

THE ENCYCLOPAEDIA OF ISLAM  
THREE



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the *murīd* had to establish a mutual bond of love symbolic of their shared love of God.

States of mystical rapture (*jadhbā*) are restricted to the early stages of the mystical path, later to be combined with “wayfaring” (*sulūk*). Adepts are normally expected to do many exercises in wayfaring before they can experience states of mystical rapture. In the Naqshbandī doctrine, mystical rapture may come first or may coincide with the exercises. Naqshbandī teachers claim that the end is connected inextricably with the beginning, which was believed to expedite one’s progress on the spiritual path. In contrast to his successor, Khwāja-yi Pārsā, ‘Alā’ al-Dīn is said to have mastered *jadhbā* sufficiently to use it in the instruction of his disciples.

Whereas ‘Alā’ al-Dīn’s son Ḥasan is clearly shown in the *Rashahāt* to have used the method of creating a bond (*rābiṭa*) between the *shaykh* and the heart of the disciple, this cannot be stated with certainty for ‘Alā’ al-Dīn himself. We cannot tell whether ‘Alā’ al-Dīn ever used *rābiṭa*—that is, we cannot tell whether he encouraged his disciples to concentrate on his image. Ḥasan was possibly the first to use this method, which helps followers establish the bond of love that would later enable them to open themselves to the infusion of *ḥayd*.

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JÜRGEN PAUL

## ‘AwaḌ, Luwīs

**Luwīs ‘AwaḌ** (1915–90) was an Egyptian scholar, writer, and essayist. He was born on 5 January 1915 to a middle-class Coptic family in Upper Egypt. He finished a degree in English literature at Cairo University in 1933. In 1937, he went to Cambridge University to obtain a Ph.D., but three years later he had to return to Egypt before completing the programme, because of the outbreak of the Second World War. It was not until 1953 that he obtained his doctorate from Princeton University. From 1940 to 1954 he taught English literature at Cairo University, but he and dozens of other professors were fired by decision of the Free Officers (the leaders of the 1952 revolution), in what was called the Purge. Five years later, he was charged with being a communist and was imprisoned for two years. In the 1950s and 1960s, however, ‘AwaḌ held several prestigious cultural posts, most notably as senior editor for cultural pages, cultural consultant, and essay writer for many Egyptian newspapers. He published more than forty books on literature, politics, art, and history, the majority of which were controversial in the Arab world. These controversies continued long after his death, on 9 September 1990.

‘AwaḌ published three literary works: a volume of poetry, *Plutoland* (1947); a novel, *al-Anqā’* (“The phoenix,” 1966); and a

play, *al-Rāhib* (“The monk”). These three works were experimental and include lengthy prefaces to justify their composition. Most of the controversies arose from ideas raised in those prefaces rather than the works themselves. There is substantial agreement among critics that the works do not rise to the levels implicit in ‘Awaḍ’s ambitions; they are marked by affectation and a lack of creativity. His two autobiographical works, *Mudhakkirāt ṭālib ba’tha* (“Memoirs of a student abroad”) and *Awrāq al-‘umr* (“Papers from life”) attracted considerable attention for being the first autobiographies written in the colloquial Egyptian dialect and for the seemingly daring and shocking confessions that they contained.

Like the Arab pioneers of modernism Salāma Mūsā (1887–1958) and Ṭāhā Ḥusayn (1889–1973), ‘Awaḍ believed that the future of Egypt depended on its ability to identify with the West. This conviction was evident in his translations of important literary works, such as Horace’s *Ars poetica* (1945), Shelley’s *Prometheus unbound* (1946), and Shakespeare’s *Antony and Cleopatra* (1967). He also wrote dozens of critical essays on Western literary works, characters, and historical events, collected in books such as *al-Masrah al-‘alamī* (“International theatre,” 1964) and *Dirāsāt Ūrūbbiyya* (“European studies,” 1971). He also devoted many of his writings, including *Ustūrat Ūrīst wa-l-malāḥim al-‘Arabiyya* (“The Oresteia legends and the epics of the Arabs,” 1968), to comparisons of Arab and Western cultures.

In his writings on Abū l-‘Alā’ al-Ma‘arrī’s (d. 449/1058) *Risālat al-ghufrān*, on Mu‘allim Ya‘qūb Ḥanna (1745–1801), and on Jamāl al-Dīn al-Afghānī (1838–97), and in his *Muqaddima fī fiqh al-luḡha al-‘Arabiyya* (“An introduction to Arabic philology”), ‘Awaḍ

questioned fundamental tenets and ideas that were widely shared by Islamists. The works provoked dozens of retorts in books and essays that attempted to refute his ideas. The intense criticism included accusations of the misinterpretation and misrepresentation of the Arabic language, Islam, and Islamic history, in order to serve an implicit orientalist agenda. Indeed, ‘Awaḍ’s thought represented a continuous challenge to a number of cultural and religious truisms. This, along with his direct and explicit manner of conveying his ideas and his continuous involvement in controversial issues, contributed to the formation of his image as one of the most radical thinkers in contemporary Egyptian cultural life.

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EMAD ABDUL-LATIF

#### Ayvaz Dede (Ajvaz-dedo)

**Ayvaz Dede** (Ajvaz-dedo) is a legendary figure who is linked to an annual Muslim pilgrimage, the Ajvatovica, which takes place in June in the village of Prusac, in the present-day Federation of Bosnia and Herzegovina.