

THE ENCYCLOPAEDIA OF ISLAM  
THREE



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## THREE

*Edited by*

Kate Fleet, Gudrun Krämer, Denis Matringe,  
John Nawas, and Everett Rowson

*With*

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Susan SPECTORSKY



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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* = *Archiv 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*  
*JĀ* = *Journal Asiatique*  
*JĀIS* = *Journal of Arabic and Islamic Studies*  
*JĀL* = *Journal of Arabic Literature*  
*JĀOS* = *Journal of the American Oriental Society*  
*JARCE* = *Journal of the American Research Center in Egypt*  
*JAS* = *Journal of Asian Studies*  
*JESHO* = *Journal of the Economic and Social History of the Orient*  
*JIS* = *Journal of Islamic Studies*  
*JMBRAS* = *Journal of the Malaysian Branch of the Royal Asiatic Society*  
*JNES* = *Journal of Near Eastern Studies*  
*JOS* = *Journal of Ottoman Studies*  
*JQR* = *Jewish Quarterly Review*  
*JRAS* = *Journal of the Royal Asiatic Society*  
*JSAI* = *Jerusalem Studies in Arabic and Islam*  
*JSEAH* = *Journal of Southeast Asian History*  
*JSS* = *Journal of Semitic Studies*  
*MEA* = *Middle Eastern Affairs*  
*MEJ* = *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*  
*MMIA* = *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 voor Indische Taal-, Land- en Volkenkunde* (of the 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*  
 ZGAIW = *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*  
 ZS = *Zeitschrift für Semitistik*

## B. OTHER

ANRW = *Aufstieg und Niedergang der Römischen Welt*  
 BGA = *Bibliotheca Geographorum Arabicorum*  
 BNF = Bibliothèque nationale de France  
 CERMOOC = 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*  
 EJI = *Encyclopaedia Judaica*, 1st ed., Jerusalem [New York 1971–92]  
 EQ = *Encyclopaedia of the Qurʾān*  
 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 = *Islām 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 Islām 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–





# M

## Madura

**Madura**, an island in the Java Sea and part of the Indonesian province of East Java, is characterised by a mixture of strong Islamic characteristics and a distinctive local culture. It comprises an area of approximately 4,250 square kilometres and consists of four regencies (*kabupaten*), which are, from west to east: Bangkalan, Sampang, Pamekasan, and Sumenep. According to the 2015 census, the island had a population of 3,808,533. The main language spoken is Madurese. There are two dialects, with varying levels of prestige accorded to them, both by Madurese and by others familiar with the language: that of the western part (roughly Bangkalan and Sampang), which is considered the less refined dialect, and that of the eastern part (roughly Pamekasan and Sumenep), which is considered the more refined.

Between approximately 1000 and 1500 C.E. Madura appears to have had informal relations with the Hindu-Buddhist Javanese kingdoms, an assumption based largely on legendary sources. After 1500, the Madurese rulers, including the descendants of Lembupeteng of Sampang and

the descendants of Wiraraja of Sumenep, maintained relations with newly established Muslim principalities on the north coast of Java. Madurese legendary history starts with Lembupeteng, who is said to have been a prince from the East Javanese Hindu-Buddhist kingdom of Majapahit, who ruled Madura around the second half of the fifteenth century. The legend has it that Lembupeteng was one of the first princes in Madura to embrace Islam. Thereafter the court of Arosbaya (now part of Bangkalan) converted to Islam as a consequence of the fall of Majapahit in 1527, and around the same time, the court of Sumenep also converted to Islam. In 1624, the Central Javanese Muslim kingdom of Mataram conquered Sumenep and subsequently ruled the whole island. Trunajaya (d. 1680), a descendant of the old Madurese nobility, began to lead the resistance against Mataram in 1670. The kingdom requested assistance from the Dutch East India Company (VOC), which ultimately was able to crush the resistance. The VOC eventually took control of Pamekasan and Sumenep, with the exception of the West of Madura, which remained under the control of Mataram.

From 1742, the VOC held full control over the entire territory of Madura.

As a result of the Madurese rulers' allegiance to the VOC in a number of wars, such as the Surapati War (1767), the VOC bestowed self-government on Madura. Unlike Java, where the Dutch introduced direct rule in 1800, self-government in Madura was maintained until the Pamekasan principality was abolished in 1858, while the Sumenep and West Madura principalities were brought to an end in 1883 and 1885. Thereafter, the Dutch took control of the three kingdoms.

The island consists of mostly arid and infertile land, with extensive areas where it is difficult to grow rice, and accordingly agricultural production is stagnant; for this reason the Dutch colonial government considered Madura a second-class region. Most of the Madurese were engaged in subsistence farming, with maize and cassava as the main crops, supplemented by fishing at sea or in the fish ponds (*tambak*), with the yield marketed at the old fish-trading centres, such as Sepulu (Bangkalan) and Bandaran (Pamekasan). Because of these limited economic opportunities, the Madurese migrated, primarily to East Java in the last decades of the nineteenth century and the early twentieth century, working on plantations devoted to coffee, tea, or sugarcane, in smaller-scale agriculture, with the cultivation of rice, maize, or cassava, and in trade. In the early twentieth century, a large number of Madurese migrated to Borneo, working in seaports or becoming contract workers in clearing hinterland areas. Nowadays, the economic connection with Java and Borneo is maintained through inter-island trade, with Kalianget (Sumenep) and Tanjungbumi (Bangkalan) functioning as the main harbours.

In nineteenth-century Madura, religious education satisfied the need for training in Islam. *Langgar* (small mosques) were abundant, and besides functioning as houses of prayer, they also served as the lowest-level educational institutions and were run by local religious teachers and usually owned by them or sometimes by the community.

Kyai Muhammad Kholil (d. c.1923–5) of Bangkalan is probably the most celebrated *kyai* (religious leader/teacher) in the history of Madura. He is known not only as a *wali* (saint) but also as an expert in Arabic grammar and a master in *fiqh* (Islamic jurisprudence), and is said to have had supernatural power. Today, a considerable number of Madurese and Javanese *kyai* consider him their teacher, because many leading *kyai* in Java, such as Wahab Chasbullah (1888–1971) and Hasyim Asy'ari (1871 or 1875–1947), two of the founders of the Nahdlatul Ulama (the largest Muslim organisation in Indonesia, founded in 1926), were once students of Muhammad Kholil. To many pilgrims, his grave, in Bangkalan, is considered the final destination on a pilgrimage route that runs from Banten to Madura.

Besides showing a strong Islamic influence, the Madurese also firmly hold to traditions that are a mix of Islamic, Javanese, and Madurese cultures. This is apparent in religious activities, such as *slametan* (religious feasts), *khaul* (anniversaries of the death of religious leaders), and *ziarah* (Ar., *ziyāra*, pilgrimages to saints' graves), and in practices associated with fraternity, wealth, status, and violence, such as *remo* (feasts characteristic of the community of the local strongmen, known as *blater*), *kerapan sapi* (bull racing), *sabung ayam* (cock fights), and *carok* (distinctive Madurese forms of fighting, using sharp weapons).

After Indonesian independence in 1945, the island became one of the disadvantaged areas in the larger Java-Madura region. Things changed quite significantly, however, when the Suramadu Bridge was opened in June 2009. The bridge has not only connected Madura and Java, it has also created better conditions for the island's economic development.

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YANWAR PRIBADI

### Ma'šūm 'Alī Shāh Dakanī

Sayyid Mīr 'Abd al-Ḥamīd **Ma'šūm 'Alī Shāh Dakanī** (b. c. 1147/1734–5, d. end twelfth/eighteenth century) was an Indian-born spiritual master of the Ni'matallāhī Šūfī order who revived Ni'matallāhī Šūfism in Persia in the second half of the twelfth/eighteenth century (the Ni'matallāhiyya, historically influential in Central Asia and India but today mostly in Iran, with significant groups in the West, goes back to Shāh Ni'matallāh Valī, d. 843/1431, a Syrian-born Iranian mystic and author who settled in Kirmān, in southeastern Iran). The leadership of the Ni'matallāhī order had moved to the Deccan in the first half of the ninth/fifteenth century (Algar, Ni'mat-Allāhiyya, 46). The order's return reversed the general decline of Šūfism in Iran, sealed by 'ulamā<sup>2</sup>-led persecutions under the Šafavid Shāh Sulṭān Ḥusayn (r. 1105–35/1694–1722) (Hodgson, 53). Ma'šūm 'Alī Shāh's legacy is visible in the wide appeal, especially in Iran, of the Ni'matallāhī Šūfī path and its principal suborders since the late nineteenth century, the Sulṭān 'Alī Shāhī, Šafī 'Alī Shāhī, and Dhū l-Riyāsatayn suborders.