

THE ENCYCLOPAEDIA OF ISLAM  
THREE



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## THREE

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# LIST OF ABBREVIATIONS

## A. PERIODICALS

- AI* = *Annales Islamologiques*  
*AIUON* = *Annali dell' Istituto Universitario Orientale di Napoli*  
*AKM* = *Abhandlungen für die Kunde des Morgenlandes*  
*AMEL* = *Arabic and Middle Eastern Literatures*  
*AO* = *Acta Orientalia*  
*AO Hung.* = *Acta Orientalia (Academiae Scientiarum Hungaricae)*  
*ArO* = *Archív Orientální*  
*AS* = *Asiatische Studien*  
*ASJ* = *Arab Studies Journal*  
*ASP* = *Arabic Sciences and Philosophy*  
*ASQ* = *Arab Studies Quarterly*  
*BASOR* = *Bulletin of the American Schools of Oriental Research*  
*BEA* = *Bulletin des Études Arabes*  
*BEFEO* = *Bulletin de l'École Française d'Extrême-Orient*  
*BEO* = *Bulletin d'Études Orientales de l'Institut Français de Damas*  
*BIE* = *Bulletin de l'Institut d'Égypte*  
*BIFAO* = *Bulletin de l'Institut Français d'Archéologie Orientale du Caire*  
*BKI* = *Bijdragen tot de Taal-, Land- en Volkenkunde*  
*BMGS* = *Byzantine and Modern Greek Studies*  
*BO* = *Bibliotheca Orientalis*  
*BrisMES* = *British Journal of Middle Eastern Studies*  
*BSOAS* = *Bulletin of the School of Oriental and African Studies*  
*BZ* = *Byzantinische Zeitschrift*  
*CAJ* = *Central Asiatic Journal*  
*DOP* = *Dumbarton Oaks Papers*  
*EW* = *East and West*  
*IBLA* = *Revue de l'Institut des Belles Lettres Arabes, Tunis*  
*IC* = *Islamic Culture*  
*IHQ* = *Indian Historical Quarterly*  
*IJAHS* = *International Journal of African Historical Studies*  
*IJMES* = *International Journal of Middle East Studies*  
*ILS* = *Islamic Law and Society*  
*IOS* = *Israel Oriental Studies*  
*IQ* = *The Islamic Quarterly*

- J*A = *Journal Asiatique*  
*J*AIS = *Journal of Arabic and Islamic Studies*  
*J*AL = *Journal of Arabic Literature*  
*J*AOS = *Journal of the American Oriental Society*  
*J*ARCE = *Journal of the American Research Center in Egypt*  
*J*AS = *Journal of Asian Studies*  
*J*ESHO = *Journal of the Economic and Social History of the Orient*  
*J*IS = *Journal of Islamic Studies*  
*J*MBRAS = *Journal of the Malaysian Branch of the Royal Asiatic Society*  
*J*NES = *Journal of Near Eastern Studies*  
*J*OS = *Journal of Ottoman Studies*  
*J*QR = *Jewish Quarterly Review*  
*J*RAS = *Journal of the Royal Asiatic Society*  
*J*SAI = *Jerusalem Studies in Arabic and Islam*  
*J*SEAH = *Journal of Southeast Asian History*  
*J*SS = *Journal of Semitic Studies*  
*ME*A = *Middle Eastern Affairs*  
*ME*J = *Middle East Journal*  
*MEL* = *Middle Eastern Literatures*  
*MES* = *Middle East Studies*  
*MFOB* = *Mélanges de la Faculté Orientale de l'Université St. Joseph de Beyrouth*  
*MIDEO* = *Mélanges de l'Institut Dominicain d'Études Orientales du Caire*  
*MME* = *Manuscripts of the Middle East*  
*MMA* = *Majallat al-Majma' al-'Ilmi al-'Arabi, Damascus*  
*MO* = *Le Monde Oriental*  
*MOG* = *Mitteilungen zur Osmanischen Geschichte*  
*MSR* = *Mamluk Studies Review*  
*MW* = *The Muslim World*  
*OC* = *Oriens Christianus*  
*OLZ* = *Orientalistische Literaturzeitung*  
*OM* = *Oriente Moderno*  
*QSA* = *Quaderni di Studi Arabi*  
*REI* = *Revue des Études Islamiques*  
*REJ* = *Revue des Études Juives*  
*REMMM* = *Revue des Mondes Musulmans et de la Méditerranée*  
*RHR* = *Revue de l'Histoire des Religions*  
*RIMA* = *Revue de l'Institut des Manuscrits Arabes*  
*RMM* = *Revue du Monde Musulman*  
*RO* = *Rocznik Orientalistyczny*  
*ROC* = *Revue de l'Orient Chrétien*  
*RSO* = *Rivista degli Studi Orientali*  
*SI* = *Studia Islamica (France)*  
*SIk* = *Studia Islamika (Indonesia)*  
*SIr* = *Studia Iranica*  
*TBG* = *Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen*  
*VKI* = *Verhandelingen van het Koninklijk Instituut voor Taal-, Land en Volkenkunde*  
*WI* = *Die Welt des Islams*  
*WO* = *Welt des Orients*  
*WZKM* = *Wiener Zeitschrift für die Kunde des Morgenlandes*  
*ZAL* = *Zeitschrift für Arabische Linguistik*  
*ZDMG* = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*

ŽGAIW = *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*

ŽS = *Zeitschrift für Semitistik*

B. OTHER

ANRW = *Aufstieg und Niedergang der Römischen Welt*

BGA = *Bibliotheca Geographorum Arabicorum*

BNF = Bibliothèque nationale de France

CERMOC = Centre d'Études et de Recherches sur le Moyen-Orient Contemporain

CHAL = *Cambridge History of Arabic Literature*

CHE = *Cambridge History of Egypt*

CHIn = *Cambridge History of India*

CHIr = *Cambridge History of Iran*

Dozy = R. Dozy, *Supplément aux dictionnaires arabes*, Leiden 1881 (repr. Leiden and Paris 1927)

EAL = *Encyclopedia of Arabic Literature*

EI1 = *Encyclopaedia of Islam*, 1st ed., Leiden 1913–38

EI2 = *Encyclopaedia of Islam*, 2nd ed., Leiden 1954–2004

EI3 = *Encyclopaedia of Islam Three*, Leiden 2007–

EIr = *Encyclopaedia Iranica*

EJ1 = *Encyclopaedia Judaica*, 1st ed., Jerusalem [New York 1971–92]

EQ = *Encyclopaedia of the Qur'ān*

ERE = *Encyclopaedia of Religion and Ethics*

GAL = C. Brockelmann, *Geschichte der Arabischen Litteratur*, 2nd ed., Leiden 1943–49

GALS = C. Brockelmann, *Geschichte der Arabischen Litteratur, Supplementbände I–III*, Leiden 1937–42

GAP = *Grundriss der Arabischen Philologie*, Wiesbaden 1982–

GAS = F. Sezgin, *Geschichte des Arabischen Schrifttums*, Leiden 1967–

GMS = *Gibb Memorial Series*

GOW = F. Babinger, *Die Geschichtsschreiber der Osmanen und ihre Werke*, Leipzig 1927

HO = *Handbuch der Orientalistik*

IA = *İslâm Ansiklopedisi*

IFAO = Institut Français d'Archeologie Orientale

JE = *Jewish Encyclopaedia*

Lane = E. W. Lane, *Arabic-English Lexicon*

RCEA = *Répertoire Chronologique d'Épigraphie Arabe*

TAVO = *Tübinger Atlas des Vorderen Orients*

TDVIA = *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*

UEAI = Union Européenne des Arabisants et Islamisants

van Ess, TG = J. van Ess, *Theologie und Gesellschaft*

WKAS = *Wörterbuch der Klassischen Arabischen Sprache*, Wiesbaden 1957–

*İslâmiye. Teşkilât ve azaları*, İstanbul 1973; Veli Ertan, Meşihat makamına bağlı Darü-l-Hikmeti-l-İslâmiye'nin teşkili, *Diyanet Dergisi* 47/4 (1991), 309–19; Bayram Sakallı, Milli Mücadelede Darü'l-Hikmeti'l-İslâmiye'nin Müdafaa-i Hukuk Cemiyeti ile ilişkileri, *Türk Kültürü Araştırmaları Dergisi* 31/1–2 (1993), 351–60.

M. ŞÜKRÜ HANOĞLU

## Dāwūd al-Faṭṭānī (Dawud Fattani, Daud Patani)

**Dāwūd** b. ʿAbdallāh b. Idrīs **al-Faṭṭānī**, or **Dawud Fattani**, also known as Tok Syekh Dawud Fatani or **Daud Patani** (c.1153–c.1265/1740–1847), was one of the most prominent scholars of Pattani, in southern Thailand, active in the complex intellectual networks of Malay scholars and scholars of Mecca and Medina in the eighteenth and first half of the nineteenth century. He was engaged not only in proliferating the traditions of Islamic learning, but also in further disseminating Islamic renewal and reform in Southeast Asia (Azra, 122).

Dāwūd al-Faṭṭānī was born probably in Parit Marhum, Kerisek, an old harbour town in the region. He acquired his early education from his father, ʿAbdallāh b. Shaykh Idrīs b. Senik al-Karisiqī al-Faṭṭānī. He also attended a local *pondok*, a traditional Islamic school, where he studied with Muḥammad Zayn b. Faqīh Jalāl al-Dīn al-ʿAshī, a leading Acehnese scholar during the period of Sultan ʿAlāʾ al-Dīn Maḥmūd Shāh (r. 1174–95/1760–81), before he (Dāwūd) left for Mecca and Medina, the Ḥaramayn.

Dāwūd al-Faṭṭānī must had been in the Ḥaramayn in the second half of the 1760s, since he was known to have been a student of ʿĪsā b. Aḥmad al-Barrāwī

(d. 1182/1768), an Egyptian scholar, and of Muḥammad b. ʿAbd al-Karīm al-Sammān al-Madanī (d. 1189/1775), one of the principal teachers of the Palembang scholar ʿAbd al-Şamad al-Palimbānī (d. after 1203/1788). He studied in the Ḥaramayn for years, and was awarded a prestigious position as an *ʿālim*, a religious title indicating a high degree of spiritual attainment, for which the title of *al-ʿālim al-ʿallāma al-ʿarīf al-rabbānī* was conferred upon him by the Ottoman authority, most likely during the era of Sulṭān Muşṭafā III (r. 1171–87/1757–74).

He was a close friend of other Malay-Nusantara scholars, including al-Palimbānī, Muḥammad Arshad al-Banjari (d. 1227/1812) from Banjarmasin in South Kalimantan, ʿAbd al-Wahhāb al-Bugisī from Bugis in South Sulawesi, and ʿAbd al-Raḥmān al-Batawī (d. before 1225/1810?) from Batavia.

Dāwūd al-Faṭṭānī was an important Shāfiʿī scholar who was affiliated to more than one Şūfī path, including the Shaṭṭāriyya, Shādhiliyya, and Sammāniyya. He received his Shaṭṭāriyya certificate (*ijāza*) from Muḥammad Asʿad b. Muḥammad Saʿīd (fl. early nineteenth century), the great-great grandson of Ibrāhīm al-Kūrānī (d. 1101/1690); the latter was one of the most influential Kurdish scholars in Medina, and principal teacher of the Shaṭṭāriyya *khalīfa* in Aceh, North Sumatra, ʿAbd al-Raʿūf b. ʿAlī al-Jāwī al-Fanşūrī (d. 1105/1693).

Dāwūd al-Faṭṭānī was recognised as one of the most prolific and influential Malay Muslim authors of *Kitab Jawi*—religious books written in the classical Malay language but in Arabic script—in the period of transition between the eighteenth and nineteenth centuries. He wrote no less than 66 works in Malay and Arabic, ranging from *fiqh* to ethics to Şūfism, which



are regarded as the foundational texts of Islamic knowledge in the traditional educational institutions of Pattani in particular, and the Malay world in general.

One of his earliest works is *Kifāyat al-muhtāj*, which was written in Mecca in 1203/1789, while his last work is *al-Bahja al-marḍiyya*, which was written in 1259/1843.

Dāwūd al-Faṭṭānī died probably in 1265/1847 and was buried in al-Ṭāʾif, beside ʿAbdallāh b. ʿAbbās, a cousin of the prophet Muḥammad.

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OMAN FATHURAHMAN

## al-Dhahabī

**Al-Dhahabī** (b. Rabīʿ II 673/October 1274, d. at the beginning of Dhū l-Qaʿda 748/February 1348) was a widely respected historian, *ḥadīth* expert, and biographer who lived in Damascus in the early Mamlūk period.

#### 1. LIFE

Shams al-Dīn Abū ʿAbdallāh Muḥammad b. Aḥmad b. ʿUthmān b. Qāyṁāz b. ʿAbdallāh al-Turkumānī al-Fāriqī al-

Dimashqī al-Shāfiʿī, known as al-Dhahabī or Ibn al-Dhahabī (the Golden One or the Son of the Golden One) for his father’s craft as a goldsmith. Originally based in Mayyāfāriqīn (northeast of Diyār Bakr), his family was of Turkmen descent, but, at some point, they moved to Damascus. It seems that his grandfather was a pious, unlettered carpenter but that al-Dhahabī’s father left carpentry to dedicate himself to goldsmithing, with a consequent good income. Al-Dhahabī’s father was thus able to study, perform the pilgrimage, and marry the daughter of a rich Iraqi man. Al-Dhahabī then grew up in what had become a well-off and knowledgeable family. He became such a widely respected historian and *ḥadīth* expert that he was often described by his biographers as “the traditionist of his age” (*muḥaddīth al-ʿaṣr*). Towards the end of his life he became blind. He was buried in the cemetery of Bāb al-Ṣaghūr, in Damascus.

He is said to have studied with many teachers, whose biographies he gathered in various dictionaries (*al-Muʿjam al-kabīr*, *al-Muʿjam al-ṣaghūr*, and *al-Muʿjam al-mukhtaṣṣ bi-l-muḥaddīthīn*). He studied in Damascus, Baʿlabakk, Cairo, Alexandria, Mecca, Aleppo, and Nablus, among other places. In Egypt, his most famous *shaykh* was the *ḥadīth* specialist Ibn Daqīq al-ʿĪd (d. 702/1302), a Cairo-based judge and traditionist who was renowned for being strict with his students (*al-Subkī*, *Ṭabaqāt*, 9:102). In Damascus, al-Dhahabī’s most renowned teachers, fellows, and colleagues, were the famous Shāfiʿī *ḥadīth* specialist al-Mizzī (d. 742/1341), the Shāfiʿī historian and traditionist al-Birzālī (d. 739/1339), and the controversial Ḥanbalī jurist and theologian Ibn Taymiyya (d. 728/1328). Ibn Taymiyya was, in fact, tried several times, in Damascus and Cairo, on the sensitive issue of divine attributes. In the last decade