

also took place in evening entertainment sessions called *zambra*, which are described in eleventh century writings. These sessions took place in either palaces or private homes and involved instrumental music, song, and dance. Accounts of *zambra* tell of the use of instruments including the 'ud, tunbur, mi'zaf (zither), and double-reed wind instruments such as the mizmar and buq.

In the Tunisian Fatimid caliphate, which later had its capital in Cairo, sources describe court art/music-traditions as well as a particular emphasis on military bands known as *tabl-khanah* (this term could refer to either the ensemble or its repertoire). These ensembles included trumpets, drums such as the *naqqarat* and *kusat*, and cymbals or castanets (*sunudj*) and whistles (*safafir*). There are also descriptions of military Mehter and Janissary bands in Turkey as early as the 1550s, although these ensembles did not gain real prominence until the Ottoman period. Scholars continue to debate the extent to which Crusaders' exposure to Islamic military bands may have influenced the adoptions of such medieval European instruments as the anafil trumpet and certain types of kettledrum. Similar debates surround the origins of the European lute and rebec, with suggestions that they may have been derived from the 'ud and rabab, respectively.

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See also **Singing; Poetry; Al-Farabi; Ziryab; Sufism; Rumi**

Further Reading

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MUSLIM COMMUNITY AND POLITY, OR UMMAH

Ummah literally means community at varying scales, ranging from the followers of a particular Prophet to

humanity as a whole. Even the different species of animals form an *ummah* similar to human communities, according to the Qur'an, because they also exhibit communal organization (6:38). Similar to the *millah* (the religious community), the *ummah* is a community that derives its identity from a commonly shared religion, transcending regional, ethnic, and racial allegiances. Each Prophet had an *ummah* made up of people whom he was charged by God to invite to the divine message, whether they accepted him as a Messenger of God or not.

In the Qur'an, it was said that God would not hold a community accountable without first sending them a Messenger. This Messenger will testify about their deeds on the Day of Judgment, with the Prophet Muhammad testifying for the other Prophets as a whole (4:41). Therefore, each community received its Prophet (10:47). God sent some Prophets only to a particular region, tribe, or nation, whereas some Prophets were sent to humanity in general. The Qur'an also states that, if God had so willed, He could have made all of humanity a single *ummah* without distinctions, divisions, or conflicts. By granting human beings the free will to reject divine guidance as well as giving them accountability for their own choices, God permits a diversity of faith among human beings and the rise of religious communities committed to different types of faith (2:213; 10:19). God is the only one who knows exactly when a given community will rise and when it will perish.

Because the Prophet Muhammad was sent to humanity as a whole, all of humankind constitutes his *ummah*, regardless of whether individual persons have accepted his invitation to Islam or are still being invited. Thus, the Constitution of Medina refers to Jewish and pagan citizens of Medina as members of the Prophet's *ummah*. However, the term *ummah* is more commonly used to refer to the global Muslim community—the polity united around brotherhood in Islamic faith. This conception signals a revolutionary change from the allegiance to the tribal organization that was then prevalent in Arabia to an allegiance grounded in shared religion. It introduces a faith-based identity and social organization that aims to supersede conventional identities and organizations on the basis of region, language, race, or nation. The global Muslim *ummah* has been united around the legacy of the Prophet Muhammad and has thus shared a common moral and religious culture. The unity of the *ummah* around a single point is symbolized by turning toward the Ka'ba in the five daily prayers from everywhere in the world. The annual pilgrimage to the Ka'ba, the hajj, is another manifestation of the unity of the *ummah* at the global level.

Islamic theology and law require that the unity of the ummah be reflected not only at the level of ritual but also at the level of social and political organization. The global Muslim community should be under the leadership of a single caliph in both religious and political affairs. However, the vast geographic span of the Islamic world has not permitted such a global unity as a single polity since the first century of Islamic history.

The Qur'an draws parallels between an ummah and an individual human being, particularly regarding the time of their birth and death, which are set by divine decree and beyond the reach of human beings to change (7:34). As in the case of each individual, each ummah is accountable for its own deeds (2:141).

In the Qur'an, the ummah of the Prophet Muhammad is praised as the best community as a result of enjoining what is right and forbidding what is wrong (3:110, 104). It was only for the want of this quality that previous communities had been corrupted and destroyed. The Qur'an also describes the Muslim ummah' as a moderate or justly balanced community that follows the middle path, away from extremes, such that it can stand as witness over humanity, while the Prophet Muhammad will in turn be a witness over the ummah (2:143).

Consequently, the consensus of the ummah, which is called *ijma'*, is a source of legitimacy in law and policy making. Unlike the church organization in Christianity or parliament in representative democracies, there is no individual or organization that can officially voice the will of the ummah. Instead, overlap in the opinions of independent and loosely affiliated scholars reflects the consensus of the ummah. In cases of disagreement, the majority view does not have the power to automatically rule out or override the minority view. This is based on the principle of free *ijtihad*, which stipulates that one informed opinion cannot annul another informed opinion. Political authorities, policy makers, and individuals are free to choose among these scholarly opinions regardless of whether the majority of the ummah subscribes to them or not. However, if there is consensus on an issue among the scholars, the state and the ummah as a whole are bound by it.

Admission to the ummah is open, with the single requirement of continual allegiance to Islamic faith, law, and community. New members of the ummah are automatically accepted as full citizens of the Islamic state, regardless of where they live, and they are qualified for the civil rights provided by it. From this perspective, citizenship is defined as belonging to an inclusive political community without territorial borders. While protecting the rights of the members of the ummah, the Hanafi jurists limited law enforcement

by Muslim authority only within the territories of the Islamic state (*dar al-Islam*). However, the rest of the schools of law (maliki, shafii, and hanbali) refused such a territorial limitation to the enforcement of law in instances of protecting the rights of Muslims. Excommunication from the ummah is not a known practice in Islamic history. Although the renunciation of faith privately out of personal conviction was tolerated in Islamic history, public denouncement, sacrilege, and blasphemy against Islam and thus membership in the ummah, with a perceived attempt to undermine Muslim community, was considered an offense. Membership in the ummah is seen as an interminable commitment and allegiance to the community and faith, thereby permanently excluding the possibility of resignation.

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MUSLIM IBN AL-HAJJAJ

Muslim ibn al-Hajjaj al-Qushayri was the author of *Sahih Muslim*. After al-Bukhari's *al-Jami' al-Sahih*, Muslim's *al-Jami' al-Sahih* is the most respected collection of the hadith (the accounts of the words, deeds, and opinions of the Prophet Muhammad) in Islam.

In many ways, Muslim's *Sahih* resembles that of al-Bukhari, which has led to comparisons through the ages. Both are roughly the same size; the traditional figures given are that Muslim's work contains twelve thousand hadith with repetitions and three thousand thirty three individual hadith without. Like al-Bukhari, Muslim grouped his hadith according to the legal, theological, or historical issue that they address. In some quarters, his classification and presentation have been regarded as preferable to al-Bukhari's.

Both men were contemporaries and indeed shared many of the same teachers. For reasons that are by no means clear, it is unanimously asserted that al-Bukhari's collection predates that of Muslim. This may well be based on nothing more than a general impression created by the fact that Muslim took