

THE ENCYCLOPAEDIA OF ISLAM
THREE

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LIST OF ABBREVIATIONS

A. PERIODICALS

- AI* = *Annales Islamologiques*
AIUON = *Annali dell' Istituto Universitario Orientale di Napoli*
AKM = *Abhandlungen für die Kunde des Morgenlandes*
AMEL = *Arabic and Middle Eastern Literatures*
AO = *Acta Orientalia*
AO Hung. = *Acta Orientalia (Academiae Scientiarum Hungaricae)*
ArO = *Archív Orientální*
AS = *Asiatische Studien*
ASJ = *Arab Studies Journal*
ASP = *Arabic Sciences and Philosophy*
ASQ = *Arab Studies Quarterly*
BASOR = *Bulletin of the American Schools of Oriental Research*
BEA = *Bulletin des Études Arabes*
BEFEO = *Bulletin de l'Ecole Française d'Extrême-Orient*
BEO = *Bulletin d'Études Orientales de l'Institut Français de Damas*
BIE = *Bulletin de l'Institut d'Égypte*
BIFAO = *Bulletin de l'Institut Français d'Archéologie Orientale du Caire*
BKI = *Bijdragen tot de Taal-, Land- en Volkenkunde*
BMGS = *Byzantine and Modern Greek Studies*
BO = *Bibliotheca Orientalis*
BrisMES = *British Journal of Middle Eastern Studies*
BSOAS = *Bulletin of the School of Oriental and African Studies*
BZ = *Byzantinische Zeitschrift*
CAJ = *Central Asiatic Journal*
DOP = *Dumbarton Oaks Papers*
EW = *East and West*
IBLA = *Revue de l'Institut des Belles Lettres Arabes, Tunis*
IC = *Islamic Culture*
IHQ = *Indian Historical Quarterly*
IJAHS = *International Journal of African Historical Studies*
IJMES = *International Journal of Middle East Studies*
ILS = *Islamic Law and Society*
IOS = *Israel Oriental Studies*
IQ = *The Islamic Quarterly*

- J*A = *Journal Asiatique*
*J*AIS = *Journal of Arabic and Islamic Studies*
*J*AL = *Journal of Arabic Literature*
*J*AOS = *Journal of the American Oriental Society*
*J*ARCE = *Journal of the American Research Center in Egypt*
*J*AS = *Journal of Asian Studies*
*J*ESHO = *Journal of the Economic and Social History of the Orient*
*J*IS = *Journal of Islamic Studies*
*J*MBRAS = *Journal of the Malaysian Branch of the Royal Asiatic Society*
*J*NES = *Journal of Near Eastern Studies*
*J*OS = *Journal of Ottoman Studies*
*J*QR = *Jewish Quarterly Review*
*J*RAS = *Journal of the Royal Asiatic Society*
*J*SAI = *Jerusalem Studies in Arabic and Islam*
*J*SEAH = *Journal of Southeast Asian History*
*J*SS = *Journal of Semitic Studies*
*ME*A = *Middle Eastern Affairs*
*ME*J = *Middle East Journal*
MEL = *Middle Eastern Literatures*
MES = *Middle East Studies*
MFOB = *Mélanges de la Faculté Orientale de l'Université St. Joseph de Beyrouth*
MIDEO = *Mélanges de l'Institut Dominicain d'Études Orientales du Caire*
MME = *Manuscripts of the Middle East*
MMA = *Majallat al-Majma' al-'Ilmi al-'Arabi, Damascus*
MO = *Le Monde Oriental*
MOG = *Mitteilungen zur Osmanischen Geschichte*
MSR = *Mamluk Studies Review*
MW = *The Muslim World*
OC = *Oriens Christianus*
OLZ = *Orientalistische Literaturzeitung*
OM = *Oriente Moderno*
QSA = *Quaderni di Studi Arabi*
REI = *Revue des Études Islamiques*
REJ = *Revue des Études Juives*
REMMM = *Revue des Mondes Musulmans et de la Méditerranée*
RHR = *Revue de l'Histoire des Religions*
RIMA = *Revue de l'Institut des Manuscrits Arabes*
RMM = *Revue du Monde Musulman*
RO = *Rocznik Orientalistyczny*
ROC = *Revue de l'Orient Chrétien*
RSO = *Rivista degli Studi Orientali*
SI = *Studia Islamica (France)*
SIk = *Studia Islamika (Indonesia)*
SIr = *Studia Iranica*
TBG = *Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen*
VKI = *Verhandelingen van het Koninklijk Instituut voor Taal-, Land en Volkenkunde*
WI = *Die Welt des Islams*
WO = *Welt des Orients*
WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes*
ZAL = *Zeitschrift für Arabische Linguistik*
ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*

ŽGAIW = *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*

ŽS = *Zeitschrift für Semitistik*

B. OTHER

ANRW = *Aufstieg und Niedergang der Römischen Welt*

BGA = *Bibliotheca Geographorum Arabicorum*

BNF = Bibliothèque nationale de France

CERMOC = Centre d'Études et de Recherches sur le Moyen-Orient Contemporain

CHAL = *Cambridge History of Arabic Literature*

CHE = *Cambridge History of Egypt*

CHIn = *Cambridge History of India*

CHIr = *Cambridge History of Iran*

Dozy = R. Dozy, *Supplément aux dictionnaires arabes*, Leiden 1881 (repr. Leiden and Paris 1927)

EAL = *Encyclopedia of Arabic Literature*

EI1 = *Encyclopaedia of Islam*, 1st ed., Leiden 1913–38

EI2 = *Encyclopaedia of Islam*, 2nd ed., Leiden 1954–2004

EI3 = *Encyclopaedia of Islam Three*, Leiden 2007–

EIr = *Encyclopaedia Iranica*

EJ1 = *Encyclopaedia Judaica*, 1st ed., Jerusalem [New York 1971–92]

EQ = *Encyclopaedia of the Qur'ān*

ERE = *Encyclopaedia of Religion and Ethics*

GAL = C. Brockelmann, *Geschichte der Arabischen Litteratur*, 2nd ed., Leiden 1943–49

GALS = C. Brockelmann, *Geschichte der Arabischen Litteratur, Supplementbände I–III*, Leiden 1937–42

GAP = *Grundriss der Arabischen Philologie*, Wiesbaden 1982–

GAS = F. Sezgin, *Geschichte des Arabischen Schrifttums*, Leiden 1967–

GMS = *Gibb Memorial Series*

GOW = F. Babinger, *Die Geschichtsschreiber der Osmanen und ihre Werke*, Leipzig 1927

HO = *Handbuch der Orientalistik*

IA = *İslâm Ansiklopedisi*

IFAO = Institut Français d'Archeologie Orientale

JE = *Jewish Encyclopaedia*

Lane = E. W. Lane, *Arabic-English Lexicon*

RCEA = *Répertoire Chronologique d'Épigraphie Arabe*

TAVO = *Tübinger Atlas des Vorderen Orients*

TDVIA = *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*

UEAI = Union Européenne des Arabisants et Islamisants

van Ess, TG = J. van Ess, *Theologie und Gesellschaft*

WKAS = *Wörterbuch der Klassischen Arabischen Sprache*, Wiesbaden 1957–

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JORDI AGUADÉ

Association Musulmane des Etudiants d'Afrique Noire

The **Association Musulmane des Étudiants d'Afrique Noire** (Muslim Association of Black African Students, AMEAN), founded during the 1952–3 academic year, brought together French-speaking students who sought to encourage religious practice at Cheikh Anta Diop University, in Dakar, and to assert their identity as Muslim students. Some of the association's leaders were from the Fouta region, in northern Senegal, one of the most important centres of Islamic culture and the home of Muslim elites including the physician Ciré Ly (d. 2012, secretary general of the Paris branch of the AMEAN between 1955 and 1957) and Seydou Nourou Ndiaye (a native of Fouta, vice president for external affairs in 1954, the same year as he began his medical studies, and president from 1955 to 1957), both of whom had been trained in both Qur'ānic and public schools. Ciré Ly was trained at the École Normale William-Ponty and Seydou Nourou Ndiaye at the Van Vollenhoven secondary school. They then continued their studies in Paris in the late 1950s. Ciré Ly first defended his dissertation in medicine in Dakar in 1961.

At the beginning of the 1950s, the association's leaders called for the construction of a meeting room, a library, and a residence for young Muslims, requests that

were denied by the colonial administration. In 1955, AMEAN, in its newspaper *Vers l'Islam*, "Towards Islam", protested against the rules of the new university campus in Fann, especially Article 4, which requires members to "refrain from any action or event, political or religious." These leaders were, however, provided transportation to the Grand Mosque for Friday prayers. The association also received a subsidy from the colonial administration for travel to Mecca, for organising meetings, and for launching *Vers l'Islam*. Several directors of the association, including Modibo Diallo, who was secretary-general in 1954 and began his law studies at the same time, and Ciré Ly, received free tickets to Mecca from the colonial administration in 1955.

AMEAN members sought to live as Muslims as fully and freely as possible, promoting a form of cultural nationalism and expressing solidarity with other peoples fighting for independence. In 1954, the association began to prepare a basic programme of political action, which was never implemented. The association adopted a strong stance against the war in Algeria and published in its journal an interview with the president of the Union Générale des Étudiants Musulmans Algériens (General Union of Muslim Algerian Students, UGEMA) as a sign of its solidarity with the Algerian people in their struggle for freedom. Ciré Ly strongly criticised the nine French West African parliamentarians who had, on 12 March 1956, voted to support the demand of Guy Mollet's French government for "special powers" in Algeria.

At its congress on 15 July 1956, AMEAN passed a very long motion on education. The association criticised not only the French colonial administration for grant-

ing assistance to Catholic schools but also Senegalese parliamentarians for their lack of dynamism and their insufficient efforts to open *madrasas*. It also criticised the administration for underestimating the importance of Islamic education. She made several requests, including providing an Arabic education in primary schools, teaching “young Africans the true story of the pioneers of Africa,” establishing religious classes in all public secondary schools, so that graduates could continue their studies in the universities of the Islamic world, and granting greater freedom to all those who want to establish Islamic schools parallel to the French schools. The association also attacked more directly the leaders of the two brotherhoods—Tijāniyya and Qādiriyya—for receiving honours from France and for supporting French colonial policy. The association also emphasised the need to improve arrangements for the pilgrimage to Mecca, reorganise the Islamic courts, and eliminate the Office of Muslim Affairs. It identified the fight for independence as the means by which Muslims could reclaim their past. AMEAN favoured immediate independence within a federal framework, alongside other Islamic organisations such as the Union Culturelle Musulmane and youth associations, but its members did not join the protestors who greeted General De Gaulle’s motorcade with placards emblazoned with nationalist slogans, as he made his way to the Place Protet in Dakar on 26 August 1958, before the referendum of 28 September 1958, which led to the creation of the Communauté Française in the French colonies.

AMEAN’s political activism was short-lived and limited in scope. Some of its directors left for France to pursue advanced study; Seydoun Nourou Ndiaye

left in October 1957. Some of those who returned to Dakar found their time taken up with professional responsibilities (Ciré Ly began working as a physician in the bush in 1957 and was no longer available). Once independence was achieved, AMEAN did not insist on breaking ties with France, given the emphasis it placed on negotiation, dialogue, and nonviolence. Political activism waned, and the association’s membership dwindled. The cofounders had successful careers: Amadou Sow became a judge on the Constitutional Court; Oumar Makalou worked in international institutions in the United States; Mamadou Touré was in charge of the African section of the International Monetary Fund and was finance minister in Senegal; and Djibril Fall was a university dean.

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MURIEL GOMEZ-PEREZ

Ātish, Kh^wāja Ḥaydar ‘Alī

Kh^wāja Ḥaydar ‘Alī “Ātish” (d. 1846–7) was a leading Urdu poet and poetry teacher (*ustād*) in early nineteenth-century India. A poetic pupil (*shāgird*) of Ghulām Hamadānī Muṣḥafī (1750–1824), Ātish (lit., fire, flame) employed Ṣūfī themes in the classical genre of the Urdu *ghazal*. Ātish produced two collections (*divāns*) of *ghazals*. The first was published in 1845, and the second appeared in 1847, after the poet’s death.

Ātish was born in Faizabad (Fayḍābād, in present-day Uttar Pradesh) but spent most of his life in Lakhnau (previously known as Lucknow). His father, ‘Alī Bakhsh, belonged to a family of Ṣūfī dervishes and religious men in Delhi. Ātish’s father died during his childhood, after which he received little formal schooling. He was employed in the army under Navāb Mīr Muḥammad Taqī “Taraqqī,” an influential noble. Ātish is reported to have moved with his employer to Lucknow, where he maintained an ascetic lifestyle, living in simple lodgings and often giving away his earnings to the needy.

In Lucknow, Ātish became the rival of Shaykh Imām Bakhsh “Nāsikh” (d. 1838). The two men are often considered representatives of the Lucknow School of Urdu

poetry, which was contrasted unfavourably with the Delhi School. Scholarship has, however, shown this division to be artificial (‘Alī Javād Zaydī, *Do adabī iskūl*, Lucknow 1980; Petievich 1992).

Ātish’s poetry expresses both mystical and classical love themes. It is acclaimed for its simple and colloquial diction, especially when compared to that of his rival, Nāsikh. Ātish’s poetry represents “the voice of a playful soldier who is also a poet, lover and Ṣūfī” (A‘zmī, 66). Other scholars praise his agility with metaphors, allusions, and idioms, and the beauty of his arrangement of words. Here is a representative couplet (*shī‘r*) from a *ghazal* by Ātish: *sun to sahī jahān meṅ hay terā fasāna kyā/kahī hay tujh ko khalq-i khudā ghā’ibāna kyā* (“Listen carefully to what your story is in this world/What God’s creation says of you in your absence”) (*Kulliyāt-i Ātish* I, 59).

Ātish produced several renowned poetic pupils (*shāgirds*), including Dayā Shankar “Nāsīm” (1811–1843), author of *Gulzār-i nasīm* (“The rose garden of Nāsīm”), Mirzā Taṣadduq Ḥusayn “Shawq” (d. 1871), author of the *mathnavīs* (long poems in couplets riming AA, BB, CC, etc.) *Bahār-i ‘ishq* (“Love’s spring”) and *Zahīr-i ‘ishq* (“The poison of love”), Wazīr ‘Alī “Ṣabā” (1795–1845), Sayyid Muḥammad Khān “Rind” (1797–1857), and the last ruler of Awadh, Wājīd ‘Alī Shāh (r. 1847–56).

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