

2. In transliterating classical Arabic words we have adopted the system of the *Encyclopedia of Islam* except for (ع), (ع), and (ق) which are represented by (j), (ʿ), and (q) respectively. The lines under (kh), (sh), and (dh) are omitted. The diphthong is represented by (ai) and not (ay). The “l” in the definite article “al” is assimilated to the sun letters. In Ḥijāzī colloquial Arabic (q) is pronounced “g” as in “go.”

3. Islam almost abolished classes by minimizing the difference between the rich and the poor.

4. For more information about Mecca at the turn of the century, see Hurgronje 1970, Burckhardt 1968, Burton 1919, and Rafī 1981.

5. Hurgronje gives descriptions of some of these festivals, which women considered as their traditional right to celebrate (1970:45–52).

6. Soraya Alturki writes that when the subject under study involves women as the main participants and, hence, the research draws its data heavily from them, “male researchers would have no access to the world of women” in a sex-segregated society like Saudi Arabia (1988:64, 66). But we succeeded in interviewing Meccan women in the presence of their husbands and/or sons. The interviews were not face-to-face interviews because in each case a curtain separated us, the males, from the female(s).

7. The same is true of other Arabic classical dictionaries.

8. Qais Ibn Al-Mulawwah (who died circa 684) was an Arab poet famous for love odes in which he expressed adoration of Laila. Laila's family refused him marriage with their daughter because of his poetry. Today, his poetry still is celebrated in the Arab world. A collection of his poems was published in Cairo. Here we refer to Qais's mythical and popular personality and the image it creates in popular life. For details on the love affair between Qais and Laila, see ʿUmar Riḍā Kaḥḥālāh (n.d., IV:308–17).

9. The beard is a symbol of manhood and piety in Arab Muslim society. The prophet and his companions had beards. It is a sign of social respect; thus a man would hold his beard to stress what he said or to keep his promise.

10. Translation by the authors.

11. The mashālī, also called tashrīt, are “three parallel gashes down the fleshy portion of each cheek from the exterior angles of the eyes almost to the corners of the mouth.” Burton attributes the custom to coquetry (1964, 2:234). Al Ghazzāwī (1900–1982), a Meccan poet, witnessed the mashālī when he was a child (1987:237).

12. Khēzarānah is a bamboo-type tree used as a cane or stick; in addition, the term is used in Arabic folk culture to refer to a beautiful slim girl. It is a female proper name.

13. Rēḥānah is a sweet basil. The word is used to describe beautiful girls, calling to mind the fragrance of the girl.

14. “Zār” refers to the dance, songs and ceremonies of spirit possession as well as the spirit itself. For more information on the Zār, see Al-Ṭayyāsh 1988, Lewis et al. 1991, and Maṣrī 1975. For Zār in Mecca in the eighteenth century, see Hurgronje 1976:95, 100–03.

15. For more information on the reformation movement, more commonly known as Wahhabism, see Voll 1982, VII:513.