erected outside the main gate of San’ā’. “At its top he had placed the image of a crescent moon, like those put atop minarets, made of copper plated with gold.” It was the same symbol that appeared on the printed forms used at telegraph offices. The historian goes on to say that it was the governor’s intention that the column with the crescent should serve as “a memorial for the government” (tadhkaran il-hukuma).

THE CALLIGRAPHIC WORLD

Speculatively extending this “spiral” analysis to the articulation of space in a wider sense, an excellent example is found in a comparison of the physical layouts of towns, old and new. As was true of madinas from North Africa to central Asia, the old walled town of Ibb was a labyrinth of closely packed multistoried houses on narrow and winding alleys and culs-de-sac. The new quarters, by contrast, are characterized by relatively straight-line, wide thoroughfares with some space left between the buildings. The growth of these newer parts of Ibb is governed, in theory, by a municipal zoning and building “code,” which involves plans for the expansion of the town and endeavors to regulate standards of construction. There was no colonial period “ville nouvelle” or European section here, but the form taken by Ibb’s more modest new growth has followed a related pattern. Visually, the curvilinear urban script of walled Ibb contrasts sharply with the roughly rectilinear format of the new quarters. While passageways in the old town were mostly the residual, irregular spaces left and defined by the construction and expansion of buildings, streets in the new have been drawn in first on planning maps and then residential and commercial construction has followed. Although more dramatic in the monumental, whole-city plans set forth for a colonial Rabat, Tunis (see fig. 18), or Cairo, an equivalent separate specification of a projected urban layout and its determination of the possible subsequent locations of houses and shops has occurred in Ibb. Reversing the relation that obtained in the walled town, this new separation and precedence of urban form over urban content is analogous to the changeover from spiral texts to their straightened successors.

On a smaller scale, within the urban setting, architectural innovations carried out related alterations. Ottoman military buildings were among the first representatives in the highlands of a new type of public construction. An impressive barracks complex, housing infantry, cavalry, and artillery units was constructed outside the main gate of San’ā’, and a large military hospital and a well-run pharmacy inside, while in Ibb a small complex that also included a military bakery and a dispensary were constructed on a hill facing the walled town. These buildings were “new” in that they were physically separated from the old urban contiguities and highly specialized in function.

As a concomitant to the rise of a civil service in Yemen, there occurred a local version of the classic separation of “the bureau from the private domicile of the official.” Just as the imam’s government operated from the courtyard and the upstairs diwan of his residence, so the local governor’s house in Ibb was also the governorate office, with functionaries upstairs and the jail downstairs. Shari’a court was held in front of the judge’s house, and, as at the multi’s, petitioners were received in the afternoon sitting room. Although there were some important earlier examples (the Treasury Office, built in the 1940s, and, among residences, Governor Sayaghi’s innovative four-house modular complex of the 1950s), specially designed offices became the norm only after the Revolution. The handling of administrative registers, which were always retained at home as the personal effects of officials or secretaries, also changed. As was true of many of the details of the former system, this individual control of registers came to be viewed as an abuse: old registers were called in for deposit in new office files.
cabinets, and their removal from the office was forbidden. The transition to work in offices was not abrupt, however: older judges were inclined to receive claimants outside the court building, and many functionaries continued to save exacting bookkeeping tasks for afternoon qat chewing in their own sitting rooms.

Just as the house became more specialized as a home, so the mosque became more specialized as a place for “religion.” Instead of being located around pillars in the prayer room of the Great Mosque, schools moved out to separate places for the specialized activity of instruction. A variation on the progression from spiral to straight was again involved: the shift was from class space as the lesson circle, its size and shape produced by the particular daily gatherings of students, to the classroom, a permanent rectilinear space, with rows of desks, positioned like the lines on a form, to be filled with different student content. In the case of the military barracks, a related separation took place: learning from the Ottoman example, Yemenis eventually made the changeover from a reliance on occasional armed forces, quartered as they moved or living in their own residences, to a standing professional army, uniformed, constantly under a disciplinary regime, and housed in specially demarcated facilities (Foucault 1977; Mitchell 1988).

On a larger scale, a version of the shift from spiral to straight fits the changing physical-conceptual reality of the state. As with the harkas of puppetry in Morocco (Geertz 1983; El Moudden 1983), the space of an old imamic state was, in part, created through the movements of the imam and his armies through the countryside.21 Contrasting with this, in a relation, again, of produced versus filled space, are the fixed or claimed frontiers of the nation-state. Some maps were narratives that consisted of a listing of contiguous places rather than a grid filled in with reference to the four cardinal points. Asked for a sketch map of Ibb town, an old scholar replied by dictating a string of markets and mosques that one would encounter in a walking tour. Without stopping, this “map” continued to one of the town gates and then on out into the countryside and a long series of similarly connected places. Within government “seats” such as Ibb, the local presence of the state was constituted as officials made daily rounds of the markets and streets. Supplanting the physical movements of the patrimonial imam were such extensions of his person as his sons holding provincial posts and (prior to telephone and television) the circulation of texts bearing his seal and the red hamara applied by his fingers.

THE “SPACE OF KNOWLEDGE”

To conclude this excursus on “spiral texts” I want to sketch some further connections between physical and conceptual space, specifically, between the sorts of detailed changes identified in the space of writing and general changes that have occurred in the “space of knowledge.” This last is characterized by Foucault as “an epistemological space specific to a particular period” (1970:5).

Spiral texts were elements of a reasoned, ordered, and internally consistent intellectual world that was neither convoluted nor unraveled. The basic knowledges involved were bodily ones, and the basic transitions that have occurred involved disciplinary routines normalized at the level of the body. As the fundamental mediating site for the articulation of the physical-conceptual, the body was fully engaged as spiral texts were produced and used. Pivoting bodily movements and a rhythm of page rotation were required either to write or to read such a text. As a group, these and many related bodily techniques for producing space were distinct from the types of physical disciplines involved in filing in forms, typing, or working at a computer screen. Opposed to the emphasis on the physical contingencies of produced space (both between writer and text and within the text) are the expected separations that attend the world of filled spaces. The strong indexicality of the old texts, in which writing was a nonarbitrary mark of the person, is distinct from the character of texts, printed and not, in which writing itself ceased to be the mediating bearer of authority. “The relation of the sign to the signified now resides in a space in which there is no longer any intermediary figure to connect them: what connects them is a bond established, inside knowledge, between the idea of one thing and the idea of another” (Foucault 1970:63).

Academic knowledges such as shari’a jurisprudence were understood to be embodied. Both the internal inscription of memorization (“on the surface of the heart”) and the human presences and linkages in authoritative knowledge transmission (“between me and the author are two men”) were physically conceived. The authoritative knowledge of recited texts lived more in its human interpreters, al-Shawkani maintained, than “in the bodies of pages.” In terms of a simple dichotomy between literacy and nonliteracy, it is possible to state that literacy “enables a society to accumulate culture hitherto preserved in embodied form” (Bourdieu 1977:187). But a literate tradition in which knowledges were contained both in human “carriers” and in books
represents an alternative situation to either exclusively "embodied" or strictly "decontextualized" (Goody 1977) forms of knowledge.

Within the sphere of formal knowledge, specifically within the discourse of the shari'a, the codification shift discussed earlier had a structure parallel to that occurring between spiral and straight texts. In a manner analogous to the change in the form/content relation of spatial ordering in writing, the (casuistical) old discourse differs from the (abstractly rational) new. Whereas the former developed principles within cases (form following content), the latter elaborates principles independently of and prior to the cases to which they are subsequently applied (content following form). In the disenchanted thought of shari'a legislation, the old primacy of the concrete instance has given way to a new primacy of the rule. Having cut its ties to the older forms of human embodiment, the shari'a of the legislated code relies instead on an authority internal to the new discourse itself. The "straightened" (Bourdieu 1977:169) thought that has appeared entails a changed character of knowledge, a new locus for truth, and a different relation to and among humans.

Conclusion

Identified at the outset as both a polity and a discursive condition, the calligraphic state was a phenomenon anchored in the complex authority relations of a spectrum of writings and associated institutions. Varying in their stylistic constraints and applications, genres ranging from shari'a treatises and scholarly histories to judicial opinions, court rulings, scribal records, official correspondence, and ordinary contracts shed light on different dimensions of the polity while also revealing regularities and diversity in the discursive formation.

Where the sword served to threaten or coerce, the authority of the pen concerned the conveyance of "ruling ideas." The hegemony of these ideas was initiated in childhood as an integral part of the inculcation of a particular world. From birth rituals to Quranic school formation, textual embodiment was a process intended to install the general templates of shari'a society. Relations of interpretation were predicated on hierarchies of the learned and the ignorant, although there was a complex understanding of the intricacies and legitimizing significance of ordinary common sense. Associated with these hierarchical relations of interpretation was a state and wider polity of query and response, in which imams, governors, muftis, judges, and respected scholars acted as the providers of answers for a populace that appeared before them as individual petitioners.

But textual domination was more than a matter of the message. An additional strength concerned the structuring of the medium. A textual habitus, a set of acquired dispositions concerning writing and the spoken word, and the authoritative conveyance of meaning in texts, was reproduced in homologous structures and practices across the different
of a move from a particular local manuscript culture to a world of print technology. The new writing that has emerged is more separately assured, more authoritative in and of itself. No longer must writing so regularly call upon speech, its "parent," as Socrates called it, for support. The new authority of writing has to do with the appearance of independent forms and frames (Mitchell 1988) and with the spread of a host of other separations that developed across the polity and within the discursive formation. While many of the distinctive images linger, the old ideals of voiced presences are being replaced by the multiple alienations of a newly shaped and differentiated society.

In scope, the polity described by authoritative texts was considerably broader than the old state. In addition to their vital contributions to the regional and local dynamism of the shari'a, private scholars acting as interpreting muftis represented an important range of textual authority outside of state control. The drafting activity of notaries also functioned without state supervision until the recent advent of document registration. Alternative dispute-resolution procedures likewise flourished beyond the bounds of state jurisdictions, and although this troubled jurists of earlier eras, it was the nation-state that took steps to bring such arbitration and mediation mechanisms under official aegis. Although shari'a instruction frequently had an intimate relation to state power, legal education at the university today is under far more complete state control.

Once the central discourse of the Muslim polity, the shari'a was decisively repositioned within nation-state frameworks. My characterization of the shari'a as a general societal discourse rather than as "Islamic law" placed emphasis on a historical transition to the codified and legislated form of law. The decisive move from the old manuals to legislation, from open to closed shari'a texts, represents both the key instance of discursive transformation and an important backdrop for changes that have occurred in other institutions. Alteration in the form of the shari'a has changed the nature not only of interpretation, but also of government.

As the simply organized patrimonial imamate gave way to proliferating bureaucratic segments and to the beginnings of representational government, and as a face-to-face society of witnesses and known reputations yielded to a citizenry of equivalent strangers, so individualized licenses for the transmission of specific texts were replaced by standardized state diplomas, the unitary opinion of the judge by the collective voice of members of a bench, and the stand-alone authority of the

genres and institutions. It was the resulting, partly implicit, experience of coherence amid diversity, the reaffirming of basic orientations through multiple forms and sites of expression, that enhanced the natural qualities of the dispositions themselves. From domain to domain, the quiet redundancies of discursive routines were mutually confirming.

A culturally specific paradox informed the grounding of spoken words in written texts. From the recording of Revelation to the documentation of property rights, attempts to inscribe original speech, considered authentic and true, resulted in textual versions of diminished authority. The other side of the paradox was that speech events were fleeting and evanescent. Despite the staggering retentional capacities of human memories, the spoken word needed the services of writing to endure. Writing rescued words from perishing, but only at the cost of another death, that of the original meaning conveyed by speech. In its written form speech was absent, altered, and open to a potentially infinite number of interpretive readings. Although the lack of transparent meaning in written texts was acknowledged, links of authoritative communication, similar to those that underpinned instruction and witnessing, enabled some writings to claim to be true representations of original words.

Associations of the spoken word with presence, truth, and justice, and of the written word with absence, falsehood, and injustice, held mainly in connection with the various authoritative texts of the discursive core. By contrast, such associations figured little, if at all, in the large textual surround of the more peripheral intellectual disciplines and in ordinary written usage, where the more familiar (to Western practice) activities of reading and writing prevailed. At the heart of this "written tradition" stood a corpus of texts construed as recitations. Despite the fact that its principal attributions of textual authority depended on privilegins of spoken communication and requirements of human presence, the discursive formation as a whole was thoroughly literate. Since logocentric conceptions in instruction and other institutions quietly presupposed a reliance on reading and writing techniques, the theory of recitational practice did not always coincide with the facts of that practice. But, to invoke Maine once more, this was the sort of theory that "produced consequences of the utmost importance."

My structural approach to this discursive formation was complemented by diachronic concerns, representing a move toward what Todorov (1981) has termed a "historical poetics." The discursive shifts examined within this complex textual tradition occurred in the course
notary’s hand by official registration. In the process, the social basis of the polity is shifting from reckonings by status and kinship (including such manifestations of the latter as tribes, intellectual genealogies of shari‘a scholars, and the descent lines of the imams) to the imagined simultaneity and homogeneity of a national citizenry. Whereas distinguished lives once became text in a manner that recalls Emerson’s dictum that “properly there is no history, only biography,” recent histories of the “people” mark the birth of a new “descending” individualism.

The account presented here has emphasized the advent of novel forms of order. Shari‘a codification, new methods of instruction, changes in court procedures, and legal-document registration are among the diverse expressions of a fundamental reordering of Yemeni society. Many significant new institutions, some of Western origin, were introduced in mediated form by the Ottomans; others were based on examples from British-controlled Aden. Taken over by Yemenis, these new forms and techniques were rephrased, first as the hybrid institutions of twentieth-century imamic rule and then, on a far more comprehensive scale, as the postrevolutionary innovations of the republic. The appearance of stand-alone “forms” and a new relation of form and content were integral to the technologies of signification at the heart of the reorderings. This transformation was not an evolutionary event but a historical one, part of the gradual incorporation of Yemen into the structures of the world system. In a world influenced in different ways by the imperial and colonial West, highland Yemen represents a situation at one extreme of the continuum of possibilities, in which change occurred at a pace marked by an unusual absence of outside intervention.

While necessarily concerned to invoke and address family resemblances found in other places and times, a discursive history of the type attempted here must also be resolutely specific. Ultimately, these spiral texts pertained to Yemen alone—even the Arab traveler found them exotic. While it is possible to speak generally of the Islamic “discursive tradition,” looked at in local-level detail even regional versions fragment into multiple histories. While they exhibit important shared structural regularities, the phenomena that compose a tradition also put its cohesiveness in question. For diverse structural and political reasons, the constituent genres and institutional domains changed in different ways and at different rates. Also, as the spiraling correspondence of the imams and the concurrent straight texts of the Ottomans illustrate, practitioners of old and new coexisted. Dichotomies such as opposed epistemes have the heuristic importance of succinctly summarizing the scope of change. But there are neither clear epistemological poles nor all-inclusive watershed points in specific discursive histories. Just as there was no original society of stationary traditional institutions, there is no terminus reached, no modern society completely achieved. There are only intervals of multiple transits, each composed of continuities, discontinuities, and ambiguities. In this regard, the “calligraphic state” is itself a construct, referring neither to a specific polity and its dissolution nor to a particular discursive moment and its transformation. It is instead a composite of historical materials and must finally give way to the phenomena out of which it was built.
Abu Shuja', Ahmad. Author of shari'a jurisprudence manual, Shafi'i school; died after 1107; lived in Bara
al-Akwa', 'Ali b. Husayn. Zaidi scholar; father of Muhammad and Isma'il; posted to Ibb as a teacher in early 1920s
al-Akwa', Isma'il b. 'Ali. Published scholar; Director of Antiquities; Ibb resident in the 1930s and 1940s
al-Akwa', Muhammad b. 'Ali. Born 1903. Published historian; former cabinet minister, judge, and teacher in Ibb; leader in 1940s of early opposition movement in Ibb
al-'Ansi, Salih. Ibb judge; student of al-Shawkani; died 1875
al-Awdi, Muhammad Zain. Ibb school principal and adib
Basalam, Isma'il. Governor of Ibb (under Ottomans and Imam Yahya); shaykh; leading merchant; died 1934
al-Basir, Ahmad. Ibb teacher and notary; died late 1970s
Faqih al-Nahi. Ibb scholar; died 1171
Faqih Sa'id. Saintly figure; executed in Ibb in 1841
al-Ghazzali, Abu Hamid Muhammad b. Muhammad. A leading Muslim intellectual figure; died 1111
al-Ghazi, Ibn al-Qasim. Commentator on the text by Abu Shuja'; died 1512
al-Hadoud, 'Abd al-Rahman b. 'Ali Naji. Shafi'i scholar and public official in the Ottoman period; born in Ibb 1876; died 1922
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al-Haddad, Ahmad b. Muhammad b. 'Ali Naji. Ibib mufti and judge; died 1981
al-Haddad, 'Ali Naji. Ibib scholar and mufti; died 1893
al-Haddad, Muhammad b. Yahya b. 'Ali Naji. Published historian; Ibib resident
Hamid al-Din. The line of Zaidi imams that included twentieth-century imams Yahya, Ahmad, and al-Badr
Ibn Khaldun. North African scholar and jurist; author of Al-Muqaddimah; died 1406
Ibn Samura al-Ja'adi, 'Umar. Yemeni historian; died 1190
al-Iryani, Yahya b. Muhammad. Scholar, Ibib judge, presiding judge of the Appeal Court; died 1943
al-Juwayni, “Imam al-Haramayn.” Shafi'i scholar; teacher of al-Ghazzali; author of an usul manual studied in Ibib; died 1086
al-Murtada, 'Abd al-Malik. Author of Kitab al-Azhar; died 1320
al-Nawawi, Muhayli al-Din. Shafi'i jurist; author of Al-Mughni; native of Syria; died 1277
al-Shafi'i, Muhammad b. Idris. Jurist; founder of the Shafi'i school; died 820
al-Shawkani, Muhammad b. 'Ali. Yemeni scholar; died 1834
al-Wasiti, 'Abd al-Wasi'. Yahya. Yemeni historian; died 1959
Yahya Hamid al-Din. Imam of Yemen (declared 1904–, ruled 1918–1948)
Zabara, Muhammad b. Muhammad. Yemeni historian; died 1961
Zaid b. 'Ali. Fourth-generation descendant of the Prophet; founder of the Zaidi school; died 740

GLOSSARY

adab
'adala
Aden
adib
'alama
'amal, pl. 'ulama'
'ammi, pl. 'awamm
ashra
asl
al-Azhar
(Kitab) al-Azhar
basira
basmala
batin
bulugh
da'i
dali, pl. adilla
daraja, pl. darajat
darasa (noun)
Dhamar
diwan
dustur
faqih

intellectual culture, correct comportment
justness, probity
port city on Indian Ocean; former British colony and former capital of South Yemen
man of letters
signature/seal
scholar
common person, uneducated person
wound evaluation
original, source
mosque university in Cairo
basic fiqh text of the Zaidi school
sale document
term for the phrase “In the Name of God the Merciful and Compassionate”
internal; implicit meaning
physical maturity
weak, in social identity; its opposite is qaww
indication; legal reference, in a source text
degree, step; used in the Quran in connection with social difference
advanced instruction
town on highland plateau; provincial capital; old Zaidi scholarly center
semipublic sitting room in a residence; work place of official and secretaries
constitution
scholar, one knowledgeable in fiqh; Quranic school teacher
faʿṣī, pl. fūṣī; derived rule (see ad; pl. the “branches” literature, the works of applied jurisprudence
Fatihah opening sura of the Quran
fatwa nonbinding opinion of a mufti
fiqh jurisprudence
fūṣī see faʿṣī
ghaṣīb absent party; term for the third person pronominal form in Arabic
hadd, pl. hudud Quranic punishment
hadith an oral report, especially concerning the Prophet’s words or deeds; also the name of the science of such reports
hafaza (verb) memorize
haiba awe, fear, respect
hajaba (verb) hide, conceal, veil
hakim judge
Hanafi school of (Sunni) shari’a jurisprudence; official school of the Ottoman Empire; named after Abu Hanifa, died A.D. 767
Hazr residence of advanced students in Ibb
hijāj, sing. huja evidences from the world, bases for judgment
hudud see hadd
hukm binding ruling of a judge, a hakim
ibadat ritual rules; opening section of the fiqh works
Ibb town in Lower Yemen; provincial capital
ijma consensus
ijtiyād interpretation
ijtiyādat interpretive opinions; another term for imamic ikhtiyāarat
ikhtiyāarat lit. “choices” personal opinions of Zaidi imams, applied in their courts
ilm knowledge
imam spiritual-temporal ruler of the Muslim community; also a prayer leader in a mosque
imama “chain” of human transmitters in oral transmission
 ḥādīth, pl. ḥadīḥal ignorant person, a child
jawab answer; a mufti’s fatwa is one specialized type
katama (verb) to conceal, hide, used in connection with knowledge and evidence
katib writer
kitab text, scripture, book, document
khatam ceremony at the leaving of Quranic school
khatim seal
khatt handwriting, script, calligraphy
luha writing board used in instruction
maʿārif public instruction
madhhab doctrinal school of shari’a jurisprudence
madrasa school
mahfiẓat memorized texts
mahkama court
Maqṣūdat the Ottoman civil code promulgated in 1876
Malak the term used by Ibn Khaldun meaning “habitus”
Maliki (Sunni) school of shari’a jurisprudence named after Malik b. Anas, died A.D. 795
masqūʿat recited texts; see qura’a
maṣnaʿat heard texts
maṭn, pl. mutun text, basic text; a manual of fiqh jurisprudence
miṣna Qurban school
milīk private ownership
al-Minhaj shari’a jurisprudence (fiqh) manual, Shafi’i school, by al-Nawawi
muʿammalat transactions; a section of the fiqh works
mufti deliverer of nonbinding legal opinions known as fatwas
muhājjirin advanced students
muḥājil recurrent, one capable of jihād
al-Mukhtāṣar “The abridgement”; title of many works, including the Shafi’i fiqh manual by Abu Shuja
muqabala meeting; muqabala bil-ad: collation of copy and original
muṣāla reading; see ṭala’a
muwajahaha encounter, face-to-face meeting, audience
muwatin citizen
nāṣ text, source text
nizām order; used in connection with nineteenth-century reform movements
nuskhā copy
qādi judge; also, in Yemen, a scholarly individual or member of a scholarly family of other than sayyid descent
qanun Ottoman administrative law, legislated law; as “Qanun San’ā,” town market regulations
qura’a (verb) recite (also “read” in contemporary usage)
qat plant, Catha edulis, chewed in afternoon qat sessions
qawwal strong, in social identity; its opposite is daʿī
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>qawwāl</td>
<td>spoken word, opinion</td>
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<tr>
<td>qira'a</td>
<td>recitation</td>
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<tr>
<td>qiyas</td>
<td>analogy</td>
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<tr>
<td>riwāya</td>
<td>oral transmission</td>
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<tr>
<td>rushd</td>
<td>intellectual maturity, adolescence</td>
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<tr>
<td>Rushdiyya</td>
<td>Ottoman advanced primary school; see rushd</td>
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<tr>
<td>Sa'da</td>
<td>town in the far northern highlands</td>
</tr>
<tr>
<td>Sana'a</td>
<td>capital of Yemen</td>
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<tr>
<td>sar (verb)</td>
<td>became</td>
</tr>
<tr>
<td>sayyid, pl. sada</td>
<td>descendant of the Prophet Muhammad</td>
</tr>
<tr>
<td>Shafi'i</td>
<td>school of (Sunni) shari'a jurisprudence, named after Muhammad b. Idris al-Shafi'i, died c. 880; also used in reference to a follower of this school and to any inhabitant of Lower Yemen</td>
</tr>
<tr>
<td>shahada</td>
<td>testimony of the faith; testimony; diploma</td>
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<tr>
<td>shahid, pl. shuhud</td>
<td>witness</td>
</tr>
<tr>
<td>shakwa</td>
<td>complaint or petition presented to an official</td>
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<tr>
<td>sharh</td>
<td>commentary</td>
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<tr>
<td>Share al-Azhari</td>
<td>commentary on the Azhar fiqh manual</td>
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<tr>
<td>shari'a</td>
<td>God's plan for the Muslim community; the central societal discourse; Islamic law</td>
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<tr>
<td>Shi'i</td>
<td>liti. &quot;faction&quot;; those holding that leadership of the Muslim community should pertain to the direct descendants of the Prophet</td>
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<tr>
<td>shura</td>
<td>consultation</td>
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<tr>
<td>Sinna</td>
<td>title for a Quranic school teacher</td>
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<tr>
<td>siyasa</td>
<td>statecraft</td>
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<tr>
<td>sulh</td>
<td>compromise</td>
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<tr>
<td>sunna</td>
<td>authoritative practice of the Prophet Muhammad</td>
</tr>
<tr>
<td>Sunni</td>
<td>those holding that leadership of the Muslim community need not be restricted to the direct descendants of the Prophet; an adherent of one of four standard schools of shari'a interpretation</td>
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<tr>
<td>tabaqat</td>
<td>social levels; intellectual generations</td>
</tr>
<tr>
<td>tabib</td>
<td>doctor</td>
</tr>
<tr>
<td>Ta'izz</td>
<td>city in Lower Yemen; capital in the 1950s</td>
</tr>
<tr>
<td>tala'a</td>
<td>to read; see mualla'</td>
</tr>
<tr>
<td>taqīdī</td>
<td>acceptance of established doctrine</td>
</tr>
<tr>
<td>tawwār</td>
<td>knowledge that has the status of received wisdom</td>
</tr>
<tr>
<td>Tihama</td>
<td>coastal plain along the Red Sea</td>
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<tr>
<td>'ulama', sing. 'alim</td>
<td>scholars</td>
</tr>
<tr>
<td>umma</td>
<td>the community of Muslims</td>
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<tr>
<td>'urf</td>
<td>custom</td>
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<tr>
<td>usul, sing. usl</td>
<td>sources; see far'</td>
</tr>
<tr>
<td>usul al-fiqh</td>
<td>the methodological (&quot;roots&quot;) branch of the jurisprudence literature; see fird</td>
</tr>
<tr>
<td>wakil</td>
<td>legal representative</td>
</tr>
<tr>
<td>waqf, pl. awqaf</td>
<td>endowment</td>
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<tr>
<td>yad</td>
<td>hand; handwriting</td>
</tr>
<tr>
<td>Zabid</td>
<td>town on Tihama coastal plain; old scholarly center</td>
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<tr>
<td>zahir</td>
<td>outward appearance, manifest meaning</td>
</tr>
<tr>
<td>Zaidi</td>
<td>(Shi'i) school of shari'a jurisprudence; named after Zaid b. Ali, died 740; an adherent to this school or, generally, an inhabitant of Upper Yemen</td>
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<tr>
<td>zuhl</td>
<td>injustice</td>
</tr>
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