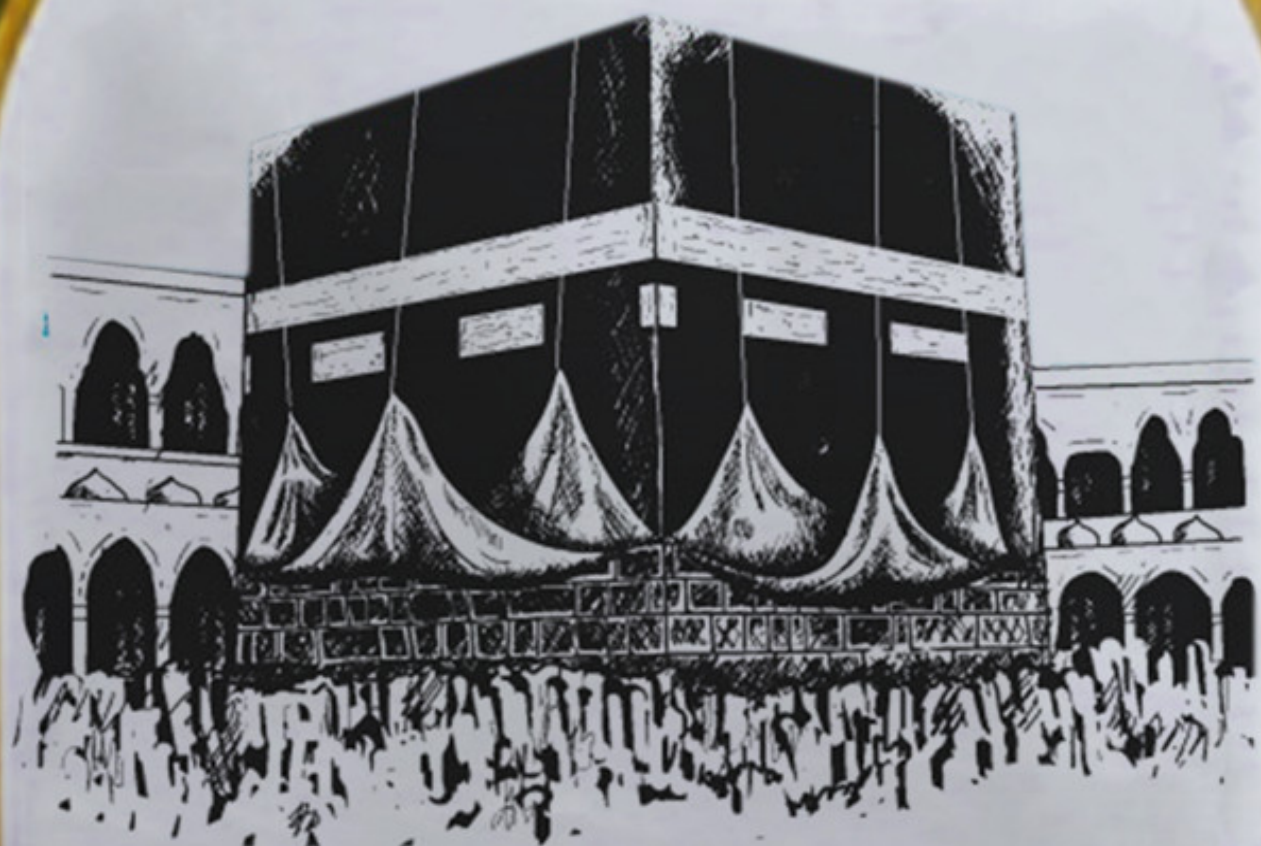


**CLASSICS TO GO**



**A DICTIONARY  
OF ISLAM**

**THOMAS PATRICK HUGHES**

# **A Dictionary of Islam**

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## PREFACE.

The increased interest manifested in relation to all matters affecting the East, and the great attention now given to the study of comparative religion, seem to indicate that the time has come when an attempt should be made to place before the English-speaking people of the world a systematic exposition of the doctrines of the Muslim Faith. The present work is intended to supply this want, by giving, in a tabulated form, a concise account of the doctrines, rites, ceremonies, and customs, together with the technical and theological terms, of the Muhammadan religion.

Although compiled by a clergyman who has had the privilege of being engaged in missionary work at Peshawar for a period of twenty years, this "DICTIONARY OF ISLAM" is not intended to be a controversial attack on the religious system of Muhammad, but rather an exposition of its principles and teachings.

Divided, as the Muslim world is, into numerous sects, it has been found impossible to take into consideration all the minor differences which exist amongst them. The Dictionary is, for the most part, an exposition of the opinions of the Sunni sect, with explanations of the chief points on which the Shiah and Wahhabi schools of thought differ from it. Very special attention has been given to the views of the Wahhabis, as it is the Author's conviction that they represent the earliest teachings of the Muslim Faith as they came from Muhammad and his immediate successors. When it is remembered that, according to Mr. Wilfrid Blunt's

estimate, the Shiah sect only numbers some ten millions out of the one hundred and seventy-five millions of Muhammadans in the world, it will be seen that, in compiling a Dictionary of Muhammadanism, the Shiah tenets must of necessity occupy a secondary place in the study of the religion. Still, upon all important questions of theology and jurisprudence, these differences have been noticed.

The present book does not profess to be a Biographical Dictionary. The great work of Ibn Khallikan, translated into English by Slane, supplies this. But short biographical notices of persons connected with the early history of Islam have been given, inasmuch as many of these persons are connected with religious dogmas and ceremonies; the martyrdom of Husain, for instance, as being the foundation of the Muharram ceremonies; Abu Hanifah, as connected with a school of jurisprudence; and the Khalifah 'Umar as the real founder of the religious and political power of Islam. In the biographical notice of Muhammad, the Author has expressed his deep obligations to SIR WILLIAM MUIR'S great work, the *Life of Mahomet*.

It is impossible for anyone to write upon the subject of Muhammadanism without being largely indebted, not only to Sir William Muir's books, but also to the works of the late MR. LANE, the author of *Modern Egyptians*, new editions of which have been edited by MR. STANLEY LANE POOLE. Numerous quotations from these volumes will be found in the present work.

But whilst the Author has not hesitated in this compilation to avail himself of the above and similar works, he has, during a long residence amongst Muhammadan peoples, been able to consult very numerous Arabic and Persian works in their originals, and to obtain the assistance of very able

Muhammadan native scholars of all schools of thought in Islam.

He is specially indebted to DR. F. STEINGASS, of the University of Munich, the author of the *English-Arabic* and *Arabic-English Dictionaries*, for a careful revision of the whole work. The interesting article on [WRITING](#) is from the pen of this distinguished scholar, as well as some valuable criticisms on the composition of the [QUR'AN](#), and a biographical sketch of the Khalifah 'Umar.

Orientalists may, perhaps, be surprised to find that SIKHISM has been treated as a sect of Islam, but the Compiler has been favoured with a very able and scholarly article on the subject by Mr. F. PINCOTT, M.R.A.S., in which he shows that the "religion of Nanak was really intended as a compromise between Hinduism and Muhammadanism, if it may not even be spoken of as the religion of a Muhammadan sect,"—the publication of which in the present work seemed to be most desirable.

At the commencement of the publication of the work, the Author received very valuable assistance from the REV. F. A. P. SHIRREFF, M.A., Principal of the Lahore Divinity College, as well as from other friends, which he must gratefully acknowledge.

Amongst the numerous suggestions which the Author received for the compilation of this Dictionary, was one from a well-known Arabic scholar, to the effect that the value of the work would be enhanced if the quotations from the Qur'an, and from the Traditions, were given in their original Arabic. This, however, seemed incompatible with the general design of the book. The whole structure of the work is intended to be such as will make it available to English scholars unacquainted with the Arabic language; and,

consequently, most of the information given will be found under English words rather than under their Arabic equivalents. For example, for information regarding the attributes of the Divine Being, the reader must refer to the English GOD, and not to the Arabic [ALLAH](#); for all the ritual and laws regarding the liturgical service, to the English [PRAYER](#), and not to the Arabic [SALAT](#); for the marriage laws and ceremonies, to the English [MARRIAGE](#), and not to the Arabic [NIKAH](#). It is hoped that, in this way, the information given will be available to those who are entirely unacquainted with Oriental languages, or, indeed, with Eastern life.

The quotations from the Qur'an have been given chiefly from Palmer's and Rodwell's translations; and those in the Qur'anic narrative of Biblical characters ([MOSES](#) for example) have been taken from MR. STANLEY LANE POOLE'S edition of Lane's *Selections*. But, when needful, entirely new translations of quotations from the Qur'an have been given.

The "DICTIONARY OF ISLAM" has been compiled with very considerable study and labour, in the hope that it will be useful to many;—to the Government official called to administer justice to Muslim peoples; to the Christian missionary engaged in controversy with Muslim scholars; to the Oriental traveller seeking hospitality amongst Muslim peoples; to the student of comparative religion anxious to learn the true teachings of Islam;—to all, indeed, who care to know what are those leading principles of thought which move and guide one hundred and seventy-five millions of the great human family, forty millions of whom are under the rule of Her Most Gracious Majesty the Empress of India.

*July 23rd, 1885.*

THE ARABIC LETTERS IN THIS VOLUME HAVE BEEN TRANSLITERATED AS  
FOLLOWS:—

Arabic. Names. Roman. Pronunciation.			
ا	Alif	A	<i>a, i, u</i> , at the beginning of a word.
ب	Bā	B	As in English.
ت	Tā	T	A soft dental, like the Italian <i>t</i> .
ث	Ṣā	Ṣ	Very nearly the sound of <i>th</i> in <i>thing</i> .
ج	Jīm	J	As in English.
ح	Hā	H	A strong aspirate.
خ	Khā	Kh	Guttural, like the Scotch <i>ch</i> in <i>loch</i> .
د	Dāl	D	Soft dental.
ذ	Zāl	Z	A sound between <i>dh</i> and <i>z</i> .
ر	Rā	R	
ز	Zā	Z	} As in English.
س	Sīn	S	
ش	Shīn	Sh	
ص	Ṣād	Ṣ	A strongly articulated <i>s</i> ; in Central Asia as <i>sw</i> .
ض	Zād	Z	Something like the foreign pronunciation of the <i>th</i> in <i>that</i> ; in Central Asia and India <i>z</i> or <i>zw</i> .
ط	Tā	T	A strongly articulated palatal <i>t</i> .
ظ	Zā	Z	A strongly articulated <i>z</i> .
ع	‘Ain	‘	A guttural, the pronunciation of which must be learnt by ear.
غ	Ghain	Gh	A strong guttural <i>gh</i> .
ف	Fā	F	As in English.
ق	Qāf	Q	Like <i>ck</i> in <i>stuck</i> .

**Arabic. Names. Roman. Pronunciation.**

ك	Kāf	K		
ل	Lām	L	}	As in English.
م	Mīm	M		
ن	Nūn	N		
ه	Hā	H		
و	Wau	W		
ي	Yā	Y		
ا	Fatḥah	a	}	As in Italian.
إ	Kasrah	i		
أ	Ẓammah	u		
ء	Hamzah	ʾ	Pronounced as <i>a, i, u</i> , preceded by a very slight aspiration.	



## A.

AARON. Arabic *Hārūn* (هارون). The account given of Aaron in the Qur'ān will be found in the article on Moses. In , the Virgin Mary is addressed as “the Sister of Aaron.” [[MARY](#), [MOSES](#).]

ABAD (ابد). Eternity; without end, as distinguished from Azal (ازل), without beginning.

‘ABASA (عبس). “He frowned.” The title of the LXXXth chapter of the Qur'ān. It is said that a blind man, named ‘Abdu ’llāh ibn Umm Maktūm, once interrupted Muḥammad in conversation with certain chiefs of Quraish. The Prophet, however, took no notice of him, but frowned and turned away; and in the first verse of this Sūrah, he is represented as reprovved by God for having done so:—“He frowned and turned his back, for that the blind man came unto him.”

‘ABBĀS (عباس). The son of ‘Abdu ’l-Muṭṭalib, and consequently the paternal uncle of Muḥammad. The most celebrated of the “Companions,” and the founder of the

Abbaside dynasty, which held the Khalifate for a period of 509 years, namely, from A.D. 749 to A.D. 1258. He died in A.H. 32. His son Ibn-‘Abbās was also a celebrated authority on Islamic traditions and law. [[IBN ‘ABBAS](#), [ABBASIDES](#).]

ABBASIDES. Arabic *al-‘Abbāsīyah* (العباسية). The name of a dynasty of Khalīfahs descended from al-‘Abbās, the son of ‘Abdu ’l-Muṭṭalib, and a paternal uncle of Muḥammad. On account of their descent from so near a relation of the Prophet, the Abbasides had, ever since the introduction of Islām, been very high in esteem amongst the Arabs, and had at an early period begun to excite the jealousy of the Umayyade Khalīfahs, who after the defeat of ‘Alī occupied the throne of the Arabian Empire. The Abbasides had for some time asserted their claims to the Khalifate, and in A.D. 746 they commenced open hostilities. In 749 the Abbaside Khalīfah Abū ’l-‘Abbās, surnamed as-Saffāḥ, “the blood-shedder,” was recognized as Khalīfah at al-Kūfah, and Marwān II., the last of the Umayyade Khalīfahs, was defeated and slain.

Thirty-seven Khalīfahs of the Abbaside dynasty reigned over the Muḥammadan empire, extending over the period from A.H. 132 (A.D. 749–50) to A.H. 656 (A.D. 1258).

The names of the Abbaside Khalīfahs are:—Abū ’l-‘Abbās as-Saffāḥ (A.D. 749), al-Manṣūr (A.D. 754), al-Mahdī (A.D. 775), al-Hādī (A.D. 785), Hārūn ar-Rashīd (A.D. 786), al-Amīn (A.D. 809), al-Ma’mūn (A.D. 813), al-Mu’taṣim (A.D. 833), al-Wāṣiq (A.D. 842), al-Mutawakkil (A.D. 847), al-Muntaṣir (A.D. 861), al-Musta‘īn (A.D. 862), al-Mu’tazz (A.D. 866), al-Muhtadī (A.D. 869), al-Mu’tamid (A.D. 870), al-Mu’taḏid (A.D. 892), al-Muktafī (A.D. 902), al-Muqtadir (A.D. 908), al-Qāhir (A.D. 932), ar-Rāzī (A.D. 934), al-Muttaqī (A.D. 940), al-Mustaḡfī (A.D.

944), al-Muṭī‘ (A.D. 945), aṭ-Ṭāi‘ (A.D. 974), al-Qādir (A.D. 994), al-Qāim (A.D. 1031), al-Muqtadī (A.D. 1075), al-Mustaẓhir (A.D. 1094), al-Mustarshid (A.D. 1118), ar-Rāshid (A.D. 1135), al-Muqtafī (A.D. 1136), al-Mustanjid (A.D. 1160), al-Mustaẓī (A.D. 1170), an-Nāṣir (A.D. 1180), aṣ-Ṣāhir (A.D. 1225), al-Mustanṣir (A.D. 1226), al-Musta‘ṣim (A.D. 1242 to A.D. 1258).

In the reign of al-Musta‘ṣim Hūlākū, grandson of Jingīz Khān, entered Persia and became Sultan A.D. 1256. In 1258 he took Baghdād and put the Khālīfah al-Musta‘ṣim to death. [KHALIFAH.]

ABDĀL (ابدال). “Substitutes,” pl. of *Badal*. Certain persons by whom, it is said, God continues the world in existence. Their number is seventy, of whom forty reside in Syria, and thirty elsewhere. When one dies another takes his place, being so appointed by God. It is one of the signs of the last day that the *Abdāl* will come from Syria. (*Mishkāt*, xxiii. c. 3.) No one pretends to be able to identify these eminent persons in the world. God alone knows who they are, and where they are.

‘ABDU ’LLĀH (عبدالله). The father of Muḥammad. He was the youngest son of ‘Abdu ’l-Muṭṭalib. During the pregnancy of his wife Āminah, he set out on a mercantile expedition to Gaza in the south of Palestine, and on his way back he sickened and died at al-Madīnah, before the birth of his son Muḥammad. (*Kātibu ’l-Wāqidī*, p. 18; Muir’s *Life of Mahomet*, vol. i. p. 11.)

‘ABDU ’LLĀH IBN SA‘D (عبدالله بن سعد). One of Muḥammad’s secretaries. It is related that, when Muḥammad instructed ‘Abdu ’llāh to write down the words, “We (God) have created man from an extract of clay ... then we produced it another creation,” ‘Abdu ’llāh exclaimed, “And blessed be God, the best of creators”; and Muḥammad told him to write that down also. Whereupon ‘Abdu ’llāh boasted that he had been inspired with a sentence which the Prophet had acknowledged to be part of the Qur’ān. It is of him that it is written in the Qur’ān, , “Who is more unjust than he who devises against God a lie, or says, ‘I am inspired,’ when he is not inspired at all.”

‘ABDU ’L-MUṬṬALIB (عبدالمطلب). Muḥammad’s grandfather and his guardian for two years. He died, aged 82, A.D. 578. His sons were ‘Abdu ’llāh (Muḥammad’s father), al-Ḥārīṣ, az-Zuhair, Abū Ṭālib, Abū Lahab, al-‘Abbās, and Ḥamza.

‘ABDU ’L-QĀDIR AL-JĪLĀNĪ (عبدالقادر الجيلانى). The celebrated founder of the Qādirīyah order of darweshes, surnamed Pīr-Dastagīr. He died and was buried at Baghdād, A.H. 561.

عبدالرحمن بن عوف (عوف) 'ABDU 'R-RAḤMĀN IBN 'AUF

(عوف). One of the Companions who embraced Islām at a very early period, and was one of those who fled to Ethiopia. He also accompanied Muḥammad in all his battles, and received twenty wounds at Uḥud. He died A.H. 32, aged 72 or 75, and was buried at Baqī'u 'l-Gharqad, the graveyard of al-Madīnah.

ABEL. Arabic *Hābīl* (هابيل), Heb. *Hebel*. In the Qur'ān "the two sons of Adam" are called *Hābīl wa Qābīl*, and the following is the account given of them in that book, together with the remarks of the commentators in *italics* (as rendered in Mr. Lane's *Selections*, 2nd ed., p. 53), "Recite unto them the history of the two sons of Adam, *namely, Abel and Cain*, with truth. When they offered [their] offering to God (*Abel's being a ram, and Cain's being produce of the earth*), and it was accepted from one of them (*that is, from Abel; for fire descended from heaven, and devoured his offering*), and it was not accepted from the other, *Cain was enraged; but he concealed his envy until Adam performed a pilgrimage, when he said unto his brother, I will assuredly slay thee. Abel said, Wherefore? Cain answered, Because of the acceptance of thine offering to the exclusion of mine. Abel replied, God only accepteth from the pious. If thou stretch forth to me thy hand to slay me, I will not stretch forth to thee my hand to slay thee; for I fear God, the Lord of the worlds. I desire that thou shouldst bear the sin [which thou intendest to commit] against me, by slaying me, and thy sin which thou hast committed before, and thou wilt be of the companions of the fire.—And that is the recompense of the*

offenders.—But his soul suffered him to slay his brother: so he slew him; and he became of [the number of] those who suffer loss. *And he knew not what to do with him; for he was the first dead person upon the face of the earth of the sons of Adam. So he carried him upon his back.* And God sent a raven, which scratched up the earth *with its bill and its talons and raised it over a dead raven that was with it until it hid it*, to show him how he should hide the corpse of his brother. He said, O my disgrace! Am I unable to be like this raven, and to hide the corpse of my brother?—And he became of [the number of] the repentant. *And he digged [a grave] for him and hid him.*—On account of this *which Cain did* We commanded the children of Israel that he who should slay a soul (not for *the latter's having slain* a soul or *committed* wickedness in the earth, *such as infidelity, or adultery, or intercepting the way, and the like*) [should be regarded] as though he had slain all mankind; and he who saveth it alive, *by abstaining from slaying it*, as though he had saved alive all mankind.”

“The occasion of their making this offering is thus related, according to the common tradition in the East. Each of them being born with a twin-sister, when they were grown up, Adam, by God’s direction, ordered Cain to marry Abel’s twin-sister, and Abel to marry Cain’s; (for it being the common opinion that marriages ought not to be had in the nearest degrees of consanguinity, since they must necessarily marry their sisters, it seemed reasonable to suppose they ought to take those of the remoter degree;) but this Cain refusing to agree to, because his own sister was the handsomest, Adam ordered them to make their offerings to God, thereby referring the dispute to His determination. The commentators say Cain’s offering was a sheaf of the very worst of his corn, but Abel’s a fat lamb of the best of his flock.”—Sale’s *Koran*, I., p. 122.

‘ĀBID (عابد). “A worshipper [of God].” A term generally used for a devout person. The word frequently occurs in the Qur’ān; *e.g.* : “The baptism (*ṣibghah*) of God! And who is better than God at baptizing? We are the worshippers (*‘ābidūn*) of God.” The word *ṣibghah* is translated by Professor Palmer “dye” and “dyeing,” but Sale, following the Muslim commentators, al-Baiḏāwī, Jalālu ’d-dīn, and Ḥusainī, who say it refers to the Christian rite, translates it “baptism.” Others say that it means *fiṭrah* or *dīn*, the religion of God, with an adaptation to which mankind are created. See Lane’s *Lexicon*. [[BAPTISM](#).]

ĀBIQ (آبق). A runaway slave. [[ABSCONDING OF SLAVES](#).]

ABJAD (أبجد). The name of an arithmetical arrangement of the alphabet, the letters of which have different powers from one to one thousand. It is in the order of the alphabet as used by the Jews as far as 400, the six remaining letters being added by the Arabians. The letters spell the words—

*abjad hawwaz ḥuṭṭi kalaman  
sa‘faṣ qarashat ṣakhaz ḥazīgh*

The author of the Arabic Lexicon, *al-Qāmūs*, says that the first six words are the names of celebrated kings of Madyan (Midian), and that the last two words were added by the Arabians. Some say they are the names of the eight sons of the inventor of the Arabic character, Murāmir ibn Murra.

The following is a list of the letters with their English equivalents, and the power of each in numbers:—

1	<i>a (i, u)</i>	ا	60	<i>s</i>	س
2	<i>b</i>	ب	70	'	ع
3	<i>j</i>	ج	80	<i>f</i>	ف
4	<i>d</i>	د	90	<i>ş</i>	ص
5	<i>h</i>	ھ	100	<i>q</i>	ق
6	<i>w</i>	و	200	<i>r</i>	ر
7	<i>z</i>	ز	300	<i>sh</i>	ش
8	<i>ḥ</i>	ح	400	<i>t</i>	ت
9	<i>ṭ</i>	ط	500	<i>ş</i>	ث
10	<i>y</i>	ی	600	<i>kh</i>	خ
20	<i>k</i>	ک	700	<i>z</i>	ز
30	<i>l</i>	ل	800	<i>z</i>	ض
40	<i>m</i>	م	900	<i>z</i>	ظ
50	<i>n</i>	ن	1000	<i>gh</i>	غ

[[EXORCISM.](#)]



ABLUTION. Arabic, *wazū'*, *wuzū'* (وضوء), Persian, *ābdast* (آبدست). Ablution is described by Muḥammad as “the half of faith and the key of prayer” (*Mishkāṭ*, iii. 3c), and is founded on the authority of the Qur'ān, , “O Believers! when ye prepare yourselves for prayer, wash your faces and hands up to the elbows, and wipe your heads and your feet to the ankles.”

These ablutions are absolutely necessary as a preparation for the recital of the liturgical form of prayer, and are performed as follows: The worshipper, having tucked up his sleeves a little higher than his elbows, washes his hands three times; then he rinses his mouth three times, throwing the water into it with his right hand. After this, he, with his right hand, throws water up his nostrils, snuffing it up at the same time, and then blows it out, compressing his nostrils with the thumb and finger of the left hand—this being also performed three times. He then washes his face three times, throwing up the water with both hands. He next washes his right hand and arm, as high as the elbow, as many times, causing the water to run along his arm from the palm of the hand to the elbow, and in the same manner he washes the left. Then he draws his wetted right hand over the upper part of his head, raising his turban or cap with his left. If he has a beard, he then combs it with the wetted fingers of his right hand, holding his hand with the palm forwards, and passing the fingers through his beard from the throat upwards. He then puts the tips of his fore-fingers into his ears and twists them round, passing his thumbs at the same time round the back of the ears from the bottom upwards. Next, he wipes his neck with the back of the fingers of both hands, making the ends of his fingers meet behind his neck,

and then drawing them forward. Lastly, he washes his feet, as high as the ankles, and passes his fingers between the toes. During this ceremony, which is generally performed in less than three minutes, the intending worshipper usually recites some pious ejaculations or prayers. For example:—

Before commencing the *wazū'*:—"I am going to purify myself from all bodily uncleanness, preparatory to commencing prayer, that holy act of duty, which will draw my soul near to the throne of the Most High. In the name of God, the Great and Mighty. Praise be to God who has given us grace to be Muslims. Islām is a truth and infidelity a falsehood."

When washing the nostrils:—"O my God, if I am pleasing in Thy sight, perfume me with the odours of Paradise."

When washing the right hand:—"O my God, on the day of judgment, place the book of my actions in my right hand, and examine my account with favour."

When washing the left hand:—"O my God, place not at the resurrection the book of my actions in my left hand."

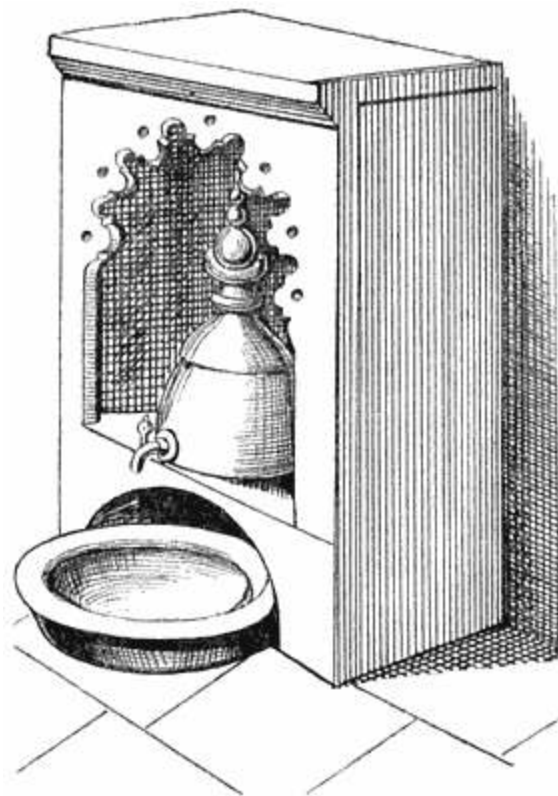
The Shiya'īs, acting more in accordance with the text of the Qur'ān quoted above, only wipe, or rub (*masah*) the feet, instead of washing them, as do the Sunnīs.

The ablution need not be performed before each of the five stated periods of prayer, when the person is conscious of having avoided every kind of impurity since the last performance of the ablution. The private parts of the body must also be purified when necessary. When water cannot be procured, or would be injurious to health, the ablution may be performed with dust or sand. This ceremony is called *Tayammum* (*q.v.*). The washing of the whole body is necessary after certain periods of impurity. [[GHUSL](#).] The

brushing of the teeth is also a religious duty. [[MISWAK](#).] The benefits of ablution are highly extolled in the sayings of Muḥammad, *e.g.*, “He who performs the *wazū*’ thoroughly will extract all sin from his body, even though it may be lurking under his finger nails.” “In the day of resurrection people shall come with bright faces, hands and feet, and there will be jewels in every place where the waters of the *wazū*’ have reached.” (*Mishkāt*, iii. 1.)



VESSELS FOR ABLUTIONS USED IN AFGHANISTAN AND INDIA



VESSELS FOR ABLUTIONS USED IN EGYPT.

(LANE’S “EGYPTIANS.”)

In all the principal mosques there are tanks, or wells, which supply water for the purposes of legal purification. [[PURIFICATION.](#)]

ABORTION. Arabic *Isqāṭ*. There is no mention of the subject in the Qurʾān, but according to the *Fatāwā-i-ʿĀlamgīrī* (vol. iv. p. 238), it is forbidden after the child is formed in the womb. Muḥammad is related to have ordered prayers to be said over an abortion, when supplication should be made for the father and mother, for forgiveness and mercy. (*Mishkāt*, v. c. 2.)

ABRAHAM. Arabic *Ibrāhīm* (إبراهيم). One of the six great prophets to whom God delivered special laws. The “Friend of God,” *Khalīlu ʿIlāh*, to whom were revealed twenty portions (*ṣaḥīfah*) of Scripture.

Abraham is very frequently mentioned in the Qurʾān, together with Ishmael and Isaac. The following are Mr. Lane’s selections (giving in *italics* the remarks of Muslim commentators):—

“*Remember* when Abraham said to his father Āzar (*this was the surname of Terah*), Dost thou take images as deities? Verily I see thee and thy people to be in a manifest error.— (And thus, *as We showed him the error of his father and his people*, did We show Abraham the kingdom of the heavens and the earth, and [We did so] that he might be of [the number of] those who firmly believe.) And when the night overshadowed him, he saw a star (*it is said that it was Venus*), [and] he said *unto his people, who were astrologers*, This is my Lord, *according to your assertion.*—But when it

set, he said, I like not those that set, *to take them as Lords, since it is not meet for a Lord to experience alteration and change of place, as they are of the nature of accidents. Yet this had no effect upon them.* And when he saw the moon rising, he said *unto them*, This is my Lord.—But when it set, he said, Verily if my Lord direct me not (*if He confirm me not in the right way*), I shall assuredly be of the erring people.—*This was a hint to his people that they were in error; but it had no effect upon them.* And when he saw the sun rising, he said, This is my Lord. This is greater *than the star and the moon.*—But when it set, *and the proof had been rendered more strong to them, yet they desisted not*, he said, O my people, verily I am clear of the [things] which ye associate *with God; namely, the images and the heavenly bodies.* So they said *unto him*, What dost thou worship? He answered, Verily I direct my face unto Him who hath created the heavens and the earth, following the right religion, and I am not of the polytheists.—And his people argued with him; [but] he said, Do ye argue with me respecting God, when He hath directed me, and I fear not what ye associate with Him unless my Lord will *that aught displeasing should befall me?* My Lord comprehendeth everything by *His* knowledge. Will ye not therefore consider? And wherefore should I fear what ye have associated *with God*, when ye fear not for your having associated with God that of which He hath not sent down unto you a proof? Then which of the two parties is the more worthy of safety? *Are we, or you?* If ye know *who is the more worthy of it, follow him.*—*God saith*, They who have believed, and not mixed their belief with injustice (*that is, polytheism*), for these shall be safety *from punishment*, and they are rightly directed.”

“Relate *unto them*, in the book (*that is, the Qur’ān*), the history of Abraham. Verily, he was a person of great veracity, a prophet. When he said unto his father *Āzar, who worshipped idols*, O my father, wherefore dost thou worship

that which heareth not, nor seeth, nor averteth from thee aught, *whether of advantage or of injury?* O my father, verily [a degree] of knowledge hath come unto me, that hath not come unto thee: therefore follow me: I will direct thee into a right way. O my father, serve not the devil, *by obeying him in serving idols;* for the devil is very rebellious unto the Compassionate. O my father, verily I fear that a punishment will betide thee from the Compassionate, *if thou repent not,* and that thou wilt be unto the devil an aider, *and a companion in hell-fire.*—He replied, Art thou a rejector of my Gods, O Abraham, *and dost thou revile them?* If thou abstain not, I will assuredly assail thee *with stones or with ill words; therefore beware of me,* and leave me for a long time.—*Abraham* said, Peace from me be on thee! I will ask pardon for thee of my Lord; for He is gracious unto me: and I will separate myself from you and from what ye invoke instead of God; and I will call upon my Lord: perhaps I shall not be unsuccessful in calling upon my Lord, *as ye are in calling upon idols.*—And when he had separated himself from them, and from what they worshipped instead of God, *by going to the Holy Land,* We gave him *two sons, that he might cheer himself thereby, namely, Isaac and Jacob;* and each [of them] We made a prophet; and We bestowed upon them (*namely, the three*), of our mercy, *wealth and children;* and We caused them to receive high commendation.”

“We gave unto Abraham his direction formerly, *before he had attained to manhood;* and We knew him *to be worthy of it.* When he said unto his father and his people, What are these images, to *the worship of* which ye are devoted?—they answered, We found our fathers worshipping them, *and we have followed their example.* He said *unto them,* Verily ye and your fathers have been in a manifest error. They said, Hast thou come unto us with truth *in saying this,* or art thou of those who jest? He answered, Nay, your Lord (*the being who deserveth to be worshipped*) is the Lord of the

heavens and the earth, who created them, *not after the similitude of anything pre-existing*; and I am of those who bear witness thereof. And, by God, I will assuredly devise a plot against your idols after ye shall have retired, turning your backs.—So, *after they had gone to their place of assembly, on a day when they held a festival*, he break them in pieces *with an axe*, except the chief of them, *upon whose neck he hung the axe*; that they might return unto it (*namely, the chief*) and see what he had done with the others. They said, *after they had returned and seen what he had done*, Who hath done this unto our gods? Verily he is of the unjust.—*And some of them said*, We heard a young man mention them *reproachfully*: he is called Abraham. They said, Then bring him before the eyes of the people, that they may bear witness *against him of his having done it*. They said *unto him, when he had been brought*, Hast thou done this unto our gods, O Abraham? He answered, Nay, this their chief did it: and ask ye them, if they [can] speak. And they returned unto themselves, *upon reflection*, and said *unto themselves*, Verily ye are the unjust, *in worshipping that which speaketh not*. Then they reverted to their obstinacy, *and said*, Verily thou knowest that these speak not: *then wherefore dost thou order us to ask them?* He said, Do ye then worship, instead of God, that which doth not profit you at all, nor injure you *if ye worship it not?* Fie on you, and on that which ye worship instead of God! Do ye not then understand?—They said, Burn ye him, and avenge your gods, if ye will do so. *So they collected abundance of firewood for him, and set fire to it; and they bound Abraham, and put him into an engine, and cast him into the fire. But, saith God*, We said, O fire, be thou cold, and a security unto Abraham! *So nought of him was burned save his bonds: the heat of the fire ceased, but its light remained; and by God's saying, Security,—Abraham was saved from dying by reason of its cold*. And they intended against him a plot; but he caused them to be the sufferers. And we

delivered him and Lot, *the son of his brother Haran, from El-'Irāq*, [bringing them] unto the land which We blessed for the peoples, *by the abundance of its rivers and trees, namely, Syria. Abraham took up his abode in Palestine, and Lot in El-Mutefikeh, between which is a day's journey. And when Abraham had asked a son, We gave unto him Isaac, and Jacob as an additional gift, beyond what he had asked, being a son's son; and all of them We made righteous persons and prophets. And We made them models of religion who directed men by Our command unto Our religion; and We commanded them by inspiration to do good works and to perform prayer and to give the appointed alms; and they served Us. And unto Lot We gave judgment and knowledge; and We delivered him from the city which committed filthy actions; for they were a people of evil, shameful doers; and We admitted him into our mercy; for he was [one] of the righteous."*

"Hast thou not considered him who disputed with Abraham concerning his Lord, because God had given him the kingdom? *And he was Nimrod. When Abraham said, (upon his saying unto him, Who is thy Lord, unto whom thou invitest us?), My Lord is He who giveth life and causeth to die,—he replied, I give life and cause to die.—And he summoned two men, and slew one of them, and left the other. So when he saw that he understood not, Abraham said, And verily God bringeth the sun from the east: now do thou bring it from the west.—And he who disbelieved was confounded; and God directeth not the offending people."*

"And Our messengers came formerly unto Abraham with good tidings *of Isaac and Jacob, who should be after him. They said, Peace. He replied, Peace be on you. And he tarried not, but brought a roasted calf. And when he saw that their hands touched it not, he disliked them and conceived a fear of them. They said, Fear not: for we are*



sent unto the people of Lot, *that we may destroy them*. And his wife *Sarah* was standing *servicing them*, and she laughed, *rejoicing at the tidings of their destruction*. And we gave her good tidings of Isaac; and after Isaac, Jacob. She said, Alas! shall I bear a child when I am an old woman *of nine and ninety years*, and when this my husband is an old man of a *hundred or a hundred and twenty years*? Verily this [would be] a wonderful thing.—They said, Dost thou wonder at the command of God? The mercy of God and His blessings be on you, O people of the house (*of Abraham*)! for He is praiseworthy, glorious.—And when the terror had departed from Abraham, and the good tidings had come unto him, he disputed with Us (*that is, with Our messengers*) respecting the people of Lot; for Abraham was gentle, compassionate, repentant. *And he said unto them, Will ye destroy a city wherein are three hundred believers? They answered, No. He said, And will ye destroy a city wherein are two hundred believers? They answered, No. He said, And will ye destroy a city wherein are forty believers? They answered, No. He said, And will ye destroy a city wherein are fourteen believers? They answered, No. He said, And tell me, if there be in it one believer? They answered, No. He said, Verily in it is Lot. They replied, We know best who is in it. And when their dispute had become tedious, they said, O Abraham, abstain from this disputation; for the command of thy Lord hath come for their destruction, and a punishment not [to be] averted is coming upon them.*”

“And when Our decree *for the destruction of the people of Lot* came [to be executed], We turned them (*that is, their cities*) upside-down; *for Gabriel raised them to heaven, and let them fall upside-down to the earth*; and We rained upon them stones of baked clay, sent one after another, marked with thy Lord, *each with the name of him upon whom it should be cast*: and they [are] not far distant from the offenders; *that is, the stones are not, or the cities of the*

*people of Lot were not, far distant from the people of Mekkeh."*

"And [Abraham] said [after his escape from Nimrod], Verily I am going unto my Lord, who will direct me *unto the place whither He hath commanded me to go, namely, Syria. And when he had arrived at the Holy Land, he said, O my Lord, give me a son [who shall be one] of the righteous. Whereupon We gave him the glad tidings of a mild youth. And when he had attained to the age when he could work with him (as some say, seven years; and some, thirteen), he said, O my child, verily I have seen in a dream that I should sacrifice thee (and the dreams of prophets are true; and their actions, by the command of God); therefore consider what thou seest advisable for me to do. He replied, O my father, do what thou art commanded: thou shalt find me, if God please, [of the number] of the patient. And when they had resigned themselves, and he had laid him down on his temple, in [the valley of] Minā, and had drawn the knife across his throat (but it produced no effect, by reason of an obstacle interposed by the divine power), We called unto him, O Abraham, thou hast verified the vision. Verily thus do We reward the well-doers. Verily this was the manifest trial. And We ransomed him whom he had been commanded to sacrifice (and he was Ishmael or Isaac; for there are two opinions) with an excellent victim, a ram from Paradise, the same that Abel had offered: Gabriel (on whom be peace!) brought it, and the lord Abraham sacrificed it, saying, God is most great! And We left this salutation [to be bestowed] on him by the latter generations, Peace [be] on Abraham! Thus do We reward the well-doers: for he was of Our believing servants."*

*"Remember when Abraham said, O my Lord, show me how Thou will raise to life the dead.—He said, Hast thou not believed? He answered, Yea: but I have asked Thee that my*

heart may be at ease. He replied, Then take four birds and draw them towards thee, *and cut them in pieces and mingle together their flesh and their feathers*; then place upon each mountain *of thy land* a portion of them, then call them *unto thee*: they shall come unto thee quickly; and know thou that God is mighty [and] wise.—*And he took a peacock and a vulture and a raven and a cock, and did with them as hath been described, and kept their heads with him, and called them; whereupon the portions flew about, one to another, until they became complete: then they came to their heads.*”

“Remember, when his Lord had tried Abraham by [certain] words, *commands and prohibitions*, and he fulfilled them, *God said unto him*, I constitute thee a model of religion unto men. He replied, And of my offspring *constitute models of religion*. [God] said, My covenant doth not apply to the offenders, *the unbelievers among them*.—And when We appointed the house (*that is, the Ka‘bah*) to be a place for the resort of men, and a place of security (*a man would meet the slayer of his father there and he would not provoke him* [to revenge],) and [said], Take, *O men*, the station of Abraham (*the stone upon which he stood at the time of building the House*) as a place of prayer, *that ye may perform behind it the prayers of the two rak‘ahs* [which are ordained to be performed after the ceremony] *of the circuiting* [of the Ka‘bah].—And We commanded Abraham and Ishmael, [saying], Purify my House (*rid it of the idols*) for those who shall compass [it], and those who shall abide *there*, and those who shall bow down and prostrate themselves.—And when Abraham said, *O my Lord*, make this *place* a secure territory (*and God hath answered his prayer, and made it a sacred place, wherein the blood of man is not shed, nor is any one oppressed in it, nor is its game hunted* [or shot], *nor are its plants cut or pulled up*), and supply its inhabitants with fruits (*which hath been done*

*by the transporting of at-Ṭā'if from Syria thither, when it [that is, the territory of Makkah] was desert, without sown land or water, such of them as shall believe in God and the last day.—He mentioned them peculiarly in the prayer agreeably with the saying of God, My covenant doth not apply to the offenders.—God replied, And I will supply him who disbelieveth: I will make him to enjoy a supply of food in this world, a little while: then I will force him, in the world to come, to the punishment of the fire; and evil shall be the transit.”*

*“And remember when Abraham was raising the foundations of the House (that is, building it), together with Ishmael, and they said, O our Lord, accept of us our building; for Thou art the Hearer of what is said, the Knower of what is done. O our Lord, also make us resigned unto Thee, and make from among our offspring a people resigned unto Thee, and show us our rites (the ordinances of our worship, or our pilgrimage), and be propitious towards us; for Thou art the Very Propitious, the Merciful. (They begged Him to be propitious to them, notwithstanding their honesty, from a motive of humility, and by way of instruction to their offspring.) O our Lord, also send unto them (that is, the people of the House) an apostle from among them (and God hath answered their prayer by sending Muḥammad), who shall recite unto them Thy signs (the Qur'ān), and shall teach them the book (the Qur'ān), and the knowledge that it containeth, and shall purify them from polytheism; for Thou art the Mighty, the Wise.—And who will be averse from the religion of Abraham but he who maketh his soul foolish, who is ignorant that it is God's creation, and that the worship of Him is incumbent on it; or who lightly esteemeth it and applieth it to vile purposes; when We have chosen him in this world as an apostle and a friend, and he shall be in the world to come one of the righteous for whom are high ranks?—And remember when his Lord said unto him, Resign*

thyself:—he replied, I resign myself unto the Lord of the worlds.—And Abraham commanded his children to follow it (*namely, the religion*); and Jacob, *his children; saying, O my children, verily God hath chosen for you the religion of al-Islām; therefore die not without your being Muslims.—It was a prohibition from abandoning Islām and a command to persevere therein unto death.*”

“*When the Jews said, Abraham was a Jew, and we are of his religion,—and the Christians said the like, [the following] was revealed:—O people of the Scripture, wherefore do ye argue respecting Abraham, asserting that he was of your religion, when the Pentateuch and the Gospel were not sent down but after him a long time? Do ye not then understand the falsity of your saying? So ye, O people, have argued respecting that of which ye have knowledge, concerning Moses and Jesus, and have asserted that ye are of their religion: then wherefore do ye argue respecting that of which ye have no knowledge, concerning Abraham? But God knoweth his case, and ye know it not. Abraham was not a Jew nor a Christian: but he was orthodox, a Muslim [or one resigned], a Unitarian, and he was not of the polytheists.*”

ABSCONDING OF SLAVES. Arabic *ibāq* (إباق). An absconded male or female slave is called *Ābiq*, but an infant slave who leaves his home is termed *zāll*, a word which is also used for an adult slave who has strayed. The apprehension of a fugitive slave is a laudable act, and the person who seizes him should bring him before the magistrate and receive a reward of forty dirhams. (Hamilton’s *Hidāyah*, vol. ii. p. 278.)

ABSTINENCE. Arabic *Taqwā* (تقوى). Is very frequently enjoined in the Qurʾān. The word generally applies to abstinence from idolatry in the first instance, but it is used to express a life of piety. An excessive abstinence and a life of asceticism are condemned in the Qurʾān, and the Christians are charged with the invention of the monastic life. (.) “As for the monastic life, they invented it themselves.” [[MONASTICISM](#), [FASTING](#).]

ABŪ ‘ABDI ’LLĀH (أبو عبدالله). Muḥammad ibn Ismā’īl al-Buḫḫārī, the author of the well-known collection of traditions received by the Sunnīs. [[BUKHARI](#).]

ABŪ ‘ABDI ’LLĀH AḤMAD IBN ḤANBAL (أبو عبدالله احمد بن حنبل). [[HANBAL](#).]

ABŪ ‘ABDI ’LLĀH MĀLIK IBN ANAS (أبو عبدالله مالك). (بن انس). [[MALIK](#).]

ABŪ ‘ABDI ’LLĀH MUḤAMMAD IBN AL-ḤASAN (أبو عبدالله محمد بن الحسن). Known as Imām Muḥammad. Born at Wāsiṭ, a city in Arabian ‘Irāq, A.H. 132.