

at hand the necessary formulas for ready use. At least five works by him are known, including: 1. *Tamhīd li-kawā'id al-tawhīd* (Cairo, ms. 2417, fols. 1-30; cf. *Fihris...* *Miṣr*, ii, 51), a treatise in which the contents of the creed are proved according to the scholastic method. The first chapter consists of an exposition of the doctrine of cognition, the last of the doctrine of the imāmate. The work closes with a *murshida* which contains the *doctrina de Deo* in an abridged form; 2. *Tabṣīrat al-adilla* (Cairo, mss. 2287, 6673; cf. *Fihris...* *Miṣr*, ii, 8), an elaborate work on dogmatics of nearly the same scheme as the *Tamhīd*; 3. *Baḥr al-kalām*, printed at Cairo 1329/1911 differs from the two foregoing works in so far as it deals with heresies and is polemical. It is identical with *Mubāḥaṭhat ahl al-sunna wa 'l-djama'a ma'a 'l-firaq al-dalla wa 'l-mubtadi'a* (Leiden, cod. or. 862) as well as with *ʿAkā'id* (Berlin, no. 1941; cf. Ahlwardt, *Verzeichnis*, ii, 400). The work is preserved in several libraries under one of these titles, and Brockelmann, I<sup>2</sup>, 547, SI, 757, lists two others.

*Bibliography*: Given in the article; cf. also Hādījī Khalifa, ed. Flügel, index, no. 6453.

III. ABŪ ḤAFṢ ʿUMAR NAḌJM AL-DĪN AL-MĀTURĪDĪ (d. 537/1142), jurist and theologian. Of his works the only one edited is the *ʿAkā'id*, which has the form of a catechism. It became popular and was much commented, probably because it was the first abridged form of the creed according to the scholastic method of the new orthodoxy. In Europe it became known as early as 1843 through the edition by Cureton (*The pillar of the creed*, no. 2). For editions of and commentaries on this work as well as for the other works of this scholar that have come down to us, cf. Brockelmann, I<sup>2</sup>, 548-50, SI, 758-62.

*Bibliography*: Given in the article.

(A. J. WENSINCK)

IV. HĀFIZ AL-DĪN ABU 'L-BARAKĀT ʿABD ALLĀH B. AḤMAD B. MAḤMŪD, an important Ḥanafī legist and theologian, born in Nasaf in Sogdiana, was a pupil of Shams al-A'imma al-Kardārī (d. 642/1244-5), Hamīd al-Dīn al-Ḍarīr (d. 666/1267-8) and Badr al-Dīn Kh̲wāharzāde (d. 651/1253). He taught in the Madrasa al-Kuṭbiyya al-Sulṭāniyya in Kirmān, came in 710 to Baghdād and died in Rabīʿ I 710/August 1310 (according to Kurashī and Ibn Taghribirdī: 701) apparently on his way back to Ḍiḥādī (in Khūzistān), where he was buried. His pupils were Muẓaffar al-Dīn Ibn al-Saʿāʾī, author of the *Madjmaʿ al-bahrayn* (d. 694/1294-5), and Ḥusām al-Dīn al-Sighnākī, a commentator on the *Hidāya* (d. 714/1314-15) [see AL-MARGHINĀNĪ].

The best of his works is thought to be the *Kitāb al-Manār fi uṣūl al-fikḥ*, a concise account of the foundations of law (Delhi 1870, Constantinople 1326 and often later); there are numerous later commentaries, but he himself wrote two, one of which is entitled *Kaṣḥf al-asrār* (2 vols., Būlāk 1316). Out of his original plan of writing a commentary on the *Hidāya* of al-Marghinānī [q.v.] there came the law book modelled on it *Kitāb al-Wāfi*, on which he composed in 684/1285 a special commentary, the *Kitāb al-Kāfi* (delivered in lectures in Kirmān in 689/1290). He had previously prepared a synopsis of the *Wāfi* entitled *Kanz al-dakāʾik* (Cairo 1311, Lucknow 1294, 1312, etc.) which Ibn al-Saʿāʾī in 683/1284 (this is no doubt the correct reading for 633 in Kaffawī) heard him deliver in Kirmān. This synopsis was used as late as the 19th century in Damascus and at the al-Azhar in Cairo (v. Kremer, *Mittel-Syrien u. Damaskus*, Vienna 1853, 136; idem, *Egypten*, Leipzig 1863, ii, 51). The best-known printed commentaries on the *Kanz* are: (a) *Tabyīn al-*

*ḥakāʾik* of al-Zaylaʿī (d. 743/1342-3) in 6 vols., Būlāk 1313-15; (b) *Ramz al-ḥakāʾik* of al-ʿAynī (d. 855/1451) in 2 vols. Būlāk 1285 and 1299; (c) *Tabyīn al-ḥakāʾik* of Mollā Miskīn al-Harawī (written in 811/1408-9), Cairo 1294, 1303, 1312; (d) *Tawfiḥ al-Rahmān* of al-Ṭāʾī (d. 1192/1778), Cairo 1307 etc.; (e) the most important: *al-Baḥr al-rāʾik* of Ibn Nuḍjāy (970/1562-3) in 8 vols., Cairo 1334.

He also wrote a series of commentaries, e.g. two on the *Kitāb al-Nāfiʿ* of Nāṣir al-Dīn al-Samarkāndī (d. 656/1258) entitled *al-Mustafā* and *al-Manāfiʿ*; on the *Manẓūma* of Naḍjm al-Dīn Abū Ḥafṣ al-Nasafī (d. 537/1142-3) on the differences of opinion between Abū Ḥanīfa, his two pupils, and al-Shāfiʿī and Mālik entitled *al-Mustafā*, as well as a synopsis entitled *al-Muṣaffā* (finished on 20 Shaʿbān 670/22 March 1272); cf. Brockelmann, I<sup>2</sup>, 550, S I, 761; also on the *Muntakhab fi uṣūl al-dīn* of al-Akhsikātī (d. 644/1246-7; Ibn Taghribirdī, Hādījī Khalifa, no. 13095). On the other hand, he did not write a commentary on the *Hidāya*, as Ibn Kuṭlūbughā and Hādījī Khalifa, vi, 484, say (cf. the story of the origin of his *Wāfi* according to al-Itkānī (d. 758/1357) in Hādījī Khalifa, vi, 419). He also wrote a commentary on the *Kurʾān*, *Madārik al-tanzīl wa ḥakāʾik al-taʾwīl* (printed in 2 vols., Bombay 1279, Cairo 1306, 1326).

His confession of faith *al-ʿUmda fi uṣūl al-dīn* (apparently also called *al-Manār fi uṣūl al-dīn*: Kurashī, Ibn Dukmāk) became known quite early in Europe from Cureton's edition (*Pillar of the creed*, London 1843). In it he closely follows the *ʿAkāida* of Naḍjm al-Dīn al-Nasafī (see III. above) and also wrote a special commentary on it, *al-Iʿtimād fi 'l-iʿtikād*.

*Bibliography*: The following borrow from the same unknown source: Kurashī, *al-Djawāhir al-mudī'a*, Haydarābād 1332, i, 270; Ibn Dukmāk, *Naẓm al-djūmān fi tabakāt aṣḥāb al-nuʿmān*, ms. Berlin, Pet. ii, 24, fol. 147b; Ibn Kuṭlūbughā, *Tādj al-tarādjīm*, ed. Flügel, Leipzig 1862, no. 86; Ibn Taghribirdī, *al-Manḥal al-sāfi*, Ms. Paris, Bibl. Nat., Arabe 2071, fol. 16a. Also Kaffawī, *Iʿlām al-Akhyār*, ms. Berlin, Sprenger 301, fols. 282a-283b (extract: Laknawī, *al-Fawā'id al-bahiyya*, Cairo 1324, 101); Hādījī Khalifa, *Kaṣḥf al-zunūn*, ed. Flügel, index; Flügel, *Classen d. hanafit. Rechtsgelehrten*, Leipzig 1860, 276, 323, where the date of death is wrongly given; Brockelmann, II<sup>2</sup>, 250-3, S II, 263-8; Sarkis, *Dictionnaire de bibliogr. arabe*, col. 1852-3; N.P. Aghnides, *Mohammedan theories of finance*, New York 1916, 176, 181.

(W. HEFFENING)

AL-NASĀ'Ī, ABŪ ʿABD AL-RAḤMĀN AḤMAD B. ʿALĪ B. SHUʿAYB B. BAḤR B. SINĀN, author of one of the six canonical collections of traditions [see ḤADĪTH], b. 215/830, d. 303/915. Very little is known about him. He is said to have made extensive travels in order to hear traditions, to have settled in Egypt, afterwards in Damascus, and to have died in consequence of ill-treatment to which he was exposed at Damascus or, according to others, at Ramla, in consequence of his feelings in favour of ʿAlī and against the Umayyads. On account of this unnatural death he is called a martyr. His tomb is at Mecca. Al-Nasā'ī's collection of traditions is divided into 51 chapters, each of which is subdivided into *bābs*. As to the subjects, considerable space is given to traditions dealing with the ceremonial duties (*ʿibādāt*); the chapters *ihbās*, *nahl*, *rukba* and *ʿumra* (forms of bequest, donation etc.) do not occur in any of the other collections, although a part of the materials contained in them appears under different heads. On the other hand, chapters on eschatology (*fitan*, *kiyāma*, etc.), on the recounting of

virtues (*manāḳib*, etc.), on the Qurʾān, are lacking. Sezgin, *GAS*, i, 167-9, cf. Brockelmann, I<sup>2</sup>, 170-1, SI, 269-70, mentions nine other works by al-Nasāʾī, either extant or known by citations, in addition to his *Sunna*. These include a work on the virtues of ʿAlī, the *K. al-Khaṣāʾis fī fadl ʿAlī b. Abī Ṭālib*, printed Cairo 1308/1890-1; a work on weak and unreliable narrators of traditions, the *K. al-Duʿaṣāʾ wa ʿl-matrūkin*, printed Agra 1323/1905-6 and Allahabad 1325/1907-8; a *Tasmiyat fuḳahāʾ al-amṣār*; a *Tafsīr*; etc.

*Bibliography*: Ibn Khallikān, ed. ʿAbbās, i, 77-8, tr. de Slane, i, 58-9; Dhahabī, *Tabaqāt al-huffāz*, ii, 266 ff.; Ibn Ḥadjjar al-ʿAskalānī, *Tahdhīb al-Tahdhīb*, Haydarābād 1325, 1907, i, 36 ff.; Samʿānī, *Kitāb al-Ansāb*, facs. fol. 559, ed. Haydarābād, xiii, 87-8; Goldziher, *Muhammedanische Studien*, ii, 141, 249 ff.; idem, in *ZDMG*, 1 (1896), 112; Wüstenfeld, *Der Imām el-Schāfiʿi und seine Anhänger*, in *Abh. GW Gött.*, xxxvii, 108-9; Zirikli, *Aʿlām*, i, 164. (A.J. WENSING\*)

**NAŠĀRĀ**, plural of Našrānī, rarely Našrān, Našrāna in the feminine form, a noun which currently denotes Christians in the Muslim Arab world, is used fifteen times in the Qurʾān and is interpreted, by the majority of commentators and Arab geographers and lexicographers, as derived from the name of the locality of Nazareth (al-Nāsira [q.v.]) (A. Jeffery, *The foreign vocabulary of the Qurʾān*, Baroda 1938, 280-1).

This designation refers to the name given to Jesus by his contemporaries, who called him Jesus of Nazareth, or the Nazarene, whence his disciples were initially called "Nazarenes" by the Jews, as is shown in the Acts of the Apostles (xxiv, 5), where Saint Paul is described as "a leader of the sect of the Nazarenes". This name, the most ancient applied to the Christians, is attested in ancient Armenian, and is still in use today in the Malayalam dialect, in the form "Nazranikal", as the name of the evangelist of southern India, St. Thomas.

The name "Nazarenes", preserved by the Qurʾān, thus precedes the name "Christians" which appears for the first time, in Antioch, in approximately 50 A.D. (Acts, xi, 26). It is true that in sources later than the apostolic era of Christianity but previous to Islam, there is a distinction made between "Nazarenes" and "Christians", the term "Nazarenes" being then applied to Judaeo-Christian sects which "acknowledged the Messiah as Son of God, but conducted themselves in all respects as Jews", as stated by Theodore bār Kūnī, as late as 800 A.D.

This distinction is attested in Iranian sources (inscription of Kartir at Naksh-e Rostam, around 286 A.D.), as well as in Greek sources (references, for example, in J.M. Magnin, in the journal *Proche Orient Chrétien*, Jerusalem, 1973-8) and in Syriac sources (Payne-Smith, *Thesaurus*, cols. 1821 and 2444, and S.P. Brock, *Some aspects of Greek words in Syriac*, Göttingen, Symposium on *Synkretismus im syrisch-persischen Kulturgebiet*, 91-5).

But the term "Našārā" does not seem to have had the Judaeo-Christian connotation in the Qurʾān, where it appears rather to involve the more ancient denomination mentioned above and continuing in use, in the form "Nazeri", among the Jews, more numerous than Christians in the regions of Mecca and Medina (*Encyclopedia Judaica*, Jerusalem, 4th edition, 1978, xii, col. 1521). It recurs in the malediction against the Nazarenes contained in the official prayer of the Synagogue, the Tephilla, in the form codified by Rabban Gamaliel II towards the end of the first century (cf. J. Bonsirven, *Le judaïsme palestinien au temps de Jésus Christ*, ii, Beauchesne 1935, 146).

The influence of groups specifically described as "Nazarene", Ebionites or Elkasaites (M.P. Roncaglia, in *Proche Orient Chrétien*, xxi [1971], 101-26) which, it has been claimed, are perceptible in the Qurʾān, have led some to believe that the Qurʾān was a "Nazarene preaching mission" (cf. *al-Qurʾān daʿwa našrāniyya*, Paulistes, Harissa 1969, by "al-Ustādh Ḥaddād", a thesis summarised in French by the author, in fact the archimandrite Joseph Dora-Ḥaddād, in *Proche Orient Chrétien*, xxiii [1973], 148-55), but no such conclusions are to be drawn from the presence of the word "Našārā" in the Qurʾān. Here the word denotes Christians in general, in the eastern groups known to the Muslims, groups which were to be distributed in the classical sources on *al-milal wa ʿl-nihal* into sects: Nestorian (Naštūriyya), Melkite (Malkāniyya) and Jacobite (Yaʿkūbiyya).

As for the term *masīhī* (pl. *masīhiyyūn*), Arabic transcription of the Greek *Χριστιανοί*, and derived from the name of Christ (*al-Masīh*), it was only used, according to the Muslim writer al-Samʿānī (*al-Ansāb*, v, 300), in the 6th/12th century, by Christians among themselves. The forenames Masīh, Masīhī, or ʿAbd al-Masīh, provided the *naṣab* of a Muslim of the 4th/10th century, Abū ʿAlī Muḥammad b. Zakariyyāʾ al-Masīhī of Baghdād. This was also the name of a Nestorian family, also of Baghdād, consisting of physicians and a Catholicos [see *Masīhī*]. However, in their works, even Christian writers habitually use the terms al-Našrānī and al-Našārā when referring to Christians. Only one writer, apparently, Sulaymān al-Ghazzi (6th/end of 11th century), uses either al-Našrāniyya or al-Masīhiyya to refer to Christianity.

The other terms used denote either the Byzantine Christians (*Rūm*) or, especially after the Crusades, the western Christians (*Ifrañjī*).

*Specific histories of the various religious communities.*

The doctrinal position of the Qurʾān, of *ḥadīth* and of polemicists in regard to Christians in general has been examined in the article *AHL AL-KITĀB*. Similarly, general aspects of the behaviour of Muslims towards non-Muslims, on the level of institutions and of day-to-day social life, have been dealt with under the heading *AHL AL-DHIMMA*. The studies cited, both of Tritton and of Fattal, have already given historical examples of the application of different Qurʾānic and judicial principles.

Some histories of particular groups have already been or are soon to be the subject of articles, for example the Copts (s.v. *QIBṬ*, *AL-HĀKIM*, *FĀTIMIDS*) or the Melkites (s.v. *RŪM*).

This article will therefore be limited to a summary of the condition of the remaining groups, the Syriacs, divided, as is well known, into two groups: the first, the western or "Jacobite" Syriacs, suspected of Monophysitism, belonging to the patriarchate of Antioch, were particularly well represented in the Syrian region of the formerly Roman and subsequently Byzantine empire, with extensions into the formerly Persian empire. As for the eastern Syriacs, Nestorians, owing allegiance to the Catholicos (*al-djathalik*) of Seleucia-Ctesiphon (al-Madāʾin [q.v.]), they were particularly abundant in the former Persian empire, in what are now Iraq and Persia. They were also to be found in the Arabian Peninsula and, further afield, in Central Asia, extending as far as India, China and Tibet.

*Christians of Arabia and the Gulf.*

New references regarding Christianity in the Arabian Peninsula are to be added to those—still useful—of the NAŠĀRĀ article in *EP*. The following list