THE ENCYCLOPAEDIA OF ISLAM
THREE
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THREE

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With
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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 = Archiv Orientalní
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’École 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
BriMES = 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
IJS = Islamic Law and Society
IOS = Israel Oriental Studies
IQ = The Islamic Quarterly
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>JA</td>
<td>Journal Asiatique</td>
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<tr>
<td>JAIS</td>
<td>Journal of Arabic and Islamic Studies</td>
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<tr>
<td>JAL</td>
<td>Journal of Arabic Literature</td>
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<td>JAOS</td>
<td>Journal of the American Oriental Society</td>
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<td>JARCE</td>
<td>Journal of the American Research Center in Egypt</td>
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<tr>
<td>JAS</td>
<td>Journal of Asian Studies</td>
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<tr>
<td>JESH0</td>
<td>Journal of the Economic and Social History of the Orient</td>
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<td>JIS</td>
<td>Journal of Islamic Studies</td>
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<td>JMBRAS</td>
<td>Journal of the Malaysian Branch of the Royal Asiatic Society</td>
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<td>JNES</td>
<td>Journal of Near Eastern Studies</td>
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<td>JOS</td>
<td>Journal of Ottoman Studies</td>
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<td>JQR</td>
<td>Jewish Quarterly Review</td>
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<td>JRAS</td>
<td>Journal of the Royal Asiatic Society</td>
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<td>JSAI</td>
<td>Jerusalem Studies in Arabic and Islam</td>
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<td>JSEAH</td>
<td>Journal of Southeast Asian History</td>
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<td>JSS</td>
<td>Journal of Semitic Studies</td>
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<td>MEA</td>
<td>Middle Eastern Affairs</td>
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<td>MEJ</td>
<td>Middle East Journal</td>
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<td>MEL</td>
<td>Middle Eastern Literatures</td>
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<td>MES</td>
<td>Middle East Studies</td>
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<tr>
<td>MFOB</td>
<td>Mélanges de la Faculté Orientale de l’Université St. Joseph de Beyrouth</td>
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<tr>
<td>MIDEO</td>
<td>Mélanges de l’Institut Dominicain d’Études Orientales du Caire</td>
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<tr>
<td>MME</td>
<td>Manuscripts of the Middle East</td>
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<td>MIMA</td>
<td>Majallat al-Majma’ al-‘Ilmi al-‘Arabi, Damascus</td>
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<tr>
<td>MO</td>
<td>Le Monde Oriental</td>
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<td>MOG</td>
<td>Mitteilungen zur Osmanischen Geschichte</td>
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<td>MSR</td>
<td>Mamluk Studies Review</td>
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<tr>
<td>MW</td>
<td>The Muslim World</td>
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<td>OC</td>
<td>Oriens Christianus</td>
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<td>OLM</td>
<td>Orientalistische Literaturzeitung</td>
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<td>OM</td>
<td>Oriente Moderno</td>
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<tr>
<td>QSA</td>
<td>Quaderni di Studi Arabi</td>
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<tr>
<td>REI</td>
<td>Revue des Études Islamiques</td>
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<td>REJ</td>
<td>Revue des Études Jaives</td>
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<td>REMMM</td>
<td>Revue des Mondes Musulmans et de la Méditerranée</td>
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<tr>
<td>RHR</td>
<td>Revue de l’Histoire des Religions</td>
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<td>RIMA</td>
<td>Revue de l’Institut des Manuscrits Arabes</td>
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<td>RMM</td>
<td>Revue du Monde Musulman</td>
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<td>RO</td>
<td>Rocznik Orientalistyczny</td>
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<td>ROC</td>
<td>Revue de l’Orient Chrétien</td>
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<tr>
<td>RSO</td>
<td>Rivista degli Studi Orientali</td>
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<tr>
<td>SI</td>
<td>Studia Islamica (France)</td>
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<td>SIk</td>
<td>Studia Islamika (Indonesia)</td>
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<td>SIr</td>
<td>Studia Iranica</td>
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<tr>
<td>TBCG</td>
<td>Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen</td>
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<tr>
<td>VKI</td>
<td>Verhandelingen van het Koninklijk Instituut voor Taal-, Land en Volkenkunde</td>
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<tr>
<td>WI</td>
<td>Die Welt des Islams</td>
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<td>WO</td>
<td>Welt des Orients</td>
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<td>WZKM</td>
<td>Wiener Zeitschrift für die Kunde des Morgenlandes</td>
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<tr>
<td>ZAL</td>
<td>Zeitschrift für Arabische Linguistik</td>
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<tr>
<td>ZDMG</td>
<td>Zeitschrift der Deutschen Morgenländischen Gesellschaft</td>
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LIST OF ABBREVIATIONS

ZGAIW = Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften
ZS = Zeitschrift für Semitistik

b. OTHER
ANRW = Aufstieg und Niedergang der Römischen Welt
BGA = Bibliotheca Geographorum Araborum
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
EAL = Encyclopedia of Arabic Literature
EI1 = Encyclopaedia Islam, 1st ed., Leiden 1913–38
EI3 = Encyclopaedia of Islam Three, Leiden 2007–
EIr = Encyclopaedia Iranica
EQ = Encyclopaedia of the Qur’an
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 Schriftums, Leiden 1967–
GMS = Gïbb Memorial Series
GOW = F Babinger, Die Geschichtsschreiber der Osmanen und ihre Werke, Leipzig 1927
HO = Handbuch der Orientalistik
IA = İslam 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 Vakfi 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–
**Association Musulmane des Étudiants 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’anic 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 Portet 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.

Bibliography

Muriel Gomez-Perez

Ätish, Khwāja Haydar ‘Alī

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

Ätish was born in Faizabad (Fayḍābād, in present-day Uttar Pradesh) but spent most of his life in Laknau (previously known as Lucknow). His father, ‘Alī Bakhsh, belonged to a family of Ṣūfī dervishes and religious men in Delhi. Ätish’s father died during his childhood, after which he received little formal schooling. He was employed in the army under Nawāb Mfr Muḥammad Taqī “Taraqqī,” an influential noble. Ätish 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, Ätish 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 iskāl, Lucknow 1980; Petievich 1992).

Ätish’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. Ätish’s poetry represents “the voice of a playful soldier who is also a poet, lover and Ṣūfī” (A’ẓmī, 66). Other scholars praise his agility with metaphors, allusions, and idioms, and the beauty of his arrangement of words. Here is a representative couplet (shīr) from a ghazal by Ätish: sun to sāḥī jahān mēn hūt terā jisātā kyā/kahī hūt tāqī ko ḥahāq-i ḥudā ḡǧā’bānā kyā (“Listen carefully to what your story is in this world/What God’s creation says of you in your absence”) (Kulliyāt-i Ätish I, 59).

Ätish produced several renowned poetic pupils (shāgīrdān), including Dayā Shānkar “Naṣm” (1811–1843), author of Gulzār-i naṣm (“The rose garden of Naṣm”), Mirzā Taṣadduq Ḥusayn “Shawq” (d. 1871), author of the mathnawī (long poems in couplets riming AA, BB, CC, etc.) Bahār-i ʾishq (“Love’s spring”) and Zahir-i ʾishq (“The poison of love”), Wazīr ‘Alī “Sābā” (1795–1845), Sayyid Muḥammad Khān “Rind” (1797–1857), and the last ruler of Awadh, Wājid ‘Alī Shāh (r. 1847–56).

Bibliography

Collections of Ätish’s poetry

Studies