

or the fixed allowance of 10% of the amount of money involved in a case of inheritance, was decided upon in 1931, but never took effect during the colonial period. The *penghulu* and his staff gained their income only from a small allowance as advisers to general courts of justice and from free gifts presented to them as heads of mosques and judges in religious courts.

Since the independence of the Indonesian Republic and the creation of a Ministry of Religious Affairs (1946), the title of *penghulu* has been officially abolished. His tasks in the field of religious courts have been taken over by the *Kepala Pengadilan Agama*, head of the religious courts in a district (*kabupaten*), while his tasks as administrator of marriages, divorces and reconciliations are committed to the *Kepala Kantor Urusan Agama*, head of the local branch of the Ministry of Religion on the sub-district level (*kecamatan*) and his staff. The administration of mosques has commonly become a private undertaking, not directly related to the government. Many Muslims, however, are still using the officially abolished term for the *Kepala Kantor Urusan Agama* in his function as administrator of marriages.

In 1974 the parliament of the Republic of Indonesia passed a bill on marriage which strengthened the position of the personnel of the Ministry of Religion, because all cases of divorce now had also to be consented to by this part of the bureaucracy. During the 1980s, the Ministry of Religion carried out an extensive survey concerning the procedures at religious courts, and in 1989 the parliament passed a bill on religious courts, where the subordination of these courts to the general courts was abolished; the former no longer need the approbation of the latter. Also, the differences between Java-Madura and the (outer) islands were abolished by the laws of 1974 and 1989, which meant the ultimate centralisation of the Islamic administration.

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PERA [see ISTANBUL].

PERAK, a sultanate on the west coast of the Malay peninsula. It became politically independent in the early 16th century following the fall of its overlord Malacca [q.v.] to the Portuguese in 1511. Sometime after 1528, the elder son of the refugee Malacca sultan fled to Perak where the people accepted him as ruler. Perak was already known for its extensive tin deposits, and under this new régime it began to expand economically. But although it inherited many of Malacca's cultural traditions, including adherence to Sunnī Islam and Shāfi'ī law, Perak never developed into a similar Muslim centre because it remained a distribution point for tin and jungle products rather than being fully integrated into the international Islamic trade network.

The 18th century court text, the *Misa Melayu*,

nonetheless suggests that by this time a loose Islamic hierarchy was already developing. Like other Malay courts, Perak attracted a number of Ḥaḍramī Sayyid migrants who were accorded great respect and who have been seen as a powerful impetus to the growth of religious orthodoxy. However, the ability of the Perak court to act as a patron of Islam diminished sharply from about 1800 because of a series of succession disputes, invasion by neighbouring states, and a growing Chinese mining population. In 1874, one of the contenders for the throne signed the Pangkor Treaty with the British, which obliged him to accept a Resident whose advice he was to follow in all matters "except custom and religion". But this secular-religious distinction proved impossible to maintain because Islam was so much a part of Malay life. In order to facilitate their own administration, British advisors, through the sultan and the State Council, actively fostered the clarification of Malay Islamic law and the establishment of a statewide religious hierarchy and court system. In the development of Malay Islam during the colonial period, Perak is important because many measures were initially introduced here and later adopted in the other Malay states.

When the Federation of Malaya (later Malaysia [q.v.]) gained independence in 1957, each state was given responsibility for administering Islamic law. In Perak, as in the other Malay states, Islam was confirmed as the state religion, headed by the sultan who acts in consultation with the *Majlis Agama Islam dan Adat Melayu* (Council of Religion and Malay Custom). The *Majlis* is empowered to issue *fatwas* and through its executive arm, the Religious Affairs Department, supervises matters such as the collection of *zakat* and *fitrah*, and the teaching of Islamic doctrine. A system of *syariah* (*shari'a* [q.v.]) law courts is maintained to deal with religious offences committed by Muslims. Like the rest of Malaysia, however, Perak stops short of being a fully Islamic state because of the necessity of accommodating its considerable non-Muslim population.

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PERIM [see MAYYÜN].

PERTEW PASHA, the name of two Ottoman statesmen.

I. **PERTEW MEHMET PASHA**, Ottoman admiral and *wezir*, started his career on the staff of the imperial harem, became *kapudji bashi* [see KAPIDJI], later Agha of the Janissaries, and in 962/1555 he was advanced to the rank of *wezir*; in 968/1561 he was appointed third *wezir*, in 982/1574 second *wezir* and finally commander (*serdar*) of the imperial fleet under the *kapudan pasha* Mu'edhdhin-zāde 'Alī Pasha. He had fought at the Battle of Lepanto [see AYNABAKHTI]. He later fell into disgrace and died in Istanbul, where he was buried in his own *türbe* in the cemetery of Eyyüb.

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II. **PERTEW MEHMET SA'ID PASHA**, Ottoman dignitary and poet (1785-1837). He was of Tatar descent and was born in the village of Darīdja near Urmiya. In his early youth he came to the capital