obliged to undergo penance and purification, and he spurned peace offers from the Dutch, demanding their prior conversion to Islam. Tiro popularised an exhortation to martyrdom in Acehnese verse, the *Hikayat perang sabil* ("verse epic of the holy war"), which continued long afterward to inspire Acehnese resistance to outside authority. After Teungku di Tiro’s death, all of his sons died fighting the Dutch, and the killing of the last of his fighting descendants in 1910–3 marked the effective end of the war. Subsequent resistance to Dutch and, later, Indonesian rule sought to emulate his success in the use of religious motivation in the struggle. The leader of the Aceh independence movement of 1976–2006, Hasan Muhammad Tiro (d. 2010), was a great-grandson through a female line.

**Bibliography**


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**Circumambulation**

**Circumambulation** (Ar. *tawaf*, verbal noun of *tāfa*, walk, run, circumambulate) is the ritual act of walking or running around a sacred object, such as a stone or altar. The rite is known in many pre-Islamic cultures, Judaism, and Christianity and among Persians, Indians, Buddhists, Romans, and others. In Islam the circumambulation is performed around the Ka’ba, seven times in succession, the first three at a fast pace, beginning and ending at the Black Stone (*al-hajar al-aswad*). The Ka’ba must be kept to one’s left, so that one moves counterclockwise, contrary to the reported pre-Islamic *tawaf*. During the *tawaf* one should make a special effort to kiss the Black Stone or at least touch it (*taqbil, istilām*). The *tawaf* encompasses also the semicircular zone known as *al-Ḥaṭām* or *al-Hijr* (adjacent to the northwestern wall of the Ka’ba), which is believed to have been an integral part of the shrine since the days of Abraham. Special prayers must be uttered during each stage of the *tawaf*, and, when it is concluded, two *rakās* are prayed at the *Māqām Ibrāhīm* (station of Abraham; Muḥīb al-Dīn al-Ṭabarī, 261–358; Ibn Bābīya, 2:330–3; von Grunebaum, 29–31).

The *tawaf* is considered one of the *arkān* (pillars) of pilgrimage, duties that must be performed for the pilgrimage to be valid. Other *arkān* include the state of *iḥrām* and, especially, the *wuqūf* (standing [before God]) at Mount ‘Arafa.

The jurists speak of three sets of *tawaf* around the Ka’ba. The first is that of the arrival (*al-qudūm*), which some hold is incumbent only on non-Meccan pilgrims arriving at the city. The second is that of the “overflowing” (*ifāda*) or “visit” (*ziyāra*), which is obligatory to all pilgrims after “overflowing” from ‘Arafa and Minā on 10 Dhū l-Ḥijja (see Q 22:29); it marks the termination of the restrictions imposed by the *iḥrām*. The third *tawaf* is that of the departure (*wadā*), which is optional (Ibn al-Jawzī, 280; al-Qurṭubī, 12:51, on Q 22:29; Ibn Manṣūr, s.v. *f-j-y-d*).

The sevenfold procession between the sacred sites of al-Ṣaḥa and al-Marwā, near the Ka’ba, is also described as *tawaf* (Q 2:158), although it is more often referred to as *sa’y* (running). It symbolises the running of Hagar in search of water...

Because circumambulation is a token of adoration, angels are described in the Qur’ān as encircling God’s throne (Q 39:75; 40:7), as well as the heavenly Ka’ba, al-bayt al-ma’mūr (the much-frequented house; see the commentaries on Q 52:4). In Islamic tradition angels are believed to take part also in the tawāf around the Ka’ba on earth. Amongst human beings, Abraham in particular is associated with the tawāf. According to Q 2:125, God instructed him and Ishmael to “purify my house for those who circumambulate [it]” (Q 22:26). In Muslim tradition, Adam is said to have encircled the Ka’ba that was sent down to him from heaven or that he himself built. Noah’s Ark is said to have circled the Ka’ba before coming to rest on the mount of al-Jūdū. Noah himself and all the other prophets made the pilgrimage to Mecca and performed the tawāf (Ibn al-Jawzī, 279, 309, 371–6).

In Islamic texts describing pre-Islamic idolatry, the ritual of circumambulation is referred to occasionally as dawār (verbal noun of dāra, move in a circle). Ibn al-Kalbī (d. 204/819) reports that the pre-Islamic Arabs performed the dawār around any sacred site, be it a bayt (house), a ṣanām (idol), or a stone that was worshipped as an idol (nusub, pl. ansāb; Ibn al-Kalbī, 33, 42). He also reports that the sons of Seth were accustomed to perform dawār around the corpse of Adam, which was kept in a cave (Ibn al-Kalbī, 51).

The form Duwār (also Duwwār, Dawwār, Dawār) occurs as the name of an idol that the pre-Islamic Arabs reportedly used to circumambulate (al-Bakrī, Mu’jam, 1:559–60, s.v. Dawār); it is mentioned on line 63 of the mu’allaga of Imru’ al-Qays (d. c.550 C.E.), who compares the wild cows to “the young virgins (adhārā) of Duwār/Dawār, moving in long trailing robes” (Ibn Manẓūr, s.v. ḏ-w-r). The practice of watching women performing circumambulation survived in Islamic Mecca, where—much to the dismay of pious Muslims—girls and slave-girls were led in tawāf around the Ka’ba to attract potential suitors and buyers (Kister, Concessions, 25–6).

In pre-Islamic times pilgrims performed the circumambulation around the Ka’ba barefoot, shoes in hand. According to some reports the rite was performed in the nude, allegedly because pilgrims coming to Mecca had to rent clothes from the Hums (people observing rigorous religious taboos), and if they could not afford the rental they performed the tawāf naked. They could not in any case perform the rites in their regular clothes, which were considered impure. Q 7:31 has been interpreted as warning Muslims against circumambulation in the nude (Wellhausen, Reste arabischen Heidentums (Berlin 19613), 109–10; Peters, The Ḥajj, 37–8; al-Azraqī, 124–5). The prophet Muhammad himself is said to have included in the proclamation of the baḥrā (repudiation; cf. Q 9:1) in the year 9/629 a paragraph saying that “no one shall circle the house naked” (Ibn Hishām, 4:190).

Muslim scholars treat the tawāf as a most important expression of piety, equal to prayer (von Grunebaum, 46; Ibn al-Jawzī, 287), and have recommended various ways for men and women to perform it with the proper solemnity and dignity (Kister, Concessions, 18–24, 28). The scholars pointed out objectionable customs, for example, raising the hands during the tawāf, which was condemned because it resembled a Jewish custom
Commander of the Faithful

“Commander of the Faithful” (amīr al-muʾminīn) was the main title of the caliph in protocol and inscriptions. With the decline of caliphal power after the fourth/tenth century, rulers used it to express rival or independent authority, especially in western Islamic lands.

In Sunnī tradition the Prophet is said to have given the title “Commander of the Faithful” to some of his campaign commanders, and it retains that sense in a few accounts of commanders under the early caliphs. The second caliph, ʿUmar I (r. 13–23/634–44), is said to have been the first to use it as a caliphal epithet, and it is usually in this more restricted sense that it occurs in the sources (Tyan, 198–9). Very occasionally it is found figuratively, of a scholar’s prowess (e.g., al-Isfahānī, 7:144).

Because of its political connotations, “Commander of the Faithful” in Twelver Shiʿī thought is a title exclusive to ʿAlī b. Ṭalīb (d. 41/661). Where Shiʿī imāms also held political power—as did second/eighth-century “proto-Shiʿī” leaders and, later, Zaydī and Ismāʿīlī rulers—they did