

- Sam‘ānī. *Tafsīr*.
 Samarqandī. *Baḥr*.
 Shawkānī. *Faṭḥ al-qadīr*.
 Suyūṭī. *Durr*.
 Suyūṭī. *Itqān*.
 al-Suyūṭī, Jalāl al-Dīn ‘Abd al-Raḥmān. *Tanāsūq al-durar fī tanāsūb al-suwar*. Beirut: Dār al-Kutub al-‘Ilmiyya, 1406/1986.
 Ṭabarānī. *al-Mu‘jam al-awsaṭ*.
 Ṭabarī. *Tafsīr*.
 Tha‘labī. *Kashf*.
 Wāḥidī. *Asbāb*.
 Wāḥidī. *Wajīz*.
 Wāḥidī. *Basīṭ*.
 Yāqūt. *Buldān*.
 Zabīdī. *Tāj*.
 Zajjāj. *Ma‘ānī*.
 al-Zamakhsharī, Jar Allāh Abū-l-Qāsim Maḥmūd b. ‘Amr. *Asās al-Balāgha*. Beirut: Dār al-Kutub al-‘Ilmiyya, 1419/1998.
 Zarkashī. *Burhān*.

See also: ĀDAM, UPON HIM PEACE; ANGELS; AYYŪB, UPON HIM PEACE; BEAUTIFUL NAMES OF ALLAH; BELIEVERS; CALLING TO ALLAH; DĀWŪD, UPON HIM PEACE; DELUGE; DHŪ-L-KIFL, UPON HIM PEACE; DHŪ-L-QARNAYN, UPON HIM PEACE; DISBELIEVERS; HĀRŪN, UPON HIM PEACE; HEREAFTER; AL-KHAḌĪR, UPON HIM PEACE; HIJRA; HŪD, UPON HIM PEACE; IBRĀHĪM, UPON HIM PEACE; IDRĪS, UPON HIM PEACE; ‘ISĀ, UPON HIM PEACE; ISHĀQ, UPON HIM PEACE; ISMĀ‘ĪL, UPON HIM PEACE; JIBRĪL, UPON HIM PEACE; LŪṬ, UPON HIM PEACE; MĀDYAN; MESSENGERSHIP; MUḤAMMAD, UPON HIM BLESSINGS AND PEACE; MŪSĀ, UPON HIM PEACE; NŪḤ, UPON HIM PEACE; OCCASION OF REVELATION; PARADISE; PATH; PEOPLE OF THE BOOK; QĀRŪN; ŠĀLIḤ, UPON HIM PEACE; SALĪḤ, UPON HIM PEACE; SHU‘ĀYB, UPON HIM PEACE; SULAYMĀN, UPON HIM PEACE; SUSTENANCE; AL-YASA‘, UPON HIM PEACE; YAḤYĀ, UPON HIM PEACE; YA‘QŪB, UPON HIM PEACE; YŪNUS, UPON HIM PEACE; YŪSUF, UPON HIM PEACE; ZAKARIYYĀ, UPON HIM PEACE.

MUZAFFAR IQBAL AND CSABA OKVATH

CHURCHES, MONASTERIES, SYNAGOGUES

BIYA‘, SAWĀMI‘, ŠALAWĀT

The places of worship of the People of the Book, especially those of the Jews and the Christians. It finds explicit mention in Q 22:40, where the words *biya‘*, *ṣawāmi‘*, and *ṣalawāt* (respectively interpreted to mean “churches”, “monasteries”, and “synagogues”) are mentioned alongside *masājīd* (“mosques”, sing. *masjid*;

lit. “place of prostration,” which also appears in the Qur’ān denoting a generic place of worship—see the last paragraph of this article). The preceding verse (Q 22:39: *Permission is granted to those against whom war is waged, for they have been wronged, and Allah is indeed able to give them victory*) was revealed (Wāḥidī, *Asbāb al-nuzūl*) during the emigration from Makka (q.v.) to Madina (see HIJRA; VICTORY), and “was the first verse to come down regarding fighting” (Qurṭubī). Q 22:40 itself reads:

Those who have been unjustly driven from their homes only because they said “our Lord is Allah.” Had Allah not checked one set of people by means of another, monasteries (ṣawāmi‘), churches (biya‘), synagogues (ṣalawāt), and mosques (masājīd) would assuredly have been destroyed, in which the name of Allah is oft mentioned. Allah will certainly help one who helps Him—surely Allah is Strong and Mighty.

There is considerable difference of opinion amongst the earliest exegetes as to the identity of these places of worship. Al-Rāzī says:

What do the *ṣawāmi‘*, *biya‘*, *ṣalawāt*, and *masājīd* refer to? Different interpretations have been put forward, the first of which is that the *ṣawāmi‘* belong to the Christians, the *biya‘* to the Jews, the *ṣalawāt* to the Sabians, and the *masājīd* to the Muslims; this is related by Abū-l-‘Āliya, Allah be well-pleased with him. The second interpretation holds that the *ṣawāmi‘* belong to the Christians, and that they are the [monasteries] that they built in the deserts, and that the *biya‘* also belong to the Christians, and they are [churches] that they built in the towns, and that the *ṣalawāt* belong to the Jews... the third position is that the *ṣawāmi‘* belong to the Sabians, the *biya‘* to the Christians, and the *ṣalawāt* to the Jews—this is Qatāda’s position. The fourth is that they are all merely different names for mosques—this is al-Ḥasan’s position.

The second positions became the most commonly accepted, namely that *ṣawāmi‘* refers to Christian monasteries (although many exegetes also mention Qatāda’s view that the word refers to places of Sabeian worship; see e.g. Baghawī and Qurṭubī, and al-Šābi‘īn), *biya‘* to Christian churches, and *ṣalawāt* to Jewish synagogues (see e.g. Ṭabarī, Bayḍāwī, Nasafī, and Jalālayn; Samarqandī, Biqā‘ī). Abū Ja‘far Muḥammad b. Jarīr al-Ṭabarī (224-310/839-923) (*Tafsīr*) writes that he prefers this position because it best matches the most prevalent Arabic usage, he also provides a detailed summary of the full breadth of