

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  
 CERMOOC = 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*  
 EĴ1 = *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 = *Islām Ansiklopedisi*  
 IFAO = Institut Français d'Archeologie Orientale  
 ĴE = *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 Islām 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–

1344sh/1965), these notions culminate in the appeal to the Mazdusht, the syncretic figure of a redeemer reminiscent of various pre-Islamic Iranian cults, whose name is coined from those of Mazdak (fl. c. 500 C.E.), a Zoroastrian prophet, reformer, and religious activist of Sāsānid Persia, and Zardusht (Zoroaster).

Akhavān also wrote five short stories, a children's book on Firdawsī, and a series of articles and interviews on various literary and cultural matters.

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AMR TAHER AHMED

## Alexandropol, treaty of

The **Treaty of Alexandropol** was concluded by the government of the Grand National Assembly of Turkey (the Turkish nationalist government) and the Armenian Democratic Republic on 2 December 1920. When Turkish forces captured Alexandropol during the Turco-Dashnak war, which had started in September 1920, the government in Yerevan appealed to the Turkish military command for a truce, on 17 November 1920.

After the declaration of a ceasefire, the Armenian deputation, headed by Alexander I. Khatisyan (1874–1945), arrived in Alexandropol on 22 November 1920. Kazım Karabekir Paşa (1882–1948), commander of the eastern front, led the Turkish deputation. The Turks did not accept Moscow's offer to have Soviet Russia act as mediator, and the Turkish and Armenian sides began to negotiate on 25 November 1920.

While the negotiations continued in Alexandropol, the Soviet regime in Armenia was building up rapidly. On 27 November 1920, the Eleventh Red Army, situated in Baku, was ordered to mobilize, and on the morning of 29 November, advance units crossed the bor-



der into Armenia. The Soviet regime was publicly announced in Yerevan on the same day. On 2 December 1920, the government in Moscow signed an economic and military pact with Soviet Armenia, and Soviet authority was thereby recognized by the Dashnaks in Armenia. The Turco-Armenian negotiations also concluded on 2 December 1920, with the signing of the Treaty of Alexandropol. The Dashnaks finalized conflicting agreements with Turkey and Soviet Russia on the same day, with the intention of instigating a war between the Turks and Russians.

Under the terms of the Treaty of Alexandropol, Armenia was obliged to return Turkish territory that it had formerly occupied. The fourth provision of the agreement stipulated the annulment of obligatory military service and the establishment of a military unit of no more than 1,500 mercenary soldiers to provide security at home. Provision ten required the government in Yerevan to abolish the Treaty of Sèvres (10 August 1920), which called for “Greater Armenia,” and proclaim that it would recall its deputations sent to Europe and the United States, which were being manipulated by imperialist governments and other circles as tools for provocation. Moreover, provision twelve specified that both sides would prohibit non-official deputations of imperialist powers from entering their respective countries. The final provision stated that the Turkish version of the treaty would be referred to in the event of any disagreement.

The Treaty of Alexandropol is notable historically as the first treaty signed by the newly established Turkish state and the last signed by the Armenian Democratic Republic. It also serves as factual proof of the invalidity of the Treaty of Sèvres. Under its terms, Turkey regained

the towns of Kars, Sarıkamış, Kağızman, Kulp, and Iğdır, which it had lost previously. The border line it established was confirmed by the Treaties of Moscow (16 March 1921) and Kars (13 October 1921), and the same boundary exists today. Nevertheless, the Treaty of Alexandropol was not ratified by the newly established Soviet regime in Armenia, which claimed that it was invalid because of the fall of the Dashnaks. When Turkey signed the Treaty of Kars with the Soviet republics in Transcaucasia (Armenia, Azerbaijan, and Georgia), it waived the Treaty of Alexandropol.

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MEHMET PERİNÇEK

#### ‘Alī Dīnār

‘Alī Dīnār Zakarīyā Muḥammad al-Faḍl, last sultan of Darfur (r. 1898–1916), became the nominal sultan of Darfur in 1890, at a time when Darfur was under the control of the Mahdiyya (1885–98), founded by Muḥammad Aḥmad b. ‘Abdallāh (1844–85), who had proclaimed himself the Mahdī (messianic redeemer of Islam) in 1881 and had overthrown the