

being C. Horne, *Notes on the Jumma Masjid of Etawah*, in *JASB*, xxxvi/1 (1867), 74-5. The central square of Ifāwā is called "Humeganj", the name commemorating A. O. Hume, the Scots collector of the district who played a prominent part in the foundation of the Indian Congress Party.

*Bibliography*: in the article.

(J. BURTON-PAGE)

**ITBĀ'** [see MUZĀWADJĀ]

**ITHBĀT**, verbal noun of the fourth form of the root *ṭh-b-t*, has the general meaning of to witness, to show, to point to, to demonstrate, to prove, to establish, to verify and to establish the truth, to establish (the existence of something).

For the Sūfīs, *itḥbāt* is the opposite of *maḥw*. This latter word means literally to efface. In the mystical vocabulary, it denotes the effacement of the "qualities of habit" (*awṣāf al-'āda*) while *itḥbāt* is the fact of performing one's religious obligations. It comprises three ways: to efface the degradation of appearances (*dhillat al-zawāhir*), to efface the negligences of the conscience, to efface all the deficiencies of the heart (according to al-Tahānawī, 1356, who quotes the commentary of 'Abd al-Latif on the *Mathnawī*). Other definitions are given: *maḥw* consists of getting rid of the attributes of the carnal soul and *itḥbāt* is the strengthening of the attributes of the heart so that he who casts away the bad and replaces them by the good is called *ṣāḥib maḥw wa-itḥbāt*. A further definition is given: *maḥw* consists in putting aside the "vestiges" (*rusūm*) of actions by looking with an annihilating look at the carnal soul and all its emanations. On the other hand, *itḥbāt* consists in maintaining the vestiges but in affirming that it is God who is their source; the Sūfī is thus established in God and not in himself.

The origin of these two words is ḳur'ānic: "God effaces (*yamḥū*) and confirms (*yuthbit*) what He will" (XIII, 39); *i.e.*, according to the Sūfī commentary, God effaces from the hearts of the initiated all inattentiveness towards Him and all mention of deities other than Himself, and He confirms on the lips of the beginners the mention of God. Above *maḥw*, there is *maḥk*: while the first leaves a trace, the second leaves none.

*Bibliography*: Tahānawī, *Kashshāf*, 172 and 1356.

(G. C. ANAWATI)

**ITHNĀ 'ASHARIYYA**, the name of that branch of Shī'ī Islam [see SHĪ'Ā] that believes in twelve Imāms (*itḥnā 'aṣḥar* meaning "twelve" in Arabic) beginning with 'Alī and ending with Muḥammad al-Mahdī.

Within the whole body of Shī'ism the *Itḥnā 'aṣḥarī* school is both the most numerous in terms of adherents and theologically the most balanced between the exoteric and esoteric elements of Islam. Other branches like the five-imāmī school of the Zaydīs [*q.v.*] and the seven-imāmī school, known as *Ismā'īliyya* [*q.v.*], are also of significance and continue to have adherents, while those believing in other numbers of Imāms or different interpretations of their functions have also existed during Islamic history but have been extremely small in number and have died out within a short period of their birth.

The religious history of *Itḥnā 'aṣḥarī* Shī'ism can be divided into four periods:

1.) *The period of the twelve Imāms*: This period extends from the time of 'Alī to the major occultation [see *GHAYBA*] of the twelfth Imām in 329/940. The twelve Imāms are as follows:

1. 'Alī b. Abī Ṭālib (d. 40/661)
2. al-Ḥasan b. 'Alī (d. 49/669)

3. al-Ḥusayn b. 'Alī (d. 61/680)
4. 'Alī b. al-Ḥusayn (Zayn al-'Ābidīn) (d. 95/714)
5. Muḥammad al-Bāḳir (d. 115/733)
6. Dja'far al-Šādiḳ (d. 148/765)
7. Mūsā al-Kāzim (d. 183/799)
8. 'Alī al-Riḳā (d. 203/818)
9. Muḥammad Dja'wād al-Taḳī (d. 220/835)
10. 'Alī al-Naḳī (d. 254/868)
11. al-Ḥasan al-'Askarī (d. 260/874)
12. Muḥammad al-Mahdī (al-Kā'im and al-Ḥudjja) (entered major occultation in 329/940).

This period was unique in that it was one in which the Imāms lived among their followers and instructed them directly. They left behind not only a large number of disciples but sayings which were collected by their followers and became the basis of later Shī'ī intellectual life. In Shī'ism the *ḥadīth* literature includes the sayings of the Imāms in addition to those of the Prophet. Moreover, two major works survive which are ascribed to the Imāms themselves, the *Nahdī al-balāgha* to 'Alī and the *Šaḥīfa saḍīdīyā* to Zayn al-'Ābidīn. The *Nahdī al-balāgha*, compiled from the sermons and orations of 'Alī by Sayyid Šarīf al-Raḍī, remains to this day the most venerated book among the Shī'īs after the Ḳur'ān and prophetic *ḥadīth*, while the *Šaḥīfa* contains prayers of such beauty that it has been called the "Psalm of the Household of the Prophet" (*Zabūr-i āl-i Muḥammad*).

Some of the followers of the Imāms like Hishām b. al-Hakam [*q.v.*], the disciple of the sixth Imām, and Abū Dja'far al-Ḳummī, friend of the eleventh Imām, themselves became famous Shī'ī authorities, while the instruction of the Imāms reached even the Sunnī segment of the Islamic community especially with Imām Dja'far, who had many Sunnī students. This period terminated with the minor occultation (*al-ghayba al-ṣuḡrā*) and the major occultation (*al-ghayba al-ḳubrā*) of the Mahdī. During the minor occultation the Mahdī spoke to his community through his deputies or "gates" (*bāb* [*q.v.*]). The major occultation began when the last "gate" through whom the Mahdī spoke to the community, 'Alī al-Sāmarrī, died.

2.) *The period extending from the beginning of the major occultation to the Mongol invasion and Ḳhwāzīja Naṣir al-Dīn al-Ṭūsī*. This was the period of the compilation of the major collections of Shī'ī *ḥadīth* and the formulation of Shī'ī law. This elaboration of Shī'ism began with Muḥammad ibn Ya'ḳūb al-Kulaynī (d. 329/940), author of the monumental *Uṣūl al-ḳāfi*, to be followed by such figures as Ibn Bābūyah, also called Šhayḳh al-Šadūḳ (d. 381/991), Šhayḳh al-Mufīd (d. 413/1022) and Šhayḳh al-Ṭā'ifa, Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/1067) with whom the principal doctrinal works of Shī'ī theology and religious sciences became established. This was also the period of other renowned Shī'ī scholars such as Sayyid Šarīf al-Raḍī (d. 406/1015), who assembled the sayings of 'Alī, his brother Sayyid Murtaḍā 'Alam al-Hudā (d. 436/1044), Faḍl al-Ṭabarsī (d. 548/1153 or 552/1157), known for his monumental ḳur'ānic commentary, Sayyid Raḍī al-Dīn 'Alī ibn al-Ṭā'ūs (d. 664/1266), at once theologian and gnostic, and finally Naṣir al-Dīn (d. 632/1273), whose *Tadhīrīd* marks the beginning of systematic Shī'ī theology.

3.) *The period between Naṣir al-Dīn and the Safavid revival*. During this rich period Shī'ī theology continued to develop in the hands of such men as Naṣir al-Dīn's student 'Allāma Hillī (d. 726/1326) while a convergence took place between the Sūfism of Ibn 'Arabī and Shī'ī theology and theosophy producing

such men as Radja b. Bursi (d. around 774/1372), Şā'in al-Dīn b. Turka (d. 830/1427), Ibn Abī Dījumhūr al-Aḥsā'i (d. around 901/1495) and, perhaps the foremost Shī'i thinker of the period, Sayyid Ḥaydar al-Āmulī (d. after 787/1385), author of the monumental *Djāmi' al-asrār*. This period marks also the beginning of that wedding between Avicennan philosophy, the Illuminationist theosophy of Suhrawardī (see *ISHRĀK*), the Şūfism of Ibn 'Arabī and Shī'i theology which gave birth to the great theosophical and gnostic figures of the Şafavid period.

4.) *From the Şafavid period to the present.* During this period Iran itself witnessed a remarkable revival of intellectual activity especially in the religious and philosophical sciences, while Shī'ism was spreading in the sub-continent and the influence of the Şafavid thinkers of the "School of Işfahān" was felt ever more deeply among the Indian Muslims and even among some Hindus. This period began with such figures as Mīr Dāmād (d. 1041/1631) and Mullā Şadrā (d. 1050/1640), masters of metaphysics with whom Islamic philosophy reached a new peak, Bahā' al-Dīn al-Āmilī, at once a Shī'i theologian and a mathematician, and Mullā Muḥsin Fayḍ Kāshānī and 'Abd al-Razzāk Lāhīdī, foremost among later theologians of Shī'ism. It also produced the two Maḍjlīsīs, the second, Muḥammad Bākīr, being the author of the most voluminous compendium of the Shī'i sciences, the *Bihār al-anwār*.

During the Kāḍjār period while the *uṣūlī* and *akḥ-bārī* debates—between those who believed in the exercise of reason within the confines of religious scripture and those who relied solely on the Qur'ān and *hadīth*—continued, major contributions were made to the science of the principles of jurisprudence (*uṣūl al-fikḥ*), which in fact reached its perfection in the hands of Waḥīd Bihbihānī (d. 1205/1790-1) and Shaykh Murtaḍā Anṣārī (d. 1281/1864-5). During this period Shī'ism was also witness to the establishment of the Shaykhī movement by Shaykh Aḥmad Aḥsā'i, which continues to this day, and by the Bābī movement, which prepared the ground for the Bahā'i [q.v.] movement.

Religious Practices: Ithnā 'aṣḥarī religious practice does not differ in any essential way from that of the Sunnis. The fasting and the pilgrimage are the same while in the daily prayers two phrases are added to the call to prayer. There are also minor differences in other parts of the canonical prayers (*ṣalāt*) but not much more than those between the different Sunni rites. The Shī'ites, however, place a great deal of emphasis upon the pilgrimage to the tombs of the *Imāms* and saints [see *IMĀMZĀDA*] so that Naḍjaf, Karbalā', Maṣḥad, Qum and other sanctuaries have gained a remarkable prominence in religious life. As for other questions of the Şharī'a, the Shī'a differ from the Sunnis in demanding the "one fifth" tax, called *khums*, in addition to *zakaat*, and in permitting temporary marriage or *mut'a* [q.v.]. They also condone hiding one's faith (*takiyya* [q.v.]) when its manifestation would endanger one's person.

As far as the sources of law are concerned they are nearly the same as the Sunni, namely, Qur'ān, *hadīth*, *ijmā'* and *kiyās*, except that *ijmā'* is connected with the view of the *Imām* and more freedom is given to *kiyās* than in Sunni Islam. In Shī'ism the gate of *idjtihād* is always open and in the absence of the Mahdī every Shī'i must follow a living *mudjtahid* who in every generation re-interprets the Şharī'a in the light of its immutable principles and the situation in which the community finds itself [see *MARDJA'I TAḤLID*]. The *mudjtahids* thus perform as representa-

tives of the *Imām* a task which in reality belongs to the *Imām* himself.

Doctrine: The "principles of religion" (*uṣūl al-dīn*) as taught in Shī'ism include unity (*tawḥīd*), justice ('*adl*), prophecy (*nubuwwa*), imamate and resurrection (*ma'ād*). Unity, prophecy and resurrection are common to Shī'ism and Sunnism. Shī'ism considers the quality of justice as an intrinsic aspect of the divinity rather than an extrinsic one and its perspective is based more on intelligence than on will. As for the imamate, it is the cardinal doctrine which separates Shī'ism from Sunnism. According to Shī'ism revelation has an exoteric (*zāhir*) and an esoteric (*bā'in*) aspect, both possessed in their fullness by the Prophet, who is at once *nabī* and *walī*, the *nubuwwa* being connected with his exoteric function of bringing a divine law and the *walāya* with his esoteric function of revealing the inner meaning of religion.

With the death of the Prophet the "cycle of prophecy" (*dā'irat al-nubuwwa*) came to an end but the "cycle of initiation" (*dā'irat al-walāya*) continues in the person of the *Imām*. The word *imām* itself means etymologically he who stands before, therefore, he who is a guide and leader. In its specifically Shī'i meaning it signifies he who possesses the function of *walāya*. According to Shī'ism the *Imām* has three functions: to rule over the Islamic community, to explain the religious sciences and the law, and to be a spiritual guide to lead men to an understanding of the inner meaning of things. Because of this triple function he cannot possibly be elected. A spiritual guide can receive his authority only from on high. Therefore, each *Imām* is appointed through the designation (*naṣṣ*) of the previous *Imām* by Divine command. Moreover, the *Imām* must be inerrant (*ma'sūm*) in order to be able to guarantee the survival and purity of the religious tradition. Seen in this light his function is clearly one that is concerned at once with the daily word of men as well as the spiritual and unmanifested world ('*alam al-ghayb*). His function is at once human and cosmic.

This view of the *Imām* can be seen clearly in the Shī'i concept of the hidden *Imām*, the *Mahdī*. He is alive yet not seen by the majority of men. He is like the *axis mundi* around whom the spheres of existence rotate and he is the guarantee of the preservation and continuation of the Şharī'a. Finally he is the supreme spiritual guide (*ḥutb* [q.v.]), literally "pole" and in Shī'i Şūfī orders the master is inwardly connected to the *Mahdī* as the supreme pole. Yet, the *Mahdī* remains hidden from the external eye and will appear to the outside world only in an eschatological event through which the inward will once again dominate over the outward and the outward is prepared for its absorption in the inward. The Hidden *Imām* is for the Shī'ites the continuation of the personality and *baraka* of the Prophet and the means whereby the Qur'ān is preserved and its true meaning based upon unity (*tawḥīd*) revealed to men. Without the *Imām* men would cease to understand the inner levels of meaning of the revelation. Also without him all temporal rule is marked by imperfection and only his reappearance can establish that ideal state based on divine justice which Islam envisages in its teachings.

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*spiritualité shi'ite*, *ibid.*, xxix (1960); *idem*, *Le Combat spirituel du shi'isme*, *ibid.*, xxx (1961); *idem*, *Au "pays" de l'Imām caché*, *ibid.*, xxxii (1963); *idem* (in collaboration with S. H. Nasr and O. Yahya), *Histoire de la philosophie islamique*, I, Paris 1964; *idem*, *En Islam iranien*, 4 vols., Paris 1971-2; D. Donaldson, *The Shi'ite religion*, London 1933; L. Massignon, *Salmān Pāk et les prémises spirituelles de l'islam iranien*, Paris 1934; J. N. Hollister, *The Shi'a of India*, London 1953; F. Schuon, *Understanding Islam*, London 1963; S. H. Nasr, *Ideals and realities of Islam*, London 1966; M. M. Sharif (ed.), *A history of Muslim philosophy*, 2 vols., Wiesbaden 1963-6; T. Fahd (ed.), *Le shi'isme imāmīte*, Paris 1970. (S. H. NASR)

**I'TIBĀR KHĀN**, a *Khawājā-sarā'i* (eunuch) who ultimately rose to the high office of a provincial governor under the emperor *Djahāngīr* [q.v.]. Originally in the service of a grandee of Akbar's court, on his death he joined the service of the Great Mogul who appointed him *nāzīr* (comptroller) of the household of Prince Salīm (later *Djahāngīr*) on his birth in 977/1569. He served the prince well and soon after his accession to the throne Salīm rewarded him by assigning to him the district of *Gwāliyār* as his *djāgīr* in 1025/1607. Thereafter he received one promotion after another both in rank and status rising to that of 6000 men and 5000 horse. In 1031/1622 he was appointed governor of *Āgra*, the capital of the empire, was honoured with the title of *Mumtāz Khān* in recognition of his distinguished services, and the fort and the imperial treasury were placed in his charge. Having faithfully served *Djahāngīr*, who pays him a generous tribute (cf. *Tūzūk*, Eng. tr. ii, 285), for a long period of 56 years he died, over 80 years of age, in 1033/1623-24.

*Bibliography*: *Tūzūk-i Djahāngīri*, Eng. tr. by Rogers and Beveridge, London 1914, i, 113, 282, 319, 372, ii, 94, 231, 257-8; *Shāhnawāz Khān*, *Ma'āthīr al-Umarā'*, Bib. Ind. i, 133-4; *Ā'in-i Akbarī*, Eng. tr. by Blochmann, 433; *Shaykh Farid Bhakkari*, *Dhakhīrat al-Khawānīn*, still in Ms. ii. (A. S. BAZMEE ANSARI)

**I'TIḲĀD**, the act of adhering firmly to something, hence a firmly established act of faith. In its technical sense, the term denotes firm adherence to the Word of God. It may be translated in European languages by the words "croyance", "belief", "Glauben", with the proviso that this "belief" is not a simple "opinion" or "thinking" (*pensée*), but is the result of a deep conviction. As the root 'k-d indicates, the idea of a "knot", a bond established by contract, persists. The VIIIth verbal form combines with this a greater measure of firmness and coherence.

*I'tiḳād* recurs many times in chapters or works which treat of faith [see *IMĀN*, § I]. It may be compared with and distinguished from two other technical words, *taṣḍīḳ* and *'akīda*.

At first glance, as D. B. Macdonald has pointed out (*EI*<sup>1</sup>, s.v. *I'tiḳād*), *i'tiḳād* seems to be synonymous with *taṣḍīḳ*: both terms denote inner adherence to the fundamentals of faith. It must however be said that *taṣḍīḳ* is the act of judging and *i'tiḳād* the act of adhering. *Taṣḍīḳ* is then seen as an inner judgment of veridicity which affirms the reality and authenticity of the divine Word, a judgment which cannot fail to resolve itself in adherence. Let us say there could be no authentic *taṣḍīḳ* without *i'tiḳād*. It will then be understood that these two terms, each with the connotations belonging to itself, are sometimes interchangeable in definitions of *imān*, in particular those of the *Ash'arī* school, which make inner

adherence the "pillar" of faith. The majority of authors however prefer to explain faith by means of *taṣḍīḳ*. Al-Djurdjānī states specifically (*Ta'rifāt*, ed. Flügel, Leipzig 1845, 41) that faith, *taṣḍīḳ* of the heart from the lexicographical point of view, becomes from the point of view of the Religious Law (*shar'*) *i'tiḳād* of the heart.

In the *Ihyā'*, to define faith, al-Ḡhazālī makes use of the term *'akīd* in the sense of adherence, and in his *Ihtisād* he uses the term *taṣḍīḳ*. But in the actual title of the latter work, *i'tiḳād* becomes religious belief *in globo*, and therefore signifies not only the inner act which adheres but also the content of the faith. This meaning is common, both in *Shi'i* literature and also in Sunnism.

In this connection, *i'tiḳād* is associated with another word from the same root, *'akīda* [q.v.], pl. *'akā'id*, articles of faith. Credos will be called *'akīda* or *'akā'id*. But the *kur'ānic* prescriptions which directly involve faith will alone be defined, in the ordinary way, as pertaining to *i'tiḳād* (cf. al-Nasafi, *'Aḳā'id*, ed. Cairo 1321, 7). According to the comments of D. B. Macdonald (*art. cit.*), they will be called "fundamental" (*'aṣḥiyya*) or again *i'tiḳādiyya*; and distinguished from "derived" prescriptions concerning the action (*'amaliyya*), for example in the later manuals of al-Sanūsī of Tlemcen, al-Baḍjūrī, etc. Hence it will follow that the singular noun *i'tiḳāda* and the plural *i'tiḳādāt* will be used in the sense of *'akīda* and *'akā'id*. Finally, in some cases, *i'tiḳādāt* may have the meaning of "convictions rationally acquired". It is used in this way in the work of the Jewish theologian Sa'adyā Gaon, *Kitāb al-Amānāt wa'l-i'tiḳādāt*.

It remains to state that the inner act denoted by *i'tiḳād* connotes above all the idea of firmness in adherence. If some doubt should be felt, this would not be on account of the actual weakness of the act of adherence. It is, rather, that the motives upon which it relies are insufficiently elaborated, or are compounded with lack of knowledge not recognized as such. When on the other hand they are based on science or certain knowledge (*'ilm*), they lead to an *i'tiḳād* which can assume the quality of unassailable certainty (*yaḳīn*). Here, on the question of inner adherence, we once more find an equivalent to the problem of the degrees of faith—faith of pure tradition, faith based upon science, faith of certainty (see *IMĀN*, IV, 2).

*Bibliography*: In the article. (L. GARDET)

**I'TIḲĀD KHĀN**, a *Kashmīrī* of obscure origin, whose name was *Muḥammad Murād*, was originally in the service of Bahādur *Shāh I* (*reg.* 1119/1707-1124/1712), enjoying a rank of 1,000 and the title of *Wakālat Khān*. On the accession to the throne of the ill-starred *Farrukhsiyar* [q.v.] in 1125/1713 his name was included among those listed for execution but on the intercession of the (*Bārha*) *Sayyid* brothers, 'Abd Allāh *Khān* and *Ḥusayn 'Alī Khān*, known as king-makers (*Bādshāh-gar*), he was spared, promoted to a high office, appointed as *basāwal* (harbinger) of the army, and given the title of *Murād Khān*. Acting as a spy on the leading nobles, he soon won the confidence of the emperor who conferred on him the rank of 7,000 men and 10,000 horse and the grandiloquent title of *Rukn al-Dawla Khān Bahādur Farrukhsāhī*. Later he became closely involved in the political machinations and intrigues which were going on to depose *Farrukhsiyar*. He was responsible for the clash between the emperor and the *Sayyid* brothers which resulted first in the emperor's being blinded and later in his cold-blooded