

190102

DİA

TÂGÛT

Madde Yayınlandıktan Sonra Gelen Doküman

03.05.2017

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275 ص : 24 سم .
يشتمل على إرجاعات بليوجرافية
(ص 267 - 269)
تدمك 5 - 6251 - 19 - 977
ب ٨٣٥٥٩ - ٨٣٥٦٠ - ٢٢٩,٥

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Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	180784
Tas. No:	297-1 QUR.H

New York
2008

 **Routledge**
Taylor & Francis Group
LONDON AND NEW YORK

الطائفة

في

العربية

وقع في العربية كلمٌ فيها شيء من احرف الزيادة ، وهي تفيد معنى جديداً او ترد لزيادة بيان او تفصيل وايضاح في تراكيبيها الزوائد^(١) .

ولحروف الزيادة أكثر من مائة ونيف وثلاثين تركيباً وردت في صور كلمات مجموعة ، أمثال : « أهوى تلمسان » و « أمان وتسهيل » و « سالتمونيتها » و « اليوم تنساها » و « أويت من سهل » ، وقد نظمها عبد المجيد بن عبدون الفهري بقوله^(٢) : « سالت الحروف الزائدات عن اسمها فقالت ولم تكذب : أمان وتسهيل » وتناول ذكرها مفصلاً غير واحد من أهل العربية^(٣) . كما حفلت بها كتب الخلاف النحوي بين المذهبين^(٤) . وقد اخرج المبرد^(٥) (الهاء) من حروف الزيادة وقال : إنما هي منفصلة لبيان الحركة والتانيث . وهذه الاحرف الزوائد اما ان تكون في أواخر الاسماء او في أواخرها وفي وسطها وفي حشوها . وتكون نوناً أو ألفاً ونوناً ، أو تاءً أو تاءً وواواً . ومن امثلة ذلك قولهم : (العفرن) للأسد . فنونه زائدة . وقالوا : موتان ، وضدان للموت وللضد . زيدت فيهما الالف والنون للتكثير والزيادة .

وكذلك تدخل الالف والنون في نسبة ارض الى رجل كما ورد عن أهل البصرة في قولهم : « اليزيدان » لنهر في البصرة^(٦) .

وتزاد ايضاً للتوكيد كما في قولهم : « البراني »^(٧) للظاهر .

ومن صور زيادة الهمزة ، أنها تأتي للإلحاق كما في قولهم : « الألندد » و « اليلندد »^(٨) والنون في « الخُلجَن »^(٩) للناقة الكناز اللحم ، ومثلها الهاء المزيدة : « المُعلْهَج » للهجين ، كما

ا . د . عبد الله الجبوري
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MUSTANSIR MIR

ṬĀGHŪT. The term *ṭāghūt*, from the root *ṭghy* ("to rebel, transgress, or overstep the mark"), occurs eight times in the Qur'an, where it denotes a focus of worship other than God and so is often translated as "idols" or "Satan." But its meaning is wider than this: surah 4.60 refers to taking cases for judgment before *ṭāghūt*, implying earthly authorities that have taken the place of God.

The modern Islamic ideologue Abū al-A'lā Mawdūdī defines *ṭāghūt* in his Qur'an commentary as a creature who exceeds the limits of creatureliness and arrogates to himself godhead and lordship—one who not only rebels against God, but imposes his will on others in disregard of God's will (Mawdūdī, 1988, vol. 1, pp. 199-200). In Shī'ī Islam, *ṭāghūt* and the associated word *ṭāghiyān* refer to those who have opposed the rightful imam (see, for example, Ḥusayn 'Alī Muntazirī, *Mabānī-yi fiqhī-i ḥukūmat-i Islāmī*, Tehran, AH 1367/1988 CE, pp. 238, 376), and they were therefore often applied to the Sunnī authorities.

Because of these associations, the word *ṭāghūt* became a general appellation for any person or group accused of being anti-Islamic, in particular those thought to be leading people away from Islam. The modern Shī'ī scholar Muḥammad Ḥusayn Ṭabāṭabā'ī, for example, in his twenty-volume Qur'anic commentary, *Mizān al-ḥaqq*, along with the usual definitions of idols, satans,

and jinn, defines *ṭāghūt* as "those leaders who lead mankind astray and are obeyed despite God's displeasure" (Beirut, n.d., vol. 2, p. 344).

In particular, *ṭāghūt* was used during and after the Iranian Revolution of 1979 by Ayatollah Ruhollah Khomeini to designate the shah and what Khomeini identified as the illegitimacy, false values, and corruption of his regime; the United States of America ("the accursed Satan," *shayṭān-i rajīm*) and its *ṭāghūtī* agents, the shah and his supporters, were accused of trying to lead people away from Islam and toward false gods.

Khomeini was himself accused of being *ṭāghūt* by his principal religious rivals, the Ḥujjatīyah. This group was founded to oppose the Bahā'ī faith, and consequently one of its main principles is that any claim to leadership before the advent of the Hidden Twelfth Imam usurps the rights of the imam. Since the Hidden Imam will, according to the *ḥadīth*, bring justice to a world filled with injustice, Khomeini's claim that he was establishing a more just society was also considered by the Ḥujjatīyah as an attempt to usurp the functions of the imam. In Shiism, anyone who usurps the rights of the imams is *ṭāghūt*, which explains why the Ḥujjatīyah accused Khomeini of this. [See also Ḥujjatīyah.]

Since the 1979 Iranian Revolution, the term *ṭāghūt* has entered into political discourse in both Iran and the Sunnī world, referring to any person, group, or government who is portrayed as being anti-Islamic and a supporter of the materialism and irreligious values of the West. It is used to refer to those who are seen as agents of Western cultural imperialism and are trying to import these values into the Islamic world.

[See also Satan.]

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There has been no extensive study of the word *ṭāghūt* in relation to modern discourse. The Qur'anic references to *ṭāghūt* include surahs 2.256, 2.257, 4.60, 4.76, 5.60, 16.36, and 39.17. Associated words from the same root also occur in the Qur'an, but the derivative adjective *ṭāghūtī*, which frequently occurs in modern political discourse, is not found in the Qur'an. See also Sayyid Abū al-A'lā Mawdūdī, *Towards Understanding the Qur'an*, a translation of Mawdūdī's *Tafhīm al-Qur'an* by Zafar Ishaq Ansari (Leicester, 1988; 4 vols. to date); and Maḥmud Ṭāleqāni, "Jihād and Shahādāt," in *Jihād and Shahādāt: Struggle and Martyrdom in Islam*, edited by Mehdi Abedi and Gary Legenhausen, pp. 51-53 (Houston, 1986), an analysis of the term by a modern Shī'ī political cleric. Said Amir Arjomand, in his work *The Turban for the Crown* (New York and Oxford, 1988), discusses the term as applied to the Pahlavi regime on pages 103-105.

MOOJAN MOMEN

d°, l. 1-2. Texte: lire *w^a li-yakunⁱ l-barkal^u . . .*; lire *tašudda* au lieu de *tušadd^u*. Comprendre: « . . . il te faudra garnir la potence de *percale* et tu bloqueras le tout à l'aide d'une courroie pour empêcher l'arc de basculer d'un côté ou de l'autre . . . ». Le terme persan arabisé *barkal* (et non *burkul*) est, en sa forme primitive *parkal*, originaire des Indes. Ce tissu de coton, d'usage courant, sert encore de nos jours à faire des doublures de vêtements. Il est naturel que, pour assurer un parfait serrage de l'arc contre la potence, al-Marḍī recommande d'enrouler autour de celle-ci un morceau de percale, de même qu'il conseillait (voir *supra* fol. 32a) d'affermir la prise de la main sur l'arc, lors de l'encordage, à l'aide de son propre foulard de crêpe (*ibranḡaq*).

d°, l. 3. « . . . *w^a alziq-hā bi-ḡānibi l-daymakⁱ bi-ḡayṭⁱⁿ šaddan rahw^{an} . . .* » — « . . . et applique-la [la flèche] tout contre la médiane-de-tir en la maintenant par un fil noué [en une boucle] lâche . . . ». Il faut que la flèche puisse coulisser en arrière le long de la médiane-de-mire tout en restant maintenue contre elle, lors de la traction progressive exercée par les poids de plomb, et ce collier de fil remplit alors le rôle de l'index et du pouce gauches de l'archer, quand il entesse.

d°, l. 4. « . . . *tumm^a šdud . . . šarrābat^{an} bi-sayrⁱⁿ . . .* » — « . . . ensuite, fixe très solidement à la corde de l'arc, là où s'engage l'encoche de la flèche, une boucle [en soie] à l'aide d'une lanière de cuir . . . »

77a, l. 2. « . . . *min^a l-amnāⁱ w^a l-arṭālⁱ . . .* » — « . . . le nombre de double-livres et de livres . . . ». Le *manā* ou *mann* valait deux *raṭl* (lu aussi *riṭl*).

d°, l. 5-6. Texte: lire *rukna^{ti} bayṭⁱ . . .* au lieu de: *rukba^{ti} bayṭⁱ . . .* et comprendre: « . . . il faut que la distance comprise entre l'apogée de la loge-de-tir et la corde soit de quatre doigts et que celle comprise entre l'apogée de la loge-d'aplomb et la corde soit de trois doigts . . . ». Sur la raison de cette différence de mesure entre le haut et le bas de l'arc, par rapport à la corde, voir *supra* notre note (fol. 45a) à propos de la médiane-de-mire (*daymak*).

d°, l. 7. « . . . *niṣṣu ṭūḷⁱ siya^{ti} bayṭⁱ l-ramyⁱ . . .* » — « . . . la demi-longueur de la corne de la loge-de-tir . . . », ce qui indique un galbe très plat de l'arc, une fois encordé, chaque corne (*siya*) pouvant avoir de quinze à vingt centimètres, selon les modèles d'arcs composites à retro-tension.

Arabica, 17/1, 1970 Leiden

M. J. Verdugé

ĠIBT ET ṬĀĠŪT DANS LE CORAN*

PAR

WAHIB ATALLAH

LES MOTS *ġibt* et *ṭāġūt* représentent dans le Coran des notions incompatibles avec le monothéisme prêché par Mahomet. Or, ni les traités sur les idoles préislamiques ni les nomenclatures relatives aux divinités arabes ne font mention de ces deux termes¹. Ne s'agirait-il donc pas de divinités du paganisme arabe, comme on le croit communément? Le silence d'Ibn al-Kalbī et des autres auteurs arabes, qui ne pouvaient ignorer les textes coraniques, nous incite, après bien d'autres, à poser à nouveau la question.

Une interrogation rapide des traductions modernes du Coran nous amène à la constatation suivante: *ġibt* et *ṭāġūt* sont généralement considérés comme des noms propres auxquels on se garde bien d'apporter une quelconque précision. Notons cependant que Muḥammad Ḥamīdullāh² traduit *ġibt* par « magie » et *ṭāġūt* par « rebelle », sans autre explication. Enfin, dans son étude sur *Le Coran et la révélation judéo-chrétienne*, D. Masson les classe simplement, sans preuve ni référence, dans la liste des divinités préislamiques retenues par le Coran³. Que signifiaient donc ces mots pour les savants arabes?

Pour répondre à cette question, nos principaux informateurs seront naturellement les lexicographes et les commentateurs du Coran. Ceux qui ont déjà puisé à ces sources en connaissent les difficultés: référence à des œuvres perdues ou encore manuscrites, accès malaisé aux ouvrages édités, accumulation ou juxtaposition de données disparates ou anonymes, indifférence plus ou moins marquée à l'égard de la propriété littéraire, etc. C'est dire que notre exposé sera quelquefois lacunaire et, par souci de clarté, un peu schématique. Nous en prenons le risque.

* *Ġibt*: Coran, IV, 51.

Ṭāġūt: Coran, II, 256, 257; IV, 51, 60, 76; V, 60; XVI, 36; XXXIX, 17.

1. Voir notre édition-traduction des *Idoles* d'Ibn al-Kalbī, Paris 1969.

2. M. ḤAMĪDULLĀH, *Le Saini Coran*, s.d., p. 93.

3. D. MASSON, *Le Coran et la révélation judéo-chrétienne*, Paris 1958, p. 35-6.

Dimashk li-Ibn 'Asākir, ed. al-Nahhās et alii, Damascus 1404/1984 ff., xxiv, 50-4). More importantly, Mālik founded the town of al-Rahba [q.v.] or Rahbat Mālik b. Ṭawḳ (modern al-Mayādīn; cf. Th. Bianquis, *Rahba et les tribus arabes avant les croisades*, in *BÉt. Or.*, xli-xlii [1989-90], 23-53, at 27-8). There is yet another case of building activity carried out by Taghlibīs in the same area. The offspring of Abū Rimṭha al-Taghlibī (of the 'Attāb, a descendant of 'Abd Yasū) settled in the ancient castle of Kafartūthā, fortified it and turned it into a *madīna* (*fa-maddanūhā*). In 261/874-5 Kḥiḍr b. Aḥmad al-Taghlibī was appointed by al-Mu'tamid governor of al-Mawṣil [see *AL-MAWṢIL*, vol. VI, at 900a].

The Ḥamdānids who in the 4th/10th century controlled both al-Mawṣil and Aleppo, were reportedly of the 'Adī Taghlib. However, some claimed that they were *mawālī* Taghlib (cf. Canard, *Ḥamdānides*, 287-9). Further evidence on this matter goes back to al-Wazīr al-Maghribī, whose father and grandfather were secretaries of Sayf al-Dawla al-Ḥamdānī. Al-Wazīr remarks that one of those who were envious of the Ḥamdānids accused them of having made a false claim regarding their pedigree (*da'wa*). This unspecified person said that they were in fact the *mawālī* of Ishāk b. Ayyūb al-Taghlibī (on whom, see al-Ṭabarī, index). Al-Wazīr refutes this, and his defence of the Ḥamdānids seems to provide us with valuable evidence concerning a presumed major conversion to Islam among the Taghlib in the latter half of the 3rd/9th century: simply, al-Wazīr says, many of them converted to Islam "at the hands of" [see *MAWLĀ*, vol. VI, at 876a] Ishāk (Ibn al-'Adīm, *Bughya*, vi, 527-9). Roughly in the same period, Mālik b. Ṭawḳ convinced al-Akḥṭal's great-grandson, Saḥl b. Bishr b. Mālik b. al-Akḥṭal, to convert to Islam together with the rest of al-Akḥṭal's offspring (*Mukhtaṣar ta'rīkh Dimashk*, xxiv, 52 (see *AL-AKḤṬAL*, where it is wrongly stated that the famous poet left no offspring).

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(M. LECKER)

TAGHRĪR (A.) a term of Islamic law normally meaning "deception". Its root is commonly used to refer to personal deceptive attributes of a person, while *maghrūr* is a person who is self-deceived and an inexperienced person is called *ghīr*. This perspective into the variety of the word's uses may help to distinguish it from *tadlīs* [q.v.], a word often used synonymously for deception in contracts.

The *Madjalla* [see *MEDJELLE*] encapsulates the Islamic legal definition of *taghrīr* (art. 164) to refer to deception (*ghishsh*). The example given is when the vendor offers the purchaser his commodity for a certain amount, telling him that he will be gaining, since it is worth more than that. The *Madjalla* permits a sale contract if it contains excessive undervaluing (*ghabn fāhish*) providing it contains no deception (*taghrīr*). This clearly reflects a tendency towards a free market economy, which gives the vendor the right to sell at any price he sees fit. The exception to this rule is when the buyer is an orphan, or when the buying party is a religious endowment (*wakf*), or the treasury which represents a public interest (art. 356). This provision has also been adopted by the Promulgated Civil Code of United Arab Emirates in article 191. By taking this view on *taghrīr*, the *Madjalla* follows the standard Ottoman Hanafī view which divides *taghrīr* into *ḥawli*, verbal (see above), and *fi'li*, positive action of fraudulence, which takes place by deceiving the purchaser by misrepresenting the commodity's appearance or nature. The classical example of *taghrīr fi'li* is when a substandard part of the merchandise is placed below the good, giving the impression that the whole is good. *Taghrīr* can be seen as a prism that reflects the differences between the personal nature of *bay'* [q.v.] or sale in Muslim society and the formal nature of marriage [see *SAWM*]. *Taghrīr* in marriage is unlike *taghrīr* in *bay'* [q.v.] or sale because, once it has taken place, the contract may be terminated by either party, as it is not a matter of personal economic gain but rather involves a formal contract that is seen to affect society. Accordingly, if the man is led to believe that a woman is beautiful or a virgin when she is not, the contract can be nullified with *ghirra* compensation to be given by the person who caused such a deception, the *ghār*. Similar rules apply to a woman deceived in marriage.

Bibliography: Nāsir al-Muṭarrizī, *al-Mughrib fi tartīb al-mu'rab*, Beirut n.d., 337-8; Wahba al-Zuhaylī, *al-Fiḥh al-Islāmī wa-adillatuh*, Beirut 1985, iv, 527-8, vii, 123; *Sharḥ al-Madjalla*, Beirut repr. 1986, 199; S.E. Ryner, *The theory of contracts in Islamic law*, London 1991, 194, 204. (M.Y. IZZI DIEN)

TAGHŪT (A.)

1. In pre- and early Islamic usage.

The root *t-gh-w* yields several forms with the general meaning of "to go beyond the measure, be very lofty, overflow, be tyrannical, rebellious, oppressive, proud, etc.", from which two may be noted here: *taghw*, designating a height or mountain summit, and *taghūt*, pl. *tawāghūt*, meaning the great pre-Islamic Arabian deities like al-Lāt at Ṭā'if and al-'Uzzā at Mecca. The term was then applied to Satan, sorcerer and rebel, and to any power opposed to that of Islam. One may also cite *taghwa* "excess of injustice, impiety", as opposed to the *sharī'a* and legitimate authority. This usage connects with usages and customs of various tribes in Yemen at variance with the *sharī'a* (see further for this sense, below, 2.).

In the Qur'an, *taghūt* is considered as a plural when it denotes the idols (II, 256-7; V, 60; XVI, 36; XXXIX, 17) and as a singular when it is the equivalent of *shayṭān* [q.v.] (IV, 60, 67) or diviner and magician (IV, 51) with, however, a collective sense. The sing. ought to be *taghw* which, according to al-Djawharī, ii, 620, means "mountain peak" and "any high place". Thus *tawāghūt* are the high places and sanctuaries taking their place there and the divinities worshipped there. But, by assimilation to the Aramaic root *t-gh-w* (= Ar. *t-gh-w*; *T'A*, x, 225), found once in

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TĀĠŪT
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ĠIBT ET TĀĠŪT DANS LE CORAN*

PAR

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20 MAYIS 1992

LES MOTS *ġibt* et *tāġūt* représentent dans le Coran des notions incompatibles avec le monothéisme prêché par Mahomet. Or, ni les traités sur les idoles préislamiques ni les nomenclatures relatives aux divinités arabes ne font mention de ces deux termes¹. Ne s'agirait-il donc pas de divinités du paganisme arabe, comme on le croit communément? Le silence d'Ibn al-Kalbī et des autres auteurs arabes, qui ne pouvaient ignorer les textes coraniques, nous incite, après bien d'autres, à poser à nouveau la question.

Une interrogation rapide des traductions modernes du Coran nous amène à la constatation suivante: *ġibt* et *tāġūt* sont généralement considérés comme des noms propres auxquels on se garde bien d'apporter une quelconque précision. Notons cependant que Muḥammad Ḥamīdullāh² traduit *ġibt* par « magie » et *tāġūt* par « rebelle », sans autre explication. Enfin, dans son étude sur *Le Coran et la révélation judéo-chrétienne*, D. Masson les classe simplement, sans preuve ni référence, dans la liste des divinités préislamiques retenues par le Coran³. Que signifiaient donc ces mots pour les savants arabes?

Pour répondre à cette question, nos principaux informateurs seront naturellement les lexicographes et les commentateurs du Coran. Ceux qui ont déjà puisé à ces sources en connaissent les difficultés: référence à des œuvres perdues ou encore manuscrites, accès malaisé aux ouvrages édités, accumulation ou juxtaposition de données disparates ou anonymes, indifférence plus ou moins marquée à l'égard de la propriété littéraire, etc. C'est dire que notre exposé sera quelquefois lacunaire et, par souci de clarté, un peu schématique. Nous en prenons le risque.

* *Ġibt*: Coran, IV, 51.

Tāġūt: Coran, II, 256, 257; IV, 51, 60, 76; V, 60; XVI, 36; XXXIX, 17.

1. Voir notre édition-traduction des *Idoles* d'Ibn al-Kalbī, Paris 1969.

2. M. ḤAMĪDULLĀH, *Le Saint Coran*, s.d., p. 93.

3. D. MASSON, *Le Coran et la révélation judéo-chrétienne*, Paris 1958,

p. 35-6.

maines » (*ins*); Šammar (255/869) avait dit que *tāġūt* pouvait représenter « des idoles » ou « des diables ». Enfin, *al-Qāmūs* (s.v. *ṬĠY*) parle d'Allāt et d'al-'Uzzā, deux grandes déesses du paganisme arabe, tandis que dans *Tāġ al-'Arūs* apparaissent des autorités nouvelles comme 'Umar ibn al-Ḥaṭṭāb, Abū l-'Āliya al-Riyāhī (91/710), 'Ikrima (105/723) et al-Rāġib al-Iṣfahānī (502/1108). Pour ce dernier, *tāġūt* était: « le rebelle (*mārid*), le djinn et, en général, tout ce qui détournait de la voie du bien ».

L'embarras des lexicographes est manifeste. *Ġibt* et *tāġūt* sont confondus dans une même condamnation sans que l'on puisse en délimiter le sens. L'embarras des commentateurs n'est pas moins grand. Une tradition remontant à Ibn 'Abbās¹ précisait, par exemple, que *ġibt* désignait Ḥuyayy b. Aḥṭab et *tāġūt* Ka'b b. al-Ašraf. Ce dernier était un poète à moitié juif qui avait composé des poèmes contre le Prophète, à la grande joie des Mecquois. Il paya de sa vie son hostilité à l'islam. Ḥuyayy b. Aḥṭab était le chef du clan juif d'al-Naḍīr. Il fut expulsé de Médine pour opposition à l'hégémonie des musulmans. Zaġġāġ (310/922) et Azharī (280/895-370/980) justifiaient linguistiquement cette interprétation: les Mecquois ont suivi ces deux personnages rebelles et leur ont obéi, alors qu'on doit obéissance à Dieu seul².

Ibn al-A'rābī (150/767-231/846) voyait dans *ġibt* et *tāġūt* respectivement le chef des juifs et celui des chrétiens³. À l'intérieur même de l'islam, il est intéressant de noter que, dans un chapitre qu'il consacre aux hérésies chiïtes, Ibn Ḥazm (385/994-456/1064) fait état d'une secte qui, au-delà du sens apparent du Coran, cherchait une interprétation plus profonde: dans cette optique, *ġibt* et *tāġūt* n'étaient autres qu'Abū Bakr et 'Umar⁴.

La lecture des commentateurs du Coran et des fragments de commentaires conservés par les lexicographes est très instructive. Pour en donner une idée, qu'il nous suffise de rapporter brièvement les commentaires de Zamaḥšarī (467/1075-538/1144) dans *Kaššāf*⁵:

1. Cette tradition est reproduite presque dans tous les lexiques et tous les commentaires du Coran.

2. ZAĠĠĀĠ, dans *Tāġ al-'Arūs*, s.v. *ṭġy* et AZHARĪ, dans *Lisān al-'Arab*, s.v. *ṭġy*.

3. IBN AL-A'RĀBĪ, dans *Lisān al-'Arab*, s.v. *ṭġy*.

4. IBN ḤAZM, *Al-Faṣl fī l-mīlāl wa-l-ahwā' wa-l-niḥāl*, Le Caire 1317/1899-1321/1903, II, p. 114. Cette édition donne *hubt* et *tāġūt* qu'il faut naturellement lire *ġibt* et *tāġūt*.

5. Ces commentaires sont repris et résumés par BAYDĀWĪ dans son *Commentaire*, sans trop grande originalité.

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 TĀGHŪT a bi'si

JIBT, TĀGHŪT AND THE TAḤKĪM OF THE UMMA

BY

H. RAHMAN

Nisa, 60

يريدون أن يتحاكوا
 إلى الطاغوت

JIBT and *tāghūt*¹, which puzzled medieval *Qur'ān* exegetes and Muslim linguistics² have not, however, caused similar confusion among contemporary students of early Islam. In general, Orientalists adopted the traditional Muslim interpretation of both terms³. Thus, *jibt* and *tāghūt* have been accepted as names of pre-Islamic idols or «anything which is worshipped to the exclusion of Allah»⁴ and is, therefore, connected with those misguided Arabs, and the Jews of Madina, who have not accepted Islam, or with Muslims who still kept the customs of pre-Islamic rituals.

One may note that the Muslim approach towards the problems aroused by the *jibt* and *tāghūt* cult, and hence, its characteristics and meanings, was influenced by the typical attitude towards the Prophet's activity as crystallized in Muslim Tradition. Later generations in Islam considered all opposition to the Prophet as based on religious grounds; as differences of opinion between the Prophet and other Madinans were understood to represent the rivalry between the worship of Allah and the practice of the *jāhiliyyah*. Since the Prophet rejected the *jibt* and the *tāghūt* and reproached those who sought for security (*yu'minunā*)⁵ in them for being unfaithful (*kuffār*), these terms were identified with evil doing and *shirk*. Therefore, the very reasons for which the Prophet disapproved with the *jibt* and the *tāghūt* are not understood by the reader of both the *sīrah* literature and the contemporary research material.

¹ Q2:256, 257; Q4:51, 60, 76; Q5:51; Q16:36; Q39:17.

² For a detailed survey of the various Muslim-interpretations of the terms see: W. ATALLAH, *Gibt et Taghut dans le Coran*, in *Arabica*. XVII 1970, pp. 69-82.

³ Most English versions of the *Qur'ān* use the Arabic «*tāghūt*» sometimes explaining the term as «an idol».

⁴ See: E. W. LANE, *Arabic English Lexicon*, New York, 1863-1893, vol. I/V, p. 1857.

⁵ The translation of the terms *mu'min* and *imān* is based on M. Bravmann's arguments in: M. M. BRAVMANN, *The Spiritual Background of Early Islam*, Leiden, 1972, pp. 26-31.