

allows for the possible existence of an indigenous monotheistic tradition of Arabian prophets also alluded to in the Qur'an. As for all other non- or extra-Qur'anic sources, I assume that they mirror different stages and varying aspects of the developing Islamic tradition during which Judeo-Christian influence is stronger and more pervasive. In this perspective, the Qur'an is crucially the bed-rock of practically every aspect of Islamic religious culture which I have tried to demonstrate throughout the book. The Sceptics' view that our present assumptions and knowledge about the origins of Islam may indeed rest upon precarious foundations can be taken seriously. It does not follow that their alternative hypotheses need be accepted as well, a cautionary word which naturally applies to my own position as well. It is in the very nature of research that our present state of knowledge is tentative and subject to change should new source material come to light or new interpretations of the existing sources be proposed.

David Warner, An Introduction to Islam, 2nd ed  
Cambridge: Cambridge UP, 2003

## Glossary

'*adl*: the mean or balance between two extremes, hence "justice" in human affairs; a person who possesses high moral qualities necessary to hold public or juridical office; also refers to the absolute justice of Allah.

*al-ahkam al-khamsah*: "the five legal values or qualifications" applied to individual actions in Islamic law. See *haram*, *wajib*.

*ahl al-bayt*: "people of the House," referring to the immediate family of the Prophet.

*ahl al-dhimmah*: "communities protected by pacts." See *dhimmi*.

*ahl al-'ilm*: "people of knowledge." See *'alim*, *'ilm*.

'*alim*: In Islamic society, the word designates a scholar of the religious sciences (pl. '*ulama'*). As one of the many epithets for Allah in the Qur'an, it means "(all) knowing." See *hakim*.

'*amal*: agreed judicial practice; for the Maliki school of law, the practice of Medina; "act" (pl. '*amal*') in both the mundane and religious sense.

'*amal* (*al-ta'at*): act of obedience, good work.

'*ammah*: the common people. See *khassah*.

*Ansar*: "helpers." Those inhabitants of Medina who joined Muhammad's mission and supported his efforts to found a community in their midst. See *Muhajirin*.

'*ard*: one of several methods of transmitting a manuscript. See *mukatabah*, *munawalah*.

*Ashraf*: (pl. of *sharif*): "nobles," the descendants of the Prophet.

*athar*: a report transmitted by a Companion or Successor of the Prophet. See *hadith*, *hadith nabawi*.

*aya* (pl. *ayat*): "sign" or "symbol" in the sense that the created order and all it contains are identified as signs of Allah's power and mercy; also refers to a single verse in the Qur'an.

*Ayatullah*: "sign of Allah." The highest-ranking religious dignitary in the hierarchy of the Imami or Twelver Shi'ah.

*baqa'*: "subsistence," the highest station in Sufism, in which the soul is said to subsist in Allah after experiencing annihilation. See *fana'*.

*batin*: the "inner" or esoteric aspect of a text, doctrine, or religion; also refers to an inner, spiritual state. See *zahir*.

*bid'ah*: "innovation" in Muslim ritual practice or beliefs for which there is authority in the practice of the Prophet. See *sunnah*, *ta'laq al-bid'ah*.  
*bid'ah hasanah*: "a good innovation," but one denied as valid by many jurists.  
*bida kayfa*: "without (knowing) how," referring to the doctrine of acceptance of the anthropomorphic terms for Allah in the Qur'an, without questioning what they mean in reality.

Caliph: see Khalifah.

*dahr*: "time," the pre-Islamic notion of an impersonal, preordained fate.  
*da'if*: see *hadith*.  
*dar al-harb*: "abode of war," that is, territory not under Muslim sovereignty.  
*dar al-islam*: "abode of Islam," the Islamic realms, where Islamic law prevails.  
*dhikr*: "remembrance"; applies particularly to the Sufi group practice of invoking or mentioning the name of Allah.  
*dhimmi*: Jews, Christians, and other non-Muslims accepted as subjects of Muslim rule who paid a special tax (*jizyah*) according to a pact of covenant with the Muslim state in return for legal protection of their lives and property.

*fanā*: "annihilation" in Allah, one of the highest stations in Sufism. See *baqa*.  
*fa'iqh* (pl. *fuqaha*): a Muslim jurist.

*fara'id*: rules of inheritance; the portions allotted to heirs.

*fard*: see *wajib*.

*fard 'gim*: a duty incumbent upon an individual according to the religious law.

*fard kifāyah*: a collective duty.

*fastiq*: grave sinner.

*Fatihah*: "opening," the first chapter of the Qur'an, which also forms part of the prayer ritual.

*fatwa* (pl. *fatawa*): an authoritative, advisory legal opinion issued by a specialist (*mufti*) on a point of law but which in itself had no binding force. See *fiqh*.

*fiqh*: "understanding"; the science of jurisprudence; Islamic religious law, which includes ritual, civil, criminal, and public law.

*fitnah*: "temptation" or "trial," commonly used in the sense of sedition or political upheaval.

*furu' al-fiqh*: "branches," positive law as distinct from its theoretical "roots" (*usul*).

*ghafur*: "(All) Forgiving," one of the epithets for Allah in the Qur'an. See *rahim*, *hakim*, *'alim*.

*ghaybah*: "occultation" of the twelfth and last Shi'ah Imam.

*hadd* (pl. *hudud*): fixed punishment for a certain crime/sin as specified in the Qur'an.

*hadith* (pl. *ahadith*): a report or Tradition of the sayings and deeds of the

Prophet, containing his exemplary practice or *sunnah*, the second source of authority for Muslims after the Qur'an. According to its validity, a Tradition may be classed as *sahih*, "sound," *hasan*, "fair," or *da'if*, "weak." The Shi'ah use the term *hadith* for sayings of the twelve Imams, but they distinguish clearly between the sayings of the Prophet and those of the Imams. See also *al-har*.

*hadith nabawi* (also *hadith al-nabi*): a report transmitted directly from Prophet. See *al-har*.

*hadith qudsi*: "divine saying," a report or saying transmitted by the Prophet in which Allah speaks in the first person. These reports do not form part of the Qur'an.

*hajj*: pilgrimage to Mecca, held annually and prescribed for all Muslims at least once in a lifetime. A person who has performed the pilgrimage is given the honorific title of Hajj (Hajjah for a woman). See *ihram*, Ka'bah.

*hakim*: "(All) Wise," one of the many epithets in the Qur'an for Allah. See *'alim*.

*hal* (pl. *ahwal*): a spiritual "state" which the disciple experiences on the Sufi path.

*halal*: lawful, allowable, contrary to *haram*.

*halqah*: "circle" of students studying in a mosque; applies also to meditating Sufis.

*al-hamdu li'Llahi*: "praise be to Allah."

*hanaf*: the term in the Qur'an for a true "monotheist," associated with the prophet Abraham and others who lived in pagan times, but followed a belief in one God.

*haram*: a sacred enclave, where fighting was prohibited during four holy months during which lives were held sacrosanct, for example, the *haram* of Mecca.

*haram*: "prohibited," "forbidden" action according to the law. See *halal*, *wajib*.  
*hasan*: see *hadith*.

*hijrah*: the migration or journey of Muhammad and his Companions from Mecca to Medina in 622 CE, marking the commencement of the Muslim era.  
*hiyah*: legal devices.

*hujjah*: "proof" from Allah; designation for the Shi'ah Imams; also used by Sunnis to refer to certain great scholars.

*hudud*: incarnation.

*Husayniyyat*: places of Shi'ah worship or halls for the performance of religious drama commemorating the death of al-Husayn. See *ta'ziyah*.

*'ibadah* (pl. *'ibadat*): an act of worship, including prayer, fasting, pilgrimage; one of the two general divisions of the law. See *mis'amat*.

Iblis: One of the Qur'anic terms for Satan, the devil.

*'id al-adha*: feast of the sacrifice, celebrated on the tenth of the pilgrimage month, Dhu al-Hijjah.

*'id al-fitr*: the Muslim festival celebrating breaking the fast of Ramadan.

*'iddah*: the "waiting period" of a woman after the termination of marriage or death of her husband.

*ihram*: the Meccan pilgrim's state of ritual purity; the special two-piece white cloth worn by pilgrims.

*ikhsan*: perfection (of belief, faith).

*ijazah*: a document given by a teacher to a student certifying that he or she is capable of teaching and transmitting a particular work of his or her master.

*ijma'*: "consensus" in Islamic jurisprudence, generally meaning the agreement of legal scholars on a point of law determined explicitly by the Qur'an and the Sunnah.

*ijtihād*: "effort," "exerting oneself"; the exercise of independent judgment in Islamic law so as to arrive at a fresh interpretation of a point at issue; often used in the sense of *iqyās*, reasoning by analogy. *See majtahid*.

*'illah*: the common denominator, or "effective cause" shared between two cases in the law.

*'ilm*: "knowledge," "learning," "science"; especially theoretical knowledge of the religious sciences; truths derived from the Qur'an and prophetic Traditions. *See talab al-'ilm*.

Imam: "one who stands before"; a leader, especially in prayer and thus by extension the supreme leader of the Muslim community (*see khatifah*); legitimate successor of the Prophet, used by the Shi'ah for 'Ali and his descendants.

*imamah*: political and/or religious leadership; office of the Imam.

*iman*: belief, faith.

*in sha'a Allah*: "If Allah wills."

*iqrar (bi'l-lisan)*: verbal confession of one's faith (in Allah and his Messenger). *See tasdiq*.

*islah*: reform.

*islam*: in the religious sense, "the willing and active recognition of and submission to the Command of the One, Allah."

*isnad*: chain of transmitters or authorities appended to a *hadith* whose names indicate the degree of its validity. *See main*.

*isra'*: in Islamic tradition, this refers to the night journey by Muhammad from Mecca to Jerusalem. *See mi'raj*.

*istishan*: a discretionary decision of "approval" on a point of law, given by a judge where the public interest may be concerned.

*istislah*: public welfare. *See maslahah*.

*itihād*: unitive fusion with Allah.

*iwān*: rectangular arched façade of a vaulted open hall in a mosque.

*jahliliyyah*: "time of ignorance," a Qur'anic term, applied by Muslim theologians to the period of paganism prior to the advent of Islam; in modern usage, the term has been applied by radical Muslims to other Muslims whom they regard as having gone astray from the true path, and are therefore unbelievers.

*jami'*: congregational mosque. *See masjid*.

*jihad*: "striving," "exertion," usually translated as holy war against infidels;

also the effort directed toward overcoming one's inner passions and imperfections of the soul (more specifically called *jihad al-nafs*).

*jiyāh*: *see dhimmī*.

Ka'bah: the cube-shaped shrine, of pre-Islamic origin, located in the center of the great mosque in Mecca. It is the focal point of Muslims' daily prayers and the annual pilgrimage.

*kaffarah*: religious expiation.

*kafr* (pl. *kuffar*): "infidel," "unbeliever"; in its original sense "one who is ungrateful," and by extension, one who is ungrateful for the bounties and mercies of Allah; can also apply to a Muslim whose beliefs or practices are judged to go beyond the permitted limits of variation. *See mul'min*.

*kalam*: "word"; the term used for the discipline of "dialectical theology," which sought to defend by rational argument Muslim beliefs and provide proofs for many subjects such as the unity of Allah, his attributes, human free will and predetermination.

*kanun*: state or administrative law.

*karamah* (pl. *karamat*): "miracle" attributed to the Prophet or a holy person.

*kasb* (also *iktisab*): the theological doctrine that humans "acquire" their actions from Allah, are therefore responsible for committing them, and can be punished or rewarded accordingly in the afterlife.

Khalifah: "Successor" of the Prophet and head of the Muslim community. *See Imam*.

*khanqah*: Persian word for a Sufi lodge. *See zawiyyah*.

*khassah*: "elect," "elite." *See 'ammah*.

*khatib*: *see khutbah*.

*khatifah*: office of the Caliphate.

*khirqah*: patched garment of a Sufi.

*al-khulafā' al-rashidūn*: The Rightly Guided Caliphs, being the first four successors of Muhammad (Abu Bakr, 'Umar, 'Uthman, and 'Ali) to lead the Muslim community. All are accepted by the Sunnis as legitimate leaders; only 'Ali is regarded as legitimate by the Shi'ah.

*khulud*: "eternity," understood in the pre-Islamic Arab era as the time between birth and death.

*khutbah*: sermon delivered by the *khatib* in the mosque at the Friday congregational prayer.

*kufr*: unbelief. *See kafir*.

*laylat al-qadar*: "the night of power," one of the odd-numbered of the last ten nights of Ramadan when the Qur'an is said to have been first revealed. *See saum, 'id al-fitr*.

*madhhab* (pl. *madhahib*): "school" of Muslim religious law; the four Sunni schools are the Maliki, Hanafi, Shafi'i, and Hanbali.

*madrasah*: in medieval times a college for the study and teaching of the law, often but not necessarily attached to a mosque.

*Mahdi*: also called *al-Muntazar*, the Expected, Awaited One; in Shi'ah belief the Twelfth Imam, who is at present hidden but whose return will herald the end of time and the immanence of the Day of Judgment.

*mahr*: dowry or nuptial gift promised by a prospective husband in a marriage contract.

*makruh*: "reprehensible" action. See *al-ahkam al-khamsah*.

*makruh tahrimi*: a reprehensible action, utterly discouraged, but where evidence for its total prohibition is uncertain.

*mandub*: "commendable" action. See *al-ahkam al-khamsah*.

*maqam*: "station" on the Sufi path.

*ma'rifa*: gnosis; experiential knowledge of Allah; mystical knowledge.

*mayyid*: "place of prostration"; a mosque for worship and a center of communal affairs.

*maslahah* (also *istislah*): "public welfare."

*matr*: the "body" or substance of a report or *hadith*. See *ismad*.

*mawali* (s. *mawla*): "clients" or "freedmen," non-Arab converts to Islam in the early Islamic centuries. *Mawla* can also refer to a patron or master, including Allah in this sense as well.

*mawdu'at*: forged Traditions. See *hadith*.

*mawla*: see *mawali*.

*mawlid*: celebration of the Prophet's birthday or the birthdays of Sufi holy persons.

*mazalim* (pl. of *mazlamah*): the court of complaints where inquiries were conducted, originally by the Caliph in person and later by his officials, into charges brought against government officials.

*mihrab*: arched concave niche in a mosque, indicating the direction toward Mecca.

*minarah*: tower, minaret of a mosque.

*minbar*: pulpit-like structure in a mosque.

*mi'raj*: "ascension," referring in tradition to the ascent of Muhammad to heaven and into the divine presence. See *isra'*.

*mu'abbirun*: experts in dream interpretation.

*mu'adhhdhin*: one who calls the faithful to prayer.

*mu'amalat*: one of the two broad divisions of the law dealing with social relations. See *'ibadah*.

*mubah*: "permissible" action, of neutral legal value. See *al-ahkam al-khamsah*.

*mudhakkirun*: popular preachers. See *qussas*.

*mufti*: a specialist in Islamic law competent to issue a *fatwa*. Usually a private person whose advice was sought by others owing to the *mufti's* scholarly reputation and piety.

*Muhajirun*: Muslims who accompanied Muhammad on his migration from Mecca to Medina. See *Ansar*.

*muhtasib*: market inspector, charged with the detection of false weights and

the punishment of public acts of immorality; his task was defined as "commanding the good and preventing evil."

*mujaddid*: the traditional renewer of religion toward the end of each century.

*mujtahid* (pl. *mujtahidun*): a jurist qualified to give an independent opinion on the law. Today, the term is used almost exclusively in Imami Shi'ism. See *ijtihad*.

*mukallaf*: a person of full legal responsibility.

*mukatabah*: one of several methods of transmitting a manuscript from teacher to student. See *mawawalah*, 'ard.

*mu'min* (pl. *mu'minin*): "believer"; in one God, Allah, and one who follows the injunctions of Islam. See *kafr*.

*munafiq* (pl. *munafiqun*): a hypocrite, one who conceals his true religious beliefs.

*munawwalah*: one of several methods of transmitting a manuscript. See *mukatabah*, 'ard.

*mujallid*: a jurist who employs *taqlid*, that is, who relies upon the teachings of a master or of a school without question and without employing independent investigation of the reasons for these teachings. *Taqlid al-mayyit*: reliance upon the teachings of deceased religious leaders alone; *marja' al-taqlid*: "source for imitation"; a leading religious figure in Shi'ah Islam.

*murad*: a disciple in a Sufi brotherhood.

*mursal*: a Tradition lacking a link in the chain of authorities.

*murshid*: see *pir*.

*murta'dd*: an apostate from Islam.

*muruwah*: a central notion of the pre-Islamic value system, understood to mean "virtue" or "manliness," and which included the qualities of loyalty, courage, and hospitality.

*musnaf*: a collection of Traditions arranged according to subject matter. See *musnad*.

*mushtak* (pl. *mushtakan*): polytheist, idolater; one who commits the cardinal sin of *shirk*, the association or worship of something other than Allah; one who holds that there are realities independent of Allah.

*muslim* (pl. *muslimun*): in the religious sense, "one who surrenders himself or herself (to Allah)."

*musnad*: a collection of Traditions arranged according to their chain of authorities (*isnad*). See *musnaf*.

*mu'tah*: Shi'ah institution of temporary marriage.

*mutakallim*: "dialectical theologian." See *kalam*.

*mutawatir*: a Tradition which has been handed down by a number of different channels of transmitters or authorities, hence supposedly ruling out the possibility of its having been forged.

*nabi*: "prophet." See *rasul*.

*nafs*: "soul." Stages of the soul beginning with repentance are *al-ammarah*, *al-lawwamah*, *al-mutma'innah*.

*nas*: the Shi'ah doctrine that each Imam was "designated" by his predecessor, the first Imam, 'Ali, having been designated by Allah through the Prophet.  
*navruz*: the Persian New Year.  
*nikah*: marriage.

*pir*: Persian word for spiritual master.

*qadar*: "power" understood both in the sense of man's free will to act by his own capacity (*qudrat*) and Allah's power over all his creation.  
*qadi* (pl. *qudāt*): a judge, appointed by the ruler to settle disputes according to the *shari'ah*.

*qiblah*: the direction toward Mecca which one faces at prayer.  
*qiyas*: reasoning by analogy in Islamic jurisprudence.  
*qur'an*: see *qadar*.

*qussas*: "story-tellers"; the name given to Muslim scripture.  
 transmitted religious knowledge in a popular manner to the general public. See *mudhakkirun*.

*qub*: "pole," "axis"; in Sufism, the head of an invisible hierarchy of saints upon whom depends the proper order of the universe.

*rahim*: "(All) Merciful," one of the many epithets for Allah in the Qur'an. See *ghafur*, *hakim*, *'alim*.

Ramadan: see *sawm*.

*rasul*: "messenger" (of Allah), one of the designations for the Prophet (*nabi*) Muhammad.

*ra'y*: a judge's decision based upon his own discretion.

*ridwan*: Allah's pleasure.

*rihlah*: "journey" for the purpose of pilgrimage to Mecca, or to study and gather knowledge from scholars elsewhere. See *talab al-'ilm*.

*sadaqat*: non-obligatory alms.

*Sahabah*: the Companions of the Prophet. See *Tabi'un*.

*sahih*: "sound," valid, legally effective, referring to the highest quality of Traditions, deemed absolutely reliable.

*sahn*: courtyard of a mosque.

*salaf*: "pious ancestors," referring to the earliest generations of Muslim religious scholars.

*salat*: canonical prayer, obligatory for Muslims five times daily.

*sawm* (or *siyam*): fasting, prescribed during the month of Ramadan. See *'id al-fitr*.  
*shahadah*: "witnessing." The Muslim profession of faith expressed in the words "There is no god but Allah and Muhammad is the Messenger of Allah."

*shari'ah*: the will of Allah, as expressed in the Qur'an and the *sunnah* of the

Prophet; the sacred law of Islam.  
*sharif* (pl. *sharafa'*): persons claiming descent from the Prophet.  
*shaykh*: an elder, chief, teacher, a learned, pious man, a spiritual master.  
*Shi'at Ali*: "party of Ali," the Shi'ah.  
*shirk*: see *mushrik*.

*shura*: consultation, specifically between a ruler and his chief advisers.  
*sisilah*: Sufi chain of spiritual authority.

*Sufi*: "wearer of wool (*suf*)"; a Muslim mystic.

*sunnah*: "trodden path." Tribal custom of pre-Islamic Arabs; also refers to Allah in the sense of his commands and prohibitions. It is used in Islamic law to mean the normative practice of the Prophet Muhammad, the authoritative example of the way a Muslim should live. See *hadith*.  
*surah*: a chapter division of the Qur'an, of which there are 114.

*Tabi'un*: the Successors to the Prophet's Companions; the "second" generation of Muslims after the Prophet. See *Sahabah*.

*tafwid*: possible stipulation in a marriage contract that the wife may terminate the union herself.

*tafzir*: the action of declaring someone an unbeliever. See *kafir*.

*tahayyur*: selection of a particular position from a legal school other than the one to which a jurist belongs.

*talab al-'ilm*: "quest for knowledge," especially religious knowledge in its broadest sense. See *'ilm*, *rihlah*.

*talaq*: legal divorce.

*talaq al-bid'ah*: the irrevocable triple divorce formula which jurists had traditionally regarded as an innovation but nevertheless supported as valid.

*tafqi*: the legal device of combining together the views of different schools or of individual scholars.

*taqiyyah*: precautionary dissimulation; in Shi'ah practice, concealing one's true religious beliefs for fear of persecution.

*taqlid*: see *muqallad*.

*tariqah*: the Sufi way or path; a Sufi brotherhood.

*tasawwuf*: Arabic term for Sufism.

*tasdiq* (*bi'l-qalb*): the silent assent to one's belief (in Allah and his Messenger) in the heart. See *iqrar*.

*tasmiyah*: uttering the expression "In the name of Allah."

*tawbah*: referring either to a person's "turning" toward Allah in repentance for his or her sins or Allah's "turning" toward his servant in compassionate acceptance.

*tawhid*: the doctrine of Allah's oneness, uniqueness.

*ta'wil*: illumination of the inner or esoteric meaning of a text.

*ta'ziyah*: the Shi'ah performance of a drama commemorating the martyr's death of al-Husayn.

*ummah*: the world-wide Muslim community; also called *ummah al-islam*.  
*'umrah*: a form of pilgrimage to Mecca outside the pilgrimage season during

which many of the essential pilgrimage rituals are not performed.

*'urf*: "custom."

*usul al-fiqh*: the "roots" or theoretical bases of Islamic law.

*wahdat al-shuhud*: unity of vision of Allah.

*wahdat al-wujud*: unity of being, ontological union with Allah.

*wajib*: "obligatory" action. Also called *farḍ*. See *al-ahkam al-khamsah*.

*wali Allah* (pl. *awliya' Allah*): "friend of Allah" or Sufi holy person, who

enjoys a particular relationship (*wilayah*) with Allah.

*waqf* (pl. *awqaf*): pious foundation or endowment; the income from a

property designated by the founder for a specific religious purpose such as

the building of a school or mosque or other charity.

*wasiyah*: "testamentary bequest."

*wilayah*: see *wali Allah*.

*yaum al-qiyamah*: the Day of Resurrection.

*zahid*: an ascetic. See *zuhd*.

*zahir*: "outward" or "manifest"; the exoteric or literal aspect of a text or doctrine. See *batin*.

*zakat*: obligatory alms or "purification tax" paid by Muslims, charged upon

certain categories of property and assigned to certain specified purposes of

benefit to the Muslim community.

*zandaqah*: free-thinking or heretical beliefs.

*zawiyah*: Sufi meeting place, lodge. See *khanqah*.

*zuhd*: asceticism. See *zahid*.

## Notes

### 1 "THERE IS NO GOD BUT ALLAH. . ."

1. A. J. Arberry, *The Seven Odes* (London: George Allen & Unwin, 1957), pp. 115-116.
2. Helmer Ringgren, *Studies in Arabian Fatalism* (Wiesbaden: Harrassowitz, 1955), pp. 33-34.
3. *The Book of Idols: Being a Translation from the Arabic of the Kitāb al-Asnam by Hisham ibn al-Kalbi*, trans. Nabih Amin Faris (Princeton: Princeton University Press, 1952). On divining arrows, see pp. 23, 41; on avenging murder, p. 41; on violation of sanctity of idol, p. 52.
4. *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*, trans. Alfred Guillaume (Oxford: Oxford University Press, 1955), pp. 104-106.
5. *Ibid.*, p. 119.
6. *Ibid.*
7. R. B. Serjeant, "The *sunnaḥ jamī'ah*, pacts with the Yathrib Jews, and the *lahrim* of Yathrib: analysis and translation of the documents comprised in the so-called 'Constitution of Medina,'" *Bulletin of the School of Oriental and African Studies*, 41 (1978), 1-42, especially at pp. 33 and 35.
8. *The Life of Muhammad*, p. 233.
9. *Ibid.*, p. 212.
10. *Ibid.*, p. 651.
11. *Ibid.*, p. 683.
12. *Ibid.*, pp. 71-72.
13. *Ibid.*, pp. 181-186.
14. Wali al-Din Muhammad b. 'Abdallah al-Khatib al-Tabrizi, *Mishkat al-masabih*, trans. James Robson (Lahore: Muhammad Ashraf, reprint, 1990), I: 465.
15. *Ibid.*, I: 458.
16. Especially *surahs* 7, 10, 11, and 26.
17. Toshiniko Izutsu, *Ethico-Religious Concepts in the Qur'an* (Montreal: McGill University Press, 1966). Chapter 5 deals with the Islamization of old Arab virtues.
18. *Ibid.*, p. 76.