

Bibliography and References

References to Manuscript Collections

Arabe	Collection Arabe, Bibliothèque Nationale, Paris.
Falke	Part of the collection of Arabic manuscripts from West Africa of the John Melville Herskovits Library of Northwestern University, Evanston, Illinois.
Hunwick	idem.
Paden	idem.
Or.	Oriental manuscripts, Leiden University Library.
SOAS	Library of the School of Oriental and African Studies, London.

Abbreviations

ALA	<i>Arabic Literature of Africa</i> . (J.O. Hunwick and R. Abubakre)
BN	Bibliothèque Nationale, Paris.
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i> , London University.
GAL	<i>Geschichte der arabischen Litteratur</i> . (C. Brockelmann)
NU	Northwestern University, Evanston, Illinois.
NA	National Archive, Kaduna, Nigeria.
WAAMD	West African Arabic Manuscripts Database (westafricanmanuscripts.org)

Bibliography

Names that start with al- are placed according to the first letter that follows it. Thus, al-Laḡānī can be found under L.

Unpublished Manuscripts

- Bello, M., *Infāq al-maysūr fī ta'riḡh bilād al-Takrūr*. Or. 14063.
- Brenner, L. and Boubou Hama, text and partial translation of the 'kabbe tawīdi'; a recitation in Fulfulde from southern Niger.
- Fodio, 'Uthmān dan, *Iḡya' al-sunna*, Hunwick 151.
- al-Karmī, Mar'ī b. Y. b. Abū Bakar, *Tahqīq al-burhān fī shurb al-dukhān* Or. 6275, ff. 54^r–55^v.
- al-Kashnāwī, *Bahjat al-āfāq wa-īdāḡ al-labs wa'l-ighlāq fī 'ilm al-ḡurūf wa'l-awfāq*. SOAS ms 65496, f. 11^a.
- al-Laḡānī, Ibrahīm, *Naṡiḡat al-ikhwān b-ijtināb al-dukhān*. Or. 8288h, ff. 117–138.

- Şālih, Ibrahīm, *Kitāb al-istidhkār li 'ulamā' kānim kurnū min al-akhbār wa l-athār*. (Not catalogued). Melville Herskovits Library, NU.
- al-Wālī, *Al-adilla al-ḥisān fī bayān taḥrīm shurb al-dukhān*. Or. 8362.
- *'Awṣikum yā' ma'shar al-ikhwān*. Falke 1687, Falke 862, Falke 1850, Hunwick 174.2.
- *Manhal mā' adhb li-'ilm asrār ṣifāt al-rabb*. Hunwick 196.
- *Mu'īn al-ṭālib wa-mufīd al-rāghib*. Kaduna D/AR7/4, Kaduna P/AR2/62.
- *Tadrīb al-ṭullāb 'alā ṣinā'at al-ī'rāb*. Kaduna (NA) N/AR2/27.
- *Urjūza fī ḥudūth al-'ālam*. Falke 2414.
- al-Yūsī, al-Ḥ. b. Mas'ūd. (no title) Arabe 1273, BN.

Anonymous, on Smoking

- Falke 1850, *Risālat al-anwār wa-naṣīḥa li l-ikhwān fī l-nahī 'an shurb al-dukhān wa-isti'māl tibgh alladhī ḥadatha shānha fī ḥādhā al-zamān*.
- Falke 1040 (by a Tijaniya author);
- Falke 1101.
- Falke 2017.
- Paden 76.
- Paden 204.

Anonymous, on the Benefits of Learning

- Falke 11; Falke 215;
- Falke 269.11; Falke 2119; Falke 2626

Printed Works

- Adeleye, R.A., *Power and Diplomacy in Northern Nigeria*. London: Longman Group, 1971.
- Ali, S.A., *Arabic Literary Salons in the Islamic Middle Ages. Poetry, Public Performance and the Presentation of the Past*. Notre Dame, Indiana: Notre Dame University Press, 2010.
- Alkali, M.N., *Kanem-Borno under the Sayfawa. A study of the origin, growth, and collapse of a dynasty. (891–1846)*. Borno Sahara and Sudan Series, Vol. VII. Maiduguri, 2013.
- al-Amin, A., *BaaJankaro. A Fulani Epic from Sudan*. Marburg: Africana Marburgensia, 1985.
- al-Anṣārī, A. b. I., *Sharḥ umm al-barāhīn'alā al-Sanūsiyya*. Al-Qāhira: n.d. 1962
- Arnett, E.J., *Rise of the Sokoto Fulani*. Kano: n.d., 1922.
- Austen, R.A., 'Imperial Reach versus Institutional Grasp. Superstates of the West and Central African Sudan in Comparative Perspective.' In *Journal of Early History*, 13 (2009): 509–541.
- Awn, P.W., *Satan's Tragedy and Redemption: Iblis in Sufi Psychology*. Leiden: E.J. Brill, 1983.

- al-Baghdādī, I., *Hadīyyat al-‘arifīn asmā’ al-Mu‘allifīn w-athār al-musannifīn*. Istanbul: n.d., 1955.
- Barbour, B., and M. Jacobs, ‘The Mī‘raj: a legal treatise on slavery by Ahmad Baba.’ In *Slaves and Slavery in Muslim Africa*, ed. J.R. Willis. London: Frank Cass, 1985.
- Barkey, K., *Empire of Difference. The Ottomans in Comparative Perspective*. Cambridge: Cambridge University Press, 2008.
- Barth, J.C.H., *Travels and discoveries in North and Central Africa, being a journal of an expedition undertaken in the years 1849–1855*. New York: Harper and Brothers, 1857.
- Barbour B. and Jacobs M., ‘The Mī‘raj: a legal treatise on slavery by Ahmad Baba.’ In *Slaves and Slavery in Muslim Africa, I*, ed. J.R. Willis. London: Frank Cass, 1985.
- Barthes, R., ‘The death of the author.’ In R. Barthes, *Image-music-text*. Glasgow: Fontana/Collins, 1977.
- Batran, A.A., *Tobacco Smoking under Islamic Law. Controversy over its Introduction*. Beltsville Maryland: Amana Publications, 2003.
- Beek, W.E.A. van, ‘The Innocent Sorcerer: Coping with Evil in Two African Societies (Kapsiki & Dogon).’ In Blakely, van Beek and Thomson, *Religion in Africa*. London: James Currey, 1994: 197–228.
- Beek, W.E.A. van and T.D. Blakely, ‘Introduction’ in W.E.A. van Beek, T.D. Blakely and D.L. Thomson, *Religion in Africa*. London: James Currey, 1994.
- Bello, M., *Infaku’l Maisur*. Edited by C.E.J. Whitting. London: Luzac, 1951.
- Berbrugger, A., ‘Abd Allah Teurdjman, renégat de Tunis en 1388’ In *Revue Africaine* 5 (1861).
- Berger L., ‘Ein Herz wie ein trockner Schwamm. Laqanis und Nabulisis Schriften über den Tabakrauch.’ In *Der Islam* 78, 2 (2001): 249–293.
- Berkey, J.P., *Popular Preaching and Religious Authority in the Medieval Islamic Near East*. Seattle: University of Washington Press, 2001.
- *The Transmission of Knowledge in Medieval Cairo. A social history of Islamic education*. Princeton: Princeton University Press, 1992.
- Biriotti, M. and N. Miller, eds. What is an author? Manchester: Manchester University Press, 1993.
- Bivar, A.D.H., ‘Arabic documents of Northern Nigeria’ In *BSOAS* XXII, I (1959): 324–349.
- Bivar, A.D.H. and M. Hiskett, ‘The Arabic Literature of Nigeria to 1804. A provisional account.’ In *BSOAS* 25, 101/3 (1962): 104–148.
- Black, D., ‘Psychology: soul and intellect.’ in *The Cambridge Companion to Arabic Philosophy*, eds. P. Adamson and R.C. Taylor. Cambridge: Cambridge University Press, 2005.
- Bledsoe, C.H. and K.M. Robey, ‘Arabic Literacy and Secrecy among the Mende of Sierra Leone.’ In *Man, New Series* 21,2 (1986): 202–226.
- Bloom, J.M. ‘Paper in Sudanic Africa.’ In *The meanings of Timbuktu*, eds. S. Jeppie and S.B. Diagne. Cape Town: HSRC Press, 2008: 45–59.

- Bobboyi, H., *The 'ulama of Borno: a study of the relations between scholars and state under the Sayfawa, 1470–1808*. Dissertation at Northwestern University. Evanston, Illinois, 1992.
- 'Relations of the Bornu 'ulama' with the Sayfawa rulers: the role of the mah-rams.' In *Sudanic Africa* IV (1993): 175–204.
- Bondarev, D., 'The language of the glosses in the Bornu quranic manuscripts.' In *BSOAS* 69, 1 (2006): 113–140.
- 'Qur'anic Exegesis in Old Kanembu: Linguistic Precision for Better Interpretation' In *Journal of Qur'anic Studies* 15 (2013): 56–83.
- 'An Archaic Form of Kanuri/Kanembu: A Translation Tool for Qur'anic Studies.' In *Journal of Qur'anic Studies* 8, 1 (2006): 143–153.
- 'Multiglossia in West African manuscripts: The case of Borno, Nigeria.' In *Manuscript Cultures: Mapping the Field*, eds J.U. Sobisch, J.B. Quenzer, D. Bondarev. Berlin: De Gruyter, (in press).
- Braukämper, U., 'The origin of Baggara Arab Culture.' In *Sprache und Geschichte in Afrika* 14 (1993): 13–46.
- Bremer, K. and U. Wirth, 'Die philologische Frage. Kulturwissenschaftliche Perspektiven auf die Theoriegeschichte der Philologie' In *Texte zur modernen Philologie*, eds. K. Bremer and U. Wirth. Stuttgart: Philipp Reclam, 2010.
- Brenner, L., *The Shehus of Kukawa. A history of the al-Kanemy dynasty of Bornu*. Oxford: Clarendon Press, 1973.
- *West African Sufi: the religion heritage and spiritual search of Cerno Bokar Saalif Tall*. London: C. Hurst, 1984.
- 'Three Fulbe scholars in Bornu' In *The Maghreb Review*, x (1985): 4–6.
- 'Muslim thought in Eighteenth-Century West Africa. The case of shaykh Uthmān b. Fudi.' In *Eighteenth-Century Renewal and Reform in Islam*. Eds. N. Levtzion and J.O. Voll. Syracuse, N.Y.: Syracuse University Press, 1987: 39–65.
- *Originality of thought and method in West African islamic teaching: a Fulfulde Example*. African Studies Centre, Boston University, 1980.
- 'Muhammad al-Amīn al-Kānimī and Religion and Politics in Bornu.' In *Studies in West African Islamic History. Vol. 1: The cultivators of Islam*. Ed. J.R. Willis. London: Cass, 1979: 160–176.
- *Controlling Knowledge, Religion, Power and Schooling in a West African Muslim Society*. Bloomington: Indiana University Press, 2000.
- 'A Living Library: Amadou Hampaté Ba and the Oral Transmission of Islamic Religious Knowledge.' In *Islamic Africa* 1, 2 (2010): 45–93.
- Brenner, L. and M. Last, 'The role of language in West African Islam.' In *Africa* 55, 4 (1985): 432–446.
- Brett, A. 'What is Intellectual History Now?' In *What is History Now?* ed. D. Cannadine. Houndsmill: Palgrave Macmillan, 2002: 113–131.

- Brigaglia, A., 'Two published Hausa translations of the Qur'an and their doctrinal background.' In *Journal of Religion in Africa*, 35, 4 (2005): 424–449.
- 'Central Sudanic Arabic Scripts (Part 1): The Popularization of the Kanawī Script.' In *Islamic Africa* 2,2 (2011): 51–85.
- Brigaglia, A. and M. Nobili, 'Central Sudanic Arabic Scripts (Part 2): Barnāwī.' In *Islamic Africa* 4,2 (2013): 195–223.
- Brosselard, C. 'Les Inscriptions Arabes de Tlemcen. Tombeau du Cid Mohamed Ibn Abi Amer.' In *Revue Africaine* 3, 16 (1859): 241–248.
- 'Les Inscriptions Arabes de Tlemcen. Retour à Sidi Senouci. Inscriptions de ses deux Mosquées.' In *Revue Africaine* 5, 28 (1861): 241–260.
- Bouwman, D., *Throwing stones at the moon: the role of Arabic in contemporary Mali*. Dissertation Leiden University, 2005.
- Brown, R. ed. *The History and description of Africa and of the notable things therein contained, written by al-Hassan Ibn-Mohammed al-Wezaz al-Fasi, a Moor, baptised as Giovanni Leone, but better known as Leo Africanus*. London: Hakluyt Society, 1896.
- Bulliet, R.W., *Conversion to Islam in the Medieval Period. A essay in quantitative History*. Cambridge MA: Harvard University Press, 1979.
- *Islam. The View from the Edge*. New York: Columbia University Press, 1994.
- Burke, P., *Popular Culture in Early Modern Europe*. London: Temple Smith, 1978.
- *Cultural Hybridity*. Malden MA: Polity Press, 2009.
- Burke, P. and R. Po-Chia Hsia, eds. *Cultural Translation in Early Modern Europe*. Cambridge MA: Cambridge University Press, 2007.
- Butterworth, C.E., *Averroes' Middle Commentary on Aristotle's Poetics*. Princeton: Princeton University Press, 1986.
- Cambon, J. and J.-D. Luciani, *Petit Traité de Theologie Musulmane, par Abou Abdallah Mohammed Ben Mohammed Ben Youssef Senoussi*. Alger: Imprimerie Orientale Pierre Fontana, 1896. (Kessinger Legacy Reprints)
- Calasso, G., 'Récits de conversion, zèle dévotionnel et instruction religieuse, dans les biographies des 'gens de Bašra', du Kitāb al-Ṭabaqāt d'Ibn Sa'd.' In *Conversions Islamiques*, ed. M. Garcia Arénal. Paris: Maisonneuve & Larose, 2001. 19–47.
- Carra de Vaux, B., *Les penseurs de l'Islam*. Paris: Librairie Paul Geuthner, 1921.
- Carruthers, M. 'Mechanisms for the Transmission of Culture: The Role of 'Place' in the Arts of Memory.' In *Translatio or the Transmission of Culture in the Middle Ages and the Renaissance*, ed. L.H. Hollengreen. Turnhout: Brepols, 2008.
- Chittick, W.C., *Imagined Worlds: Ibn al-'Arabi and the problem of religious diversity*. Albany: State University of New York Press, 1994.
- *The Sufi Path of Knowledge. Ibn al-'Arabi's Metaphysics of Imagination*. Albany: State University of New York Press, 1989.
- Clapperton, H., *Travels & discoveries in northern & central Africa in the years 1822, 1823 and 1824*. London: n.d. 1831.

- Cohen, A., 'Cultural Strategies in the organization of the trading diasporas.' In *The development of indigenous trade and markets in West Africa*, ed. C. Meillassoux. London: Oxford University Press, 1971.
- Cohen, R., 'Social Stratification in Bornu.' In *Social Stratification in Africa*, eds. A. Tuden and L. Plotnicov New York: The Free Press, 1970.
- Cook, M., *Forbidding Wrong in Islam*. Cambridge: Cambridge University Press, 2003.
- Dalen, D. van, 'This Filthy Plant.' in *Islamic Africa* 3, 2 (2012): 227–247.
- Dan, P., *Histoire de Barbarie*. Paris: Pierre Rocollet, 1637.
- Daston, L. and H.O. Sibum, 'Introduction: Scientific Personae and Their Histories' in *Science in Context* 16, 1–2 (2003): 1–8.
- al-Dasūqī, M. b. A. *Hāshiya 'alā sharḥ Umm al-barāhīn*. Al-Qāhira: n.d. 1912.
- Davidson, H.A., *Proofs for Eternity, Creation and the Existence of God in Medieval Islamic and Jewish Philosophy*. Oxford: Oxford University Press, 1987.
- Debray, R. *Éloge des frontières*. Paris: Gallimard, 2010.
- DeCorse C.R. ed., *West Africa during the Atlantic Slave Trade. Archeological Perspectives*. New York: Leicester University Press, 2001.
- Delphin, G., 'La philosophie du cheikh Senoussi d'après son aqida es-so'ra.' In *Journal Asiatique* (1897): 356–370.
- Denham, D., e.a. *Narrative of travels and discoveries in northern and central Africa, in 1822, 1823 and 1824, extending across the great desert etc.* Denham, Clapperton and Oudney. London: John Murray, 1831.
- Diagne, S.B., 'Toward an intellectual history of West Africa: the meaning of Timbuktu.' In *The meanings of Timbuktu*, eds. S. Jeppie and S.B. Diagne. Cape Town: HRSC Press, 2008: 19–31.
- Dorpmüller, S., *Religiöse Magie im Buch der probaten Mittel. Analyse, kritische Edition und Übersetzung des Kitab al-Muğarrabat von Muhammad Ibn Yusufas-Sanusi (gest. um 895/1490)*. Wiesbaden: Harrasowitz Verlag, 2005.
- Dutton, M.R., *Lead Us Not into Translation: Notes toward a Theoretical Foundation for Asian Studies*. Nepantla: Views from the South, 3, 3 (2002): 495–537.
- Eickelmann, D., *Knowledge and Power in Morocco: the Education of a Twentieth Century Notable*. Princeton: Princeton University Press, 1985.
- Eguchi, P., *Notes on the Arabic-Fulfulde translational reading in northern Cameroun*. Kyoto: Kyoto University African Studies, 9 (1975): 177–250.
- Ejiogou, E.C., *The roots of political instability amongst indigenous nationalities and in the 'Nigerian' supra-national state, 1884–1990: a longitudinal and comparative historical study*. Diss., University of Maryland, 2004.
- Ellis, S. and G. ter Haar, 'Religion and Politics in Africa' In *Afrika Zamani* 5 (1997) and 6 (1998): 221–246;
- Ess, J. van, *Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra: eine Geschichte des religiösen Denkens im frühen Islam*. Berlin: Walter de Gruyter, 1991–1997.

- 'The Logical Structure of Islamic Theology' In *Islamic Philosophy and Theology*. Vol. 11: Revelation and Reason. London: Routledge, 2007: 31–55.
- Fierro, M., 'Opposition to Sufism in al-Andalus.' In *Islamic Mysticism Contested*. F. de Jong and B. Radtke. Leiden: Brill, 1999.
- Filali-Ansary, A., 'Preface.' In *Organizing Knowledge. Encyclopædic Activities in the Pre-Eighteenth Century Islamic World.*, ed. G. Endress. Leiden: Brill, 2006: 103–133.
- Fisher, H.J., 'The Fulani Jihād.' (Review of Tazyīn al-Waraqāt by 'Abdallah b. Muḥammad, transl. M. Hiskett.) In *Journal of African History* 7, 2 (1966): 344–347.
- 'Conversion reconsidered: some historical aspects of religious conversion in black Africa.' In *Journal of the International African Institute*. 43, 1 (1973): 27–40.
- Fodio, 'Abdallāh b. M. b., *Ḍiyā' al-siyāsāt wa-fatāwī l-nawāzil mim mā huwa fī furū' al-dīn min al-masā'il*. Cairo: Al-zahrā' li l-i'lām al-'arabī, 1988.
- *Tazyīn al-waraqāt*. Edited and translated by M. Hiskett. Ibadan: Ibadan University Press, 1963.
- Foucault, M., 'What is an author?' In *The Foucault reader. An introduction to Foucault's thought*, ed. P. Rabinow. London: Penguin Books, 1984.
- Frank, R.M., *Philosophy, Theology and Mysticism in Medieval Islam. Texts and Studies on the Development of Kalam*, 1. Aldershot: Ashgate Variorum, 2005.
- Fuglestad, F., 'A reconsideration of Hausa History before the Jihad.' In *Journal of African History* XIX, 3 (1978): 319–339.
- Gacek, A., *Arab Manuscripts: a vademecum for readers*. Leiden: Brill 2009.
- Geschieri, P., *The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa*. Charlottesville: University Press of Virginia, 1997.
- Al-Ġāhiz, 'A. b. B. *Quatre essais*. Traduction française par Charles Vial. Caire: Institut Français d'Archéologie Orientale du Caire, 1976–1979.
- al-Ghabban, A.I., *Les deux routes syrienne et égyptienne de pèlerinage au nord-ouest de l'Arabie-Saoudite*. Caire: Institut Français d'Archeologie Orientale, 2011.
- al-Ghazālī, *The incoherence of the Philosophers*. Translated, introduced and annotated by M.E. Marmura. Utah: Brigham Young University Press, 2000.
- *Deliverance from Error. Five Key Texts including this spiritual Autobiography, Al-Munqidh min al-Dalal*. Translated and annotated by R.J. Mc Carthy. Louisville: Fons Vitae, 1980.
- Ginzburg, C., *The cheese and the worms. The cosmos of a sixteenth-century miller*. London: Routledge and Kegan Paul, 1980.
- Goff, J. le, *Les Intellectuels au Moyen Age*. Paris: Editions du Seuil, 1985.
- Goldstone, J.A., 'The Problem of the "Early Modern" World.' In *Journal of the Economic and Social History of the Orient* 41, 3 (1998): 249–284.
- Goldziher, I., *Muslim Studies*. London: George Allen & Unwin Ltd, 1967.
- *Le dogme et la loi de l'islam. Histoire du développement dogmatique et juridique de la religion musulmane*. Paris: Librairie Paul Geuthner, 1920.

- Goodman, J., *Tobacco in history. The cultures of dependence*. London: Routledge, 1993.
- Goody, J., 'Introduction' (1968a) In *Literacy in traditional societies*, ed. J. Goody. Cambridge: Cambridge University Press, 1968, 1–27.
- 'Restricted Literacy in Northern Ghana.' (1968b) In *Literacy in traditional societies*, ed. J. Goody. Cambridge: Cambridge University Press, 1968. 198–265.
- *The domestication of the savage mind*. Cambridge MA: Cambridge University Press, 1977.
- Goody, J. and I. Watt, 'The consequences of literacy.' In *Literacy in traditional societies*. Cambridge MA: Cambridge University Press, 1968.
- Grafton, A. and S. Blair, *The transmission of culture in early modern Europe*. Philadelphia: Philadelphia University Press, 1990.
- Gray, R., 'Christian traces and a Franciscan mission in the central sudan, 1700–1711.' In *Journal of African History*, 8, 3 (1967): 383–393.
- Green, N., *Sufism: a Global History*. Hoboken: Wiley-Blackwell, 2012.
- Grehan, J. 'Smoking and "Early modern" sociability. The Great Tobacco Debate in the Ottoman Middle East (Seventeenth to Eighteenth Centuries).' In *American Historical Review* 3 (2006): 1352–1377.
- Gronenborn, D., 'Kanem-Borno—a brief summary of the history and archaeology of an empire in the central Bilad-El-Sudan.' In *West Africa during the Atlantic slave trade: archaeological perspectives*, ed. C.R. DeCorse. New York: Leicester University Press, 2001: 108–136
- Gutas, D. *Avicenna and the Aristotelian Tradition. Introduction to Reading Avicenna's Philosophical Works*. Leiden: Brill, 1988.
- 'Aspects of Literary Form and Genre in Arabic Logical Works.' In *Glosses and Commentaries on Aristotelian Logical Texts.*, ed. C. Burnett. London: The Warburg Institute, 1993.
- Haafkens, J., *Chants Musulmans en Peul. Textes de l'héritage religieux de la communauté musulmane de Maroua*, Cameroun. Leiden: Brill, 1983.
- Ḥajj Khalifā, M. b. 'A. *The balance of truth*. Edited and translated by G. Lewis. London: Allen and Unwin, 1957.
- al-Hajj, M.A., 'The writings of Shehu Uthmān dan Fodio: a plea for dating and chronology.' In *Kano Studies*, NS 1/2 (1974/77).
- Hall, B. 'The Question of "Race" in the Pre-colonial Southern Sahara.' In *The Journal of North African Studies*, 10, 3–4 (2005) 339–367.
- Hall, B.S. and Stewart, C.C., 'The historic "Core Curriculum" and the Book Market in Islamic West Africa.' In *The Trans-Saharan Book Trade*, eds. G. Krätli and G. Lydon. Leiden: Brill, 2011.
- al-Hallāq, Th. 'A., 'Ḍawābiṭ al-takfīr fi l-fikr al-islāmī' in *Majala jāmi'at Dimashq li'ulūm al-iqtisādīyya wa l-qānūniyya* 28/1 (2012): 431–460.
- Hallaq, W.B., 'Was the Gate of Ijtihad Closed?' In *International Journal of Middle East Studies*, 16, 1 (1984): 3–41.

- Hamacher, W., 'Für—die Philologie.' In *Was ist eine philologische Frage?* ed. J.P. Schwindt. Berlin: Suhrkamp, 2009, 21–61; 36.
- Hampate Ba, A., *Vie et enseignement de Tierno Bokar, le sage de Bandiagara*. Paris: Editions du Seuil, 1980.
- Havelock, E.A., *Preface to Plato*. The Belknap Press of Harvard University Press, Cambridge 1963.
- *The Muse Learns to Write. Reflections on Orality and Literacy from Antiquity to the Present*. New Haven: Yale University Press, 1982.
- Hefner, R.W. 'Islamic Knowledge and Education in the Modern Age,' In *New Cambridge History of Islam, Vol. 6*. Cambridge: Cambridge University Press, 2010.
- Hiskett, M., 'Material relating to the state of learning among the Fulani before their Jihad.' In *BSOAS* 19, 3 (1957) 550–578.
- 'Kitāb al-farq: a work on the Habe Kingdoms attributed to Uthmān dan Fodio.' In *BSOAS* 23, 3 (1960): 558–579.
- 'An Islamic tradition of reform in the Western Sudan from the sixteenth to the eighteenth century.' In *BSOAS*. 25, 3 (1962): 577–596.
- *A History of Hausa Islamic Verse*. London: University of London, 1975.
- *The course of Islam in Africa*. Edinburgh: Edinburgh University Press, 1994.
- Hirschler, K., *The Written Word in the Medieval Arabic Lands. A Social and Cultural History of Reading Practices*. Edinburgh: Edinburgh University Press, 2012.
- Hodgkin, Th., *Nigerian Perspectives: an historical anthology*. London: Oxford University Press, 1975.
- Hollengreen, L., ed. *Translatio or the transmission of culture in the middle ages and the renaissance. Modes and messages*. Turnhout: Brepols, 2008.
- Hopkins, J.F.P. and N. Levtzion, eds. *Corpus of Early Arabic Sources for West African History*. Princeton: Markus Wiener Publishers, 2000.
- Hughes, A. 'Presenting the Past: the Genre of Commentary in theoretical Perspective.' In *Method and Theory in the Study of Religion*. 15 (2003): 148–168.
- Humphreys, S.C., *Cultures of scholarship*. Ann Arbor: University of Michigan Press, 1997.
- Hunwick, J.O., 'Notes on a late fifteenth-century document concerning 'al-Takrūr'' In *African Perspectives. Papers in the history, politics and economics of Africa. Presented to Thomas Hodgkin*, eds. Ch. Allen and R.W. Johnson, Cambridge MA: Cambridge University Press, 1970.
- *Sharī'a in Songhay. The replies of al-Maghili to the Questions of Askia al-Hajj Muhammad*. London: Oxford University Press, 1985.
- 'Al-Mahili and the Jews of Tawāt: the demise of a community.' In *Studia Islamica* 61 (1985): 155–183.
- 'Notes on some collections of Arabic manuscripts in Nigeria.' In *History in Africa* 15 (1988): 377–383.

- 'Askia al-Ḥājj Muḥammad and his successors: the account of al-imām al-Takrūrī.' In *Sudanic Africa* 1 (1990): 85–89.
- *West Africa and the Arab World. Historical & Contemporary Perspectives*. Accra: Ghana Academy of Arts & Sciences, 1991.
- 'A Supplement to Infāq al Maysūr: the Biographical Notes of 'Abd al-Qādir b. al-Mustafā.' In *Sudanic Africa* 7 (1996): 35–51.
- 'The Arabic Literary Tradition of Nigeria.' In *Research in African Literatures* 28, 3, (1997): 210–223.
- Arabic Literature of Africa: Project and Publication. Evanston: *Northwestern University Program of African Studies, Working Papers*, 2005.
- Hunwick, J.O. and R. Abubakre, *The Arabic Literature of Africa. Volume 11: The Writings of Central Sudanic Africa*. Leiden: Brill, 1995.
- Ibn Ḍayf Allāh, M. al-Nūr, *Kitāb al-ṭabaqāt fī khusūṣ al-awliyā' wa l-ṣāliḥīn wa l-'ulamā' wa l-shu'arā' fī l-sūdān*. Khartoum: University of Khartoum, 1971.
- Ibn Furtua, A. *History of the first twelve years of the reign of Mai Idriss Alooma of Bornu*. Translated from the Arabic by H.R. Palmer. Lagos: n.d., 1926.
- Ibn Khaldūn, *The Muqaddimah. An Introduction to history*. Translated from the Arabic by Franz Rosenthal. London: Routledge and Kegan Paul, 1958.
- Ibn Maryam M., *Al-bustān fī dhikr al-awliya wa l-'ulamā bi-tilimsān*. Al-Jaza'ir: 1908.
- Ibn Qutayba, *al-Ma' ārif*, Cairo, 1981, 420.
- Issa, A. et Labatut, R., *Sagesse des peuls nomades*. Yaounde: Editions Clé, 1974.
- al-Jabartī, 'Ar. b. Ḥ., *Ajā'ib al-athār fī l-tarājim w'al-akhbār*. Cairo: Bulaq, 1880.
- al-Jabri, M.A., *The formation of Arab Reason. Text, Tradition and the Construction of Modernity in the Arab World*. L.B. London: Tauris Publishers, London 2011.
- Jackson, S.A., *Islamic Law and the State: the Constitutional Jurisprudence of Shihāb al-Dīn al-Qarāfī*. Leiden: Brill, 1996.
- al-Jāhiz, 'A. b. B., *Quatre essais*. Traduction française par Charles Vial. Caire: Institut Français d'Archéologie Orientale du Caire.
- Jeppie, S. and S.B. Diagne, eds. *The meanings of Timbuktu*. Cape Town: HSRC Press, 2008.
- Jong, F.D. en B. Radtke, eds. *Islamic mysticism contested*. Leiden: Brill, 1979.
- Juynboll, G.H.A., *Encyclopedia of canonical hadith*. Leiden: Brill, 2007.
- Ka'ti, M. *Tarikh el-Fettach* Edition et traduction par O. Houdas, M. Delafosse. Paris: Ernest Leroux, 1913.
- Kelley, D.R., 'Philology and History.' In *The Oxford History of Historical Writing*. London: Oxford University Press, 2012.
- Kelley, D., *Yuck!: The Nature and Moral Significance of Disgust*. Cambridge MA: MIT Press, 2011.
- Kilito, A., *L'auteur et ses doubles. Essai sur la culture arabe classique*. Paris: Editions du Seuil, Paris 1985.

- Klein-Franke, F., 'No smoking in paradise: the habit of tobacco smoking judged by Muslim law.' In *Le Muséon*. 106 (1993): 155–192.
- Knysh, A., "Orthodoxy" and "heresy" in medieval Islam: an essay in reassessment.' In *The Muslim World* 83, 1 (1993): 1–57.
- Kodi, M., *Dignitaires et titulaires: quelques aspects des institutions Baguirmiennes au XIX siècle*. Conférences en documents Aresae. Paris, 1992.
- Kroeber, A.L. and C. Kluckhohn, *Culture. A critical review of concepts and definitions*. Papers of the Peabody Museum no. 47, 1952.
- LaCapra, D. *Rethinking intellectual history: texts, contexts, language*. London: Cornell University Press, 1983.
- Lane, E.W., *Manners and customs of modern Egyptians*. London: Dutton, 1954.
- Lange, D., *Le diwan des Sultans du (Kanem)-Bornu: chronologie et histoire d'un Royaume Africain (de la fin du xe siècle jusqu'à 1808)*. Wiesbaden: Franz Steiner Verlag, 1977.
- Lapidus, I.M., *A history of Islamic societies*. Cambridge: Cambridge University Press, 1988.
- al-Laḡānī, I. *Matn al-ġawhara fī 'ilm al-tawhīd*. Al-Qāhira, n.d.
- Last, D.M. and M.A. al-Hajj, 'Attempts at defining a Muslim in nineteenth century Hausaland and Bornu.' In *Journal of the Historical Society of Nigeria* 111, 2 (1965): 231–239.
- Last, M., 'Some Economic aspects of conversion in Hausaland, Nigeria.' In *Conversion to Islam*, ed. N. Levtzion. New York: Holmes and Meier, 1979: 236–246.
- *The Sokoto Caliphate*. London: Longmans, 1967.
- 'Historical Metaphors in the Kano chronicle.' In *History in Africa* 7 (1980): 161–178.
- 'The book and the nature of knowledge in Muslim northern Nigeria, 1547–2007.' In *The Trans-saharan Book Trade*, eds. G. Krätli and G. Lydon. Leiden: Brill, 2011: 175–213.
- 'The Book in the Sokoto Caliphate.' In *The Meanings of Timbuktu*, eds. S. Jeppie and S.B. Diagne. Cape Town: HSRC Press, 2008: 135–165.
- Lavers, J.E., 'Islam in the Bornu Caliphate, a survey.' In *Odu* 5 (1971): 27–53.
- 'Divisions on a journey or the travels of Shaykh Ahmad al-Yamani (1630–1712) from Halfaya to Fez.' In *The Central Bilād al-Sūdān*, eds. Y.F. Hasan and P. Doornbos. Khartoum: Khartoum University Press, 1981: 216–233.
- Law, R. and P.E. Lovejoy, 'Borgu in the Atlantic Slave Trade.' In *African Economic History* 27 (1999): 69–92.
- Leder, S. *Mu'ḡam al-samā'āt al-Dimašqīyya: al-muntaḡaba min sanat 550 ilā 750 H/1155 ilā 1349 M.* (With an introduction in German, French and English) Damascus: Institut Français d'Études Arabes de Damas, 1996.
- Levtzion, N. *Conversion to Islam*. New York: Holmes and Meier Publishers, 1979.

- ‘Abd Allah b. Yasin and the Almoravids.’ In *Studies in West African Islamic History*, ed. J.R. Willis. London: Frank Cass, 1979: Vol. 1, 78–113.
- ‘The Eighteenth Century. Background to the Islamic Revolutions in West Africa.’ In *Eighteenth Century Renewal and Reform in Islam*, eds. N. Levtzion and J.O. Voll. New York: Syracuse University Press, 1987: 21–39.
- ‘Sociopolitical Roles of Muslim Clerics and Scholars.’ In *Comparative Social Dynamics. Essays in honor of N. Eisenstadt*, ed. E. Cohen e.a. Boulder, Colorado: F.A. Praeger publ., 1985: 95–107.
- *Islam in Africa and the Middle East. Studies on Conversion en Renewal*. Aldershot: Ashgate Variorum, 2007.
- Levtzion, N. & Pouwels, R.L. *The History of Islam in Africa*. Athens: Ohio University Press, 1999.
- Loimeier, R., *Muslim Societies in Africa. A historical anthropology*. Bloomington: Indiana University Press, 2013.
- Lovejoy, P.E., *Caravans of Kola*. Zaria: Ahmadu Bello University Press, 1980.
- ‘Islamic Scholarship and Understanding History in West Africa before 1800.’ In *Oxford History of Historical Writing*. London: Oxford University Press, 2011.
- ‘Plantations in the Economy of the Sokoto Caliphate.’ In *Journal of African History* xix, 3 (1978): 341–368.
- Low, V.N., *Three Nigerian Emirates*. Evanston: Northeastern University Press, 1972.
- Lucas, P.J., *From author to audience*. John Capgrave and Medieval Publication. Dublin: University College Dublin Press, 1997.
- Luciani, J.D., (translation and annotation), *Petit traité de théologie musulmane par Abou Abdallah Mohammed ben Mohammed ben Youssef Senoussi*. Algiers: Imprimerie Orientale Pierre Fontana, 1896.
- *La Djaouhara. Traité de théologie par Ibrahim Laqani*. Texte Arabe et traduction Française par J.D. Luciani. Alger: Imprimerie Orientale Pierre Fontana, 1907.
- *Les prolégomènes théologiques de Senoussi*. Texte Arabe et traduction Française par J.D. Luciani. Alger: Imprimerie Orientale Pierre Fontana, 1908.
- Lukens-Bull, R.A., ‘Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia.’ In *Anthropology and Education Quarterly* 32 (2001): 350–372.
- Lydon, G., ‘Slavery, exchange & Islamic Law: a glimpse from the archives of Mali & Mauritania.’ In *African Economic History* 33 (2005): 117–148.
- *On Transsaharan Trails: Islamic Law, Trade Networks and Cross-Cultural Exchange in Nineteenth Century Western Africa*. Cambridge University Press. Cambridge, 2009.
- MacEachern, S., ‘State Formation and Enslavement in the Southern Lake Chad Basin.’ In *West Africa during the Atlantic slave trade*, ed. C.R. DeCorse New York: Leicester University Press, 2001: 131–151.

- Madden, E.H., 'Averroes and the Case of the Fiery Furnace.' In *Islamic Philosophy and Mysticism*, ed. T. Beauchamp. Encino: Dickinson Publishing Company, 1974: 133–150.
- Madkour, I., *L'Organon d'Aristote dans le monde arabe*. Paris: Librairie philosophique J. Vrin, 1934.
- Makdisi, G., *The Rise of Humanism in Classical Islam and the Christian West*. Edinburgh: Edinburgh University Press, 1990.
- *Religion, Law and learning in Classical Islam*. Hampshire: Variorum, 1991.
- 'Ash'arī and the Ash'arites.' In *Islamic Philosophy and Theology II. Revelation and reason*, ed. I.R. Netton, London: Routledge, 2007. 255–295.
- Manger, L., *Muslim Diversity. Introduction in Muslim Diversity*, ed. L. Manger. Richmond: Curzon Press, 1999.
- Martin, R.C. and M.R. Woodward *Defenders of Reason in Islam. Mu'tazilism from Medieval School to Modern Symbol*. Oxford: Oneworld Publications, 1997.
- Marty, P., *L'Islam en Guinée*. Paris: Ernest Leroux, 1921.
- Mathee, R., *The pursuit of pleasure: drugs and stimulants in Iranian History, 1500–1900*. Princeton: Princeton University Press, 2005.
- Mbiti, J.S., *African Religions and Philosophy*. New York: Heinemann, 1969.
- McCarthy, R.J., 'Al-Ghazali, The clear criterion for distinguishing between Islam and Godlessness.' In *Deliverance from Error. Five key texts Including His Spiritual Autobiography, al-Munqidh min al-Dalal*. Translated and annotated by R.J. McCarthy. Louisville: Fons Vitae, Louisville, 1980.
- Meunier, O., *Les routes de l'Islam. Anthropologie politique de l'islamisation de l'Afrique de l'ouest en général et du pays Hausa en particulier du VIII^e au XIX^e siècle*. Paris: l'Harmattan, 1997.
- Messick, B., 'Legal documents and the concept of 'restricted literacy' in a traditional society.' In *International Journal of Social Linguistics*, 42 (1983): 41–52.
- Michot, Y., *Against smoking. An Ottoman Manifesto*. Oxford: Kube Publishing, 2010.
- Miller, W.I., *The Anatomy of Disgust*. Cambridge MA: Harvard University Press, 1997.
- Minnis, A.J., *Medieval theory of authorship. Scholastic literary attitudes in the later Middle Ages*. London: Scholar Press, 1984.
- Mohammed, A. en R. Hay, 'Analysis of a West African Islamic Library: The Falke Collection.' In *Personalized Data Base Systems*, eds. Mittman, B. and L. Borman. Los Angeles: Melville Publishing Company, 1975: 75–94.
- Mommersteeg, G., *Het domein van de Marabout Koranleraren en magisch religieuze specialisten in Djenne, Mali*. Proefschrift Universiteit Utrecht, 1996.
- Monteuil, V., 'L'Islam noir.' In *Tiers Monde* 5, 19 (1964): 598–599.
- Moraes Farias, P.F. de, 'Intellectual innovation and reinvention of the Sahel: the seventeenth century Timbuktu chronicles.' In *The meanings of Timbuktu*, eds. Jeppie, S. and S.B. Diagne. Cape Town: HSRC Press, 2008: 95–109.

- al-Nābulūsī, *al-ṣulḥ bayn l-ikhwān fī ḥukm ibāḥat al-dukhān*. M.A. Dahmān, ed. Damascus, 1924.
- Nachtigal, G., *Sahara and Sudan*. Translated from the original German, with an introduction and notes, by Allan G.B. Fisher and Humphrey J. Fisher. London: C. Hurst & Company, 1987.
- Naerebout, F.G., 'Global Romans? Is globalisation a concept that is going to help us understand the Roman empire?' In *Talanta* 38–39 (2006–2007): 149–170.
- Nafi, B.M., 'Taṣawwuf and reform in pre-modern islamic culture: in search of Ibrāhīm al-Kūrānī.' In *Die Welt des Islams* 42, 3 (2002): 307–355.
- Norris, H.T., *The Tuareg—Their Islamic Legacy and its Diffusion in the Sahel*. Warminster: Aris & Phillips, 1975.
- *Sūfī mystics of the Niger Desert: Sīdī Maḥmūd and the Hermits of Aīr*. Oxford: Clarendon Press, 1990.
- Nobili, M., 'Back to Saharan Myths: Preliminary Notes on 'Uqba al-Mustajab.' In *Annual Review of Islam in Africa*, 11 (2012): 79–85.
- Orfali, B., 'A Sketch Map of Arabic Poetry Anthologies up to the Fall of Baghdad.' In *Journal of Arabic Literature*, 43, 1 (2012): 29–59.
- Ong, J.W., *Orality and Literacy. The Technologizing of the Word*. London: Methuen, 1982.
- Ozanne, P., 'The diffusion of smoking in West Africa.' In *Odu* 2 (1969): 29–42.
- Paden, J.N., *Religion and Political Culture in Kano*. Berkeley: University of California Press, 1973.
- 'An early Fulani conception of Islam.' In *Journal of the African Society* x111 (1913–1914): 404–414; x114 (1914–1915): 53–59 and 185–192.
- 'The Kano Chronicle.' In *The Journal of the Royal Anthropological Institute of Great Britain and Ireland* 38 (1908): 58–98 and 76–77.
- Palmer, H.R., *Sudanese Memoirs: being mainly translations of a number of Arabic manuscripts relating to the western and central Sudan*. London: Frank Cass, 1967.
- Paques, V., 'Origine et caractères du pouvoir royal au Baguirmi.' In *Journal de la Société des Africanistes* 37, 1 (1967): 183–214.
- Paul, H., 'What is a scholarly persona? Ten theses on virtues, skills, and desires' in *History and Theory* 53 (2014): 348–371.
- Pearson, M.N., *Pious Passengers. The Hajj in Earlier Times*. London: Hurst & Company, 1994.
- Peek, P.M., *African Divination Systems. Ways of Knowing*. Bloomington: Indiana University Press, 1991.
- Peters, R., 'Idjtiḥād and taqlīd in 18th and 19th century islam.' In *Die Welt des Islams* 20, 3/4 (1980): 131–145.
- *Crime and Punishment in Islamic Law*. Cambridge: Cambridge University Press, 2005.
- Philips, J.E., 'African smoking and pipes.' In *Journal of African History* 24 (1983): 302–319.

- Pitts, M. and M.J. Versluys, 'Globalisation and the Roman world: perspectives and opportunities.' In *Globalisation and the Roman world. World history, connectivity and material culture*, eds. M. Pitts, M.J. Versluys. Cambridge: Cambridge University Press, (in press).
- Pollock, S., 'Future Philology? The fate of a soft science in a hard world.' In *Critical Inquiry* 35 (2009): 931–961.
- Rabinow, P., *The Foucault Reader*. London: Penguin Books, 1991.
- Reichmuth, S. 'Islamische Bildung und Emanzipation der Muslime. Shaikh Ādam al-Īlūrī, Nigeria, und seine Schriften.' In *Die Welt des Islams* xxx (1990): 201–210.
- Rosenthal, F., *The technique and approach of Muslim Scholarship*. Rome: Pontificium Institutum Biblicum, 1947.
- *The Herb. Hashish versus Medieval Muslim Society*. Leiden: Brill, 1971.
- *Knowledge Triumphant. The concept of knowledge in medieval Islam*. Leiden: Brill, 2007.
- Ross, E., 'A historical geography of the trans-saharan trade.' In *The Trans-Saharan Booktrade*, eds. G. Krätli and G. Lydon. Leiden: Brill, 2011: 1–35.
- Rouayheb, K. el-, 'Opening the Gate of Verification: the Forgotten Arab-Islamic Florescence of the 17th Century.' In *International Journal of the Middle East Studies* 38, 2 (2006): 263–281.
- *Relational Syllogisms and the History of Arabic Logic, 900–1900*. Leiden: Brill, 2010.
- Rummel, E., *The Humanist-Scholastic Debate in the Renaissance and Reformation*. Cambridge MA: Harvard University Press, 1995.
- al-Sa'di, Abderahman b. Abdallah, *Tarikh es-Soudan*. Traduit de l'Arabe par O. Houdas. Paris: A. Maisonneuve, 1964.
- Said, E.W., 'The return to philology.' in *Humanism and Democratic Criticism*. Basingstoke: Palgrave Macmillan, 2004: 57–85.
- *Beginnings. Intention and Method*. London: Granta Books, 1997.
- Santerre, R., *Pedagogie Musulmane d'Afrique noir. L'école coranique Peule du Cameroun*. Montréal: Les presses de l'Université de Montréal, 1973.
- al-Sanūsī, M. b. Yū., *Petit traité de théologie musulmane avec une traduction française et des notes par J.-D. Luciani*. Alger: Imprimerie Orientale Pierre Fontana, 1896.
- *Sharḥ umm al-barāhīn*. Cairo: Matba'at al-Istiqama, 1351/1932.
- (*Muqaddima*) *Les prolégomènes théologiques de Senoussi*. Texte Arabe et traduction Française par J.D. Luciani. Alger: Imprimerie Orientale Pierre Fontana, 1908.
- Sartain, E.M., 'Jalal ad-Din as-Suyuti's relations with the people of Takrur.' In *Journal of Semitic Studies* 16 (1971):193–208.
- Schacht, J., 'Sur la diffusion des formes d'architecture religieuse musulmane à travers le Sahara.' In *Travaux de l'Institut de Recherches Sahariennes* xi (1954): 11–27.

- Schimmel, A., *Mystical Dimensions of Islam*. Chapel Hill: University of North Carolina Press, 1975.
- *Deciphering the Signs of God: a Phenomenological Approach to Islam*. Albany: State University of New York Press, 1994.
- Schoeler, G., *The Oral and the Written in Early Islam*. London: Routledge, 2006.
- 'The relationship of literacy and memory in the second/eighth century.' In *The development of Arabic as a written language*. (Supplement to the Proceedings of the Seminar for Arabian Studies 40.) M.C.A. Macdonald (ed.) Oxford: Archaeopress 2010. 121–130
- Schulze, R., *Islamischer Internationalismus im 20. Jahrhundert. Untersuchungen zur Geschichte der Islamischen Weltliga*. Leiden: Brill, 1990.
- 'La da'wa Saoudienne en Afrique de l'Ouest.' In: *Le radicalisme au sud du Sahara. Da'wa, arabisation et critique de l'Occident*, ed. R. Otayek. Paris: Karthala, 1993.
- Schwindt, J.P. ed. *Was ist eine philologische Frage?* Berlin: Suhrkamp, 2009.
- Scribner, B., 'Is a History of Popular Culture Possible?' In *History of European Ideas* 10, 2 (1989): 175–191.
- Seesemann, R., 'African Islam or Islam in Africa? Evidence from Kenya.' In *The Global Worlds of the Swahili: interfaces of Islam, identity and space in 19th and 20th-century East Africa*. Vol. 26. eds. R. Loimeier and R. Seesemann. Berlin: Lit Verlag, 2006.
- 'Ein Dialog der Taubstummen. Französische vs britische Wahrnehmungen des Islam im spätkolonialen West Afrika.' In *Afrika Spectrum* 2 (2002): 109–139.
- 'Islamic Reformism in Wadai (Chad).' In: *l' Islam politique au Sud de Sahara*, ed. M. Gomez-Perez. Paris: Karthala, 2005.
- 'Where east meets west: the development of Qur'anic education in Darfour.' In *Islam en sociétés au sud du Sahara. Revue annuelle pluridisciplinaire* 13 (1999): 41–61.
- 'The History of the Tijâniyya and the issue of tarbiyya in Darfur (Sudan). In *La Tijâniyya. Une confrérie musulmane à la conquête de l'Afrique*, eds. J.L. Triaud et D. Robinson. Paris: Karthala, 2000.
- *The Divine Flood: Ibrahim Niasse and the Roots of a twentieth century Sufi revival*. New York: Oxford University Press, 2011.
- Sharkey, H.J., 'Arab identity and ideology in Sudan: the politics of language, ethnicity and race.' In *African Affairs* 107 (2008): 21–43.
- Shaw, T., 'Early smoking pipes in Africa, Europe and America.' In *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*. 90, 2 (1960): 272–305.
- Shaw, R. 'Splitting truths from darkness: epistemological aspects of Temne divination' in *African Divination Systems. Ways of Knowing*, ed. P.M. Peek. Bloomington: Indiana University Press, 1991.
- Skinner, Q., 'On intellectual history and the history of books.' In *Contributions to the history of concepts* 1, 1, (2005): 29–36.

- Smith, R., 'Logic' in *The Cambridge companion to Aristotle*. Cambridge: University of Cambridge Press, 1995: 27–65.
- Smith, W.F., *Faith & Belief: the difference between them*. Oxford: One World, 1998.
- Soares, B., 'The Historiography of Islam in West Africa: an Anthropologist's View' In *The Journal of African History* 55, 1 (2014): 27–36.
- Sperber, D., *Le savoir des anthropologues*. Paris: Hermann, 1982.
- Stewart, C.C., 'Southern Saharan Scholarship and the Bilad al-Sudan.' In *Journal of African History* xvii, 1 (1976): 73–93.
- Street, B., 'Introduction: the new literary studies.' In *Cross-cultural aspects to literacy*, ed. B. Street. Cambridge: Cambridge University Press, 1993: 1–21.
- 'What's 'new' in New Literacy Studies? Critical Approaches to literacy in theory and practice.' In *Current Issues in comparative Education* 5, 2 (2003): 77–91.
- Street, T., 'Logic' in *The Cambridge companion to Arabic philosophy*, eds. P. Adamson and R. Taylor. Cambridge: University of Cambridge Press, 2005.
- Tafla, B., 'Addictives in northeast Africa: a brief survey of an aspect of nineteenth-century cultural history.' In *Afrika und Übersee* LXIV (1981): 282–309.
- Triaud, J.-L., 'Le thème confrérique en Afrique de l'ouest.' In *Les ordres mystiques dans l'Islam*. Paris: Editions de l' Ecole des hautes études en sciences sociales, 1985.
- Trimingham, J.S., *A history of Islam in West Africa*. London: Oxford University Press, 1962.
- Thouard, D., 'Einleitung. Die Folgen der Philologisierung.' In *Philologie als Wissenschaftsmodell*, eds. D. Thouard, F. Vollhardt, F.M. Zini. Berlin: De Gruyter, 2010. 1–21.
- Urvoy, Y., *Histoire de l'empire de Bornou. Memoires de l'institut français d'Afrique noire*, no. 7. Paris, 1949.
- Vansina, J., *Oral Tradition as History*. London: James Currey, 1985.
- Vikør, K., 'Jihad in West Africa: A global theme in a regional setting', in *Muslim Diversity. Local Islam in a Global Context*, ed. L. Manger. Richmond: Curzon 1999: 80–101.
- Vivien, A., 'Essay de Concordance de cinq tables généalogiques du Baguirmi (Tchad)' In *Journal de la Société des Africanistes* 37, 1 (1967): 25–40.
- Voll, J., 'Muḥammad Ḥayyā al-Sindī and Muḥammad ibn'Abd al-Wahhāb: an analysis of an intellectual group in eighteenth-century Madīna.' In *BSOAS* 38, 1 (1975): 32–39.
- Vovelle, M., *Ideologies & mentalités*. Paris: Librairie François Maspero, 1982.
- Ware, R.T., 'Slavery in Islamic Africa, 1400–1800' in *The Cambridge World History of Slavery* D. Eltis and S.L. Engerman eds. Cambridge: Cambridge University Press, 2011. 47–80.
- Walbridge, J., *God and Logic in Islam. The Caliphate of Reason*. Cambridge: Cambridge University Press, 2010.
- Walton, J. ed., *The Faber Book of Smoking*. London: Faber and Faber, 2000.
- Whitting, C.E.J. ed., *Infaku'l Maisuri*. London: Luzac & Company, 1951.

- Wilks, I., 'The transmission of Islamic learning in the Western Sudan.' In *Literacy in traditional societies*, ed. J. Goody. Cambridge: Cambridge University Press, 1968.
- Willis, J.R., 'The Torodbe Clerisy: A Social View.' In *The Journal of African History* 19,2 (1978): 195–212.
- *Studies in West African Islamic History. Vol. 1, The Cultivators of Islam*. London: Frank Cass, 1979.
- *Slaves & Slavery in Muslim Africa. Vol. 1: Islam & the Ideology of Enslavement*. London: Frank Cass, London 1985.
- Wisnovsky, R., 'The nature and scope of Arabic philosophical commentary in post-classical (ca. 1100–1900 AD) islamic intellectual history: some preliminary observations.' In *Bulletin of the Institute of Classical Studies* 47, s 83, 2 (2004): 149–191.
- Wolff, M., *El-Senusi's Begriffsentwicklung des Muhammedanischen Glaubensbekenntnisses*. Leipzig: F.C.W. Vogel, 1948.
- Zeltner, J.-C., *Histoire des Arabes sur les rives du lac Tchad*. Paris: Karthala, 2002.
- Zimmermann, M., 'Ouverture du Colloque.' In *Auctor et auctoritas. Invention et conformisme dans l'écriture médiévale*. Actes du colloque de Saint-Quentin-en-Yvelines (1999), ed. M. Zimmermann. Paris: Ecole des Chartes, 2001, 7–14.