

**24th Congress of the
Union Européenne des Arabisants et
Islamisans (UEAI)**

University of Leipzig

Programme



*The Organising Committee of the 24th UEAI Congress
2008 in Leipzig welcomes all participants and wishes
an inspiring time with scholarly enriching debates and
a pleasant stay in Leipzig.*

ORGANISING COMMITTEE

Host

Prof. Dr. Verena Klemm

Members of the Organising Committee

Brinkmann, Stefanie

Franke, Liza Maria

Klemm, Verena

Körtner, Mareike

Kurz, Johannes

Student assistants

Beer, Brenda

Cieslak, Fabian

Hakenberg, Marie

Kern, Anja

Kunert, Katharina

Plankermann, Kai

Table of Contents

Programme	2 - 10
Panel Sessions	11 - 20
Abstracts	21 - 50

Programme

2

Programme

Wednesday, 24 September, 2008

1:00 – 6:45 p.m.

Registration open at congress venue, Faculty Building
(Address: Schillerstr. 6, 2nd floor)

7:00 – ca. 8:30 p.m.

Opening Ceremony UEAI Congress and 3rd Symposium of the History of Printing and Publishing in the Languages and Countries of the Middle East, University Library
(Address: Beethovenstr. 6, 1st floor, Westwing)

Welcome addresses

Prof. Dr. Verena Klemm, Institute of Oriental Studies
Prof. Dr. jur. Franz Häuser, President of the University of Leipzig
Prof. Dr. Ulrich Johannes Schneider, Director of Leipzig University Library

Keynote address

Dr. Geoffrey Roper (London): From Manuscripts to Printed Texts in Arab and Muslim Societies

Thursday, 25 September, 2008 8:00 – 11:00 a.m.

8:00 – 9:30 a.m. Registration (continuation), Congress Venue (Address: Schillerstr. 6, 2nd floor)

9:30 – 11:00 a.m. Panels

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
9:30-10:00	Qur'ānic Studies	Trends in Modern Arabic Literature	Theory and Practice in Mathematics and Astronomy
10:00-10:30	Qur'ānic Studies	Trends in Modern Arabic Literature	Theory and Practice in Mathematics and Astronomy
10:30-11:00	Qur'ānic Studies	—	Theory and Practice in Mathematics and Astronomy

4

Thursday, 25 September, 2008 11:30 a.m. – 2:15 p.m.

11:30 – 12:30 a.m. New Town Hall (Address: Martin-Luther-Ring 4-6)

Welcome addresses: Representative of the City of Leipzig
 Prof. Dr. Markus Denzel, Dean of the Faculty of History, Art and Oriental Studies, University of Leipzig
 Prof. Dr. Hans-Georg Ebert, Chair of the Association for the Promotion of Oriental Studies, Institute of Oriental Studies

Reception

12:45 – 2:15 p.m. Invitation to Lunch-Bufferet in the Restaurant Panorama-Tower (UEAI Congress & Symposium)
 (Address: Augustusplatz 9, 29th floor. Entrance on the northern side of the building, i.e. direction Augustusplatz and Main Station)

5

Thursday, 25 September, 2008 2:30 – 4:00 p.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
2:30-3:00	Qur'anic Studies	Early Modern and Contemporary History	Economic and Social History
3:00-3:30	Classical Arabic Thought	Early Modern and Contemporary History	Economic and Social History
3:30-4:00	Classical Arabic Thought	Early Modern and Contemporary History	Economic and Social History

Thursday, 25 September, 2008 4:30 – 6:00 p.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
4:30-5:00	Islamic Theology and Legal Theory	Early Modern and Contemporary History	Arabic Codicology and Papyrology
5:00-5:30	Islamic Theology and Legal Theory	Early Modern and Contemporary History	Arabic Codicology and Papyrology
5:30-6:00	Islamic Theology and Legal Theory	Early Modern and Contemporary History	Arabic Codicology and Papyrology

6

Friday, 26 September, 2008 9:00 – 10:30 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
9:00-9:30	Neoplatonism and Ismailiyya	Arabic Paleography, Linguistics and Rhetoric	Religious Trends in Modern Islam
9:30-10:00	Neoplatonism and Ismailiyya	Arabic Paleography, Linguistics and Rhetoric	Religious Trends in Modern Islam
10:00-10:30	Neoplatonism and Ismailiyya	Arabic Paleography, Linguistics and Rhetoric	Religious Trends in Modern Islam

Friday, 26 September, 2008 11:00 – 12:30 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
11:00-11:30	Neoplatonism and Ismailiyya	Arabic Paleography, Linguistics and Rhetoric	Poetry
11:30-12:00	Neoplatonism and Ismailiyya	Arabic Paleography, Linguistics and Rhetoric	Poetry
12:00-12:30	Neoplatonism and Ismailiyya	Arabic Paleography, Linguistics and Rhetoric	_____

7

Friday, 26 September, 2008

2:30 – 4:00 p.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
2:30-3:00	Imami Shi'a and 'Alawites	_____	The Near East and Europe
3:00-3:30	Imami Shi'a and 'Alawites	Classical Arabic Literature	The Near East and Europe
3:30-4:00	Imami Shi'a and 'Alawites	Classical Arabic Literature	The Near East and Europe

Friday, 26 September, 2008

4:30 – 6:00 p.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
4:30-5:00	Sufism	Classical Arabic Literature	The Near East and Europe
5:00-5:30	Sufism	Classical Arabic Literature	The Near East and Europe
5:30-6:00	Sufism	Classical Arabic Literature	The Near East and Europe

8

Saturday, 27 September, 2008

9:00 – 10:30 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
9:00-9:30	Source Criticism in Literature, Theology and Geography	History and Archaeology	Popular Literature
9:30-10:00	Source Criticism in Literature, Theology and Geography	History and Archaeology	Popular Literature
10:00-10:30	Source Criticism in Literature, Theology and Geography	History and Archaeology	Popular Literature

Saturday, 27 September, 2008

11:00 – 12:30 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
11:00-11:30	Source Criticism in Literature, Theology and Geography	History and Archaeology	Popular Literature
11:30-12:00	Source Criticism in Literature, Theology and Geography	Manuscripts as Sources of Social and Cultural History	_____
12:00-12:30	Source Criticism in Literature, Theology and Geography		_____

9

Saturday, 27 September, 2008

3:00 p.m.

UEAI – General Assembly
(Address: Städtisches Kaufhaus, Universitätsstrasse 11, lecture room 02-07)

8:00 p.m.

Fare-well Dinner at the Restaurant Panorama-Tower: UEAI-Congress & Symposium
(for pre-booked diners only). Address: Augustusplatz 9, 29th floor. Entrance on the northern side of the building
(i.e. direction Augustusplatz and Main Station)

Sunday, 28 September 2008

9:30 a.m. – ca. 6:00 p.m.

Excursion (for pre-bookers only):

Bad Kösen/Saale: Boat Trip on the river Saale (30 min)
(<http://www.badkoesen.de>)

Walk (20 min) or alternatively bus transfer to the castle “Rudelsburg” (Lunch available)
(<http://en.wikipedia.org/wiki/Rudelsburg>), (<http://www.rudelsburg.com>)

Naumburg: Guided city tour and guided visit of the Dome
(<http://www.naumburg-tourismus.de/Naumburg2003/web/en/tourismus/tourismus.php>)

Editorial deadline of the congress booklet: 2 September, 2008

Panel Sessions

Thursday, 25 September, 2008

9:30 – 11:00 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
9:30-10:00	Qur'ānic Studies Chair: Beatrice Gründler JAN VAN REETH: Celui qui fit le voyage de nuit de la Sainte Mosquée à la Mosquée Lointaine (Coran 17:1)	Trends in Modern Arabic / Literature Chair: Samar Attar BARBARA MICHALAK-PIKULSKA: The Beginnings of Short Story Writing in Qatar	Theory and Practice in Mathematics and Astronomy Chair: Pavel Pavlovitch HARRIET NASH (D.A. AGIUS): Star Charts from Oman
10:00-10:30	HOSN ABBOD: Surat Maryam and the Pre-Islamic Panegyric Ode	LALE BEHZADI: Mixing Languages in Modern Arabic Literature	MARAVILLAS AGUIAR AGUILAR: Islamic Astronomical Instruments and their Legacy in 15 th century Europe
10:30-11:00	DMITRY FROLOV: The Role of Prayers in the Composition of the Qur'ān	—	JUAN MARTOS QUESADA: Les premiers mathématiciens dans al-Andalus

12

Thursday, 25 September, 2008

2.30 – 4.00 p.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
2:30-3:00	<i>(continuation of panel)</i> ADELYA GAYNUTDINOVA: The Chains of Prophets in the Qur'anic Text	Early Modern and Contemporary History Chair : Dmitry Frolov & Liza Franke EVGENIY ZELENEV: Orientalism and Russian Political Ambitions in the Black Sea and Persian Gulf Regions	Economic and Social History Chair: Jo Van Steenberg GUISEPPE CONTU: Sardinia and the Arabs
3:00-3:30	Classical Arabic Thought Chair: Jacques Waardenburg SEBASTIAN GÜNTHER: Averroes and Thomas Aquinas on Religious and Liberal Education	ANTONINO PELLITTERI: Les articles sur la Palestine (1947-48) du Shaykh Muhammad Bashir al-Ibrahimi: l'autre face du texte	ANA-MARIA CARBALLEIRA-DEBASA: Pauvreté et charité en al-Andalus: le cas des legs pieux
3:30-4:00	JOHANNES THOMANN: A Mathematician's Manifesto on Scientific Reasoning against Religious Convictions	ROSWITHA BADRY: Norms, Gender, and Political Representation: Recent Experiences of the Women's Movement in Jordan (1995-2007)	ANDREAS KAPLONY: Shipment on the Red Sea: Letters, Writs of Consignment and Receipts of Delivery from al-Qusayr (13th century)

13

Thursday, 25 September, 2008

4:30 – 6:00 p.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
4:30-5:00	<p>Islamic Theology and Legal Theory Chair: Hans-Georg Ebert</p> <p>WILFERD MADELUNG: The Theology of ‘Abd Allāh b. Yazīd al-Fazārī</p>	<p>(continuation of panel)</p> <p>MARI KRISTIN ARAT: Les interdictions du “foulard islamique” en France, en Allemagne et en Turquie</p>	<p>Arabic Codicology and Papyrology Chair: Verena Klemm</p> <p>EVA MIRA GROB: 3rd/9th Century Arabic Letters on Papyrus: The Issue of Politeness</p>
5:00-5:30	<p>SIMONETTA CALDERINI: Classical Sources on the Permissibility of Female Imams: An Analysis of <i>hadīths</i> about Umm Waraqa</p>	<p>MARIA VIDIASOVA: The Early Modernization Processes in Tunisia</p>	<p>NIKOLAI N. DYAKOV: Sheikh at-Tantawi (1810-1861) – Professor of Oriental Studies at the University of St. Petersburg and his Collection of Manuscripts</p>
5:30-6:00	<p>MARIA ARCAS CAMPOY: À propos de la terminologie du droit de succession (<i>al-farā'id</i>): Le Coran et <i>al-Muwatta'</i></p>	<p>EMILIO PLATTI: Des Arabes chrétiens dans l'oeuvre de Shlomo Pines</p>	<p>LUCIAN REINFANDT: Adolf Grohmann: Semitist of Disruption and Consistency</p>

14

Friday, 26 September, 2008

9:00 – 10:30 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
9:00-9:30	<p>Neoplatonism and Ismailiyya Chair: Heinz Halm & Urbain Vermeulen</p> <p>DANIEL DE SMET: Les Sabéens de Harran, initiateurs du néoplatisme en terre d'islam? Naissance et persistance d'un mythe</p>	<p>Arabic Paleography, Linguistics and Rhetoric Chair: Arie Schippers & Pavel Pavlovitch</p> <p>MAREK DZIEKAN: Imad ad-Din Khalil und seine islamische Literaturtheorie und -kritik</p>	<p>Religious Trends in Modern Islam Chair: Hans-Georg Ebert</p> <p>JACQUES WAARDENBURG: Studying Living Middle Eastern Religions: Toward an Adequate Approach</p>
9:30-10:00	<p>CARMELA BAFFIONI: Nāṣir-e Khosrow: Translator of the Ikhwān al-Ṣafā'?</p>	<p>DOLORES SERRANO-NIZA: Le labyrinthe du mots: Cruauté (<i>qaswa</i>) et compassion (<i>rahma</i>) dans l'ouvrage de <i>luḡa</i></p>	<p>RICHARD VAN LEEUWEN: Islamic Reformist Thought and Popular Belief: Rashid Rida and the Cult of Graves</p>
10:00-10:30	<p>MARINA REISNER: Real and Mystic Pilgrimage in Prose and Poetry of Nasir-i Khusraw: “Safar-name” and <i>qasida</i></p>	<p>LUDMILA TORLAKOVA: <i>Af'alu min kādhā</i> : Comparative Idioms in Medieval Arab Dictionaries</p>	<p>MONIKA FATIMA MÜHLBÖCK: Funary Practices in the Wahhabi Community</p>

15

Friday, 26 September, 2008

11:00 – 12:30 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
11:00-11:30	(continuation of panel) LUTZ RICHTER-BERNBURG: 5th/11th Century Persian Intellectual History - Geography Sacred and Secular in Naser-e Khosrow's <i>Safarname</i>	(continuation of panel) ANTONELLA GHERSETTI: Etablir les sources ou de la façon d'écrire correctement: <i>Les Kitāb al-ḥaṭṭ</i> d'Ibn al-Sarrāḡ et al- Zaḡḡāḡī	Poetry Chair: Stefanie Brinkmann ARIE SCHIPPERS: Flower Poems in Arabic, Judeo-Arabic and Hebrew Andalusian Poetry
11:30-12:00	ANTONELLA STRAFACE: Prophets and Devils in the Ismā'īlī Qarmaṭī Tradition	LASZLO TUSKE: Aspects of the Medieval Arabic Rhetoric: Al-Sakkaki's Views as Interpreted by al-Qazwini	CHRISTINA OSIPOVA: The System of Colouration in Mediaeval Arabic Wine Poetry
12:00-12:30	TODD LAWSON: The Crucifixion of Jesus in Medieval Ismaili Thought	VINCENZA GRASSI: Abbreviations and Mock Inscriptions in Arabic Epigraphy	

16

Friday, 26 September, 2008

2:30 – 4:00 p.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
2:30-3:00	Imami Shi'a and 'Alawites Chair: Stefanie Brinkmann BIANCAMARIA SCARCIA AMORETTI: Making Women Visible in History: Some Remarks on Shi'i Devotional Literature		The Near East and Europe Chair: Lale Behzadi & Barbara Michalak-Pikulska HILARY KILPATRICK: Arabic Private Correspondence from 17 th Century Syria: The Letters to Pococke
3:00-3:30	LAURA BOTTINI: Between Bibliography and Biography: <i>Najashi's Rijal</i>	Classical Arabic Literature Chair: Michael Carter JO VAN STEENBERGEN: A Job Application from Medieval Islam? (Re)considering Ibrāhīm b. al- Qaysarānī's Panegyric to the Mamluk Sultan al-Ṣāliḡ Ismā'īl (r. 1342-1345)	SVETLANA KIRILLINA: A Russian Monk in the Near East: Meletii's <i>Journey to Jerusalem</i> as a Narrative Source for the Study of the Late-Eighteenth Century Ottoman Empire
3:30-4:00	ANNUNZIATA RUSSO: Hints of the Spontaneous Generation Theory in the 'Alawite Source <i>Kitāb al- Bad' wa'l-I'āda (The Book of Beginning and Reiteration)</i>	MIRELLA CASSARINO: <i>Le samar</i> : Poétique de l'obscurité et texture du conte	MONIKA WINET: Rome – Andalousie – Madrid: Le journal de voyage en Arabe d'un prêtre du XVIII ^{ème} siècle

17

Friday, 26 September, 2008

4:30 – 6:00 p.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
4:30-5:00	<p>Sufism Chair: N.N.</p> <p>NUHA AL-SHA‘AR: Love as Social Aspiration: The Influence of Sūfī and Greek Concepts of Love on Sociopolitical Thought of the Ikhwān al-Ṣafā’, Miskawayh and al-Tawḥīdī</p>	<p>(continuation of panel)</p> <p>BEATRICE GRUENDLER: The Apostil (<i>tawqī‘</i>): Royal Brevity in the Islamic Appeals Court (<i>mazālim</i>)</p>	<p>(continuation of panel)</p> <p>DAVID PROCHASKA: A Nineteenth Century Photograph Album from the Maghreb</p>
5:00-5:30	<p>GUISEPPE SCATTOLIN: Abd al-Malik al-Kharkushi (d. 407/ 1016) and his <i>Tahdhib al-asrar</i></p>	<p>JAAKKO HÄMEEN-ANTTILA: Khālīd ibn Ṣafwān – Between History and Literature</p>	<p>SAMAR ATTAR: What Future? The Futility of Friendship with Egoistic Westerners in Modern Arabic Texts</p>
5:30-6:00	<p>JOSEPH NORMENT BELL: ‘Alī Muḥammad al-Daylamī, 10th Century Sufi: A Tentative New Assessment</p>	<p>LUTZ EDZARD: Principles behind the New Edition of Brünnow's and Fischer's Chrestomathy of Classical Arabic Prose Literature</p>	<p>ANNE VAN OOSTRUM: Songs of Arabia: The Musical Heritage of the Dutch Arabist Christiaan Snouck Hurgronje (1857-1936)</p>

18

Saturday, 27 September, 2008

9:00 – 10:30 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
9:00-9:30	<p>Source Criticism in Literature, Theology and Geography Chair: Sebastian Günther & N.N.</p> <p>GREGOR SCHOELER: Neue Erkenntnisse zu Ibn Ishāqs Quellen</p>	<p>History and Archaeology Chair: Evgeni E. Zelenev</p> <p>JEAN-MICHEL MOUTON: La Ville de Syrte (Libye) à l'époque médiévale: Histoire et archéologie</p>	<p>Popular Literature Chair : Arie Schippers</p> <p>URBAIN VERMEULEN: Nouvelles données sur Amr dhu l-Kalb dans la <i>Sirat ‘Antar</i></p>
9:30-10:00	<p>PAVEL PAVLOVITCH: Ibn Ṣihāb az-Zuhrī vs. Yaḥyā b. Abī Kathīr: The Case of a Self-Confessed Adulterer</p>	<p>BALÁZS MAJOR: Recent Results of the Excavations in al-Marqab Citadel in Syria</p>	<p>ABOUBAKR CHRAIBI: Les genres et les sources dans les <i>Mille et Une Nuits</i></p>
10:00-10:30	<p>FREDERIC BAUDEN: Al-Maqrīzī et al-Safadī: Analyse de la (re)construction d'un récit biographique</p>	<p>JUAN ANTONIO SOUTO: Graffiti in the Mihrab of the Great Mosque of Cordova</p>	<p>EDWIN WIERINGA: The Story of <i>Majnūn Laylā</i> on Both Sides of the Malacca Straits</p>

19

Saturday, 27 September, 2008

11:00 – 12:30 a.m.

	ROOM S 202 (2 nd floor)	ROOM S 102 (1 st floor)	ROOM M 204 (2 nd floor)
11:00-11:30	(continuation of panel) TAMAS GABOR: A Crisis of Approach: The Case of Ishaq b. Ibrahim's Manual <i>al-Burhan fi Wujuh al-Bayan</i>	Chair: Verena Klemm MAYA SHATZMILLER: Slaves, Money, Trade, and Division of Labour: An Early Commercial Revolution in the Islamic Caliphate*	(continuation of panel) FRANCESCA MARIA CORRAO: New Evidences on Ibn Daniyal's Shadow Plays
11:30-12:00	JEAN CHARLES DUCENE: Le <i>Uns al-muhadj</i> d'al-Idrisi: Une nouvelle source pour la toponymie et la géographie médiévales	Manuscripts as Sources of Social and Cultural History Chair: Andreas Kaplony ^VIHAI SHIVTIEL: Islam and the Cairo Genizah	_____
12:00-12:30	CHRISTOPHER MELCHERT: Quantitative Approaches to the Literature of Renunciation (<i>zuhd</i>)	VERENA KLEMM: The Collection of Islamic Manuscripts at Leipzig University Library: Projects and Perspectives	_____

* For scheduling reasons this lecture will be given outside a panel.

Abstracts

in alphabetical order

(the transliteration follows the authors' drafts)

Abstracts

SURAT MARYAM AND THE PRE-ISLAMIC PANEGRICAL ODE

Hosn Abboud

When reading Qur'anic Surat Maryam (Chapter Mary:19), the scholar notices a tripartite structure of the narrative section: Zakariyya mourning his old age and barrenness, Maryam taking a journey to deliver her son under the palm tree and Ibrahim lamenting his father's disbelief in God followed by a list of seven prophets and apostles who are praised for their righteousness. The journey that Maryam takes into the wilderness forms the building block of this narrative section.

The structure of the narrative section recalls the structure of the pre-Islamic panegyric ode. The standard structure of the tribal ode (*qaṣīda*) consists of three sections: the *nasīb* of the *qaṣīda* is placed within the context of *al-aṭlāl*, the section describing the poet's arrival at a deserted encampment. A transitional section follows the *nasīb*, describing a departure (*raḥīl*) or desert journey and permitting the poet to give an intricate and lengthy description of his riding animal. Finally, the poet turns-by means of perceptive sentiments-to the purpose of the poem: the strengthening of the community through praise of its virtues and the nurture of tribal pride and solidarity.

This paper will show how Surat Maryam, on the textual level, recalls literary forms from the Gospel according to Luke, but on the sub-textual level is structured according to the panegyric tribal ode. Does this mean there is a transfer of themes from the pre-Islamic ode to the Sura? What implication does this have for the Arabian Prophet and the figure of Maryam?

ISLAMIC ASTRONOMICAL INSTRUMENTS AND ITS LEGACY IN 15TH CENTURY EUROPE

Maravillas Aguiar Aguilar

Despite the fascination for astrolabes and related instruments shared by historians or collectors of Islamic instruments, they are not a central subject for researchers. There are still many open questions on the manuscripts devoted to one of the Islamic instruments: the sine quadrant. In particular, those texts translated or adapted from Arabic into Latin have not received much attention until recently. We will present in this lecture the influence of Arabic sources on the sine quadrant in 15th century Latin treatises as a beautiful example of the legacy of Islamic astronomical instruments in Europe.

We know two 15th century scholars that have translated Arabic material on the sine quadrant into Latin: Johannes Bonie and Christianus de Prolianus:

Johannes Bonie was a Valencian physician active in the second half of the 15th century. He is known for his works on the sine quadrant or *Sexagenarium*. One of them is an unfinished translation into Latin of the Valencian translation of the *Arricala de Haly* made in 1456 and the other one is a more extent text wrote in Latin by Johannes Bonie in 1464. Christianus de Prolianus was born in Balvano (Italy) in the first half of the 15th century. Little is known about his life. He was a celebrated astrologer in the Naples court under the protection of Antonello Petrucci. Thanks to Antonello Petrucci, a minister or secretary in *Fernando I de Nápoles* court, Prolianus took part in the activities of scholars and poets that had been supported by the King. We know two works by Prolianus, a didactical *Astrologiae Compendium* specially wrote for Antonello Petrucci's son and a Latin treatise on the use of the sine quadrant.

MAKING WOMEN VISIBLE IN HISTORY: SOME REMARKS ON SHI'I DEVOTIONAL LITERATURE

Biancamaria Scarcia Amoretti

The lecture is about the renewal of interest in shi'ism for womens' gravesites and consequently for ziyara to womens' sepulchral monuments. The development of these phenomena will be analysed on the basis of contemporary and 'classical' literature concerning this topic.

LES INTERDICTIONS DU « FOULARD ISLAMIQUE » EN FRANCE, EN ALLEMAGNE ET EN TURQUIE

Mari Kristin Arat

Depuis la II. Guerre Mondiale, l'Islam est devenu une réalité en Europe qui est durablement présent parmi nous depuis les années 70 avec tous les problèmes qui l'accompagnent. En réalité il s'agit d'un problème d'intégration dont l'aspect visible est le « foulard » qui se présente comme une question religieuse et droits de l'homme à la quelle on oppose la laïcité et la neutralité de l'Etat.

Le combat qui mène la République Turque depuis son existence est arrivé en Europe, où la France et l'Allemagne ont presque simultanément édicté des lois « anti-foulard », il y a juste quelques années. Si même le champ d'application de la loi nouvelle est différent dans ces pays, le but reste le même : prévenir un islam intégriste et politique dans des pays sécularisés, voir strictement laïcs comme la France.

Quelle que soit la raison, le problème du foulard qui est en réalité de nature sociologique, s'exprime comme une question juridique : une question de la liberté religieuse pour ceux qui le portent (I. partie) et comme des interdictions légales du foulard, prononcées par les Etats en Europe (II. partie).

OBSERVATIONS ON THE TERMINOLOGY OF THE LAW OF INHERITANCE (FARĀ'ID): THE KORAN AND THE AL-MUWAṬṬA'

María Arcas Campoy

In order to study the terminologies of the Arabic language we have to take into account both, the traditional and the modern approaches. Even though they do not belong to the language in the same way that other common words do, they nevertheless maintain a linguistic relationship with it in some aspects. Moreover, as part of the lexical component of the Arabic language, they also admit lexicological and semantic (status) considerations.

Muṣṭalah and *iṣṭilāḥ* are the words that designate the technical term. In the case of the Islamic Law (*fiqh*), as well as in the rest of the other purely Arabic religious sciences, the evolutions it has undergone were produced following the most traditional methods ever possible.

Departing from this approach, the pages of this paper will focus on the analysis and the comment on the terminology of the Law of Inheritance (*farā'id*) in Mālik's *al-Muwaṭṭa'* as a reflection of the evolution of this subject matter during almost two centuries that elapsed between the Koran and this known juridical treatise. Not only has it fed on the koranic normative referring to the subject, but also on other elements (*Ḥadīth*, criterion of the Prophet's colleagues and of the first caliphs, etc.), including those of a common character since the pre-islamic age, that allowed its major development and systematisation.

First of all we will highlight and analyse the terms that appear in the Koran and secondly the ones used in *al-Muwatta'* in order to show the terminological differences between the two texts as a reflection of the evolution and the development of the law of succession.

(The lecture will be given in French.)

WHAT FUTURE? THE FUTILITY OF FRIENDSHIP WITH EGOISTIC WESTERNERS IN MODERN ARABIC TEXTS

Samar Attar

At the end of E.M. Forster's novel, *A Passage To India*, Aziz speaks of the impossibility of friendship between Indians and British as long as Britain occupies India. But the hope of friendship is totally obliterated in an Arabic novel written between 1939 and 1940 by Yahya Haqqi, an Egyptian writer. Haqqi does not discuss British occupation of Egypt in his novella, *The Lamp of Um Hashim*. He simply tells the story of a young Egyptian man who goes to study in England and lives among the English for a few years. Although grateful to England and to the university that helped him become an ophthalmologist, Ismaeel comes to believe that a strong friendship between him and the English is quite impossible to achieve. Westerners, on the whole, he asserts, do not know the true meaning of friendship. For him, the English seem to be "lonely individuals who are constantly fighting tooth and nail, stabbing each other in the back and exploiting everyone by all means." His English friend, Mary, for instance, pretends to be everyone's friend. But in reality she cares about no one except herself. This grim impression of Westerners is not totally shared by Fadwa Tuqan (1917-2003), a Palestinian poet who wrote in her autobiography about the possibility of friendship even with her enemy.

My paper will explore the notion of friendship between Arabs and Europeans as seen through the eyes of Arab travelers in selected modern texts. I will argue that although many Arab writers believe that friendship between Westerners and Easterners is not always possible, yet they keep the door open for a continuous dialogue.

NORMS, GENDER, AND POLITICAL REPRESENTATION: RECENT EXPERIENCES OF THE WOMEN'S MOVEMENT IN JORDAN (C. 1995-2007)

Roswitha Badry

This contribution analyses the interdependence between norms, gender, and political representation during the past decade of modern Jordanian history through an in-depth examination of both women's organized attempts at political participation and the results of the 2007 parliamentary elections within the larger context of national and international politics.

Despite huge efforts exerted by the royal family and various women's rights groups neither the high literacy rate nor the high percentage of voting among Jordanian women has produced any significant shift in women's access to decision-making posts and participation in elected bodies. Tribalism and social conservatism are widely assumed to be the main obstacles to greater gender equality at the parliamentary and municipal levels.

In the Arab context a comparison between the experiences of Jordan and Morocco – both being a monarchy headed by a ruler who claims descent from the Prophet and having ratified the UN women's convention (CEDAW) with reservation as well as having introduced a "female quota" – is instructive.

NĀṢIR-E KHOSROW: TRANSLATOR OF THE IKHWĀN AL-ṢAFĀ'?

Carmela Baffioni

A thorough examination of *Jāmi'at al-ḥikmatayn* – one of the most important works by Nāṣir-e Khosrow (1004-1074) – reveals many similarities with the encyclopaedia by the Ikhwān al-Ṣafā', the final edition of which appeared in the last decades of the 10th century.

Numerous common themes are addressed in various fields, from remembering the ancients to logic and various natural sciences from metaphysics to theology. A very special case is that of the Epistle *On definitions and descriptions*, which is literally copied by Nāṣir in a long passage in which he also gives a series of definitions and descriptions (pp. 86, 11–96, 10) in answer to al-Jurjānī's questions about form, properties, description and definition.

I'll show that not only Nāṣir-e Khosrow reworks Ikhwanian ideas in the *Jāmi'a*, but translates many passages of the encyclopaedia literally. If it is certainly true that the ancients' idea of plagiarism was much more generous than ours, we know that Ismaili authors tended to quote or to transmit anonymously works produced mostly inside the Ismailiyya. Hence, we can infer that Nāṣir-e Khosrow counted the Ikhwān al-Ṣafā' among *ahl-e tayīd* to whom he constantly refers.

The similarities that can be remarked between *Jāmi'at al-ḥikmatayn* and the encyclopaedia can further contribute to the hypothesis that the Ikhwān al-Ṣafā' were Ismailis. More precisely, I'll try to demonstrate that the encyclopaedia contains in embryo several ideas stated in contemporary Ismailism, for instance by Sijistānī, that would have been further developed by later Ismaili thinkers.

AL-MAQRĪZĪ ET AL-SAFADĪ: ANALYSE DE LA (RE-) CONSTRUCTION D'UN RECIT BIOGRAPHIQUE

Frédéric Bauden

La découverte du carnet de notes d'al-Maqrīzī ouvre de nombreuses perspectives de recherche. L'une d'entre elles concerne la méthode de travail de cet historien emblématique. La question que nous souhaitons aborder dans cette communication est celle de la construction, ou plutôt de la reconstruction, d'un récit biographique, puisqu'il apparaît que quand il s'agit d'un passé que l'auteur n'a pu connaître, il se base uniquement sur des récits plus anciens, souvent contemporains des faits eux-mêmes. Le carnet de notes fait apparaître que pour le début du XIV^e siècle, al-Maqrīzī a largement exploité les notices rédigées par al-Safadī sur ses contemporains. En prenant comme point de départ la biographie d'un émir, nous nous proposons d'étudier comment al-Maqrīzī résumait les données et les exploitait ensuite dans plusieurs de ces ouvrages (al-Khitat, al-Sulūk, al-Muqaffā). Nous espérons ainsi pouvoir dégager des tendances propres à sa technique de rédaction mais aussi à sa conception de l'histoire.

MIXING LANGUAGES IN MODERN ARABIC LITERATURE

Lale Behzadi

Modern Arabic literature shows the phenomenon of including foreign vocabulary, mostly English or French, often without any translation. The reason for introducing non-Arabic words or phrases for a long time was considered to be a lack of Arabic equivalences, especially looking at technical terms (computer, Internet) as a result of the technological

progress or as an illustration for themes and topics linked to the West-East-relationship. This paper focuses on the literary or text immanent impetus for taking in phrases and words in a language other than the main text.

Very often, it seems that these expressions transport a code, a reduction or a special meaning that cannot be transmitted except when using “Western” symbols, signs and words. Foreign languages no longer work as a surrogate; rather they depict a cultural transfer that takes place in more than one direction. This cultural, textual and language connected border crossing will be discussed, especially with respect to its impact on textual structures and reception patterns.

**‘ALI B. MUHAMMAD AL-DAYLAMĪ, TENTH CENTURY SUFI: A TENTATIVE
NEW ASSESSMENT**

Joseph Norment Bell

Two major attempts have so far been made to present al-Daylamī the man to western readers. First in Jean-Claude Vadet’s introduction to his French translation (1980) of the mystic’s love treatise *Kitāb ‘atf al-alif al-ma’lūf ‘alā l-lām al-ma’ūf* and more recently in the introduction to the English translation of the same work by Hassan Mahmood Abdul Latif Al Shafie and myself (2005), where one is left in great part to derive things about al-Daylamī from information about his celebrated spiritual master Ibn Khaffī, mostly provided by al-Daylamī himself, who was his biographer. With virtually no new information from external sources that was not already known to Vadet, is there anything to be gained from yet another attempt at describing the man? Perhaps not. But I will try to give a more concise and focused assessment of the dutiful disciple and keen observer that al-Daylami was.

BETWEEN BIBLIOGRAPHY AND BIOGRAPHY: NAJASHI’S RIJAL

Laura Bottini

The biographical dictionaries are a characteristic product of Arab Muslim culture; they have been used extensively for the light they throw on Muslim life. Among the early Shi’ite works on rijal Najashi’s *Rijal* (d. 450/1058-59) is one of the most important and different from the works of this genre. Its value lies in its inclusion of some hadith-reports about the doctrines and transmitters of the early Shi’a movement and in its use of technical terminology concerning the transmitters. The study of its conceptual framework is the main purpose of this study.

**CLASSICAL SOURCES ON THE PERMISSIBILITY OF FEMALE IMAMS: AN
ANALYSIS OF THE HADITHS ABOUT UMM WARAQĀ**

Simonetta Calderini

The issue of whether a Muslim woman can legitimately act as prayer leader of a female-only congregation or a mixed congregation has become increasingly relevant. Since 2005 when Amina Wadud publicly lead in New York a mixed congregation in salat, arguments in favour and against the permissibility of female imams have been made widely available by mass media and on the world wide web. Such arguments find a striking parallel with those provided, since the 9th century CE, by classical authors. Furthermore, female imams are being reported in contexts as different as China, South Africa and Turkey.

In this paper, I aim to analyse the hadiths which mention the precedent of Umm Waraqa, a contemporary of the Prophet Muhammad, whom he ordered to act as prayer leader for the people of her “household”. I have identified different strands among those traditionists reporting about Umm Waraqa. One originates from Ibn Hanbal (d. 855), who in his *Masnad* attributed two hadiths to Umm Waraqa; his pupil Abu Dawud al-Sijistani (d. 889) also includes the two hadiths in his *Sunan* as does the Hanbali jurist Abu Bakr al-Bayhaqi (d. 1066). Other traditionists, such as Ibn Khuzayma (d. 924) al-Daraqutni (d. 995), also refer to Umm Waraqa in their chapters on salat. I intend to focus on the following research questions: which were the contexts (textual or otherwise) of such narratives; which purposes did they serve and how were they used to support or refuse the permissibility of female imams?

PAUVRETÉ ET CHARITÉ EN AL-ANDALUS: LE CAS DES LEGS PIEUX

Ana Maria Carballeira-Debasa

Les legs pieux (*hubs khayri*) sont des donations effectuées dans un but bénéfique ou religieux afin de fonder ou de financer économiquement certains groupes d’individus et certaines institutions publiques.

Dans cet exposé, nous nous proposons d’analyser le rôle joué par le *hubs khayri* et l’influence que cette institution a exercée dans le cadre de la société d’al-Andalus entre le Xe et le XVe siècles d’après l’exploitation de sources andalouses (juridiques, historiques, biographiques...). À cet égard, nous nous proposons aussi de vérifier comment ses revenus fonctionnaient et quelles répercussions ont découlé pour les individus dont les vies en dépendaient. Pour atteindre ces objectifs, notre attention se portera sur la constitution de fondations pieuses au bénéfice des pauvres et des indigents.

En définitive, dans cet exposé, nous essayerons de déterminer dans quelle mesure les legs pieux ont influencé la dynamique de la population andalouse et jusqu’à quel point ils ont généré des ressources économiques pour le bien-être de la communauté musulmane.

LE SAMAR: POÉTIQUE DE L’OBSCURITE ET TEXTURE DU CONTE

Mirella Cassarino

L’enquête sur le samar, ou récit de la nuit, comme genre littéraire présent dans la production littéraire arabe médiévale, est encore aujourd’hui à l’état d’embryon au niveau scientifique. En effet, les études spécifiques qui procèdent à l’examen des textes dont le moment du soir devient le temps de la narration et en constitue l’élément structurant fondamental, sont limitées. Nous pouvons discerner les uniques brefs aperçus du samar comme genre spécifique se développant surtout entre les IXème et XIIème siècles, dans la rubrique hikaya de Ch. Pellat, contenue dans l’Encyclopédie de l’Islam, et dans quelques traités consacrés aux Mille et une Nuits, parmi lesquels il est opportun de mentionner celui de J. Bencheikh, *Les Mille et une nuits ou la parole prisonnière*, Paris, 1988. L’objectif de ma communication est celui de présenter les premiers résultats d’une recherche sur le genre du samar, effectuée non seulement sur des sources primaires (IXème-XIIème siècle), mais aussi sur des œuvres de critique littéraire. A partir de l’étude axée sur la fonction du temps « dans le texte » et sur son signifié, des résultats intéressants peuvent se révéler concernant l’utilisation, dans la littérature arabe classique, de chronotopes singuliers pour la « texture » des connaissances, et pour l’édification d’un nouveau idéal de courtoisie.

LES GENRES ET LES SOURCES DANS LES MILLE ET UNE NUITS

Aboubakr Chraïbi

A coté d'un petit groupe de contes qui semble faire unité, les Mille et une nuits se composent de plusieurs genres narratifs qui proviennent des sources les plus diverses. Il est particulièrement important de souligner, entre autres, la présence des catégories littéraires suivantes : de long récits à caractère épique, comme le roman de 'Umar al-Nu'mān ; des anecdotes historiques ou pseudo-historiques qui ressortissent des ouvrages d'adab, mettant en scène des personnages comme Abū al-Aswad al-Du'alī, Hātim al-Tā'ī ou Ja'fār al-Barmakī ; des fables qui appartiennent au genre miroir des princes, avec une portée didactique affirmée et des réflexions sur l'ordre du monde ; des récits relevant de la littérature mystique ayant pour héros Abū Hassān al-Ziyādī ou Ibrāhīm al-Khawwās. Le problème qui se pose pour l'analyse de ces récits est celui du contexte : sont-ils réellement liés aux Nuits et au genre qu'elles représentent (une littérature moyenne) ou bien faut-il nécessairement les associer au genre don't ils relèvent (littérature d'adab, littérature mystique, etc.) pour en saisir le sens ? A travers quelques exemples récemment étudiés, j'essayerai d'apporter une réponse à ces deux questions.

SARDINIA AND THE ARABS

Giuseppe Contu

The paper aims to illustrate what mark the Arabs have left in Sardinia. Following previous research I carried out on the topic I will give results about the linguistic and the historical effects of the contact between Sardinia and Arab countries, especially between the Island and Northern Africa.

LES SABÉENS DE ḤARRĀN, INITIATEURS DU NÉOPLATONISME EN TERRE D'ISLAM?

NAISSANCE ET PERSISTANCE D'UN MYTHE

Daniel De Smet

Le "syncrétisme hellénistique" - terme inadéquat par lequel on désigne généralement l'interpénétration du pythagorisme, de l'hermétisme et du néoplatonisme caractéristique de la pensée grecque tardive — a été transmis dans le monde arabo-musulman par une "voie diffuse", car mal identifiée. Afin d'expliquer ce cheminement, plusieurs auteurs ont supposé depuis le 19^e siècle l'existence à Ḥarrān d'une "école platonicienne" qui aurait recueilli les derniers philosophes païens de l'Antiquité (dont Damascius, Simplicius et Priscien de Lyde), après leur court exil en Perse suite à la fermeture de l'Académie athénienne par Justinien en 529. Cette "école" et sa riche bibliothèque, gérées par les mystérieux Sabéens, les derniers païens idolâtres et astrolâtres ayant survécu à la christianisation, puis à l'islamisation de la Mésopotamie, auraient dès lors joué un rôle majeur dans la transmission et la réception de la philosophie tardo-antique en terre d'islam. Or, aucune source antique ou médiévale n'atteste l'existence d'une telle "école" ou "bibliothèque" à Ḥarrān. Il s'agit en réalité d'un mythe de la recherche, démasqué depuis longtemps mais qui compte toujours des défenseurs convaincus, tant parmi les hellénistes que parmi les arabisants.

Je me propose de réouvrir ce dossier déjà épais, en évaluant de façon critique la thèse soutenue notamment par Louis Massignon, Henry Corbin et Yves Marquet, qui considèrent les Sabéens de Ḥarrān comme les principaux "initiateurs" du néoplatonisme des auteurs ismaéliens et des "Frères de la Pureté" (Iḥwān al-Ṣafā').

LE UNS AL-MUHAJ D'AL-IDRĪSĪ : NOUVELLE SOURCES POUR LA TOPONYMIE ET LA GÉOGRAPHIE MÉDIÉVALES

Jean-Charles Ducène

Le premier ouvrage géographique d'al-Idrīsī, le Nuzhat al-mushtāq, est connu depuis longtemps ; en revanche son second travail, le Uns al-muhaj posait des problèmes d'attribution et était de toutes manières considéré comme un résumé du premier. Mais une étude de l'ouvrage nous a amené à accréditer son attribution à al- Idrīsī et à montrer qu'il est une refonte augmentée du Nuzhat. Ce sont les mêmes principes de division en climats et sections qui organisent l'ouvrage et les cartes qui l'accompagnent. Le texte cependant a une autre nature : il n'est plus descriptif, se limitant à égrener des toponymes et des itinéraires. Ce matériel n'est pas simplement emprunté au Nuzhat mais il est augmenté de nouvelles routes ou de nouveaux toponymes, attestés bien plus tard pour certains. La partie africaine nous ayant surtout occupé jusqu'à présent, nous pouvons dire que l'auteur trace une nouvelle voie du Sūs al-aqsā vers le Bilād al-Sūdān, que des itinéraires originaux sont décrits au sud-est du Maroc et au Maghreb central. Ils s'accompagnent de toponymes inédits notamment les oasis de Meski et d'Outat, le col de Talghem ; au Sahara apparaissent les étapes d'Iwalen et de Tim-missao ; le jebel Karīma au sud de Wargla ou encore le Hoggar. En Kabylie, de nouvelles routes sont indiquées avec la première attestation de Saharij. Les cartes de l'ouvrage intègrent ces nouveautés, on voit ainsi pour la première fois une représentation du lac Tchad.

SHEIKH AT-TANTAWI (1810-1861) – PROFESSOR OF ORIENTAL STUDIES AT THE UNIVERSITY OF ST. PETERSBURG AND HIS COLLECTION OF MANUSCRIPTS

Nikolai N. Dyakov

The 1st half of the 19th C. was marked with a considerable rise of Arabic studies in Russia. University of St. Petersburg welcomed a number of outstanding foreign scholars, among them Arabs. Egyptian Sheikh at-Tantawi of Al-Azhar became famous as one of the most prominent professors of Arabic Philology, and with his arrival in Russia in 1840 the University of St. Petersburg became a leading centre of Arabic language studies in Europe. Beside his fruitful teaching experience at-Tantawi contributed much to development of Oriental studies in Russia bringing with him a unique collection of about 300 manuscripts which constituted a basis of the Arabic departments of university and academic libraries in St. Petersburg.

Among the most significant manuscripts of at-Tantawi's collection are works on Arabic grammar and dialectology, on history and geography, law and philosophy, theology and poetry. At-Tantawi himself grew famous with his poems, notes and memoirs, especially those written in Russia and covering important events in political, cultural and daily life of his new home country (including chronicles, dedicated to ruling family of Romanov). His impressions were published in his "Description of Russia", which I. Krachkovski called later "at-Tantawi's best literary work".

**IMAD AD-DIN KHALIL UND SEINE ISLAMISCHE LITERATURTHEORIE UND
- KRITIK**

Marek M. Dziekan

Imad ad-Din Khalil ist einer der bekanntesten zeitgenössischen arabischen islamischen Intellektuellen aus dem Irak. Er beschäftigt sich mit verschiedenen Problemen der Kultur von einem islamischen Gesichtspunkt aus. In diesem Kontext unterzieht er z. B. die islamische Methodologie der Wissenschaft und die islamische Theorie der Kunst einer genauen Analyse. In diesem Text beschäftige ich mich mit seiner Theorie der islamischen Literatur, islamischen Literaturtheorie und islamischen Literaturkritik. Den Kernpunkt meiner Analyse bilden vor allem seine Bücher *Madkhal ila nazariyyat al-adab al-islami* (Einführung zur Theorie der islamischen Literatur), *An-Naqd al-islami al-mu'asir* (Über die zeitgenössische islamische Literaturkritik) und *Muhawalat djadida li-an-naqd al-islami* (Weitere Versuche der islamischen Kritik). Die Schwerpunkte der Analysen von Imad ad-Din Khalil bilden die Grundlagen der islamischen Ästhetik und die Position des Islams gegen die literarischen Richtungen des zwanzigsten Jahrhunderts im Westen. Er zeigt die wichtigsten Merkmale der islamischen Literatur, die er jedoch kaum als Anweisungsliteratur versteht, sondern als solche, die weder realistisch noch romantisch sein soll. Er definiert sie als islamisch in ihrem Wesen und in ihrem Kern, und nicht unbedingt im Wort. Darum fordert Khalil sowohl die Vielfalt der Formen in Prosa und Dichtung, als auch das „islamische Theater“. Diese Theorie, die zwar nicht ganz neu ist (über die Islamisierung der Literatur hat beispielweise schon z. B. Sayyid Qutb geschrieben), muss aber von den Arabisten und Islamwissenschaftlern untersucht werden, vor allem deswegen, weil sie einen wichtigen und kaum erforschten Teil der heutigen arabisch-islamischen Literaturkultur bildet.

**PRINCIPLES BEHIND THE NEW EDITION OF BRÜNNOW'S AND FISCHER'S
CHRESTOMATHY OF CLASSICAL ARABIC PROSE LITERATURE**

Lutz Edzard

This paper provides an outline of the editorial principles underlying the eighth revised edition of Rudolf-Ernst Brünnow's and August Fischer's *Arabische Chrestomathie aus Prosaschriftstellern*, as carried out by Lutz Edzard and Amund Bjørnsnes. An essential feature of the added commentary to the text excerpts is the recourse to the methods and terminology in native Arabic grammatical theory. The paper will focus to a certain extent on the lexical and geographical text excerpts, which were added to the text of the chrestomathy, following an earlier suggestion to that effect by August Fischer:

- (i) two excerpts of the preface to al-Ḥalīl's *Kitāb al-'ayn*, which illustrate the phonetic principles and the root combinatorics, respectively, underlying this first Arabic dictionary;
 - (ii) the lemmata *quṭrub* in Ibn Manẓūr's *Lisān al-'arab* and az-Zabīdī's *Tāğ al-'arūs*;
 - (iii) the passage *Fī ḍikr tanāzu' an-nās fī l-ma'nā llaḍī min aḡli-hī summiya l-yaman yamanan wa-l-'irāq wa-š-šām wa-l-ḥiğāz* in al-Mas'ūdī's *Murūğ ad-ḍahab wa-ma'ādīn al-ğawhar*;
 - (iv) the passages *Fī ḡumal min aḥbār al-buldān* and *Bağdād in Yāqūt's Mu'ğam al-buldān*.
- The "geographical" excerpts at the end of the chrestomathy are etymological and lexical in nature and thus in harmony with the preceding passages.

THE ROLE OF THE PRAYERS IN THE COMPOSITION OF THE QUR'ĀN

Dmitry Frolov

1. There are a lot of prayers in the Qur'ānic text. Many prophets pray, namely, Nūḥ (11:47; 26:117-118; 71:26-28), Mūsā (26:83-89 and some short prayers in the sūra 28), Lūṭ (26:169), Yūsuf (12:101), Zakarīya (19:4-6; 21:89) etc., some for help, support or, as Noah did, for revenge, and these prayers are part of the corresponding narratives (qiṣāṣ). Angels pray for the believers (40:7-9) and sinners pray in Hell (35:37) and so on.

2. There are prayers of the believers which are well known and often repeated by the Muslims, like "My Lord! Forgive and have mercy, for Thou art best of all who show mercy" (23:118), "Our Lord, relieve us of the torment! Lo! We are believers" (44:12), and the prayer for the parents "My Lord! Have mercy on them as they did care for me when I was little" (17:24).

3. All these various prayers are very important for conveying the message of the Qur'ān but they do not play any role in the structuring of the text. In other words they have nothing to do with its composition. Still, there are other prayers which definitely are markers of the compositional plan of the scripture. There are opening and closing prayers for the Qur'ān as a whole, namely sūrās 1 and 113, 114, there are opening and closing prayers in the individual sūrās and even one compact block of them (nos. 1-5) which forms, as we have shown elsewhere, a parallel for the Pentateuch in the Old Testament and the Gospels in the New Testament. Only this block and the sūrās inside it have prayers as the beginning and end markers and their distribution and contents are very interesting.

THE CHAINS OF PROPHETS IN THE QUR'ĀNIC TEXT

Adelya Gaynutdinova

1. Stories of the prophets are an important part of the Qur'ānic text as they form the core of the sacred history of Islam. Each prophet's history varies in different verses of the Qur'ān. At the same time the majority of verses contain stories of several prophets. In that kind of verses the narrations follow each other in a certain order and have similar composition, subject and general formula elements. We called these narrations "the chains of prophets".

2. The chains may differ in form and structure.

Form: There are two basic types of the chains: enumeration of the prophets' names (type A) and sequence of the prophetic histories (type B).

Structure: The structure of the chains represents one or another element of the historical conception of Islam.

I suggested the following classification of the chains of prophets:

- 1) the rejected prophets (this type includes the prophets Nuh, Hud, Salih, Lut, Shu'aib and Musa);
- 2) the prophets of the covenant (Ibrahim, Musa, 'Isa, Muhammad);
- 3) the prophets of the monotheism approved by Ibrahim (Ibrahim, Ishaq, Ya'qub, Musa, 'Isa, Muhammad);
- 4) the universal chain of prophets.

3. The chains underwent changes from the early verses to the late: in Mekkan verses they are devoted to the stories of the rejected prophets and their sinful people; in Medinan verses the chains of Ibrahim's monotheism prophets prevail.

**ETABLIR LES SOURCES OU DE LA FAÇON D'ECRIRE CORRECTEMENT : LES
KITAB AL-ḤAṬṬ D'IBN AL-SARRĀĠ ET D'AL-ZAĠĠĠĠ**

Antonella Ghersetti

Deux célèbres grammairiens du IV^e/ Xe siècle, Ibn al-Sarrāġ (m. 316/929) et son élève al-Zaġġāġī (m. ca. 337/949), auteurs d'ouvrages fondamentaux sur la grammaire arabe, se sont aussi penchés sur les problèmes touchant l'orthographe. Leur souci était d'énoncer les règles que les auteurs et les copistes devaient respecter pour la rédaction et la l'homographie, selon les normes de la grammaire et les conventions. Si le traité d'al-Zaġġāġī se caractérise par sa synthèse, étant conçu comme une sorte de manuel de consultation rapide, celui d'Ibn al-Sarrāġ est un ouvrage aux buts plus ambitieux où des argumentations syntaxiques entrent souvent en jeu pour expliquer ou justifier les phénomènes orthographiques. Nous comparerons les contenus et l'organisation des deux brefs traités, dont les motifs d'intérêt ne résident pas tant dans l'énumération des règles que dans les motivations qui poussent les grammairiens à les énoncer et dans l'approche des phénomènes linguistiques.

ABBREVIATIONS AND MOCK INSCRIPTIONS IN ARABIC EPIGRAPHY

Vincenza Grassi

The reading of inscriptions and manuscripts requires knowledge of abbreviations which are usually formed either through apocopation or contraction. Apparently Arabic epigraphy made a scanty use of abbreviations so that we find only a single specimen. Another well known phenomenon is the so-called "involutio", which is documented by a dozen of inscriptions ranging from XI to XII centuries and could be ascribed to the category of contraction.

On the contrary of Latin and Greek epigraphies, the Arabic one, dealing with inscriptions on buildings and tombstones, has evidenced the lack or poor occurrence of abbreviations in texts with a judicial nature aimed at establishing the ownership of a good - be it a tomb or a building - or at the acknowledgment of the authority on a region. In a different way inscriptions on objects or textiles testify that the over-elaborate imagery so largely used in Arabic literature had a counterpart in the skilfulness of Muslim calligraphers in creating a sort of an abridged form of communication intended for connoisseurs, the only ones able to discern a meaning in what most people appreciate as an ornament recalling the signs of the sacred language of Qur'an, common denominator of Islamic civilization. The double value of the graphic signs of Arabic alphabet put us in the embarrassing position of considering inscriptions which we are unable to interpret as mock inscriptions and, on the contrary of putting forward a reading of a mere arabesque on the basis of similarity of few *ducti*. The lecture will be illustrated by examples of misinterpretations or readings not made yet.

3RD / 9TH C. ARABIC LETTERS ON PAPYRUS: THE ISSUE OF POLITENESS

Eva Mira Grob

In the focus of this paper are documentary private and commercial letters from Egypt - composed far away from official chanceries or ambitions to impress high dignitaries. However, status and "politeness" play a role nevertheless.

The paper presented will refer to different strategies of politeness in the inner textual dynamics of a letter. A better understanding of the unwritten conventions helps us to grasp and describe "politeness" in the setting of 3rd / 9th c. letter writing, based on new approaches to the concept of politeness within linguistics.

**THE APOSTIL (TAWQĪ'): ROYAL BREVITY IN THE ISLAMIC APPEALS COURT
(MAẒĀLIM)**

Beatrice Gruendler

In his anthology of modern poets, which he was not to complete, al-Ṣūlī bent the rules and interrupted the section on poets beginning in *alif* (and their talented kin) with a writer of prose, namely, the chief secretary of al-Ma'mūn, Aḥmad b. Yūsuf (d. 213/828) and his family. This entry distinguishes itself from the preceding by also including Aḥmad's output in prose, divided between written edicts (*tawqī'āt*) and sayings (*kalām*), placed side by side with poetry as models of eloquence. A similar treatment of prose and poetry as equal representatives of verbal art is found in Abū Aḥmad al-'Askarī's *Kitāb al-Maṣūn fī l-adab* and his *Tafḍīl balāghatay al-'arab wa-l-'ajam* as well as his student Abū Hilāl's *Kitāb al-Ṣinā'atayn*. The latter two authors appreciated edicts as obeying the *ijāz*-ideal of rhetoric, otherwise exemplified by the proverbs and verses placed side by side with them in the *Tafḍīl*. Edicts are reported already from Sasanian kings (ibid.) and early Islamic, Umayyad and Abbasid caliphs (Ibn 'Abdrabbih, *Iqd*, ch. 14 on "Edicts and Sections"). Anthologies and poetics of the fourth/tenth century serve as a basis for a working definition and aesthetic assessment of this early genre of written prose.

Tawqī'āt appear as legally binding rulings on written petitions, recorded on the bottom of the same document. They represent one of the earliest practices of administrative writing. Composed by rulers (or scribes on their behalf) to administrators or subjects, the edict economizes in length what it lavishes in meaning. Certain stylistic features, such as ellipsis, particularly lend themselves to this aim. Syntactic and (often antithetical) semantic parallelisms underscore the legal structure of the ruling often making one situation analogous to another. The content is practical with immediate relevance to a case at hand but sometimes accompanied with the ethical principle underlying the decision. This context may be assumed known and the parties are to translate the general statement accordingly. Finally edicts can be combined with or entirely formulated in verse, which endows them with a personal note. In sum, the study of edicts brings back the treatment of prose as a verbal art to the very beginning of Arabic-Islamic civilization.

**AVERROES AND THOMAS AQUINAS ON RELIGIOUS AND LIBERAL
EDUCATION**

Sebastian Günther

Averroes, as Ibn Rushd of Cordoba (d. 1198) was famously known in medieval Europe, marks the climax of Aristotelian thought in Islam. Although Averroes did not have any noted followers among medieval Muslim scholars, the Latin and Hebrew translations of his incisive commentaries on Aristotle found an attentive audience among European Christians and Jews, with the Dominican Thomas Aquinas of Naples (d. 1274) being one of Averroes's most prominent 'disciples' and critics.

Both Averroes and Aquinas were highly philosophical theologians, much concerned with epistemological questions on the relationship between faith and reason. Averroes's views in this regard, and their significance to Aquinas, have been studied to some extent in Western scholarship through the lenses of both theology and philosophy. A comparative analysis of the ideas of these two thinkers from a distinct 'philosophy of education' perspective has not, however, been attempted yet.

Drawing on Averroes's *Decisive Treatise* and select passages from his *Long Commentary on the 'De Anima'*, this paper first focuses on the pedagogical implications of Averroes's discussions of logic, imagination, and the role of demonstrative and scriptural truths in learning. It will also explore his strong plea for an open-minded and inclusive approach to education.

The second part compares Averroes's educational concepts with those of Aquinas by exploring Aquinas's *Quaestio XI (About the Teacher)* of his *Quaestiones disputate de veritate (About the Truth)*, as well as Part 1, *Quaestio 117*, of his *Summa theologiae (Summary of Theology)*, in which he explicitly refers to Averroes. It will examine Aquinas's novel heuristic idea for the time that the teacher should facilitate his student's educational growth by encouraging the student to arrive "by himself" at an understanding "of himself."

The conclusion will contextualize the findings to show how an awareness of what medieval scholars say on the aims, contents, methods, and ethics of learning is significant for us today when dealing with contemporary issues in humanistic education.

KHĀLID IBN ṢAFWĀN - BETWEEN HISTORY AND LITERATURE

Jaakko Hämeen-Anttila

Khālid ibn Ṣafwān (d. 752), a late Umayyad courtier, tribal leader and famous orator, had some political influence at his time. Sayings by, and stories about, him were later collected by, among others, al-Madā'inī, whose monograph was used by al-Balādhurī in his *Ansāb al-ashrāf* whence it is partly reconstructable. Stories about Khālid were also freely invented by 9th-century authors. Later, he became a stereotypical character of *bakhīl*.

The paper discusses the relations of the historical person and his later representations in various genres, mainly anecdote collections, and studies how the historical Khālid was modified in this process of collecting and editing.

**SHIPMENT ON THE RED SEA: LETTERS, WRITS OF CONSIGNMENT AND
RECEIPTS OF DELIVERY FROM AL-QUSAYR (13TH CENTURY)**

Andreas Kaplony

Until recently, documentary evidence on Red Sea shipment consisted mainly of Judaeo-Arabic Geniza documents. This has been changed through the publication of the Arabic Qusayr letters in 2004. Taking these two corpora in consideration and adding another thirty, mostly unpublished Arabic documents, we will try to trace how merchants used a wide range of writings to ensure that their goods arrived safely.

In letters, they maintained their network of business relationships, kept their business partners informed on recent developments, told them which persons and what kind of goods had arrived, and gave them orders how to proceed in the future. They sent writs of consignments to announce the arrival of goods so as their business partners could pick them up from different carriers. And they issued receipts of delivery to discharge carriers and senders and to balance their accounts. The overall goal of our research is to find the Sitz im Leben these documents had.

**ARABIC PRIVATE CORRESPONDENCE FROM 17TH CENTURY SYRIA:
THE LETTERS TO POCOCKE**

Hilary Kilpatrick

Edward Pococke, later professor of Arabic at Oxford, was chaplain to the merchants of the Levant Company in Aleppo from 1630 to 1636. Bodleian ms Pococke 432 contains a small collection of letters written to him by Syrian correspondents. The most interesting of them come from three friends he had made in Aleppo and kept in contact with after his return to England. They are al-Darwish Ahmad, Nikolaos and Thalja, who was the brother of the Greek Orthodox Archbishop of Aleppo and briefly Patriarch of Antioch Meletios (Euthymios) Karma.

This paper will present the letters as rare examples of private correspondence between Arabs and a European in the 17th century, examining their subject matter and language and the conventions of address which they employ.

**A RUSSIAN MONK IN THE NEAR EAST: MELETII'S JOURNEY TO JERUSALEM
AS A NARRATIVE SOURCE FOR THE STUDY OF THE LATE-EIGHTEENTH
CENTURY OTTOMAN EMPIRE**

Svetlana Kirillina

The Russian experience in the Middle East left a significant and fascinating record in a wealth of travel accounts of the Arab-Ottoman world. One of them, *Journey to Jerusalem* produced by the priest-monk Meletii (dates of travel 1793–1794), was perhaps the last pilgrimage account printed in Russia in the eighteenth century when the traditional pilgrimage genre in Russian literature reached its peak paving the way for a stream of travel writing of modern type. For vague reasons, Meletii's travelogue was branded as a work of minor importance and almost neglected by historians in general and experts on the Middle East in particular. Yet, in our observations, the value of this historical source deserves reappraisal. The monastic priest Meletii (d. in 1805) was a keen observer and enthusiastic collector of new

experiences and his account provides important clues concerning the *realia* of the Ottoman Empire. As expected, he filtered his knowledge of the visited lands through the prism of Christian Orthodox dogmas and values. The pilgrim-writer gathered substantial evidence concerning the multiple religious communities of the Middle East who lived in intricate proximity. Equally important are his observations of Muslims, their religion, culture and mentality. The appropriate data derived from Meletii's pilgrimage record allows us to have a closer look at the images of the Orient and Oriental Other in the pilgrimage literature. The paper examines multifarious dimensions of Meletii's vision of the Arab-Ottoman world and surveys particular facets of pilgrim's descriptions as a valuable source for scholars dwelling on the Arab-Ottoman history.

THE CRUCIFIXION OF JESUS IN MEDIEVAL ISMAILI THOUGHT

Todd Lawson

The general Muslim position on the crucifixion of Jesus is: It did not happen. Such a negation of perhaps the most important of Christian beliefs has not been without consequences for Muslim/Christian relations. However, Ismaili Muslims from at least the 10th century onward taught that Jesus was crucified and chose to understand the difficult language of the defining Quranic verses (4:157-8) through a number of interpretative strategies that allowed them to validate the historicity of the crucifixion. This paper is an analysis of the interpretations of those influential intellectuals in their historical, political, and religio-cultural context. A brief comparison of these Ismaili views with those of the burgeoning Twelver Shi'i scholarship of the period along with the standard Sunni position raises some interesting questions for further discussion.

THE THEOLOGY OF 'ABD ALLĀH B. YAZĪD AL-FAZĀRĪ

Wilferd Madelung

'Abd Allāh b. Yazīd al-Fazārī was the most prominent Ibādī *kalām* theologian active in the second half of the 2nd/8th century. His polemical treatise against the Qadariyya, which was over a century later refuted by the Zaydī Imam Aḥmad al-Nāṣir li-Dīn Allāh, has been published. Two manuscript collections of texts extracted from his works, including his *Kitāb al-Tawhīd*, have recently come to light in the Ibādī community of Mزاب. These texts are highly significant in regard to the early development of *kalām* theology in an age from which few original *kalām* texts have survived. The paper will summarily discuss some of the questions raised in the text collections.

QUANTITATIVE APPROACHES TO THE LITERATURE OF RENUNCIATION (ZUHD)

Christopher Melchert

The literature of renunciation (*zuhd*) seems large and undifferentiated. One way to classify different works is to categorize them as belonging to the Sufi, hadith, or adab traditions. I propose here some quantitative approaches to the problem of mapping the literature. In particular, I propose to rank the leading extant collections of renunciatory sayings by size (Abū Nu'aym, Aḥmad ibn Ḥanbal, Ibn al-Mubārak, Ibn Abī Shaybah, Hannād ibn al-Sarī). I propose next to see where they came from by counting sources at different levels (e.g. the proportion of prophetic sayings in various collections, the proportion of items from each

major centre). Aḥmad ibn Ḥanbal seems to have collected renunciatory sayings from roughly the same persons as those from whom he collected hadith. By contrast, Abū Nu'aym seems to have collected hadith and renunciatory sayings from two mostly different sets of shaykhs. Basra seems to have been the main centre for stories of renunciation. These and other results should give us a better idea of the character of the literature than many previous, more impressionistic studies.

THE BEGINNINGS OF SHORT STORY WRITING IN QATAR

Barbara Michalak-Pikulska

Like Qatari literature in general, Qatari authors are mostly young and began their literary careers as late as in the 1980s. Outstanding authors among these are Widad 'Abd al-Latif al-Kulari, Hissa Yusuf, Maryam Muhammad 'Abd Allah, Nura as-Sa'd, Amina Isma'il al-Ansari and Nasir Salih al-Fadala.

They began to write at the time of great development of the Qatari economy during the oil boom. They had to function within a very traditional society which nevertheless did not deter them from dealing with those difficult problems Qatar had to face during the age of rapid development. The works of these pioneers in short story writing dealt, chiefly, with the realistic portrayal of Qatari traditional social life. Yet, at the same time they also reflect the individual and collective attitudes concerning existing problems. The authors demand equal access to culture and education for men and women.

LA VILLE DE SYRTE (LIBYE) A L'EPOQUE MEDIEVALE : HISTOIRE ET ARCHEOLOGIE

Jean-Michel Mouton

Depuis 2006, la mission archéologique française en Libye a ouvert un chantier sur le site de Syrte (actuel Sultan). La ville de Syrte fondée aux premiers temps de l'Islam connut son apogée sous les Fatimides lorsqu'elle servit de ville étape pour la conquête de l'Égypte. Elle aurait été abandonnée à la suite de l'invasion hilalienne au milieu du XIe siècle. Les résultats des premières campagnes de fouilles seront livrés et confrontés aux données historiques. Une attention toute particulière sera accordée aux éléments de chronologie concernant la première phase d'occupation du site et l'époque de son abandon. Les principaux édifices repérés sur site et l'organisation urbaine seront présentés afin de comprendre les fonctions principales de cette ville située entre Maghreb et Mashreq, entre Sahara et Méditerranée et les raisons véritables de son abandon.

FUNERARY PRACTICES IN THE WAHHABI COMMUNITY

Monika Fatima Mühlböck

The paper deals with the theme of "death" in Muslim society. Therefore, classical Islamic sources will be analytically researched to describe what a dying person is supposed to do, and how to deal with a human being at the stage of death. In Saudi Arabia, the majority of Muslims belong to the Wahhabi community. According to their practices, the following topics will be investigated in this paper: supplication for the deceased; washing the body; shrouding the person who passed away; carrying out the funeral; praying for the dead Muslim; burial places and burial times; construction of the open bier; grave description; as well as the question who lowers and buries the deceased.

Attention also will be drawn to the activities after the burial such as supplicating, condolence, mounding, and marking the grave. Finally, the grieving and mourning over death as well as the opinion concerning visits to the grave in the Wahhabi community will be discussed.

STAR CHARTS FROM OMAN

Harriet Nash (Dionisius A. Agius)

In Oman, traditional gravity-fed irrigation systems called *aflāj* (s. *falaj*) flow continuously. These systems are managed by the community, and water is allocated on a time basis to individuals, according to their ownership, either from inheritance or from trading of water rights. In the arid climate of Oman, water is a precious resource, and since gravity fed systems flow at night as well as by day, irrigation of crops is carried out both by day and at night. Watches are now widely used for timing the water shares, but before the introduction of watches, most villages used the stars and sun to divide the night and day, and a few villages still use the old methods.

Knowledge about the stars for timing the allocation of irrigation water is handed down orally from generation to generation, and the stars used and the method of their use varies from one village to another. Because it is essentially an oral tradition, there is little documentary evidence. Apart from a few recent type-written lists of stars, we have found only a few documents related to the practice of star gazing, all from the 20th C. Two are pictures of the star cycle, and two are text descriptions of the stars and timing system.

The presentation will provide an overview of the *falaj* systems, followed by an explanation of the provenance of these documents and a discussion of their application and significance.

SONGS OF ARABIA: THE MUSICAL HERITAGE OF THE DUTCH ARABIST SNOUCK HURGRONJE (1857-1936)

Anne Heleen van Oostrum

The Dutch Arabist Christiaan Snouck Hurgronje (1857-1936) collected important ethnographical and musicological material during his travels abroad. By using 'modern' devices, such as a camera and a phonograph, he was far ahead of his time. In service of the Dutch government he travelled via the Arab world to the Netherlands East Indies, present-day Indonesia, where he had accepted the post of advisor of the colonial government. Later he became professor of Arabic at the University of Leiden, but he never found time to describe his unique treasure. Nowadays this heritage is preserved in the library of the University of Leiden in the Netherlands.

Apart from taking photographs and collecting various artifacts, among other things a number of musical instruments, Snouck Hurgronje made about three hundred recordings on wax cylinders with a phonograph in the region of the Hijaz. It is an amazing experience to listen to these sounds registered in the city of Mecca at the beginning of the twentieth century. Not only music was recorded, but also stories, calls to prayer, street life, and recitations of the Koran. The music collection consists of children's songs, wedding songs performed by women, songs of workmen and poetry set to music by professional musicians.

My paper will focus on this last genre for it represents an interesting compilation of styles. Songs in the style of the Egyptian *dor* are found, as well as *qasidas* composed by either classical poets or local masters. I will attempt to place this musical treasure in both its poetical and musical tradition, illustrated by audio-visual material.

THE SYSTEM OF COLOURATION IN MEDIAEVAL ARABIC WINE POETRY

Christina Osipova

1. The category of colour is used in all kinds of art as a way of aesthetical and emotional influence. In all languages the system of coloration is connected with the visual impression of a person from his surroundings. As for the semantic meaning of each colour, it is determined by the culture and traditions of every nation. The following study addresses the lexical tradition in mediaeval Arabic wine poetry, concentrating on the particular aspect of colouration in its way of expressing the view of the world.

2. Mediaeval Arabic lexicographers payed particular attention to the variety of colours, as for example, ath-Tha'alibi in his study "The understanding of the Language" or Ibn Manṣūr in "Language of Arabs". The use of colours in poetry was limited by few basic ones. This obviously means that the stress is made on some particular functions of the object and not on its detailed description.

3. The colouration in wine poetry must be investigated in two aspects: at the level of the language, or the particular vocabulary of colour nominations, and their role in the mood of the statement and the poem as a whole.

4. The other important matter we must deal with is the "light" symbolism in wine poetry, which is created by juxtaposition of black and white, bright and dark.

IBN ŠIHĀB AZ-ZUHRĪ VS. YAḤYĀ B. ABĪ KATHĪR: THE CASE OF SELF CONFESSED ADULTERER

Pavel Pavlovitch

The rivalry between Ibn Šihāb az-Zuhrī and the Yamāmi traditionist Yaḥyā b. Abī Kathīr concerning the first Qur'ānic passage, revealed to the prophet Muḥammad, has been extensively discussed in recent studies by Juynboll and Schoeler. The uneasy relationship between the two early *ḥadīth* authorities can also be discerned in the case of regulations concerning the donation (*'umrā*). A further indication of the apparently competitive views promulgated by az-Zuhrī and Ibn Abī Kathīr is the extensive *ḥadīth* cluster, revolving around the issue of self confessed adulterer.

Az-Zuhrī appears as the common link of a short tradition dealing with the case of an anonymous fornicator, who came to the Prophet to confess his transgression and be brought to the ensuing divinely ordained punishment (*ḥadd*). This version subsequently expanded into a voluminous *ḥadīth* constellation, frequently involving the fornicator's name, one Mā'iz b. Mālik.

Yaḥyā b. Abī Kathīr, on the other hand, seems to have brought into circulation a version that mirrors the content of Zuhrī's tradition. Unlike az-Zuhrī he prefers to relate the story of a woman from Juhayna. Pregnant from fornication, she came to confess before the Prophet, who subjected her to *rajm* after she had given birth.

Both traditions conclude with statements bespeaking the Prophet's sympathy for the punished adulterers. This may be an indication of a harmonized version obliquely reflecting early debates about the possibility of pardoning the transgressors in cases of self confession.

LES ARTICLES SUR LA PALESTINE (1947-48) DU SHAYKH MUHAMMAD BASHIR AL-IBRAHIMI: L'AUTRE FACE DU TEXTE ENTRE DISCOURS POLITIQUE ET HISTOIRE

Antonino Pellitteri

Comme tout texte, les articles du 'alim algérien Muhammad Bashir al-Ibrahimi (1889-1965) sur la Palestine, écrits dans les années 1947-48 avant et après la nakba, demandent à être reçus, décodés et interprétés afin de donner au texte une signification, et pourtant le sens de ce texte est déjà explicite en soi.

Les articles, neuf maqalat, ont été publiés dans al-Basā'ir, importante revue dirigée par le même shaykh al-mugahid, comme al-Ibrahimi est surnommé, le porte-parole de l'Association des Ulema Algériens, fondée par le célèbre Ibn Badis. L'analyse de ces articles, qui ont une valeur intrinsèque du point de vue du discours politique et de relecture de l'histoire, se révèle aussi très intéressante pour la façon à travers laquelle al-Ibrahimi souligne l'islamicité de la Palestine, au delà du débat abstrait entre histoire sacrée et histoire profane, par une proposition spécifique de la duplicité: arabicité et islam; mémoire et sionization; système 'adil et système zalim; unité et disunité; discours identitaire et acculturation.

L'analyse du texte, de la terminologie et des concepts, nous aide à la compréhension et à la découverte de l'autre face du texte même, bien plus déterminant.

DES ARABES CHRETIENS DANS L'ŒUVRE DE SHLOMO PINES

Emilio Platti

Dans son dernier ouvrage concernant les chrétiens et les musulmans dans le monde de l'Islam (*The Church in the Shadow of the Mosque*, 2008), Sidney H. Griffith souligne l'importance de l'interaction de la pensée des chrétiens Arabes médiévaux et musulmans dans le domaine de la théologie (p. 158). Non seulement par rapport aux dogmes chrétiens, mais aussi du Kalâm musulman, concernant aussi bien le thème de la liberté, de l'acquisition de l'acte humain ou de la « loi naturelle ». Dans ce domaine, les travaux de Schlomo Pines (*Christian Theological Writing in Relation to Moslem Kalâm... ; La doctrine politico-théologique d'Ibn Zur'a; Note on Yahyā Ibn 'Adī ; Judeo-Christian Materials...*) font le lien entre les travaux d'islamologues et ceux qui participent au Congrès d'Études Arabes Chrétiennes à Madrid, qui est malheureusement programmé aux mêmes dates que le congrès de l'UEAI à Leipzig.

A NINETEENTH-CENTURY PHOTOGRAPH ALBUM FROM THE MAGHREB

David Prochaska

This paper concerns a nineteenth-century photograph album from the Maghreb owned by the Getty Museum in Los Angeles. It contains 107 photos with handwritten captions in Arabic and Hebrew, and is housed in a carved wooden box with a carved wood and leather album cover, and a brass inside cover. We do not know who produced it or why. In several respects it is anomalous in the history of the book (*histoire du livre*) and of photographic history in the Maghreb. The aim of this paper is to elucidate some of the questions raised by the album by situating it in the dual contexts of French colonialism in Algeria, and the history of the book and of photography in the Maghreb.

Except for the use of Arabic and Hebrew script, and decorative elements, the album looks at first glance like those contemporary European photo albums that well-off tourists to Algeria and the Maghreb used to record their travels. It is a compilation of commercially available photographs to which handwritten captions were added, yet it does not employ any European languages and it does not record an actual trip. The photographs in the album are roughly divided into the two primary photographic genres common at the time: views - landscape and topographical views - and individuals - or *types*. Yet the album does not record an actual trip, since photos similar in subject matter from different locales frequently occur side by side. Many photographs in the album can be attributed to known colonial photographers. Those who assembled the album likely purchased commercially available photographs, choosing wherever possible images that excluded signs of modernity, and those having anything to do with the French colonial presence. This paper discusses these and other issues raised by the album.

LES PREMIERS MATHÉMATIENS DANS AL-ANDALUS

Juan Martos Quesada

Les études sur le développement des Mathématiques en Espagne musulmane ont atteint un haut niveau, spécialement à partir des années 80 où l'on observe une reprise inégalable, parallèlement à l'intérêt croissant des spécialistes par l'évolution de cette discipline scientifique dans le monde islamique médiéval.

Précisément, en ce qui concerne les mathématiques andalouses, l'on peut dire qu'il y a une conviction générale qui consiste, à ce que cette discipline, au contraire d'autres, telles la Médecine ou l'Astronomie, a éclos au 11ème siècle avec l'apparition de grands mathématiciens comme al-Mu'taman, Ibn Sayyid ou Ibn Mu'ad, etc.

Notre but est de démontrer, qu'il y eût un développement vivant dans les études des Mathématiques durant l'époque Omeyyade andalouse. De ces études nous avons des observations d'une cinquantaine de savants andalous qui ont vécu à cette époque, celle du règne Omeyyade, auxquels on reconnaît un développement spécial au domaine des Mathématiques, en marge des études d'Astronomie ou d'autres sciences similaires. Nous référons aux informations que nous étant parvenues par les dictionnaires bibliographiques et d'autres sources comme celles de Sánchez Pérez y Suter.

ADOLF GROHMANN (1887-1977): SEMITIST OF DISRUPTION AND CONSISTENCY

Lucian Reinfandt

The recent revival of Arabic Papyrology notwithstanding, the biography and personality of Adolf Grohmann (1887-1977) has not found due attention. This exceptional personality is distinguished by remarkable disruptions, his continuous scholarly output being matched with heavy personal crises and changes. Although far away of living an ivory-tower life, his legacy can easily be misunderstood as a typical form of idyllic Oriental studies. It is just this constricted occupation with Islamic civilization, however, that makes him held in high esteem not only in the Western world, but especially in Arab countries today, making him one of the few scholars unsuspecting to the dangers of "Orientalism". The paper highlights biographical details unknown so far before discussing Adolf Grohmann's contribution to Oriental Studies against the background of the recent debate of Islamic Studies in the 20th century.

**REAL AND MYSTIC PILGRIMAGE IN PROSE AND POETRY OF NASIR-I KHUSRAW:
"SAFAR-NAMA" AND QASIDA**

Marina Reisner

There are two different texts in the literary works of the famous Persian poet, religious philosopher and traveller of 11th century, Nasir-i Khusraw, in which he described the rites of traditional Muslim Pilgrimage (*hadj*). In his book of "Safar-nama", Nasir gave all necessary practical details for pilgrims arriving to Mecca: he named all the places in the city connected with the key rites of *hadj*, the geographical position of these places, and in a very simple and popular way explained how pilgrims had to act in every place of the Holy town. This clear explanation corresponds to the whole style and practical spirit of "Safar-nama", its main aim is quite specific - to orientate his reader or listener (a potential pilgrim), in the real space of the Holy Land of Mecca. His description seems to be absolutely objective. The well known *qasida* of the same author gives a quite different view to the Pilgrimage. Naming the same places in the same order the poet attracted attention to the inner meaning of rites. In the form of dialog with a friend who had come back from Mecca, Nasir-i Khusraw gave his own understanding of the main goal of Pilgrimage in a subjective and rather emotional manner.

**HINTS OF SPONTANEOUS GENERATION IN THE 'ALAWITE SOURCE KITĀB
AL-BAD' WA 'L-I'ĀDA (THE BOOK OF THE BEGINNING AND THE REITERATION)**

Annunziata Russo

Spontaneous generation was a theory largely widespread in the natural sciences of medieval Islām, especially in the shi'ite literature either in the ismailite tradition or in other *ḡulat* sects. As Daniel De Smet remarks in his work *Métamorphose, réincarnation et génération spontanée dans l'hétérodoxie chiite* it was strictly linked up with the *tanāsuh* (metempsychosis) belief that was a process by which human souls were undergoing different levels of rebirth and reiteration after death.

My lecture is about the relationship between this theory and the specific 'alawite concepts of *qašša* and *qaššāš* (wasted matter), the two lowest grades of the *tanāsuh* process, equivalent to the ranks of the simplest creatures, like insects and worms, in terms of *scala naturae* (natural scala) grades. As Aristotle states in his *Generation of Animals*, worms were supposed to be generated spontaneously from the decomposed matter that was available in the earth. From this point of view, it might be traced a parallel between this vile creature and man, which God created from clay without any sexual generation, that means spontaneously, and which is destined to have his soul transmigrating through an ascending as well as descending process at the end of which he will reach the world of purity (*ālam al-ṣafā*) or he will be transformed in something wasted (*qašša*) like a worm (*dūda*).

To this purpose I will analyze some sections of *Kitāb al-bad' wa 'l-i'āda* (The Book of the beginning and the reiteration), an 'alawite doctrinal work composed in V/XI century by the 'alawite Abū 'Abd Allāh al-Ḥusayn b. Aḥmad b. Hārūn al-Baḡdādī. This study is also supported by the comparison with passages from other 'alawite religious works as well as with some *aḥbār* collected in the shi'ite encyclopedia of *Bihār al-Anwār*.

'ABD AL-MALIK AL-KHARKUSHI (D. 407/1016)

Giuseppe Scattolin

'Abd al-Malik al-Kharkushi is a still quite unknown Sufi. Only A. J. Arberry published a short article on him in 1938, and only one of his works has been published "*Tahdhib al-asrar*" (Abu Dabi, 1999). 'Abd al-Malik al-Kharkushi was born in the town of Kharkush, near Nisabur, the date of his birth is not reported, and died in Nisabur around 407H. He wrote about seven works, most of them on Sufism, and a large commentary on the Koran. In the paper I will present a research for MA in philosophy, worked out by Ahmed Hasan at Mounoufiyya University, Shibin al-Kom (Egypt), in 2007 under my supervision. This is up to now the only study done on al-Kharkushi based on his only published work: "*Tahdhib al-asrar*". It is one of the first compositions of this kind, a collection of Sufi sayings larger than those of his contemporaries Abu Sarraj al-Tusi, and al-Kalabadhi.

In research, the historical circumstances of his life are studied, a description of his sufi vision through his collection of Sufi sayings is presented, a semantic analysis of the chapter on love (*mahabba*) is carried out, highlighting the internal structure of his Sufi vision. In the end, a comparison with two other Sufi collectors, Abu Sarraj al-Tusi and al-Qushayri, is done in order to point out similarities and dissimilarities.

Al-Kharkushi shows to be quite informed on Sufi sources, as such he should be given a better place in the history of Sufism besides the other Sufi compositions.

**FLOWER POEMS IN ARABIC, JUDEO-ARABIC AND HEBREW ANDALUSIAN
POETRY**

Arie Schippers

In the following paper we will discuss intertextuality between Arabic, Hebrew Andalusian and Judeo-Arabic flower poetry. In his well-known book on the *zahriyyāt* (flower poems) Gregor Schoeler devotes several passages to this subject of Arabic literature; there is also a chapter on flower poetry in eleventh-century al-Andalus by Henri Pérès; and a German scholar – Werner Schmidt – devoted his dissertation to the tenth-century flower anthology by al-Himyari, called *Kitab al-badi' fi wasf al-rabi'* ('Book with beautiful verses on the description of Spring'), which compares Andalusian flower poetry with that of the East. We will deal with Arabic anthologies such as al-'Iqd al-farīd by Ibn Abd Rabbih (860-940) and others, in connection with Hebrew Andalusian flower poems such as the enigmatic rose poem by Shelomoh ibn Gabirol (*Diwan Shiré ha-H. ol*, Ed. Dov Yarden no. 40). Remarks on the *munāzara* between roses ('red flowers') as opposed to narcissi ('yellow flowers') are to be found in the poems by Ibn al-Rūmī (9th century). The debate on the superiority of the rose above the narcissus also had political implications. In Hebrew poetry, Moses ibn Ezra (11th Century Andalusia) describes the rose as a king.

In two Judeo Arabic poems of the 13th century Karaite poet of Andalusian descent who was born in Alexandria (Egypt) - Mosheh Dar'i - we see the same manner of dealing with flowers, water lilies as well as roses. We will try to work out the intertextuality of these Arabic and Hebrew poems.

NEUE ERKENNTNISSE ZU IBN ISHĀQS QUELLEN

Gregor Schoeler

Ibn Ishāq (st. 150/767) Kitāb al-Mağāzī liegt bekanntlich nicht im Original, sondern nur in den Bearbeitungen, Weiterüberlieferungen und Auszügen späterer Autoren vor; große Teile finden sich in Ibn Hišāms (st. 218/834) *Sīra*, aṭ-Ṭabarī (st. 310/923) *Ta'rīḥ* und in vielen anderen Werken. Frühere Forscher (M. Watt, R. G. Khoury) gingen in ihren Quellenuntersuchungen davon aus, dass die von Ibn Ishāq angeführten Materialien echt und die Herkunftsangaben vertrauenswürdig sind. Diese letztere Annahme ist durch eine neue Entdeckung schwer erschüttert worden.

Bei einer Untersuchung des Kapitels über die Schlacht von Badr in Ibn Ishāqs Werk erwies sich folgendes: Obwohl Ibn Ishāq in einem Sammelisnād (zu Beginn seiner Darstellung) und in Einzelisnaden (die einzelne Berichte einleiten) behauptet, den folgenden Bericht von diesen und jenen genau bezeichneten Autoritäten in persönlicher mündlicher bzw. Kollegüberlieferung erhalten zu haben, entspricht seine Darstellung tatsächlich weitgehend jener seines älteren Zeitgenossen Mūsā b. 'Uqba (st. 141/758), der ebenfalls schon ein *Kitāb al-Mağāzī* verfasst hat (große Teile von dessen Werk sind erhalten in al-Baihaqīs *Dalā'il an-nubūwa*). Den Namen Mūsās nennt Ibn Ishāq aber überhaupt nicht. Mūsā seinerseits berichtet die Ereignisse von Badr im Rahmen einer langen *anonymen* Erzählung, er nennt also gar keine Gewährsmänner. In dem Vortrag wird u. a. zu diskutieren sein, ob Ibn Ishāq Mūsā plagiiert hat oder ob beide eine gemeinsame Quelle hatten (etwa Material von *quṣṣās*, Volkserzählern; These von J.M.B. Jones).

Zur Glaubwürdigkeit von Ibn Ishāq ist allerdings zu bemerken, dass er außer unsicheren oder möglicherweise falschen Herkunftsangaben, wie hier, anderswo durchaus auch nachweislich „authentische“ Isnade anführt. Besonders Traditionen, für die er die Kette (Ibn Ishāq ←) az-Zuhrī ← 'Urwa, angibt, lassen sich sehr oft auch unabhängig von Ibn Ishāq in anderen Werken belegen. Man kann also nicht sagen, dass der Isnad bei Ibn Ishāq generell ein unwissenschaftliches, nur literarisches Mittel sei.

LE LABYRINTHE DES MOTS: CRUAUTE (QASWA) ET COMPASSION (RAḤMA) DANS L'OUVRAGES DE LUĠA

Dolores Serrano-Niza

L'histoire de la lexicographie arabe médiévale (*luġa*) s'inaugure avec l'oeuvre intitulée Kitāb al-'ayn attribuée à un auteur du VIII^{ème} siècle, Ḥalīl Ibn Aḥmad. La particularité de cet oeuvre réside dans l'ordre de la macrostructure où se dispose le lexique arabe. La réputation de ce livre dépassa les confins orientaux de l'Islam jusqu'au point d'être bien connue en Al-Andalus, où d'autres auteurs la recueille et en font mention dans leurs oeuvres, comme le fera Ibn Sīdah de Murcie (XI^{ème} siècle) dans ses réputés dictionnaires : Kitāb al-Muḥkam et Kitāb al-Muḥaṣṣaṣ. Quelques siècles après, Ibn Manẓūr (XIV^{ème} siècle) s'occupera de réunir toute cette richesse lexicque dans son oeuvre Lisān al-'arab.

Dans ce travail je vais parcourir les dits dictionnaires cités à la recherche des mots qui font référence à *cruauté* et *compassion*, en remarquant que ce deux termes constituent la tête d'une hiérarchie lexicque que je me dispose à déterminer.

L'étude de chaque mot nous conduira à travers un labyrinthe léxique dont la sortie sera l'apportation d'une plus grande compréhension du langage des sentiments dans les sociétés islamiques pré-modernes.

LOVE AS SOCIAL ASPIRATION: THE INFLUENCE OF SŪFĪ AND GREEK CONCEPTS OF LOVE ON THE SOCIO-POLITICAL THOUGHT OF THE IKHWĀN AL-ŞAFĀ', MISKAWAYH AND AL-TAWḤĪDĪ

Nuha al-Sha'ar

Although the Brethren of Purity (the Ikhwān al-Şafā') are often studied, much about their teaching on love remains to be investigated. Their position was influenced by Sufi theory on divine love and the form of the good life connected to the Platonic idea of *erōs* and the Aristotelian idea of *philia*. The Ikhwān saw love as the moral basis for community since love is the immense yearning for unity within the soul that is necessary for the attainment of virtues, harmony, perfection and ultimately a community's survival and welfare.

The Ikhwān's epistles, especially *On the Essence of Love (al-'ishq)*, demonstrate how their ethical vocabulary of love, friendship, and cooperation is echoed in the contemporary discourse of al-Tawḥīdī (315-411/927-1023) on friendship, its link to society, and his principles of community. These ideas also affected another fourth-century ethicist, Miskawayh (d. 421/1030), especially his *On the Refinement of Character (Tahdhīb al-Akhlāq)*, and his *Essay on Love (maḥabba)*.

These authors incorporated Sūfī language and presented new norms of moral action within Būyid society. The authors held that love of God should be expressed not only through asceticism, but just as significantly in the realm of ordinary human relationships via a life of virtuous living. This experience emphasizes the love of God from 'above' for humanity, and humanity's love for God's creation from 'below'.

MONEY, TRADE, SLAVES, AND DIVISION OF LABOUR: AN EARLY COMMERCIAL REVOLUTION IN THE ISLAMIC CALIPHATE

Maya Shatzmiller

The 'commercial revolution' is viewed as a European phenomenon above all, a term referring to the changes in the financial and commercial institutions and practices which in the thirteenth century propelled Europe into economic dominance and affluence. By analysing the factors which underlie the economic performance of the Islamic world between the seventh and the tenth centuries, I hope to present a new and earlier model for a historical commercial revolution. I hope to show that the proposed model was related above all to the large surge in money circulation in the Caliphate. The length of the duration of the money surge, one which lasted for three hundred years, made it possible to pay rent and taxes in the countryside in cash and enabled a massive enhancement of wages and an increase of division of labour in the towns. The Abbasid empire by the 8th to the 10th century was a centralized monarchy where Baghdad, the capital, served as the place where demand for luxuries was concentrated and where a division of labour in commerce, a tripartite division of trade and traders took place, allowing the great merchants doubling as bankers and tax collectors, to experiment with and develop credit tools. Trade was instrumental in solving the manpower crisis, inherited from late antiquity, through the import of slaves. The two factors differentiating the Islamic commercial revolution from the European one, was its use of mostly overland trade, and its being an empire based revolution and as such, centralized.

ISLAM AND THE CAIRO GENIZAH

Avihai Shvitiel

The Cairo Genizah which was found in the old Synagogue of Fustat was brought over to Cambridge in 1897 by Solomon Schechter. It comprises over 140,000 fragments written mainly in Judaeo-Arabic. However, about 10,000 of them (often a small portion of the fragments) are written in the Arabic script. The contents of these fragments include parts of treatises and books originally produced in Arabic, official correspondence as well as private letters addressed to the Muslim authorities or to family, friends and colleagues. While a large portion of the fragments have been researched by scholars there are still many fragments which are currently studied, thus adding to our knowledge of the region, mainly between 10 - 12 centuries.

The present paper will attempt to briefly describe the contents of some of the fragments with particular reference to Jews and Arabs relations in the Middle-Ages, daily contacts between and within the communities and how far these fragments can teach us about Islam, the Arabs and their subjects.

GRAFFITI IN THE MIHRAB OF THE GREAT MOSQUE OF CORDOVA

Juan Antonio Souto

The mihrab of the Great Mosque of Cordova is one of the masterpieces of Andalusian art. As such, its architectural and decorative aspects are well known. However, until now, a complex series of graffiti incised on the marble panels of its lower level have gone unperceived. These graffiti are of three types: devotional, testimonial and others – simply abstract doodles. In spite of the fact that just a few of them are dated, it is clear that all are from the time after the Mosque was converted into a Cathedral in 1236. Together with other graffiti found elsewhere in the monument, they are manifestations of popular Christian zeal on the old Islamic building, as well as a proof of the passing of contemporary "tourists". This paper presents a grouping of these graffiti and tries, as far as it is possible, to interpret them.

A JOB APPLICATION FROM MEDIEVAL ISLAM? (RE)CONSIDERING IBRĀHĪM B. AL-QAYSARĀNĪ'S PANEGYRIC TO THE MAMLUK SULTAN AL-ŞĀLIḤ IMĀD AL-DĪN ISMĀ'ĪL (R. 1342-1345)

Jo Van Steenberg

This paper aims to explore the historical context of Ibrāhīm b. al-Qaysarānī al-Khālīdī's "al-Nūr al-Lā'ih wa al-Durr al-Şādiḥ fi iştifa' mawlānā al-Malik al-Şāliḥ", written in the forties of the fourteenth century and traditionally explained as one of those literary offerings to the powers that be, so typical of the Mamluk period. This paper will challenge this view by bringing together some biographical data on al-Qaysarānī, who belonged to a long-standing family of late medieval administrators, and it will present his "al-Nūr al-Lā'ih" and try to explain its contents, purpose and meaning from that context.

PROPHETS AND DEVILS IN THE ISMĀ'ĪLI-QARMAṬI TRADITION

Antonella Straface

The paper deals with a passage contained in a problematic text of the 4th/10th century Ismā'īli tradition: the *Kitāb shajarat al-yaqīn*. Starting from the Quran according to which there is an "enemy" near every Prophet, it is said that each of the speaking-prophet has a devil (Iblīs) and a satan (*şayṭān*) that Ismā'īlism identifies with superhuman beings as well as historical ones. The passage in question analyzes the function of these demoniac creatures that are put in connection with the main prophets recognized by Ismā'īlism. The analysis gives also the opportunity of specifying what the Ismailis, or at least the author of the passage, meant by *īmān* and *islām*.

AF'ALU MIN KĀDHĀ : COMPARATIVE IDIOMS IN MEDIEVAL ARAB DICTIONARIES

Ludmila Torlakova

The well known specialist in Arabic J. Haywood starts his book *Arabic Lexicography* with the following statement: "In the compilation of dictionaries, and other lexicographical works, the Arabs – or rather, those who wrote Arabic – were second to none until the Renaissance, with the possible exception of the Chinese. A dozen or more major dictionaries, besides many vocabularies, both general and specialized, bear witness to their pre-eminence in this field, at a time when such works were almost unknown in Western Europe."

Arabs wrote different kinds of dictionaries, including "dictionaries" of what we now call "proverbs, popular sayings, or maxims", in Arabic '*amthāl*'.

In the present paper I will try to look closer at a special group of '*amthāl*' included in all old collections of proverbs, as well as having been gathered in separate independent dictionaries. These are '*amthāl*' that consist of a comparative adjective expressing the "ground" of the comparison, the preposition "min", and a noun (or expression) denoting the "vehicle" of comparison, grouped under "*af'alu min ...*" or "*af'alu min kadhā*". I intend to present this type of *matal* as they appear in great number in different medieval dictionaries and compare to what extent they are represented in modern collections of proverbs. Further I will argue that from the point of view of modern linguistics this kind of expression can be considered similes belonging to the realm of phraseology, that is, phraseological expressions or "phrasemes". It can be argued that a considerable amount of them, after the East European terminology, are "traditional similes" or "stable, fixed similes". They have their own formal, semantic, and pragmatic characteristics that should be investigated.

ASPECTS OF THE MEDIEVAL ARABIC RHETORIC: AL-SAKKAKI'S VIEWS AS INTERPRETED BY AL-QAZWINI

Laszlo Tüske

Students of medieval Arabic texts on rhetoric will find that al-Qazwini questions the opinions of al-Sakkaki on several points in his works *Talkhis* and *Idah*. On the other hand, it can also be observed that manuals of *balagha* from later periods have tended to preserve, in juxtaposition, the opposed views of both authors. Pinpointing the bases of the differences is an intriguing task for the contemporary researcher studying *balagha*. It is in this framework that this paper attempts an analysis of the differences of opinion (*ikhtilafat*) observable between the theoretical stances of the two authors.

THE EARLY MODERNIZATION PROCESSES IN TUNISIA

Maria Vidiassova

1. It is common knowledge that modernization as a notion refers to the categories which include a wide spectrum of interpretations. But so far as Afro-Asian areas are concerned for the 19th and a greater part of the 20th century the process of modernization looked as westernization above all and was due mostly to the colonial expansion.

2. Though some Arab countries had embarked on the path of westernization before going over the status of colonial territories. The most vivid and well-known example of such pre-colonial modernization is Egypt of the Mohammed Ali epoch. The similar process took place in Tunisia.

3. It was prevalently sponsored by the government tops and is associated with the activities of Ahmed-Bey (1837-1855) under whom a certain kind of super-militarization of the country was undertaken. At the same period there was established the palace military school, of which some graduates joined the reformists' club. The latter took part in the working out of the draft of the first 1861 Tunisian Constitution (which was valid until 1864), preceded by the Fundamental Pact (*Ahd al-Aman*) adopted in 1857. This manifesto declared the equality of all Tunisians before the law and in this sense was a germ of the concept of the Tunisian State-Nation.

4. It is a matter of fact that the idea of the Tunisian nation apart from the Muslim *umma* was completely developed in the views of the New Destour party founded in 1934.

STUDYING LIVING MIDDLE EASTERN RELIGIONS TOWARD AN ADEQUATE APPROACH

Jacques Waardenburg

Traditionally, religions in the Middle East have been communal affairs, providing believers with a social identity based on particular religious beliefs and practices. In this light, scholarly knowledge of the various religious communities should provide a kind of social mapping of people. This approach to the study of living religions was applied throughout the colonial period.

As religions have developed in the 19th and 20th century, however, the limitations of perceiving religion as a collective rather "fundamentalized" social identity have become clear. "Modern" religious orientations, more or less linked with the impact of the West and its individualism, seek to interpret Islam (and other religions) according to faith, scripture, and reason.

On the other hand, more "spiritual" orientations exist in Islam largely on the model of traditional Sufi communities, but also in the Babi and Bahai movements. And since the mid-20th century orientations have arisen toward cooperation and dialogue with adherents of other religions such as Christianity.

In the long run, the impact on Islam of open orientations based on faith, reason and spiritual receptivity may prove at least as important as the more closed and politicized orientations along traditional and fundamentalist lines. The occurrence of both orientations in Middle Eastern religions calls for further research.

An adequate study of Islamic and other living religions in the Middle East and elsewhere should look beyond people's social and political identity to focus on the ways in which people themselves perceive their religion beyond traditional views, and to what extent they act accordingly.

THE STORY OF MAJNŪN LAYLĀ ON BOTH SIDES OF THE MALACCA STRAITS

Edwin Wieringa

The romance of Majnūn und Laylā hardly seems to have attracted the attention of literary craftsmen in any language of insular Southeast Asia. Yet there are a few traces of this narrative on both sides of the Malacca Straits: a Malay poetic adaptation (Syair Laila Majnun) with illustrations was published in Singapore in 1888, while in Aceh two poetic versions in manuscript form are known (Hikayat Loyla Majeunun and Hikayat Majeunun Diwana). The aim of this paper is to investigate more closely what these Indonesian retellings entail, attempting to locate them within the wider context of Islamic literatures.

ROME - ANDALOUSIE - MADRID : LE JOURNAL DE VOYAGE EN ARABE D'UN PRETRE DU XVIII^{EME} SIECLE

Monika Winet

L'auteur, un prêtre catholique inconnu jusqu'alors, commence son étrange voyage le 7 septembre 1745 à Rome et ses notes s'achèvent le 24 janvier 1750 à Lucena (Espagne). Il décrit son voyage dans un journal, ainsi que dans un livre de comptes. Le manuscrit offre plusieurs perspectives de recherches.

Les premières pages du livre de comptes sont en italien, alors que le reste du manuscrit est en arabe. Dans plus des deux tiers de ce texte, l'auteur n'utilise pas les caractères arabes mais les caractères syriaques. Par conséquent, cet ouvrage fait partie du groupe des manuscrits *karshūnī*.

En ce qui concerne la langue, l'auteur n'écrit pas un arabe littéraire classique, mais une forme qui appartient au moyen arabe, entremêlée de locutions populaires.

En outre, la question se pose des relations entre ce journal et la littérature de voyage arabe, en particulier la *rihla*.

ORIENTALISM AND RUSSIAN POLITICAL AMBITIONS IN THE BLACK SEA AND PERSIAN GULF REGIONS (18TH - 19TH CENTURY)

Evgeniy Zelenev

1. 15th - 18th century, Peter the Great's foreign policy, and the birth of Asian and African studies.

2. The Wars with Persia, Russia conquered the coasts of the Caspian Sea.

3. The Order 16-th, April, 1702-"the birthday" of Russian Asian studies. The Japanes Denbey, Sanima, Soza, Gonza and the first school of Japanese language (1705). Russian Orthodox Missions in Mongolia (1707), in China (1714);

4. The academic stage of the oriental studies was connected with the social activities of German scholars - Dr. Messerschmidt, "Description of Siberia" (1728); G. S. Beier - the first academician in orientalism.

The first "Russian" arabist, G. - Y. Kerr. The only orientalist in the period of Catherine II - L. - H. Backmeister, the Universal Dictionary.

5. The first University Codex, 1804 - the creation of the department of Asian languages in Moscow, Harkov and Kazan Universities.

Professors I. B. Berend, and B. A. Dorn.

6. Two schools of oriental studies: the first school – A. Kazimbek and I. Halfin, the model of education of Oriental type.

Another school - Prof. H. M. Fren and Prof. O. Senkovskiy, whose knowledge was fully based on European Orientalism.

7. The influence of the Crimea War on the Asian studies in Russia.

8. The creation of the Faculty of Eastern Languages in the Saint-Petersburg University on 22 October 1854 as the only center of Asian and African language studies in Russia.

- Notes -

- Notes -

Conference Supporters and Sponsors

We gratefully acknowledge the generous support of the following institutions:

Fritz Thyssen Stiftung für Wissenschaftsförderung

Universität Leipzig

Universitätsbibliothek Leipzig

Stadt Leipzig

Vereinigung von Förderern und Freunden der Universität Leipzig e.V.

Verein zur Pflege und Förderung der Orientalwissenschaften e.V.,
Leipzig

Förderverein Bibliotheca Albertina e.V.

Ergon Verlag, Würzburg

Panorama-Tower Restaurant, Leipzig

Fritz Thyssen Stiftung
FÜR WISSENSCHAFTSFÖRDERUNG