYDANA

saydān (A): in zoology, the sidjan scarus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Scarus siganus). VIII 1021b

sāyebān (Ott): in the Ottoman empire, the so-called shadow-hanging, a large tent of three poles, carried by a vizier on campaign. XI 196b

sayf (A, pl. sayyif): in military science, the broad-bladed, short sword, the weapon most frequently mentioned in the ancient literary sources, probably stabbing swords for close, hand-to-hand combat rather than cavalry swords. The ~ of Indian steel (hindī, muhammad) were particularly prized. XII 735a; XII 736b

In mediaeval agriculture, the dual (sayfān) is used for the holding bar of the plough-share. VII 22b

sayf → SĀ'IFA

sayhā (Yem): a declaimer of tribal poetry. IX 234b; a cry, used in the Qurʾān with reference to the Tḥamān when they hamstrung the ‘camel of God’. X 436a

saykarān (A, < Syr shakhrūnā), or sikrān, shuhrān: in botany, henbane (hyoscyamus) to the early physicians of western Islam. Later Arab botanists used ~ for another henbane (hyoscyamus muticus) which drives the taker mad, and also for the hemlock. I 1014b

sayf → NAHR

sayr (A): in mysticism, a visionary voyage, a degree of the mystical journey. IX 863a

sayr (A): small fish, preserved by salting and smoking. VIII 1023a

sayyād → TŪTĪN

sayyāgh (A): a goldsmith. XII 757b

sayyāra → KAWKAB

sayyiʿa → QHANB

sayyīd (A, pl. asyūd, sāda, sādat): originally chief, e.g. of an Arabian tribe; later, in Islamic times, a title of honour for descendants of the Prophet. IX 115a; IX 333a; master; the equivalent of Mr or Esquire. I 24b; II 687b; IX 332a ff; and → ASHRAF; MAWLAY; MURABIT

sayyīd al-shuhadāʾ: appellation of the Prophet’s paternal uncle, Ḥamza b. ʿAbd al-Muṭṭalib. IX 204b

sayyīd al-tumur → ŞUFĪ

sayyīda: the title of Madam, in contemporary Arabic usage. IX 332b

sayyīdī, or sīdī: originally the term used by a slave to address his/her master, came to be applied to persons regarded as holy, especially mystical masters or Şūfīs in general. IX 332b f.
saz (T), or bağlama: in music, the Turkish lute; used in Persian for a musical instrument in general, stringed instruments, wind instruments, and the musical band itself. IX 120a; a stringed instrument, which frequently accompanied Turkish folk religious poetry, nefes. VIII 2b; for names in our time corresponding to the different lute sizes. IX 120a

In Baluçistan, ~ also means the tuning of instruments. IX 120a

♦ saz-i käsât (P): lit. musical bowls, earthenware bowls, the notes of which were determined by the amount of water with which each was filled. IX 11b

♦ saz-i alwâh-i fûlâd (P): 'instrument of slabs of steel', a glockenspiel, comprising 35 slabs, each giving a particular note. IX 11b

sebkha → SABKHA
sefîr → SAFIR
segâh → SHASHMAKOM

segbân (T, Ott sekbân, segmen, < P sagbân 'servant in charge of dogs') : in the Ottoman military, first used for the guardians of the sultan's hunting dogs, then applied to member of various salaried infantry units within the Janissaries, and finally as the name of groups of infantry auxiliaries or militias. In present-day provincial Turkish, segmen refers to an armed ceremonial escort in national dress. II 1121a; III 317b; XII 713a

sekbân → SEGÂN

sekkîn (Mor): a sword with an almost straight blade, carried by the horsemen making up the dişîh (→ DJAYSH). II 511a

selâmlîk (T), or selâmlîk da'îresi: under the Ottomans, the outer, more public rooms of a traditionally-arranged house, used e.g. for the reception of guests and non-family members. IX 123a; the men's part of a house. IX 540b

♦ selâmlîk alâyi: the Ottoman sultan's ceremonial procession from the palace to the mosque for Friday worship. IX 123a

selimi → YUSUF!

semedi (J): with tapa, ascetic feats and a form of Javanese meditation. XI 537a

semer (T): a kind of padded saddle, worn on the back of a street-porter in Istanbul, hammlâ, on which the weight of the burden rests. III 139a

sêqt: a land-leasing system in Kurdish Iran, in which the landowner supplies soil and water and receives two-thirds of the harvest. V 473b

seraghûdj, serâküdü → KÜDJ

serambi : in Indonesia, the front veranda of a mosque, often the place of the religious court; by extension, Islamic judge. VIII 294a

sera'asker (T): under the Ottomans, an army commander; after the destruction of the Janissaries in 1241/1826, ~ denoted a commanding officer who combined the functions of commander-in-chief and minister of war, inheriting also the responsibility for public security, police, firefighting etc. in the capital. I 838a; II 513a; III 552b

serbest (T): an Ottoman term connoting the absence of limitations or restrictions. III 589b

♦ serbest timâr: under the Ottomans, a fief in which all the revenues go to the timariot, as against an ordinary timâr in which certain revenues are reserved for the imperial exchequer. III 589b; a category of timâr that enjoyed certain immunities. X 505b

serçeşme (T): under the Ottomans, the title for the leader of all irregular militia, LEWENDS. VIII 185a

serdâr → SARDAR

sere (T 'palm'): lit. spreading-out; in calligraphy a geometrical figure appearing from the crowded group of intersecting lines formed by the names of the sultan and his father, placed at the bottom of the verticals of the TUGHRA. X 596b
sergödhesht-nämé (T): in Turkish literature, a genre of the tale of adventure, where the poet tells the story of an affair with one beautiful person or stories of four people. IX 213a

sesajen (J): the bringing of offerings in the form of a blessed ceremonial meal, slamatan, during a visit to a holy place in Java. XI 537a

setre (T): a military garment covering the knee and fastened at the front, worn in Turkey up to the 13th/19th century. V 752a; VIII 371a

séykbbar: a land-leasing system in Kurdish Iran, in which the landowner supplies the land, the water, the seed and the beasts of labour, and takes a portion of the harvest. V 473b

shá’ al-da’n (A), and shiyáh al-da’n, da’ína: sheep. XII 316b

shab-niwís (IndP): in the Dihli sultanate, the secretarial officer on night duty in the palace. IV 759a

sha’bí (A, pl. shu’úb): in the Sabaean social organisation of pre-Islamic southwest Arabia, a social unit consisting of a number of clans, one of which occupied a dominating position. IV 746a; IV 819a; IX 150b

In geography, ~ (pl. shi’bán) is the coral reef, in particular those off the Arabian coast southwards to the Red Sea. The term ~ is not used for the reef on the Arabian side of the Persian Gulf, where e.g. ĥashít is used. I 535a

In politics, ~ evolved from ‘a people’ to ‘the people’, i.e. the ruled, later to signify the common people, the deprived lower classes, those who were previously outside the circle of power (also often simply called djamáhir ‘masses’). IX 151a ff.

shabáb (A): young manhood, one of the terms designating a specific period within childhood. VIII 821b; this period extends from puberty to the end of the thirties, or from 15 to 32 years of age. IX 383a

Among the Yazidis, a flute. XI 315a

♦ shabábíyya, or shabíba: with shabáb, youth and the beginnings of adulthood, as well as the vigour of this age. IX 383a

shabáblíkíyya (A, < Ar?): a variety of outer garment, ‘Abá’, made in Hasbaya and worn in Syria and Palestine. V 741b

shabádha (A), or shawádha: in divination, prestidigitation, sleight of hand, hence mushá’bidh (mushá’á’idh) ‘magician, trickster’. IX 152b

shabah (A): similarity. V 240a; in law, kiyás al-~ ‘analogy of resemblance’ is the less authoritative type of analogical reasoning distinguished by al-Sháfi‘i, the other being kiyás al-ma’ná. III 1129b; IX 184a

In mineralogy, ~ (syn. bi’iríddj) is brass, an alloy of copper and zinc. V 971a

shabala (A): a technical term of childhood, said of someone who has become a youth or young man. VIII 822a

shabánn (A): name of the eighth month of the Islamic lunar year, called shab-i barát in Indian Islam. IX 154a

♦ sha’bána (Mor): in Morocco, a festival resembling a carnival celebrated on the last day of SHABBÁN. IX 154b

shabb (A): in metallurgy, alum. V 965a ff.; and → KILY

shább (A): youth, young man.

♦ al-shább al-zaríf: ‘the elegant, witty youth’, nickname for the poet Ibn al-‘Afff al-Tilímsání. X 500a

shabbbába (A): in music, a flute. VI 214b; XII 667a

shabbúth (A): in botany, a certain kind of fish. X 769a; a round and flat fish. XI 427b

shábbába → SHABÁBÍYYA

shábbir → MIHMÁZ

shábbízadj → YABRÚH

shábrush → NUHÁM
shabshaba (A): a ritual mostly current in Egypt in which a woman casts a spell by beating her genitals with a slipper while pronouncing a magic formula to jinx and inattentive husband or a female rival. XII 776b

shabub (A): in the terminology of horse-riding, a horse that rears. II 954a

shabūr → MIHMĀZ

shabūrkān: in metallurgy, meteoric steel, often mentioned in early Arabic literature, with the comment that it was a rare material. V 971b

shadd (A), or shadd al-\-*wast: 'binding up the waist': the act of girding with an initiatic belt or girdle; in certain mystical orders, the belt or girdle itself. The origin of the act of girding is attributed to the kusti, the sacred girdle of the Zoroastrians, the girding of which was a rite of passage into manhood. The novice girded with the ~ was known as mašhdūd or, more fully, mašhdūd al-*wast. IX 167a; the official appointed by the Fātimids to wind the caliph's turban, later called laffāf. X 57b; X 614a; the turban-cloth, then the whole turban, used as such particularly in North Africa and Egypt. Sometimes ~ was particularly the white-and-blue striped turban of the Copts, while that of the Muslim world was called SHASH. X 614a

• shadd al-walad: in guild terminology, the ceremony whereby the apprentice entered into his profession. IX 168b

• shadda (A), or tashdīd: in orthography, the special sign for marking the doubling of a consonant. IV 1120a

shad (T): a rank given to senior members of the princely family below the Kaghan. III 1060b

shādhana (A): in mineralogy, haematite, which results from converting magnetite or other minerals (syn. bāhī or ḥāḍjar al-\-*baha). V 1166b f.

shādhdh (A): in the science of Tradition, a Tradition from a single authority which differs from what others report. If it differs from what people of greater authority transmit, or if its transmitter is not of sufficient reliability to have his unsupported Traditions accepted, it is rejected. III 25b; VII 576a; irregular. IX 371a

shadida (A): 'energetic'; in grammar, a division equivalent in modern phonetics to 'occlusive', designating the letters hamza, k, dī, t, d, b. III 599a

shādirwān (A, < P): originally, a precious curtain or drapery suspended on tents of sovereigns and leaders and from balconies of palaces; in architecture, a wall fountain mounted by a decorative niche, usually made of painted and gilded wood with Mukarnas, and connected to a sloping marble panel, salsabil, which led the water from the wall down into a stone or marble basin. The function of the ~, which faced the sabil window, was not only decorative but it served also to air the water coming from the cistern. VIII 680a; IX 175a

shadjara (A): in botany, a tree; and → RIDFA

• shadjarat al-\-hubb → IKLĪL AL-MALIK

• shadjarat al-\-*sanām → SIRĀDI AL-KUTRUB

shadjawi (A): in the medieval Near East, a beggar who pretends to have been imprisoned and loaded with chains for fifty years. VII 494b

shadjr (A): in anatomy, the corner, or commissure, of the lips. II 75a; III 598a; the side of the mouth. VI 129b

• shadjriyya (A): in grammar, a term used by al-Khalil possibly denoting lateral, for use in phonetics, but its meaning remains obscure. III 598a

shādūf (A): the contrivance used for raising water, still in use in certain eastern countries. It is a simple machine consisting of a wooden beam pivoted on a raised fulcrum. At one end of the beam is a bucket, at the other end a counterweight. The bucket is dipped into the water, then the beam is rotated by means of the counterweight and the contents of the bucket are emptied into a cistern or supply channel. IV 629a; V 861a

shaf (A): a prayer consisting of an even number of rak'ās. X 97b
shafā’a (A) : in eschatology, the intercession or mediation by certain persons, and notably Muḥammad, for others on the Last Day. He who makes the intercession is called both šafī‘ and šafī‘. I 334b; IX 177b
In law, intercession for a debtor. IX 177b
Also, the laying of a petition before a king. IX 177b

shafak (A) : the red colour of the sky after sunset. I 733b; the evening twilight, the time at which the maghrib prayer should be performed. V 709a; VIII 928b; morning or evening twilight, the periods between daybreak and sunrise and between sunset and nightfall. IX 179b

al-shafak al-ahmar (A) : ‘the red dawn’, which follows upon the ‘true dawn’ (→ AL-FADJR AL-KADHIB). IX 179b

shaghba (A) : ‘to wander away from the road, excite people against each other, kick up a row’, one of a number of verbs to describe rebellion, as ‘aṣā ‘to rebel’, thāra ‘to raise dust by galloping through the sands like a bull, to assault’, and kalaba ‘to over-turn, be reversed’ (whence inkīlāb, used in the 20th century for a coup d’état fomented by a small number of individuals, often military men). XII 598a

shāhid → MURID

shāh (P) : king; in set phrases ~ means ‘pre-eminent, principal’. IX 190b f.
In chess, the chesspiece king. A game was won by ~ mat ‘checkmate’. IX 366b
In the Indian subcontinent, ~ is appended to the names of persons claiming descent from the Prophet and today become a surname. IX 191a

shāhanshāh (P) : king of kings. IX 190b

shāhī (P) : lit. royal, kingly; in numismatics, a Șafawid principal coin, valued at 50 dinārs. VIII 790a; IX 203a

shāhī safid (P) : the ‘white shāhī’, term used to distinguish the silver coin from the copper or ‘black’ shāhī. IX 203b

shāhmurk (A, < P shdhmurgh ‘kingbird’) : in zoology, one of the arabicised forms for the Sultan-fowl, whose splendid plumage earned him the title of ‘king’ of the birds. XII 20a

shāhzāde (P, T shehzade) : prince, one of the titles used for the male children born to a reigning Ottoman sultan, gradually superseding the earlier term ČELEBI. IX 414a

shahāda (A) : the Islamic confession of faith, one of the five pillars of Islam. I 332b; IX 201a
In law, testimony, witnessing. I 28b; IX 201a
In Urdu poetry, the shahādat is the part of the elegy, MARTHIYA, where the death of the martyr is described, either al-Ḥusayn or some member of his family. VI 611b

shahādat al-lafif (A) : in law, the testimony of a group of at least twelve men, who need not be ÂDL, a practice which came into existence during the 16th and 17th centuries in North Africa. IX 208a

al-shahāda bi ‘l-tasāmu (A) : in law, testimony on the strength of public knowledge, i.e. without having witnessed the event or the legal act that is at the basis of it. IX 208a

al-shahāda ‘alā ‘l-shahāda (A) : in law, the testimony of a witness which is transmitted by two other witnesses. IX 208a

shahārdah, or dijārī, arba’ata ‘ashara: ‘fourteen’, a recreational board game, which could involve stakes. V 109a

shāhbandar (P) : lit. harbour, port master; a term for a customs officer, collector of taxes; in Turkish usage, a consul and, formerly, a merchant’s syndic. I 1013a; IX 193b; XII 716a
In Indonesia, ~ denotes the harbour master, appointed by the local ruler or sultan and
chosen from among the foreign traders who had settled in the port. In big harbours, more than one were sometimes active. He supervised the merchandise, took care of the transport and storage, inspected the markets and guaranteed the security of the ships and the well-being of their crew, passengers and tradesmen. Tolls were fixed on his estimate of the value of the goods carried by the ship. VI 209b; IX 194b; XII 199b

shahdānadj (P): hemp; in modern-day Persian, the hemp seed. III 267a; IX 202a

shāhi → ČAY; MUHAMMAD

shāhid (A, pl. shawāhīd): witness, one who gives testimony, shahāda, which in Islamic law is the paramount medium of legal evidence, alongside ikrār ‘acknowledgement’ and yamin ‘oath’. IX 207a; and → shāhid ‘adl.

In literary theory, a probative quotation, most often testimony in verse, which serves to establish a rule in the ‘literary sciences’. IX 370b; proof text. IX 459a

♦ shāhid ‘adl (A), or, briefly, shāhid or ‘adl: in law, a professional witness whose ‘ADĀLA has been established by the court, first appearing in Egypt at the beginning of the 8th century AD. IX 208a

shāhīd (A, pl. shuhadā’): witness; martyr, of which there are two types: shuhadā’ al-ma‘raka ‘battlefield martyrs’, who have special burial rites, and shuhadā’ al-akhirā ‘martyrs in the next world only’. IX 203b ff.

♦ shuhadā’ al-dunyā (A): ‘martyrs in this world only’, martyrs accorded the burial rights of the battlefield martyrs, shuhadā’ al-ma‘raka, but not the rewards in the next world, because they went into battle without the right intention. IX 206b

♦ shuhadā’ al-ghurba (A): ‘martyrs who died far from home’, those who leave their homes, e.g. in order to preserve their faith in times of persecution, and die in a foreign land. IX 206a

♦ shuhadā’ al-ḥubb (A): ‘martyrs of love’, according to a prophetic Tradition, those who love, remain chaste, conceal their secret and die. IX 206a

shāhidjānī (A): term for fine cotton materials originating from Khūrāsān, called after Marw, which full name is Marw al-Shāhidjān ‘Royal Marw’. V 554b

shāhin: a musical instrument which would appear to have been a small three-holed recorder such as was common with pipe and tabor players in mediaeval Western Europe. It was played with the fingers of one hand, the other hand being used for beating the drum. VII 209b; and → CAKIR

In the Mughal infantry, a swivel-gun or wall-piece, one of the light artillery. V 687a

shahmurk: in zoology, the Purple Gallinule. V 8b

shahna-i mandi → MANDI

shāh-nāmedjī → SHEHNAMEDJI

shahr (P, T shehir): town; kingdom. IX 212a

♦ shahrangīz (P), and shahrāshūb ‘upsetting the town’: in Persian literature, a genre of short poetical witticisms or love poems on young artisans, usually quatrains but also occurring as kaṣīdas, fashionable in the 10th-11th/16th-17th centuries. IV 59a; VI 834a; VIII 776b; IX 212a

♦ shahr-āshob (U, < P shahrāshub): in Urdu literature, a socially-motivated poem, whose main purpose is the portrayal of a city in disarray, by naming a series of professions and describing the state of affairs governing the individuals associated with each of them. IX 213b

♦ shahrāshūb → SHAHRANGIZ

♦ shehir emāneti (T): in the Ottoman empire, the term for two successive institutions, filled by the shehir emīni. The first involved the construction, repair, provisioning and payment of salaries of the personnel of the imperial palaces, and the functionary was in rank one of the four great civilian dignitaries of the outside administration of the palace. This institution died out to appear again in the latter half of the 19th
century whereby the functionary, who was more of a town prefect, had duties as that of cleansing and keeping tidy the city and touring the markets and bazaars. IX 413a

♦ shheir ketkhūdasī (T) : in the Ottoman empire, an official whose primary function was to collect the specified taxation from a town or its quarters. IX 414a

shahristān (P) : lit. place of kingship; province, provincial capital, (large) town; in modern Iran, a sub-provincial administrative district. I 2b; IX 220a

shahrūd, or shahrūdh : in music, an instrument of the lute family allegedly invented in 299/912 by Ḥākim b. Ḡawāṣ al-Ṣughdi, which in al-Fārābī’s day had a compass of three octaves. According to Ibn Ghaybi, it had ten double strings and was twice the length of the ordinary ‘ud. X 769b

shahrūd → SHAHRUD

shahrūkhi → TANGA-YI NUḴRA

shahwa (A) : longing, appetite; also the term for a birthmark on a child (in the shape of the food the pregnant mother craved but was not given). XI 32b; and → ʿAṢABIYYA

shāʾir (A) : poet. IX 225a; XII 717b; in northern Egypt, ~ has come to mean Gypsy poets who perform on the Egyptian two-string spike-fiddle, rabāb. IX 235b; and → KHAṬĪB

♦ shāʾir al-balāṭ (A) : poet laureate. IX 229b

♦ syair (Mal, Ind, < A shāʾir) : an extended verse form, which may run to hundreds of stanzas, each of which comprises of four lines with the same end rhyme. The composer of ~ is called a penyair. IX 244a; XII 727B

♦ shāʾira (A, pl. shāʾāʾir) : term denoting the budna (→ SINĀM), extended in the plural to all the rites of the pilgrimage. IX 424b

shāʾir (A) : in botany, barley. V 863a; IX 225a

♦ māʿ shāʾir (A) : lit. barley water; the name for ‘barley beer’, of which a special variety was drunk in mediaeval Islam during the nights of the month of Ramaḍān. VI 721b

♦ shāʾira (A) : in music, the cylinder inserted into the head of a reed-pipe which lowered the pitch when required. Later, this device was called tawk or faṣl. VII 207a

shakā’ → SHAHKĀWA

shakāʾīlk → SHAKIKAT AL-NUʿMĀN

shakāwa (A), or shakwa, shakā’ : misfortune, misery, used both in the meaning of a situation in this world and in the hereafter. IX 246b

In astrology, the concept of ~ is described by the term nahṣ (→ SĀD WA-NAHS). IX 247a

shakhīs → MIKYAS

shakhš (A) : lit. bodily form, shape; in philosophy, an individual, a person. I 409b; IX 247b f.; and → MIKYĀS

In modern law, ~ is found in the compounds shakhš tahrī ‘natural person’ and shakhš iʿribī ‘assumed person’, coined under the influence of western legal systems. IX 247b

♦ shakhšiyā (A) : legal personality, a concept that does not exist in Islamic law, at least historically, and is subsumed by AHLIYYA. IX 248a

shakhshikhā : in music, the general term for the rattle. IX 11b

shakhṭur (Ir) : a wooden raft, used on the Euphrates since it is not navigable by steamers. I 461a

shakika (A) : a full sister, in the law of inheritance, as opposed to a half-sister on the father’s side, ukht li ḍ-Ṣab. I 320a

♦ shakikat al-nuʿmān (A, P lāla, Ber tiṅk, SpA hababwar), or shakāʾīk al-nuʿmān, shakir : in botany, the anemone. Both shakāʾīk and nuʿmān can be used separately as synonyms. IX 248b

shākila (A) : in calligraphy, the upper horizontal stroke of the letter kāf. X 598a

shākima → HAKMA

shākir → SHAKIKAT AL-NUʿMĀN
shakiriyya (A, < P čākir) : a term denoting private militias fighting under the patronage of princes from the ruling dynasty, or commanders belonging to the class of military nobility, during Umayyad and 'Abbasid rule. IX 249b; among the Turkic Oghuz tribes, a guard corps (termed šākirī by al-Marwazi). X 556b

shak (A) : perplexity, uncertainty, doubt. There is some suggestion that ~ refers to the objective fact of uncertainty and another word, rayb, to the state of perplexity consequent to that fact. IX 250a

In mineralogy, arsenic. IX 872b

† shakka → ITTHAGHARA

šākık → ʾašā

shakkāziyya (A) : in astronomy, the term for the markings, consisting of two families of orthogonal circles, of a universal stereographic projection which underlies a family of astronomical instruments serving all terrestrial latitudes. IX 251b; an instrument that is apparently a simplified version of the ‘abhādiyya type, with only one complete grid of equatorial coordinates and an ecliptical grid limited to the great circles of longitude for the beginnings of the zodiacal signs on its face, while its back resembles that of a standard astrolabe. XI 461b

shakl (A, pl. ashkāl) : 'figure'; in geomancy, 'squill'. IV 1128b

In prosody, a type of double deviation (zihāf), whereby there are two cases per foot, combining KHABN and KAFF. XI 508b

† shakl al-kaṭṭā' (A) : in spherical trigonometry, the principle of the transversal. V 397a

† al-shakl al-mughní (A) : in spherical trigonometry, the principle of the four magnitudes. V 397a

† al-shakl al-zilli (A) : in spherical trigonometry, the principle of the tangent. V 397a

shakshāk (N.Afr) : in North Africa, a round tambourine with both snares and jingling implements, called in other parts tabila. II 621b

šākšir → ČAKšIR

shakwa (A) : a goatskin container, in which fresh milk is churned by swinging on posts. XII 318b

shakwa → ŠHAŠKAWA

šāl (A, > Eng 'shawl') : the turban-cloth or whole turban, especially in Egypt, sometimes also kerchiefs worn by women, e.g., in Arabia and North Africa. X 614a

šalabi → ČELEBĪ

shalba (A) : in zoology, a silurus of the Nile and the Niger, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Schilbe mystus). VIII 1021b

shalil → KABUSH

shališ → D Jennings

šališ (P), also ġališ : in military science, a vanguard (A syn. mukaddama). X 164b

šām (A) : Syria; the north; 'the left-hand region', because in ancient Arab usage, the speaker in western or central Arabia was considered to face the rising sun and to have Syria on his left and the Arabian peninsula, with Yaman ('the right-hand region') on his right. IX 261b

† šāmīyyūn (A) : in Muslim Spain, the viziers of eastern origin, the others being called baladiyyūn. XI 192a

šāma (A, pl. šāmāt) : naevus, skin blemish, mole. Originally ~ denoted the coloured marks on a horse's body, but is now, with khal (pl. khilān), applied to all marks of a colour different from the main body, including accidental marks, abcesses or freckles caused by an illness and presaging death. IX 281a

šamā (A) : candle. IX 281b
† sham‘ādān (A): candelabrum, candlestick. IX 282a
† sham‘i (A), or sham‘mā‘: candlemaker. IX 288a
shamāl (A): in meteorology, the north wind. VIII 526b
shaman (P): idolator, an unspecified type of non-Muslim religious person (syn. but-parast). IX 282a
shambar (A): a large veil common to the Hebron area and southern Palestine. V 741b
shamla (A), or shimal: a bag, perhaps made of hedgehog skin, which is used to enclose the maternal mammarys of small livestock in order to wean their young. Another method, also used, is applying a gag (fattāma) to the muzzle of the young. XII 319a
shammās (A): lit. deacon, a title in Catholicism denoting someone who lives a life of asceticism and service to others. XI 423as
shams (A): the sun. IX 291a
† shamsa (A), or shamsiyā: a jewel used by the ‘Abbasid and Fāṭimid caliphs as one of the insignia of kingship; not a sunshade but a kind of suspended crown, made out of gold and silver, studded with pearls and precious stones, and hoisted up by the aid of a chain. IX 298b; and → MIZALLA; UNWĀN
† shamsī (A): an alcoholic drink made of honey and dry raisins, of which the mediaeval Egyptians were very fond. VII 907b
† shamsiyā → SHAMS
shamta → SHAYB
shamūs (A): in the terminology of horse-riding, a horse that is difficult to mount. II 954a
shamushk (A, pl. shamushkāt): a type of boot of Coptic Arab origin. XII 463a
shāna → WAKŞ
shānī → SHINĪ
shānin (A): a drink make of whey or milk diluted with water. II 1061a
shapka (T): the modern European hat, which in 1925 replaced the fez in Turkey. X 611a; X 614a
sha‘r (A): hair, pelt. IX 311b; the wool of goats. IX 764b; the hair of camels and dromedaries is usually called ~ and occasionally WABAR. IX 312a
sha‘ra → TASH‘IR
shara‘a (A): verb relating to watering animals at a permanent water-hole, implying lapping at or drinking water; to drive (or lead) animals to water; as noun (pl. ashrū‘): means a projecting, covered area, syn. SAKĪFA. IX 326a
sharāb (A): a beverage, known also as nabīlīh or sawīk, prepared by macerating raisins and subsequently dates, doubtless to improve the taste of the water, yielding a fermented liquor. XI 441a
† sharābī → SĀKI
sharaf (A): elevation, nobility, pre-eminence, in the physical and moral sense (cf. madīd ‘illustriousness on account of birth’, hasab ‘individual quality, merit’, and KARAM ‘illustriousness acquired by oneself’). IX 313b
In astrology, ‘exaltation’ (ant. hubūt ‘dejection’). X 942a; X 556a
† sharaf al-nisba (A): the descendants of al-Hasan and al-Ḥusayn, one of a class of noble blood, sharaf, that existed in Egyptian terminology of the 9th/15th century. IX 332a
sharāk (A, pl. ashrāk): a noose, used in hunting small-sized birds by placing them in line on a taut cord. IX 98b
sharākrak → TAYR AL-‘ARAKĪB
sharb (A): a fine linen, which with DABIKĪ, often formed the ground fabric for TIRĀZ. X 537b
† sharba → SHERBET
sharbush (A, < P sarpūsh, pl. sharābīsh, sharābīsh), or sharbush : the headdress of the amīrs under the Mamlūks in Egypt. According to al-Makrīzī, it resembled the tādīj, was three-cornered, worn without a turban, and formed part of a set of robes of honour. It had a markedly military character, contrasting to the turban of the jurists. Under the Circassian Mamlūks, the ~ fell into disuse. X 614a

shārī (A, pl. shurūh) : a commentary on a text. I 593a; IX 317a

shārī : clear-defined way, main road, highway; situated on a main road, at the side of a road. ~ was generally the term for a main arterial road, lesser roads in the vocabulary of urban patterning being sikka (pl. sikak), ḥāra, darb (pl. durūb), ‘atfa and zukāk, in Cairo, and nahdī and zanka, in Tunis. IX 320b; law-giver, characteristically Muhammad in his function as model and exemplar of the law, but in a rare extension of meaning, sometimes transferred to the jurists. IX 322a f.

shārī (A, pl. shurārī) : a prophetic religion in its totality; within Muslim discourse, the rules and regulations governing the lives of Muslims. IX 321a; Islamic jurisprudence. VIII 249b; the area around a water-hole, or the point of entry to it, the place at which the animals drink; the seashore, with special reference to animals which come there. IX 326a

In the Qur'ān, where it appears once, and in Tradition literature, ~ designates a way or path, divinely appointed. Its cognate shir'a and synonym minḥādī are also used once. IX 321a

sharidj → FILK

sharīf (A, pl. ashraf, šurafa, N.Afr shorfd) : 'noble', 'exalted', 'eminent', among the pre-Islamic Arab tribes a free man who could claim a distinguished rank because of his descent from illustrious ancestors. In Islamic times, ~ was especially applied to the descendant of Muhammad's family, ahl al-bayt, and with time to the 'Alids alone. VII 926b; IX 329b ff.; and → DA'IF

In North Africa, a person who traces his origin to the Prophet's family through 'Ali and Fātimah. I 371b

sharika (A), or shirka : in law, partnership. VII 671b; IX 348a

sharikat al-'akd (A) : in law, a contractual partnership. VII 671b

sharikat amwāl (A) : in law, partnership of capital, contracted when two partners put their capital in one project and agree on certain conditions for administration, profit and loss. IX 348b

sharikat 'inān → 'INĀN

sharikat al-milk (A) : in law, a proprietary partnership. VII 671b

sharikat al-šanā'īr (A) : in law, partnership in crafts or trades. IX 348b

sharikat wudjūh (A) : in law, partnership of personal credit, contracted when two well-known persons ask others to sell to them goods without payment on the basis of their reputation, and then sell the goods for cash. IX 348b

sha'riyya (A) : a black face veil of goat's wool or horse hair, worn by women in the Arab East. V 741b

sharkh (A) : in the terminology of childhood, 'a youth or young man; the offspring of a man' (Lane). VIII 821b

sharki (T) : lit. oriental, eastern; in Turkish music, a certain form of classical Turkish song. IX 353b

In Turkish literature, a genre of Turkish strophic poem composed on literary lines with the aim of being set to music. IX 353b; a type of folk-poetry of Anatolia. I 677b
sharraliya → HINDIBA

shart (A, pl. shurūt, shurā’īt) : lit. condition; in law, condition, term, stipulation. IX 358b; and → KHIYĀR AL-SHARȚ
In logic, hypothesis, condition. IX 359b; and → KIYĀS HAMLĪ
In grammar, ~ denotes the protasis of a conditional sentence, the apodosis being variously referred to as ḍiwaḥ, ḍiwa’ or mudjāzāt. IX 360a
In its plural form, shurūt refers in law to a wide variety of prescribed model documents used in transactions. IX 359a; and → MUWĀTHHIK
In medicine, scarification. II 481b

shāsh (A, > Eng ‘sash’) : the winding cloth of a turban in Syria and Palestine. V 741b; from 780/1378 the ~ was part of a woman’s dress, as the cloth embroidered with gold and pearls, thrown over the double TURTĪR. X 614a; and → LITHĀM
♦ shāšha (A) : in Oman and the United Arab Emirates, the local open boat made from palm fibres. VII 53b
♦ shāšhiyya (A) : originally the turban-cloth made of shāsh muslin. In Egypt, a cap, around which the turban-cloth was wound; it was of silk and might be trimmed with pearls and gold. Also the name given to the paper cap put on criminals, and also to iron helmet-like caps. In early 20th-century Morocco, a black cap for young people in the form of the TARBUŠ; also a headdress in the form of a sugar-loaf, which the Darkāwa dervishes wore. X 614a

shāsh (P) : six
♦ shāšmākom (Tadzhik, < P shash, A makām) : the modal and formal concept of art music played in the urban centres of Uzbekistan. The six makom cycles are called buzruk (< buzurg), rost (< rāst), nava (< nawā), dugkh (< dogāh), segosh (< segāh) and irok (< ‘irāk), based on four of the former twelve main modes and two former ‘derived’ modes. IX 360b f.
♦ shāshṭār → TAR

shašna (A) : a mole or barrier built in the water for protection. I 180b

shāṭ (FAZZ)

shāṭar (A) : in medicine, an infection of the eyelid. IX 9b

shāṭawi (A) : textile goods from Shatā, in Egypt, highly praised by travellers. IX 361a

shāṭfa (A) : a horizontal strip on an emblem or insignia, RANK, introduced onto the shield in the early 14th century. VIII 431b

shāṭb (A, pl. shatāḥāt), or shāṭhiyya : in mysticism, ecstatic expression, commonly used for mystical sayings that are frequently outrageous in character. I 60b; IX 361b

shāṭim, shāṭim → SHATM

shāṭir (A, pl. shūṭṭār) : ‘artful (ones)’, the name given to groups of young men who were considered elements of disorder in mediaeval Baghdad. II 961b; an outcast. IV 1132b; and → KHALĪT

shāṭiya (A) : a winter (military) expedition (ant. Š ĂIFA). VII 816a

shāṭm (A) : an act of insult, vilification, defamation, abuse or revilement, the person doing thus is termed shāṭim or shattāma and the one who is vilified mašhtūm or shatīm. If it is directed against God, the Prophet, or other historical personalities or objects venerated by the Muslim community, ~ is considered an act of blasphemy, syn. sabb, la’n (cursing, malediction), ta’n (accusing, attacking), ṭādhā’ (harming, hurting) or the verb nāla min (to do harm to someone, to defame). XII 725b

shāṭr (A) : in prosody, a single hemistich, of 15 or less syllables. VIII 583a

♦ shatrandjiyya : a meat pie containing bones with no meat on them. IX 367a


shatt (A): originally, one side of a camel’s hump; eventually ~ came to mean a stream’s bank, and occasionally it was extended to mean a plot of land, close to the bank of a stream. In modern-day Iraq, ~ can describe a stream, as also in ~ al-‘arab, the tidal estuary formed by the united stream of the Tigris and the Euphrates: river. VIII 13a; IX 368a

In geography, ~ is used in the high plains of North Africa and the northern Sahara for the saline pasturages surrounding a salt flat, sabkha, often confused with the latter. IX 368a

shattama → SHATM

shatwa (A): a Bethlehem married woman’s hat. V 741b

sha’ush → CA’USH

sha’wadha → SHABADHA

♦ sha’wadhi (A): express courier. IX 152b

shawādhdh (A): in the science of the Qur’ān, uncanonical ‘deviant’ readings. V 128a

shawbak (A): in the mediaeval kitchen, a small rolling pin used to bake an ordinary loaf of bread (raghif). For the thin rikak, a large one was used. VI 808a

shawdar (A, P cādur), or shawdhar: a black, enveloping outer wrap for women worn in the Arab East. V 741b

shawī (A, pl. shawiya): sheep-breeder or herder. In Syria and the Arabian peninsula, shawīya is the urban term, hukra being the desert term, for tribes specialising in herding flocks. IX 374b ff.; and → TABBAKH

♦ shawīya → SHAH!

shawk (A): desire, longing, yearning, craving, much used as a technical term in Islamic religious thought and mysticism. IX 376b

shawka (A): in botany, al-shawka al-bayḍā’ is the whitethorn, the white acanthus, mostly rendered with bādhāward, which is actually the Arabic acanthus, al-shawka al-‘arabiyya. Synonyms or other types of the thistle are tūḥ(a) (< L tubus), ibrat al-rāḥib, ayfd and tāfrit (both Berber). IX 496b

♦ shawki (A): ‘thorny one’. in botany, the name of one of five varieties of the red jujube; it has fruits the size of peas, with large seeds and little flesh, is found frequently in Toledo, is effective against chronic diarrhoea originating from a weak stomach, and staunches the loss of blood. X 868b

shawna → SH!NI

shay → CAY

shay’ (A): a thing, entity (L res). IX 380b

In the Qur’ān, ~ assumed the meaning of ‘belongings’ or ‘property’. II 361a

In mathematics, ~ is another word for absolute number, especially to denote the unknown quantity in linear problems (syn. dil’). It also serves as a general expression for auxiliary quantities and often takes the place of al-dūrīdh, the root. II 361a ff.; and → MAL

♦ shay’īyya (A): ‘thingness’ of e.g. the non-being, ma’dīm, a philosophical concept. IX 381a

shayb (A): lit. white hair; old age, senescence (syn. aghtham ‘grey which is white rather than black’); in poetry, ~ is frequently found in the expression al-shayb wa ‘l-shabāb ‘old age and youth’. Although not restricted to males, the term shamiya is cited by lexicographers for feminine old age. IX 313a; IX 383a

shayka (T): in the Ottoman military, a small, flat-bottomed gunboat. X 624a

shayham (A): in zoology, the porcupine. X 432b

shaykh (A, pl. shuyūkh, mashayikh): lit. an elder, someone whose age appears advanced and whose hair has gone white, used for a man over fifty years old. ~ carries the idea
of authority and prestige and is thus applied to the chief of any human group: family, tribe, guild, etc., as well as to the head of a religious establishment and to any Muslim scholar of a certain level of attainment. IV 335a; VI 725b; VIII 207a; IX 115b; IX 397a; when used with a complement, the term designated the master of various fields. V 1131a; and → MASHYAKHA; MURSHID

In mysticism, the ~ is the spiritual master, the novice’s ‘educator’, ~ al-tarbiya. IX 397b

One of three grades of the AKHI organisation, which seems to have played practically no active role, but probably refers to the leader of a dervish settlement, to which the members of the organization felt themselves attached. I 323a

In Ḥadramawt, ~ denotes class distinction, not a tribal chief; the mashāyikh are those noble families with the right to the hereditary title of ~. XII 339a

In Muslim India, ~ is one of the four divisions among the ASHRAF, Muslims of foreign ancestry; the ~ is said to be descended from the early Muslims of Mecca and Medina. III 411a; IX 397b

♦ shaykh al-akbar (A) : ‘the Greatest Master’, a title given to Ibn al-‘Arabi. X 317a
♦ shaykh al-bahr (A) : in zoology, the seal. Other designations are ‘idj al-bahr, fukma, fukkanma, and bū mnīr. VIII 1022b
♦ shaykh al-balad (A) : the mayor of a town, or an employee looking after the good management of the town. IX 397b; in 18th-century Ottoman Egypt, the title given to the most powerful bey in Cairo, superseding the titles amīr miṣr, kābir al-kawm, and kābir al-balad. IX 398b
♦ shaykh al-hadjjada (A), or wali ’l-sadfdjdda : ‘the prayer-rug sitter’, a term normally applied to leaders of Sufi communities or heads of holy lineages who fell heir to the spiritual authority and blessing of a revered saintly founder. VIII 743b; IX 398a
♦ shaykh al-shuyukh (A) : during Ayyubid and Mamluk rule, the holder of the office of controlling the practice of Sufism, whose role was more political than spiritual. The Ottomans later introduced the shaykh al-turuk ‘head of the mystical paths’ with the same function. IX 397b
♦ shaykh al-yahudi (A), or abū marina : in zoology, the monk seal. VIII 1022b
♦ shaykha (A) : a woman in whom is recognised the quality of a spiritual master, above all vis-à-vis other women. IX 398a; commune. I 863a

shaypur an instrument of the horn and trumpet type. X 35a

shaytān (A, pl. shayāʾīn) : evil spirit, demon, devil, either human or DJINN. IX 406b ff.; and → RADJIM; SAHIB

shayyād (A) : a speaker, or one who recited or sang stories or poems in a loud voice, term used in Persian and Turkish between the 7th/13th and 10th/16th centuries, and replaced in the following century by e.g. the Persian kisakhan. Its etymology is unclear, Arabic lexicographers equating it with Persian shayd ‘deceit’ which brought about its equation with ‘liar’ or ‘trickster’. Later 19th-century European writers added the meaning ‘dervish’. IX 409b f.

shehilī (Alg) : the sirocco, which brings temperatures of 104° F and higher several times a year. I 366a

shehir emaneti, ~ emini, ~ ketkhūdası → ŞAHİR
shehnamedji (T), or shahnamedji: in Ottoman literature, the term for a writer of literary-historical works in a style inspired by the *Shah-nama* of Firdawsi. IX 211b

shehrı → KASSAM

shehu (Hau, < A shaykh): once the coveted title of a great scholar and teacher. ~ is nowadays commonly used as a personal name. In the phrase shehu malami (→ MALAM), it is used as an epithet for a distinguished exponent of the Islamic sciences. VI 223a

shehzade → SHAHZADE

shemle (T): in the reign of Süleyman I, a carelessly wound turban-cloth, worn by the common people. In North Africa it was a cloth, still sometimes wound over the turban. X 614a

shenlik (T): an Ottoman term for public festivities which marked special occasions, involving the participation of the entire populace. IX 416b

sherbet (T, < A sharba): a sweet, cold drink, made of various fruit juices. Another fruit-based drink, possibly of alcoholic content, was khō shāb. VI 864b; IX 417a

sharbatcī-bāshi (P): in Safawid times, an official in the royal kitchen who supervised the sherbets and syrups. XII 609b

shewādān (P): cellars in houses in Shushtar, in which the inhabitants shelter in the excessive heat of summer; syn. SARDĀB. IX 512b

shī'ār (A): a term with various significations: the rallying signal for war or for a travel expedition, war cry, standard, mark indicating the place of standing of soldiers in battle or pilgrims in the pilgrimage; a syn. of idma 'to draw blood'; the distinctive clothing, etc. which the DHIMMĪs were required to wear in 'Abbāsid and later times. IX 424a

shīb (A): a ravine. IX 425a

shība' (A): in mineralogy, intensity of colour (of a gem). XI 263a

shibithth (A, pop. shibitt, shabath, B asili): in botany, dill. IX 431b

shibr (A): 'span', that is, the span of the hand from the thumb to the little finger, a pre-modern basic measure of length. VII 137b

shibrik → DIRS

shibuk → TUTUN

shidirghū: in music, as written and described by Ibn Ghaybi, a long instrument with half of its belly covered with skin. It had four strings and was mostly used in China. X 770a

shifā (A): in anatomy, the lips. VI 130a

shīghār (A): the exchange of a girl for a wife by her brother or father without any money being spent. This type of union is also applied to married women, whereby a man repudiates his wife and exchanges her for another man's. Although forbidden in Islam, marriage by exchange is nonetheless practised even to the present day. VI 475b

shīhī (A, < Ar sīhā): in botany, the plant species Artemisia (*Compositae*), as well as the specific *Artemisia iudaica* L. Other specific types of ~ are sārifūn (probably A. maritima), tārkhūn (A. dracunculus 'tarragon'), kāysūm (A. abrotanum 'southernwood'), *birindjāsaf* (A. vulgaris 'mugwort'), and AFSANT!N or abū shinthiyā 'wormwood'. IX 434b

shīhāb (A, pi. shuhub): in astronomy, a shooting star. A synonym, of Persian origin, was nayūk (pl. nayāzik). VIII 103a

shīhāna (A): a body of armed men, sufficing for the guarding and control of a town or district on the part of the sultan; used by Abu 'l-Fadl Bayhaḵi in the sense of the commander of such an armed body. IX 437a; under the Saljūḳs and their successors, a military commander installed at the head of each city, who exercised military, political, and administrative functions; ~ was later superseded by the term DĀRŪḠA. VIII 402b; IX 15a; IX 437a

shīhnagī (P): the office of a SHIHNA. IX 437b
shihra (A) : a narrow tract of land. IX 439a
shihri → ḤADĪN
shikārī (P, < shikār ‘game, prey; the chase, hunting’) : a native hunter or stalker, who accompanied European hunters and sportsmen, term current in Muslim India, passing into Urdu and Hindi. IX 439b; shikargāh is the game reserve. IX 638a
shikasta (P), shikasta nastā'lik, or khatt-i shikasta : a script which came into existence at the beginning of the 11th/17th century under the Safawids, as a result of writing NASTĀLIK rapidly and of the calligraphers being under the influence of SHIKASTA TALIK. ~ was used mostly in writing letters and sometimes for official correspondence. Nowadays it is sometimes used in writing poetry in an artistic fashion. IV 1124b; a highly cursive style developed from TALIK and NASTĀLIK, and now mostly in use in Iran, where it has become a means of expression of the new Islamic Iranian identity. VIII 151b
♦ shikasta ta'lik (P), or ta'lik : ‘broken’ TALIK, the result of writing ta'lik rapidly. The letters are written in a more intricate style. It started to appear in the 8th/14th century but declined in use when NASTĀLIK started to spread in the 10th/16th century. IV 1124a
shikha (Mor, pl. shikhāt) : a free female singer in Morocco, who participates, in a company of shikhāt, in family feasts or solemn ceremonies. IV 823b
shikk (A) : in Muslim India, a word sometimes used to denote a province in the 9th/15th century. II 273a
In mediaeval literature, a half-human monster, like the NASNAS. V 133b
♦ shikka (A, pl. shikak) : an oblong band or panel, many of which, when sewn together, make up the roof of a tent; their number depends on the importance one wishes to accord to the tent. IV 1148a
♦ shikkkār (IndP) : in Muslim India, the functionary in charge of the general administration and civil affairs during the Dihli sultanate. Later, he was replaced by the FAWDJDĀR under the Mughals. II 273a; II 868a; and → KĀNUNGO
shimāl → SHAMLA
shimrī (N.Afr, > Sp sombrero) : in Morocco, the name given to the European hat, sometimes also called tartūr. X 614b
shimshirlik → ḤAFES
shīn → SĪN
shinā → SANG
shīnī (A) : the average mediaeval Muslim warship. It was a two-banked galley, with a special officer in charge of each bank. The ~ carried a crew of about 140 to 180 oarsmen. VII 44b; IX 444a; other transcriptions are shawna, shīniyya, shānī (pl. shawānī). VIII 810a
shinkāb → SHUNKUB
shintiyān (Egy) : in Egypt, ‘drawers’ for women. IX 677b
shipship (T) : an Ottoman Turkish shoe, mule, without heels, but with the end slightly raised and a supple sole. V 752b
shīr (A) : poetry. IX 448b; XII 727a; injurious poetry, hidjāt’, especially for the archaic and Umayyad periods. IX 449a; collections of poetry, also called khabar. IX 318a; in Urdu, alongside the general meaning of poetry (syn. shārīrī), ~ also means a verse or couplet. IX 469b
♦ al-shīr al-ḥurr (A) : free verse. IX 464a; XII 34b
♦ al-shīr al-mursal (A) : blank verse. VIII 909a; IX 464a; XII 34b
shīrā (A) : in astronomy, Sirius, the brightest fixed star in the sky; the dual al-shīrārayān designated both Sirius and Procyon. IX 471b, where also can be found the specifying adjectives, which were sometimes used on their own
shir'a (A) : a fine string, as stretched on a bow, or a lute. IX 326a; and → SHARI'A

shirá (A) : buying and selling, a term used in both early Islamic theology, especially associated with the Khāridjites, who were known as ṣhārī (pl. ṣhurār), and in (commercial) law, where it had the predominant meaning of buying rather than selling. IX 470a

shirá' (A) : in seafaring, the sail of a ship, stretched above it to catch the wind; the neck of a camel. IX 326a

shirādż → DŪHN AL-ḤALL

shirāha (A) : in agriculture, palm-protection. VI 832a

shirāk → AL-NĀL AL-SHARĪF

shirk (A) : polytheism, the giving of partners to God. I 333a; III 1059b; IX 484b; the idolatry of self and of creaturely things. I 70a; and → IKHLĀS

♦ shirkā → SHARIKA

shis' → AL-NĀL AL-SHARĪF

shish (A) : a drink or sauce. VI 721b

♦ shisha → NARDJILA; ZUDJADJ

shishak → KAMĀNDJA

shisham (Sin) : in botany, Indian rosewood. IX 638a

shitr → MĪZALLA

shiyāh al-daemon → SHĀ AL-DA'N

shiyāh al-maz → MAIZA

shōlen → TOY

shorfā → SHARĪF

shū' → BĀN

shu'ā' (A) : used in the literature of scholastic theology for both the light rays emanating, for example, from the sun, and the visual rays (i.e. rays emanating from the eye). VI 376a; double refraction. XI 263a

shubbāk (A) : one of the caliphal insignia, a lattice screen or grill, which with a curtain (ṣitr) separated the caliph from those attending the public sittings. I 1074b; V 1032a; a grilled loge in which the 'Abbāsid caliph sat on the 29th of Dhu 'l-Hijja to review the horses and costumes chosen for the New Year's procession. VI 850b

shubha (A, pl. shubah, shubuha) : lit. resemblance; in theology and philosophy, ~ is a false or specious argument which 'resembles' a valid one; a counter-argument in later scholastic theology. IX 492b

In penal law, semblance, an illicit act which nevertheless 'resembles' a licit one, one of the grounds for avoidance of the fixed penalties. II 831b; III 20b; IX 492b

♦ shubhat al-'akd (A) : in penal law, a case where the act has been done as the result of a contract which observed merely the conditions of formation. II 832a; IX 493a

♦ shubhat al-fā'il (A) : in Shāfi'i law, a case of SHUBHA, as when another woman is substituted for the bride on the wedding night. IX 493a

♦ shubhat al-ṭarīk (A), or shubhat al-djīha : in Shāfi'i law, a case of SHUBHA, applied in cases where the schools of law disagree. IX 493a

♦ shubha fi 'l-fi'il (A), or shubhat ishtibāh, shubhat mushābaha : in penal law, a case where the action with which the accused is charged resembles an action which is normally permissible. II 832a; IX 492b

♦ shubha fi 'l-majhall (A), or shubhat mulk, shubha hukmiyya : in penal law, a case where the illegality founded upon a proof text may appear dubious because of the existence of another, ambiguous text. II 832a; IX 492b

shuddi (H) : in India, a 20th-century movement launched by the reformist Arya Samaj that sought to 'reclaim' descendants of former converts to Islam to the true faith of their more ancient ancestors. XII 564a
shudja → FARD
shufa (A): in law, the right of pre-emption, the right of the co-owner to buy out his partner’s share which is for sale. I 172b; III 513a; V 878b; IX 494b
shufi → YARBO
shuhada → SHAHID
shuhra → MA'RIFA
shukka (A, pl. shikak) : on the Arabian peninsula, an area of gravel and limestone. VIII 575b; and → FALUDA
shukkub → SHUNKUB
shukr (A): thankfulness, gratitude; acknowledgment; praise. When used on the part of God, ~ means recompense, reward. IX 496b
shukran → SAYKARAN
shuraka (A, Mor shorfa, s. shanf) → SHARIF
shurayya (A) : a long-necked camel. IX 326a
shurb (A): drinking, drink; salted water, drunk e.g. at the ceremony of girding the initiatic belt among the fityân (~ FATā). IX 167a

shurta (A, pi. shurat, pop. pi. shurtiyya) : a special corps, which came into being in early Islam and which was more closely linked to the caliph or governor than the army. This corps was basically concerned less with war than with the maintenance of internal order and, little by little, became a kind of police force. An individual in such a corps is a shurti. II 505a; IV 373b; VIII 402b; IX 510a

shurta sughrā (A): in Muslim Spain, one of three categories of the shurta, whose jurisdiction, according to Ibn Khaldūn, was applied to the 'AMMA, as opposed to the shurta 'ulya, whose jurisdiction concerned the misdemeanours of people belonging to the KHASSA. The third category, shurta wustā, is not mentioned by Ibn Khaldūn. IX 510b
shurta (A) : a badge; under the Mamluks a green badge that the male Shari'f had to wear fastened to his turban to distinguish him from others. IX 334a

shutik (K) : in the Yazidi tradition, a girdle, one of several garments with religious significance; others include a shirt (kirás, whose neckline is called giríván), and a cord, ristik, worn by a few religious dignitaries. Another sacred shirt (sadra, which has a pocket called girebân) and a sacred girdle or cord, kustî, are also known in Zoroastrianism. XI 315a

shuturban → DEVEDIL

shu‘ubiyya (A, < shu‘ub, s. SHAB) : a movement in early Islam which denied any privileged position of the Arabs. IX 513b

shu‘ur (A) : in philosophy, the notion of consciousness orapperception. I 112b

shuwayhi (A), or shuwayhiyya : a woman’s belt, usually woven of goat’s hair and quite ornate, worn mainly in southern Palestine. V 741b

shuwwash (A) : servants, also khuddam (-* KHADIM) especially for the day-to-day operations of the zawiya. XI 468a

shuyu‘iyya (A) : communism (syn. ibahiyya). IX 517a

siba (A) : a term borrowed from local speech by the French to designate the absence of control by the sultan of Morocco over a considerable part of his territory at the end of the 19th century. In dichotomy with the bilad al-makhzan, the bilad al- was a land outside the authority of the sultan, hence free from taxes and conscription, whose people lived in an insolent, free fashion impervious to all outside influences. XII 729b

sibaha (A) : swimming. V 109a

sibahi → SIPAHİ

sibak → SABK

sibakh (A) : topsoil. XI 446a

si‘ban → KAML

sibizghi : an Uzbeki flute, related to the Persian NAY, which with the tüdük, used in Turkmenistan, accompanies the nomadic bard and is remarkable for its technique. X 733b

sidara (A) : a skull cap like the Takiyya worn under MIKNAA and ‘ISABA. X 614b

siddik (A) : ‘eminently veracious’, ‘believing’, in Qur’anic usage, applied to the prophets Abraham and Idris, and to Mary and Joseph. As an epithet, al-siddik is applied to the first caliph Abû Bakr. IX 534b

siddiki → ŞADIKÎ

sidi → MAWLAY; SAYYID!

sidjidil (A, < Akk) : one of the mysterious words of the Qur‘ân, together with SIDDJDIN, denoting a hard, flint-like stone. IX 538a

sidjidin (A) : one of the mysterious words of the Qur‘ân, still interpreted in various ways as either the seventh and lowest earth, a rock or well in hell, the home of Iblis, hell fire, something painful, hard, durable or eternal (influenced by its resemblance to SIDJIDIL), or the name of the record in which all human acts are set down. IX 538a

sidjill (A, < Ar, < L sigillum; pl. sidjillât) : lit. seal, in early Arabic referring to a document, or to a scroll on which documents are written. II 302b; IX 538b; also, the judicial verdict prepared by a judge. II 79a; IX 538b; during the Mamlûk period, the judicial court registers kept by official witnesses. IX 538b

In classical Muslim administration, ~ is the letter given to an envoy or messenger, authorising him, on arrival, to recover the expenses of his journey from any ŞAMIL. II 79a; IX 538b
In notarial usage, ~ referred to an official record of a case, based on and including the mahdar ‘the minutes of the case or transaction conducted before a judge’ and the judge’s decision or verdict. IX 539a

In Ottoman administrative usage, ~ was a general term used for ‘register’. IX 539a

sidjillat → YASAMIN

sidjn (A), and habs : prison. IX 547a

sidık (A) : ‘truthfulness, sincerity’, a term in mysticism, where it is defined as the complete agreement of one’s inner convictions and outward acts. IX 548b

sidr (A, n. of unity sidra) : in botany, the jujube, a shrub or tree of the various Rhammaceae belonging to the genus Ziziphus, called ‘ilb in the south of Arabia. I 540b; IX 549a; X 868b

sidrat al-muntahā (A) : ‘the lote tree on the boundary’, a Qur’ānic phrase describing where Muḥammad met Gabriel for the second time. IX 550a

ṣidriyya (A) : a sleeveless vest worn by both sexes in the Arab East. V 741b

sifa (A, pl. sifāt) : attribute, lit. description; in its plural form, sifāt, used in theology in particular for the divine attributes. I 333b; I 411a; IX 551b; XII 344b

In grammar, ~ (syn. NA C T) denotes any general or descriptive predicate term, a qualifying adjective. IV 182a; IX 551a; XII 344a

sifara (A) : in Fatimid administration, an office in which the ethnic factions of the palace and the army were represented, filling a gap, along with the office of the wasāta, in the vizierate created by al-Ḥakim in 409/1018. The vizierate was later re-established during the reign of his son al-Zahir, but the offices of the ~ and wasdta continued to be filled irregularly till the end of the dynasty by persons with a lower rank than the vizier. XI 189a; and → SAFIR

sifr (A) : ‘empty’; in mathematics, the small circle indicating the absence of number, i.e. the zero. III 1139b; IX 556b

sigba (A) : lit. form. I 318b

In Persia, a designation for a second temporary marriage, MUTA, with the same man after the expiry of the first, in order to evade the period of abstention, ‘IDDA, which in such a case is considered to be unnecessary. The woman in such an arrangement is also called ~ . VII 759a

sighnak (T) : place of refuge. IX 557b

sīhāfa (A), or sahāfa : the written press, profession of the journalist, sahāfī. IX 558a; XII 730a

sīhak (A), or sahk, tasāhuk : lesbianism. Lesbians are called sāhikāt, sahākāt or musāhikāt. II 551a; IX 565b

sīhr (A) : lawful, ‘white magic’, also called al-ukhdha ‘charm, incantation’, and sorcery, ‘black magic’. I 1084b; IV 770a; V 100b; IX 567b

sīkhā (A) : in music, a three-quarter-tone. XII 667b; and → WUSTA ZALZAL

sīkāya (A) : the institution of providing water for the pilgrims in Mecca. I 9a; I 80a; VI 144b; XI 441a; the name of the building, close to Zamzam, where the distribution took place. VII 840a

In Fās, the popular term for public fountain. VIII 680b

sīkbardj (A, < P sik ‘vinegar’ and bādji ‘type [of meat]’), or zīrbādji : a vinegar- and flour-based meat stew or broth cooked with vegetables, fruit, spices and date-juice,
originally from the Sasanid court and later popular under the ‘Abbāsids. IX 576a; XI 369b

sikka (A) : lit. an iron ploughshare; an iron stamp or die used for stamping coins. From this latter meaning, ~ came to denote the result of the stamping, i.e. the legends on the coins, and then the whole operation of minting coins; coinage. I 117b; IX 591b; a post ‘stage’, also called ribāṭ in Persia, of which there were no less than 930 in the ‘Abbāsīd empire. I 1044b; VIII 500a; a ploughshare, also called sīn, sinna, na‘l. VII 22a; the name for the Turkish dervish cap. X 614b; and → ŞHĀRī'

♦ sikkat al-ḥadid (A, P rāh-i aḥan, T demiryolu) : lit. iron line; the railway. IX 600b

sikke-zen (T), or sikke-kūn : in Ottoman times, the worker who, under strict supervision, prepared the steel moulds in the mints. II 119a

šíklābi → ŞĀKĀLĪBA

sikrān → SAYKARĀN

şıkūk → BARBŪSHA

šilā (A) : lit. connection, what is connected; also, a gift, reward, remuneration (syn. ḍā’ī’za). IX 607b; and → WAŚL

In grammar ‘adjunct’ (syn. ḥashw, zā’id, faḍl, ḡābw), a syntactical term which denotes the clause which complements such word classes termed mawṣūl, e.g. the relative pronouns alladhlī, man, mà, ayy- and the subordinative an, anna. IX 603a; appended clause, especially relative clause, with the occasional synonym waṣl. XI 173a

In literature, ~ denotes the continuation, the complement of a work (for syn., IX 603b). In certain cases, e.g. historiography, a ~ can be both a kind of summary or partial rewriting, with additions of the original work, and a continuation of the latter. IX 603b f.; and → FA’ĪT

silāḥ (A, pl. astīḥa, suluh, sulhān, silāḥāt) : in military science, general term for both offensive weapons and protective armour and equipment, the collective sense also often included in the term ‘udda, lit. equipment, gear, tackle. XII 734b, at the end of which article a large glossary of weaponry terms can be found

♦ silāḥdār (P, A amīr silāḥ) : lit. armsbearer. a military-administrative title and function going back to the days of the Great Saldjūḳs. Chief of the army’s arsenal where the armour and weapons were stored, the ~ was one of the most trusted personnel in the sultan’s palace, directly responsible to the sultan. Among the Mamlūḳs, the ~ was one of the nine most important office holders. IX 609b

♦ silāḥdārlar → DÖRT BÔLÜK

♦ silāḥdāriyya (P, A) : under the Mamlūḳs, a royal unit with a number of horsemen ranging from 110 to 120, commanded by a SILĀḤDĀR. IX 610a

siḷāṭ (A, pl. sa’ālī) : the female of the GHUL, a fabulous being, although the sources do not all agree on the distinction. II 1078b

silb (A) : in mediaeval agriculture, a term for the piece of wood whose end joins on to the ploughshare, clearly the same pole or beam called waydī and hays in Yemen or in Oman. VII 22a

silk (A) : beets, one of the Prophet’s preferred vegetables. II 1058a

silkī → ZUMURRUD

sillawr (A) : in zoology, the sheet fish. VIII 1021a

silsal → KARKAL

silista (A) : lit. chain, in particular the chain of saints of a mystical order leading back to the historic founder. II 164b; IX 611a; the chain of initiation and transmission of mystical knowledge also known as sanad. IV 950b

sim (A, var. sin) : argot; lughat al-~ is a secret vocabulary or argot employed by criminals, beggars, gypsies and other groups for communication among themselves. It is still found in the contemporary Arabic world, notably the ~ al-ṣāgha ‘argot of gold
and silversmiths’, based largely on Hebrew and recorded so far in Cairo and Damascus.

**simâ (A), or simâ’** : a mark of recognition of the believer, either physical or moral; the distinctive mark of Muslims in relation to other peoples. IX 613a

**šimâda (A)** : a bonnet-like hat trimmed with coins most common to women of Ramallah; a man’s headcloth in Iraq; a cloth used for covering the head underneath the turban in the Hijâz. V 741b; VII 920a

**simât (A)** : a low oblong table. XII 99a; a mat. X 4b

- al-simât al-Khalîli (A), or ‘adas al-Khalîli : in mediaeval times, a meal consisting of lentils cooked in olive oil that was distributed daily to everybody in the town of Hebron, meant to honour Abraham’s generosity and hospitality. This practice, which was peculiar to Hebron, was at its height during the Mamlûk period; the meal consisted then of a certain recipe called dashlsha and bread and was distributed three times a day. IV 957a

**siminda** → **SUKUTRI**

**simiya’ (A, < Gk)** : a name for certain genres of magic, a.o. hypnotism and letter magic (also simiyya), mastered in particular by Aḥmad al-Būnī (d. 622/1225). VIII 430a; IX 612a

**simsâr** → **DALLĀL**

**sinsim (A)** : in botany, sesame (syn. diuldiuldn). V 863a; IX 614a

**simt (A, pi. sumut)** : a necklace of pearls; an entire poem. IX 449a; the term for the common-rhyme lines in a MUVASHSHAH poem. VII 809b

**simurgh (P)** : a mythical giant bird of Persian epic tradition. IX 615a

**sin and shin (A)** : the twelfth and thirteenth letter of the Arabic alphabet. In the Eastern form of the ABDJAD, sin has the numerical value 60 and shin that of 300. IX 615a

**šinâ’a (A, pl. šinâ’āt)** : the occupation of and production by artisans; craft, industry; the action of shipbuilding. IX 625a; in prosody, titivation. IX 455a

**sinâd (A)** : in music, one of three kinds of song, which, according to Ibn al-Kalbi, had a slow refrain but was full of notes. II 1073b

In prosody, a violation of rules applying to vowels and consonants that precede the rhyme letter, rawi, namely, the sinâd al-tawdijih, the changing of the vowel immediately preceding the quiescent rawi; the sinâd al-ışâb, the changing of the vowel of the DAKHIL; the sinâd al-hadhw, the changing of the vowel immediately preceding the RİDF; the sinâd al-ridf, the rhyming of a line that has a ridf with one that has not; and the sinâd al-ta’ísis, the rhyming of a line that has TA’SIS with one that has not. IV 412b

For ~ in zoology, → **KARKADDAN**

**sinâm (A)** : a knife-cut on the two sides of the back, which marked a victim, budna, intended to be slaughtered in sacrifice at the time of the pilgrimage. IX 424b

**sinân (A)** : in military science, the head or blade of a spear, its foot of iron, stuck into the ground when the weapon was not being carried, being called zujadji. XII 735b

**sindhind (A, pl. sumut)** : a term applied to a class of Sanskrit astronomical texts. IX 640b

**singir (J), or geguritan** : in Java, a form of Islamic poetry that treats themes similar to those of religious SYAIRS, consisting of verse lines of between eight to ten syllables in length, which can be grouped into rhyming couplets, quatrains, or groups of variable lengths. XII 728b
**șini** (A, P چینی): a generic term for Chinese ceramics including porcelain. IX 647a

sinn, sinna → **SICKA**

**șiwära** (A): in the mediaeval kitchen, a poker used to remove a loaf of bread from the oven if it fell upon the floor inside. VI 808a

**sinnawr** (A, pl. sanänër), or sunnär, sunär: in zoology, the cat (syn. hîrr, kätti), both wild and domestic. Of the latter, ~ misrî 'Egyptian cat' (Felis maninculata) and ~ shîrâzi 'Persian cat' (Felis angorensis) are typical. IX 651b, where are listed many synonyms

In military science, a battering-ram (syn. kâbsh). III 469b

♦ sinnawr al-zabad → **ZABAD**

**sip** (P): mother of pearl. VIII 269a

**sipah** (P), or sipah: army.

♦ **sipahi** (P, > Eng sepoy, Fr spahi): soldier; in the Ottoman empire, a تیمک-holder. VIII 203b; cavalryman. IX 656a

In North Africa, a shâ‘ihiyya (s. sibâhî) denoted a corps of mounted gendarmerie. In the 19th and early 20th centuries, it was used for troopers of the corps of locally-raised cavalry organised by the French army there. IX 657a

♦ sipâhi oğlanları → **DÖRT BÖLÜK**

♦ sipâhilik (T): the sipâhî profession and class, prevalent with the Ottomans until the use of handguns made it necessary to resort to mercenaries during the war against the Habsburgs in 1593-1606. X 502b

♦ sipahsâlar → **ISPAHSALAR**

**si'r** → **TAS'IR**

**sira** (A, pl. siyar): way of going, way of acting, conduct; memorable action, record of such an action; in its pl. form, ~ is also used for 'rules of war and of dealings with non-Muslims'. IX 660b

As a Qur'ânic term, ~ is found with the meaning 'state' or 'appearance'. III 369b

In literature, ~ is used for biography, especially that of the Prophet, and for the genre of romantic biographies of famous characters of antiquity or of the Islamic era. III 369b; V 1161b; IX 660b

♦ **sira sha'biyya** (A): modern designation for a genre of lengthy Arabic heroic narratives called in western languages either popular epics or popular romances. IX 664a

**sirât** (A, < P چراغ): lamp, beacon (syn. mîsbâh, ڭیبدېل). IX 665a

♦ **sirâdij al-kuṭrub** (A, < Syr): lit. the werewolf's lamp; in botany, the name for the mandrake, the plant species of Mandragora officinarum L, and more specifically for its forked root (syn. mandrâghâras, yâbrûh, şadjarat al-šanam, luftâh). IX 667a

**sirâh** (A): the sweat lost by horses covered by blankets in a thinning-down process for horse-racing. II 953a

**sirât** (A, < ult. L strata): 'way'; in the Qur'ân, ~ is almost always introduced by the verb hadâ 'to guide' or the verbal noun hudâ 'guidance', and qualified by mustâkîm 'right'. IX 670b

As a proper name, al-Sirât is the bridge which dominates hell. IX 670b

**sirb** (A, pl. asrâb): a flock of birds (syn. ra'la, pl. ri'âl). IV 744a

**sirbâl** (A): a tunic. VIII 883b; a garment in general. IX 766b

**sirâb** → **SARDAB**

siri → **ŞUFEF**

**sîrîk** → **HÂMMÂL**

**sîrka** (A): in law, theft, al-şughrâ being used for simple theft and al-şubrâ, or قات al-تاریک, used for brigandage and highway robbery. V 768a

**sîrr** (A): lit. secret; in mysticism, the notion of mystery, arcana, in the sense of a teaching, a reality or even a doctrinal point, hidden by nature or which is kept hidden from persons considered unworthy of knowing it; also the notion of a 'subtle organ', one of
the layers of the ‘heart’, making up the human spiritual anatomy, which may be translated as ‘inner consciousness’. XII 752b

*sirwāl* (A, P *şalwar*; pl. *saruwil*) : trousers. IX 676a

*sīsā* (A, pl. *şayṣī*), or *şisīyya* : in zoology, the very long, straight with a slight backward slope and a two-and-a-half turn spiral, horns of the addax (*Addax nasomaculatus*). V 1228b

sisāmuwīdā (A, < Gk) : in botany, sesame-like plants, considered as classes of a wild sesame. IX 615a

*sītā'īsh* → *MADĪH*

*sītār* → *TĀR*

*sītāra* (A) : in Muslim Spain, an orchestra formed by female singing slaves, named after the curtain which separated in theory the caliph from the singers and musicians. IV 823b; and → *HĪDJĀB*

*sītr* (A) : veil, a curtain behind which the Fāṭimīd caliph was concealed at the opening of the audience session. IX 685a; the name given to the curtain by which Muḥammad concealed his women from the gaze of the world. IX 902b; and → *HĪDJĀB*

*sītta* → *KHAMSĀ*

*sīwāk* → *MISWĀK*

*sīwīsh* (Ott) : in Ottoman administration, the omission of one year in every 33, to keep the financial year in line with the religious year. X 263a


In calligraphy, a script considered to have been used from the Umayyad period onwards, which has no artistic appearance and was used in financial registers and suchlike. II 332b; IV 1124a; IX 692b; a curious stenographic-like Arabic script in which diacritics are not used. VIII 151b

*sīyām* → *SAWM*

*sīyar* (A) : in jurisprudence, the area concerned with the rules of war and of dealings of non-Muslims, apostates and rebels. V 1162b; VIII 495b; and → *SĪRA*

*sīyāsa* (A) : statecraft, management of affairs of state; from mid-19th century onwards, politics and political policy. IX 693b; punishment, extending as far as capital punishment; the violence the ruler has to use to preserve his authority, specifically punishment beyond the *HADD* penalties. IX 694a

♦ *sīyāsa shariʿiyā* (A) : the concept of ‘juridical policy’, methodically taken up by Ibn ‘Aḵīl, Ibn Taymiyya and Ibn Kayyim al-Djawziyya, or ‘governance in accordance with the shariʿa’, a sunni doctrine calling for harmonisation between *FIKH* and *SĪVĀSA*. In modern times, a recognition of authority in the state to take legal acts as needed for the public good when the shariʿa has no text, *NAṢṢ*, on the matter, provided the shariʿa is not infringed thereby. I 276b; IX 694b f.

♦ *siyāsat-gāḥ* (P) : a place of torture and execution. IX 694a

♦ *siyāset* (T) : (corporal) punishment in Ottoman penal law. II 518b

*sliμatan* → *SESAJEN*

*smla* → *ZMĀLA*

*şoff* → *LEFF; ŞAFF*

*şofra* : term for a design in the centre of a carpet from *Uşhāk*, which would seem to indicate the medallion *Uşhāk* of modern terminology. X 914a

*şofta* (T) : under the Ottomans, a student of the theological, legal or other sciences (var. *sükhte*). VIII 221b; IX 702b

*sökmen* → *ALP*

*şolak* (T ‘left-handed’) : in the Ottoman military organisation, the name of part of the sultan’s bodyguard, comprising four infantry companies of the Janissaries, originally archers. IX 712a
sonkor (T), or sunkur: one of many words denoting birds of prey, specifically the ger-falcon (falco gyrofalcus). IX 730a

soyurghal (Mon, P, or suyurghal): favour, reward granted by the ruler to someone, sometimes of a hereditary nature; in the course of time, ~ came to mean various grants formerly known as ʻIkṭā. IX 731b; in Persia, in post-Timurid times, designation for a grant of immunity, often hereditary, from the payment of taxation, frequently, though not by any means always, granted to members of the religious classes. III 1089b; IV 1043b

sowar (Anglo-Eng, < P suwār): in the Indian Army of British India, the designation for troopers in cavalry regiments. IX 909b

stribant: in India, a custom whereby the sons of each wife are regarded as one group and each group is awarded an equal share in the inheritance. Another custom called chundawand, similar in effect, entitles the group to its allotted portion until the extinction of its last member. I 172a

su bashī (T): in Turkish tribal usage, ‘commander of the army, troops’; in the Ottoman empire, a common military and police title. IX 736b

suʻāb → ʻAML

suʻāt (A): ‘runners’ in the postal service, first appearing during the Buwayhid dynasty. I 1044b; ‘the dregs of the people, one of the numerous terms in the mediaeval and modern periods for ‘rascal, scoundrel’. XI 546a

şuba (< ? A șawb ‘patch, track’): in the Mughal empire from Akbar onwards, the term for ‘province’, which was divided into SARKĀRS and PARGANAS. VIII 271a; IX 738a

♦ şūbadār: in the Mughal empire, the governor of a province, ŞūBA, also known as sipāhsālār (→ ispaḥsālār), nāzim and sāhib şūba. IX 738b

şubəslič (Ott): constable. X 413b; person in charge of a subəslič, a division of a SANDJAČ. X 502b

şubba → ʻAML

subha (A, P təshib, T tesbih, modT təspih): rosary, consisting of three groups of beads made of wood, bone, mother of pearl, etc. and used by nearly all classes of Muslims except the Wahhabis. IX 741b; in classical Tradition, ~ is used in the sense of supererogatory șALĀT. IX 742b

subhān (A): a Qur’ānic term, recorded solely in the form of an exclamative and annexed to allāh or some substitute, e.g. rabh, and translated most commonly ‘Glory be to God’. IX 742b

sūbiyya (Egy): an Egyptian spiced beverage, made with either wheat or rice, in either an intoxicating or a legal, non-alcoholic, version. VIII 653a

sūdānī → KUFI

şuḍaya (A): a short, sleeveless vest, worn by men in Egypt. V 741b

şudda (A): threshold. IX 762a

şuḍgh: (A, P zulf): love locks of hair, one of a number of female hairstyles in pre- and early Islam, along with turra ‘fore locks’ and limma ‘shoulder locks’. IX 313a

şuḍdoğja (A): horses; the name of an idol in pre-Islamic Arabia, as are baddiğa ‘blood drawn from an incision of a camel’s vein’ and djabha ‘forehead; a lunar mansion, the moon; horses; humiliation; the leading men of a tribe; the persons responsible for levying money for a ransom or debt’. IX 763a

al-suds al-fakhri (A): in astronomy, a sextant made by al-Khaddjandi and dedicated to Fakhr al-Dawla that determines the obliquity of the ecliptic. V 46b

şuḍus (A), or soḍus: a green TAYLASAN worn by women, especially in winter time as a protection from the cold. X 614b

şūf (A): the wool of camel (syn. wabar). IV 1148a; wool of sheep (syn. labad). IX 764b; XII 317a
šūfa (A) : a woollen tampon. IX 249a
šūfī (A) : in the 2nd/8th century, still an expression for a somewhat disreputable fringe movement of ascetics, in the course of the 3rd/9th century ~ was adopted for reasons which are not clear for the entire mystical movement. It never succeeded in imposing itself universally, however: in the East, in Ḫurāsān and in Transozania, a mystic was for a long time called ḤAKĪM and 'knower of God' ('ārif) was often used. X 314a

sufāhā’t → AHL AL-FADL
šūfa (A), or *zulla : in architecture, a colonnade, and according to Lane, a long, covered portico or vestibule, which formed part of the mosque at Medina. I 266a; I 610a; and → SAKIFA
šūfiyāna (P) : in the Mughal empire, the days of abstinence from eating meat, introduced by Akbar. IX 766b
šūfr (A), or birindj : yellow; in mineralogy, brass. VIII 111b; IX 766a; bronze. XII 552b
šūfrī (A) : a variety of date, in particular from the al-Aflājī district in southern Nadjd, called by al-Hamdānī sayyid al-tumūr, although present-day inhabitants regard the siri variety as the sayyid. I 233b
šufra (A), and nat’ : a table (syn. KHULWĀN and maʿida), whereby ~ is a skin stretched out on the ground and serving, not only among the early Bedouin, but also in circles of sedentary Arabic civilisation, various functions in the home and in the country. In dialect, ~ is an ordinary table and sufradjī is a waiter in a restaurant or cafe. XII 99b; a mat. X 4b
šufrači-bāshī (P) : in Safawid times, an official in charge of arranging the floor cloth on which food was consumed. XII 609b

suftadija (A, < P sufta ‘pierced’) : in finance, a negotiable instrument in the form of a written bill of credit similar to the modern drawing of a cheque; like SAKK, a medium through which funds were remitted. II 382b; VIII 493a; IX 769b

suhal → SAFINA
šuḥba (A), or ṣahāb : in Yemen, an alliance among the Arab tribes of the desert based on a kind of fraternal relationship. It is an agreement, both defensive and offensive, by which two tribes undertake to take up arms on one another’s behalf and henceforth may go to live on the territories of the other and also take advantage of its pastures. Excluded from this treaty are the fornicator and the thief. VI 491a; and → SĀḤĪB
šuḥbatīyya → YAZĪDĪ

suha (A) : the weanling hare. XII 84b
suha (A) : a term applied to the colour of the complexion, used in addition to the general term LAWN ‘colour’. V 699b
šuḥuf → DAFTAR; DJARIDA; MUŞHAF

suḥür → IMSĀKIYYA

sūk (A, < Ar; pl. aswāk) : market, in the sense of both the commercial exchange of goods or services and the place in which this exchange is normally conducted. IX 786b; XII 756a
šāhār sūk (P) : ‘cruciform market’; in architecture, a type of bazaar with four streets for merchants and artisans, or four sides. V 665b; IX 796b
sūkʿ (A) : region. X 896a
sūkā (A) : lit. those led to pasture, one of the numerous terms in the mediaeval and modern periods for ‘rascal, scoundrel’. XI 546a

sukat (A) : second-hand goods. XII 757b

sukhaymani → UMMA
**sukhf** (A) : lack of substance; indecency, obscenity (more properly, *fuhsh*); in literature, a genre of poetry of which the basis is sexuality and scatology, although *mudhun* was preferred among early mediaeval literati. The adjectival form is *sakhlf*, meaning either shallow-witted or obscene. IV 780b; IX 804a; XII 16b

**sükhte** → ŞOFTA

**sukkar** (A, < P) : the sap crushed from the sugar-cane, solid sugar. Some common types of sugar are *sabrazad* 'sugar set hard in moulds', *nabat* 'sugar, also produced from other substances such as rose syrup or violet syrup, set on palm sticks placed in the recipient where it was being prepared', *fanid* 'sugar made in elongated moulds produced by adding the oil of sweet almonds or finely-ground white flour to the process of decoction', and *sulaymâni* 'sugar made from hardened 'red sugar' broken into pieces and further cooked'. IX 804b

**sukkayt** (A) : 'silenced by shame at finishing last', the name for the tenth horse in a horse-race, according to the order of finishing. II 953a

**sukna** (A) : lit. abode; a Qur'anic term referring to a woman's right upon her husband to provide shelter for her; also her right to stay in the matrimonial house during her waiting period following divorce or death. IX 805a

**sukr** (A) : in mysticism, 'intoxication', especially in the vocabulary of al-İHâlâtât. III 102b

**suku** : in Malaysia, matrilineal descent groups. VIII 483b

**sukün** → HARAKA

**sukurrudja** (A) : in chemistry, a pan, one of the many apparatuses in a lab described in the 5th/11th century. V 114b

**suküt** (A) : lit. silence; in law, an individual's action of not actively expressing an opinion when involved in an action or contract that requires acceptance or rejection, which 'answer' is clarified by circumstance. IX 806b; IX 845b

**süküt** (A), or *suküt al-kusuf* : falling, the effect of Ptolemy; in astronomy, the phase from the beginning (*bad*) of an eclipse to the beginning of totality. V 536b

**sukuţrâ** (A, < *sukuţra*): one of a variety of the aloe, considered to be the best and probably corresponding with the *Aloe Parryi* Baker, the *Aloe Socotrina*, which thrives in great quantities on the island of Socotra. The other frequently mentioned varieties are *arabî* (hadrami) and *simindânî*. VIII 687b

**sulâh** (A) : in zoology, the particularly vile-smelling droppings of the fox. X 432b

**sulahfâ** (A, pl. *salâhîf*), or *sulahfâyâ*, *sulahfîyya* : in zoology, the tortoise or turtle in general, terrestrial as well as aquatic. The male is also called *ghaylam*, the female also *tuwama*. IX 811a, where dialectal names are also found.

In astronomy, *al-sulahfâ* is one of several names for the nineteenth boreal constellation of the Lyre situated between Hercules and the Swan. IX 811a

**sutaţân** (A) : in Muslim Spain, a designation for Alfonso VII of Castile after he had come to the throne as a child. IX 849a

**sulaymâni** → KAGHAD; SUKKAR

**şulb** (A) : in geography, hard, stony ground. VIII 1048a

**şulh** (A) : truce, armistice; peace and reconciliation. II 131a; IX 845a

♦ **şulh al-ıbrâ** (A) : in Şâfi'i law, a peace settlement by virtue of which the claimed object would be a *hiba* 'donation', as opposed to a **şulh al-mu'āwađa**, when the object is replaced by another. IX 845b

♦ **şulh 'alâ inkâr** → INKâR

♦ **şulh-i kull** (İndP) : universal toleration, a policy of the Mughal emperor Akbar. I 317a; IX 846a

**sullam** (A) : a bilingual Coptic-Arabic vocabulary. IX 848b

**sultan** (A, < Syr; pl. *salâtîn*) : holder of power, authority; sultan. VIII 1000b; IX 849a
In the Shibanid realm, ~ denoted an individual eligible to succeed to the khanate. The sovereign had the title khan. IX 429b

♦ sultan Ibrāhim (A) : lit. the sultan Abraham; in zoology, the red mullet (Mullus barbatus). VIII 1021a

♦ sultan al-sawahil (A) : the title of Mehmed, who also used the title Teke Bey, of the Teke-oghulları, a Türkmen dynasty. X 413a

♦ sultan al-jalaba (A, pop. al-tolba) : a traditional Moroccan spring festival, celebrated annually in the second half of April, primarily at Fas. A central feature of the feast was the election of a mock sultan. IX 857b; X 148b

♦ sultāni (A, T) : in numismatics, the first Ottoman gold coin, which, when it was introduced in 882 AH, adopted the weight standard of the Venetian ducat, ca. 3.52 g. VIII 228b

♦ sultanlık (T) : in the Ottoman empire, a fief for which one has received investiture. IX 727b

suluk : in Javanese literature, a poetical genre of short mystical poems. VIII 294a

sulūk (A) : in political theory, conduct or comportment of leaders. IX 861b

In mysticism, ~ is the Islamic version of the archetypal motif of the ‘journey’ which mystics of different religious traditions have used to describe the various steps to realise union with the divine; the progress which the mystic makes on the via mystica; also ‘spiritual correctness’, the ‘travelling-manners’ which the mystic must possess to traverse the stations of the Way. The süfi wayfarer is called a sālik. IX 862a

šulūk (A, pl. ša'ālik) : in pre- and early Islam, the knight-errant of the desert, brigand of the highways; brigand-poet. II 963b; VIII 496b; IX 863b; XII 122a

sulūkī (A, pl. sulūkiyya) : the greyhound, used in hawking and falconry. I 1152b

sum'a wa-riyā (A) : ostentation, i.e. done in order that people may ‘hear and see’ it. X 900b

sumānā → SALWA

sumanīyya (A, < Skr) : the Buddhists. IX 869a

sumayrī (A, pl. sumayrīyāt) : a type of ship mentioned as a troop-carrying craft in the historical accounts of the Zandj rebellion in the later 3rd/9th century, and used in 315/927 in order to prevent the Carmathians from crossing the Euphrates. VIII 811a

summ (A, P zahr; pl. summām) : or samm : poison, venom. IX 872a

sūmūlkā : a pudding-like food made of sprouted wheat, which Özbegs distribute to family and friends during the celebration of the New Year. VIII 234b

sunān → SUNNA

sunār → SİNNAWR

sunbula (A) : ‘the ear of the corn’; in astronomy, al-~ is the term for Virgo, one of the twelve zodiacal constellations. Some philologists explain ~ to be Coma Berenices. The constellation is also known as al-‘adhra, while ~ stands for the star α Virginis. VII 83b

sūndar : a Kurdish musical instrument of the pandore type, resembling the ğUGUR but with twelve metal strings. X 626a

sundus (P) : a type of green brocade, made in Yazd. XI 304a

sunna (A, pl. sunan) : habit, hereditary norm of conduct, custom; a normative custom of the Prophet or of the early community; orthodoxy. I 175b; II 888b; III 23b; IV 147b ff.; IX 878a

In its plural form, sunan refers to several important collections of Traditions and legal pronouncements, becoming the generic book title of such works. IX 874a

♦ sunna mu‘akkida → NAFILA

sunnār → SİNNAWR

sūr (A, pl. aswār, sīrān) : the wall of a town or other enclosed urban or built-up space. IX 881b
sûr-nâme (Ott): in literature, a work describing imperial weddings and circumcision feasts. X 293a

sûra (A, < Syr sûrtâ, sûrthâ; pl. suwar): a Qur'anic term, ~ refers to a unit of revelation. The Qur'ân gives no indication as to how long these units of revelation were. They were most likely only parts of the present sûras, of which there are 114 of widely varying length and form, divided into a number of verses. V 402a; V 409b ff.; IX 885b

sûra (A): image, form, shape; face, countenance. IX 889a; and ➔ KAWKABA; TAŞWÎR

sûrat al-ard (A): lit. the form or shape of the earth; title for two early Islamic geographical works covering the world as it was then known. IX 893b; and ➔ DJUGHRÂFIYA; KHA'RÎTA

sûrat al-râmi (A): in astronomy, the constellation of Sagittarius. VIII 842a

sur'a (A), or sirâ': 'wrestling', with the basic idea of hurling one's opponent to the ground. In mediaeval times, it may have been a popular sport; in 251/865 citizens hired musâri'un (s. musâri') to defend their houses against the violence of the Turkish soldiers. VIII 239a

surad (A): in zoology, the shrike, mentioned in Tradition. VII 906b

surâdik (A): among the pre-Islamic Bedouin, a cloth tent of quite large dimensions. IV 1147a

surâh ➔ IBRÎZ

suratdîjî (T): in the Ottoman army, a rapid-fire artilleryman. XI 328b

surau: in Sumatra, a centre for religious studies; a religious school. VIII 237b; VIII 296b

suraydjiyya ➔ MAS'ALA

surghûs (A): in zoology, the common sargo. VIII 1021a

siirgun (T): lit. expulsion; under the Ottomans, the compulsory re-settlement of people from various parts of the empire. IV 225a; IV 238a; IX 655a; XII 767a

surkh ➔ RATTÎ

surkhâb ➔ NUHÄM

surkhadjâ (P): in medicine, measles. IX 474b

surma ➔ KUHL

surnây (P), and suryânây: in music, the Persian reed-pipe. X 35a

siirra (A, T sure): lit. bag, purse; a sealed purse containing coins. IX 894a

Under the Mamlûks, a purse of money distributed as a gift by the ruler. IX 894a

Under the Ottomans, payment made by pilgrim caravans on the way to the Holy Cities, in return for the right to enter alien territory and for protection while staying there. I 483b; IV 1133b; VIII 489b; IX 894a

surrat al-haramayn (A): the sum once sent by Islamic countries such as Egypt and Tunisia for distribution to the poor of Mecca and Medina during the pilgrimage. IV 1133b

surriyya (A): a concubine. I 28a; V 553b

sûs (A, P mahak, mahâk): in botany, licorice, both the root and the decoction from the root (syn. 'îd al-sûs, šahâjarat al-fûrs). IX 897b; a cavity in wood. XI 263a

susân (P, < MidP), or more often sawsân: in botany, the iris or lily (Iris florentina L., or Lilium sp.). The blue iris was called sûsân asmânîjûnî; other colours were white and yellow. IX 902b

surta (A): initially, a veil or screen, covering, protection, shelter; in Islamic prayer, a technical term for any object placed by the worshipper some distance before him, in front of which no person should pass while the prayer is being performed. VIII 928a; IX 902b

suttûk ➔ SATTÜK

su'ût (A, Egy nushûk, P anfiya): snuff, which was adopted in places like Yemen and in the Ottoman empire at times when regular smoking was proscribed. It has long been common in Afghanistan, where it is called naswar. X 754a
suwar (P, IndP sawar): horseman; in Muslim India, a rank in the Mughal military indicating the number of troopers (tabinān) and horses the mansabdār (→ MANŞAB) was ordered to maintain. VI 422b; IX 909a

♦ bārgir-suwar: a category of horsemen in the Mughal army, who neither owned horses nor were enrolled as troopers of the mansabdārs (→ MANŞAB), the tabinān. However, as they were fit for cavalry service, in times of emergency they were provided with horses and went into action. They were not, however, part of the regular cavalry. V 686b

suyūrghāl → SOYURGHAL

suyūrsāt (P): purveyance; one of the unfixed taxes in Persia, consisting of levies made for the keep and expenses of military forces, government officials, and foreign envoys passing through the country, and like the ŞĀDIRĀT bore heavily upon the peasantry. II 152a; IV 1043a

süz-u gudāz (P): in Persian literature, a genre of short poems devoted to the description of painful experiences, fashionable in the 10th-11th/16th-17th centuries. VI 834b

syair → SHAIR

T

tā’ (A): the third letter of the Arabic alphabet, with the numerical value 400, representing a voiceless, slightly aspirated, dental (or dento-alveolar) stop. X 1a

tā’ (A): the sixteenth letter of the Arabic alphabet, with the numerical value 9, representing a voiceless, unaspirated, dental (dento-alveolar) stop with simultaneous velarisation. X 1a

For ~ in music, → TIK WA-TUM

tā’a (A, pl. tā’āt): in theology, an act of obedience to God, contrasted with ma’ṣiya, an act of disobedience to God, hence a sin. X 1b

ta’addi (A): lit. transgression; in law, tort or negligence. II 105a; XI 22a

In grammar, transitivity. Verbs that are muta’add cause the agents to be in the nominative and the verb complements to be in the accusative. X 3b

ta’adjjub (A): lit. amazement; in rhetoric, one of the basic effects or aims of the poetic process, especially of imagery. X 4a

ta’ākul (A): in law, joint liability by the ḍAKILA. I 338a

ta’alluḳ (A), or more often, ta’alluḳa: lit. dependence, being related to, dependent on; in late Mughal Indian administration, a jurisdiction, fiscal area, from which a fixed amount of taxes was to be collected by a revenue official called TA’ALLUḳDĀR or ta’allukadār. Distinguished from the older term zamindārī, the ~ did not give its holder feudal rights, and thus the ta’allukadār ranked lower than the ZAMINDĀR. XII 767b

♦ ta’allukdār: under the Mughals, a term from the late 11th/17th century onwards for a ZAMINDĀR who paid revenue not only on his own jurisdiction but also on those of others. XI 439a

ta’ām (A): food, nourishment. X 4b

ta’ammul (A): in rhetoric, artificiality. X 304b

ta’arrub (A): in earliest Islam, the return (syn. tabaddā) to the Arabian desert after emigration, hidjra, to the garrison towns and participation in the warfare to expand the Islamic empire. X 5a

ta’arud (A): in law, conflicting possibilities. IX 324b

ta’asṣub (A), or tanattu’, tazammut, tašhaddūd: fanaticism, rigorism, synonyms of TAṬARRUF. X 372a
ta'attuf → 'ATF

ta'awun (A) : mutual aid; in the 20th century, ~ took on the meaning of co-operation in all modern senses of the term, with ta'awuni (co-operative), muta'awin (co-operator), and ta'awuniyya (co-operativism, principally agricultural), and was applied to the activities and institutions of international co-operation. X 5b

ta'awwudh (A) : the use of the phrase a'ūdhu bi 'l-lāhi min ... ('I take refuge from God against...'), syn. isti'ādhah, and, more specifically, the formula a'ūdhu bi 'alālihi mina 'l-shaytāni 'l-radjīm which is a safeguard against misspeaking, omission of words, and other such mistakes when preceding a Qur'ānic recitation or prayer. Its counterpart is sadaka 'ilāhu 'l-azīm, which follows any formal recitation. X 5a

ta'ayyuf → TA'TAYYUR

tāb-khāne (T) : lodgings for dervishes added on both sides of the prayer hall of a mosque. XII 471a

tāba' (Mor) : the seal, either on a seal ring or mounted on a stem, until recent times serving for the authentication of official documents. IV 1105b

tabaddā → TA'ARRUB

tabāhīdja : a dish, one of whose stages of preparation calls for a combination of saffron with honey, nuts, corn starch, pepper and various spices mixed together and added to the pot. XI 381b

tabāk al-manātik (A) : in astronomy, an equatorium designed to determine the position of the planets by manual means; the first reference to such an instrument appears in the work of the Hispano-Arab Azarquiel. IV 703a

tabāk → RUKĀK

tabaka (A, pl. tibāk) : in Mamlūk times, the barracks in the Cairo citadel where the Royal Mamlūks were quartered. X 5a; Mamlūk tiered accommodation. IX 792b

In architecture, the most common type of living-unit in a Cairene RAB', a kind of duplex with a vestibule, a recess for water jars, a latrine and a main room consisting of a slightly raised IWĀN and a DURKĀN. An inner staircase led up to a mezzanine, mustaraka, used for sleeping. Each unit had its own enclosed private roof. A ~ may also be a triplex with an additional room above the mezzanine. VIII 344a; and → TABĀKĀT

♦ tabakāt (A, s. tabaka) : in literature, a genre of biographical works arranged according to generation, tabaka; ultimately applied to those which follow alphabetical order. VI 109b; X 7b

tabakkala → TAHASHSHADA

tabann (A) : adoption, the giving of one's name to another who does not belong within his 'natural' descendance, which is strictly prohibited in the Qur'ān. XII 768a

tabar axe. X 18b

tabardār → BALṬADĪ

tabari (A) : a green silk brocade, known after their place of production, Ĥabaristān. XII 448b

tabarru' (A, P tabarrā) : in Islamic religious polemics, the doctrine of exemption or of disengagement, in particular exemption from responsibility. It developed under the Khāridjītes to mean ‘to regard as an enemy’, and in Saadawīd Persian of the 10th/16th century it was widely expanded to become an euphemism for insult or execration. X 21a

tabarruk (A) : in mysticism, a casual method of affiliation with an order, little exacting in terms of initiation, which consists of the simple reception of BARAKA conveyed by an initiatory lineage. The modality of ~ allows and explains the practice of multiple affiliation. X 245b

tabarzad → SUKKAR
tabashir (A): a medicament from the crystalline concretions in the internodes of the bamboo, known as ‘bamboo sugar’, and consisting of silicic acid, silicates, and carbonate of calcium. X 23a

tabuttul (A): in mysticism, ‘consecration to God’. IV 697a; celibacy. IV 1089a

tabakh (A): professional cook, unlike tāhi or shāwi ‘roaster’, who was probably a slave and not a professional. X 23b

tabbāl (A): drummer; owner of a drum. X 24a
	tabbān (A): a straw seller. XII 757a
	tabdaba -> AKWĀL
	tabdil -> TĀHĪF

tabī (A): a cow or bull in its second year. XI 412a

tabi (A, pl. TĀBI'ŪN): follower; and -> ITBA'; POSTA; ŚĀHĪB

♦ tabī'ūn (A): the Followers, or Successors, of the Prophet’s Companions. A large number of these were contemporaries of the Companions, ŚAHĀBA; some might even have been alive during the Prophet’s lifetime but without satisfying the conditions which would have permitted them to be classed among the sahāba. The last of the ~ died around 180/796. IV 149a; VIII 900a; X 28b

♦ atbā’ al-tabī’ūn (A): the Successors of the TĀBI’UN. There are no sufficiently precise criteria enabling us to define exactly this group of men. They are essentially the most eminent disciples of the great tabī’ūn. The middle of the 3rd/9th century can be taken as their terminus ad quem. IV 149a; VIII 900a

tabī’ -> TAMGHA

tabī’A (A): lit. nature, a term of Islamic science, philosophy and theology, usually translated in the context of Aristotle’s φύσις and defined as ‘the essential first principle of motion and rest’. X 25b

♦ tabī’ī (A): natural (ant. maṣnū‘), XII 769a

♦ tabī‘iyyat (A, < tabī‘ī): the science of physics, or natural sciences. VIII 105b; XII 769a

tabil -> RUHKĀK
	tabila -> SHAKSHĀK
	tabinān -> (BĀRḠIR)-SUWĀR

ta’bir (A): ‘the passage of one thing to another, one sense to another’, hence ‘explanation’, like tafsīr, lit. commenting, explaining. In current usage, ~ is confined to the sense of ‘interpretation of dreams’ (→ TĀBIR AL-RU’YA) while TAFSĪR is used for commentaries on e.g. the Bible and the Qur’an. XII 770a

♦ ta’bir al-rū’ya (A): the interpretation of dreams, oneiromancy. XII 770a

tabīra: in music, a drum. X 35a

tabkī (A): the action of cooking either in a pot, by boiling or stewing, or by roasting, broiling, frying or baking. X 30a

tabl (A): the generic name for any member of the drum family. X 32b; or dawul, a rather large wooden double-headed drum held slantwise by a strap and beaten with two sticks of uneven dimensions and shape. It was the basic percussion instrument of the Ottoman ensemble, MEHTER. VI 1007b

♦ tabl al-baladi -> DUHUL

♦ tabl al-markab: in music, the mounted drum, probably identical with the dabdāb, dabdaba, and NAḴKĀRA. X 35a

♦ tabl-khāna: lit. drum house; the name given in Islamic lands to the military band and its quarters in camp or town. X 34b

♦ tabla -> DJARAS

tabligh (A): propagating the faith. X 38a
tabri’a (A) : an Ibadi penal sanction (tebriya), viz. ‘an indemnity paid by the parents of the murderer to those of the victim for continuing to live within the tribe’; a term used for all sorts of declaratory or constitutive acts which absolve from responsibility. I 1026b

tabšir (A) : lit. proclamation, spreading of the good news; in modern works, term for Christian proselytism and the work of missionaries (mubahšširün) within the Islamic world. XII 772a

† tabširiyya (A) : missionary activities. XII 772b

tablū (T) : in Ottoman administration, a land register. V 336a

tābūn (A), or tābūna : originally, the cavity in which a fire was made to shelter it from the wind; an oven. II 1059a; a small jar-shaped oven used for baking bread. In Jordan it consists of a small construction in which is placed a sort of cooking-pot, surrounded by embers to cook the dough in the interior. V 42b

tablūr (T) : in military usage, a pallisade formed of waggon’s arranged in a circle or square; a body of troops sent out for reconnoissance; a battalion; a body of about 1,000 men commanded by a bin bashlı. X 51a

tābūt (A) : coffin. I 200a; XII 503a; the Ark in biblical times. X 168b; ‘water-screw’, a kind of hydraulic machine for irrigating the fields, in use in Egypt from the times of the Ptolemys until the present. It consists of a wooden cylinder (about 6-9 feet in length) hooped with iron. While the spiral pipe is fixed between the inside wall of the ~ and an iron axis, its upper extremity is bent into a crank and its lower end turns on a stake set under the water. One or two peasants crouch at the water’s edge, endlessly turning the crank handle. The water rises from bend to bend in the spiral pipe until it flows out at the mouth of the canal. V 864a

In law, the orphan’s property deposited in the şari’a court. XI 300a

tablīb (A) : in the science of Tradition, the bringing together of material in chapters under certain subject headings. X 80a

tablīya (A) : in architecture, ‘cobwork’, a technique by which earth with which chalk and crushed baked earth or broken stones are often mixed is rammed between two boards, kept parallel by beams. The wall is plastered over, often in such a way as to simulate joints of heavy bond-work beneath. When this plaster falls, the regularly spaced holes left by the beams become visible. Cobwork was general in the Muslim West in the 5th/11th and 6th/12th centuries. I 1226b

tablīyat (A) : in religious law, each day of fasting. IX 94b

tablīb (A), also tahallama, ighthāla : in the terminology of childhood, a verb which expresses the stage when a child becomes fat. VIII 822a

tadādd → tibāk

tadāmmun (A) : in literary criticism, ‘implication’, that is, ‘house’ denotes a ceiling, one of a threefold system of denotation outlined by al-Zandjāni, along with mutābāka ‘congruence’ and iltizām ‘concomitance’. XII 655a

tadāris → tadrīs

tadāwul (A) : a mode of transmission. IX 455b

tadbīd (A) : ‘brocading’, in rhetoric, a subcategory of tibāk ‘antithesis’, a separate figure based on the use of various colours in one line. X 451a

tadbīr (A) : when used synonymously with siyāsa, ~ means government, administration; in the phrase ~ al-manzil, ~ is used to mean administration or management of a household. ~ al-manzil ‘economics’ is one of the three subdivisions of practical philosophy in the Hellenistic tradition. X 52b

In law, a grant of enfranchisement which takes effect upon the master’s death. The Şāfī’i school also applies it to an enfranchisement to take effect from a date after the master’s death. A slave freed thus is mudabbar. I 30a; X 53a
tadhya (A): the act of displaying; in the Qur’anic story of the creation, the spreading out of the earth. IV 984b

tadhkira (A, pl. tadhākir): memorandum, or aide-mémoire. I 80a; X 53b

In the science of diplomatic, orders laid down for the higher officials, ambassadors, and commanders of fortresses, chiefly concerned with income and expenditure. I 304a

In Arabic literature, ~ represents two different genres of text presentation: handbooks and notebooks. X 53b

In Persian literature, a ‘memorial’ of the poets, a genre characterised by a combination of biography and anthology. VII 529b; X 53b

In older Turkish literature, a genre of works treating the lives of holy men and great sūfis. V 193a; X 54b

tadhyyil (A): in prosody, a deviation in the metre because of the addition of a quiescent consonant to the watid madjmu’ (~ AWTAD), thus mustaf’ilun becomes mustaf’ilān. I 672a

tadif (A): in mathematics, the term for duplication. III 1139b

tadil (A): in law, the attestation of the ādāla of a witness; the procedure for substantiating the ādāla is also known as ~, or TAZKIYA. I 209b

In the science of Tradition, the testing and verification procedure traditionally required at the outset of all transmitters. VIII 900b

In astronomy, correction or equation (pl. ta’ādil), applied to mean positions of the sun, moon and planets to derive the true positions, as in ta’dil al-shams ‘the solar equation’ and ta’dil al-zaman (or ta’dil al-aYYām bi-layālihā) ‘the equation of time’. IX 292a ff.; X 55a,b; XI 503b

♦ al-ta’dil bayn al-satrayn (A): lit. correcting between the two lines, an expression used in mathematics and mathematical astronomy for interpolation. X 55b

tādji (A, < P; pl. tājān): crown, an object, like the name, that came from old Persia. X 57b; during the caliphate, one of the caliphal insignia, not a crown per se but an elaborate turban wound in a particular fashion. VI 850a; and ~ ARASIYYA

In zoology, the name given to the comb of a cock and similar birds; X 58b

In astronomy, ~ al-safdan is used for Saturn (zuhal) and ~ al-djabbar is a star near Orion. X 58a,b

tadja → TAZKIYA

tadja’fara (A): to convert to Imamism. IX 116b

tadjallī (A): in mysticism, the manifestation of God to a person at the time of judgement and then in Paradise, used first ca. 180/796 by Rabāb b. ‘Amr al-Ḵayṣī. The ~ consists of MUKĀSHFA ‘unveiling’, which allows divine light to ‘irradiate’ the heart. X 60b

tadjānus (A): in rhetoric, paronomasia. VIII 614b

tadjidd (A): renewal, both in terms of renewal of the religion and of the Arab Muslim world in its confrontation with the West. X 61b

tadjkīk (P): term used to designate the Persians, as opposed to the Turks. By the 19th century, ~ was sometimes used to denote the Eastern Iranian peoples, as distinct from the Persians proper of central and western Persia; hence its usage in the designation of Tajikistan set up in 1924. X 62a; in China, ~ almost exclusively means speakers of Iranian Pamir languages in Xinjiang, in particular, speakers of Sarikuli. X 64a

tadjīr (A): a merchant, trader; the cognomen of al-Tadjiy had been known for merchants who traded outside their own towns or lands on a large scale. X 67a; and → ḤAWĀNṬĪ

tadjīra (Tun): a large embroidered shawl, worn by women in Tunisia. V 746b

tadjimīr (A): in early military and administrative usage, ‘keeping the troops quartered on distant frontiers, far away from their families’. X 67a
tadjnis (A): in prosody, paronomasia. IX 462b; X 67b

- tadjnis ištıkâk (A): ‘figura etymologica’, in prosody, the accumulation of a number of forms from the same verbal root in the same line of a poem. VIII 577b; X 67bff.
- tadjnis tämm (A): in rhetoric, a pair of utterances within a line or colon, which are semantically different but phonetically identical. X 67b; and → TÄMM

tadjrîd (A): abstraction. X 365b; X 932b

tadjwîd (A): lit. to make better; the art of reciting the Qur‘ân; the orthoepic rules of Qur‘ân reading (kîrā‘ā; tilāwā), concerning pausal location (wakf) and division of verses. IX 365b; X 72b

tadjzi‘ā (A): specialisation. X 935b

tadlis (A, < L dolus): ‘concealing defects’, a term of Islamic law used in both the law of sale and contract (‘misrepresentation’ in English common law, syn. TAGHIRIR) and in the science of Tradition, where the defect may consist in pretending to have heard a Tradition from a contemporary when that is not so (tadlis al-îsnād), or in calling one’s authority by an unfamiliar ism, kûnîa or nîsba (tadlis al-şîrîkî), or in omitting a weak transmitter who comes between two sound ones (tadlis al-taswîya). III 26a; VIII 421a, X 77a,b

tadmin (A): lit. inclusion; in prosody, ‘quotation’, a rhetorical figure where a poem by another author is taken as the basis and inserted in one’s own poem to obtain humorous effects (related terms are isti‘âna ‘seeking help’ and idâ‘ ‘depositing’). III 355a; V 960b; X 78b; also ‘enjambement’, a defect of the rhyme, occurring when one line runs into another in such a way that the end of the line only makes complete sense when we add the beginning of the next. IV 413a; X 79a

In rhetoric, implication. VIII 614b; X 79a

tadris (A): in classical and mediaeval periods, the teaching of the religious law, fîkh; when combined with a qualifying phrase, ~ could be used with regard to instruction in other subjects, e.g. ~ al-tafsîr ‘teaching Qur‘ânic exegesis’. ~ came to signify the office of professorship, not merely a profession, a reification that is reflected in the use of the plural tadâris indicating separate professorships in different fields. Other terms for the transmission of knowledge were the relatively uncommon taşdir for instruction generally and ta‘lim, which usually referred to instruction at a basic level. In contemporary usage, ~ is less specified (→ MUDARRIS). X 80a,b

tadwin (A): in the science of Tradition, the collecting of traditions in writing in order to derive legal precepts from them and not as a mere memory aid, for which kitâbat al-‘îlîm or kitâbat al-şâdîth was used. X 81a

In administration, the drawing up of lists. X 81a

In literature, the gathering of poetry of a certain poet or tribe. X 81a

tadwîr (A): in astronomy, an epicycle, embedded within the deferent, that contained the actual planet, one of three postulated solid rotating orbs to bring about a planet’s observed motions. XI 555a; and → İDRÂD; TÂHKİK

tadîk (A): in literary theory, a term invented by al-Suyûtî, according to his own testimony, for devices and artifices such as the avoidance of pointed or unpointed letters or alternating such letters from word to word, the avoidance of labials, the inclusion of a certain letter in every word of the line, the use of all letters of the alphabet in one line, etc. V 841a

tafarnudj (A, P gharbzada[gi], T alafrranga[lîk] ‘West-struck[ness]’): lit. adopting, imitating or aping the manners and customs of Europeans, used by the journalist Khalîl al-Khûrî in 1860 but may be older. X 81b

tafarrudj (A, T teferrûdj): in Ottoman guilds, a ceremony, wherein the master awarded his pupil with an apron, once he was qualified in his craft. IX 646a
tafawut-i 'amal (P): under the Kadjars, a sum levied by the provincial governors in addition to the regular tax assessment, for the expenses of the administration; it was abolished by the newly convened National Assembly in 1907. II 152b
taftil (A): lit. superiority, the act of raising something to a higher level or degree. In grammar, the elative, the raising of a quality to a degree combining both the comparative and the superlative functions of European adjectives. X 82a

taff (A): an area raised above the surrounding country or fringe, edge, bank. X 82a
tafih → MALIKH

taf'il → WAZN

♦ taf'ila (A): in metrics, the constituent metrical foot. XII 482b
ta'fin → TAKWIN

tafkhim (A): in grammar, velarisation. A letter that is velarised is called mufakhkham. VIII 343a; IX 96a; X 83a

tafra (A): lit. leap or impulsive movement; in philosophy, a term in the anti-atomistic theory of al-Nazzām, who argued that it is possible to move over a distance without going through all the parts of the distance, by leaping over those parts. V 385a; X 83b
tāfrūt → SHAWKA

tafsir (A): exegetic interpretation; commentary on the Qur’ān. I 410a; IV 147a; VII 361a; IX 320a; X 83a; also used for commentaries on Greek scientific and philosophical works, being equivalent to SHARH, while Jews and Christians writing in Arabic also use ~ in the context of translations and commentaries on the Bible. X 83b

tafta (P, > It taffeta, Ger Taft): a silk cloth of technically simple plain or tabby weave, usually dyed in one colour only with a soft shimmering appearance, used mainly in dress in Persia and Turkey from the 16th century onwards. X 88a
tafwīd (A): a theological doctrine, according to which God had entrusted the care of the worldly creation to the īmāms. I 304b; the principle of ‘leaving it to God’ to elucidate through scripture. I 411a

In the science of diplomatic, ~ was the grade of appointment applied to supreme ʿādīs, used in Mamlūk times only. II 303a

tafwik (A): in archery, nocking. This consists of bracing the arrow’s nock (fūk) on the binding of the bow-string. There must be no play there, so that when the archer draws back the arrow, together with the bow-string, he accompanies the latter in its rearwards path to the chosen anchorage-point. IV 800b
tagg → TAKTUKA
tagalt (Touareg): in Touareg society, the bride-price, paid by the groom-to-be’s father to the bride’s father. X 380a
taghazzul (T): in Turkish prosody, the section of the kaṣīda which embraces subjects more often found in a ghazal, such as love or wine. IV 715b

tagbir (A): cantillation (of the Qur’ān). II 1073b
taghiya (A): a tyrant. IV 839b
taghir (A): fraud, deception; in law, a fraudulent action (by a gharr) that takes place against a second person who buys or enters into a contract. X 77b, X 93a

taghūt (A, pl. tawāghītī): in pre- and early Islamic usage, the pre-Islamic deities like al-Lat and al-‘Uzzā, later applied to Satan, sorcerer and rebel, and to any power opposed to that of Islam. X 93b

As a legal term in Yemen, ~ was used to refer to the customary law of the tribes, at times in distinction to sharī‘ ʿal-man‘, customary tribal law that was compatible with the sharī‘a. VI 473b; X 94a

taghw (A): mountain peak, any high place. X 93a
taghyir → NAHY
tagor → TAGRA
tagra : a leather bucket for drawing water in Tagorri, the ‘Afar dialect of Tadjura, which
name is derived from the plural, tagor. X 71b

tāgulmust (Touareg) : the famous headveil with which the Touareg man covers his entire
face except for the eyes. X 379b

ţā-ḥā (A) : two isolated letters at the head of sura xx in the Qur‘ān, taken to mean either
an imperative (from the root w-t-ţ-) or from a proper name. Muslim Tradition has from
the 3rd/9th century made ṭā-ḥā one of the names of the Prophet, and from the 4th/10th
century mystics see in ṭā-ḥā the purity (taḥāra) and rectitude (iḥtīdāţ) of the heart of
the Prophet. X 1b

tahadju'd (A) : sleep; to be awake, to keep a vigil, to perform the night šalāţ or the
nightly recitation of the Qur‘ān. X 97b

tahallama ➔ TAđABBABA

taham (A), and tihāma : ‘land descending to the sea’. X 481b

tahammul (A) : in law, the ‘acceptance of responsibility’. I 339a

tahammus ➔ HUMS

tahannuth (A, < Heb) : a form of religious devotion, in which Muhammad is said to
have been engaged one month each year in a cave on Ḥīrāţ. III 166a; III 462a, X 98b;
it has been hypothesised also that ḥ is the condition one assumes in law when one is
liable (hānīth) to fulfill a binding vow, and thus that ḥ when referring to the Prophet
reflects the idea that he had made a vow to enter a period of retreat. X 99a

taħār (A) : the name in Mecca for the rite of circumcision. V 20b

taħāra (A) : ritual purity, a necessary condition for the valid performance of prayer. III
647a; X 99a

♦ taḥāra ḥāḳiḳiyya (A) : ‘real’ ritual purity, attained by the elimination of any blem-
ish from the body, the clothing and the place. VIII 929a

♦ taḥāra ḥuḳmiyya (A) : ‘prescribed’ ritual purity, attained by wuḏū’ or by ghusl.
VIII 929a

tahāshshada (A) : a term used by al-Hamdanī in the 4th/10th century for members of
the tribal group of Bakil transferring their allegiance to the tribal group of Ḥāshid (ant.
tabakkala). III 259b

taḥaykt ➔ HA‘IK

taḥayyur (A) : ‘ravishment’, the name given by the mystical order ʻIsāwā to the ecstasy
dancing practiced as a form of invoking God. It is also called ḥayra or idīdḥāb. IV
95a; and ➔ RABBĀNĪ

taḥbis (A) : in law, the process by means of which during his lifetime someone
renounces ownership of property and such property remains permanently withdrawn
from any commercial transaction and is converted from an item of personal estate to
the real estate of a family or an institution. XI 75a

taḥdīr (A) : ‘delimitation’; in law, the defining of the limits of mawāţ land by e.g. set-
ting stones along the length of each boundary in order to fix the extreme limits of the
area to be brought into use. III 1054a

taḥbān (A) : miller, owner and operator of a mill (➔ TAḤŪN) to grind wheat and other
grains to produce flour. X 102a

♦ taḥhāna (A) : an animal-powered mill. In contemporary Egyptian usage, a grinder
(~ filfil ‘pepper grinder’). X 114b

tāḥi ➔ TAabbix

tāhir ➔ NAĐIJS

♦ tāhirī ➔ KĀĞHAD

taḥkīk (A) : in Qur‘ānic recitation, the term for slow recitation, slower than tartīl, which
is the ideal form, and used principally in learning and practising. Medium-paced recita-
tion is known as taddīr, whereas rapid recitation is called hadr, generally reserved for
private use. V 128a; X 73b; and ➔ MAŁAMIYYA
tahkim (A) : in law, arbitration (→ HAKAM). Historically, ~ refers to the arbitration that took place between ‘Ali b. Abī Tālib and Mu‘āwiya. X 107a

tahlīl (A) : the saying of the formula lâ ilâha illâ ‘Illâh, the first element of the ŞIHÂĐA. X 108a; jubilation at seeing the new moon (hilâl). X 108a

tahlīl (A) : the process by which something is made ḤALÂL ‘permissible’, e.g. in law, the intervening marriage, frequently for a reward, made for the sole purpose of allowing a thrice-divorced couple to remarry. The man who undertakes ~ is called muhallil. X 154b

ţahmāl (A) : in zoology, a silurus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Pimelopterus tahmel). VIII 1021b

tahmīd (A) : the saying of the praise formula al-ḥamdu-li ‘llâh. V 425b

tahniṭ (A) : to prepare a corpse for burial with embalming substances. X 111a

tahrīf (A) : change, alteration, forgery; used with regard to words and more specifically with regard to what Jews and Christians are supposed to have done to their respective scriptures (syn. tabdīl). X 111a

tahrīr (A) : land census; survey. VIII 291a; VIII 419a; revision of a text, even ‘edition’, ~ refers to the elements of a text or commentary which have been chosen for comment, clarification or correction. IX 320a

In Ottoman administration, a technical term for the tax registers for the most part compiled during the 15th-16th centuries, mainly designed to keep track of that part of Ottoman state revenue which did not reach the central treasury, but was assigned locally. The most extensive form of ~ was the defter-i mufassal, which contained an enumeration of taxpayers listed by settlement and taxes due. X 112b

♦ tahrîrî (A) : ‘epistolary’; in calligraphy, a name given to a more simple form of the SHIKASTA nasta’ilik script and used for writing letters and taking notes. IV 1124b

tahrîş (A) : inciting (animals) against each other, forbidden by the Prophet as gambling. V 109a

taḥṣīl (A) : in Indo-Muslim usage, in the British Indian provinces of Bombay, Madras and the United Provinces, the collection of revenue and, thence, the administrative area from which this taxation was collected. The official in charge was the taḥṣīldâr. X 113a; and → AHLIYYA

tabsin wa-taḳbīḥ (A) : ‘determining something to be good or repellent’; in theology, a phrase referring to the controversy over the sources of the moral assessment of acts. X 114a

ţaḥūn (A) : mill; a small domestic grinding mill for use in a kitchen, though ḥâwûn ‘mortar’ was more commonly used. X 114b

♦ taḥūna (A) : general word for mill, as well as watermill. In contemporary Egyptian usage, variously grist mill, windmill, and, in the expression taḥūnīt bunn, coffee grinder. X 114b; in Muslim Spain, a horse-driven mill. I 492a

tahwîf (→ ḤAWFĪ)
tahwil (A) : in Ottoman administration, the annual renewal of the diplomas of the governors of provinces, of the brevets of the MOLLĀS or judges in towns of the first class (~), and of the brevets of the timariots or holders of military fiefs. This task was carried out by an office in the chancellery. VIII 482a

In dating, the ‘changing’ of one tax year to another. X 263

taḥyast (Touareg) : a simple camel saddle, with a pommel in the form of a rectangular batten, used by the Touareg of the Sahara. III 667a

ţā’if (→ RAHĪSH)
TA’IF — TAKBIL 531

♦ ta'ifa (A, pl. tawd’if), or tdyfd: a group, party, company of men; a professional or trade group, corporation (syn. sinf); a religious or sectarian group, whence TA’IFIYYA ‘confessionalism’. X 116a; a tribe, tribal section. IX 221b; IX 245b; and → SAFF

♦ ta’ifat al-kawm (A), or in short al-ta’ifa or al-kawm: ‘the group of the men of God’, a designation favoured by sufis for themselves. X 114b

♦ ta’ifat al-ru’asā (A): a guild of corsair captains which, for three centuries, furnished the Algerian treasury with the greater part of its resources. I 368a

TA’IFIYYA (A): confessionalism, sectarianism; the system of proportional political power-sharing between different religious groups practiced in Lebanon since the French mandate. X 115a

ta’ir (A), or al-tayr: any being or thing which is able to live or to fly above the ground level. X 117b; in astronomy, al-Ta’ir denotes the Swan, the 20th northern constellation (syn. DADJADJA), and the star Alta’ir, sc. a Aquilae. X 117b

♦ tayr al-ababil (A): mentioned in Q 105:3 as having pelted the army of Abraha when it was attacking Mecca, thought to be either swifts (Apus apus), swallows (Hirundo rustica) or bats. X 117b

♦ tayr al-timsah (A): in zoology, the Egyptian plover (Pluvianus aegyptius), also known as saksūk, zakzak or tawram. X 117b; X 510a

♦ tayra (A), or murdān: in ichthyology, the Myripriis, a small fish of the Mediterranean and Red Sea. X 117b

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tāk (A): arcade. IX 409a; arch. XII 757a; a green taylasān, a name of very rare occurrence. X 614b

takaddum (A): in philosophy, the absolute anteriority of God. IX 382a

takāfu’ (A): ‘balancing’, the term used by Ḫudāmā for antithesis (TiBāḵ), a rather idiosyncratic usage and much talked about in later sources. Strangely, however, ~ was revitalised later by some to denote a specific type of tibāḵ, one in which one term or both terms of the antithesis are figurative. X 450b

takāFUL (A): in finance, insurance. XII 691b

takālid (A, s. TAKLID): the ensemble of inherited folk traditions and practices, popular customs and manners, and folklore in general, although the loanword from English fulkūr is often used, especially for the discipline and its study at large. In recent years also, the term al-turāth al-ṣa’bi ‘folk inheritance’ is being used to denote the common Arabic heritage of popular culture. XII 774b

takkalluf (A): in rhetoric, constraint. X 304b

takāmul → TANĀSUKH

takārīr → FALLĀTA

takārma → FALLĀTA

takāshšuf (A): the mortification of the flesh. XI 560a

takāwī (Egy): seed (for sowing). IV 1032b

takayda (Tun): a pointed woman’s bonnet in Tunisia. V 746b

takāzīlh (A): ‘showing the colours of the rainbow’. IV 804b

takbīl (A): kissing or touching (istilām) the Black Stone of the Ka’ba, part of the ancient pagan custom. X 376a; the kissing of the carpet on coming face-to-face with the sovereign. IV 940b; and → ḪABĀLA
takbir (A) : the saying of the formula *allāhu akbar*. X 119b

♦ takbir al-ihrām : the takbir with which the ritual prayer begins, and which puts the worshipper into a temporary state of special relationship with God. III 1053a; VIII 929a, X 119b

takdir (A) : predestination. VIII 125b

In grammar, the imaginary utterance a speaker intends when he says something else, e.g. when saying 'Zayd is in the house' (*Zayd fiʾ l-dār*) the speaker intends 'Zayd has made his abode in the house' (*Zayd istakarra fiʾ l-dār*); the latter is termed ~ , also *mudmar* (fiʾ l-niyya) ‘concealed (in the mind)’ or *mukaddar* ‘intended’. X 119b

In land management and taxation, the process of estimating the amount or value of a crop (syn. takhmīn). X 122a

takfir (A) : the act of identifying someone as a KĀFIR ‘unbeliever’ or, when born a Muslim, ‘apostate’. IX 118a; X 122a

takfit (A) : in art, inlay in metal (syn. tatʿīm), a technique by which the artist enriches a metal object by overlaying parts of its surface with patterns formed from wires or sheets of a different metal, popular after the 6th/12th century. V 986a

takhalkhul (A) : brittleness (of a gem). XI 570a

takhallus (A) : in onomastics, and particularly in Persian literature, the pen-name adopted by a poet or writer. IV 181a; X 123a

In prosody, the section of the KĀŞĪDA, in Persian prosody also called *gurizgāh* and *makhlaṣ*, where the poet turns from the prologue to subsequent themes, esp. the panegyric. It is often called the *khurūdī* ‘exit’. IV 57b; X 123a

♦ husn al-takhallus : ‘good transition’, an artifice used in poetry to effect a formal fusion of heterogeneous motifs. IX 452a

takhathʿama (A) : ‘to smear oneself with blood’, as on the occasion of a pact of alliance among tribes. IV 1106a

takhayyur (A) : in law, an ‘eclectic’ expedient used as a basis for reform. X 155a; X 161b

takhfīf (A) : lit. weakening; in grammar, ~ al-HAMZA are all the accidents that can befall the hamza, such as the *hamza bayna bayna*; the phonetic change of *hamza* into another articulation; and the suppression of *hamza*. III 151a

takhmīn → TAKDIR

takhmīs (A, pl. takhāmīs) : in prosody, the amplification of poetry that involves the addition of three hemistichs to each BAYT of a given poem; the rhyme letter of the added hemistichs is determined by the first hemistich of each successive bayt. This extra material usually precedes the original bayt; less commonly the bayt may be split and filled, which process is called *tashfīr*. If the number of added hemistichs is more or less than three, the term for the poem is variously *tarbiʿ* (2 added hemistichs), *tasbīʿ* (5 added hemistichs), etc. VII 661a; IX 243b; X 123b

In North Africa, the taking of Berber captives for the service of the state, such slaves being termed akhmās. XII 533a

takhēṣ (A) : the principle in which a particular prescription is preferred to a general prescription. The ‘particulariser’ was called *mukhaṣṣis* or dalīl al-~ . IV 256a; X 867a

takht (P) : in the Timūrid period, a pavilion with a view. IX 46a; and → SARIR

♦ takht-i tawus (P) : the Peacock Throne, a name given to various highly-decorated and much bejewelled royal thrones in the Eastern Islamic world. X 125a

takhtadji (T, < takhta ‘wood’) : lit. one who works in woods and forests, woodcutter, Sawyer; the name of one of the Turkish nomadic groups of Anatolia. X 125b

takhtī al-hudūd (A) : lit. delimiting boundaries or frontiers, in modern Arabic usage. X 126b
takhyil (A): lit. creating an image or an illusion; in literary theory, ~ is a kind of make-believe in the form of giving, to a fact stated in the poem, a fantastic interpretive twist which on the surface explains and supports that fact, but on closer inspection turns out to be an illusion. It was first identified by ‘Abd al-Kahir al-Djurđjani, who contrasted these phantasmagorical poetic notions (ma‘ami takhyiliyya) with realistic commonsensical ones (ma‘ami ‘akliyya). X 129a; XII 653a; and → ISTI'ARA; TAWRITA

In logic, the ‘evocation of images of things in the minds of listeners by means of figurative language’. X 129b; and → MUHĀKĀT

In rhetoric, 'giving the impression of praising while one is lampooning and vice versa', as used by Abū Hilāl al-‘Askari. X 132a

takīd (A): in rhetoric, obscurity. V 898b

takin → TIGIN

takiya (P), or Husayniyya: a special, usually temporary, structure built for the staging of shi‘i passion plays. The ~ is a theatre-in-the-round with a stark, curtainless, raised platform as a stage, which is surrounded by a broad circular strip covered by sand, used for battles of foot and on horseback among other uses. X 406b

takiyya (A): a hospice. X 635a

takiyya (A, < P; pi. tawdki): the common skull cap worn, in the Arab East, by both sexes alone or under the headdress. Originally a round cap with flat top in various colours, worn without the turban-cloth, under al-Nāṣir Faraj it was extended in height and swollen out like a cupola. In more recent times ~ has been used as a synonym for ‘ARAKIYYA. V 741b; X 614b; and → ĀTABA

taklīd (A): ‘imitation’; in law, the unquestioning acceptance of the doctrines of established schools and authorities. A person bound to practise ~ is called mukallid. II 890a; III 1026b; IX 324b; X 137a

In theology, imitation of the Prophet, of his Companions and their pious successors. I 1039a; III 1173b

In the science of diplomatic, ~ was a grade of appointment for high officials such as wazīrs and kāfīs, although under the Mamluks it was restricted to very special high officials such as the confidential secretary, kātib al-sirr. II 303a

In numismatics, counterfeit (with mukallad ‘counterfeited’). X 409b

♦ taklīd-i sayf (A, T kılıc kushatması) : in Ottoman ceremonial, the girding of the sword, which signified the actual accession to rule of the sultan, in lieu of a coronation in Western style. According to tradition, this took place for the first time in 1421 when Murad II was girded. VI 530b

taklīf (A, pl. takālīf): in theology, the fact of an imposition on the part of God of obligations on his creatures. The person who is governed by this is mukallaf. X 138b; the doctrine of individual responsibility. I 272a

In law, every individual who has at his disposal the full and entire scope of the law. X 138b

In Ottoman administration, tekālīf (pl. tekālīf) was used synonymously with resm ‘taxes and dues introduced by the state’. VIII 486a; X 412b

♦ tekālīf-i fewkalāde: ‘extraordinary taxes’, distinguished from tekālīf-i sher‘iyye, canonical taxes in accordance with the shari‘a. The former could include ‘orfī taxes, those imposed by the sultan and his servants according to custom, also called ‘AWĀRĪD. X 412b

♦ tekālīf-i shāıkka: ‘onerous exactions’, in Ottoman administration, exactions taken illegally by local authorities. VIII 486b; X 412b
takm (A) : in music, a set of flutes. XII 667a; and → FUSTAN

takmil (A) : lit. completion; among the fityān (→ FATĀ), full initiation, symbolised by the putting on of ritual trousers (sirwal, P shalwar). IX 167a

♦ takmilā (A) : the continuation of an original work, expressing the idea of completion, becoming the latter’s perfection. Works bearing this title are fairly late. IX 604a

taknin (A) : in law, the codification of the shari’a. X 353a

takrib (A) : ‘rapprochement’, a term widely used to designate an ecumenical trend within modern Islam in general and a movement towards reconciliation between sunni and shi’i Muslims in particular. X 139b

takrir (A) : remarks on a text. IX 320a

In the science of diplomatic, the documents (diplomatic notes) presented to the Ottoman government by members of the foreign diplomatic corps. II 314a

In Ottoman administration, reports, e.g. those presented to the sultan by the grand vizier acting as representative of the government. VIII 481b

In taxation matters, liability. IV 1038b

takriz (A) : lit. the act of praising; in mediaeval literature, a minor genre, tending to be formulaic in form and style, which consisted of statements praising the virtues of a particular work, some composed after the death of the author of the work in question but probably for the most part composed at the time of the work’s appearance with the aim of advertising it. XII 781a

taksim (A, pl. takāsim) : in music, a solo melodic modal improvisation entrusted to an instrumentalist, played in the eastern Arab countries and Turkey. The corresponding North African genre is called istikhbār. In Ottoman court music of the 15th and 16th centuries, ~ was given to the initial section of vocal forms of the NAWBA repertoire. VI 97a; X 143a; XII 667b

taksira (A) : a short-sleeved jacket worn by both sexes in Syria and Palestine. V 742a

taktr (A) : in pharmacology, distillation. XII 550b

taktuka (A) : in music, a form of strophic song in Egyptian colloquial Arabic. It is unclear whether it has anything to do with takṭaka, a manner of singing to accompaniment of a wand in the 11th and 12th centuries, or to a traditional Egyptian Bedouin song called tagg, which is accompanied by the beating of two sticks. X 144a

takūk (A, pi. takwūni) : tabular form of almanac data. X 146b; a retrospective calendar of events. X 291a; in astronomy, annual ephemeris, with information of the true positions of the sun, planets and moon, from which one could determine the position of the seven celestial bodies relative to each other. X 145a

takwin (A) : ‘bringing into being’, the artificial generation of minerals, plants and animals; in the case of plants and animals, the process is often called tawālid, and Ibn Wahšiyya also gives ta’fīn ‘putrefaction’. X 147a

In Ibn Sīnā, ~ is the production, with an intermediary, of corruptible beings. III 664b

tāl (H) : in Indian music, a cyclic time-measure punctuated by a stress pattern which is marked on a pair of drums. III 454a

ṭalā (A) : in the terminology of childhood, ‘the youngling of any kind; an infant until a month old or more’ (Lane). VIII 821b
talāhī (A) : with iltihā, a rare synonym for the tahnik, or way the turban-cloth is brought under the chin (→ ḤANAK). X 614b

talāk (A) : in law, repudiation of the wife by the husband, by way of the simple unilateral declaration anti tālik. I 27b; II 836b; III 949b; IV 689a; X 151a; and → TĀLIK-
talāk

† talāk al-bid'a : in law, the triple repudiation of the wife in one saying. XI 478b

† talāk radji'ī : in law, a revocable repudiation. XII 644a

† talāk al-tafwid : in law, the right of the wife to divorce the husband. I 172b

tālār (P) : in architecture, a flat-roofed portico. I 616a; (taldra) a colonnaded verandah associated with private dwellings, where it usually provided an open and sheltered vista toward an enclosed garden, pool, or courtyard that served as the physical centre of domestic space. VIII 789a; a pillared hall known from Achmaenid times and adopted during the Safavid period for audience halls. XII 457b

talāţhama (A) : to kiss one another. V 770a

talāţum (A) : in rhetoric, euphony. VIII 614b

talawwun → ḤIRBA'

talblna (A) : a dish similar to harira, a gruel made from flour cooked with milk, but eaten at funeral meals by pre-Islamic Arabs. II 1059a; VII 908b

talbis (A) : in mysticism, the practice of 'concealing, changing the guise of something to make it appear other than it is'. XII 752b

talbiya (A) : the invocation made in a loud voice and repeatedly by the pilgrim upon entering the state of ritual taboo for the Pilgrimage at Mecca. X 160a

talādīja (A), or ildja' : lit. putting under protection; in the first three or four centuries of Islam, the practice of the 'commending' by an inferior to a superior of a possession of which the former remains the legal owner but for which, by virtue of a tacit agreement, the latter is to be responsible vis-à-vis the administrative authority and more particularly the tax authorities. III 394a; III 1113a

In law, a fictitious sale resorted to by a person who wishes to protect his possessions from possible confiscation. III 394a; III 1113a

talfiḵ (A) : in law, a patchwork approach to the juristic tradition, by bringing together certain elements of two or more doctrines in such a manner as to create therefrom yet another, different doctrine. IX 325b; X 161a

In literary criticism, the knitting together of two independent motifs. XII 709a

talh (A) : in botany, a variety of acacia (Acacia seyal). I 168b; X 757b

talī (A, pl. tulyān) : a young lamb. I 541a

talī (A) : lit. follower; in Druze hierarchy, the Left Wing, the fifth of the five cosmic ranks in the organisation. II 632a

In horse-racing, the name for the sixth horse in a horse-race, according to the order of finishing. II 953a

In logic and arithmetic, the portion following the MUKADDAM, i.e. the second of two numbers in a proportion. VII 492a

talīf (A) : lit. that which rises; in astronomy, that point of the ecliptic which is rising over the horizon at a given moment, called the ascendent or horoscopus. The determining of the ascendent was necessary in mathematical astrology. The opposite point of the ecliptic is al-ghārib 'descendent'. X 163a

In astrology, al-~ is the 'zodiacal sign which rises on the horizon at the first moment of a man or woman's birth'. Other terms used to describe positions are kīrān 'conjunction' in regard to the relationships between stars, mumāzadj 'coincidence' of planets between stars, ittişāl for the relation of planets between themselves, ishrāf 'apogee' of a planet, hubūt 'declension' of a planet; RA'S (L. caput), the ascendent node, in opposition to DHANAB (L. cauda), the descendant node, ghurūb 'setting' of the planets,
rudjū' for their retrograde motion, istikāma for their 'direct course', mukābala 'opposition' of the planets in the signs of the zodiac, hurūk 'fire, which springs into flame on the planets when they find themselves in the signs of the zodiac, mudabbir 'regent', said of a planet whose ascendent is in one of the signs of the zodiac, and tulū al-shā'r ā' al-ābūr 'heliacal rising of Sirius'.

talī'a (A, pl. talā'ī'ī): in military science, an advance guard or reconnaissance force (syn. kashšafā 'scouts'), either an individual or a small group of three or four men, although descriptions of battles in the later Middle Ages evidence much larger bodies of soldiers. Sometimes translated as 'vanguard', this should be reserved for mukaddama, which represents a separate corps of the regular army.

talīb (A): student; in law, the plaintiff in a lawsuit. The defendant is called matlūb.

talika (T, < Sl taliga): a carriage, widely used in the 19th century and still in use in Turkey, with no door, but a footboard, surmounted by a small platform.

talik → TULAKA

talikun: a copper alloy, which equals jadīr 'aljūr, and is probably identical with 'Chinese iron' (khār čini, hadid ʿinī). Hot ~ dipped in water is said to drive flies off and to prevent eyelashes from growing again after they have been depilated with a pair of tweezers.

talim → TADRĪS

talk (A): in metallurgy, asbestos, from Badakhshān, out of which wicks and fire-resistant cloths were made in early Islam.

tall (A): a hill, mound, tumulus (Eng. tell); in the Maghrib, ~ is said to be 'marly, grey or darkish soil', and by extension, the whole region where this type of soil is found, that part of the Maghrib, from the Moroccan Qarīb to northern Tunisia, still under a marked Mediterranean influence.

talmīḥ (A): in rhetoric, allusion, which consists of alluding to famous passages in the Qur'ān or Traditions, or in profane literature. A related figure is iktibās.

talthīma (A): a woman's veil.
talḥīmat al-bayād: under the Fāṭimids, the distinctive dress of the chief Kādīs, who wore it along with the turban and ṭaylāsān. V 769b

talwīn → tāmkin

ṭām → kuskusū

ṭamaṭ (A): in classical Muslim administration, an issue of pay. II 79a

ṭamānuṭ (A): in theology, ‘reciprocal hindrance’, a major argument for ṭawhīd, the oneness of God. X 389a; ‘mutual prevention’. X 441a

tamarrud → mārid

tamāṭḥīḥuṭ (A): in rhetoric, the activity of one who quotes a line or two of poetry to encapsulate the gist of the situation in which he finds himself, a very popular literary technique in the Arabic Nights. X 180a

tamāṭṭuṭ (A): ‘enjoyment’; one of three methods of performing the pilgrimage, viz. by accomplishing the ṭumra at the same time as the pilgrimage, resuming secular life and dedicating oneself once again to the pilgrimage. III 53b; X 865b

tambākū → tutun

tambur → posta

tamāḏjīḍ (A): among Copts, songs of praise about a saint. XI 530a

tam[n]haft → milḥafa

tamgha (T): brand or sign placed on livestock or personal property; seal [of the king or other] (A syn. ṭābi‘); and, by extension, tariff or commercial tax; in the Ottoman empire, ~ refers to market dues, the tax levied on all kinds of goods bought and sold in cities, on woven stuffs and slaughtered animals, and normally referred to as tamgha-i siyāh ‘black tamgha’. I 861b; II 147a; X 170a; also tamgha or tamgha, a Mongolian tax on trade and urban crafts, possibly originally a poll-tax on urban dwellers and merchants. IV 31a; IV 1050a; X 170a; and → bāḏ-i tamgha

tamghadji (T): title of ‘keeper of the seal’, appearing in the earliest Turkish inscriptions from the 8th century, and was later used as term for tax collector. X 170a

tamhīl → tashbīḥ

tamkin (A): ‘strengthening, stability’; in mysticism, the spiritual act of endurance and stability, contrasted, according to al-Hudjwīrī, with talwīn which indicates a change, an alternating transition from one state to another. III 84b

tamliṭ → idjaza

tāmūn (A): in literary theory, complete agreement in nature, number, and arrangement of consonants and vowels between two words of different meaning. This category can be further divided into mumāṭṭihīl, where both words belong to the same word class (zāʾir: ‘visiting’ from z-w-r and ‘roaring’ from z-‘-r), mustawfā, where both words belong to different word classes (yahā: verb and proper name), malfūṭ, where one of the words is a composite and the composite term consists of two independent words (dḥā hibah and dḥāḥibah), and marfūw, where one of the words is a composite and the composite term consists of one word and a fragment of another. When both terms are composites, it is called mulaffak. X 69a
tamma (Mon), or tanma: in the Mongolian army, contingents selected from the total available Mongol power. Their purpose was to maintain and extend Mongol rule, and they were initially stationed on the steppe-sedentary borders. Some ~ units later formed the bases of the permanent armies of the subsidiary khânates into which the Mongol empire was divided. VII 233a

tammâr (A): a seller of dates. X 179a

tammûgû : the tenth month in the Syriac calendar, corresponding to July in the Roman calendar. X 179b

tamr (A): dried dates. A basic, and sometimes the only food for Arabs in early times, dates were eaten also fresh (rutab) or when they were beginning to ripen (busr); a special variety called 'adîwa were considered to be a sovereign remedy against poisons and sorcery. II 1058a; IV 995b

† tamr ḥīnâ‘ : in Cairo, the mignonette plant. III 461a

tamthîl (A): lit. the adducing of a likeness, example; representation. In grammar, ~ denotes the citing of examples and the technique of definition by exemplification; also, the creation or use of such expressions. In morphology, synonymous with wâzîn, and syntactically, ‘a systematic recourse to paradigm and to a relation of equivalence between an utterance and a sequence that is not said’, later replaced by takdîr. X 179b

In rhetoric, the assimilation of one thing to another, e.g. nakî al-thawb ‘clean of clothing’ meaning ‘exempt from moral vice’. IV 249a ff.; V 117a; X 180a; a simile. II 825b; X 180a

† tamthîilliyya šâ‘irî (U): in Urdu poetry, ‘gnomic verse’, in which the thought expressed in the first hemistich of a verse is followed by an illustrative metaphor or simile in the second. IX 90b

tâmûh (A): in the terminology of horse-riding, a horse that is regarded as impossible to ride. II 954a

tamyîz (A): the faculty of ‘discernment’; in the terminology of childhood, the faculty which enables the child to grasp ideas and thus to distinguish between good and evil. VIII 822b

In the context of the Almohad movement, the methodical and stringent elimination of real or suspected dissidents, which took place in 523 or 524/1128-9. III 959b

tamzâk (Touareg): among the Touareg, a camel’s saddle, more luxurious than the tarîk. III 667a

tâ’n → SHATM

tanâb → ASHL

tanakkul → TANÅSUH

tanâsûb → MUNÅSABA

tanâsukh (A), or nâsükhiyya: in theology, the doctrine of reincarnation, metempsychosis (syn. nukla, tanakkul, intikal, takammus). I 178b; II 136b; IV 45a; VIII 146a; VIII 147b; X 182a; and → RADJ’a

In law, in the context of the laws of succession, ~ is evoked in reference to the fact that ‘heirs die after other heirs in such a way that the initial heritage remains undivided’. X 182a

tanâsût’i → TA’ÅSŞUB

tanawwût nassâdíj: in zoology, the weaver-bird. XII 19b

tandjîr (A): a vessel in which sweetmeats were commonly made, used in the mediaeval kitchen. A special type of mustawkad ‘fire-place’ was recommended for the preparation of sweetmeats, which required long cooking over low heat with much stirring, for the shape and position of this mustawkad made it easier to hold the pan and control the heat. VI 808a
tandjiz (A) : in law, the immediate effect of the act of founding a wakf. XI 61b

tanfal → TILALAB

tanfiđa (A) : a land grant. XI 388a

tanga, and TANKA : in numismatics, terms spelled the same in Arabic but pronounced differently and with uncertain etymology, for coinage in the subcontinent. IX 203a; X 185a

♦ tanga-yi nukra : in numismatics, a coin introduced by Timūr in 792/1390, weighing 5.38 g. It was later reduced to that of the MIFHKĀL, 4.72 g, and became known as the shahrūkhi. IX 203a

tāngrikān : a wise man; also, an old Turki title 'ruler'. X 186b

tanīb (A) : in North Africa, a man who, to safeguard his rights, to escape from justice or to save his life, leaves the clan of his birth, alone or with his family, and goes to establish himself in a different tribe which promises to assist him. The term is linked with tunub 'tent-cord', the suppliant being obliged, originally, to touch at least a cord of the tent of the one to whom he appeals. XII 78b

tanka : in numismatics, the generic name for coined money under Mahmūd of Ghazna and the name of a specific denomination when Shams al-Dīn Ilutmisī regularised the currency as part of his administrative reforms in the 13th century. The Mughal ruler Akbar applied ~ to his 2-dām copper coin weighing around 41.5 g. The tenth part of the ~, which weighed 4.15 g, was named the tanki. VIII 618a; X 185a; under Bahlul, a billion issue of 9.2 to 9.4 gms, of traditional north Indian standard, but issued in sufficient quantity for the sobriquet of bahlūlī to be applied to it. V 785a

♦ tanki → TANKA

tanma → TAMMA

tannūr (A, < Ar) : a domestic baking oven of Mesopotamian origin. Cylindrical and beehive shaped, it gave the appearance of a large, inverted pot, from which it probably evolved. II 1059a; V 42b; VI 807b; X 30b; also, the large stove-shaped candelabra made in Egypt, frequently found in mosques, and made of gold, silver or copper. VI 665b; any place from which water pours forth. VIII 437b

tānri (T) : heaven, God. X 186b

tanṣīr (A) : conversion, or more precisely, Christianisation (< NAṢĀRA). XII 772a

tanṭūr (A), or tarṭūr : a high conical cap resembling a mitre, worn by ṣūfīs in the Arab East. V 742a; X 58a

In Algeria, a high brimless hat which was part of the uniform of the Turkish military élite. V 745b

Among the Druze, a high pointed woman's headdress of wood, horn, or metal, once very common. V 742a

tanwin (A) : in grammar, nunation. VIII 121a; X 193b

♦ tanwin al-tarannum (A) : a special usage of tanwin connected with poetic declamation. X 193b

tanẓīh (A) : 'withdrawal'; in theology, denying God any resemblance to anything. I 410b; X 318a; transcendentalism. The negative equivalent of ~ is ta‘til, divesting God of his attributes. X 341b f.

tanẓīl (A) : a revelation to be proclaimed publicly to mankind. I 1099a; a term for the Qur'ān. XI 389a

Among the Isma'iliyya, the outward revelation, represented by the Prophet, as opposed to the ta'wil 'inner truth', represented by the imām. II 631a; X 391b; XI 389a

tanẓim (A) : 'ordering, setting in order, regulating. X 201a

♦ tanẓim al-nasl (A), also tanẓim al-‘usaha : family planning, that is, the conscious planning of the occurrence of a pregnancy, including decisions on the interval between pregnancies. X 197a
tanzimat (A): in Ottoman history, the sum of reforms from 1839 till some time between 1871 and 1881, and by extension Ottoman history in its entirety during those years. Also, more specifically, the edict of 3 November 1839 called the Khâş-i Humâyûn often called the ~ fermâni. X 201a

tao (Ch): way.

tao-chang (Ch), or daochang: lit. Head of the Way, the term in Chinese mysticism for Shâykh, also called ‘Master of the Faith’ chiao-chu or jiaozhu. XI 122a

tao-t'ang (Ch), or daotang: lit. Hall of the Way; in Chinese mysticism, the centre of the master’s khânâkâh to where once in his life the adept must make pilgrimage as the first of his obligations and to pay homage to him by the k’ou-t’ou ‘great prostration’ (> Eng kowtow) and by offering a present (hai-ti-yeh, < A hadiyya). XI 122a

tapa → semedi

tapu (T): in Ottoman fiscal administration, the holding of state-owned lands by a subject of the sultan; also, short for resmi tapu, the tax payable when ~ land was leased by the cultivator. X 209b; and → tapu resmi

tapu resmi (T): in the Ottoman empire, an occasional (bâd-i hawâ) tax paid on entering into possession of a çiftlik. II 147a

tapu senedi (T): the document issued to legalise the possession of tapu land. X 210a

târ (P ‘string’): a weaver’s warp. XI 496b

In music, a long-necked pandore with an elongated vault-shaped sound-chest and curvatures at the waist. Europe has borrowed the type in the chitarra battente. Quite a number of differently strung instruments bear this word: yaktâr, a one-stringed instrument, better known in India; Dûtar, a two-stringed tûnûr with a pear-shaped sound-chest in Central Asia; sitâr, originally a three-stringed instrument but now more generally mounted with four strings. In India it has even more strings, and is distinguished from the tûnûr by its being fretted and played with a plectrum; çârtâr or çâhârtâr, a four-stringed instrument, still in use in India; pantaîr, a five-stringed instrument known in Afghanistan; and shâstâr or shâstîrâ, a six-stringed instrument, of which there were three different types, one of which had fifteen double-sympathetic strings in addition. X 625b

târ (A): in music, a round tambourine with jingling plates fixed in openings in the shell or body of the instrument. II 621a

tarab (A): a term denoting poetic and musical emotion, evoking a broad spectrum of sentiments, from the most private to the most violent. Al-Ghazâlî called an uncontrolled trance idîrâb, ~ came ultimately to denote music, in particular the music of entertainment, with a negative nuance that has gradually diminished but never disappeared completely. Equivalents are hawl in Mauritania, amarg among the Berbers of Morocco, hâl among the Persians, and mast in Afghanistan. VI 214a; X 210b

In music, the ~ was probably the original of the European tiorba; the name is still to be found in an instrument of India. Ibn Ghaybi describes a ~ al-futîh, which had six double strings, and a ~ zûr. X 769b

tarâdiyya → tardiyya

taraf (A, pl. ātrâf): province. I 924b; point, cape. X 241b; and → kabîlî

In the science of Tradition, the ~ is the gist, or most salient feature, of a Tradition. VII 706b; and → ātrâf

tarafdar (IndP): under the Bahmanis, the governor of a province originally responsible for both the civil and military administration of the province, and under whom the commanders of the forts were placed. During the century that followed the establishment of the dynasty, the power of the ~ was greatly curtailed. I 924b
tarafan (A), or dhu 'l-tarafayn: in prosody, in the context of MU'CABA, to describe the case e.g. in the RAMAL metre, of both the first and the last cord of the foot *fa'ilatu*n being shortened, thus *fa'ilatu*, when the preceding and following cords are not shortened. VIII 747b
taraftud (A): the harbouring of moderate (?) Rafidi ideas. IX 492a
taranan (P): in Indian music, a song composed of meaningless syllables. III 453a; a term of pre-Islamic origin which denoted songs intended for feasting and wine. VIII 579b; and → RUBA

taranum (A): in singing, the lengthening of the final vowel in the KAFIYA MUTLAKA. IV 413b
tarassul (A): 'correspondence'; in calligraphy, the name given by the DIWAN secretaries to a plainer form of the SHIKASTA TA'LIK. IV 1124a
tarastudj → BARASUDJ
tarawih (A, s. tarwiha): lit. pauses; the term for SALATS that are performed in the nights of the month of Ramadân. X 222a
taraza (N.Afr), or tarazala, tarazal: a wide-brimmed straw hat for both sexes, worn in Morocco and Algeria. V 746b
tarazal, tarazala → TARAZA
tarbi' (A): in astrology, the quartile aspect. IV 259b
In prosody, the addition of two hemistichs after each pair of hemistichs of the original poem. IX 243b; X 124a
tarbiya (A): general term in more recent Arabic for education, pedagogy; and → MA'RIF; SHAYKH
tarbisht (A): hats of various types for men, worn in North Africa. V 746b; in Egypt, a tight-fitting cap, usually of red wool, with a tassel of black or blue silk. In Syria and 'Irāk, the ā had sometimes a peak, which hung behind or at the side and kept in position by a piece of cloth. This cap used to be called *šāšhiyya* in Egypt. X 614b
Čard → DAYSAM
tardid (A): in rhetoric, a term referring to a repetition of the same word with the same meaning in different syntactic contexts to create a contrast. X 69a
tardiya (A): the eulogy *radiya 'llahu 'anhu*, which it is a duty to pronounce when one mentions the name of a Companion of the Prophet. VIII 828b
tardiyya (A), or *taradiyya*: in literature, the hunting poem. I 1154b; X 223a
tardjahār (A): a bowl with a graduated orifice in its underside that submerges in a given period, an ancient device for measuring time. XII 373a
tardjama (A, pl. *tarādjim*): a translation from one language to another. Two other terms used in this sense, in the first few centuries of Islam, are nakhl and, to a lesser extent, TA'FIR. X 225b; XII 788a
In literature, a term in titles introducing a biography, or, especially in North Africa, the biography or autobiography itself; *'ilm al-tarādjim* is a branch of historical research, sometimes confused by the Twelver shi'is with *'ilm al-ridjāl* (→ RIDJAL). III 1151a; VI 349b; X 224b
In the science of diplomatic, the designation of the sender in the address, 'UNWĀN, which developed from the simple akhiāhu or waladuhu to al-mamlāk al-Nāṣiri, etc. II 302a; and → 'UNWĀN
♦  *'ilm al-tarādjim* → TARDJAMA
tardji' (A, pl. *tardjirāt*): in music, the refrain of a song. II 1073b
In Persian literature, a refrain poem, also called *tardji'-band* (or tarkib-band, T tercib-bent and terkib-bent), a variation of the KAŠIDA written in a single metre composed of parts which each have their own rhyme and are separated by a distich (tardji' band) that often serves as a refrain, wāsīta. I 677b; IV 715a; X 235b
♦  *tardji'-band* → TARDJI'
tardjih (A) : in law, the exercise of preference. IX 324b

tardjuman (A, < Ar; Ott terdijumân, > It drog(ó)man), or tardjumân : interpreter. X 236b; and → terdijumân

tarfâ’ (A) : a type of tamarisk. X 219a

tarfil (A) : in prosody, a deviation in the metre consisting of the addition of a moving and a quiescent consonant, a sabab khafif (→ SABAB); thus mutafâ’ilun becomes mutafâ’ilâtun. I 672a

tarh (A), and ilkâ’ : in alchemy, an inert or molten substance. III 1087b

♦ tarha : a large, dark head veil that hangs all the way down the back, worn by women in Egypt. V 742a; a neck-veil. X 610b

tari (A, < tari) : ‘fresh, new’; a gold coin (A rub‘, rubâ‘i ‘quarter-dinár’) struck in Sicily by the Fâtîmids and Kalbîds. Under the later Normans, the ~ was approximately one gram in weight, with the ŞJÂHÂDA engraved on one side and the cross of St. Antony, in the form of T, on the other. X 213a; X 238b

ta’rib (A) : lit. Arabisation or Arabicisation; in grammar, the method or process by which foreign words are incorporated into Arabic, becoming MU’ARRABât. More broadly, ~ is the translation of foreign scientific, literary and scholarly works into Arabic. X 240a

For ~ as political policy, XII 790b

ta’ridj (A) : in classical Muslim administration, an addition register, showing those categories which need to be seen globally, arranged for easy addition, with totals. Receipts for payments made are also registered in the ~. II 78b

ta’rif (A) : lit. making known; in logic, a word or a statement that is a definition, hadd, or a statement that is a descriptive definition, rasm. ‘Man is a rational animal’ is an example of the first, and ‘man is an animal capable of laughter’ is an example of the second. X 241a

In grammar, the fact or process of making a word grammatically definite (→ MA’RIFA). X 241a

In literature, a term for biography, appearing in the title of lives of saints, possibly for reasons of discretion, in a period where MANÂKIB seems to be confined to the hagiographical sphere. This term seems to be particularly common in Morocco. VI 349b For its use in Urdu prosody, → MADIH

tarîk (Touareg) : among the Touareg, a camel’s saddle with a pommel in the form of a cross. VI 667a

ţarîk (A, pl. turuk, turukât) : ‘road, route, way, path’, ~ shares a common field of geographical reference with similar terms like ŞIRÂT, darb, MASLAKA and ŞHÂRÎ, though each is to be distinguished in its usage. XII 794b

♦ ţarika (A, pl. turuk, ţarâ’îk) : path (syn. ţarîk); method of instruction, initiation and religious exercise; also, a religious brotherhood which forms the organised expression of religious life in Islam. II 164a; X 243b; in the science of Tradition, the plural form turuk refers to ISNÂD strands. X 381b

In the terminology of tents, one or several bands of hair or wool, about twenty cm wide at the most, attached to the sewing of the awning band, falidja. Each ~ was equipped at each of its extremities with a device for anchoring it called hatâr and it was to this that the rope (tunub, pl. atnâb) was attached and tied to a peg (watid) driven into the ground some distance away with a mallet (mitad). IV 1147b

In zoology, the empty shell of an (ostrich) egg after the hatching of the chicks. VII 829b

♦ ţarika hâllâdîjiyya (A) : a phrase referring to the beneficial effect of a spiritual influence, here al-Hallâdîj, traversing time, since ţarîka is not invariably indicative of a materialised order. X 246b
† tarīka ḥijābiyya (A): ‘way of eloquence’; a form employed in Qur’anic preachings. II 447
† tarīka al-muḥammadiyya (A): the proper terminology for ‘mystical brotherhood’, since in the final analysis, tarīka has meaning for the ṣūfīs only in terms of the relationship which it establishes with the Prophet. This modality is correctly called ‘the Muḥammadan Way’, sometimes also al-tarīka al-muṣṭafāwī. X 246b
† tarīkat al-khawādjağān: ‘way of the masters’, a line of 7th/13th-century Central Asian shaykhs, not a constituted order, reckoned to be the initiators of the Nakṣbandiyya. X 245a
† ṭuruṭ ḥurrā (A): ‘free ṣūfī orders’, term for the orders functioning in Egypt in the latter half of the 20th century outside the formal administrative framework of the Sufi Council and more numerous than those who de facto recognised its jurisdiction and were known as ṭuruṭ rasmīyya ‘official ṣūfī orders’. X 325a

ta’rīkh (A, < Sem; pl. ta’wārīkh): date, dating, chronology, era. X 257b; history, historiography. X 271a; XII 795a
In the science of diplomatic, ~ ‘dating’ is one of the parts of a Turkish document; it is marked by means of an Arabic formula, e.g. tahrīr fi and is followed by the decade of the month, the name of the month, and the year. II 307a; II 315a
In Turkish and Persian poetry, a chronogram, consisting of a group of letters whose numerical equivalents, added together, provide the date of a past or future event, known in Arabic as ramz. III 468a; X 302a
† ta’rīḵ-i Ilāhī (P ‘Ilāhī Era’): the ‘divine era’, introduced by the Mughal emperor Akbar in 992/1584. The first year of this solar year was the year of Akbar’s accession, 963/1555-6. XII 410b

ṭark (A), also darb: lithomancy. The technicalities of this cleromantic rite are unknown to us, but it is supposed to have consisted of casting pebbles (ḥāṣā) on the sand and of interpreting the patterns they made, or the signs which are given by the way they fell on top of each other. Instead of pebbles, grain or nuts could be used. From the marks made by the pebbles on the ground, lines were traced in the sand, and from this there has been a gradual development which ultimately results in making ṭark bi ‘l-ḥāṣā the synonym of ḥāṭṭ bi ‘l-raml, i.e. geomancy (→ Khatt). IV 1128b

ṭarkhān (A, < M.Per), or ṭarkhān: a high-ranking Inner Asian title of considerable antiquity: also a personal name. By the Činggisid era, ~ had come to mean ‘those who are exempt from compulsory contributions, and to whom the booty taken on every campaign is surrendered’. X 303a; under the Ilkhāns, personal immunities granted to Mongol princes and princesses and the members of the religious classes and scribes. IV 1045a
† ṭarkhāniyyāt (A): in the science of diplomatic, concessions granting aged officials exemption from taxes, and possibly also a fixed salary, in the classical period. II 303b

ṭarkhāskūk (A): in botany, taraxacum, the dandelion used in popular medicine because of its bitter substance. XII 370b; and → Calath

ṭarkhīm (A): in grammar, phonetic reduction. IX 528a

ṭarkhūn → Shih tarkīb (A): a composition. IV 981a
† tarkīb-band (P): in Persian literature, a refrain poem like the Tardji’, but called a ~ if the refrain differs in each instance where it occurs. I 677b; VII 662a; X 235b and → Musaddas
tarma (A): a gallery, or wide room, giving on to the courtyard of a house through three bays. II 114a

ṭarrāḥī (A): in art, designing; in the context of pictures, the production of the underdrawing. VIII 451b
tarrar (A) : pickpocket, also called khālis, mukhtalis or nashshāl, each of which indicates acquisition of other people’s property in a public place, with mukhtalis placing greater emphasis on secrecy and nashshāl indicating swiftness. X 304a

tarsh (A) : in art, an engraved block used for printing. X 304b

tarși (A) : in rhetoric, a stylistic feature of word combination based on the principle of equivalence of sound. X 304b

tarsim (A) : in Mamluk times, perhaps predominantly, the detaining of a person in one place or putting him under guard. IX 547a

tartib (A) : in Moroccan usage, the term employed by the Mākūzan to denote the reforms (tartībāt) it was obliged to undertake during the second half of the 19th century under European pressure, with connotations similar to those of TANZĪMĀT in the Ottoman empire. ~ is still applied to the fiscal reforms initiated ineffectively by Mawlāy al-Ḥasan (1873-94) and revived by his successor Mawlāy ‘Abd al-‘Azīz (1894-1907) in the least favourable of circumstances and only brought to a conclusion by the Protectorate. X 307b; in Morocco, a single tax, which merged the ZAKĀT and ‘USHR. V 1199a; and → KĀNŪN

* bi 'l-tartib : lit. step by step; in music, slow motion. IX 101a

tartil (A) : in the science of the Qur’ān, an incantatory mode of recitation (syn. tahkik). V 128a; and → NAṢĪHID

tartūr → TAHKIK; TANTŪR; TURTŪR

tarwiya (A) : the ‘day of watering’, the name for the 8th day of Dhu ‘l-Ḥiḍḏja (yawm al-~), on which day the pilgrimage begins. Arabic authors explain this as the day on which the pilgrims water their animals and provide themselves with water for the following days, but some Western scholars see in this name traces of an ancient rain rite. III 35b; X 312b: the name given to the first day of the pilgrimage, possibly because of the rite of drinking a fermented beverage on the occasion. II 1060a

ṭāsa (A) : in astronomy, the magentic compass. X 312b

tasābī (A) : in the expression ~ 'l-shaykh, a collection of motifs given in poetic dialogues warning the old man not to cavort like a young man. IX 385b

tasāhuḍ → SĪHĀK

tasākhini (A) : a kind of neck-veil, ṭaylasàn. X 615a

tasāllum → KĀBD

tasarruf (A) : in Ottoman land law, property in the form of usufruct. V 473a

 tasāwwuf (A) : ‘the wearing of woolen clothes (sūf)’; the phenomenon of mysticism within Islam. X 313b

tasbi' → TAHMĪS

tasbih (A) : the saying of the formula subhāna 'llāh. V 425b; and → SUBHĀ

tasdir → ŠADR; TADRĪS

tasdis (A) : in astrology, the sextile aspect. IV 259b

tasekkurt (B) : the partridge. IX 536b

tasfi (A) : the art of bookbinding. VIII 150b

tasharruf (A) : the ceremony of initiation in the heterodox Tawūsi ritual, whereby the initiate, in the presence of the initiator, dalāl, contracts several obligations and is presented with the dig-i djūsh ‘boiling pot’. X 397b

tashīb (A) : in literature, ~ is frequently used as a simple synonym for GHAZAL and NASĪB. II 1028a; IV 714b; in Urdu literature, ~ is the prelude of the KAṢĪDA, also, but less frequently, called tamhid. V 958b
In rhetoric, ~ is synonymous with *ibtida‘* ‘introduction, prologue’, in its widest sense.

**tashbih** (A) : ‘the act of comparing, comparison’; in rhetoric, a simile. IV 249b; VIII 614b

In theology, the comparing of God to the created; anthropomorphism. I 410b; III 160a; X 318a; X 341b; used in polemical language, the positive pendant to ~ is *ithbāt*, the affirmation of the divine attributes by analogy. X 342a

In prosody, description of the beloved, a standard amatory topic of poetry. X 220a

For ~ in grammar, → ALA

**tashdid** → SHADDA

**tashi** → KUNFUDH

**tashif** (A) : a mistake in writing (syn. TAHRIIF, without the specialised used of the latter). One who commits mistakes in writing is *ṣaḥafī* or *ṣuhufī*. X 347a; in prosody, forgery. IX 455b

In rhetoric, paronomasia based on modifications of the graphic representations of two words and not on sound. II 825b

**tash‘ir** (A), or *sha’ra*: in mineralogy, cleavage, a defect or impurity in a gem. XI 263a

**tashlama** (T) : in Turkish folk poetry, a satirical genre, which has social injustices as one of its main targets. III 358a

**tashri** (A) : in law, statutory legislation incorporating elements from the shari‘a, in an attempt to adapt it to the changing requirements of a modern society. X 353a

**tashrif** → KHILA

**tashrih** (A) : in medicine, anatomy, both as a description of the human body and as the empirical science of dissection. X 354b

**tashrik** (A), and *ayyam al-~*: a special name for 11–13 Dhu ‘l-Hijja, the last three days of the Muslim pilgrimage, during which the pilgrims stay in Minā and throw seven stones daily on each of the three piles of stones there. Traditionally they are called *al-ayyam al-ma‘dūdât* ‘the numbered, i.e. few, days’. III 32a; X 356b; in early Islam, ~ was also given to the solemn *ṣalāt* on the morning of 10 Dhu ‘l-Hijja. X 357a

**tasht-dār** (P) : the ‘keeper of the washing vessels’; a palace officer under the Ghaznavids and the Saljuqs. II 1082a

**tashtir** (A) : in prosody, the intercalation of two hemistichs between the first two of an existing poem. IX 243b; IX 462b; X 124a

**taṣib** (A) : in law, the male relationship. XI 208b

**taṣ‘id** (A) : in pharmacology, the procedure of sublimation (rudimentary distillation). XII 550b

**tasli** (Touareg), conventionally *tassili*: used by the Touareg as a generic term for the sandy and rocky ensemble of plateaux of the central Saharan massif. X 357b

**ta-sīn** (A) : the two letters found at the head of sura xxvii that have been taken by early mystics to designate Iblis. X 1b

**tas‘ir** (A) : in law, the fixing of a commodity’s price, which requires a political decision. *Tathmin* refers to estimating the value, *kima*, of the subject-matter. A comparison of the two verbal nouns makes the distinction between *si‘r* and *thaman*, both ‘price’, appear less subtle. X 358b

**ta‘sis** (A) : in prosody, an *alif* of prolongation placed before the rhyme letter, *rawi*, and separated from it by a consonant which may be changed at will. IV 412a

**taslim** (A) : submission. X 377b

**tasliya** (A) : the invocation of God’s blessing upon the Prophet Muhammad, commonly referring to the section of the *TASHRIHhud* in which the worshipper recites the *ṣalāt* ‘alā ‘l-nabi. A ~ is also a part of the response to the *ADHĀN*, also known as the *du‘ā‘*
al-wasila. More broadly, ~ is understood as the repetition of the phrase ṣallā ʿllāhu ‘alayhi wa-sallama ‘May the prayers and peace of God be upon him’. In India and Pakistan especially, durūd is used to refer to the ~, while kunūt also overlaps with it. X 358b
tasmir (A) : shoeing a horse with nails, a Gallo-Roman invention in the 6th century, unknown in early Islam, where tribes used a sandal of iron or leather, naʿl. IV 1144b
tasmiya → BASMALA; NISBA
tasnif (A) : lit. sorting out, distinguishing, classifying something, whence ‘putting in order, composing a book, etc.’ and then as a common noun ‘orderly presentation or classification’. X 360a
tasnim (A) : the name of a fountain in Paradise, occurring in Q 83:27, whose water will be drunk by the mukarrabūn ‘those who are admitted to the divine presence’; also, the verbal noun of form II of s-n-m ‘raising graves above the level of the earth’. It is said the Muhammad’s grave is musannam. X 360a
taṣrīf (A) : in prosody, internal rhyme, a shortening or lengthening of the last foot of a rhyme appearing at the end of the first hemistich, in order to make it conform to the pattern of the last foot of the second hemistich. II 825b; IV 413b
taṣrif (A) : in grammar, one of the two main divisions of linguistic theory, ‘morphology’, the other being NAHW ‘syntax’. In later grammar, ŠARF is used and in modern Arabic it has become the usual term for ‘morphology’. X 360b
In rhetoric, the transformation of a root (into various awzān). VIII 614b
taṣriḥ (A) : in mysticism, an unequivocal declaration of one’s feelings and intentions, seen as the opposite of ramz (← ISHĀRA). VIII 428b
taṣsaṭṭiddj (A, pl. taṣasṭiddj; < MidP tasok ‘one quarter’) : in Sāsānian and early Islamic ‘Irāk, a sub-province, subdivision of a Kūra ‘province’. The ~ was in turn divided into RUSTĀKS ‘district’. I 3a; VIII 636a; X 361a
taṣwir (A) : the constitution of a shape. IV 981a; in art, the representational arts (painting, drawing, sketching, engraving and photography) and the process of their creation (syn. ŚūRA, pl. šuwar, and the rarer taṣwiра, pl. taṣāwiṛ, or in Persian texts nakš and nīgār), often contrasted with timṭḥāl ‘sculpture’. X 361b
† taṣwir shamsi, or taṣwir dawʾi : along with the more simple TAṢWĪR and the borrowed futūghrāfiyya, terms for photography, introduced in Muslim lands soon after its invention in 1839. X 363b
taṣwiya (A) : the act of leveling; in the Qurʾānic story of the creation, the ‘leveling’ of the sky. IV 984b
taṣyir (A) : in astrology, a procedure of artificial continuation of a planet or of an astrological house or any other definite part of the heavens to another star or its aspects, or other houses with the object of ascertaining the equatorial degree situated between these two places, the figure of which is used to prognosticate the date of a future happening, either good or evil. X 366a
tat (T) : a term used in earliest Turkish with the general meaning of ‘alien, non-Turk’, but speedily coming to be applied to the Persians as opposed to the Turks, with a somewhat contemptuous nuance of meaning as with the term TĀDIJÊK. X 368a; in Arabic and Ottoman Turkish sources for the military and social history of Syria after its conquest by Selim I in 922/1516, foreign troops in Syria, those neither Arab nor Rūmī, distinguished from the yerlū, locally-recruited toops. X 369b; XI 333b
† tāṭ : the name given to New Western Iranian dialects surviving in language islands in the eastern Caucasus region. X 369b
tatabbub (A) : medical practice. IX 8a
taṭarruf (A) : extremism, radicalism, the opposite of moderation, tawassut, iʿtidāl. X 372a
tātawi → WĀKWĀK

taṭāwwu' → ŠAWM

taṭāyyur (A) : in divination, an augury based on the flight of birds (syn. ta'āyyuf). XII 777b

taṭṭif → ṬUFAYLĪ

taṭhir (A) : in law, a purifying punishment. X 406a

taṭḥlīth (A) : lit. to make or call three; in theology, the doctrine of the divine Trinity.

X 373b

In astrology, the trine aspect. IV 259b; VII 794b

taṭḥmin → TASIR

taṭḥwīb (A) : repetition; the term for the formula al-ṣalāt khayr min al-nawm, pronounced twice in the morning prayer. I 188a

taṭṭīl (A) : ‘stripping’; in theology, ~ is applied to the denial of attributes, that is, the assertion that God does not possess attributes of power, knowledge, speech etc. which are distinct from His essence. I 324a; I 411a; III 953b; X 342b

taṭṭim → TAKFIT

taṭṭwīl (Tun) : the diploma of secondary education from the Zaytuna of Tunis. IX 160b

taṭṭun (A) : in medicine, the plague. VIII 783a; IX 477a; both the bubonic plague and the swellings of the lymph glands so characteristic of this disease. XI 2b; and → WABA’

tāṭūs → TAWWS

ta’waf (A) : the circumambulation of a sacred object (syn. dawār), specifically the Ka’ba during the pilgrimage. The pavement surrounding the Ka’ba on which the course is run is called al-matāf. The ~ itself is obligatory, but two other circumambulations, that of greeting or arrival (~ al-tahiyya or ~ al-kudūm) and that of departure (~ al-wadda’) are not. I 610b; III 35a; X 376a,b

♦ ta’wāf al-ifāda : the circumambulation of the Ka’ba on 10 Dhu ‘l-Hijjah, after the sacrifice. III 35b; VII 169b

tawakkul (A) : in religion and especially mysticism, trust in God to such an extent that one does not support oneself; submission to the divine will. He who trusts in God is called mutawakkil. VIII 596a; VIII 691b; X 376b

tawallud (A) : ‘engendered act’; according to the Mu’tazilite Bishr b. al-Mu’tamir, ~ is an act prompted by a cause which is itself the effect of another cause. Thus, in the act of opening a door with a key, there is first a voluntary act, then the movement of the hand which turns the key, and lastly that of the key which turns the tongue of the lock. This last movement is an engendered act for it does not emanate directly from a voluntary decision. I 413b; I 423b; X 378a

In biology and philosophy, spontaneous generation, that is, the generation of plants and animals directly from inanimate matter, as opposed to sexual generation or procreation, tawātul. X 378a

tawālud → TAWALLUD

tawālūd → TAWALLUD

taw’āmān → AWZĀ’

tawāshī (A) : in the Ayyubid army under Salah al-Dīn, fully-equipped cavalrymen. I 797b; II 507a; VIII 468a; a eunuch. I 33a; IV 1087a; the bottom member in the hierarchy of the Mamlūk barracks, responsible for training small groups of mamlūks only. X 7b

tawāsīn (A) : a name for the SŪRAS that begin with the letters tā-sin: xxvi-xxviii. IX 887b

tawassut → TAJARRUF

Tawātūr (A) : roughly ‘broad authentication’; in the science of Tradition, ~ indicates that a historical report or a prophetic tradition is supported by such a large number of ISNĀD strands, each beginning with a different Companion or other ancient authority, that its authenticity or truthfulness is thereby assumed to be guaranteed. X 381b
In law, a form of testimony which consists of the affirmation of a fact by a number of persons so large (a minimum of twenty-five is generally accepted) as logically to exclude any possibility of fraud or lying. The ~ is superior to all other modes of proof with the exception of confession. II 171b

♦ tawātur lafżī (A) : in the science of Tradition, the verbatim mutawāṯīr transmission of a text, distinguished from tawātur ma’nawi, transmission according only to the gist or one salient feature of a given text. The latter far outnumbers the former. X 381b

♦ tawātur ma’nawi → TAWĀTUR LAFŻĪ

tawāzun al-sulṭāt (A) : in political science, the balance of powers. The notion of ‘separation of powers’ (faṣl al-sulṭāt), originally introduced as faṣl al-ḥukm or infaq al-kūw wa al-hākima by al-Taḥṭāwī, was taken up in the Muslim world from the second third of the 19th century. Classically this concept is unknown. X 382a

tawb (A) : unbaked brick. I 1226b
tawba (A) : in religion, repentance. X 385a; XI 141b
tawbiḥ (A) : verbal reprimand. X 406a
tawbir (A) : an instinctive attempt by a hare to blur its tracks by placing its body weight on the back foot only. The back foot has a pad which is covered with hair and thus prevents the toes and claws from marking the ground. XII 85a
tawdijīh (A) : in prosody, the vowel before the quiescent rhyme letter; according to others, also before the vowelled rhyme letter. IV 412a; and → TAWRIYA

țawf (A, pl. atwīf) : a raft of early ʻAbbāsid Mesopotamia, similar to the kelek. IV 870b; VIII 810b
tawfik (A) : in theology, ‘facilitating, helpfulness, predisposing towards’, used especially of God’s grace and help towards mankind, and seen as the opposite of khidhlān. X 386b
tawḥīd (A) : the assertion of God’s unity, in a word, monotheism. X 317b; X 389a; in current usage, ~, or ʻilm al-tawḥīd, is the modern equivalent of ʻilm al-kalām, theology. X 389b; a kind of dates. I 126b; and → NATĪK

tawḥīm → TAWRIYA

tawḏīḥ → TAMIMA

tawīl (A) : lit. long; in prosody, the name of the first Arabic metre. The ~ forms, with the metres basīr and madīd, the group of metres whose hemistichs consist of 24 consonants each. I 670a; X 389b

In numismatics, the name of a coin in Ḥāṣā, on the Arabian peninsula, which is only an inch long and of very base silver, if not copper, without any trace of inscription. V 684a; and → KALANSUWA

tawīl (A) : explanation, exposition, or interpretation of the Qur’ān. IV 147a; X 390b; and → TANZĪL

tawḵ → HADĪRA; SHA’IRA

tawḵī (A, T tewḵī) : an extended table of memorable events; a tabular almanac providing seasonal information. X 146b; edict, decree of the ruler. X 392b

In calligraphy, a variety of the Thuluth script, with its letters somewhat more compressed and rounded. This script was used in Persia for the final page, sc. that with the colophon showing the date and place of copying and the scribe’s name, of elongated format Qur’āns. IV 1123b; for Turkish diplomatic practice, a specific technique for writing more formal and solemn documents. The script used was the Diwānī, also known as tewḵī in its various forms. II 315b; VIII 151b; X 393b

In the science of diplomatic, ~ seems originally to have been the ruler’s signature, which was appended in the chancellery. Later on, ~ was also used for letters of appointment, quite generally to begin with, but later only for the lesser officials. II
TAWKIK — TAYYAR

303a; X 392b; into the 10/16th century, ~ in the *corroboratio* refers to the seal; not until the 11th/17th century was ~ replaced by the (long overdue) expression MUHR. II 311b; and → IMDA; İTŁAKAT

♦ tawkiʿ 'ālā 'l-kiṣaṣ (A) : in the science of diplomatic, the decision of petitions in open court, said to have been the custom even in Sasanid times. II 303b; X 392b
tawkīr (A) : respect. XI 388a
tawlīd → TAWLIN

tawrāt (A) : the Pentateuch. IX 321b; X 393b
tawrīk (A) : in art, arabesque, mostly of the sort restricted to foliage. The term is preserved in Spanish *ataurique*, commonly used by Spanish authors to designate the genuine arabesque. I 498b; I 560b; X 395a
tawriya (A) : in rhetoric, mispointing information for secrecy. VIII 427a; in prosody, double-meaning. IX 460b; a one-term pun (*double entendre*), also known by a confusing number of other names, e.g. ihām, tawhīm, takhīyil, tawdījih, mughālata maʿnawiyya, etc. A related figure is the *istikhdam*, based on a compound sentence where the main clause and the subordinate each “make use of” one of the double meanings on the term on which the figure depends. X 67b; X 395a
tawṭḥīq → MIKRAN

tāwūs (A, < Gk; pl. tawāwīs, atwās), or ātūs : in zoology, the peacock (*Pavo*), nicknamed Abu 'l-washy 'he of the splendid coat', of the family of the Phasianidae, comprising four species: the blue peacock, the spiciferous peacock, the Congo peacock and the black peacock. I 177b; X 396a

In music, a pandore viol from India, with the ESRAR one of the two best-known examples. The ~ is practically identical with the esrăr, but is adorned with the figure of a peacock at the bottom of the body of the instrument. VIII 348b

♦ tāwūsiyya (A) : in zoology, the greater peacock moth (*Saturnia pyri*) and the lesser peacock moth (*Saturnia pavonia*), from the family of Saturnidae, and the peacock butterfly (*Vanessa io*), from the family of Nymphalidae. X 396b
tawwāb (A, pl. tawwābūn) : ‘penitent’, in its plural form, the self-imposed title of an early shīʿi movement. X 398a
tawwāb (A) : a mason who builds a wall in clay. V 585b
tawakkul (A) : in mysticism, confidence in God. XI 141b
tawwaziyya (A) : textiles from the mediaeval city of Tawwādj (Tawwaz) in southern Persia. IX 310b
tāy → ČAY

tayammum (A) : ritual purification with sand, soil, or dust, allowed when water is unavailable. II 1104a; VI 709b; VIII 926b; X 399b
tāydji djemaʿati (T) : in the Ottoman empire, a special category of MUSELLEM which enjoyed exemption from taxes in exchange for breeding horses for the royal stables. IX 855a

tāyf al-khayāl → KHAYĀL

taylasān (P, pl. taylasīsa) : a headshawl worn over the turban, worn in mediaeval Islam particularly by religious scholars and notables in the northern and eastern parts of Iran and even by the common folk in Fars. V 747b; X 398b; insignum of rank. X 375b
tāyr (A) : in mysticism, spiritual flight, one of the degrees of the mystical journey. IX 863a; for ~ in zoology, → TĀİR
tays → ATŪD; TAYYĀS
tāyy (A) : in prosody, a deviation in the metre due to the suppression of the fourth consonant of a foot. I 672a; XI 508b
tāyyār → BAYYĀZ
tayyara (A): 'flyer', a name describing a kind of skiff used in mediaeval Mesopotamia. VIII 811a; and ➔ BĀD-I HAWĀ
tayyās (A), or tays: a goat-herd. XII 317a
tayyibat: 'jocose poems', a genre in Persian literature, defined by classical Persian literary critics according to its contents rather than to its form. III 355
tazakkara ➔ MUSTAKRISH
tazammūt ➔ TĀṢṢUB
tazarruf (A): in mediaeval Islamic social and literary life, an intensification of certain features, intellectual, literary, social, and personal, that are held to characterise the man of ADAB. XI 460a
ta'zīr (A, pl. ta'āzīr): in law, discretionary punishment by the KĀDĪ in the form of corporal chastisement, generally the bastinado, for offences for which no HADD punishment is laid down. The term means both showing respect and disrespect. I 29b; II 519a; X 406a; X 799b
ta'ziya (A): in Persian literature, the Shi'i passion play, the occurrence of which is not documented before the late 12th/18th century. IV 50b; X 406b; in Muharram processions on the Indian subcontinent, ~ signifies the bier on which al-Ḥusayn's headless body was carried from the battlefield to its final resting place; it also stands for his tomb. It is called taḍja, due to phonetic transformation, on the island of Trinidad, where they are still being built. X 408a
In literature, a letter of condolence addressed to the parents of the deceased, becoming frequent from the 2nd/8th century onwards. When it is in verse, it is virtually indistinguishable from the MARIHIYA. VI 605a
tazkiya (A): in law, the procedure for substantiating the 'ADĀLA of witnesses, also called ta'dil. I 209b
• al-tazkiya al-‘alāniyya: the second stage of the procedure known as TAZKIYA, in which the persons who received a sealed envelope in the first stage (~ AL-TAZKIYYA AL-SIRRIYYA) appear at the public hearing to confirm their former attestation. I 209b
• al-tazkiya al-sirriyya: the first stage of the procedure known as TAZKIYA, in which the judge proceeds to a secret investigation, by sending a question in a sealed envelope to qualified persons. I 209b
tazwir (A): the falsification or forgery of a document or piece of writing. X 408b
tazyif (A): in numismatics, the forgery of coins. X 409b, where are found many terms associated with counterfeit coins.
tebriya ➔ TABRI'A
teferrudj ➔ TAFARRUḌJ
tegulumust ➔ LĪTHĀM
tekālīf ➔ TAKLĪF
tekātaḥ (Touareg): a large, loose tunic with sleeves, often dark indigo-coloured, worn by both sexes among the Touareg. Under it men wear large trousers with a low crotch, women a skirt. X 379b
tekfur (P, T, < Arm taghavor 'crown bearer'), or tekvur: a title used in late Rûm Saldjük and early Ottoman times by Persian and Turkish historians to denote Byzantine lords or governors of towns and fortresses in Anatolia and Thrace. X 413b
tekke (T, < A takiyya, pl. takāyā; P takiya), tekiyye or tekye: an establishment belonging to a group of Şūfis, where they gather around a ṢHAYKH and perform their ritual and their devotions, etc. It is thus similar to RIBĀṬ, KHĀNKĀH, dergāh, ZĀWIYA and āsītāne, but it has not yet been determined how ~ is employed in preference to these other terms. It seems that its use was first developed in an Ottoman context from the 10th/16th century onwards, with the rise of an organized Ottoman network of brotherhoods. X 415b
tekli̇f → TAKLIF

telkhis (T, < A) : in Ottoman administration, a document in which the most important matters are summed up for presentation to the sultan. X 416b; memoirs, e.g. those presented to the sultan by the grand vizier acting as representative of the government. The officer to whom they were given was called the telkhisdji. VIII 481b ff.; X 415b

♦ telkhsdji → TELKHIS

ternenggung → BENDAHARA

temidelt → AGADIR

temlik-nâme (T) : in the Ottoman empire, a special diploma issued by the sultans, recognizing proprietary rights on waste land as well as on running water and springs within the area delimited by the document. V 878b

tende → aHAL

tennüre (T) : in Ottoman Turkey, a long dervish’s robe without sleeves. V 752a; IX 168a
teptyar (Rus, < A daftar) : ‘people of the register’, a social term and subsequently ethnonym, used to denote populations of Volga Tatar, Mîşhär, Bâškîr, Çuvâş and Volga Finnic origins, all of whom spoke a Tatar dialect in Bashkirtia. X 417b
terakî (T) : ‘advancement’, a bonus granted to cavalrymen in the Ottoman empire. IX 656a; a pay raise in the Ottoman military. X 811b; XI 324b

terdjüman (T) : in mysticism, a term used by the members of ḲUTUWWA groups and by the Turkish dervish orders of the Mawlawiyya and Bektaşiyya for speech utterances, generally in verse, recited during the ritual or, outside this, during the accomplishment of some piece of work or some particular act. These formulae, which are made up of a prayer, are pronounced in order to seek pardon for some offence. ~ can also denote a sum of money or a sacrifice made in order to secure pardon for an offence. In practice, ~ is often mixed up with gül-bank (→ GULBÂNG), which is reserved for longer prayers in prose. X 418b; and → TARDJUMAN

terken (T) : in old Turkish, a royal title, often but not invariably applied to females, and in these cases roughly equivalent to ‘queen’. X 419a
terlik (T) : in Ottoman Turkey, the most popular shoes, worn by men and women, without heels or quarters slightly raised at the end, in leather or material and often decorated. V 752b

tersâne (T, < Genoese tersana) : ‘dockyard, maritime arsenal’; in the Ottoman period, it was applied in particular to the Ottoman Imperial Arsenal on the eastern side of the Golden Horn, at Galata, opposite Istanbul. X 420a
tesbih → SUBHA
teslim tashi (T) : ‘stone of submission’, the name given to a small, twelve-fluted disc worn on a cord, sometimes with smaller stones strung along the cord, around the neck, and given to the young Bektâşi dervish at the end of his novitiate. VIII 244b

tâstmal (N.Afr) : a fringed head scarf for women worn in Libya. V 746b
tewkü (→ TAWKÜ; TUGHRA

♦ tewkü → NISHÂNDJİ

thâ (A) : the fourth letter in the Arabic alphabet, with the numerical value 500, representing the voiceless member of the apico-interdental triad of fricatives, as opposed to the voiced DÂL and the velarised ZÂ’. X 423b

thâbat → FAHRASA

thâbit (A) : having the characteristic of ‘positive’, as e.g. the non-entity in Mu’tazili thought. I 178b

thâkâfa → RUMH

thâkalayn → ḲADĪTH AL-THAKALAYN

thâkur (H) : an honorary title, used to address the Hindus of the Lohaga caste. VIII 307a
tha'lab (A, pl. tha'ālib; P wawi, rūbāh, T tilki) : in zoology, the fox (Vulpes vulpes), which bears the nicknames of Abu 'l-Ḥusayn, Abu 'l-Nadjm, Abu 'l-Nawfal, Abu 'l-Waṭḥab and Abū Ḥinbiṣ. The vixen is called tha'labā, thu'ala, thurmula and thu'lubdān, with the nickname Umm 'Uwayl, and the fox-cub is known as hidjris and tanfal. X 432a

In botany, ~ is secondary growth on the date-palm, which needs to be pruned away (syn. fasil). X 433a

♦ tha'labā → DJA'LAB

♦ tha'labiyyāt (A) : in astronomy, several stars of the Great Bear. X 433a

♦ dā' al-tha'lab (A) : ‘fox disease’, in medicine, alopecia and baldness. X 433a

♦ 'inab al-tha'lab (A) : ‘fox grape’, in botany, the current. X 433a

tha'laj (A) : snow or ice. X 435a

♦ thallādāj (A) : the seller of snow or ice. The NISBA al-Thaldjī relates to the Banū Thaldjī, however. X 435a

♦ thalājiyyāt : in poetry, snow poems. IX 8b

thalweg : main navigation channel. IX, 369a; X 127a

thaman → TAS'TR

thanawiyya (A) : in heresiography, the term for dualists, becoming current in the 4th/10th century, covering a number of different sectarian groups, in particular the Manichaeans, the Bardesanites, and the Marcionites. It seems to have been preceded by ashāb al-ithnayn, while the expressions ahl al-ithnayn and ahl al-tathniya are also found. X 439b

thanāyā (A) : in anatomy, the incisors. VIII 695b

thānī (A) : the name for a foal between two and three years old. II 785a; and → C ATUD; MUSINNA

thaV (A) : blood revenge, which by law could settle most homicide disputes among Bedouin in modern times but in actuality only settles a small minority of cases. X 442b; punitive raids of retaliation, one of the Bedouin’s activities. II 1055a

thāra → SHAGHABA

tharid (A) : a dish consisting of bread crumbled into a broth of meat and vegetables, associated with the tribal tradition of the Kuraysh and said to be among the favourite dishes of the Prophet. II 1059a; V 41b; X 31a

thawāb (A) : in theology, recompense, especially with reference to the next world, usually only in a good sense. II 518a; and → IWAD

thawābit → AL-KAWĀKIB AL-THĀBITA

thawb (A, pl. thiyāb, athwyāb ‘clothes’) : in early Islam, a general word for garment and fabric. V 733b; in modern times, a basic tunic worn by both sexes throughout the Middle East; a woman’s dress. V 742a

thawr (A, P inkilāb, T inkilap) : uprising, revolt or revolution. The term has undergone a change over the centuries, from implying an undesirable development to a desirable one, even in the latter part of the 20th century being employed in a juxtaposition with Islam that was previously inconceivable: ~ islāmiyya, meaning revolution designed to restore the good old order of early Islam. X 444a f.

thaytal → BAKAR

thayyib (A) : a girl over the age of puberty who is no longer virgin, being either widowed or repudiated. III 17a; X 901b

therwet-i funūn (T) : lit. riches of the arts; the name of a late Ottoman Turkish literary movement, named after the journal with the same title which ran from 1896 till its closure in 1901. The movement has also been referred to as Edebiyyät-i dğedide. X 445b
thika (A, pi. thikāt) : ‘trustworthy’; in the science of Tradition, the highest quality of a reliable transmitter of Tradition, although through over-use it gradually lost its positive meaning, becoming more often than not a meaningless epithet. I 104b; II 462a; VIII 900b; VIII 983a; X 446a

thikāf → RUMH

thikhan (A) : thickness. XI 556b

thiyāb → KUMĀSH

thu’ala → THĀLAB

thughūr (A, s. thaghr) : lit. gaps, used for ports of entry between the DĀR AL-ISLĀM and the DĀR AL-ḤARĪB, in particular the forward strongholds in the frontier zone which extended between the Byzantine empire and the empire of the caliphs in the north and north-east of Syria, and the march lands, ‘the Marches’, in al-Andalus between the Arabs and the Christian kingdoms to the north. I 761a; II 503a; VIII 603a; VIII 869b; X 446b; and → ‘AWĀSIM

In naval science, strategic ports. X 446b; XII 120a

thulth → NIŠF

thulubān → THĀLAB

thulūl (A) : in medicine, a wart. XII 350a

thuluth (A) : lit. one-third; in calligraphy, a script which is generally said to have derived its name from being based on the principle of a third of each letter being sloping. It was and is still used for every kind of frame and for book titles in all Muslim countries. IV 1123b; VIII 151b

thūm (A) : in botany, garlic, one of the winter crops in mediaeval Egypt. V 863a

thumān (A) : in botany, a grass. IV 1147a

thumnā : a measure used in Muslim Spain for weighing olive oil. A ~ contained 2¼ Spanish ratls (503.68 g), i.e. 1.12 kg. VI 121a

thunā’īyyāt → MUTHANNAYĀT

thurayyā → NADJM

thurmula → THĀLAB

ṭīb → AFĀWIH

ṭībāk (A) : ‘antithesis’, in rhetoric, a figure consisting in the inclusion, in a verse or colon, of words of opposite meaning (syn. mutābāka and mutābāk, and in later writings, tadadd and mutadadd). X 450b

ṭibāra (H) : a Hindi term also applied to Muslim buildings in India, for a hall with three adjacent bays or doors. V 1214b

ṭiib (A) : medicine. X 452a

♦ al-ṭibb al-nabawi (A) : ‘prophetic medicine’, a genre of medical writing arising in the 3rd/9th century, intended as an alternative to the exclusively Greek-based medical systems and authored by clerics rather than physicians. X 453a

ṭibgh → TUTUN

tibni (A) : the designation for the colour of the palest, straw-coloured yellow sapphire. XI 262b

tibr (A) : gold dust. X 915a; raw ore. XII 704a

tidjarā (A) : trafficking, trade, commerce; a trader is known as TĀDIR (pl. ṭudjadjar, tidjar, tudjur, tadjr, and in Ibn al-Athir, tudjar), which early on was synonymous with khammār ‘wine-seller’. X 466a

tidyanin → TIQSĪDĪN

tifā(wa) → TUFFA

tīfāf → HINDĪBA’

tifinagh (Touareg, s. tafinekk) : ‘Phoenician letters’, the alphabet of the Touareg, consisting of geometrical consonantal characters. X 380b; X 476b
tifl (A): child; according to Lane, ‘a child until he discriminates . . . after which he is called sabiyy’ or ‘a child from the time of his birth . . . until he attains to puberty’. VIII 821b

tiftik (T): the silky hair of the white long-haired goats in central Anatolia. I 511a

tighetbend (T): among the Bektâshis, a girdle fashioned from ram’s wool, the girding on of which is the second element in their ceremony of initiation, ıkhrâr. IX 168a; and → ELIFI NEMED

tîgin (T), or takin: an ancient Turkish title with the original meaning of ‘prince’. In the early Türk empire it denoted the legitimate son or grandson of the Supreme Kaghan, but since royal princes in the Türk empire usually held high military and administrative office, ~ gradually became detached from the necessity of royal descent and became a title of function. Among eastern Turks, ~ retained its meaning, but further west, it decreased in status and could be applied to any military leader. By the time of the Mongol invasions, it seems to have fallen out of use. X 480b

tîhâma → TAHAM

tîluža (B): in Tarifiyt, the genre of fairy tales, a part of the traditional oral literature. X 242a

tîk wa-tum (A): in music, a technical term corresponding to the learned term ṭâ’, meaning the note struck, sharp and heavy, on the edge of the tambourine, sometimes of the little cymbal that is fixed there; or on the back of the closed left hand when the hands are beaten; or with the left foot on the ground when dancing. It is one of the two terms of the fundamental metrical dualism of the MUWAŞŞAH: ṭâ’ (usually tik) and dih (usually tum). The latter is struck on the stretched skin at the centre of the tambourine; on the centre of the open left palm if the hands are beaten; or with the right foot on the ground when dancing. X 498a

tîkka → FÛTA

tîkük → ŞAŞIHKAT AL-NU’MÂN

tîlâ’ (A): the pitch with which a camel’s skin was smeared; also, a kind of syrup made from grapes that was cooked till two-thirds was evaporated, losing its inebriating power. IV 995b

tîlasm, tilism → HIRZ; TILSAM

tîlawa → TADJWID

tîllis (A): a measure of capacity which was used in Egypt in the caliphal period for measuring grain. VI 119a

tîlmas (B): ‘spring, water-hole’, which plural tîlisân is a plausible, if not certain, etymology for the Tlemcen, a town of western Algeria. X 498b

tîlsam (A, Gk ςλεςμα), also tîlisim, tilism, tîlasam: a talisman, that is, an inscription with astrological and other magic signs or an object covered with such inscriptions, especially also with figures from the zodiacal circle or the constellations and animals that were used as magic charms to protect and avert the evil eye. X 500a

tîm (P): term used by Nâṣir-i Khusraw for caravanserais, still used in its diminutive form tîmca in parts of the Iranian world. IX 796a; XII 457a

tîmar (P, T equivalent dirilik, dirlik): lit. care, attention; in the Ottoman empire, a system of non-hereditary prebends, divided into three categories: ḫâṣṣ, zîâmët and ~ , used to sustain a cavalry army and a military-administrative hierarchy in the core provinces. X 502a; and → SERBEST

tîmca → TîM

tîmrad (A, pl. tamârid): narrow pierced pigeon hole in the loft (kurmîs, < Gk) of a pigeon. When placed at the foot of the loft, it forced the pigeon to climb up a ladder inside its nesting-place, which strengthened its muscles, thus becoming an indoor pigeon as distinct from an outside one which returned to the loft through pigeon-holes at the top. III 109b
timsâh (A, < C 'imsâh; pl. tamâsîh): in zoology, the Nile crocodile (Crocodilus vulgaris), the only crocodile known in the Arabophone countries. X 510

♦ ḥabkâ al-timsâh: in botany, the common calamint (Clinopodium vulgare or Calamintha clinopodium), a labiat member of the Melissa genus. X 505b

timhâl → TAŞWÎR

timthyim → NAŞAD

timucuha → TIQSIDIN

tin (A): in botany, the common fig (ficus carica), widespread throughout the Mediterranean. A tree and fruit resembling ~ is ǧummayz, the sycamore fig. X 529a

♦ tin akhdâr → NIL

ţîn (A): mud, clay; in the Qur'ân, the material from which man was made, and the substance from which Jesus will create a live bird. X 529b; edible clay or earth, a diatomaceous earth or kieselguhr, made up of the siliceous remains of minute marine organisms, found in various parts of Persia in mediaeval Islamic times (also called nukl, ţîn nadjâhī ‘successful, auspicious, valued clay’. X 530b

♦ ţîn-i makhîm (A): terra limnia, a sort of volcanic earth that had reputedly medicinal power and a famous export product from Lemnos, an island in the northern part of the Aegean Sea, which used to be dug once yearly with some ceremony. V 763b

♦ ūţîn (A): in philosophy, matter, rendering the basic meaning of Gk ὑπό, Ar. HAYULA, in early Arabic translations from the Greek and in the first period of Arabic philosophical writings. X 530a

ţînîsâ (A): a kind of carpet with a pile. XII 136a

tinmal (B), or tinmallal: a Berber term for terraces for agriculture on a mountain side. X 530b

ţînnîn (A): lit. dragon; in folklore, an enormous serpant. III 335a; X 531a

In astronomy and astrology, the Arabic name for the constellation Draco (the third of the 21 northern constellations according to Ptolemy); also the figure of a mythological dragon, or serpent, which was assumed to cause solar and lunar eclipses. X 531a; and → DHANAB; DJAWZÂHÂR

♦ dhanab (al-tinnîn) → DHANAB

♦ ra‘s (al-tinnîn) → RA‘S

tiqsidîn (B): a narrative genre popular in Kabylia, a Berberophone area of Algeria, consisting of long narratives in verse recounting the adventures of Muslim heroes and saints. Other narrative genres are the tidyanîn, aetiological legends about animals, and the timucuha, which narrate the adventures of heroes and heroine who assert the moral and symbolic organisation of the conventional Kabyle society. X 119a

tîrâ (P): a subdivision of a tribe; among the Kurdish, ~ can be best described as a political group, not to be confused with the hoz, a group of the same lineage. The ~ is subdivided into many khel, each khel composed of twenty to thirty tents or households united by economic links as well as by family links. V 472a; among the Şâhsewan in Persia, a tribal section, formed by two or three winter camps of 10-15 households. IX 224a

tîrâ (A): originally, the observation and interpretation of the spontaneous flight, cries and perching activities of certain birds, used in divination; evil presentiments aroused by the contents of a phrase or a song are generally also grouped under this head. A whole literature, essentially of poetry and proverbs, created to dissuade man from following the ideas inspired in him by ~ , and to which all men are subject, is derived from the term. II 758b ff.; IV 290b; V 101a

ţîrâz (A, pl. taruz; < P): textiles. I 24a; silken fabrics and brocades designed for ceremonial robes. I 501a; embroidery, especially embroidered bands with writing in them; an elaborately embroidered robe, such as might be worn by a ruler or his entourage. ~
garments were bestowed as tokens of royal favour and were among the standard gifts brought by diplomatic embassies to other rulers as part of foreign policy. III 219a; V 736b; X 534b; XII 341b; ~, or dār al-tirāz, also came to designate the workshop in which such fabrics or robes were manufactured. X 534b
In art, from the meaning 'embroidered strip of writing' ~ came to mean 'strip of writing', border or braid in general, applied not only to material but also to any inscriptions on a band, whether hewn out of stone, done in mosaic, glass or faience, or carved in wood. X 534b; X 538b
In relation to papyrus, until the middle of the 4th/10th century, ~ could designate the inscriptions officially stamped with ink upon the rolls of papyrus in the factories. ~ in turn extended to indicate the factories themselves. X 534b
In the science of diplomatic, ~ was the term for the introductory protocol in diplomatic documents, with considerable variety in the wording. The purpose seems to have been to endow the document with a certain authenticity. From the 4th/10th century, the ~ was omitted altogether. It is also called iftitāh. II 301b
tirbāl (A) : in architecture, an Iranian square-shafted tower with an external ramp winding round it, the remains of which still stand in Firūzābād. VI 365a
tīrmāhā (A) : tall, proud. X 541a
tirḵaš (P) : in archery, a quiver made of horse-hair, used by archers from the province of Gilān. IV 799b
tirm(e)diği → DESTANDJI
tīr (A) : parchment from which the original text had been washed off and which then was written on again. II 540b; VIII 408a
tīrīyāk (A) : in medicine, a remedy which could be used as a prophylactic against poison. IX 873a; and → AFWUN
ṭī’s (A, pl. tiʿūs) : on the Arabian peninsula, a dune bare of vegetation. A larger dune is called nakā. II 537a
tīshrin (Syr) : the name of the first two months of the Syrian calendar. X 548a
tīshṭaniyya → BURKUʕ
tīsk → WAḌḌA
tīt (B) : a Berber word for 'sacred spring'. X 548a; X 757a
tiwala (A) : 'spells by means of which a woman seeks to gain a man's love'. X 177b
tiyūl (T) : a grant of money or land in pre-modern Persian lands. X 550b; a type of appanage in the Turcoman states of eastern Anatolia. X 502a
♦ tiyūldār : the holder of a TIYŪL. X 550b
ṭoghril (T) : a designation in Old Turkish for a bird of prey, a possibility being the Crested Goshawk (Astur trivirgatus). It was certainly used for hunting purposes. The Turkish word may have given Magyar turul 'a kind of falcon or eagle'. From Uyghur times onwards, ~ was a common personal name. X 552b
tōlā (H ‘balance, scales’) : a Mughal measurement of weight for both gold and silver.
In British India, by a regulation of 1833, the ~ of 180 grains, being also the weight of the rupee, was established as unit of the system of weights. II 121a; X 563b
tolba (Mor, s. ṭālib ‘student’) : in Morocco, a colloquial plural that denotes the students at madrasas or at universities. For their spring festival, → SULTĀN AL-ṬALABA. X 148b
ton : ‘group’, in Mali, ton jon ‘group of slaves’ being the basic social institution of the Bambara empire of Segu, making up the army and a good part of the bureaucracy. IX 121b
top (T) : in the Ottoman military, the term used for cannon. It originally denoted ‘ball’, hence cannon-ball; it appears in almost all the Turcic languages and passed into the usage of Persian, the Caucasian and the Balkan languages, etc. X 564b
topal (T) : lame; as ‘the lame’ a nickname given to two prominent Ottoman figures on account of their walking with a limp. IV 884b; X 564b
torbeş → POTURI
toy (T) : a public feast given by the ruler, a practice that was apparently introduced into the Islamic world by the Seljuk Turks from the custom among the pastoral nomads of Eurasia. The institution was also known as šölen or aşş. VI 809b; the festival of marriage or of circumcision throughout the Türk world, called dişgün in Turkey. X 733b
tozluk (T) : breeches worn by men as an outer garment in Ottoman Turkey. V 752b
trimulin (A) : in zoology, the arenicol, a small beach worm ( Arenicola marina), often used as bait in fishing. VIII 1022a

**TOP — TUGH**

- **topdju** : in the Ottoman military, a member of the corps of artillerymen. X 564b
- **topkhane** : in the Ottoman military, the name for the central arsenal in Istanbul. X 564b
- **topal** (T) : lame; as ‘the lame’ a nickname given to two prominent Ottoman figures on account of their walking with a limp. IV 884b; X 564b
- **toraş** → POTURI
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- **tozluk** (T) : breeches worn by men as an outer garment in Ottoman Turkey. V 752b
- **trimulin** (A) : in zoology, the arenicol, a small beach worm ( Arenicola marina), often used as bait in fishing. VIII 1022a

**Tuan** (M ‘master’) : term preferred for ‘saint’ instead of wali in Aceh. XI 121b

**tub** (A) : in the Muslim West, a lump of earth or an unfired brick, whence Sp. adobe.

In Egypt, ~ is used as a synonym of adjur ‘fired brick’. V 585b; and → SHAWKA

**tubba’**: a term (pl. tababi’a) used by Muslim writers as a dynastic title for those Himyarite rulers who, between the late 3rd and early 6th centuries A.D., controlled the whole of Southwest Arabia. It is not clear how the Muslim writers came to envisage ~ as a title; it was not used by the rulers themselves. X 575b

**tubbán** (A) : very short drawers, made of hair, reportedly worn by the men who bore ‘Â’isha’s litter on the pilgrimage, and worn under trousers by Umayyad soldiers. V 733b; IX 677a

**tuc** (Mon) : according to Marco Polo, a corps of 100,000 of the Great Khan’s troops. X 590a

**tudhri** (A) : in music, a trill. II 1073b

**tudiük** → SIBIZGHI

**tufah** → TUFFA

**tufangci** (T) : in the Safawid and Ottoman military, a musketeer. I 8a; I 1068a; VIII 786a; IX 477a

**tufayli** (A) : in mediaeval Arabic literature, an uninvited guest and/or a social parasite, whose behaviour constitutes tatfil, which covers a variety of actions ranging from coming uninvited to social functions to consuming more than one’s share of food or drink to overstaying one’s welcome. The ~ was one of the most popular character types in the Arabic ADAB genre. The lexicographers distinguished between a ~ who comes uninvited while people are eating ( wârîgh) and one who comes uninvited while people are drinking ( wâghil). X 586b; cadgers. X 4b

**tufâ (A)**, or **tufah**, tifă, tifāwa : in zoology, the Jungle Cat ( Felis chaus), trained to hunt game. II 739b

**tufâh** (A) : in botany, the apple ( Pyrus malus, Rosaceae). Some preparations made from the ~ were fruit purée (djâwarish al-tufâh), apple juice (šarab al-tufâh) and apple sauce ( rûbb al-tufâh). X 587a

**tufâh al-djinn** → YABRÜH

**tufâh indjân** (A) : in botany, the berries of the mandrake, called thus in one Palestinian village in the 1970s, said to encourage broodiness in chickens. XI 225b

**tufâhiyya** (A) : a mediaeval meat dish with apple. X 31b

**tugh** (T, < Ch tu ‘banner’) : among the early Turks and Ottomans, an emblem of royal authority, a standard, traditionally a horse’s tail or a bunch of horse hair on a pole, or a drum. A great ruler would be described as having nine ~s, the maximum. Under the Ottomans, those to whom royal authority had been delegated had a lesser number of ~s. X 590a
tughra (T, A tughra, pl. tughrâwâr): in the science of Turkish diplomatic, a calligraphic emblem of Turkish rulers, from the time of the chiefs of the Oghuz; the device or the sign of the sultan, also called nishân-i humâyûn, tewkî (→ TAWKIT) and 'alamet, and of different design for each sultan. It contains the name of the sultan and all his titles and other distinctions with the formula muzaffar dâ’îma, encased in an ornamental design, always with the same motifs and shape. II 314b; IV 1104b; V 232b; VIII 62a; X 595a; and → 'UNWÂN

In Ottoman administration, chancellor. VIII 62a

♦ tughra-kesh (T): in late Ottoman administration, a clerk especially assigned to drawing and painting the TUGHRA; in the earlier period NISHÂNDJI, also tughra ğečmek, and in Persian tughrâ kaşgândan. II 314b, X 597b

♦ tughrâ'î (A): in Turkish administration, dating from the Saljûq and Khârazm-Shâhi periods, the official charged with drawing the TUGHRA. X 595b

tughyan (A): tyranny. XI 567b

tuhayhi (A): on the Arabian peninsula, a small, fierce-looking lizard. I 541b

tuhfat al-ûd (A): in music, according to Ibn Ghaybbi, a half-sized lute. X 769b

tuk'a → WISADA

tuku (J): the remnant of a bride-price in Java. I 174a

tulad, tulajd → HAYTHAM

tulâka' (A, s. talîk 'a person set free [from imprisonment or slavery']): in early Islam, a technical term denoting the Meccans of Kuraysh who, at the time when Muḥammad entered Mecca in triumph, were theoretically the Prophet’s lawful booty but whom he in fact released. It was subsequently used opprobriously by opponents of the Meccan late converts. X 603a; a derogatory name, sometimes applied to the Umayyads by their opponents, explained as a reference to the fact that as a result of Muḥammad's conquest of Mecca, they had become his property but he had then magnanimously chosen to set them free. X 841b

tulb (A, pl. atlâb): in the military of the Ayyûbid and Mamlûk periods, a squadron or battalion of cavalrymen. In the Ayyûbid army, ~ was the basic parade and field unit, although it appears to have been an ad hoc formation; under the Mamlûks, ~ is used both for an AMIR’s entourage of personal MAMLûKS and for the larger unit under his command. IX 610a; X 608a

tulband (T, < P dulband): a sash or wrapper for the head, thence turban, the typical form of traditional headdress in the eastern Islamic lands, the Iranian world, and the Muslim and Sikh parts of the Indian subcontinent. X 608a

tulma (A): ‘flat bread’; in ancient Arabia, a kind of pancake cooked on a heated stone. V 41b

tulumba (T, < It tromba): water pump for firefighting; these appeared first in Italy in the 15th century and spread around the Mediterranean shores. They are mentioned as ~ already in the 1560s, but the firefighting pump was introduced into the Ottoman empire by a renegade Frenchman in 1718. X 616a

♦ tulumbadji (T): fireman, firefighter; Ewliya Ċelebi mentions a guild of ~yân who had the task of pumping water out of ships in the 16th century. After 1720, the ~s comprised a company of the Janissaries until the latter was abolished in 1826. The personage of the ~ was a major figure in Istanbul folklore of the 19th and early 20th centuries. X 616a

tûmân (P): in numismatics, the unit of account which formed the basis of the Persian currency system during the period of Šafawîd rule; its value was fixed at the currently-established weight of 10,000 silver dinârs. The weight of the ~ was customarily expressed as a fixed number of MITHKÂLS or nukhûds of refined silver which could then be converted into coin with the value of 10,000 dinârs. One mithkâl, weighing approx-
imately 4.60 g, was equal to 24 nukhūds which each weighed about 0.192 g. VIII 790a; X 619b

In the Mongol empire, ~ refers to a division of the army numbering 10,000 men, which was further broken up into units of 1,000, 100 and 10. It is frequently mentioned in Persian and Arabic sources as the standard formation of the Mongol army in battle, but whether ~s actually had a full complement of 10,000 troops remains an open question. The ~ also is used to refer to an administrative district within the Ilkhānate. X 619a

tumāntōk : in Muslim India, a standard appearing in Mughal court ceremony, resembling the common ʿalam but with its shaft adorned with Tibetan yak-tails. VI 533b

tūmār (A, < Gk) : a sixth of a papyrus roll, the smallest piece used in the trade. IV 742a; V 173b; and → MUKHTAŞAR AL-TŪMĀR

tūmuř → WATWĀT

tunbāk → TUTUN

tunbān → LUNG

ṭunbūr (A, < P dum or dunba ‘tail’ and bara ‘lamb’; pl. ṭanābīr) : in music, the classical name for the pandore and various types of long-necked instruments in the East. It is generally to be distinguished from the lute, ‘ūd, by its smaller sound-chest and longer neck. A wire strung instrument, the tel ἃ, was smaller than the others and was popular with the women-folk. Synonymous terms for the instrument are buzuk, ḍjura, sāz, etc. V 234a; X 624b, where variants and many other terms can be found

ṭunbūr khūrāsānī (A) : the pandore favoured in Khūrāsān and to the north and east of it, generally found with two strings although sometimes mounted with three. X 625a

ṭunbūr mizānī (A), or ~ baghdādī : the pandore attributed to the ʿAbdians, which retained in its frets the scale of pagan times, was used in ‘Irāq and to the south and west of it. It was generally found with two strings. X 625a

ṭunbūr-i shīrwānī (P) : a pandore with a deep pear-shaped sound-chest and two strings, favoured by the people of Tabrīz. It was played with the fingers. X 625a

ṭunbūrā-yi turkī (P) : a pandore with sometimes three strings, but generally two, whose sound-chest was smaller than the ἃunbūr-i shīrwānī, although it had a longer neck. It was played with the fingers. X 625a

tunkuş (A) : in zoology, the tench. VIII 1021a

ṭunub → TAṬĪBA, TAṬĪKA

tūp-khāna (P) : in the ʿAṣfawīd military, artillery. VIII 786a; artillery park. IX 476b

ṭur (A, < Arṭurā ‘mountain’) : mountain, with ḍjabal al-~ being the name for Mount Sinai, and, with ḍjabal zaytā or ~ zaytā, also for the Mount of Olives. X 663a ff.

For ~ in mysticism, → ῬΑΦΑ

tur‘a (A) : a canal of a river, distinguished from minor branches and the main stream. VIII 38a

turandj → ‘UNWĀN

turba (A, Tṭurbe; pl. turab) : an Islamic funerary building or complete funerary complex of various forms, or, in a more generic sense, denoting only the funerary aspect of the building. When used as the only term in a funerary inscription, ~ suggests the meaning ‘mausoleum’. X 674b; with kūmbed, a tomb surmounted by a dome, ~ is the classical word which was driven out of use by KUBBA, until it was again popularised by the Turks. V 289a; VI 652b; VIII 964b

In its basic meaning, ~ is ‘earth’, ‘dust’ and ‘soil’, the material from which the earth and mankind were formed. X 674a

türk → SĀRT

türkü (T, < türki) : in Ottoman Turkish music, both the folksong in general, as opposed to the song belonging to Turkish art music, SHARKĪ, and a genre of folksong, primarily
identified by the melodies proper to it. X 736a; a type of folk-poetry of Anatolia. I 677b; VIII 2b
türkmen (T, A al-turkumān, al-tarākima) : ‘resembling the Turks, Turk-like’, a term used collectively for Turkic tribes distributed over much of the Near and Middle East and Central Asia from mediaeval to modern times. X 682a

Türmük → Watwat
türmos (A) : in botany, lupin, one of the winter crops in mediaeval Egypt. V 863a

turra (A) : lit. border of a piece of cloth, upper border of a document; confused with tughrā in 13th-century Arabic literary and popular usage, arising from the part of the document where the tughrā was normally affixed. X 595b; al-~ al-suwaynīyya ‘Sukayna-style curls’, a particular hair-style made famous by Sukayna bt. al-Ḥusayn, a granddaughter of ‘Ali b. Abī Tālib. IX 803a; and → Sudgh; ‘unwān
turs (A) : in military science, shield. IX 891a; XII 736a
turshī (P) : pickled vegetables, which condiment, along with sour grapes, ghūra, dried lemons and walnuts, remain essential to Persian cooking. XII 609a

♦ turshī-ḥāšī (P) : in Ṣafawī times, an official in the royal kitchen who supervised the preparation of pickled vegetables. XII 609b

tūrtūr (A) : a high cap around which the turban can be wound. In the 8th/14th century, the pointed ~ , with or without the turban, was the headdress of the common people in Egypt and the countries adjoining it. X 615a; and → Shīmrīr
turūdjan → Turundjan

turuk → Shaykh al-Shuyūkhi; Ṭarīkā
turundjan (A), more commonly bādrundjubūya : in botany, balm (Melissa officinalis L.) of the Labiatae, the lemon balm or bee plant, its synonyms being bāḍrundjubūya, turūdjan, ḥābak al-turundjāni, and ḥashīṣhat al-naḥl. It has been cultivated since Antiquity, was known in Spain in the 10th century AD and was possibly introduced further north by Benedictine monks. X 740b; and → Hashīṣhat al-Sanānīr; Nuḥām

tūṣayt → Saḥn
tūṣmāl-bāši (P) : in Ṣafawī times, supervisor of the royal kitchen, a subordinate to the steward of the royal household, nāẓir al-buyūtāt, and responsible for the quantity and quality of the meat served at the court, also acting as the royal taster. XII 609b

tūsūt (A) : in music, the general term for harmonica, played with sticks, kudbān. An author of the 9th/15th century refers to the harmonica as the kīzān ‘cups’ and khwābī ‘jars’. IX 11b

tūṭ (A), also tūṭh : in botany, the mulberry, Morus spp., of the Moraceae, known for its fruit and leaves. A synonym is firṣād. X 752a

♦ tūṭ al-ḥāfiq (A) : in botany, the strawberry. X 752a

♦ tūṭ al-ʿullayk (A) : in botany, the raspberry. X 752a

tūṭīn (P) : a cigar-shaped raft of reeds, found among the population of hunters (ṣayyāds) in Sīstān, on which they travel to fish and hunt waterfowl. IX 682b; XI 516b

tūṭiyā (A) : in mineralogy, calamine or tutty, used to denote the natural zinc ores, especially zinc carbonate, or the white zinc oxide which was obtained during the treatment of the ores. V 149b; V 356b; V 965a

tuṭun (A) : in botany, tobacco, more specifically, pipe tobacco. Other terms used are the Arabic dukhān and tīḥb, and, for water-pipe tobacco, the Persian tunbāk and tambākū. While in much of the Western world smoking was long deemed unbecoming for women of polite society, no such social stigma seems to have existed in the Middle East. Until the 20th century, a smoking device that was widely used was the regular tobacco pipe. Originally made of clay, and later also of wood, these pipes were known as čupuk or čapūk in Turkish and Persian (< P čīb ‘wood’). Lane observed similar pipes, known as šibuk or ʿūd, in early 19th-century Egypt. X 753a
tuṭkavul → RĀHDĀR
ṭuwama → SULAHFĀ

tuyugh (T), or tuyug: in Turkish literature, a type of quatrain, similar to the RUBĀ’I.
I 677b
tuyūl: in mediaeval Persia, temporary grants in return for services. They frequently carried with them the right to collect (as well as to receive) the taxes, and rights of jurisdiction. III 1089b; IV 1043 ff.; IX 733a
tuzghū → SĀ’URI
tūzūk (T, < P): in military science, a ruler’s or military commander’s ‘arrangement’, or the order in which he keeps his soldiers and establishment. ~ is often coupled with kā‘ida, madbūt, and ḍabṭ u ṭabt, all of which are synonymous in these contexts. X 760b
From the post-Timūrid period on, a generic title for memoirs and biographies of rulers. X 760b

U

ubna → LŌṬĪ

‘ūd (A, pl. a’wād, ‘idān): ‘wood, piece of wood, plank, spar’, in botany, agallocha wood, which is the better term for ~, often incorrectly defined as aloe wood (ṢABR). ~ has to do with certain kinds of resinous, dark-coloured woods with a high specific weight and a strong aromatic scent, used in medicine as perfume and incense. The designation derived from the place of origin was also usual, e.g. al-‘ūd al-mandali, al-‘ūd al-samandārī, al-‘ūd al-kimārī, etc. X 767b
In music, the lute, whose player is an ‘ūdī. I 66b; X 768a, where many different terms for lutes and the names of the various parts of the ~ are found; and → TUTUN
♦ al-‘ūd al-hindi: a wood mostly synonymous with agallocha. X 767b
♦ ‘ūd kadīm → ‘ŪD KĀMIL
♦ ‘ūd kāmil: a larger ‘ŪD than the classical one (‘ūd kadim), with five strings, which was common by the time of Šafi al-Dīn al-Urmawi (d. 692/1293). X 769b
♦ ‘ūd al-kaḥr: in botany, Anacyclus pyrethrum D.C., Compositae. X 767b
♦ ‘ūd al-riḥ: lit. fragrant wood; in botany, Berberia vulgaris L., Berberidaceae. X 767b
♦ ‘ūd al-ṣalīb: lit. cross wood; in botany, Paeonia officinalis L., Ranunculaceae. X 767b
♦ ‘ūd al-shabbut: in music, a lute whose shape resembles the round and flat fish of that name, invented by Zalzal. XI 427b
♦ ‘ūd al-’ūtās: ‘sneezing wood’; in botany, Schoenocaulon officinale, Liliaceae. X 767b
♦ al-‘ūdānî: ‘the two things of wood’ of the KHATĪB, viz. the minbar and the staff or wooden sword which he has to hold in his hand during the sermon. IV 1110b
‘udār (A): part of the ancient Arabs’ repertoire of fabulous animals, the ~ was a male whose habit was to make men submit to assaults, which proved mortal if worms developed in the anus of the victim. II 1078b

‘udda → SILĀH
‘ūdha → HIRZ; TAMĪMA
udḥī → ĐAHŪL

‘udhr (A): in law, a plea. I 319b
udhri (A): the NISBA of the Arabian tribe ‘Udhra, ~ came to mean an elegiac amatory genre among the poets of the tribe, who expressed passionate desire for an unattainable beloved, chastity and faithfulness until death. Al-hubb al- ~ is a favourite theme in classical Arabic poetry and prose, often identified with ‘platonic’ or ‘courtly’ love. The opposite, performative, physical love, is known as Ḥidjāzī. X 774b; X 822b

udhun (A): ear.

udiya (A): ‘having a single tent-pole’; among the Tiyāḥa on the Arabian peninsula, a tent whose ridge-pole rests on a row of three poles. The Shā call it a gotba. IV 1148a

udj (T): frontier. II 1044b; under the Ottomans, a military post. VIII 608b: the frontier districts or marches. X 777a

udj-bey (T): the military lord of a district zone carrying out war against the neighbouring Christians. X 777b

udjra (A): protuberance, knot. X 508a

udjma → ADJAM

udm (A), or idam: a condiment, eaten with bread by pre-Islamic Arabs. II 1058a; V 42a

udul → ADL

ufk (A): falsehood. IX 567b

ufr → KHANZUWĀN

ufuwān → AFĀ

ughluṭa → MUḌILA

uḥbula → ḤĪBĀLA

uḥda (A): in Egypt under Muḥammad ‘Ali, an estate consisting of bankrupt villages whose taxes were collected by their new landholders rather than by members of the government. II 149a

uḥḏijyya (A, pl. abāḏij’n): ‘riddle, conundrum’, one of three kinds of literary plays upon words, the others being lughz and mu’ammā. The term denotes a simple guessing game, e.g. ‘guess what I have in my hand’, but can also mean a type of enigma fairly close to the lughz. Thus for salsabil ‘wine’: ‘What is the alternative sense meant by the person setting forth a riddle when he says: ask (= sal) the way (= sabil)?’. V 807a

uḥḏutha (A): ‘speech, tale’, giving rise to hadduta ‘folktale’ in colloquial Arabic. XII 775a

uḥūd → AHD; AHDNĀMÉ

uḳāb (A): the Prophet’s flag, according to the traditional literature. I 349a; the black banner used in the battles against Kuraysh. IX 14a; and → NŪSHĀDIR

In zoology, the eagle (pl. a’kub, ‘ikbān, ‘ukbān, ‘akābin), which has the teckonyms of Abu ‘l-ashyam ‘father of the one with the mole or beauty spot’, Abu ‘l-hudḍijāḏi ‘the man with the pilgrims’, i.e. of Mecca, Abu ‘l-ḥasan ‘the fine one’, Abu ‘l-dahr ‘the long-lived one’, Abu ‘l-hayṭam ‘the eaglet’s father’, and Abu ‘l-kāṣir ‘the breaker of ones’. Out of the nine species of Aquilae, seven are known in the Arab-speaking lands. I 1152b; X 783b, where numerous terms for the various eagles are found

In astrology, al-~ is the name of the 17th boreal constellation, yielding in ancient Latin texts such deformations as aḷoaćab, aḷoaćab, aḷoacfab, etc. X 784a

uḳad, or al-‘uḳada’ → ḤMĀL

uḳala’ al-madjānin (A): ‘wise fools’, a general denomination for individuals whose actions contradict social norms, while their utterances are regarded as wisdom. Several authors of classical Arabic literature have treated the phenomenon in specific works that belong to the literary genre dealing with unusual classes of people, such as the blind or misers. XII 816b

uḳda → AKD; DJAWZAHAR

uḳhdha → SIHR
ukhūwān (A): in botany, the chrysanthemum; ~ is also used to render the παρθένιον of Dioscorides, by which we should probably understand the medical Matricaria chamomilla, still in use today. XII 114b

ukiyānūs → ƙāMUS

ukiyya (A): in numismatics, a piece of 40 dirhams. XI 413a

'ūkāl → ƙiKL; ƙiHIL

ukla (A): an itch. IX 435a

uknūm (A, < Syr; pl. akānim): hypostasis. X 374a

ukrūf (A), or ukhrūf: a high cap common in the Maghrib, which could be made either quite simply or of valuable material. X 615a

ukṣūṣa (A): in modern Arabic literary terminology, the fictional genre of the short story. The term enjoys less currency than kīṣṣa ƙaʃira, the Artabic literal translation of the English term. X 796b

'ūkuba (A): in law, punishment in all its forms, encompassing both discretionary punishments and those designated as ḫADD. ~ is frequently confused with ƙiJAZA', which can be both punishment and reward. X 799a

ulačī (Mon): during the Mongol empire, both a postal courier and an ostler, the functionary responsible for the welfare of the post horses. XI 268a

ulak (T): the official courier service in the Ottoman empire, which origin, with some reason, the Ottomans traced to the Mongols. The state couriers are also termed ~. From the middle years of Süləymən's reign, a network of staffed posting stations, menziL-khâne, was introduced along the major routes. X 800a

ūlak: an Özbeg sport in which men on horseback battle to carry the carcass of a cow to a goal, played at the celebration of weddings and circumcisions. VIII 234b

'ulama' (A, s. 'âlim): the term denoting scholars of almost all disciplines, although referring more specifically to the scholars of the religious sciences. In Sunni Islam, the ~ are regarded as the guardians, transmitters and interpreters of religious knowledge, and of Islamic doctrine and law, embracing those who fulfil religious functions in the community that require a certain level of expertise in religious and judicial issues. The 'âlim is often seen as opposed to the adib, he of 'profane knowledge', ƙaDaB. X 801b; XII 720b

ulee (Oromo): a long, forked stick, carried by pilgrims to the tomb of Shaykh Husayn, having a practical use but being above all a sign of their status as pilgrims. IX 399a

ulkā: in the Şafawid period, a district or region held by a tribal group. X 550b; and → YURD

ulu beg (T): 'senior lord'; in Saldjük and early Ottoman administration, the designation for the father of the ruling family in his capacity as ruler of the state. It was he who concluded treaties, struck coins and was apparently commemorated in the Friday public prayer. VIII 192b

'uluфе (A, T, < 'alaʃ 'provender or grain rations for mounts'): in Ottoman financial and military organisation, the wages of members of the imperial household. This basic pay for members of standing military regiments at the Porte was continuous in both peace and war. Use of the term ~ for salary also separated military from administrative personnel, since the latters' wages were usually termed wažīfe (pl. ważāiʃ). X 811b

ulugh khān (T 'great khan'): a title borne by various of the ethnically Turkish Dihli Sultans in 7th-8th/13th-14th-century Muslim India. X 814a

ulus (Mon): a Turkic term meaning 'country' or 'district' (→ ƙIL), which when it came into Mongolian acquired the meaning of 'people', and as such is found referring to both the Mongol peoples themselves and neighbouring nations who were absorbed by them. It was also applied to the various appanages given to the sons of Ċingiz Khān, and can often be translated henceforth as 'state'. X 814a
CULUW — UMRA

'umda (A, pl. 'umad) : in 19th-century Egypt, the term for veteran masters in the guilds. XII 409b

• 'umdat al-mulk (IndP) : in the Dihli sultanate, the title for the chief secretary, dabir, also called 'alā' dabir and dabir-i khaṣṣ. IV 758b

Ummūha → MADĪH

ummad (A, pi. ummad) : in 19th-century Egypt, the term for veteran masters in the guilds.

In astronomy, the inner surface, usually depressed, on the front of the astrolabe, enclosed by the outer rim, ḤADĪRA. I 723a

• umm al-banîn → UMM AL-WALAD
• umm ḥubayn → HIRBA'
• umm karn : in zoology, the trigger fish (Balistes). VIII 1021a; and → KARKADDAN
• umm al-kitāb : lit. the mother of the book, an expression that appears three times in the Qur'ān and some forty Prophetic traditions, but has no equivalent in the earlier Semitic languages. It most often denotes the heavenly prototype of the Qur'ān, identified with al-lawh al-mahfūz. In an extension of this, certain authors, particularly the mystics, define ~ as the first intellect or the Supreme Pen, which writes down the destinies on the tablet. Some authors see in ~ the celestial 'matrix' of all the revealed books. X 854a

In shī'ism, ~ is also the title of an enigmatic book associated with the early shī'i ġHULĀT of southern 'irāk. Originally produced in Arabic, only a later enlarged version, written in archaic Persian, has been preserved by the Central Asian Nizārī Ismā'īlī communities in present-day Tajikistan, Afghanistan and northern areas of Pakistan. X 854b

• umm al-kurā : lit. the mother of settlements, or villages, a Qur'ānic expression that has been taken to mean Mecca, although Bell pointed out that the idea of a cluster of settlements or hamlets fits much better the topography of the Medinan oasis in Muḥammad's day, whereas Mecca was from early times a nucleated town, and moreover, all three of the passages in which ~ appears in the Qur'ān are Medinan. IV 680a; X 856a

• umm sālim : in zoology, the bifasciated lark. I 541b
• umm al-ṣhabābīt : in zoology, the barbel (Barbus sharpeyi). VIII 1021a
• umm ẓḥalāṯ : in zoology, the nickname given to the female sandgrouse, because she lays two or three eggs. IV 744a
• umm walad : in law, the title given to a concubine, or slave-girl, who has a child by her master. In contrast, the name for a free woman was umm al-banîn 'mother of sons'. I 28a; X 857a

• umm Zubayba → KHARūF AL-BAHR

• ummi (A, pl. ʿummiyyān) : 'belonging to a people without a revealed book', this term appears four times in the Qur'ān in the plural, and once in the singular in regard to the Prophet. There is no basis in the Qur'ān for the traditional view that ~ means 'illiterate'. V 403b; X 863b

Umma (A, pl. umam) : as a Qur'ānic term, ~ denotes the nation of the Prophet, the Community. II 411a; in the Qur'ān, ~ usually refers to communities sharing a common religion, while in later history it almost always means the Muslim community as a whole. In modern usage, the plural umam means 'nations' and is therefore distinct from the Islamic meaning normally associated with ~. X 861b

In geography, a term on the Arabian peninsula for the Tihāma fogs, also called sukhamāni. IX 39b

'umra (A) : the Little or Lesser Pilgrimage, in contrast to the ḤADĪJĪ, the Great Pilgrimage. It consists of walking seven times around the Ka'ba, praying two rak'as, a sequence of actions performed in the ŠALĀT, facing the makām Ibrāhim and the Ka'ba,
and finally traversing seven times the distance between Şafâ and Marwa. III 31b; III 35a; X 864b; and → 'urs

'umrâ (A) : as defined by the Ḥanafi, Ṣhāfī'i and Ḥanbali schools of law, a gift with full ownership but as a life interest, the donee undertaking to restore the property on his death, at the latest. In the Māliki school, ~ is a gift of the usufruct and as such valid; it thus becomes very hard to distinguish it from 'āriyya 'loan for use'. III 35a

'umūm wa-khūsūs (A) : lit. generality and specificity, a term of legal theory that bears upon the scope of applicability of rules of law. According to the majority view, whenever an interpreter came across a general expression in a text (e.g. muslimūn 'Muslims', al-darāhīm 'the dirhams'), he had grounds for an initial presumption to the effect that the author of the text intended an all-inclusive reference. If he subsequently discovered a contextual clue indicating that specificity rather than all-inclusiveness was intended, he would have grounds for setting aside this initial presumption. Otherwise the initial presumption would stand. X 866b

ūniks (A, < Gk) : in zoology, a kind of water-snail, valued because of its aroma. VIII 707a

'unık → IBRIK

'unnāb (A) : in botany, the jujube tree (Ziziphus jujuba), syn. zafzuf (dim. zufayzif). IX 549b; X 868a

'unşur (A, pl. 'anāsir) : 'origin', 'family', 'race', 'constituent'; in modern Arabic, the plural 'anāsir may also be rendered as 'nationalities'. X 868b

In philosophy, elementary body, material cause; element, matter. X 530a; X 868b

'unwān (A, pl. 'anāwīn) : the address or superscription at the head of a document. In manuscript production, ~ is used for the title of a composition and is thus one of the terms used for an illuminated frontpiece or headpiece, with or without the title of the book inscribed in it. The other technical terms are tardjama, turra, tughrā, salrawl, dibādja, šamsa and turandj, although there is no consensus as to their exact meaning. Apart from the last two, which are medallions of round or oval shape, the other terms may refer to any type of illumination preceding the main text. X 870b

In the science of diplomacy, the ~ is part of the introduction of documents, denoting the direction or address. Al-Kalkashandi collected fifteen different forms of the ~. II 302a; X 870b

'ura_farā) → 'ARĪF

'urāt (A) : the 'naked', name for turbulent social elements who grouped themselves around the caliph and barred the path of the besiegers of Baghdad in 196/812 until their resistance was overcome. I 437b

'urbān → BAY 'AL-'URBAN

urdjuha (A), or marduha : a seesaw, according to tradition where Muḥammad first saw 'A'isha. V 616a

urdjūza → RADJAZ

urdū (U, < T ORDU), and zabān-i urdu : in South Asia, the term used to designate the mixed Hindustani-Persian-Turkish language of the court and the army; now the Urdu language of a large proportion of the Muslims in the subcontinent. VIII 174b; X 873b

'urf (A, P) : custom, customary law, administrative regulations on matters of penal law, obligations and contracts, issued by Muslim rulers, called kānūn in Turkey. I 170a; X 887b; and → ĀDA; ARAF; 'ARĪF

In Ottoman dress, a large globe- or pad-shaped turban worn by learned men, corresponding to the Arabic danniyya and the Persian kulahei-kādī. Mehemmed II was fond of wearing the ~ embroidered with gold. X 615a

urfi (A) : in zoology, the braize orphe, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (Pagrus orphus). VIII 1021b
curfuṭ (A) : in botany, the name of a thorny shrub which exudes an evil-smelling resin.

urghan, urghanūn : in music, the artificially wind-blown instrument known as the organ. It also stood for a certain stringed instrument of the Greeks, and was used by the Persians to denote a species of vocal composition somewhat similar to the mediaeval European organum. At no period in Muslim history, however, was the organ considered an instrument of music in the same sense as e.g. the nāy or ʿūd. It was probably accepted as an interesting mechanical device. X 34b; X 893a

urghanūn al-būkī : in music, the flue-pipe organ. X 893b

urghanūn al-zamīr : in music, the reed-pipe organ, a very primitive type in which the bellows are inflated by the mouth. X 893b

ūrīyā (Syr) : teacher. IX 490a

urkā (A), or kattāl : in zoology, the orca or grampus, one of the marine mammals or cetaceans. VIII 1022b

ūrūs (A, pl. ārās), or ērub (pl. ērusāt) : originally the leading of the bride to her bridegroom, marriage, also the wedding feast simply, ~ is the wedding performed in the tribe or the house of the man, whereas 'umra is the wedding performed in the house of tribe of the woman. X 899b; in the Indo-Pakistan subcontinent, a feast held in honour of a saint. VI 896b; XI 535b; a death anniversary. X 59b; among the dervishes, a celebration to commemorate a dead saint. VIII 416a; in South Africa, festival commemorating death anniversaries of šūfī saints. IX 731a

urūsa (A), ārsusa, or rūssa : in dress, said to be a melon-shaped hat. X 615a

urūb : water-mills. X 479a

urūba (A) : lit. the quality or nature of Arabness; in modern political parlance, the doctrine of Arabism or pan-Arabism. X 907b

urwa (A), or ḥabs : part of the suspensory apparatus of the astrolabe, ~ is the handle, which is affixed to the point of the kursī so that it can be turned to either side in the plane of the latter. I 723a

usbūʿ (A) : a week; also the term for a wedding in early Islam, since a wedding lasted a week. X 900a

usbūr (A) : in zoology, the sparid fish. VIII 1021a

ūsbur (A) : in botany, a tree of the Middle East and Africa (Calotropis syriaca). XI 107b

ūshbā (A) : a perfumed (powdered, pasty?) mixture for washing and scenting the clothes and hands, used in mediaeval times. VIII 653a

ūshār (A, T ʿūsher; pl. ʿūshār, ʿūshūr) : in law, the tenth or tithe; generally a tax on the land owned by Muslims, or a tax on the commercial goods to be paid by all merchants, Muslim or non-Muslim. X 917a; in the Ottoman empire, the main land tax for Muslims, a tithe of the produce. VII 507b

ūshturbān (P) : the Persian equivalent of the Arabic djummāl ‘camel-driver’, ‘owner and hirer of camels’, ‘a dealer in camels’. XII 241b

ūshturmurgh → NĀĀM

ūskūf (T) : in the Ottoman empire, a high kūlāh ‘cap’ worn by the Janissaries. Its rear part fell in the form of a covering on the back, a ribbon ornamenting it at the base where a metal case for the officer’s spoon or plume was also fixed. V 751b; also called uskūfiyya (< It scuffa; = A kūfīyya), a peaked cap embroidered with gold, which the officials of the Janissaries and some Palace officials like the Baltadjis wore, also called kūkā. Süleyman Paşa is said to have invented it; it came into general use in the reign of Murād I and became a kind of ruler’s crown. X 615a
Ustadar (P): in the Mamluk sultanate, the title of one of the senior amirs, who headed the diwan al-ustadarriyya, which was responsible for managing expenditure on the sultan's household supplies. The ~ was in charge of the food tasters, al-dzhankiriyaa, as well as for the court retinue and the servants in the sultan's palace. X 925a; (< ustadh al-dar). X 926a

Ustadh (A, < Pah; pl. ustadhun, asatidha), or ustads: an intelligent and highly-esteemed person; a master, in the sense of professor, or maestro in music; a master craftsman; eunuch. I 33a; X 925b; as an honorific among the Shafi'is, al-~ denoted Abu Ishak al-Isfarayini. X 926a

♦ ustadhyya: a neologism meaning professorate. X 926a

Ustân (P), or istân: in administrative geography, province, with its subdivisions being shahr or kura; state domains, administered by an ustândar; in high 'Abbâsid times, ~ acquired a special connotation regarding taxation, explained either as ihâza, land taken over by the state, or mukâsama, land from which taxation was taken as a fixed proportion of its produce. X 926a

♦ ustândar (P): an administrative term for the governor of a province or for the official in charge of state domains. X 927b

Ustukussat (A, < Gk otoixeia), or candsir: in philosophy, the primary bodies. X 530a

Ustül (A, < Gk stoâloc; pl. aşâtîl): in the Arab navy, the term for a fleet, and secondarily, an individual 'galley' or 'man-of-war'. X 928a; XII 120a

Ustûra (A, pl. aşâtir): legend, myth. III 369a

♦ asâtîr al-awwalin (A): a Qur'anic phrase meaning 'stories of the ancients', suggesting a set expression that had been long in use. Its meaning hardly in doubt, most of the discussion has concerned its derivation, for asâtîr was a plural without singular. Nowadays the term has been reinstated in the singular form ustura. III 369a; XII 90b

Ustuwa: uplands. X 928b

Uşul (A): a specialist in usul al-fikh. X 930b

♦ Uşulliyâ (A): lit. those who go back to first principles; in law, the doctrine of going back to first principles, and more specifically, within the Twelver shi'i tradition, those of its adherents commonly identified as supporting application of the rationalist principles of jurisprudence. The term does not appear to have been used until the 6th/12th century. X 935a; and -> AKHBARIYYA
In modern theologico-political parlance, ~ is used as the equivalent of 'fundamentalism', but in less formal Egyptian Arabic, Islamic fundamentalists are often called İslamiyyin, al-sunniyya, or, in the singular, ikhwangi or ragil sunni. X 937a

‘Ufarid (A, P ûrû): in astronomy, the planet Mercury, also called al-kâtib in Andalusian and Maghribi sources. X 940a

Utenzi (Sw), or utendî: in Swahili literature, the verse epic. IV 886b

Uthâl (A, > Lat aludel), or athâl: in chemistry, a pot used in the sublimation process for causing bodies to pass from the solid state to that of gaseous aggregation by means of steam pressure. X 946a

Utrudj, utrudjdja (A): in botany, the citron, thought to be found in the Qur’ân under the name of mitk, mark. II 1058b; IV 740b; one of the names for the Cedrate tree or Adam’s apple (Citrus medica Risso). V 962a, where many variant names are found

Uttob (A, s. ‘utubi): in its most strict sense, communities of Nadjdji origin, probably from tribal stocks, who in the 17th century moved to the Gulf coast and settled in Kuwayt and Bahrain.
uṭum (A, pl. ḏāmūn) : in early Islam, a fort. V 436a
‘uṭ’uṭ → SAKHLA
uwaysiyya (A) : in mysticism, a class of mystics who look for instruction from the spirit of a dead or physically absent person, derived from Uways al-Karani, who is supposed to have communicated with Muhammad by telepathy. X 958a
üzengi kurşi → RIKABDAR, kept often either by one of the royal ladies or by a trusted official. II 806a; a small round seal for decrees relating to titles, high appointments, DJÄGIRS and the sanction of large sums. VII 473b
‘uẓla (A) : isolation, one of the components of asceticism, ZUHD. XI 560a
uzuk, or āẓuk : in Muslim India, a royal seal (a ‘privy’ seal), kept often either by one of the royal ladies or by a trusted official. II 806a; VII 473b; a simple seal with his name in nasta’liq characters, owned by Akbar. IV 1104b

vār : in Muslim Pandjâbi literature, an historical ballad. VIII 256b
vāv : in Gujûrâtî, an analogous structure to the BĀ’OLI ‘step-well’, with the entire well being covered at surface level. V 888b

W
wā-sūkht (U, P) : in Perso-Urdu literary criticism, a theme intrinsic to Persian love poetry that came to be exploited for its own sake in the 10th/16th-century GHAZAL; in Urdu poetry of the 18th and 19th centuries, a stanzic poem devoted to the theme of repudiating the beloved, which genre seems to have originated with Sawdā. Variously transcribed as WĀSŪKH and WÂ-SUKHT. VIII 776a; IX 378a; XI 2a
wā-sūkht → WĀ-SŪKHT
wabâ’ (A, P wabâ’) : in medicine, an epidemic, pestilence, and theoretically distinguished from tā’ūn in the more specific sense of ‘plague’ (a mediaeval Arabic expression found in medical treatises is ‘every tā’ūn is a ~ but not every ~ is a tā’ūn’) although with later Muslim writers it is doubtful whether the precise distinction existed. IX 477a; XI 2a; cholera. VIII 783a
wabâl (A) : in astrology, ‘detriment’. X 942a
wabar (A) : camel’s hair. IX 764b
♦ ahī al-wabar : ‘the people of the camel skin’, a designation for nomads, as opposed to ahī al-madar, i.e. the sedentaries. V 585a
wa’d (A) : infanticide, in pre-Islamic times generally of newborn daughters, who were buried alive (wa’d al-ba’nāt), prohibited by Q 81:8. X 199a; X 6a
al-wa’d al-khâfi : ‘the hidden burying alive’, i.e. coitus interruptus. XI 6b
wa’d (A) : in eschatology, part of the dogma of al-wa’d wa ’l-wa’id, promises and threats in the life beyond, one of the five fundamental principles dear to the Mu’tazilis. With this slogan, the Mu’tazilis expressed their conviction that not only the unbelievers had to face damnation on the Day of Judgement but that Muslims who had committed a grave sin without repentance also were threatened by eternal hellfire. III 465a; IX 341b; X 6b
wa’d → WADA’
wād’ al-lughah (A) : lit. the establishment of language; in linguistics and legal theory, a view of the nature of language, which is understood to be a code made up of patterned
vocal sounds or vocables and their meanings and this code was seen to have emerged
out of a primordial establishment of the vocables for their meaning. V 805b; X 7a
\textit{wa'da} (A) : a communal meal. IX 20b
\textit{wada'} (A, s. \textit{wada'a}), or \textit{wad} : cowrie shells, \textit{Cypraea moneta} or \textit{Cypraea annulus},
used in India and widely in West Africa as money down to the early 20th century.
They were also known in Egypt as \textit{kawda}, or \textit{küda}, reflecting its Hindi and Sanskrit
origin as \textit{kauri} (> cowrie). XI 7b; ~ could also be called \textit{kharaz}, and the term was used
also for shells in general. XI 9b
\textit{wadaad} (Somali) : in Somali society, a man of religion, who also mediates in disputes
between lineages. This term is used in contrast to \textit{waranle} 'warrior', the other class of
Somali men. IX 723a
\textit{wadah} \rightarrow \textit{DIUDHĀM}
\textit{wad'aa} \rightarrow \textit{ṢĀLIH}
\textit{wadhā'ī} : an expensive cloth of cotton woven on cotton made in the Transoxianan vil-
lage of \textit{Wadhār}, which was made into a light resistant type of yellow overcoat, very
popular in winter. VIII 1030b; XII 176b
\textit{wādī} (A, pl. \textit{widyān}, \textit{awdiya}) : a watercourse filled only at certain times of the year;
stream channel. I 538a; VII 909b; XI 13b; in the Maghrib, all watercourses, including
the great perennial rivers; it can equally designate, in very arid regions, low-lying areas
where there is a total lack of any flow. XI 14a
\textit{wadī'} \rightarrow \textit{DĀIF}
\textit{wādī'a} (A, pl. \textit{wadā'i}) : in law, the legal contract that regulates depositing an object
with another person, whether real or supposed. The actual act of depositing is \textit{idā'i}, ~
is in reality the noun for the object of the contract, and \textit{mūdī'i} is the person who
deposits an object or property with the \textit{mūdā'i} 'depositary'. The ~ is a depositing
process which produces no benefit or ownership for the depositary vis-à-vis the object.
XI 21b
\textit{wādī'a} (P, < A) : in taxation matters, a tax schedule (syn. \textit{tisk}) drawn up to meet the
variety of physical conditions placed on land for the payment of land tax. IV 1037b
\textit{wadjd} (A) : in mysticism, a technical term meaning 'ecstasy, rapture', feelings which
dissociated the mystic from his personal qualities. The highest state of ecstasy was
called \textit{wuddūd} 'existence'. XI 23a
\textit{wadjh} (A, pi. \textit{wudjuh}) : face; variant. I 155a; in music, the belly of the 'ūd. X 769b;
and \rightarrow \textit{'IRD}
\textit{wadjib} (A) : in theology, a synonym of \textit{fard} 'a religious duty or obligation', the omis-
sion of which will be punished and the performance of which will be rewarded. The
Hanafi school, however, makes a distinction between these two terms, applying \textit{fard} to
those religious duties which are explicitly mentioned as such in the Qur'ān and the
\textit{Sunna}, or based on consensus, and ~ to those the obligatory character of which has
been deduced by reasoning. II 790a
\textit{wafat} \rightarrow \textit{MAWT}
\textit{wafaya} (A, pl. \textit{wafayāt}) : obituary. XI 345b
\textit{wafd} (A) : lit. delegation; the name of a nationalist political party in modern Egypt.
XI 25b
\textit{wafda} (A) : originally, a shepherd's leather bag; in archery, a quiver made from skin
entirely, with no wood in its construction. IV 800a
\textit{wāfid} (A) : 'one who comes, makes his way, in a delegation or group' (syn. \textit{muwaffad});
used in the collective, \textit{wāfidiyya}, for Mamlūk troops of varying ethnic origins who
came to Egypt and Syria to join the Sultanate's military forces. XI 26b; XI 220a
\textit{wāfir} (A) : in prosody, the name of the fourth Arabic metre. I 670a; XI 27b
wafk (A. pl. awfāk): lit. harmonious arrangement; in sorcery, a square, in the field of which certain figures are so arranged that the addition of horizontal, vertical and diagonal lines gives in every case the same total (e.g. 15 or 34). II 370a; X 501b; XI 28a
wāghil → TUFAYLĪ
wāḥa (A. pl. wāḥāt): oasis. XI 31a
wāḥam (A), also wāḥām, wihām: pregnancy craving; little noted in the medical literature, in popular Islam, ~ was considered very important to attend to, cf. the verb wahhamā ‘to slaughter a camel in order to satisfy a woman’s craving’. XI 32a
wahda (A): oneness; unit, unity, used as a technical term in philosophy and theology with these meanings, though not occurring in the Qur’ān. XI 37a
In grammar, the genitive construct ism al- ~ ‘noun of unity’ forms the counterpart to ism al-djins ‘generic noun’. XI 36a
❖ wahdat al-shuhūd: ‘the oneness of witnessing’, a doctrine established by Shaykh Ahmad Sirhindi. I 416a; III 102a; XI 37b; monotheism. I 297b
❖ wahdat al-wudjūd: ‘the oneness of existence’, a main line of mysticism which came to dominate from Ibn al-‘Arabi onwards. I 416b; III 102b; X 318a; XI 37a; pan-theism. I 297b
wahf (A): a woman’s exuberant hair. IX 313a
wahhabiyya (A): in law, both the doctrine and the followers of Muhammad b. ’Abd al-Wahhab. XI 39b
wahid (A), or fard, mufrad: in grammar, the singular. II 406b
wahm (A, pl. awhām): lit. notion, supposition, in particular false notion, delusion; in philosophy, estimative faculty (also al-kuwwa al-wahmiyya), imagination. I 112a; III 509b; XI 48b; XII 822b; ‘whim’. VIII 953a
❖ wahmiyyat: the science of fantasmagoria. VIII 105b
wahsh (A, pl. wuhush): wild, desolate, uninhabited; a collective noun meaning ‘wild animals’. XI 52a
❖ wahshi (A): wild; the singulative of WAHSH. ~ has two opposites: ahlī ‘domesticated’ and insī ‘the side that points toward the human body’. A synonym is hūshī (< wuhūshī ?), said to be a relative adjective derived from AL-HUSH, a land of the djinn, whence come the hūshī camels, jinn-owned stallions that allegedly sire offspring among herds belonging to men. XI 52a; the part of the point of the nib of a reed-pen to the right of the incision. IV 471b; XI 52b
In literary criticism, ~ and hūshī denote words that are uncouth and jarring to the ear due to their being archaic and/or Bedouinic. XI 52b; and → GHARĪB
❖ wahshiyya: bestiality. II 551a
wahy (A): a Qur’ānic term primarily denoting revelation in the form of communication with speech. XI 53b; and → ILHĀM
wa’id (A): the Khāridjite and Mu’tazili doctrine of unconditional punishment of the unrepentant sinner in the hereafter. VII 607a; IX 341b; and → wa’d
wa’il (A): in zoology, the ibex. V 1228b
wā‘iz (A, pl. wu‘āz): a preacher, mostly a preacher who gives sermons conveying admonishments (wa‘z, maw’īza), the public performance of which is called madjīls al-wa‘z or madjīls al-djāhir. In the Qur’ān, the root w-‘z in most cases contains a warning; however, the root can also indicate ‘good advice’ and ‘right guidance’. ~ can also mean waṣīyya, the spiritual testament that a father gives his son. XI 56a
wak’a (A): part of the expression wak’at al-hufra ‘day of the ditch’, sometimes considered a literary topos, but referring to a trap in which the notables of Toledo fell and were all slain, in either 181/797-8 or 191/806-7. X 605a
❖ wak’a-nūwis (T): ‘events/event-writer’, the post of the late Ottoman official historian who with his predecessors compiled a continuous, approved narrative of recent
Ottoman history as a formal historical record, dating from the early 18th century. The post was early on called *wekâyi-nâwis* and it is known to have been held on an ad hoc basis by individual historians from the early 17th century, who recorded the events of a military campaign or an embassy. XI 57a

**wağa’a (A), or awğa’a** : in grammar, the nearest thing to ‘transitive’. IX 528a

**wakala (A)** : in law, power of attorney or deputyship. X 376b; XI 57b

In mediaeval Islam, a meeting-place in cities for commercial agents. IX 788b

♦ wakâlat al-kuṭn → *peneb Ḫârâbi*

♦ wakâla muḵa’yada : an authorisation that is limited by its modus operandi, its opposite being *wakâla mutlâka*. XI 58a

♦ wakâla muwaḵkata : an authorisation that is restricted by a time designated in the contract setting it up. XI 58a

wakâṣ → *wâkš*

**wakf (A, pl. awkâf), or *hubus, ḥabs*** : in law, the act of found a charitable trust and hence the trust itself. The Imâmi ši’îs distinguish between ~ and *ḥabs*, the latter being a precarious type of ~ in which the founder reserves the right to dispose of the ~ property. I 661a; VIII 512b; XI 59a; XII 823a; and → *kâf‘*

♦ wakf ‘âmm : an endowment designated for the Muslim community as a whole or an group of an undetermined number of people being in need of charity that are supposed to exist continually till the end of time. Its opposite is *wakf ḥâṣṣ*, an endowment for a limited number of people who would eventually die out. XII 824a

♦ wakf ḥâṣṣ → *wakf ‘âmm*

♦ wakf ḥayri : charitable WAKFS dedicated to pious causes, as opposed to family wakfs, *wakf ahli*, made in favour of one’s relatives and descendants. XI 60b

♦ wakf al-nuḵâd : ‘cash wakf’, cash holdings possessed by WAKFS, whose foundation administrators lent out at interest, with the purpose of creating liquid assets for the endowment. XI 89a

♦ wakf-i awlād : a family WAKF, also known as *wakf ahli* (→ *wakf ḥayri*). XI 92b

♦ wakifiyya, or *rasm al-taḥbis* : the document recording the *wakf’s* founder’s declaration. XI 61b

♦ awkaf ahliyya : one of three divisions of the *wakf* system among the Mamlûks, the ~ included the great foundations of sulatans and amirs, supported by urban and agricultural estates, whose revenues served combined charitable and private purposes. The other two divisions were the *awkf ḥukmiyya*, which were supervised by the Şâfi’i chief judge and included urban buildings in Cairo and Fustât, and whose revenues served purely philanthropic functions such as the support of the Holy Cities; and the *rizak (s. rizka) ahbâsiyya*, a special kind of endowment based on the alienation of treasury land for the benefit of individuals rather than institutions. XI 65a

♦ awkf-i tafwidi (P) : *wakf’s* constituted by the reigning šâh. XI 86a

wakf ‘a-nâwis → *maḏlis-nâwis*

**wâkš (A), or muḥabbis** : the founder of a WAKF. XI 60a

♦ al-wâkša, or al-wâkšifiyya : lit. the ones who stand still, or who stop, put an end to; the name of a ši’î sect given to them by their Twelver opponents because they let the succession of Imâms end with the seventh imâm Mûsâ al-Kâzim. XI 103a

♦ wâkšifiyya : in theology, term for the ‘Abstentionists’. I 275a; and → *wakifa*

**wakil (A, pl. wukalâ’; T wëkîl)*** : agent; in the context of the pilgrimage, the ~ is especially used to designate an agent of the *mutawwîfûn* (→ *mutawwîf*). His task is to meet pilgrims arriving in Djudda, help them choose a *mutawwîf*, be responsible for them in Djudda until they depart for Mecca and again when they return to Djudda. Like the *mutawwîfûn*, the wukalâ’ are organised in a special guild. VI 170b

In law, the representative of a party. I 319b; an agent or trustee. X 377a
In hydraulics, $\sim$ is known in Oman and the United Arab Emirates to be the name for the official in charge of the upkeep of the falaj, a mining installation for extracting water from the depths of the earth. IV 532a

In the Ottoman empire, a synonym for wezir ($\rightarrow$ wazir). XI 194b

- wakil-i dār : under the Saldjūks, the intendant, an influential official of the sultan’s court entourage. VIII 954a
- wekil-i khardj : under the Ottomans, the paymaster-general, an officer in each regiment who oversaw the distribution of funds held in trust for use by those in special need as well as the collection of contributions for each regiment’s independent campaign provisions fund, KUMANYA. XI 325a
- wakil-i nafs-i nafis-i humayun : in Safawid Persia, an office created by Shah Ismā’il, whose functionary was to be the alter ego of the shāh, superior in rank both to the wazir, the head of the bureaucracy, and the amīr al-umārā’, the commander in chief of the kılıçbāş forces. VIII 768b

wakir (A) : a flock of more than two hundred sheep or goats. When several $\sim$ are joined together with their dogs and carrier donkeys, the large entity ensuing, sometimes numbering several thousand head, is called a firk or mughnam. XII 319b

wakkād (A, Tun sakhkhdri) : the ‘stoker’ of the furnace of a hammām ‘steam bath’. III 140a

waks (A) : in prosody, a deviation in the metre because of the loss of both the second consonant of a foot and its vowel. I 672a; a case of zihāf where the second vowelled letter is elided. XI 508b

In law, $\sim$ (or wakas, also shanak) is the amount of property below the minimum quantity on which zakāt is due, nisāb, and between each subsequent nisāb. XI 411b

wakt (A) : time; and $\rightarrow$ ŞAHİB AL-WAKT

wākwāk (A) : a name, possibly onomatopoeic, of uncertain origin, found in mediaeval literature to mean variously an island or group of islands inhabited by a dark-skinned population who speak a distinct language; a people or race; and a tree producing human fruit. XI 103b

In zoology, a member of the Cuculides family of birds (Eng. cuckoo). Local names include ūmām kawwāl, tātawi, takāk, kawkal, kukur, kukum, kunkur and hūhū. XI 108a

walā’ (A) : in zoology, the ibex, on the Arabian peninsula also called badan. I 541b; IX 98b

walā’ (A) : proximity.

In law, contractual clientage (syn. muwālāt), a solution in early Islam to the problem of affiliating non-tribesman to a tribal society; though most such tribesmen were clearly converts, conversion was not necessary for the legal validity of the tie. The persons linked to one another by $\sim$ were known as mawlā. In pre-Islamic poetry, $\sim$ usually denoted an egalitarian relationship of mutual help, but in later literature, it more commonly designates an unequal relationship of assistance, mawlā being a master, manumitter, benefactor or patron on the one hand, and a freedman, protégé or client on the other. I 30b; III 388b; VI 874b ff.

- wālā’ al-muwālāt : in Hanafi law, an institution between free men. I 30b

walad $\rightarrow$ AWLĀD

walaya (A) : in theology, a term often taken as the equivalent or simply an alternative vocalisation of wilāya, but which has in shi’i usage the specific meaning of ‘devotion’, denoting the loyalty and support that is due the imām from his followers. In shi’ism, $\sim$ is one of the pillars of Islam. XI 209a

wāli (A, pl. wulāt) : person in authority, governor, prefect, administrator manager. A near-synonym is hākim ‘one who exercises power, jurisdiction, etc.’. Under the Ottomans, the $\sim$, also termed pāsha, was the governor of a province. XI 109b; local ruler. IX 6b; and $\rightarrow$ AŞHĀB AL-ARBA’
wālī ʿl-ḥarb (A) : the name for the governor of a province, who was still essentially the general of an army of occupation, in the first generations following the Arab conquest. III 184a

wāli (A, pl. awliyā') : in mysticism, a saint, friend of God, often a mystic in general. I 137b; VIII 742b; XI 109b; and → MURĀBĪT; WILĀYA

In law, a guardian for matrimonial purposes. I 27b; VIII 27a; curator of the mahdījūr 'a person who is restricted of the capacity to dispose'. III 50a

wāli al-ʿāhd (A) : the title granted to the heir presumptive, in the sense of beneficiary of a contract (ʿAHD) concluded between him and his community. An heir to the caliphate was more formally entitled wāli ʿahd al-muslimin. IV 938b; XI 125b

wāli ʿl-dam (A) : in law, the next of kin who has the right to demand retaliation. IV 689b; V 178b; IX 547b

wāli ḥāḳ Allāh (A) : in al-Tirmidhi's thought, one of two classes of friends of God, with wāli Allāh. The first comes near to God on the mystical path by observing the obligations of the divine legal order with all his inner power, while the second reaches his aim through divine grace. XI 110a

wāli muḍjīr (A) : wāli with power of coercion', the father or grandfather who has the right to marry his daughter or granddaughter against her will, so long as she is a virgin. VIII 27b

wāli ʿl-sadjjāda → SHAYKH AL-SADJDJADA

wāli sanga (Ind) : lit. nine saints; the legendary founders of Islam in Java. XI 120b; XI 536b

wālīde sultān (A, T) : in the Ottoman empire, mother of the reigning sultan, used only for the duration of the son's reign. IX 709a; XI 130a

walima (A) : a wedding dinner-party. III 210a; X 900b

wangala : in Mauritania, the custom of slaughtering and sharing, each day, a sheep within a given group. VI 313a

wansharis (B) : 'nothing higher', a reference by local people to a mountain massif in Central Algeria. XI 138b

warā' (A) : in mysticism, the 'spirit of scruple', advocated in so-called 'sober' ṣūfīsm. IX 812b; XI 141a; for Dhu ʿl-Nūn al-Miṣrī, 'total abstinence'. XI 141a

warāk (A) : one of the terms for parchment, later to be reserved for paper. VIII 407b; with waraka, the leaf of a tree or of a manuscript. VIII 835a; and → DJILD; RAKK; WARRAK

In contemporary Arabic usage, 'money'. XI 148a; and → DIRHAM WARAḤ

warāk al-bardi → BARDĪ

warashān (A) : in zoology, a type of bird. XI 152a

ward (A, s. warda; P djull or GUL) : in botany, Rosa sp., Rosaceae, any flower but generally the rose. According to Maimonides, it was known to physicians as djull, but the Arabs used this only for the white rose; nisrīn was the wild rose or Chinese rose. According to Ibn al-Baytār, the red variety is called hawdjam and the white watlr. XI 144b; XII 550a; and → MĀʾ AL-WARD

For ~ in literature, XII 828a

wardī (A) : the pale rose-pink colour of the ruby. XI 262b

wardjiyya (A), and warīyya, huwayriyya : in Kuwayt, the local open boat made from palm fibres. VII 53b

warīk (A) : in numismatics, silver money, distinguished from gold money, ʿayn, and refined silver in bars or ingots, nukra. The meanings of nukra and warīk changed as a result of Šalāḥ al-Dīn's introduction of pure silver coins, which he called nukra dirhams while the term ~ was reserved for the debased coins. In 815/1412-13, the last nukra dirhams were demonetised and ~ resumed its significance of silver coinage in general. XI 147b
wasāk (A, pl. awsūk) : a measure of volume, reportedly equivalent to 300 șā‘ according to the șā‘ of the Prophet, or in weight, 609.84 kg. XI 412b

wasāt (A, pi. awsār) : in astronomy, the mean motion. XI 503b

wasāt al-şāms (A) : in astronomy, the mean solar longitude. IX 292b

wasāta (A) : in Fatimid administration, a function which involved interposing and interceding between the ⁉ and the ethnic factions of the palace and the army, filling a gap, along with the office of the sifāra, in the vizierate created by al-‼ in 409/1018. The vizierate was later re-established during the reign of his son al-‼, but the offices of the ~ and sifāra continued to be filled irregularly till the end of the dynasty by persons with a lower rank than the vizier. XI 189a

wasē kuala : in Aceh in Indonesia, a tax demanded by the shahbandar ‘harbour master’ for disembarking or loading certain goods, for preserving the water supply for departing ships, and for help for those stranded. XII 200b

wasf (A) : lit. description; in poetry, a literary genre of flattering or embellished description. XI 153a

In law, form, external aspects, or incident, each of which is opposed to substance, așl. XI 158b

For ~ in grammar, → NA’T

washak (A), or kıtt-namir : in zoology, the Serval or Tiger-Cat (Leptailurus serval). II 739b; lynx. II 817a

washidij (A) : in botany, a tree (ash ?) mentioned as providing wood for spear shafts. XII 735b

wāshima → WASHM

washm (A) : tattooing; a woman who tattoos other is wāshima and a woman who asks to be tattooed is mustawwashima, both of whom are said to have been cursed by the Prophet. XI 160a; XII 830b

wāsī (A, pl. awsiyā’, wasīyyān) : in law, the executor of a will. I 28b; XI 63a

In shī‘i theology, variously rendered as legatee, executor, successor or inheritor, first used to designate ʿAli as the inheritor of Muhammad’s worldly possessions and of his political and spiritual authority. Early Ismā‘īli doctrine held that each of the first six speaking prophets (→ NĀTIK) was succeeded by a legatee; while the nātik brought the scripture in its generally accepted meaning, the ~ introduced a systematic interpretation of its inner, esoteric aspects. One who falsely claims to be a ~ is a mutawaṣṣī. XI 161a; and → KHAṬAM AL-WASĪYYIN

wāsiyya (A, pl. wasīyā) : lit. inheritance; in shī‘i theology, the utterance by which a wāṣī is appointed and, more generally, an instruction of a legal or moral nature. XI 161b
In law, bequest or legacy (defined as the transfer of the corpus or the usufruct of a thing after one's death without a consideration), and last will and testament. I 137b; IX 115b; IX 781b; XI 171b

In the science of diplomatic, that part of the text of a (state) document in which the duties of the nominee are specified in detail. II 302a

wasīf (A) : in the terminology of childhood, ‘[a boy] who has become of full stature and fit for service’ (Lane). VIII 822a; a male slave; negro. I 24b

wāsīl (A) : lit. reaching; in grammar, used by Ibn al-Sarrādj to refer to a level of interaction between the action denoted by the verb, the doer, and the semantic object covering the semantic side of verb intransitivity which the term TA‘ADDĪ does not. X 4a

wāsima → NIL

wāsiyya → WAŠI

wask (A) : a measure of capacity which was used in the Ḥijāz in the days of Muhammad, equal to 60 MUDDS. The ~ did not spread to other countries. VI 118a

wāsli (A), or šīla : in prosody, a letter of prolongation following the rawī ‘rhyme letter’.

It can also consist of a vowelless ĥā’ followed by a short vowel or a ĥā’ followed by a letter of prolongation and preceded by a short vowel. IV 412a

In grammar, broadly denotes juncture, i.e. a syntactic or phonological ‘connecting’; thus the antonym of both interruption (KAṬ’) and pause (wakf, → KAṬ’). XI 172b; and → ŚILA

wāsla (A) : Egyptian musical composition, which combined elements of the earlier local NAWBA and the Turkish FASIL. X 143b

wasm (A, pl. wusūm) : brand, as in camel brands by which Bedouin identify their camels. Brands are sometimes placed on things other than animals, e.g. tombs, rocks, wells or trees, to indicate whose territory they are or are protected by. XI 173b

♦ wasma → NIL

♦ wasma-djūsh : in mediaeval times, a word used in Khurāsān to designate a special object for grinding KUHL ‘eye cosmetic’ and pouring it into narrow-necked vessels. V 357a

wāsokh → WAŠOĤ

wāsūt (A) : among the pre-Islamic Bedouin, a tent made of hair, generally said to be smaller than the MIṢALLA, but larger than the BAYT or the KHIBA’, but sometimes described as the smallest tent. IV 1147a

wəswəs (A) : satanic whispering in the heart, inciting evil. III 1119b

wat’ → BĀH

watad → AWTĀD; KUṬB

wataṭan (A) : homeland, fatherland, syn. mawtīn. I 64a; IV 785b; XI 174b; in early usage, the locality from which a person came. IV 785b; XI 174b

In mediaeval mysticism, used in the sense of ‘the heavenly kingdom’. IV 785b

♦ wataṭniyya (A) : nationalism, patriotism, civic pride, in all the modern applications of these terms. XI 175a

wat’ar → AWTĀR

wathaniyya (A) : idolatry, a later term. In classical Arabic, idolatry is given by the phrase ‘ibādat al-ašnām (or al-awtān).

wathikā (A, pl. wathikā’ik) : a document that certifies the commission of a promise or legal act; a general term for an official or legal document or formulary. In modern Arabic the plural is often used in the sense ‘official records, archives’, housed in a dār al-wathikā. IX 733a; XI 178b
watid \(\rightarrow\) AWTAD

watîr \(\rightarrow\) WARD

watwât (A, pl. watwâwiṭ, watwâyîṭ) : in zoology, all cheiropters or bats, without distinction of families or species, syn. khufîṣḥ (pl. khafîṣḥî). The bat is also called tâ’îr al-layl, khushshaf and khutîf by comparison with the swallow, saḥât, þurîh, þurâk, and ‘âsîrâf. XI 183a

wâw (A) : the twenty-seventh letter of the Arabic alphabet, with the numerical value 6.

It stands either for the semivowel w or for the long vowel û. XI 183a

wâwî (A) : in zoology, the jackal. I 541b

wayang (Ind) : a shadow play performance. XII 759b

wayîṭ \(\rightarrow\) SILB

wa’z \(\rightarrow\) WA’IZ

wazâgh (A) : a kind of lizard, the killing of which, preferably with one blow, is prescribed by SUNNA. IV 768a

wazîfâ (A, pl. ważâ’îf) : lit. task, charge, impose obligation; an administrative fiscal term meaning an extra, fixed payment, made by the tax collector, on top of the land tax collected; it subsequently also came to mean the financial allowance or stipend paid to an official or as a reward for someone who had pleased a ruler or governor, and by extension, the official post or function itself. XI 184b; and \(\rightarrow\) MUWAZZAF; ‘ULÎFE

In mysticism, a devotional text or litany, normally consisting of a sequence of prayer formulas, invocations, and verses from the Qur’ân, recited by the members of some śûfi orders as one of the elements of their assignment of daily devotions, and also as part of the liturgy of a ḤÂDRA or communal ḤÂDÎR ritual. XI 184b

wazîr (A, T wezîr) : vizier or chief minister; head of the bureaucracy. From its original Qur’ânic meaning as ‘helper’ it acquired the sense of ‘representative’ or ‘deputy’, and under the ‘Abbâsids came to designate the highest-ranking civil functionary of the state next to the caliph. VIII 768b; XI 185a

♦ al-wazîr al-ṣâghîr (A) : head chamberlain, a term of Fâṭîmid administrative usage, also called sâhib al-bâb, who was equal in status to the commander-in-chief of the army. XI 197b

♦ wazîr al-tafwîḍ (A) : ‘vizier with delegated powers’; a term employed by al-Mawardi for the minister who was entrusted with full powers. II 857b; XI 186b

♦ wazîr al-ṭanîfîd (A) : a designation by al-Mawardi for the ministers who, notwithstanding their power and influence over the caliphs, were considered as agents for the execution of the sovereign’s will. II 857b; XI 187a

♦ wazîr-i čâp (P) : a title sometimes given to the official historiographer during the Šafawid rule. XI 194a

♦ wezîr-i a’zâm \(\rightarrow\) SADR-I A’ZAM

wazn (A, pl. awzân) : lit. the act of weighing; in eschatology, the ‘weighing’ of deeds on the Last Day, with good deeds being heavy and bad deeds light. III 465a

In numismatics, the weight at which the gold and silver coinage was struck. XI 198b

In language and literature, the establishing of a pattern in morphology or in prosody, which resulted in a word form or metre. A morphological ~ is also called BÎNĀ’ (pl. abniya) and prosodical weighing or scanning is also takît or taf’îl. XI 200a

wêsh (Pash) : in Afghanistan, the ancient custom of periodical redistribution of land. I 217a

wezîr \(\rightarrow\) WAZÎR

widîjâ (A) : in medicine, a form of castration consisting of binding the cord supporting the testicles and making them gush out. IV 1088a

wilâyâ (A) : in law, representation, the power of an individual to personally initiate an action. When a person acts on behalf of others, ~ is more often termed niyâba. XI
208a; the power of a wali to represent his ward. III 50b; guardianship over a child, involving guardianship over property (wilâyât al-mâl) and over the person (wilâyât al-nafs). To these should be added the father’s duty to marry his child off when the latter comes of age (wilâyât al-tazwîdîj). VIII 824a

In Shi‘ism, the position of Ŧali b. Ħalîb as the single, explicitly designated heir and successor to Muḥammad; the guardianship of Ŧali of the community, as expressed in the doctrinal creed pronounced by shi‘is: lâ ilâh illâ Allâh, Muḥammad rasûl Allâh, ‘Ali wâli Allâh. XI 208b

In mysticism, sainthood. VIII 742a

Among the Khâridjites, the dogmatic duty of solidarity and assistance to the Muslim. I 1027b

wilâyat al-fâḏîh (A): ‘the guardianship of the jurist’, in modern Iran the mandate of the jurist to rule, promulgated by Khumayni. XII 530a; the position of the supreme leader in modern Iran. XI 209b

wilâyat al-mâl → wilâyâ
wilâyat al-nafs → wilâyâ
wilâyat al-tazwîdîj → wilâyâ

wilâyet → EYÄLET

wîrd (A, pl. awrâd): in mysticism, set, supererogatory personal devotions observed at specific times, usually at least once during the day and once again at night; a distinctive aspect of when compared to HÎZB and DHIKR is its close association with a particular spiritual guide to whom it is attributed as well as the set times for its observance. XI 209b; and → HÎZB

wîsâda (A): in mediaeval times, a large cushion often used for supporting the back (syn. mirfaka, tuk‘a, miswara, numruk, MIKHADD); a pillow. V 1158b; XII 99a

wîsâl (A), less frequently muwâsâla: in mysticism, ‘maintaining an amorous relationship, chaste or otherwise’ (syn. wasl; ant. haḏr or hidrân). XI 210b; and → ITTISÂL

wisâm (A): in Morocco, a term applied to each of the nine orders, decorations, that were regulated in a document (zahîr) of 14 December 1966. VIII 61b; in modern Arabic usage, a decoration, order, medal or badge of honour. When European-type orders were first imitated in 19th-century Persia and the Ottoman empire, the term used was NÎSHÂN. XI 212a

wisâh (A): according to Lane, an ornament worn by women (consisting of) two series of pearls and jewels strung or put together in regular order, which two series are disposed contrariwise, one of them being turned over the other. VII 809b

witr → ŞALÂT AL-WÎTÎR

woynük (T, < Sl): in Ottoman military and administrative usage, a particular category of troops amongst other Balkan Christian landholding or tax-exempt groups employed by the sultans to perform specific combat and other militarily-related tasks. XI 214b

woywoda (Ott, < Sl): in mediaeval Serbia, a high-ranking commander and, on the eve of the Ottoman conquest, the governor of a military district. In early Ottoman sources, the term refers to former Christian lords, and soon it began to designate agents in charge of revenues from domains which enjoyed full immunity. XI 215a

wudjâk → ODJÂK

wudjûd (A): in philosophy, being. XI 216a; and → MUTLÂK

In mysticism, a verbal noun derived from wadîjâda ‘to find’ or ‘to experience’. XI 217a; and → WADJID

wudu’ (A): lit. cleansing; the simple ablution, which is sufficient for cleansing after a minor ritual impurity, ḤADÂTH. III 19b; VIII 764b; VIII 929a; XI 218a

wudûh → GĦUMÛD
wufūd (A, s. wafḍ) : delegations; in the time of the Prophet, the mainly tribal deputations which came to him in Medina, mainly during the ninth year of the Islamic era. XI 219a

wukā (A), and wukāya, awkā : a variety of women’s bonnets, usually decorated with coins, worn in Syria and Palestine. V 742a

wukūʿ-gūʿī (P), or zabān-i wukūʿ : in Persian poetry, a new style, developed in the 16th century, of introducing in the Ḥazṣaḥl references to actual experiences of love and incidents occurring in the relationship of lovers and their beloved. The Ḥ in turn generated a number of subsidiary genres. VIII 776a

wukāf (A) : lit. place of standing, station; in the context of the pilgrimage, the ~ is the culminating ceremony, on 9 Dhu ’l-Ḥijja, in the plain of ‘Arafat in front of the Jabal al-rahma, a small rocky eminence. The ceremony begins at noon with the joint recital of the prayers of Zuhr and of ‘Aṣr brought forward, and lasts until sunset. A second ~, in the morning of 10 Dhu ’l-Ḥijja, is not obligatory. III 35b; XI 220b

wusḥmīr (P) : ‘quail-catcher’, according to al-Masʿūdi. XI 221a

wusḥshāk (A) : ammoniac, a gum resin, the product of the ammoniac gum tree. VIII 1042b

wuṣla (A) : in grammar, one of a group of terms for referential and copulative elements mostly called ‘ā’id but also rābiḥ(a) and rādī’. XI 173a

wuṣṭa Zalzal (A) : in music, the middle, or neutral, third among the frets of the lute, named after the famous lute-player at the early ‘Abbāsid court. Al-Fārābī first described it and placed it at the ratio of 27:22 between the nut and the bridge of the lute, which corresponds to the modern note sikāh. XI 427b

X

oxagaa → GU’

xeer (Somali) : Somali customary law, which exists alongside the SHARĪA. IX 713b; IX 723b

Y

yā’ (A) : the twenty-eighth letter of the Arabic alphabet, with the numerical value 10. It stands for the semivowel ɣ and for the long vowel ɣ. XI 222a

yāhānī (A) : in modern Arabic, a person of Japanese descent. XI 223a

yabghu (T) : an ancient Turkish title, found in the Orkhon inscriptions to denote an office or rank in the administrative hierarchy below the Kāghan, thus analogous to the title shadh, whom the ~ preceded in the early Turk empire. XI 224a

yabrūḥ (A) : in botany, the Mandragora or mandrake (Mandragora officinarum, Solanaceae, also called Atropa mandragora L. and M. officinarum), a perennial herbaceous plant common in the Mediterranean region. Its root is often forked and is the part known as ~, while the plant itself is generally called luffāh. Other names for the ~ are sābīzāk, shāḥiṣadj, and tuffāh al-djinn (by which it is still known today). XI 225a; and → SIRĀDĪ AL-KUTRUB

yad (A) : lit. hand, ~ covers a vast semantic range: power, help, strength, sufficiency, ability to act, etc. XI 280a; the very large bead on a rosary that serves as a kind of handle. IX 741b; and → ‘AMAL; ʿĪSĪB; MILK; MUSALSAL AL-YAD; ʿĀḤĪB AL-YAD
yada tash (T): lit. rain stone, appearing in Arabic texts as hadjar al-matar, a magical stone by means of which rain, snow, fog, etc., could be conjured up by its holder(s). Knowledge and use of such stones has been widespread until very recent times in Inner Asia. Originally identified as nephrite, it seems more likely that the original — was the bezoor (P pad-zahr), which is a calculus or concretion formed in the alimentary tract of certain animals, mainly ruminants. XI 226b

yâdgâr (P): lit. souvenir, keepsake; in numismatics, any special issue of coins struck for a variety of non-currency purposes. XI 228a

yâ'dîd → 'ÂLATH

yâfî (A): in the terminology of childhood, ‘a boy grown up . . . grown tall’ (Lane). VIII 822a

yafâ → HIRZ

yaghmâ (P): plunder. XI 238a

yâhmûr → BÂKAR

yahûd (A, < Ar, s. yahûdi): the common collective singular for ‘Jews’. A less common plural hûd is also used. XI 239b

yakhalîl (P): in architecture, a mud-brick structure built in Iran to make and store ice. XII 457a

yakhsha (Pah): a pearl. IX 659a

yakîn (A): in law, a certainty. XI 219a

yakkâsh → AYKASH

yaktar → TAR

yakîn (A): a plant mentioned in the Qur’an, probably a kind of Cucurbitacea. VI 651a; VI 901a; VII 831a

ya’kûbî (A, pl. ya’kûbiyyûn, ya’âkîba, ya’kûbiyya): a Jacobite Christian, the designation for a member of the Syrian Orthodox Church, whose dogmatical position of monophysitism was thought to be at variance with the moderate dyophysite christology formulated by the Fourth Ecumenical Council of Chalcedon and consequently was branded as heresy. XI 258b

yâkût (A, < Gk): in mineralogy, corundum, a crystallised form of alumina [Al₂O₃] which occurs in many colours, among which — ahmar ‘red corundum’ or ‘ruby’ is the finest. According to al-Tîfîshi, the second best is the — asfar ‘yellow sapphire’ or ‘oriental topaz’. XI 262a

♦ yâkût akhab (A), or azrak: the blue sapphire, the third-ranked corundum, below the ruby and yellow sapphire. Gradations in its colour ranges from ink blue, kuhlî, to the lighter sky-blue, samâwi or asmândjûnt. XI 262b

♦ yâkût abyad (A): the leuco-sapphire, the fourth and last-ranked corundum, after the ruby, yellow sapphire, and blue sapphire. It has two shades, the more prized of which is the mahawî or billawî (rock crystal-like). XI 262b

yali (T, < Gk): lit. bank, shore; in Ottoman times, a residence, villa built on the edge of the water. V 642a; XI 266b

yalta (T): a musical instrument of the pandore type, but smaller with three strings and a waisted sound-chest like the târ. It was invented by Shamsî Celebi, the son of the Turkish poet Hamdî Celebi. X 626a

yâm (A, P; < Mon kam): the effective network of communications established by the Mongols to control the vast extent of their empire. It was designed to facilitate the travels of envoys going to and from the Mongol courts; for the transportation of goods; for the speedy transmission of royal orders; and to provide a framework whereby the Mongol rulers could receive intelligence. VII 234a; in the 13th century, — also signifies the postal service of the Mongol Khâns and sometimes a postal relay. XI 267b
yāmči (Mon): postal courier; also a functionary charged with the postal relay. XI 268a

yamak (T): 'adjunct'; in the Ottoman army, an assistant to an auxiliary soldier, EŞKINDİ. II 714b; IX 543a; in Serbia, a self-appointed local Janissary leader outside the regular Ottoman hierarchy. IX 671a

yamāma (A): in zoology, wild pigeon, as opposed to the domesticated pigeon, ḤAMĀM. XI 269a

yamin (A, pl. aymān, aymun): lit. the right hand, but often used in Arabic with the transferred sense of 'oath'. IV 687b; XI 280a; and → KASAM

♦ yamin al-ḡamūs (A): in law, an oath to perform a deed that one knows to have been already performed. Expiation is not required, except in the Ṣafi‘i school. IV 688b

♦ yamin al-munkir (A): in law, an oath taken by a debtor who refuses to recognise his debt or his obligation, used by a petitioner as a method of proof. In former times many Muslims preferred to avoid pronouncing the oath, even though they did not admit to being debtors. III 1236b

♦ yaminu šabrīn (A): an oath imposed by the public authorities and therefore taken unwillingly. VIII 685b

♦ ḡaghw al-yamin (A): in law, an oath taken by mistake (through a slip of the tongue) or in a thoughtless manner, which does not require expiation. IV 688b

yamkhur (A, pi. yamdkhlr): in zoology, the drone bee. VII 907a

yar (T): eroded, vertical bank or gorge of a river, cliff. XI 287b

yarā (A): in music, a flute, blown into from a hole as distinct from the MIZMĀR, a reed pipe. VI 214b; VII 206b

yarbū (A, < Ar): in zoology, the jerboa. jumping mouse or jumping hare (Jaculus) of the class of rodents and family of dipodids (Dipus). Arabic authorities mention three kinds of jerboa: al-ṣufārī ‘big and elongated’; al-tadmūrī ‘that of Palmyra’; and ḍhu ‘l-rumayh ‘bearing a short lance’. XI 283a; also the gerbil and jird. XII 287b, where many technical terms relating to these animals can be found

yarghu (T): trial, interrogation, the Mongolian tribunal or court of justice, hence yarghuči, a judge. According to al-Djuwayni, the ~ held at the court of the Great Khan was called the Great ~. XI 284b

♦ yarghuči → YARGHU

yarıcılık (T): a land-leasing system in Turkey, in which the peasant uses his own tools, plough and livestock and gives half of the harvest to the landowner. V 473a

yarlığ (T), or yarlık: under the Mongols and their successor states, a decree, edict, command, contextually equivalent in Islamic chancery practice to the more specific documentary forms of FARMĀN, HUKM or BERAT. IX 43a; XI 288b

yāsā (Mon): law, decree, order; in the phrase 'the Great ~ of Čingiz Khan', a comprehensive legal code laid down by the founder of the Mongol empire. XI 293a

yasak : a tribute. X 417b

♦ yasak-kulu (T): under the Ottomans, a special agent who was authorised to inspect any person for bullion or old AKČE; Ottoman law required that all bullion produced in the country or imported from abroad be brought directly to the mints to be coined, and upon the issue of a new akče, those possessing the old were to bring it to the mint. II 118b

♦ yasakchi (T): under the Ottomans, Janissaries whose function it was to protect foreign embassies and consulates and to escort diplomats leaving their residences, whether officially or unofficially. IV 808b

♦ yasaknume → KANUNNAME
yasamin (A), yäsimin, yäsaman : in botany, the jasmine shrub. Several sub-species are found in the Arabic-speaking lands: *Jasminum floribundum*, called *habb al-zalim* ‘male ostrich seeds’; *Jasminum fructicans*, called *yasamin al-barr* ‘country jasmine’; *Jasminum grattisimum*, called *kayân* ‘flourishing, blooming’ and *suwayd* ‘blackish’, proper to Yemen; *Jasminum officinale*, called *kin, sidjilât*; and *Jasminum sambac*, called *full*. XI 294a

yasar (A, pl. aysär) : a player of *maysir*; those who presided over the division of the parts were called *al-yâsirûn*. VI 924a

yashm (P) : in mineralogy, jade, known to Eastern Turkic peoples as *kash* and to the Mongols as *khas*. XI 296b

yâsidj (T ?) : an arrow with a flat-edged head, recommended for hunting the wild boar. V 9a

ya'sûb → NAHL

yatim (A, yatâmâ) : a child, below the age of puberty, who has lost his father (after puberty ~ is not used). In the animal world, ~ denotes a young one that has lost its mother. A child who has lost its mother is called *munkatî*, and a child who has lost both its parents is called *latîm*. XI 299a; XII 531b

yatima (A) : known as *al-yatîma*, a large white gem, weighing seven dirhams, one of the many gems in the turban worn by the Fâtimid caliph of Egypt. X 57b

yatîr → ERMISH

yattu (A) : in botany, wolfs’ milk, of the class of Euphorbia, a gum resin. VIII 1042b; IX 872b

yawa (T), or *kačkun* : one of the occasional (BÄD-I HAWÄ) taxes paid in the Ottoman empire while recovering runaway cattle or slaves. II 147a

yawm (A, pl. ayyām) : day, the whole 24-hour cycle making up a day, with *nahâr* meaning ‘the daylight period’, i.e. from sunrise to sunset. In a specialised sense, ~ means ‘day of battle’ (→ AYYÄM AL-ÂRAB). The plural ayyām occurs, especially in early Arabic poetry, in a similar sense to its apparent antonym *layâlî* ‘nights’, referring to the passage of time, or ‘destiny, fate’. XI 300b

* yâwmu al-adâhî (A) : lit. day of the morning sacrifices; a name for 10 Dhu ‘l-Ârîdja which can be traced back to the pre-Islamic pilgrimage. III 32b

* yawm al-arûbâ → YAWM AL-DJUMÂ

* yawm al-dîn → KIYÄMÂ

* yawm al-djumâ (A) : Friday, which in modern times most Muslim states have made an official day of rest. The term is clearly pre-Islamic, when it was known as yawm al-arûbâ or yawm ‘arûba, and designated the market day which was held in al-Madina on Friday. It is the weekly day of communal worship in Islam, when the *salât al-djumâ* ‘Friday prayer’, is performed at the time of the midday prayer, which it replaces. II 592b; VIII 930a

* yawm al-âhsâb (A) : a Qur’anic expression for the Day of Judgement, synonymous with yawm al-dîn. III 465a

* yawm al-kiyämâ → KIYÄMÂ

* yawm al-nahr (A) : ‘the day of sacrifice’; the 10th of the month of Dhu ‘l-Ârîdja. III 36a

* yawm al-tarwiya → TARWIYA

* ayyâm al-adjûz (A) : lit. the days of the old woman; an old expression used in the Islamic countries bordering on or near to the Mediterranean to denote certain days of recurrent bad weather usually towards the end of winter. The duration of this period varies from one to ten days; more frequently it lasts one, five or seven days. This yearly cycle varies from country to country, involving the last four (or three) days of February and the first three (or four) days of March of the Julian calendar. I 792b
ayyám al-'arab (A) : lit. days of the Arabs; a name given in Arabian legend to the combats which the Arabian tribes fought among themselves in the pre-Islamic and also early Islamic era. I 793a
• al-ayyám al-bulk → AL-LAYÁLÍ AL-BULK
• ayyám al-ma'dudát → TASHRIK
• ayyám al-tashrik → TASHRIK
yay → KEMAN
yaya (T) : lit. pedestrian; in the Ottoman military of the 14th-16th centuries, infantryman. IX 13a; XI 301a; a special corps consisting of re'áyá (→ RA'íYYA) soldiers. VIII 404b
• yayabághi (T) : chief infantryman, commander of the infantry or cavalry unit, BOLÜK, in the Janissary OĐJAKS. I 1256a
yaylak (T, < yay 'spring', later 'summer') : summer quarters, the upland pastures favoured by the nomads of Central Asia for fattening their herds after the harsh steppe or plateau winters. Its Persian synonym is GÀRMŞIR. The Arabic equivalent is masif. V 182b; XI 301b
• yaylák resmi (T), or otlak resmi, resm-i ċerághah : under the Ottomans, the pasturage dues charged usually at the rate of one sheep or its money equivalent for each flock of sheep of 300 which crossed into another district. It was paid to the person who held the land. I 146b
• yaylákyya (Ott) : a later Ottoman term with a pseudo-Arabic ending for 'rent paid for summer pastures or lodgings'. XI 301b
yaym → AYM
yazak (P) : in military science, an advanced guard (syn. TÁLI'A). X 164b
yazidi (A, K ężdi, ężdidi) : member of a mainly Kurdish-speaking group, yazidiyya, whose communal identity is defined by its distinctive religious tradition. In the ~ hymns, the community is occasionally referred to as the sunna, şuhbatiyya 'those who claim discipleship' or dásini. XI 313a
yazidji (T) : lit. writer, secretary, used in Ottoman times for the clerks in the various government departments, such as the treasury; ~ could also be used for the secretary of high court and military officials. XI 317a
yelek (T, A) : a woman's long coat, tightly fitting, worn in the Arab East; a long vest worn by both sexes in Iraq. V 742a; in Turkey, a waistcoat without sleeves formerly worn as an outer garment. V 752a
yemeni (T) : light shoes worn by the Zeybek in Western Anatolia as part of their folk costume. XI 494a
yení čeri (T) : lit. new troop; the Janissary corps, a body of professional, that is, salaried, infantrymen of the Ottoman empire in its heyday, called 'new troop' not so much because of the novelty of the idea as because at the time of its introduction by the vizier Khayr al-Din Paša in the 14th century, it opposed then-prevailing military traditions cherished by the frontier warriors. XI 322b
yerliyya (T, A, < T yerlü 'local') : during the Ottoman empire, term used by Damascene sources for the local Janissary corps. XI 333b
yerlü → TAT
yigit (T) : one of three grades in the AKHİ organization, designating the ordinary unmarried member of the organisation. I 322b
yildiz (T) : star. XI 336b
yodjana (San 'league') : a Hindu unit of distance equalling four goruta 'cow-roar', the length at which a cow's lowing can be heard, or kroša 'earsot'. VII 138b
yoghurt (T) : yogurt, a preparation of soured milk made in the pastoralist, more temperate northern tier of the Middle East, Central Asia, and the Balkans. The product is
called māst in Persia, laban in Syria and Palestinian Arabic, zabādī in Egyptian Arabic, liban in Iraqi Arabic, rā‘ib, laban, labne, etc. on the Arabian peninsula. XI 337b

yörük (Ott) : in the Ottoman empire, a term denoting a particular class of nomads obliged to serve in the Ottoman army; in modern ethnological and anthropological literature, a term for and also a self-designation of nomadic pastoralists, as opposed to Türkmen, Kurdish or other pastoralist tribal groups of Anatolia. IX 674a; XI 338b

yughrush (T) : in the Karakhanid period, the term for vizier. XI 224a

yük (T) : an Ottoman weight, being the two bales swung across a beast of burden, the equivalent of ca. 154 kg. III 212b; IV 678b

yūnān (A, s. yūnānī) : the ancient Greeks, reflecting the name ‘Ionians’. XI 343b

yunāniyya (A) : the ancient Greek language. In Western Islam, ighrīkiyya is occasionally mentioned as the correct designation of ancient Greek. XI 343b

yünkär (T) : a musical instrument of the pandore type, but smaller with three strings. It was invented by Şamsî Celebi, the son of the Turkish poet Ḥamdî Celebi. X 626a

yurd : a type of appanage, which with the term ulka (or ulkâ) survived in the Turcoman states of eastern Anatolia under the Ottomans in the sense of hereditary appanage. X 502a

yurt : the domed, felt-covered tent of Turkmen nomads; originally ‘homeland, encampment or camping place’, and in Orkhon and early Turkish, ‘an abandoned campsites’. IV 1150b; VIII 233b; XII 838b

yurtçī (T) : under the Mongols, a salaried officer responsible for choosing camp sites for the army or court, organising them, and supervising their use. Besides the ~, three other officials were responsible for the management of the camp: the farrāsh or tent-pitcher; the bularghucl or keeper of lost property; and the sārbān or cameleer. XII 838b f.

yūsufi (T) : in full, ‘imāme-i yūsufi, an old name for the Turkish turban, said to have been originally invented by Joseph and called after him. Selim I and II wore these, which were then called selimis (A saliml) after them. X 615a

yüz → FAHD

yüzbashi (T, > A yüzbaşî) : lit. head of a hundred [men]; in the later Ottoman and now Turkish and Arab military, the rank of captain. XII 840b

In Muslim India, an engraver of coin dies. XII 840b

yüzellilikler (T) : lit. the 150 [undesirables]; term for those whom the Turkish government wished to exclude from the general amnesty demanded by the Allies during the peace negotiations at Lausanne in 1923, but whose names it was at that time undecided about. XI 363b

Z

zā’ (A) : the seventeenth letter of the Arabic alphabet, with the numerical value 900. Its transliteration ż reflects an urban/sedentary pronunciation as ‘emphatic’ (pharyngealised) z. XI 363a

zabād (A), or sinnawr al-zabād : in zoology, the civet cat (Viverra civetta). IX 653b

zabādī → YOGHURT

zabān-i urdu → URDU

zabān-i wūkū’i → WŪKŪ’-GŪ’T

zabāniyya (A) : Qur’ānic term usually interpreted as the guardians of Hell or else the angels who carry off the souls at death. XI 369a

zabardjad : in mineralogy, the chrysolith. II 93b; and → ZAMURRUD
zabbal (A, Tun ghbhrā) : 'superintendent of the supply of dung-fuel for the furnace' of a ḥammām 'steam bath'. III 140a; and → KANNĀS
zabib (A) : dried grapes, raisins or currents. XI 369b; or zbib, a non-alcoholic drink made from dried grapes. VI 723b
  ♦ zabibiyya (A) : a dish, probably of Egyptian provenance, prepared from fresh fish with a sweet and sour spiced sauce poured over it. XI 369b
zabit → DABIT
zabr (A) : the act of pruning, practised in Andalusia on the grapevine to increase the vine's productivity with an iron pruning knife, mindjāl. IV 659b
zabtiyye → DABTIYYA
zabur (A) : term found in pre-Islamic poetry for a written text, and in the Qur'ān referring to a divine scripture, in some contexts specifically to a scripture of David, probably the Psalms. With the discovery of South Arabian cursive writing on palm ribs and wooden sticks, it has become evident that ~ refers to this particular way of writing. XI 372a; term found in poetry for pre-Islamic Holy Scriptures. X 394a
za'būt (A) : a woollen garment. IX 765a
zabzab (A) : in zoology, the badger. II 739b
zāde → OGHUL
zādj (A) : in metallurgy, vitriol. VIII 111b
zadjadja (A) : in zoology, the flight of the ostrich. VII 828b
zadjal (A) : in its non-technical meaning, 'voice, sound or cry, trilling or quavering of the voice' (Lane). XI 373a
  In poetry, a genre in Muslim Spain, written only in the Arabic dialect of Spain. Its most frequent rhyme scheme is aa bbb a ccc a, that is, the rhyme scheme of a MUSAMMAT with introductory lines. III 849b; V 1207a; VII 661b XI 373a; in present-day Arabic, ~ may denote various types of dialect poems, even those with monorhyme. XI 373a; XI 376a
zadjjl (Leb) : in Lebanese colloquial poetry, a composer of ZADJAL vernacular poetry. When contrasted to a kāwwāl 'a performer or 'speaker' of zadjal' or SHAĪR, ~ implies a lack of ability to spontaneously or extemporaneously compose. IX 234b
zadjal (A), or zadjjl : the sport of pigeon-flying, popular from the 2nd-7th/8th-13th centuries. The homing pigeon, zadjl (pl. zawādjil), received the closest attention from its owner. III 109a,b
zadjr (A) : often used as the equivalent of TĪRA, ~ originally consisted of the deliberate instigation of the flight and cries of birds, but has now come to stand for evil omen or divination in general. I 659b; II 758b; IV 290b
za'farān (A) : in botany, saffron, Crocus sativus L. or Crocus officinalis Pers. III 461a; XI 381a; and → ŻAFARĀN
  In medicine, one of the simple medicaments, appearing under various names besides ~ : rayhākān, djādi, djiadhī and djiśtān. XI 381b
za'fā (A) : the procession of bride or bridegroom to their wedding. X 904a ff.
za'fūf → 'UNNĀB
zaghal (A) : in numismatics, a counterfeit coin. X 409b
zaghar (T), zaghār (A) : a hunting dog, hound. IV 745a; XI 384b
  ♦ zaghardji (T) : keeper of the hounds, which company in the Ottoman empire was probably in origin part of the hunting force of the early Ottoman sultans. XI 384b
  ♦ zaghardji bashi (T) : in the Ottoman military, the title of one of the three commanders who formed the administrative focus of the Janissary corps of the Ottoman army, the other two being the Shamsundji Bashī and the Turnadji Bashī. XI 384b
zaghrada (A, pl. zaghradār) : a trilling ululation, as uttered in joy. VI 160a
zahhafa → Mālak

♦ zahhafât (A) : in zoology, the class of reptiles. X 510a

zāhid (A, pl. zuḥhâd) : an ascetic, pious person who has given up all worldly goods. V 1124b; VIII 498a

zāhir (A, pl. zawāhir) : lit. the outward meaning of a word, language or event; in legal theory, the meaning first comprehended by the mind upon hearing a particular term or expression that potentially has two or more meanings. VII 1029a; XI 388b; and → Bāṭin

In law, ~ al-riwâya or ~ al-madhhab is the most authoritative doctrine, that which is transmitted from Abū Ḥanifa, Abū Yûsuf and al-Shaybâni through a large number of channels by trustworthy and highly qualified jurists. XI 388b

In theology, al-zāhir wa 'l-bāṭîn are paired, in Qurʾānic and shīʿī usage as opposites portraying both the inside and outside of a thing, the inner and outer dimension. XI 389a

In grammar, the opposition ~ ‘explicit’ versus muḏmar ‘the suppressed’ is recognised for the contrast between overt and implicit elements generally. XII 546a

♦ zāhira (A) : the heat that reigns during the zuhr ‘midday prayer’. Other terms used are ḥadîra, ḥâila, ghâira. V 709b

♦ zahriyya (A) : name of a theologico-juridical school, thus called because it relied exclusively on the literal sense (zāhir) of the Qurʾān and of Tradition. XI 394a

zahir (A) : lit. help, support; in the administration of the Muslim West, a royal decree issued by the sovereign and conferring an administrative prerogative, such as a nomination to a political or religious post, or granting a privilege, either moral or material, upon the beneficiary. The term first appeared under the Almohad dynasty, replacing another term, sakk, used earlier by the Almoravids and the Taifa kingdoms with the same meaning. XI 387b

zahr (A) : flower, blossom, more precisely, yellow flower, yellow blossom. XI 399b

In prosody, in particular associated with the folk mawwāl, ~ is the expansion of the rhymes into polysyllabic paronomasias, achieved by deliberate distortion of the normal pronunciation. A mawwāl devoid of ~ is described as abyaḍ ‘white’; if so ornamented, it is either ahmar ‘red’ or akhdar ‘green’. VI 868a ff.

♦ zahriyyat (A, s. zahriyya) : in literature, poetry dedicated to the description of flowers. XI 399b

zahr (A), or zahriyya : in manuscript production, the recto of the first folio. X 870b

zahw (A) : a kind of date, from which wine was made. IV 995b

zāʾid (A, pl. zawāʾīd) : in grammar, an auxiliary consonant. XI 200a; in Persian lexicography, ~ came to be used to denote any letter added to or removed from the base form (ašli) without changing its meaning. XII 430b; and → šīla

zāʾif → Muzayyif

zaʾīm (A, pl. zuʾamāʾ) : chief, leader; a tribal chief. IX 115b; XI 402b

In the Ottoman empire, a person in charge of a ziʾāmēt, a division of a sandjak. A ~ who was given the title of alay-beyi would be chosen to be responsible for all matters concerning the sipâhs in the sandjak. X 502b; XI 403a; XI 495a

In law, guarantor, trustee. XI 402b

In modern-day Lebanon, a political entrepreneur whose function is to serve as intermediary between his community and the state and to keep the inter-community game in balance. XI 403a

zāʾir → Zuʾār

zāʾirdja (A), or zaʾiradja : in divination, a technique that involved a mechanical means of calculating portents with the aid of a series of concentric circles combining the letters of the alphabet, geomancy and astrology. V 101a; XI 404a

♦ zaʾirdja al-ʿālam (A) : a circular divinatory table. VIII 691a
ZAKAT — ZAMZAM

**zakāt** (A): obligatory payment by Muslims of a determinate portion of specified categories of their lawful property for the benefit of the poor and other enumerated classes, one of the five pillars of Islam. IV 1151b; V 424b; VIII 708b; VIII 925b; XI 406b; the tax levied on both landed and moveable property. I 1144a; the prescribed tithe on agricultural produce. I 968b; II 142b; and → ṢADAḴA

♦ zakāt al-dawlaba (A): under the Mamluks, a tax which was payable by Muslim shopkeepers on their merchandise, abolished by Kalāwūn who realised that it tended to impoverish the merchants. IV 485b

♦ zakāt al-fitr (A): a payment due on behalf of all Muslims in connection with the termination of the fast of Ramadān. As a ZAKAT for persons, not property, it is also termed zakāt al-badan and zakāt al-raḵš. I 27a; XI 418a

**zakhrāfa** (A): in art, ornament, ornamentation. XI 423a

**zakkūm** (A): in eschatology, a tree growing in Hell with bitter fruit which the damned are condemned to eat, mentioned in the Qur’ān three times. XI 425b

zakūrī (A): in mediaeval ʿIrāk, bread collected as alms and intended for prisoners and beggars. VII 494a

zakzaka (A): the twittering of large numbers of birds in trees. XI 422b

zakzūḵ (A, pl. zakzūḵ̄): in zoology, the carp. XI 422b

zalīḏ (A, pl. zalīḏ̄odd̄), also zalīḏ̄: in art, a mosaic composed of fragments of pottery squares with a coloured enamelled surface, first attested in ancient Persian and Mesopotamia but foremost popular in the Muslim West. II 748a; VIII 682a; XI 426a

zālikha → AṬŪM

zalīm (A): in astronomy, two constellations (al-zalīmān), one al- ʿal-gīmālī ‘the northern male’ or μ Sagittarii, and al- ʿal-dījanūbī ‘the southern male’ or λ Sagittarii, also called rāʾi al-naʿāʾim ‘the ostrich herder’. VII 830b; and → NĀM

In astrology, the star α Eridani. VII 830b

zallāḏ (A): a term used for a Nile boat. VIII 42b

zallāḏ → ZALIDJ

zalzala (A, pi. zalzal), also zilzal: earthquake. XI 428a

zalzūm, zalzūm (A): in zoology, the tusks of the wild boar (syn. khandjāl). V 8b

zām: a unit of measurement, equal to three farsāḵhs. IV 1083a

**zamān** (A): time. XI 434a

♦ zamāniyya (A): mean time. X 367a

zamāzīma (A): according to al-ʿAynī, precious ‘bridles’ that the eponymous ancestor of the Sāsānids is supposed to have donated to the Zamzam well. XI 440b; in al-Ṭabarī, the Magians. XI 442b; and → ZAMZAMI

zamin-būs (P): in Čišṭī mystical practice, the practice of prostration before the ṢHAYKH. IX 786a

zamin-dār (P): lit. land-holder, master of the land; under the Mughals, a class of holders of rights over land (syn. būmī), also comprising the various tributary chiefs and autonomous Rāḏjas, who were called thus by the Mughal chancery. VII 322a; XI 438b; XII 768a

♦ zamindārī → TAALLUK

zammāra (A): ‘joined’; the name in the mediaeval period for a double reed-pipe. Since the 18th century, it was known in the East as zummāra, a vulgarisation of ~. VII 208a; in southern Tunisia, the name for the ghayṭa, a reed-pipe of cylindrical bore or an oboe of conical bore. II 1027b

zamzam (A): an onomatopoetic qualifier, with zumzīm, denoting an ‘abundant supply of water’; the name of the sacred well located at the perimeter of the sacred complex of Mecca. XI 440a
† zamzama (A) : in early Arabic, 'the confused noise of distant thunder' (Lane), but widely used in sources of early history for the priests of the Magians reciting and intoning the Zoroastrian prayers and scriptures. Also, in al-Ṭabarî, the Zoroastrian rites (with mutazamim for the adherent of Zoroastrianism). XI 442b
† zamzami (A, pl. zamāzīma) : part of the pilgrimage service industry, the function of the ~ in Mecca is to distribute the sacred water of Zamzam to those who desire it, whether in the mosque precincts or at home. VI 171a; XI 442a
† zamzamiyyāt (A) : small phials (of clay or metal) sealed and sold as containing water from the sacred well of Zamzam. XI 442a

zanāna → ḤARĪM
zanbaḵ (A) : in botany, lilac. XI 183a
zandaka → ZINDĪK

zandj (A) : term for the peoples of Black Africa, especially those whom the Arabs came into contact with through their voyages and trade in the western part of the Indian Ocean and living in the eastern parts of Africa. XI 444b
In botany, the black rhubarb, according to Ibn al-Baytār. XI 445a

zang : in music, the sonette. X 35a
zangi : black. XI 452a
zānī (A) : a male fornicator, with zāniya (pl. zawānī), his female counterpart. XI 509a; and → BAGHIYY
zāniya → ZĀNĪ
zanka → SHĀRI

zar (A, Somali saar) : name for a popular cult of spirits found in northeastern Africa and such adjacent regions as the Arabian peninsula, and an exorcism ritual for those same spirits. The possessed person is called 'bride' (‘arūsa), the chief celebrant either kūdiya or shaykha. I 35b; IX 723b; XI 455b
zar-i mahbūb : in numismatics, a three-quarter's weight Ottoman gold coin, 2.64 g, introduced in the last years of Aḥmed III's reign (1115-43/1703-30). VIII 229b
zarad → DIR
zaradḵashiyya (A) : under the Mamlūks, the AMĪRS of the arsenal, whose duty was to guard the arsenal. IX 610a

zarāfa (A, pl. zarāfāt, zarāfī, zarā‘īf, zurāfā; P uṣḥtur-gāw-palang ‘camel-cow-leopard’) : in zoology, the giraffe. XI 457b; an Abyssinian hybrid beast. X 946a
In astronomy, a secondary boreal constellation situated between that of the Waggoner and that of the Little Bear. XI 458a
zarāk → AZRAK
zarbiyya (A, pl. zarābī), or zirbiyya, zurbiyya : a carpet decorated with multicoloured bands. XII 136a
zarī (P), or zar baft : a gold brocade, for which e.g. Kāshān was well known during the Safawid period. IV 695a
zarījūn (P ?) : a loan-word in Arabic for the colours red and gilt. V 699b
zarf (A, pl. zūrāf) : lit. vessel, container; courtesy, elegance. I 175b; refinement. XI 160b
In grammar, a subset of nouns of place or time in the dependent (nasb) form indicating when or where the event occurs. IX 527b; IX 551a; XI 459b; temporal adjunct. IX 53b
zarī (P), or zar baft : a gold brocade, for which e.g. Kāshān was well known during the Safawid period. IV 695a
zarībān (A), or žarbān : in zoology, the zoril. V 389b
zarīf (A, pl. zūrafaq) : in mediaeval Islamic social and literary life, a person endowed with elegance, refinement (ZARF), syn. mutazarrīf, also translatable as 'man of the world', 'dandy', or in the plural, 'refined people'. XI 460a
zarnīkh (A) : in mineralogy, orpiment. X 946a
zāviyeli (T) : a term used by Turkish scholars to refer to a type of ‘Convent Mosque’ with a domed or vaulted central hall flanked by side rooms. XI 467b
zawāl (A) : ‘midday’, marked for the astronomers by the sun crossing the meridian, and for the simple faithful by the displacement of the shade which moves from the west to the east. V 709b
zawākīl (A) : a shadowy group of Arab brigands and mercenaries active during the ‘Abbasid period. The etymology of the designation is unclear; the verb zawkala means ‘to let the two ends of a turban hang down from one’s shoulders’. XI 463b
zawdīj (A, < Gk zeugos; pl. azwādīj) : basically ‘two draught animals yoked together’, ~ has come to mean ‘couple, pair’. In the Qur’ān, the dominant meaning is ‘spouse’, that is, ‘wife, woman’. In the Maghrib, the form is ḍjawz (thus becoming also a homonym for the Persian ‘nut’; → DJAWZ). XI 464b; XII 842b; and → ZAWW
zawila (A) : a special leather produced in Zawila, the mediaeval Islamic capital of the Fazzān. XI 466a
zāwīya (A, pl. zawāyā) : lit. corner, nook; a religious foundation of a quasi-monastic type. In Mamlūk Cairo, the ~ was generally a small construction housing a shaykh, with room for students to group informally around him; in the Near East, ~ denoted small rooms of a mosque shut off by wooden lattices, sometimes also called maḳṣūra. In 6th/12th-century Baghdad, a ~ was a place where an ascetic lived in solitude and by the 8th/14th century, it had come to be used also in the sense of ribāt, a ‘coenobium’. In Morocco, the ~ is the chapel which contains the tomb of a saint and the buildings attached to it, an oratory and guest-house. Some zāwīyas are centres of mysticism and they are always centres of religious instruction. IV 380a; IV 433a; V 1129b; V 1201b; VI 662a; VIII 503b; X 415b; XI 466b; XII 223b; in the Maghrib, ~ is used not only for the actual building but also to denote the tariqa itself and is synonymous for the tariqa’s collective membership. XI 467b
zawkala → ZAWAKIL
zawr → ŠADR
zawrā' (A) : in archery, probably a bow with a strong bend made from nasham wood (Chadara velutina). It was also called kaws munhaniya. IV 798a
zawrāk (A, pl. zawrawīk, < P) : in mediaeval Mesopotamia, a skiff or dinghy used for local traffic; larger, sea-going zawraks are recorded in the Mediterranean. VIII 811a
zawwāk → ZİRBAK
zaww (A, < P zūd) : in mediaeval Mesopotamia, a swift type of vessel, often mentioned as used by caliphs and great men of state, which could be a luxuriously-appointed gondola. VIII 811a; a kind of catamaran. XII 659b
zāy (A), also, more rarely, zā' : the eleventh letter of the Arabic alphabet, transcribed z, with numerical value 8. It represents a voiced sibilant. For the ‘emphatic’ variant, → z.ā. XI 471a
zaybak → ZİRBAK
zayf → MUZAYYIF
zayt (A) : the oil or expressed juice of the olive, although it could be applied today to any oil. The term ~ maghsūl ‘washed oil’, or alternatively ~ al-mād, might refer either to the Roman technique of removing a bitter glucoside from the fruit by first soaking it in a solution of lye followed by a thorough washing, or by crushing the olives and then purifying the liquid by floating it on water. XI 485b
zaytūn (A) : in botany, the olive and olive tree (Olea europaea L is the cultivated olive; Olea oleaster, the wild one). IX 435a; XI 486a
zhiraw (Kaz) : a reciter of epic poetry; repressed by Soviet ideology as symbolic of a feudal culture, the ~ has been replaced by the zhirshi, who creates only minor epics,
and by the aḵīn, who, as in Kirghizia also, sings for his clan and whose repertoire consists of extracts from epics arranged as songs, or poems adapted to the social circumstances of the performance. X 733b

zhirshi → ZHIRAW

zi’āmet (T, < A zi’āma) : in Ottoman military and land tenure organisation, a larger-size Timār, although before the 10th/16th century the limits were less clearly defined, whose holder was a zawīm, serving in the Ottoman army when called upon. XI 495a

zi’bák (A) : in metallurgy and alchemy, mercury, also called quicksilver (argentum vivum). Variant forms include zaybák, zibālīk and zāwūk. V 967b; X 946a; XI 495b

ziba’rā → KARKADDAN

zibbūn (A) : in Libya, a man’s jacket with long sleeves. V 746b

zidīj (A, < MidP zīg ‘rope, towline’; pl. zidījāt) : in astronomy, a handbook with tables and explanatory text. A typical one might contain a hundred folios of text and tables, though some are substantially larger. I 139b; III 1136a; VIII 101b; X 264b; XI 496b

zidjāl → ZADJL

zihāf (A, pl. zihāfātī) : in prosody, the optional reduction of a long to a short syllable or of two short syllables to one, one of two groups of metrical deviations (the other being tīlāl). In Persian, ~ is not an element of variation within the same poem, but is used to distinguish one metre from the other. I 671b; VIII 667b; XI 508a

zihār (A, < zahr ‘back’) : in law, an oath, which may be translated very vaguely as ‘incestuous comparison’. Presumably the husband says to his wife: ‘You are for me like my mother’s back’, ka-zahrī ummi, or any other comparison of a part of the body of his wife with that of a woman he could not marry without committing incest. IV 688a; a vow of continence. VIII 28a

zikrīnā : a special hut which is not orientated towards the kibla, in which the dhikr is recited six times daily by the dhikri sect in Baluchistan. XII 222b

zil → SANDJ

zill (A) : the central theme or aim of a sura (syn. mīhwar). IX 887b; and → FAY’

In astronomy, the cotangent. XI 502b; and → KUTR AL-ZILL

zillī māsha → DJAGHĀNA

zilzāl → ZALZALA

zimām (A, pl. azimma) : lit. rein, halter; in mediaeval administration, a department of control and audit (diwān al-azimma) in the central administration; under the Fāṭimids, a person in control, one holding the reins of power, viz. director of the treasury and major domo. XI 509a; and → AL-NĀL AL-SHARĪF

zimār → ‘IRĀR

zīna → DIALSA

zina (A) : unlawful fornication, punishable by penal law if the partners are not married to each other or united by the bond of ownership. I 29b; I 910b; III 20b; XI 509a

zindāna (A) : a song form among women in western Algeria. IX 234a

zindīk (A, < MidP; pl. zamādkā) : anyone who, professing to be a Muslim, is really an unbeliever or anyone who belongs to no religion. He is then accused of zandaka ‘heresy, unbelief’. The term ~ had in Middle Persian, along with the meaning of ‘heretic’ in a broad sense, the very precise one of ‘Manichaean’ and the Arabic word retains this ambivalence. Synonyms are mulhid, murtadd or kāfir. IV 771b; VI 421b; X 440b; XI 510b

zindjār : in mineralogy, verdigris. VIII 111b; IX 872b

zīn’uẓufayāt al-akdām (A) : in zoology, the class of pinnipeds, which include the seal, the walrus, and the sea lion. VIII 1022b

zir (A) : in music, one of the four strings of the ‘ūd, which have special names. The others are mathnā, mathlath and bamm. VI 215b
zir al-bahr (A) : in zoology, the squill-fish (*Scyllarus latus*) and the mantis-shrimp (*Squilla mantis*), also called *istiakūzā al-raml*. IX 40a

zir-i zamin (P) : lit. subterranean; a chamber under the ground in southern Persia where people would spend the hottest time of the day. IX 49b

zirbadj (P) : a mediaeval meat dish with vegetables and seasoning. X 31a; XI 369b

ziryāb (A) : in zoology, a black bird. XI 516b; a loan-word in Arabic for the colour yellow. V 699b

ziyāda (A) : in architecture, a term used to designate the broad open enclosure on three of the four sides of a mosque, which illusionistically increases its scale. I 620b; VI 679b

In mathematics, ~ is the term used for addition. III 1139b

ziyādāt al-thikāt (A) : in the science of Tradition, additions by authorities in *ISNĀD* or *MATN* which are not found in other transmissions. III 26a

ziyāra (A, pl. ziyārat; T ziyāret) : pious visitation, pilgrimage to a holy place, tomb or shrine. In Turkish, ziyāret can be applied as well to the holy place itself. XI 524b; the dues levied in the Independence Party of ‘Allāl al-Fāsi in Morocco. XI 468b

ziyāra-nāma (P) : special salutations pronounced by a pilgrim, even one who cannot undertake the journey to a saint’s shrine, for various special occasions. XI 534a

ziyāret → ziyāra

zmāla (Alg) : popularised during the French invasion of Algeria under the form *smala*, that which a person or tribe carries when in motion, i.e. all one’s goods, with nothing left behind. These ~s were formed at a time of movement in an unsafe region or in a period of conflict. ’Abd al-Ḳādir used the concept of ~ in his resistance against the French, forming thus a mobile city, which at the time of its dispersal in May 1843 was estimated at between 25,000 and 60,000 persons. A smaller structure called dāyra (< dā‘ira) was established in Morocco at the end of 1843, surviving as his base, but surrendering in December 1847. XI 540b

zolota (T) : in numismatics, a large-sized silver coin, 18.5-19.7 g, introduced under Süleyman II on the European pattern. A half- ~, 8.65-9.85 g, was also struck. VIII 229a

zorba (T, pl. zorbāwāt, zorab) : ‘insolent one’, ‘rebel’, a group of native Damascene Janissaries that went on the rampage in Damascus in 1746, many of whom were then killed by the governor’s private troops. XI 334a

zorṭalbi (U) : in India, a tribute exacted by force due from the feudatory states, a relic of Muslim supremacy. II 597b

zozan (K) : (summer) pasturing camps. V 445a; V 451b

zu‘ār (A, s. zā‘ir) : lit. rowdy, ill-behaved lads, notably in the Egyptian and Syrian urban milieux during the Mamluk and Ottoman periods, and often connected with the mystical orders; also used for ‘gypsies’ outside of the urban area. XI 546a, where can be found many synonyms for ‘rascals, scoundrels’

zubānayan (A) : lit. the two pincers; in astronomy, the two stars known as the Two Pincers in the constellation of Cancer. IX 40b

zubb al-kitt (A) : ‘cat’s penis’, in botany, the variety *Astragalus cahiricus* of the genus Milk vetch. IX 653b

zubb al-kitt (A) : ‘cat’s penis’, in botany, the variety *Astragalus cahiricus* of the genus Milk vetch. IX 653b

zubda (A, pi. zubad) : primary meaning is ‘cream (of milk), (fresh) butter’ (for which → *SAMN*), secondary meaning is ‘best part, essence, selection’, in which meaning ~ became a popular leading word of book titles, indicating that the work in question either encompasses the most important facts of its subject-matter or that it is an abridged version of some lengthier treatise. XI 552a

zubra (A) : a piece of iron. XI 372a

zudjadj (A, s. zuđjadj; P āghina or shisha), also zadjadj, zidjadj : glass, syn. kawārīr ‘glass vessels, pieces of glass’. XI 552a
zufr (A) : claw; in botany, *al-nasr* ‘vulture’s claw’ is the Greek *Catananche* (*Hymenocampa Tournefortii* or *Catananche graeca*). VII 1014b

♦ zufr al-kitt → RUDIL AL-KITT

zuhal (A) : in astronomy, the planet Saturn. XI 555a; and → MUKÂTIL

In alchemy, lead. XI 556a

zuhara (A, P [a]nâhid) : in astronomy, the planet Venus. XI 556a

In alchemy, copper. XI 556b

zuhd (A) : in religion, the material and spiritual asceticism facilitating closer association with the divine. Its practitioner is a zâhid. X 377b; XI 141b; XI 559b

♦ zuhdîyya (A, pl. zuhdîyyât) : in literature, a pious, homiletic or ascetic poem. IX 4b; IX 453b; XI 562a

zuhr (A) : noon, midday.

♦ šalât al-zuhr (A) : the midday prayer which is to be performed from the time when the sun begins to decline till the time when shadows are of equal length with the objects by which they are cast, apart from their shadows at noon. VII 27b; VIII 928b

zuhumât (A) : people who avoid ‘fatty meats’, like the Marcionites, presumably meaning they did eat fish. XII 600a

zuçak → SHÂRÎ’

zukaym

♦ zukaym al-Ḫabasha (A) : in the mediaeval Near East, a fraudulent warrior engaged in ḌIḤĀD ‘holy war’. VII 495a

♦ zukaym al-marḥûma (A) : in the mediaeval Near East, a band of blind men led by an istîl, a beggar who pretends to be blind. VII 495a

♦ zukaym al-mughâlāta (A) : in the mediaeval Near East, a beggar who feigns inability to speak. VII 494b

zukhruf (A) : a Qur’anic term meaning ‘gold’ (> ‘ornamental work’), the origin of which seems to be a deformation, via Syriac, of Gk. *zôgrapheò* ‘to paint’. XI 423a

zulf → SUDGH

zulla (A) : in pre-Islamic Arabia, a simple shelter in the form of a sort of canopy. IV 1147a,b; VIII 545a; and → ŞUFFA

zullami (A) : in the Muslim West, the vulgarisation of zunâmi, a reed-pipe invented about the beginning of the 3rd/9th century at the ‘Abbâsid court by a musician named Zunâm. The word zunâmi was accorded little recognition in the East, but in Spain (Sp. *zelami*) and North Africa, as ~, it became the most important reed-pipe. VII 207a

zulm (A) : wrongdoing, evil, injustice, oppression and tyranny, particularly by persons who have power and authority, frequently used as the antonym to ‘Adl ‘justice’. XI 567b

zumâzim → ZAMZAM

zummara (A, < zummara) : a vulgarisation of ZAMMARA, but since the 18th century, the name for a double-reed pipe in the East. It has cylindrical tubes and is played with single beating reeds. It is to be found with a varying number of finger-holes and is named accordingly. In the MAGHRIB, it is called makrûn and makrûna. Another type of double reed-pipe, which has only one pipe pierced with finger holes, while the other serves as a drone, is also called ~ when the two pipes are of the same length. When the drone pipe is longer than the chanter pipe, it is known as ARGHUL. VII 208a

zumurrud (A), also zumurrudh : in mineralogy, the emerald, the most valuable of the beryl family, often confused with zabardjâd (< Gk *smaragdos* ‘emerald’), the peridot. The next in value is known as rayhâni, i.e. of basil leaf colour, followed by the silki, of chard green colour. XI 569b
zunbū (A) : in botany, the grapefruit tree. VII 962a
zunbūr (A) : in zoology, the hornet. IX 873a
zunnār (A, < Gk) : a distinctive girdle DHIMMIS were required to wear in the mediaeval period, wider than the mintaka, the general word for ‘girdle’. IX 167a; XI 571b; a belt, usually made of folded scarf, worn by both men and women in Syria and Palestine. V 742a
In Persian şûfi poetry, locks of the beloved. XI 572a
zurdānī (N.Afr) : in zoology, the Striped rat, or ‘Barbarian rat’ (Arvicanthus barbarus). XII 286a
zūrkhāna (P), or zûr-khana : lit. house of strength; the traditional gymnasium of Iran, in the centre of which lies the gawd, a usually octagonal pit in which the exercises take place. IV 8b; VIII 239a; XI 572b
zurna (T, P surnā) : in music, a double-reed shawm with seven holes (6 in front and 1 behind), the basic melody instrument of the Ottoman mehter ‘ensemble’. VI 1007b; XI 574a; oboe. VIII 178b
   ♦ kaba zurna (T) : in music, a large instrument used by the official Ottoman palace mehter ‘ensemble’ in the capital. It had a range of over two octaves and could produce all the notes needed for pre-19th century Ottoman music. VI 1007