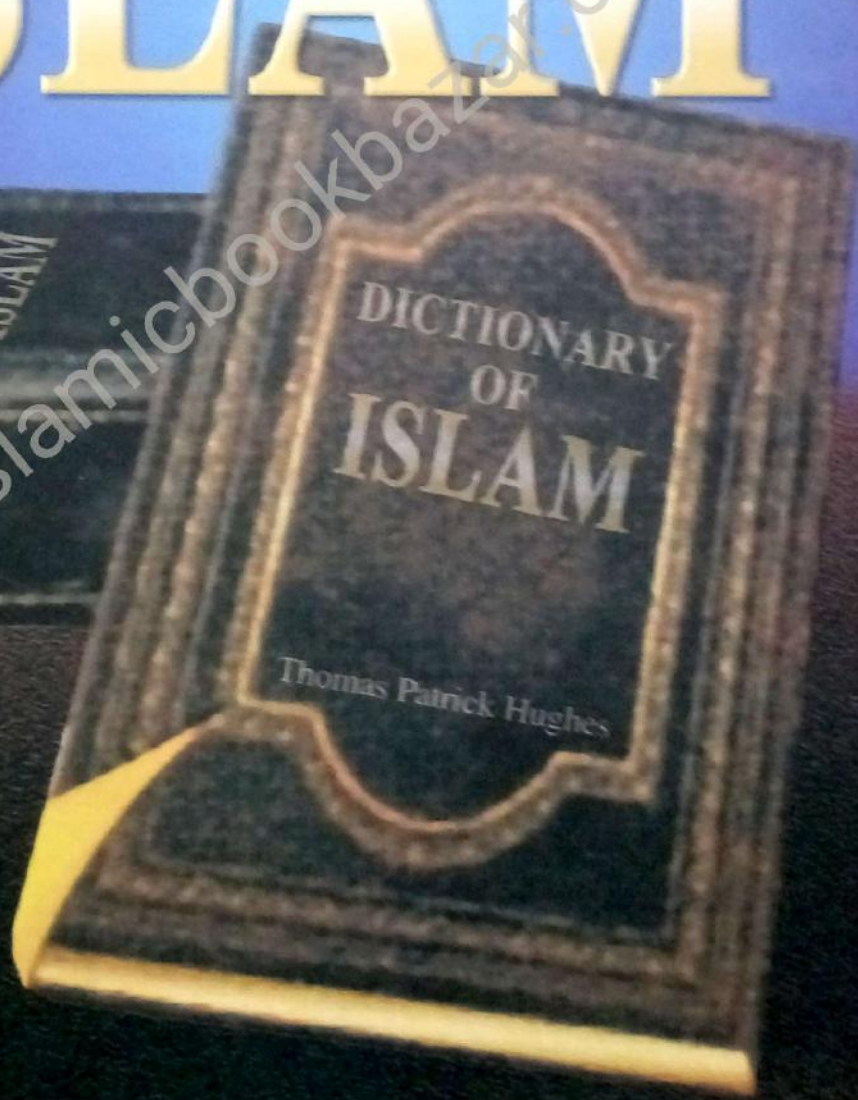


DICTIONARY OF ISLAM



Thomas Patrick Hughes

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A.

AARON. Arabic *Hārūn* (هارون). The account given of Aaron in the Qur'an will be found in the article on Moses. In Sūrah xix. 29, the Virgin Mary is addressed as "the Sister of Aaron." [MART, 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'an. 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 reproved 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-Muttalib, 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 'ABBĀS, ABBASIDES.]

ABBASIDES. Arabic *al-'Abbāsiyah* (العباسية). The name of a dynasty of Khalifas descended from al-'Abbās, the son of 'Abdu'l-Muttalib, 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 Khalifas, who after the defeat of 'Alī occupied the throne of the Arabian Empire. The Abbas-

ides had for some time asserted their claims to the Khalifate, and in A.D. 746 they commenced open hostilities. In 749 the Abbaside Khalifah Abū 'l-'Abbās, surnamed as *Saffāh*, "the blood-shedder," was recognized as Khalifah at al-Kūfah, and Marwān II., the last of the Umayyade Khalifas, was defeated and slain.

Thirty-seven Khalifas 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 Khalifas are:—
Abū 'l-'Abbās as-Saffāh (A.D. 749), al-Manṣūr (A.D. 754), al-Mahdī (A.D. 775), al-Hādī (A.D. 785), Hārūn ar-Rashid (A.D. 786), al-Amin (A.D. 809), al-Ma'mūn (A.D. 813), al-Mu'taṣim (A.D. 833), al-Wāsiq (A.D. 842), al-Mutawakkil (A.D. 847), al-Muntaṣir (A.D. 861), al-Musta'in (A.D. 862), al-Mu'tazz (A.D. 866), al-Muhtadī (A.D. 869), al-Mu'tamid (A.D. 870), al-Mu'tazid (A.D. 892), al-Muqtafi (A.D. 902), al-Muqtadir (A.D. 908), al-Qāhir (A.D. 932), ar-Rāzī (A.D. 934), al-Muttaqī (A.D. 940), al-Mustaḥfi (A.D. 944), al-Muṭi' (A.D. 945), at-Tāi' (A.D. 974), al-Qādir (A.D. 994), al-Qāim (A.D. 1031), al-Muqtadī (A.D. 1075), al-Mustazhir (A.D. 1094), al-Mustarshid (A.D. 1118), ar-Rāshid (A.D. 1135), al-Muqtafi (A.D. 1136), al-Mustanjid (A.D. 1160), al-Mustaḥfi (A.D. 1170), an-Nāṣir (A.D. 1180), az-Zāhir (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 Hūlakū, grandson of Jingiz Khān, entered Persia and became Sultan A.D. 1256. In 1258 he took Baghdād and put the Khalifah 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

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.” (Sūrah xix. 42-51.)

“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 fire-wood 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-'Erāq, [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.” (Sūrah xxi. 52-75.)

“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 invest 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.” (Sūrah ii. 260.)

“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 serving them, and she laughed, rejoicing at the tidings of their destruction. And we gave her good tidings of Isaac; and after Isaac, Jacob.

through whom the promises were to descend. This event made it necessary to remove the unhappy female and her child, who were accordingly sent forth to seek their fortune in some of the surrounding unoccupied districts. A small supply of provisions, and a bottle of water on her shoulder, was all she carried from the tent of her master. Directing her steps towards her native country, she wandered with the lad in the wilderness of Beer-sheba, which was destitute of springs. Here her stock failed, and it seemed impossible to avoid perishing by hunger or thirst. She resigned herself to her melancholy prospects, but the feelings of the mother were more acute than the agonies of want and despair. Unable to witness her son's death, she laid him under one of the shrubs, took an affecting leave of him, and retired to a distance. "And she went, and sat her down over against him, a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept." (Gen. xxi. 16.) At this moment an angel directed her to a well of water close at hand,—a discovery to which they owed the preservation of their lives. A promise formerly given was renewed, that Ishmael was to become a great nation—that he was to be a wild man—his hand against every man, and every man's hand against him. The travellers continued their journey to the wilderness of Paran, and there took up their residence. In due time the lad grew to manhood, and greatly distinguished himself as an archer, and his mother took him a wife out of her own land. Here the sacred narrative breaks off abruptly, the main object of Moses being to follow the history of Abraham's descendants through the line of Isaac. The Arabs, in their version of Ishmael's history, have mixed a great deal of romance with the narrative of Scripture. They assert that al-Hijāz was the district where he settled, and that Makkah, then an arid wilderness, was the identical spot where his life was providentially saved, and where Hagar died and was buried. The well pointed out by the angel, they believe to be the famous Zamzam, of which all pious Muslims drink to this day. They make no allusion to his alliance with the Egyptian woman, by whom he had twelve sons (Gen. xxv. 12-18), the chiefs of as many nations, and the possessors of separate towns; but as polygamy was common in his age and country, it is not improbable he may have had more wives than one.

It was, say they, to commemorate the miraculous preservation of Ishmael that God commanded Abraham to build the Ka'bah, and his son to furnish the necessary materials.

Muhammadan writers give the following account of Ishmael and his descendants:—Ishmael was constituted the prince and first high-priest of Makkah, and, during half a century he preached to the incredulous Arabs. At his death, which happened forty-eight years after that of Abraham, and in the 137th

of his age, he was buried in the tomb of his mother Hagar. Between the erection of the Ka'bah and the birth of their Prophet, the Arabs reckon about 2,740 years. Ishmael was succeeded in the regal and sacerdotal office by his eldest son Nebat, although the pedigree of Muhammad is traced from Kedar, a younger brother. But his family did not long enjoy this double authority; for, in progress of time, the Jurhumites seized the government and the guardianship of the temple, which they maintained about 300 years. These last, again, having corrupted the true worship, were assailed, as a punishment of their crimes, first by the scimitars of the Ishmaelites, who drove them from Makkah, and then by divers maladies, by which the whole race finally perished. Before quitting Makkah, however, they committed every kind of sacrilege and indignity. They filled up the Zamzam well, after having thrown into it the treasures and sacred utensils of the temple, the black stone, the swords and cuirasses of Qala'ah, the two golden gazelles presented by one of the kings of Arabia, the sacred image of the ram substituted for Isaac, and all the precious movables, forming at once the object and the workmanship of a superstitious devotion. For several centuries the posterity of Ishmael kept possession of the supreme dignity.

The following is the list of chiefs who are said to have ruled the Hijāz, and to have been the lineal ancestors of Muhammad, as far as 'Adnān:—

- A. D. 538 'Abdu 'llāh, the father of Muhammad.
 505 'Abdu 'l-Muṭṭalib.
 472 Hāshim.
 439 'Abd Manāf.
 406 Quṣaiy.
 373 Kilāb.
 340 Murrah.
 307 Ka'ab.
 274 Luwaiy.
 241 Ghālib.
 208 Fihir or Quraish.
 175 Mālik.
 142 an-Nazr.
 109 Kinānah.
 76 Khuzaimah.
 43 Mudrikah.
 10 al-Ya'a.
 B. C. 23 Muṣar.
 56 Nizār.
 89 Ma'add.
 122 'Adnān.

The period between Ishmael and 'Adnān is variously estimated, some reckoning forty, others only seven, generations. The authority of Abu 'l-Fidā, who makes it ten, is that generally followed by the Arabs, being founded on a tradition of one of Muhammad's wives. Making every allowance, however, for patriarchal longevity, even forty generations are insufficient to extend over a space of nearly 2,500 years. From 'Adnān to Muhammad the genealogy is considered certain, comprehending twenty-one generations, and nearly

ther in that Pope's library, his Holiness fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he wanted; overjoyed at the discovery, he scrupled not to hide his prize in his sleeve, and on the Pope's awaking, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Muhammadanism.

"This Gospel of Barnabas contains a complete history of Jesus Christ, from His birth to His ascension, and most of the circumstances of the four real gospels are to be found therein, but many of them turned, and some artfully enough, to favour the Muhammadan system. From the design of the whole, and the frequent interpolations of stories and passages, wherein Muhammad is spoken of and foretold by name, as the messenger of God, and the great prophet who was to perfect the dispensation of Jesus, it appears to be a most bare-faced forgery. One particular I observe therein induces me to believe it to have been dressed up by a renegade Christian, slightly instructed in his new religion, and not educated as a Muhammadan (unless the fault be imputed to the Spanish, or, perhaps, the Italian translator, and to the original compiler). I mean the giving to Muhammad the title of Messiah, and that not once or twice only, but in several places; whereas, the title of Messiah, or, as the Arabs write it, *al-Masih*, i.e. Christ, is appropriated to Jesus in the Qur'an, and is constantly applied by the Muhammadans to him, and never to their own Prophet. The passages produced from the Italian MS. by M. de la Monnoye are to be seen in this Spanish version almost word for word."

The Rev. Joseph White, D.D., in his *Bampton Lectures* of 1784, gives a translation of those chapters in this spurious Gospel of Barnabas, which relate to the supposed crucifixion of Judas in the place of our Lord, and which we insert:—

"Judas came near to the people with whom Jesus was; and when He heard the noise He entered into the house where the disciples slept. And God, seeing the fear and danger of His servant, ordered Gabriel and Michael and Rafail and Azrail to carry Him out of the world.

"And they came in all haste, and bare Him out of the window which looks towards the south. And they placed Him in the third heaven, where He will remain blessing God, in the company of angels, till near the end of the world." (Chapter 216.)

"And Judas the traitor entered before the rest into the place from which Jesus had just been taken up. And the disciples were sleeping. And the Wonderful God acted wonderfully, changing Judas into the same figure and speech with Jesus.

"We believing that it was He, said to him, Master, whom seekest thou? And he said to them, smiling, Ye have forgotten yourselves, since ye do not know Judas Iscariot.

"At this time the soldiery entered; and

seeing Judas so like in every respect to Jesus, laid hands upon him," &c. (Chapter 217.)

"In which (Chap. 218) is related the passion of Judas the traitor.

"The soldiers afterwards took Judas and bound him, notwithstanding he said with truth to them that he was not Jesus. And soldiers mocked him saying, Sir, do not be afraid; for we are come to make thee King of Israel; and we have bound thee, because we know thou hast refused the kingdom. And Judas said, Ye have lost your senses.

"I came to show you Jesus, that ye might take Him; and ye have bound me, who am your guide. The soldiers lost their patience, hearing this, and they began to go with him, striking and buffeting him, till they reached Jerusalem," &c. &c. (Chapter 218.)

"They carried him to Mount Calvary, where they executed criminals, and crucified him, stripping him asked for the greater ignominy. Then he did nothing but cry out, O my God, why hast thou forsaken me, that I should die unjustly, when the real malefactor hath escaped? I say in truth that he was so like in person, figure, and gesture to Jesus, that as many as knew Him, believed firmly that it was He, except Peter: for which reason many left his doctrine, believing that it had been false; as He had said that He should not die till the end of the world.

"But those who stood firm were oppressed with grief, seeing him die whom they understood to be Jesus: not recollecting what He had told them. And in company with His mother, they were present at his death, weeping continually. And by means of Joseph Abarimatheas (*sic*), they obtained from the president the body of Judas. And they took him down from the cross, burying him with much lamentation in the new sepulchre of Joseph; having wrapped him up in linen and precious ointments." (Chapter 219.)

"They all returned, each man to his house: and he who writeth, with James and John, went with the mother of Jesus to Nazareth. And the disciples, who did not fear God with truth, went by night and stole the body of Judas, and hid it; spreading a report that He (*i.e.* Jesus) had risen again, from whence sprung great confusion among the people.

"And the High Priest commanded, under pain of anathema, that no one should talk of him; and on this account raised a great persecution, banishing some, tormenting others, and even stoning some to death: because it was not in the power of anyone to be silent on this subject. And then came news to Nazareth, that Jesus had risen again. And he that writeth desired the mother of Jesus to leave off her lamentation. And Mary said, Let us go to Jerusalem, to see if it is truth. If I see Him I shall die content." (Chapter 220.)

"The Virgin returned to Jerusalem with him that writeth, and James and John, the same day that the decree of the High Priest came out.

"And as she feared God, though she knew

Say ye: 'We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes: and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord. No difference do we make between any of them: and to God are we resigned (Muslims).' If, therefore, they believe even as ye believe, then have they true guidance; but if they turn back, then do they cut themselves off from you: and God will suffice to protect thee against them, for He is the Hearer, the Knower. The Baptism of God, and who is better to baptize than God? And Him do we serve."

Sûrah v. 75:—

"They surely are Infidels who say, 'God is the third of three:' for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are Infidels. Will they not, therefore, be turned unto God, and ask pardon of Him? since God is Forgiving, Merciful! The Messiah, Son of Mary, is but an Apostle; other Apostles have flourished before him; and his mother was a just person: they both ate food. Behold! how we make clear to them the signs! then behold how they turn aside! SAY: Will ye worship, beside God, that which can neither hurt nor help? But God! He only Heareth, Knoweth. SAY: O people of the Book! outstep not bounds of truth in your religion; neither follow the desires of those who have already gone astray, and who have caused many to go astray, and have themselves gone astray from the evenness of the way. Those among the children of Israel who believed not were cursed by the tongue of David, and of Jesus, Son of Mary. This, because they were rebellious, and became transgressors: they forbade not one another the iniquity which they wrought! detestable are their actions!"

Sûrah v. 18:—

"And of those who say, 'We are Christians,' have we accepted the covenant. But they too have forgotten a part of what they were taught; wherefore we have stirred up enmity and hatred among them that shall last till the day of the Resurrection; and in the end will God tell them of their doings. O people of the Scriptures! now is our Apostle come to you to clear up to you much that ye concealed of those Scriptures, and to pass over many things. Now hath a light and a clear Book come to you from God, by which God will guide him who shall follow after His good pleasure to paths of peace, and will bring them out of the darkness to the light, by His will: and to the straight path will He guide them. Infidels now are they who say, 'Verily God is al-Masih Ibn Maryam (the Messiah, son of Mary)! SAY: And who could aught obtain from God, if He chose to destroy al-Masih Ibn Maryam, and his mother, and

all who are on the earth together? For with God is the sovereignty of the Heavens and of the Earth, and of all that is between them! He createth what He will; and over all things is God potent. Say the Jews and Christians, 'Sons are we of God and His beloved.' SAY: Why then doth He chastise you for your sins? Nay! ye are but a part of the men whom He hath created!"

Sûrah v. 58:—

"O Believers! take not the Jews or Christians as friends. They are but one another's friends. If any one of you taketh them for his friends, he surely is one of them! God will not guide the evil-doers. So shalt thou see the diseased at heart speed away to them, and say, 'We fear lest a change of fortune befall us.' But haply God will of Himself bring about some victory or event of His own ordering: then soon will they repent them of their secret imaginings."

Sûrah xxii. 18:—

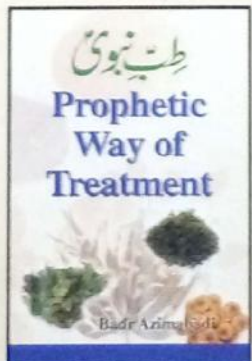
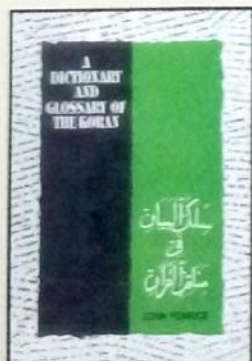
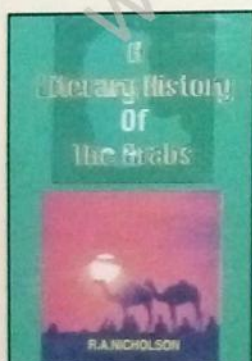
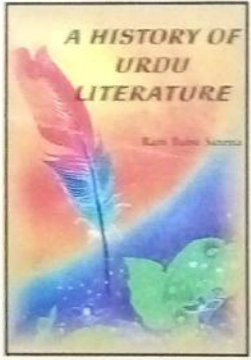
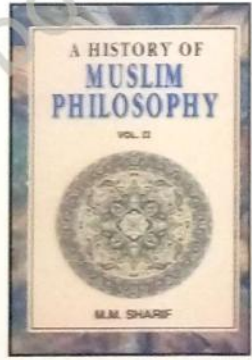
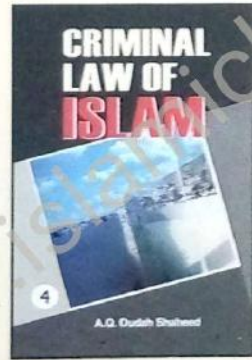
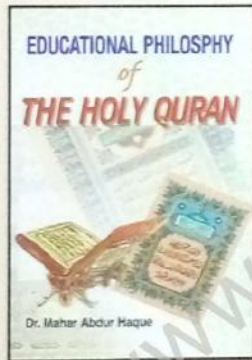
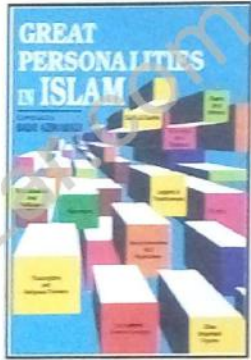
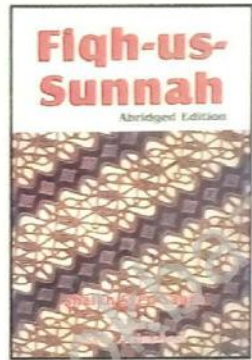
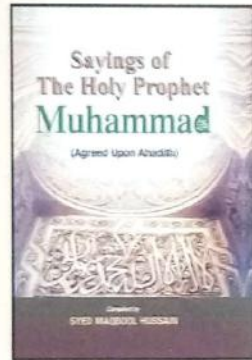
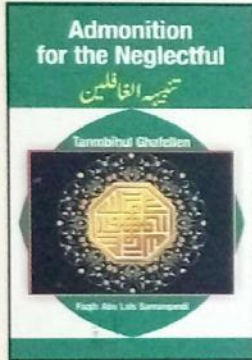
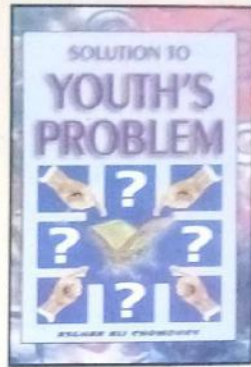
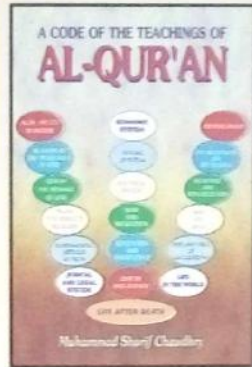
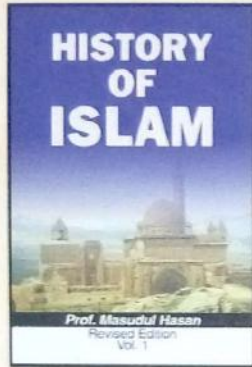
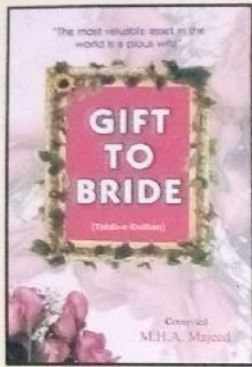
"As to those who believe, and the Jews, and the Sabeites, and the Christians, and the Magians, and those who join other gods with God, of a truth, God shall decide between them on the day of resurrection: for God is witness of all things."

Sûrah v. 112:—

"Remember when the Apostles said—'O Jesus, Son of Mary! is Thy Lord able to send down a furnished TABLE to us out of Heaven?' He said—'Fear God if ye be believers.' They said—'We desire to eat therefrom, and to have our hearts assured; and to know that thou hast indeed spoken truth to us, and to be witnesses thereof.' Jesus, Son of Mary, said—'O God, our Lord! send down a table to us out of Heaven, that it may become a recurring festival to us, to the first of us and to the last of us, and a sign from Thee; and do Thou nourish us, for Thou art the best of nourishers.' And God said—'Verily, I will cause it to descend unto you; but whoever among you after that shall disbelieve, I will surely chastise him with a chastisement wherewith I will not chastise any other creature. And when God shall say—'O Jesus, Son of Mary, hast Thou said unto mankind—'Take me and my mother as two Gods, beside God?' He shall say—'Glory be unto Thee! it is not for me to say that which I know to be not the truth; had I said that, verily Thou wouldest have known it: Thou knowest what is in me, but I know not what is in Thee; for Thou well knowest things unseen!"

Sûrah xix. 35:—

"This is Jesus, the son of Mary; this is a statement of the truth concerning which they doubt. It beseemeth not God to beget a son. Glory be to Him! when He decreeth a thing, He only saith to it, Be, and it is. And verily, God is my Lord and your Lord; adore Him then. This is the right way. But The Sects have fallen to variance among themselves about Jesus: but woe,



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1542, Pataudi House, Darya Ganj, New Delhi-2 (India)
Ph : 23284740, 23282550 Tel-Fax : 23267510
website : www.adambooks.com
e-mail : apd@bol.net.in