

27th Congress of the
Union Européenne des
Arabisans et Islamisans
(UEAI 27)

I. PROGRAMME

Monday, June 2

- 12– Registration, Fabianinkatu 33, Ground Floor
- 16–18: Official program, Pieni juhlasali (Small Hall), Fabianinkatu 33, 4th floor
- Word of welcome, Prof. Arto Mustajoki (Dean of the Faculty)
 - Greetings from Prof. Lars-Folke Landgren (Head of the Department for World Cultures)
 - Word of welcome, Prof. Jaakko Hämeen-Anttila (Arabic and Islamic Studies, University of Helsinki)
 - Word of welcome, Prof. Sebastian Günther (Göttingen, President of the UEA)
 - Keynote Address “The Information Age in the Ninth Century” by Prof. Beatrice Gruendler (Yale)
 - discussion
 - Some practical information, Dr. Ilkka Lindstedt (Helsinki)
- 18–20: Reception of the Vice Rector, Prof. Pertti Panula, Lehtisali (Newspaper Hall)

Tuesday, June 3

Time	Room 3	Room 7	Room 8	Room 9
10:00	MARIA GRAZIA SCIORTINO: Arabic literary biography: Contacts between Maghribi and Sudanese <i>'ulamā'</i> in 16th–17th-century biographical dictionaries	DMITRY ZHANTIEV: Sufis and Salafis in Late Ottoman Syria: Between conflict and dialogue	PATRICK FRANKE: Are the parents of the Prophet in Hell? A debate in early modern Islam	LARISA CHUPRYGINA: The enigma of “Maltā” (<i>al-fisr bainā al-Islām</i> <i>wal-Masīhiyya</i>)
10:30	DANIELE SICARI: <i>'Ulamā'</i> and power: The case of the al-Manīnī family in late-Ottoman Damascus	CHRISTIAN LANGE: A Sufi's paradise and hell: 'Aziz-i Nasafī's epistle on the otherworld	ILKKA LINDSTEDT: The biography of Ibn A'tham al-Kufi	ADELYA GAYNUTDINOVA: Qur'ānic verses on the mystery of birth in the <i>Tajāsirs</i> of different epochs
11:00	PAVEL SHLYKOV: Historical dynamics and socio-political dimensions of waqfs in republican Turkey	ALEXANDER FODOR: The Sufi background of an Islamic magic bowl	MÓNIKA SCHÖNLÉBER: Ibn A'tham's <i>Kiṭāb al-Fitūḥ</i> : Constructing a narrative of <i>ritāla</i>	ANDREY CHUPRYGIN: Political Islam from the end of the 20th to the beginning of the 21st century
11:30	CRISTIANA BALDAZZI: A passage to Italy: Contacts and interactions between Orient and Occident in the 19th century	DORA ZSOM: Sobriety and intoxication in mystical sayings from the Cairo Geniza	MONIKA WINET: Selected Female Biographies from Ibn 'Asākir's <i>Tārīkh</i> <i>mādinat Dimashq</i>	MARI KRISTIN ARAT: Fethullah Gülen et son mouvement basé sur l'esprit de Saïd Nursi : La notion de <i>Hizmet</i> chez Gülen et ses écoles

Tuesday, June 3

Time	Room 3	Room 7	Room 8	Room 9
14:00	<p>JAN VAN REETH: Le Christ <i>vaticmans puer</i> dans le Coran</p>	<p>DMITRY FROLOV: Sura as a compositional unit of the Qur'an</p>	<p>INGRID HEHMEYER: The urban water supply system of medieval Zabid, Yemen</p>	<p>MAGDALENA LEWICKA: On the writings of Polish and Lithuanian Tatars: The oldest translation of the Koran into a Slavic language, <i>Tafsir</i> of the 2nd half of the 16th century</p>
14:30	<p>UTE PIETRUSCHKA: Monks and early <i>zuḥḥād</i>: Christian sayings in Muslim garb</p>	<p>CHRISTOPHER MELCHERT: The controversy over whether the Prophet saw God</p>	<p>KRZYSZTOF KOŚCIELNIAK: Elements of Islamic ideology of <i>jihād</i> in <i>Tactica</i> by Emperor Leo VI (866– 912) in the context of the Byzantine-Arabic struggles in the 7th–10th centuries</p>	<p>MAREK DZIEKAN: Der Glaube an den bösen Blick unter den Arabern und Slawen: Eine ver- gleichende Untersuchung</p>
15:00	<p>DANIEL POTTHAST: Ambassadors in the diplomatic exchange between Western Europe and Arabic empires in the 14th century</p>	<p>JENS SCHEINER: The teaching Prophet: Neglected aspects of Muhammad's prophethood</p>	<p>SVELTANA KIRILLINA: “The withered wreath of life”: Monastic priest Leontii (1726–1807) summing up his 40 Years in the Ottoman Empire</p>	

Tuesday, June 3

Time	Room 3	Room 7	Room 8	Room 9
16:00	MAGDALENA KUBAREK: The modern Islamic literature in the Arab World	REGULA FORSTER: Ja'far, al-Riḍā and Ibn Bābūya: Shiite authorities as protagonists of dialogues	ANTONELLA GHERSETTI: The Arabic language in al-Maqrīzī's view: The approach of a historian	MARIA VIDYASOVA: La Tunisie: ses tumultes du troisième an postrévolutionnaire 2013
16:30	BARBARA MICHALAK-PIKULSKA: The concept of <i>shīma</i> on the basis of the <i>qasida Shīma al-Anqariyya</i>	EVA-MARIA VON KEMNITZ: Contacts and interaction: Some remarks on the symbol of the hand in the Shi'i context	FRÉDÉRIC BAUDEN: An exchange of correspondences between al-Maqrīzī and al-Qalqāshandī about petitions	ELENA SOLOVYEVA: Literature of Arab revolutions in the 21st century
17:00	EDWIN P. WIERINGA: The heron and the snail: An animal illumination in a Javanese manuscript of the <i>Jauharat al-Tauhīd</i>	ABDULRAHMAN AL-SALAMI: The Ibadi theological poet and his commentaries: Ibn Naẓr	MILANA ILUSHINA: Manuscripts dated to the Mamluk period in the collection of St. Petersburg State University Library	

Wednesday, June 4

Time	Room 3	Room 7	Room 8	Room 9
10:00	<p>PAULINA LEWICKA: Pork, wine and vegetarian food: Some aspects of Christian culinary culture and what ensued from it</p>	<p>LAURA BOTTINI: Tools and purposes of a science which is at the service of legal technique: <i>‘ilm al-rijal</i> and <i>al-Fawa'id al-rijaliyya</i> literature</p>	<p>JANNE MATTILA: Philosophical prayer in early Arabic philosophy</p>	<p>MARIANA MALINOVA: Rifā'a Rāfi' al-Ṭaḥṭāwī (1801–1873) and the challenges of translation</p>
10:30	<p>IRMELI PERHO: Muslim, Jewish or Christian: An anonymous manuscript fragment on the use of David's psalms</p>	<p>AGOSTINO CILARDO: The <i>Musnad</i> of al-Rabī b. Ḥabīb</p>	<p>ANNA FLÓRA KIS: Logic of questions: Pragmatic aspects</p>	<p>ROSWITHA BADRY: Rifā'a Rāfi' al-Ṭaḥṭāwī (1801–1873) as an early advocate for women's rights</p>
11:00	<p>NIKOLAI DYAKOV: <i>Ghusn al-Andalus al-raṭīb</i> ... – “a fresh branch of al-Andalus” in the works of I. Krachkovski</p>	<p>ROCIO DAGA PORTILLO: <i>Fiqh</i> in its historical context: A case of <i>taqdīb</i> Muḥammad in <i>Al-Aḥkām al-Kubrā</i> von Ibn Sahl</p>	<p>GIUSEPPE SCATTOLIN: Western Studies on Ibn al-Farid</p>	<p>INGRID BEJARANO ESCANILLA: Les femmes des communautés rurales de l'Euphrate syrien (première partie)</p>
11:30	<p>MIRELLA CASSARINO: Female figures in the <i>Kitāb al-Aghani</i></p>	<p>CARLO DE ANGELO: Early marriage in Egypt</p>	<p>MAURO ZONTA: Medieval Arabic philosophical terminology: New hypotheses</p>	<p>ANNA MARIA CABO GONZÁLEZ: Les femmes des communautés rurales de l'Euphrate syrien (deuxième partie)</p>

Wednesday, June 4

Time	Room 3	Room 7	Room 8	Room 9
14:00	FRANCESCO GRANDE: An Andalusī treatise in Arabic morphology	EWA MACHUT-MENDECKA: Symbols and rhetoric of Arab Spring 2011	CARMELA BAFFIONI: The Universal Soul-nature relation in the Ikhwan al-Safa'	
14:30	VLADIMIR LEBEDEV: Les diacritiques <i>fatḥa</i> , <i>ḍamma</i> , <i>kasra</i> et <i>sukūn</i> dans le système de temps de la langue arabe	SUSANNE ENDERWITZ: "Magic" in modern Arabic literature	INKA NOKSO-KOIVISTO: Microcosm-macrocosm analogy and the <i>Rasā'il Ikhwān aṣ-Ṣafā'</i>	
15:00	MARIBEL FIERRO: The turban and its meanings in al-Andalus	RICHARD VAN LEEUWEN: Utopia and constructions of space in Ibrāhīm al-Kūnī's <i>al-Madīns</i>	DANIEL DE SMET: La cosmologie néoplatonicienne du <i>Kitāb Ḡāyat al-Ḥakīm (Picatrix)</i>	

Wednesday, June 4

Time	Room 3	Room 7	Room 8	Room 9
16:00	PAVEL PAVLOVITCH: 'Umar, <i>kalāla</i> and the ominous snake	JAAKKO HÄMBEEN-ANTTILA: Ibn al-Muqaffa' and the translation of the Book of Kings ^s	ANNUNZIATA RUSSO: Alchemy and the 'alawite doctrinal literature	
16:30	ANTONELLA STRAFACE: The duty of being charitable in knowledge: the <i>zakāt</i> in al-Siġistānī's <i>Kiṭāb al-iftihār</i>	HÉLÈNE CONDYLIS: <i>Kalīla wa Dimna</i> et sa traduction grecque	MONTSE DÍAZ-FAJARDO: La méthode de calcul utilisée pour configurer tables astrologiques dans un manuscrit de Rabat	
17:00	SERENA TOLINO: The incomplete man: The gender of eunuchs in Islamic law	JORDI FERRER I SERRA: The colour term <i>'aṣfar</i> in early Arabic poetry	WILFERD MADELUNG: Maslama al-Qurtubī and alchemy ^o	

Thursday, June 5

Time	Room 3	Room 7	Room 8	Room 9
10:00	<p>JEAN-CHARLES DUCÈNE: Abū Bakr ibn Bahrām al-Dimashqī (m. 1102/1691) et sa <i>Risāla fi-l-jughrāfiyyā</i></p>	<p>ARIE SCHIPPERS: Some reflections on the preface of Ibn Khafāja's <i>Dīwān</i></p>	<p>DELIA CORTESE: The Nile: Its role in the fortunes and misfortunes of the Fatimid dynasty during its rule of Egypt (969–1171)</p>	
10:30	<p>HILARY KILPATRICK: The Arabic culture of Christians in 17th-century Syria</p>	<p>MARINA REYSNER: Yusuf in Persian lyric and epic poetry of 10th–15th centuries</p>	<p>MÁTĚ HORVÁTH: Badr al-Ġamālī and the Fatimid vizierate</p>	
11:00	<p>GIUSEPPE CONTU: Teaching Arabic in Sardinia in the beginning of 19th Century</p>	<p>ZOLTAN SZOMBATHY: Quoting the Quran in literary texts: A <i>fatwa</i> by al-Suyūṭī on <i>iqṭibās</i></p>	<p>AGNES IMHOF: 'Arīb and Ibrāhīm b. al-Mudabbir: An intellectual friendship in Abbasid Iraq</p>	
11:30		<p>JOHANNES THOMANN: Mimesis and utopia: The conclusion of the Arabian Nights in early MS tradition</p>	<p>BERNADETTE MARTEL-THOUMIAN: Portraits des sultans circassiens Barquq et Qā'itbāy en chrétiens renégats</p>	

Thursday, June 5

Time	Room 3	Room 7	Room 8	Room 9
14:00	<p>ANTONIO PELÁEZ ROVIRA: Les notaires nassrides dans les documents arabes de l'Université de Grenade (XVe siècle)</p>	<p>LETIZIA OSTI: Describing decline</p>	<p>KATARZYNA PACHNIAK: Existentialist philosophy: Modern Muslim interpretation</p>	
14:30	<p>MARIA DOLORES RODRÍGUES-GÓMEZ: Caïds et propriété foncière au cours des dernières années d'al-Andalus selon la documentation notarié arabe</p>	<p>CHRISTINA OSSIFOVA: Arabic wine drinking party etiquette</p>	<p>MIKLÓS MARÓTH: On the border of theology and philosophy</p>	
15:00	<p>ANTONINO PELLITTERI: From Damascus to the <i>dār</i> <i>al-ḥarb</i>: The emir ‘Alī Ibn ‘Abd al-Qādir al-Ġazā’irī in 1911 Libya – From <i>mustawḥiqin fī l-Ṣām</i> to <i>mughāhid fī arḍ al-ġihād</i></p>	<p>LALE BEHZADI: Composition of closure or how to end a work of classical prose</p>	<p>ISTVÁN LÁNCZKY: Avicenna's theory of individuation: Some considerations on its antecedents</p>	

Thursday/Friday, June 5/6

Thursday, June 5

- 16.00– General Assembly, Room 5
- 19.00– Farewell dinner, Restaurant Sipuli (Kanavaranta 7)

Friday, June 6

- 10.00–18.00 Excursion to Porvoo (departure from the Linnanlaituri quay near the Market Square)

Participants

Carlo De Angelo (Naples)
Mari Kristine Arat (Strasbourg)
Roswitha Badry (Freiburg)
Carmela Baffioni (London)
Cristiana Baldazzi (Trieste)
Frédéric Bauden (Liège)
Lale Behzadi (Bamberg)
Ingrid Bejarano Escanilla (Sevilla)
Laura Bottini (Catania)
Julia Bray (Oxford)
Ursula Bsees (Vienna)
Ana María Cabo González (Sevilla)
Mirella Cassarino (Catania)
Andrey Chuprygin (Moscow)
Larisa Chuprygina (Moscow)
Agostino Cilaro (Naples)
Hélène Condylis (Athens)
Giuseppe Contu (Sassari)
Delia Cortese (London)
Rocio Daga Portillo (Munich)
Farhad Daftary (London)
Montse Díaz-Fajardo (Barcelona)
Jean-Charles Ducène (Paris)
Nikolai Dyakov (St. Petersburg)
Marek Dziekan (Łódź)
Susanne Enderwitz (Heidelberg)
Jordi Ferrer i Serra (Lund)
Maribel Fierro (Madrid)
Alexander Fodor (Budapest)
Regula Forster (Berlin)
Patrick Franke (Bamberg)
Dmitry Frolov (Moscow)
Adelya Gaynutdinova (Moscow)
Igor Gerasimov (St. Petersburg)
Antonella Ghersetti (Venice)
Dagmar Glass (Bonn)
Francesco Grande (Venice)
Beatrice Gruendler (Yale)
Sebastian Günther (Göttingen)
Heintz Halm (Tübingen)
Jaakko Hämeen-Anttila (Helsinki)
Ingrid Hehmeyer (Toronto)
Máté Horváth (Budapest)
Milana Iliushina (St. Petersburg)
Agnes Imhof (Göttingen)
Eva-Maria von Kemnitz (Lisbon)
Hilary Kilpatrick (Lausanne)
Svetlana Kirillina (Moscow)
Anna Flóra Kis (Budapest)
Verena Klemm (Leipzig)
Krzysztof Kościelniak (Cracow)
Magdalena Kubarek (Toruń)

István Lániczky (Budapest)	Annunziata Russo (Macerata)
Christian Lange (Utrecht)	Abdulrahman al-Salami (Muscat)
Vladimir Lebedev (Amsterdam)	Giuseppe Scattolin (Rome)
Richard van Leeuwen (Moscow)	Jens Scheiner (Göttingen)
Magdalena Lewicka (Toruń)	Arie Schippers (Amsterdam)
Paulina B. Lewicka (Warsaw)	Gregor Schoeler (Basel)
Ilkka Lindstedt (Helsinki)	Mónika Schönléber (Budapest)
Ewa Machut-Mendecka (Warsaw)	Maria Grazia Sciortino (Palermo)
Wilferd Madelung (Oxford)	Pavel Shlykov (Moscow)
Mariana Malinova (Sofia)	Daniele Sicari (Palermo)
Miklós Maróth (Budapest)	Daniel De Smet (Paris)
Bernadette Martel-Thoumian (Grenoble)	Elena Solovyeva (Moscow)
Janne Mattila (Helsinki)	Antonella Straface (Naples)
Christopher Melchert (Oxford)	Zoltan Szombathy (Budapest)
Barbara Michalak-Pikulska (Cracow)	Johannes Thomann (Zürich)
Silvia Naef (Geneva)	Serena Tolino (Zürich)
Inka Nokso-Koivisto (Helsinki)	Urbain Vermeulen (Ghent)
Christina Ossipova (Moscow)	Maria Vidyasova (Moscow)
Letizia Osti (Milan)	Ewald Wagner (Giessen)
Katarzyna Pachniak (Warsaw)	Helga Walter-Joswig (Würzburg)
Heikki Palva (Helsinki)	Edwin P. Wieringa (Cologne)
Pavel Pavlovitch (Sofia)	Monika Winet (Göttingen)
Antonio Peláez Rovira (Granada)	Dmitry Zhantiev (Moscow)
Antonino Pellitteri (Palermo)	Mauro Zonta (Rome)
Irmeli Perho (Helsinki)	Dora Zsom (Budapest)
Ute Pietruschka (Göttingen/Halle)	
Daniel Potthast (Munich)	
Jan M. F. van Reeth (Antwerpen)	
Marina Reysner (Moscow)	
María Dolores Rodríguez-Gómez (Granada)	

UEAI 27

II. ABSTRACTS

The Information Age in the Ninth Century

KEYNOTE ADDRESS

BEATRICE GRUENDLER (Yale)

Since the invention and proliferation of the Internet in the 1990s we have experienced a great change in the breadth and speed of access to information, which is sometimes described as the “information revolution”. This is often compared to earlier transitions, such as the proliferation of movable type with its concomitant growth of readership in vernacular languages in the fifteenth century. Overlooked in histories of media are the pivotal changes associated with the spread of an earlier information carrier, the manuscript codex in the Arab world, which (relative to what came before) easily bears comparison with the two later technological and societal shifts.

Though not an Arabic invention (the Romans already had it) the Arabic codex had such a far-reaching impact, because it coincided with the availability of a cheap and abundantly producible writing material (paper) and a standardized language (the *‘arabiyya*), which people of many ethnic backgrounds learned and used. Moreover, a large body of oral literature already existed that simply need to be turned into written form. By the first quarter of the ninth century the acceptance of the new data carrier was a fact.

The repercussions were huge. Scholarly fields diversified, and their presence in written form broke down the boundaries between disciplines and audience groups. The strictly guarded control over oral transmission was rivaled by universally available information of

all kinds. Knowledge and practice of the *‘arabiyya* opened the door to government positions but also allowed for the existence of independent authors and autodidacts. This opened the door to a degree of social mobility. Readership grew for scholarly and popular books alike. As physical objects, books became an item of prestige and were collected in vast private libraries that were status symbols. The anatomy of cities changed with large areas of the markets dominated by stationer-copyists (*warrāqūn*). As in any transition, the gray zone between old and new, oral intellectual property and its ownership in written form created tensions and gave room to invention – and fraud.

Even if much of what was then produced has been lost, the written heritage of what the ninth century Arab “information Age” set in motion has even by today not begun to be fully realized.

Fethullah Gülen et son mouvement basé sur l'esprit de Said Nursi : La notion de *Hizmet* chez Gülen et ses écoles

MARI KRISTIN ARAT (Strasbourg)

Gülen est une personne très controversée. Pour les uns il représente un renouveau de l'islam dans une version « light », pour les autres il est un gourou dangereux d'une secte qui veut renverser le système laïque en Turquie, qui a infiltré la justice et l'administration en Turquie et dirige le pays et la diaspora par une « armée » des « soldats » ascètes dévoués à son enseignement. Pour les chrétiens il est un homme du dialogue qui a rendu visite au Pape, au Patriarche de Constantinople, et pour les autres qui ne croient pas à sa sincérité, un homme qui joue un dialogue, se montre moderne et scientifique quand il est en réalité un conservateur dur et classique. Ses DVD sont distribués en masses parmi ses fidèles tandis que les autres manifestent devant sa maison en exil aux États-Unis. Entre temps ses fidèles sont occupés avec la fondation des écoles dans le monde entier, mais aussi en France et en Allemagne. Et ils le font avec l'enthousiasme de la notion de *Hizmet* enseignée par Gülen, qui base son enseignement sur la tradition soufi de Said Nursi, mais ressemble beaucoup à ce que les saints de la tradition chrétienne avaient déjà dit. Ses disciples ont fondé sur une notion de *Hizmet* très classique et ancienne, qui nous semble très loin, des écoles ultramodernes !

Rifā‘a Rāfi‘ al-Ṭahṭāwī (1801–1873) as an early advocate for women's rights: An analysis of his *Murshid al-amīn li-l-banāt wa-l-banīn*

ROSWITHA BADRY (Freiburg)

Rifā‘a Rāfi‘ al-Ṭahṭāwī, the well-known author, translator and educational reformer, belongs to that crucial group of Egyptian intellectuals who after their return from Europe worked to reconcile its traditions, norms and sciences with those of their own country, religion and culture. In a number of respects, among them women's rights, Ṭahṭāwī can be considered as a pioneer in a transitional period. Although deeply rooted in his inherited conviction, already in his *Rihla* of 1834 Ṭahṭāwī spoke with enthusiasm about the educational system in France, where even girls were sent to school. Furthermore, he advocated an improvement in women's status in society countering commonly held beliefs on women's morality and their intellectual capacities. Shortly before his death Ṭahṭāwī published *al-Murshid al-amīn li-l-banāt wa-l-banīn*. In it he called again for girls' education to make them “real partners of their spouses” and to draw them “closer to virtue”. Next to historical and rational arguments the author reminded his readers that Islam extolled education for women and men alike.

This contribution will analyze Ṭahṭāwī's main arguments in favor of both girl's education and an improvement in women's status. How did he try to convince the conservatives? Which arguments were taken up by the succeeding reformist generation(s) and became a discursive pattern for the *iṣlāḥ*-movement? To what extent were his ideas related to the political situation and his official position?

The Universal Soul-nature relation in the Ikhwan al-Safa'

CARMELA BAFFIONI (London)

Some important cosmological texts by the Ikhwan al-Safa' will be examined in comparison with the views of the Isma'ili da'i Abu Ya'qub al-Sijistani, to demonstrate the influence of Isma'ili thought on the Epistles. With regard to this, the features and role of the Universal Soul appear especially relevant.

A passage to Italy: Contacts and interactions between Orient and Occident in the 19th century

CRISTIANA BALDAZZI (Trieste)

My research is based on the travel accounts of several Arab intellectuals who, starting from the first half of the 19th century, came to Europe where they stopped off in Italy too. The texts they have left open the way to two types of analysis. The first concerns their typology: they are by Egyptian, Tunisian and Syrian–Lebanese writers and can be collocated within the framework of travel accounts where they are characterized by the fact that the *Rihla* is now directed towards the West, to a Europe that arouses interest because of its scientific and technological progress although the stimulus for the journey still continues to be the concept of *talab al-‘ilm* or, in other words, “the search for knowledge” now reinterpreted according to the dictates of modernity. The second type of analysis brings us to the concept of personal identity and our relation with the Other. Although the traveler brings with him his own expectations and cultural baggage which inevitably condition his actual experience on the journey, he also reflects on his own experiences and self-perception by comparing himself with a vision of the Other. From this point of view the writings in question are a source of interesting indications both because of the way the countries of Europe – including Italy – with all their differences are reflected in the penetrating view of these Arab writers and above all because of the way in which the vision of the Other influences their perception of themselves within a historical context that is rich in contradictions and marked by the advent of *Nahda*.

An exchange of correspondence between al-Maqrīzī and al-Qalqašandī about petitions

FRÉDÉRIC BAUDEN (Liège)

The correspondence exchanged by scholars of the Mamluk sultanate has not yet received the attention it deserves and this though several collections of letters are available either in printed editions or in manuscripts. The present paper aims at studying an exchange of correspondence between two major authors of the beginning of the 15th century: al-Maqrīzī (d. 1442) and al-Qalqašandī (d. 1418). Both of them worked together at the chancery in Cairo in their thirties and, if al-Qalqašandī kept his job until the end of his life, al-Maqrīzī opted for a different career, meaning that their paths separated. However, their relationship doesn't seem to have been interrupted as an exchange of two letters demonstrates. These two letters (an inceptive letter and its answer) were quoted by al-Qalqašandī's son, known as Ibn Abī Ġudda (d. 1471), in his own chancery manual which is still unpublished. Thanks to this text, we know that a few years before al-Qalqašandī's death, al-Maqrīzī sent him a letter in which he inquired of him about the use of the verb *rasama* in the meaning of *amara* (to order, to decree) though this connotation was not registered in the dictionaries. Beside the significance of al-Qalqašandī's answer for the field of Mamluk diplomatics, the two letters also provide crucial information about the works of the two authors. In this paper, we will describe the two letters and provide an analysis of their contents and of their significance for various aspects dealing with diplomatics, epistolography, lexicography, and the authors' bibliography.

Composition of closure or how to end a work of classical prose

LALÉ BEHZADI (Bamberg)

Since any author is aware of the fact that he will lose sovereignty over his oeuvre after finishing and publishing it, the last words, paragraphs, and chapter(s), apart from serving as summary, can be seen as an attempt (a “last will and testament”) to keep his authority. As an example, I will take an ending by Abū Ḥayyān al-Tawḥīdī (d. 923) to distinguish several artistic measures to complete a text. The rhetorical devices reflect the wish to finish and round up a piece of prose and at the same time present a multitude of possible paths of interpretation. After identifying and describing the means and signs of closure, the purpose here is to discuss how the investigation of textual endings can provide further thoughts on our hermeneutical strategies and on the much debated “openness” or “closeness” of texts.

Les femmes des communautés rurales de l'Euphrate syrien : contact et interaction avec l'environnement naturel (première partie)

INGRID BEJARANO ESCANILLA (Sevilla)

L'objectif de cette contribution est d'approfondir notre connaissance sur la réalité quotidienne des femmes appartenant au milieu rural du haut Euphrate syrien. L'étude porte sur l'exemple de Qara Quzaq, l'un des peuples les plus représentatifs par sa situation stratégique, situé au bord du fleuve et proche du Tell qui porte le même nom. Nous offrons des informations ainsi qu'une analyse de certains aspects relatifs à l'environnement immédiate de la vie quotidienne de ces femmes, insistant particulièrement sur leur interaction avec la terre, l'eau, la végétation, les animaux etc.

Les femmes provenant de ces villages proches de l'Euphrate, ont joué un rôle fondamental en tant que récolteuses du savoir relatif à l'usage des ressources naturelles, non seulement depuis le point de vue de leur utilisation pratique, mais également depuis leurs valeurs symboliques.

Tools and purposes of a science which is at the service of legal technique: *'ilm al-rijal* and *al-Fawa'id al-rijaliyya* literature

LAURA BOTTINI (Catania)

According to some Shi'i scholars the jurists' competence is not complete if they do not include the study of the discipline named *'ilm rijāl al-Ḥadīth*, because the knowledge (*ma'rifa*) of the men who transmit the reports dating back to the Shi'i imams is considered an indispensable and preliminary moment in the activity of the *ijtihād*. In fact the *mustanbiṭ*, in order to elaborate most of the legal rules from the imams' *sunan* through certain technical processes, must ascertain the status of the transmitters; that is, he must qualify the *muḥaddithūn* in *'ādil* or rather in *ghayr 'ādil*, *thiqa* or *ghayr thiqa*, *mamdūh* or *maqdūh*, *muwaththaq* or *mufassaḡ*, *muḍ'if* or *muhmil*. And, just in case all the links which figure in the chain of transmission are trustworthy, the *mustanbiṭ* reaches the certainty of the text passage, from a *mursil* to another, without any alteration up to the imams.

But when was the *'ilm rijāl al-Ḥadīth*, understood as theoretical science, born? In this paper I examine the production of *kutub al-rijāl* from its origins up to the works of Ibn Ṭā'ūs's students (d. 673/1274–75), Ibn Dā'ūd (d. 740/1339–40) and 'Allāma al-Ḥillī (d. 726/1325), focusing on the different investigative paths followed by the authors in the preparation of their works and proposing possible reasons and purposes of such diversities. Then I take into account a new kind of investigation, the *fawā'id al-rijāliyya*, which has started at al-Ḥillī's time.

Les femmes des communautés rurales de l'Euphrate syrien : contact et interaction avec l'environnement naturel (deuxième partie)

ANA MARÍA CABO GONZÁLEZ (Sevilla)

L'objectif de cette contribution est d'approfondir notre connaissance sur la réalité quotidienne des femmes appartenant au milieu rural du haut Euphrate syrien. L'étude porte sur l'exemple de Qara Quzaq, l'un des peuples les plus représentatifs par sa situation stratégique, situé au bord du fleuve et proche du Tell qui porte le même nom.

Les femmes de ces peuples proches de l'Euphrate, utilisent les ressources naturelles dont elles disposent pour le développement de leur propre vie quotidienne et pour celui de leur communauté. Nombre de ces savoirs, connaissances, croyances et pratiques font partie d'une longue tradition transmise de mère en fille, de génération en génération. Nous analysons ainsi, une série d'informations relatives au milieu naturel, qui sont restées archivées dans des sources médiévales écrites et qui prouvent qu'elles ont été préservées jusqu'à aujourd'hui.

Political Islam from the end of the 20th to the beginning of the 21th century

ANDREY CHUPRYGIN (MOSCOW)

The events of the past several years in the Middle East and Northern Africa have brought out a lot of speculation as to the underlying factors of social unrest, which resulted in toppling long-standing state orders in several key Arab countries. A number of researchers, myself included, proclaimed the coming of fundamentalist traditionalist Islam to power in this region, thus confirming Wiegels' theory of un-secularization of the world. At least the part of it practicing Islam.

Recent events in Egypt, Syria, Turkey and Yemen became the turning point for the reassessment of the social and political realities in the region.

In this paper I will use statistics data provided by ILO, Pew Research Center, The Carter Center and latest available reports issued by respective national statistics organizations of Egypt, Syria, Yemen, Morocco, Tunisia as well as political observations of several NGOs and independent observers to argue that traditionalist Islam as represented by such entities as Muslim Brotherhood and Salafi movements has much less grip on the social and political life in the “countries of origin” than it has in the “countries of destination” in Western Europe (Norris & Inglehart 2012).

I will further discuss the gap between adherence to strict Muslim values in Mother Countries (Dar al-Islam) and inside transnational Islamic communities in Western Europe (Dar al-Harb) and will maintain that the role of political Islam in immigrant societies in “Dar

al-Harb” is rising versus its apparent failure to achieve political and social goals in the countries of “Dar al-Islam”.

Since this paper started to gain shape a lot of new developments happened in the Middle and Near East which will further shed light on the future of the Region and the role of Political Islam in the shaping of the world as we are yet to see.

The enigma of “Malti” *(al-Jisr baina al-Islām wal-Masīhiyya)*

LARISA CHUPRYGINA (MOSCOW)

Today Malta is emerging as a new Europe Arabic connection: as of May 2004, when Malta joined the European Union, the Maltese Language (Malti) became the EU's only official language of Arabic origin. In this paper we discuss the extent of Arabic influence on Malti and its consequences.

Without any doubt Malti is a unique precedence. The discussion of whether the Maltese Language is a dialect of Arabic or a stand-alone language is over; it's clearly evident that in the collective language consciousness of the people of Malta and Maltese diaspora in other countries their language (Malti) is an accomplished national language and in this role determines cultural code of Maltese nation and its ethnic identity.

This study seeks to analyze factors underlying profound influence demonstrated by Arabic as the source of Maltese language on the latter as well as a fascinating level of vitality of Arabic source-code in Malti. Malti after 13th century was effectively cut-off from not only the Arabic language of the Book but from the mainstream of spoken Arabic as well. And yet all the basic words, dealing with day-to-day human activity and, even more important, words determining psychological and spiritual symbols, such as God, Holy Mother etc., are of Arabic origin.

Author argues that possible reason for survival of Arabic in language conscience of Maltese and its crucial role in formation of mod-

ern Maltese identity was the fact that Arabs were present in Malta and second biggest island of archipelago Gozo not only during the period of 200 years (1048 – mid-13th century), as being documented by very few and dubious sources, but during a much longer period starting from the year 870 – the expulsion of Byzantines, and onwards.

The *Musnad* of al-Rabī‘ b. Ḥabīb

AGOSTINO CILARDO (Naples)

Studies on Ibāḍism have been increased in recent years mainly due to new very ancient, either Ibāḍī and Sunnī, sources, authored by prominent scholars, like Jābir b. Zayd (d. 93/711), Qatāda b. Di‘āma (d. 118/736), Abū ‘Ubayda (d. 158/775) and al-Rabī‘ b. Ḥabīb (d. between 180/796 and 190/806). The earliest source at our disposal among the early works and documents dealing with Jābir's learning is *Rasā’il al-imām Jābir b. Zayd al-Azdī*. It is Jābir's correspondence including 18 letters containing his replies on questions addressed to him by his followers. Moreover, Qatāda, in his *Aqwāl*, presents a clear picture of the scholarly debate in Basra and between the school of Basra and Kūfa; many of his reports concern the doctrine of Jābir. Also al-Rabī‘, in his *Īthār al-Rabī‘ ‘an ḡumām ‘an Jābir b. Zayd* and *Futūā al-Rabī‘ b. Ḥabīb*, reflects the scholarly tradition of Basra.

Jābir's doctrine is also present in *al-Jāmi‘ al-Ṣalīl*, a *Musnad* attributed to al-Rabī‘ b. Ḥabīb, known in the arrangement (*Tartīb*) by Abū Ya‘qūb Yūsuf b. Ibrāhīm al-Warjlānī (d. 570/1174). The *Musnad al-Rabī‘* is considered the main collection of traditions by Jābir and it is in high esteem among the Ibāḍīs. However, some Western scholars raised some doubts about its authenticity. The solution of this question is very important in order to know which exactly was the doctrine of Jābir. I'll try to shed some light on this issue.

***Kalīla wa Dimna* et sa traduction grecque**

HÉLÈNE CONDYLIS (Athens)

Le vocabulaire grec de la traduction grecque de *Kalīla wa-Dimna* d'Ibn al-Muqaffa', faite par Syméon Serh à Constantinople dans la deuxième moitié du 11^e siècle est comparé mot pour mot avec l'éventuel prototype arabe (comme il n'y a pas encore d'édition critique sont utilisés quatre éditions arabes plus, pour quelques cas, la traduction syriaque).

J'étudie de quelle manière les termes arabes proches sémantiquement entre eux sont rendus par des termes grecs. En plus, j'essaie de voir si les constructions syntaxiques peuvent nous éclairer sur une méthode d'approche et une méthode de traduction entre les deux langues, grecque et arabe.

Teaching Arabic in Sardinia in the beginning of 19th Century

GIUSEPPE CONTU (Sassari)

The paper deals with the system of teaching Arabic in Sardinia in 1836-39. It focuses the situation on the base of documents found in the archive of the University of Cagliari. In particular, it treats the activities of Giovanni Spanu who was in charge of teaching the Oriental Languages in the University of Cagliari.

The Nile: Its role in the fortunes and misfortunes of the Fatimid dynasty during its rule of Egypt (969–1171)

DELIA CORTESE (London)

The Fatimids have been consistently studied as powerful contenders in the commercial and political control of the Mediterranean Sea. It is therefore surprising to find that only passing attention has been paid so far to the use of the Nile the Fatimids made as the “avenue” through which goods from Africa and the Indian Ocean could be transported from Upper Egypt, to Cairo, then Alexandria and from there distributed to other Mediterranean ports. My argument in this paper is that the imperial aspirations of the Fatimids in Cairo and beyond were in many ways dependant on the unpredictability of the natural cycles that are characteristic of the river to this day but also on the Fatimids' success or failure in politically and economically managing the varied social, political and trading activities that took place along the Egyptian section of the Nile valley. Beside commercial navigation, throughout the history of Egypt during the Fatimid period, the river was used for transport of people, water supply, the staging of state rituals and parades, as holiday destination for the imam-caliphs and their courts but also as a vehicle through which Sunnis from various regions of the Islamic world continued to penetrate Egypt while back and forth on pilgrimage to Mecca. It was this constant traffic of Sunni savant traders through the heart of Egypt that, among other factors, prevented Shiism – the denomination that the Fatimids, as Ismailis, supported – from spreading significantly in the region.

***Fiqh* in its historical context:
A case of *takdīb* Muḥammad in
Al-Aḥkām al-Kubrā von Ibn Sahl**

ROCIO DAGA PORTILLO (Munich)

Abū-l-Aṣḥab ‘Isā b. Sahl b. ‘Abd Allāh al-Asadī al-Qurṭubī (1022–1093) gathers court cases as well as *fatwas* belonging to the period from the 9th to the 11th century in *Al-Aḥkām al-Kubrā*, for this work incorporates a great part of Ibn Ziyād’s work, the *Aḥkām* – Ibn Ziyād had been *cadi* of Emir ‘Abd Allāh (888–912) and first *cadi* of Emir ‘Abd al-Raḥmān III in Cordoba, and the first *cadi* who wrote down the court cases in Cordoba at the turn of the 9th to the 10th century.

Ibn Sahl witnessed and was himself actively engaged in the main historical events of his time, the second part of the 11th century. His work *Al-Aḥkām al-Kubrā*, on the other hand, could be considered as a substitute of the non-preserved Archives of the High Court in Cordoba for this period of time from the 9th to the 11th century.

We deal here with a case of *takdīb* Muḥammad that took place in the 9th century and reviewed by Ibn Sahl in the 11th century. After analyzing the juridical reasoning of the muftis, conclusions can be reached by observing the change of legal terminology and reasoning when the case was treated in the 9th or the 11th century.

The historical context helps to shed light on the action of a woman who denies Muḥammad’s Prophecy and the muftis’ reaction to it. This will be compared to the later treatment of the case by Ibn Sahl, who writes in a different historical context and gives a new turn to the question.

This observation leads us to conclude that there is a development in time when dealing with the question of *takdīb* Muḥammad. Furthermore it becomes obvious how necessary is the "translation" of legal terminology and categories of classical Islamic Law into a terminology that corresponding to their original meaning still can be understandable today without betraying the origin. The study of a specific terminology of a court case in its original historical context and the comparison with the use of such a terminology in other legal works help to reach the best "approximated translation" of a juridical category.

La méthode de calcul utilisée pour configurer tables astrologiques dans un manuscrit de Rabat

MONTSE DÍAZ-FAJARDO (Barcelona)

L'astronome Ibn 'Azzūz al-Qustantīnī (mort à Constantine en 1354) a écrit un ouvrage astrologique dont seul son deuxième traité (formé par dix chapitres et un épilogue) a été conservé dans le manuscrit 1110 de la Bibliothèque al-Hasaniyya de Rabat. Le deuxième chapitre contient les canons (le mode d'emploi d'une table) et les tables pour établir l'*al-mustawli*, terme qui désigne la planète avec le plus grand nombre de participations astrologiques, et qui deviendra, alors, la planète la plus puissante et un des indicateurs principaux de l'horoscope.

La différence en longitude entre la planète et le Soleil est une des variables qui sert à déterminer la planète *al-mustawli* ou planète dominante. Ibn 'Azzūz gradue les différences en longitude ainsi que les valeurs de force qui lui sont associées dans les tables appelées: « Domaine solaire de Vénus », « Domaine solaire des planètes supérieures » et « Domaine solaire de Mercure ». Ces trois tables sont un exemple de l'application pratique des mathématiques dans l'astrologie. Sa structure mathématique est fondée sur des quantités directement proportionnelles. Des tables astrologiques similaires attribuées à Ibn al-Kammād al-Andalusī (Cordoue, env. 1116) ont été conservées dans le recueil anonyme du *zidj* d'Ibn Ishāq al-Tūnisī (Tunis, env. 1193–1222).

Abū Bakr ibn Bahrām al-Dimašqī (m. 1102/1691) et sa *Risāla fi-l-jughrāfiyā*

JEAN-CHARLES DUCÈNE (Paris)

Le manuscrit Ahmad Paša 176 (34 folios, non daté) de la Süleymaniyeh conserve un petit traité géographique en arabe d'Abū Bakr ibn Bahrām al-Dimašqī (m. 1102/1691) illustrés de plusieurs schémas cosmographiques et de cinq cartes. L'ouvrage donne à connaître un résumé pour l'enseignement de la géographie représentant un sommaire des conceptions géographiques ottomanes à la fin du XVIII^e siècle. Si certaines idées médiévales musulmanes sont encore perceptibles, ce traité montre aussi la prise en compte et la compréhension des théories géographiques européennes élaborées depuis le XVI^e siècle. Il faut savoir que l'*Atlas Maior* de Willem et Johannes Blaeu avait été offert au sultan Mehmed IV par l'ambassadeur des Provinces Unies Justin Colier en 1668 et Abū Bakr al-Dimašqī travailla à sa traduction du latin vers le turc de 1675 à 1685. Si deux versions distinctes de cette traduction ont été conservées, la *Risāla fi-l-jughrāfiyā* présente l'ultime synthèse qu'Abū Bakr al-Dimašqī a pu écrire en arabe, cette fois, à partir de cette source européenne mais en préservant quelques éléments médiévaux. De la sorte, ce traité aborde la cosmographie, les problèmes techniques du dessin des cartes et une description géographique du monde connu.

***Ghusn al-Andalus al-ratīb ...* – “a fresh branch of al-Andalus” in the works of I. Krachkovski**

NIKOLAI DYAKOV (St. Petersburg)

A patriarch of the Russian Arabic studies in the 20th century, I. Krachkovski (1883–1951) paid special attention to the cultural legacy of al-Andalus. The medieval Muslim civilization of Spain attracted him from his student's years.

In the 1920–1930s Krachkovski established solid contacts with his Spanish colleagues, among them Julián Ribera y Tarrago (1858–1934), Don Miguel Asin Palacios (1871–1944), Emilio García Gómez (1905–1995), and others, publishing a number of articles in *Al-Andalus* – a magazine of the Arabic studies in Spain (from 1980 – *Al-Qantara*). Even during the World War II and the siege of Leningrad Krachkovski did not stop his researches on the Arabic culture and literature of al-Andalus. In the early 1942 he continued to work with a manuscript of al-Maqqari's *Nafh al-tīb min ghusn al-Andalus al-ratīb wa dhikr waziriha Lisan al-Din b. Al-Khatib* (now kept in the National Library in St. Petersburg).

Author of numerous works on history and historiography, linguistics and politics, on natural history and medicine, Lisan ad-Din Ibn Al-Khatib (1313–1374) – an outstanding poet and diplomat, ‘el gran poligrafo’ of al-Andalus, whose 700th anniversary we celebrated last year, – served for Krachkovski as another bridge to the brilliant civilization of the Arab West, which he explored in his books and articles of the 1930–1940s, including *A Half Century of the Spanish Arabic Studies*, *The Arabic Culture in Spain*, *The Arabic Poetry in Spain*, and others.

The belief in the evil eye among Arabs and Slavs: A comparative study

MAREK M. DZIEKAN (Łódź)

The paper will be presented in German as “Der Glaube an den bösen Blick unter den Arabern und Slawen: Eine vergleichende Untersuchung”. The main topic of this speech will be the belief in evil eye in Arabo-Islamic societies in the Middle East and North Africa in comparison with similar beliefs among the Slavonic Peoples in Central and Western Europe. This belief seems to be common to all peoples (cf. the classical book by S. Seligman, 1910). In Islam it has its pre-Islamic roots, as well as in the Slavonic World, where it comes from pre-Christian, pagan religions. I will present and analyze some Islamic traditions from above-mentioned region connected with ‘*ayn*’ as well as analogical beliefs among Poles (*urok*), Russians (*sglaz*) and Belorussians (*suroki*). I want to answer who could be a holder of the evil eye and how to break free from the charm. In both cultures the “healing” from the evil eye is situated on the border between sorcery and folk medicine. The primary role belongs also to the religion. In Islam we have so called *ḥamsa*, but also a lot of quranic *ayats*, which protect against ‘*ayn*’ (*Ayat al-Kursī*, *Al-Mu‘awwidatān* and so on). The most widespread methods among Slavs are connected with certain prayers, spells and sacred-medical actions of specialized people, like *znachor/znahar* (charlatan).

“Magic” in modern Arabic literature

SUSANNE ENDERWITZ (Heidelberg)

My paper deals with Arabic literature in the 20th century. Being urban and secular from its outset, Arabic literature started as an interaction (or, rather, a clash) with a traditional and rural religious perception. Mainly in line with reformist and rational Islam, “magic” (in Taha Husayn's autobiography, for example) in “social realism” stood for the backwardness, lack of education and irrationality of the traditional religion as it was practised from al-Azhar downward to rural religiosity. Taha Husayn and Tawfiq al-Hakim, Ibrahim al-Mazini and Abd al-Rahman Sharqawi, Yusuf Idris and Najib Mahfuz – none of these eminent writers was against Islam as a religion, but all of them were against its representatives and practice. Only in the mid-century, however, Arabic literature developed an aesthetic program which explicitly contrasted religion with the artistic act itself. The “magic” of the art, perhaps anticipated by ‘Abbas Mahmud al-’Aqqad and his “genius” series, became part and parcel of the literary production, most conspicuously in the adoption and adaptation of the Latin American “magic realism”. In this process, the image and particularly the self-image of the writer (and other artists) turned into what could be named a new “prophethood”. Today, we witness a third stage in the literary production, which is neither “social realist” nor “magic realist”, but transforms elements of both into a new, subjectivist, individualist and sometimes escapist literary world view.

The colour term *'aṣfar* in early Arabic poetry

JORDI FERRER I SERRA (Lund)

The study on the colour words of the language of the early Arabic poets carried out by Wolfdiétrich Fischer (*Farb- und Formbezeichnungen in der Sprache der altarabischen Dichtung*, 1965) forms the basis for our current understanding of the early Arabic colour lexicon. Fischer's analysis nevertheless suffers from the fundamental flaw that it forces this colour lexicon into a predetermined, orderly system. The term *'aṣfar*, traditionally identified as 'yellow' in European dictionaries, offers an important example. The attestations Fischer documents of this term contain hardly no example where it unequivocally denotes a colour close to focal German 'gelb' or English 'yellow': instead it seems to generally denote a brownish or reddish colour, except for a few cases where it on a first look appears to involve a very light yellow or a yellowish white. Fischer, however, pays only passing attention to the interpretation of his own attestations and instead takes his primary point of departure in the orderly system he imposes on the Arabic colour lexicon and thus defines *'aṣfar* as a 'yellow' that comprises "all yellowish nuances from the lightest yellow and beige to orange and yellowish dark-brown" (Fischer 1965: 358).

The paper proposed here will readdress the problem of the meaning of *'aṣfar* in the early poetic tradition without the aprioristic assumptions earlier scholarship imposed on it.

The turban and its meanings in al-Andalus

MARIBEL FIERRO (Madrid)

Narratives about the Muslim conquest of the Iberian Peninsula give saliency to the opposition between turban and crown as a way of both religious and political differentiation. The converted people's adoption of the turban gave new meanings to it, while at the same time different groups within Muslim society used it in different ways to signal their identity. In my paper I will review some of the cases in which the turban acquired protagonism as the symbol of a specific Muslim group against others or as the symbol of Islam contrasted to those identifying Christendom. Finally, the fate of the turban in the Iberian Peninsula after the Christian conquest of al-Andalus will also be paid attention to.

The Sufi background of an Islamic magic bowl

ALEXANDER FODOR (Budapest)

The Tareq Rajab Museum in Kuwait has an interesting magic medicinal bowl in its collection. It is made of tinned copper and has a diameter of 124 mm and a height of 40 mm. The exterior and the interior are inscribed in Arabic and decorated with cartouches, roundels and squares. The paper describes the bowl and pays particular interest to an unusual inscription which reveals an interesting Sufi background. The object is datable to the 14th century and its origin can possibly be traced back to pre-Safavid Iran.

Ja'far, ar-Riḍā and Ibn Bābūya: Shiite authorities as protagonists of dialogues

REGULA FORSTER (Berlin)

The Shiite imams as well as some of their followers, among them most prominently Ibn Bābūya, the “*shaykh aṣ-ṣadūq*”, are the protagonists of several Arabic literary dialogues (e.g. the *Kitāb al-Haft wa-l-aḏilla*, the *Kitāb al-Ihlīlaja*, the *Munāẓara li-l-imām Ja'far ma'a ar-rāfiḏī*, or the *Muḥāwara bayn ash-shaykhayn 'Alī b. Bābawayhi al-Qummī ash-shī'ī wa-Muḥammad b. Muqātil ar-Rāzī as-sunnī fī t-tafḏīl bayn Quraysh wa-Banī Hāshim*, but also disputations extant in longer works such as Ibn Bābūya's *'Uyūn akhbār ar-Riḍā*). They act as teachers of their supporters and as defenders of Shiite doctrines. The works in which they appear stem from different milieus, including extremist Shiites (*ghulāt*), Twelvers, and Sunni authors.

This paper, however, will not study so much the religious content of the texts in question, but treat them from a literary perspective: where do the colloquies take place? Are they private or public discussions? Is the relation between the participants symmetric? How do their protagonists interact with each other? What authority is accepted? Are there any non-verbal elements? etc. This discussion of the literary features of these texts will shed light on the literary form of dialogue and the ideal conception of knowledge transfer, teaching and education.

Are the parents of the Prophet in Hell? A debate in early modern Islam

PATRICK FRANKE (Bamberg)

According to Islamic tradition it was already in his early childhood that the Prophet became a complete orphan. His father died before or shortly after his birth, his mother's death occurred when he was six. Since both of them had breathed their last before their son started his prophetic call it could be assumed that they had died as unbelievers and therefore were destined for Hell. This assumption got some backing by the canonical hadith according to which the Prophet himself had alleged his father to be in Hell. Muslims of later centuries, however, felt increasingly uncomfortable with the idea that the parents of the Prophet could be among the residents of Hell. At the end of the 10th century, a hadith obviously intended to "rescue" the Prophet's parents from Hell was circulated. It purported that the Prophet had raised his parents from the dead in order that they might become Muslims posthumously. Whereas most of the Sunni scholars until the 12th century discarded this hadith as a forgery and stressed its contradiction to explicit Qur'anic passages, the attitude of the later scholars towards it became more positive. They were still aware of its being forged, but held that its content reflects a reality since God has the power to effectuate such miracles. The discussion on the Prophet's parents reached its peak in the early modern period, when several Sunni scholars composed monographs on the issue. The paper gives a preliminary overview of the chronological development of the debate on the Prophet's parents and deals with its interrelations with the dogmatic history of Islam.

Qur'ānic verses on the mystery of birth in the *Tafsirs* of different epochs

ADELYA GAYNUTDINOVA (MOSCOW)

The uniqueness of the Qur'ān can be seen in the fact that any phenomenon described in the Book may be successfully explained from the standpoint of different epochs, from the Middle Ages to the present day. It deals with different aspects of life for man and society, the law, political and familial relations, science or the make-up of the Universe.

Some of the most interesting content of the Qur'ān deals with the prenatal development of man.

This paper is dedicated to an analysis of different ages commentaries where the Qur'ānic verses regarding the development of the human embryo have been studied.

For our analysis we have selected sixteen verses of the Qur'ān that refer to the creation and formation of the foetus in a mother's womb. We have divided these contexts as follows: seven refer to the surahs of the early Meccan period, eight to the late Meccan period and one to the Medinan period.

The Qur'ān offers specific terminology for the different stages in the development of an embryo: *nutfatun*, *'alaqun*, *mudghatun*, *'izāmun*, *lahmun*. Every one of these terms is described and explained by the commentaries to the Holy book.

Our research demonstrates the Islamic conception of the development of human life in connection with the prevailing science of the time.

The Arabic language in al-Maqrīzī's view: The approach of a historian

ANTONELLA GHERSETTI (Venice)

al-Habar ‘an al-bašar of the renowned historian al-Maqrīzī (d. 845/1442) is a treaty dealing with world history before the advent of Islam. Part of this work is devoted to issues that affect the history of *al-‘arabiyya*. Topics covered include the origin of language (is it revelation or convention?), the different groups of Arabs, origin and meaning of the word *‘arabiyya*, the types of Arabic *luġāt* etc. The pages al-Maqrizi devotes to this subject contain remarks of great interest for the traditional approach to the history of the Arabic language, and include many citations from famous Arab philologists. However, they also reveal the *forma mentis* of his author, who – being an historian – insists on the genealogical side and on the diachronic perspective. These passages are also interesting in that they cite a number of ancient or less known sources, some of them still unpublished. Our paper will be an overall presentation of the contents and the materials contained in these pages, along with a brief discussion of the sources quoted.

An Andalusī treatise in Arabic morphology

FRANCESCO GRANDE (Venice)

This study offers a critical introduction to an Andalusī treatise in the morphology of Classical Arabic, authored by the grammarian Abū Bakr al-Zubaydī (d. 379/989), and known either as *Kitāb al-istidrāk ‘alā Sībawayhi fī kitāb al-abniyah wa-l-ziyadāt ‘alā mā ‘awrada-hu muhadhdhaban*, or as *Kitāb abniyat al-’asmā’ wa-l-’af’āl wa-l-ḥurūf*. It illustrates the position of this treatise in the history of Arabic grammar, with particular regard to Sībawayhi's (d. 180/796) *al-Kitāb*, as well as its reception in the modern scholarship, which actually appears to be quite poor. Besides its first critical edition by the Italian Orientalist Ignazio Guidi in 1889, only the studies undertaken by Arab scholars (cf. the 2002 critical edition by Ḥammūsh) have been concerned with this work, whereas Western scholars have seemingly thus far given but a cursory nod to it.

This paper aims at showing that a reappraisal of al-Zubaydī's treatise is very welcome for the study of the morphology of Classical Arabic, in that this work provides a taxonomy of its morphological patterns (*awzān*), which is unprecedented for its completeness and, as such, can lead to rethink virtually any modern description of this kind of morphology, which is by definition taxonomical.

Ibn al-Muqaffa‘ and the translation of the Book of Kings

JAAKKO HÄMEEN-ANTTILA (Helsinki)

The paper will study the translation of the Middle Persian *Xwadāynāmag* into Arabic by Ibn al-Muqaffa‘ in the mid-8th century. The questions to be addressed are: what did the original *Xwadāynāmag* contain? How did Ibn al-Muqaffa‘ work as a translator from Middle Persian? What was the content of Ibn al-Muqaffa‘’s translation and to what extent can it be reconstructed? What is the relationship between this translation and the other translations or versions in Arabic and Classical Persian?

The urban water supply system of medieval Zabid, Yemen

INGRID HEHMEYER (Toronto)

Engineering standards and technological traits are reasonably well documented for urban water supply systems both in classical antiquity and medieval Europe. Their systematic investigation is only just beginning for the medieval Islamic city. In the written sources one may find general references to achievements in hydraulic engineering. However, they usually do not include a description of technical or functional details, whose study requires archaeological excavation as an investigative tool.

This paper uses as a starting point the *History of Zabid* by Ibn al-Dayba' (d. 1537). A native of that city, he spent nearly his entire life there and describes in his work the circumstances that have shaped Zabid from its foundation in 820 to the year 1518, including major water engineering schemes. From Ibn al-Dayba's text we get a general sense of the significance of the water supply system in medieval Zabid. Tangible evidence for this is derived from excavations. The features exposed include wells, water-storage tanks, open surface channels, covered conduits, lead water pipes, ablution facilities and toilets. Based on the archaeological context they can be dated to the 13th to 16th centuries. While the technical details provide information on the engineering skills of the builders, these features more importantly reflect upon the standards of water and waste management services that were available for ordinary people in Zabid, and thus upon the quality of life in a medieval Islamic city.

Badr al-Ġamālī and the Fatimid vizierate

MÁTÉ HORVÁTH (Budapest)

The reign of the imam-caliph al-Mustanşir, spanning most of the 5th/11th century saw the great crisis and partial disintegration of the Fatimid Caliphate. As a result of Saljuq incursions and the breakdown of the Egyptian state, Syrian provinces were lost, while some of the rivalling factions of the Fatimid army threatened to abolish the imamate and restore Sunni rule in its place. The crisis was solved by Badr al-Ġamālī, a former Syrian governor of Armenian origin, who, promoted to vizier in 1074, started a cruel but efficient campaign against all those who had a role in the previous disaster. This resulted in him having a firm control over the affairs of the state, which he managed to successfully pass on to his son after his death in 1094.

This period of Fatimid history woefully lacks contemporary sources, except for one very important collection of chancery documents, called *Al-Siġillāt al-mustanşiriyya*. The decrees included in the collection were a means of communication between the imam and his vassals in the Yemen. They contain some invaluable information and official narratives about the activities of Badr and his new vizierate, giving first-hand accounts about the system, where the vizier ruled. In our paper, we shall explore the nature of this vizierate, relying mainly on evidence contained in the aforementioned collection, but also using other relevant sources.

Manuscripts dated to the Mamluk period in the collection of St. Petersburg State University Library

MILANA ILIUSHINA (St. Petersburg)

Manuscripts are a significant part of the rich cultural heritage of the Mamluk period. Like a mirror, a wide range of hand-written texts reflects the cultural life in Mamluk Egypt and Syria. Some MSS of the Qur'an are magnificent examples of calligraphy and illumination. The level of scientific knowledge demonstrate MSS on natural sciences, mathematics, astronomy; a selection of *adab* literature gives an opportunity to apprehend what cultural atmosphere in Cairo or Damascus might have been like. Works on *kalam*, *fiqh* and other religious disciplines written by Muslim scholars, who were a group of the local population, allowed to communicate with political elite and interacted with Mamluk sultans and emirs in some cases are important sources of cultural history of the period, as well as MSS on history, geography, genealogy, military art and encyclopedias.

The collection of the St. Petersburg State University Library has more than thirty MSS dated to the Mamluk period. These are treaties on logic, *fiqh*, *kalam*, Sufism, al-Bagavi's hadiths, works on Astronomy and Mathematics, Grammar and Lexicography, a commentary on al-Hariri's *Maqamat* and Ibn Mammati's poetic anthology, al-Zamakhshari's Arabic-Persian dictionary, the last part of *Al-Kamil fi'l-ta'rikh*, the Chronicle of Ibn al-Athir, a fragment of al-Qalqashandi's *Subh ul-A'sha*. The collection holds a considerable value, offering glimpses into various aspects of cultural life in Mamluk Egypt and Syria.

‘Arīb and Ibrāhīm b. al-Mudabbir: An intellectual friendship in Abbasid Iraq

AGNES IMHOF (Göttingen)

“... and it is esteemed as the highest degree of an educated (*kātib*) to fabricate some verses praising a songstress or describing a wine-cup”, mocks Ibn Qutaiba (Introduction to *Adab al-Kātib*). His “*o tempora, o mores*” is given evidence by literature of the 9th to 11th century such as the *K. al-Aghānī*: Love affairs between secretaries and songstresses were frequent (and sometimes mocked at), and singers' biographies were transferred not only by musicians, but also by *kuttāb*. But does the relation between the two social classes tell us even more than court gossip?

During the 9th-century biographies of songstresses – who originally belonged to an orally dominated tradition of learning – increasingly mention attributes of the *adīb*, among them beautiful handwriting and encyclopedic knowledge. Particularly one example gives evidence of this: The most famous diva of 9th century Baghdad and Samarra, ‘Arīb, and the secretary Ibrāhīm b. al-Mudabbir were lovers, friends and even rivals in satirical and friendly competitions. Their direct and indirect interaction (correspondence, *bon mots*, poetry etc.) provides a kaleidoscope of *adab* and *ẓarf* ideas of the 9th century oscillating between *aemulatio*, friendship and love. From the point of view of cultural history this shines also a light on the self-perception and the educational ideal of the 9th-century urban Iraqi élite.

Contacts and interaction: Some remarks on the symbol of the hand in the Shi'i context

EVA-MARIA VON KEMNITZ (Lisbon)

This paper proposes to discuss and analyze the diversity that the symbol of the hand represents in the Shi'i context.

In the framework of the Islamic culture the symbol of the hand is primarily perceived as the “*sheltering hand of Fatima*” relating therefore to Fatimah al-Zahra, the daughter of the Prophet Muhammad, venerated by both the Sunni and the Shi'i.

Amongst the Shi'i Fatima occupies a special position as the wife of the first *imam* and the mother of the following two: Hassan and Husayn. The Persian term *dast-i Fatima* corresponds to the understanding of the “hand of Fatima” or the *khamisa* in Arabic.

Furthermore for the Shi'i the *khamisa* represents also the concept of the *ahl al-bayt* or *ahl al-kisa'* (*panja bay* in Persian) meaning the Prophet, his daughter Fatima, his cousin and son-in-law 'Ali and his two grandsons Hasan and Husayn.

These terms however do not cover all the manifestations of the symbol of the hand. The Shi'i sphere offers other expressions such as the *hand of 'Ali* and the *hand of Abbas*. The latter relates to Abu-l Fadl al-'Abbas, the brother of the imam Husayn and his *alamdhar* or the flag bearer of his small army at Karbala. In the 'Ashura processions organized every year to recall this mournful event the *hand of Abbas* is carried having the form of an *alam*.

There exist also other “religious accessories” where the symbol of the hand resurfaces.

The Arabic culture of Christians in 17th-century Syria

Hilary Kilpatrick (Lausanne)

The literary activities of important figures of the Christian communities of Syria in the 17th and early 18th centuries, which are seen as a prelude to the *nahḍa* of the 19th century, are usually studied against the background of the increasing contacts between Roman Catholics and the Eastern Churches. By implication, the Maronite experience is assumed to be typical for all Christians in Syria. In fact, however, the relationship of the different Christian communities to Arabic culture and to Western Europe varied considerably. This paper will compare the situation of the Maronite community with that of the Greek Orthodox, the largest Arabic-speaking community in Syria, looking at their respective geographical locations and socioeconomic structure, the languages they used, and their relations both with Arabic and with foreign cultures. In conclusion it asks whether the importance accorded the Maronite experience is not due to this community's contribution to the development of Arabic studies in Europe, rather than any dominant role it might have played within Christian Arabic culture in Syria.

“The withered wreath of life”: Monastic priest Leontii (1726–1807) summing up his 40 Years in the Ottoman Empire

SVETLANA KIRILLINA (MOSCOW)

Leontii, a priest-monk from the Monastery of the Exaltation of the Holy Cross in Poltava, undertook a pilgrimage to the Holy Land in 1763–1766. On the way back home, in Istanbul, he accepted an offer to become a priest-in-charge in the church attached to the Russian Embassy and settled in the Ottoman capital which became his home for the rest of his life. After 23 years of pastoral service Leontii resigned and in his advanced age he produced a multivolume autobiography which covered more than 40 years of his life within the borders of the Ottoman Empire. The name of Leonii is hardly known to scholars and his biographical opus which has never been published is among the least utilized sources by experts on the Middle East. The memoirs of Leontii which are largely based on numerous fragmentary records kept *during* his lifetime provide a scholar with a lot of material about writer's experiences in the Islamic lands.

The main focus of my paper is on the last thirteenth volume of Leontii's narrative which is entitled “Withered Wreath of the Life” and bears a date of 1803. The objective of this presentation is to survey several facets of this particular part of Leontii's narrative as a valuable source for scholars dealing with Middle Eastern history. Its contextual analysis is based on interdisciplinary approach which addresses the final part of Leontii's autobiography as a historical and literary source with the special emphasis on its ‘Islamic component’.

Logic of questions: Pragmatic aspects

ANNA FLÓRA KIS (Budapest)

Considering Arabic philosophical tradition the problem of questions emerge in various contexts, but the generally accepted opinion is that there are two kinds of inquiries: dialectical yes-no questions and philosophical wh-questions, which can be either existential or related to accidental features.

Linguistically speaking, on the other hand, we can find a slightly different approach to questions. Arabic rhetoric distinguishes utterances from each other according to their meanings, thus we can talk about informative and performative predications. From a pragmatic point of view the latter category interests us now more, as the difference among performative utterances is not always a formal and morphological one, but mostly depends on the usage and the context. The primary type of performative predication is the ‘rogative performative’ (*inshā’ ʿalabī*) which tends to utter requests and inquiries in general. However, we cannot formally distinguish rogative performatives as they do not always have the same morphological form; e.g., an Arabic sentence with an interrogative particle *hal* at the beginning is – in its ‘primary meaning’ – a simple yes-no question, which can concern either substance or causes. In its secondary meaning, however, it can be, for example, a self-question, with the illocutionary force of dubitation. Therefore, pragmatic aspects concerning question types can be detected both in Arabic rhetorical-grammatical and philosophical tradition; but the question which we make an attempt to find the answer for now is how this pragmatic phenomenon was explained by different authors of different disciplines.

Elements of Islamic ideology of *jihād* in *Tactica* by Emperor Leo VI (866–912) in the context of the Byzantine-Arab struggles in the 7th–10th centuries

KRZYSZTOF KOŚCIELNIAK (Cracow)

In his *Tactica* (XVIII, 128–133) Leo VI clearly referred to the Arab practices as a model of the future Byzantine army. The creation of the religious doctrine of war by the Byzantine ruler was a specific reaction to the Muslim conquests. According to Leo VI the key to Christian victory was a religious motivation for fighting which should characterise Christian warriors as well. It seemed that the emperor wanted the motivation to serve several purposes. Firstly, he acknowledged that the inhabitants of the militarized border lands who kept fighting with the Muslims, constituted a model for the whole Byzantine army because of their involvement. Secondly, he wanted to give his official support for the ethos *akritai* in the Byzantine society, which in the near future (under the reigns of Nicefor II Fokas [963–969]) would result in awarding the status of holy martyrs to the warriors who died in the wars with the Muslims. Finally, Leo VI needed some ideological ground to wage wars because of economic reasons. The caliph, contrary to the Byzantine emperor, regularly paid his army. An Arab warrior received on average seven times more money than a Byzantine warrior. Knowing the disadvantageous financial situation of his warriors Leo tried to move the centre of gravity from the earthly payment to the eternal reward to compensate for the feeling of harm and at least partly to cover up the shortages in the emperor's budget

for the army. Although *Tactica* was clearly influenced by the Islamic ideology of *jihād* one cannot forget that the Byzantine rulers regarded war as an ambivalent phenomenon: on the one hand, it was common and inevitable but on the other hand it was an evil and cruel reality that God could not fully accept. Therefore, it seems that the ideology of 'sacred war' promoted by Leo VI was marked with a dilemma and is an example of how to reconcile theory and practice.

The modern Islamic literature in the Arab World

MAGDALENA KUBAREK (Toruń)

Islamic literature (*al-adab al-islami*) is a relatively new phenomenon in the Arab world. According to the criteria developed by the Arab theorists, *al-adab al-islami* corresponds with human life, is related to doctrine of the Islamic religion and Quran and its sources are embedded in faith. Despite its paraenetic function, artistic level of literary works should be also very high. Islamic literature is an independent current and should not be classified in the conventional way. Leading theorists and authors of Islamic literature were born in Arab countries but *al-adab al-islami* is also written in others languages and becomes more and more popular due to the activities of the International League of Islamic Literature. *Al-adab al-islami* develops in a very dynamic way and this current probably will be more and more significant in the coming years.

The paper discusses the most important determinants of contemporary Islamic Literature and gives an overview of its reception in the Arabic World and the West.

Avicenna's theory of individuation: Some considerations on its antecedents

ISTVÁN LÁNCZKY (Budapest)

This paper is an attempt at reconstructing the background of Avicenna's Theory of Individuation. Being a complex issue, the Individuation can be examined from different – logical, metaphysical-ontological, or physical – perspectives. The axis of the presentation will fundamentally rely on the so-called logical approach, i.e. on discussions articulated in logical contexts before Avicenna. Since the aforementioned perspectives are interconnected, we will indicate, where the separate but overlapping contexts cover each other. Furthermore, not only the works of Avicenna's predecessors in the Arabic philosophy, but that of the Greek philosophers will be considered here as well, as Porphyry's *Eisagoge*, or Aristotle's works, and the related Alexandrian commentary tradition respectively. Our aim is to examine Avicenna's Theory of Individuation in the light of the Greek philosophical legacy, so as to highlight his contribution to the formation of the issue.

A Sufi's paradise and hell: 'Azīz-i Nasafī's (fl. mid-7th/13th c.) epistle on the otherworld

CHRISTIAN LANGE (Utrecht)

In this paper, I shall discuss a little-studied chapter of 'Azīz-e Nasafī's well-known work *Insān-e kāmīl*, namely, the 22nd *risāla* devoted to paradise and hell. I will begin by sketching a typology of Sufi attitudes toward the afterlife. I will then review some of Nasafī's main teachings in this epistle, in particular his idea of a two-fold ethical and noetic 'inner' paradise and hell. This serves two aims: first, to locate Nasafī within the spectrum of Sufi ideas about the *dunyā/ākhirā* relationship; secondly, more specifically, to trace the influence of Ibn al-'Arabī on Nasafī's thought, while also assessing the degree to which Nasafī's text echoes earlier and contemporary 'Persian' Sufi teachings (especially as they can be found in Rūmī's oeuvre). Finally, I will attempt to reach some conclusions as to how much Nasafī is indebted to these two discursive traditions, and to what extent he offers a new synthesis.

Les diacritiques *fatha*, *damma*, *kasra* et *sukūn* dans le système de temps de la langue arabe

VLADIMIR LEBEDEV (MOSCOW)

Les faits empiriques nous faisant parler de la participation des voyelles en expression des valeurs temporelles dans le système de la langue arabe sont : A. 1. *rasama* – *yarsumu* ; *jalasa* – *yajlisu* ; *zāhaba* – *yaẓhabu* ; 2. *fahima* – *yafhamu* ; *ḥasiba* – *yaḥsibu* ; 3. *kabura* – *yakburu* ; 4. *rusima* – *yursamu* ; 5. *istafhama* – *yastafhimu* ; 6. *tafahhama* – *yatafahhamu* ; B. 7. *fahima* – *yafhamu* / *'afhama* – *yufhimu* ; C. 8. *yarsumu 'al-waladu* – *lan yasuma 'al-waladu* – *lam yarsum 'al-waladu* ; D. 9. *'al-waladu rassāmu*" – *kāna 'al-waladu rassāma*".

L'étude du fonctionnement des voyelles dans le système de temps arabe nous a permis d'aborder les questions suivantes : « métrique » comme un des principes du fonctionnement du mécanisme linguistique arabe; « addition » (*'idaafa*) comme principe du fonctionnement des formes des mots nominatifs indirects; « le temps défini et le temps indéfini » comme les notions permettant de caractériser les formes *yarsuma* et *yarsum* dans les termes de la sémantique temporelle; « élégance » de la théorie traditionnelle qui suit dévouement la réalité multiple et contradictoire, et parfois, « inconséquence » du point de vue de la théorie elle-même. L'étude nous a permis de présenter le système de morphèmes du système de temps arabe compte tenu de ses deux sous-systèmes: verbal et nominatif.

Utopia and constructions of space in Ibrāhīm al-Kūnī's *al-Madjūs*

RICHARD VAN LEEUWEN (Amsterdam)

Ibrāhīm al-Kūnī's work is deeply marked by representations of the desert, as a source of a complex cultural and spiritual construction of space. In fact, it is the desert as a spatial environment which dominates all aspects of the life, world-view, and self-perception of his characters. In one of his main novels, *al-Madjūs*, which appeared in 1990/1, the essentialized nature of this spatial construction is given epic proportions as it serves as the framework of the life of a Tuareg tribe. Within the desert is hidden a dual appreciation of space, as a life-threatening, hostile, environment, and as a source of life, as an eternally stable habitat and as the setting of permanent nomadism; as the location of a direct experience of dystopia and as the location of a constructed, or even imagined, utopia. This utopia, symbolized by the lost paradise of Wāw, is not only a distant dream; it is at the roots of the spatiality of the desert and the way in which it structures and determines the daily life of the nomads. In this paper the dialectic relationship between the dystopic and utopic components of the desert will be discussed as they appear in the construction of space in *al-Madjūs*, and especially in the dream and reality of Wāw.

Excerpt from the research on the writings of Polish and Lithuanian Tatars: The oldest translation of the Koran into a Slavic language, *Tafsīr* of the 2nd half of the 16th century

MAGDALENA LEWICKA (Toruń)

The writings of Polish and Lithuanian Tatars are undoubtedly the most important and richest part of their cultural heritage and an abiding trace of the Tatar settlement in Poland. Literature which flourished under the influence of the spiritual revival of Renaissance and Reformation, somewhere on – one might presume – the forgotten and distant Kresy (Eastern Borderland) did not succumb to oblivion. On the contrary, it was conceded a particular phenomenon of a kind, to which a great value of spiritual, literary and cultural nature is attributed. This phenomenon is expressed in an exceptional combination of the elements which are seemingly contradictory and mutually exclusive, but harmonize with each other in the social life and in the literary works of Polish and Lithuanian Tatars, namely the oriental culture of Islam with the culture of Christianity. Scientific output dedicated to Tatar writings is constantly being complemented by scholars of Belorussian philology, oriental scholars, historians of literature and scientists from Polish and foreign academic centres, who reach for the publications and research initiated by A. Muchliński 150 years ago and to the essays from the first half of the 20th century written by the researchers of Belorussian language, Tatar authors and oriental scholars as well. The interest in the writings of Polish and Lithuanian Tatars does not weaken, although it is not an easy subject

of the research on the one hand due to the limited access to the antiquities possessed by private owners or library collections of the former Soviet Union, on the other hand because of the content and form of these antiquities written in Arabic alphabet in Polish or Belorussian, intertwined with Turkish and Arabic texts. This, in connection with the great diversity of the content of the books and their specificity as a manuscript literature, anonymity of the authors and lack of the possibility of the chronological arrangement is a great hindrance in the exploration of the subject known as *kitāb* studies (the name is derived from the most representative type of the manuscripts – *kitāb*). The paper will be dedicated to the characteristics of this field as a new direction of the Islam studies in Poland with particular consideration of the philological and historical project of the compilation and critical edition of the first and oldest translation of the Koran into a Slavic language (Polish/Belorussian), namely the *Tafsīr* of the Tatars of the Great Lithuania Duchy of the second half of the 16th century, realised by the scholars of Nicolas Copernicus University in cooperation with Polish, Lithuanian and Belorussian researches

Pork, wine and vegetarian food, or how the medieval Muslims dealt with: Some aspects of Christian culinary culture and what ensued from it

Paulina B. Lewicka (Warsaw)

As far as the Middle Ages are concerned, the most obvious areas of Christian-Muslim encounters in the domain of dietary culture were production and consumption of wine as well as pig-rearing and consumption of pork. Although both the pig meat and wine were forbidden for Muslims by the religious law, their attitude to these items during the first centuries of Islamic history remained relatively flexible. This changed when Islam began to radicalize in the 13th century and when both wine and pork began to be used by Muslims as markers of Christian identity and elements of anti-Christian propaganda.

However, there was also an area in the domain of food culture where clash between the two religious communities never occurred and where Muslims willingly accepted the influence of the non-Muslim Other. This area related to the so-called *muzawwarāt*, or meatless dishes imitating those which contained meat and reflecting an interesting combination of influences, such as the Greek concept of curing certain illnesses by a vegetarian diet and the Nestorian tradition of fasting. Introduced to the Arabic-Islamic medico-culinary culture by Nestorian Christians, *muzawwarāt* were at some point acknowledged in the Near East as a rightful way to cure the ailing. Although such dishes were never officially rejected as therapy for

invalids, the post-13th-century spirit of Islamic radicalism affected them, too – albeit in a less drastic form than in the case of wine and pork. Using the issues of pork, wine and *muzawwarāt* as examples, the paper will present attitudes of Muslims to non-Islamic dietary ways.

The biography of Ibn A'tham al-Kufi

ILKKA LINDSTEDT (Helsinki)

Mystery surrounds the biography of the historian Ibn A'tham al-Kufi, the author of the *Kitab al-Futuh*. Basic reference works, such as GAL and GAS, state that he died in 314/926, whereas others (EI2, EArLit) claim that he wrote his work one century earlier, in 204 AH. I have gathered previously overlooked information from biographical and bibliographical sources and will claim on the basis of them that the later dating, 9th–10th centuries CE, is more credible than the earlier dating. The interpretations of Shaban (EI2) and Conrad (EArLit) that Ibn A'tham was an early historian will be refuted. However, this does not necessarily diminish the value of his work since it can be demonstrated that it was based on earlier material that was not quoted elsewhere. The new biographical sources also provide more information on Ibn A'tham al-Kufi who was not very well-known during the medieval era and whose work was not widely used. E.g., his connection to Jurjan will be seen.

Symbols and rhetoric of Arab Spring 2011

EWA MACHUT-MENDECKA (Warsaw)

In my article I deal with the events of Arab Spring in 2011 in Tunisia and Egypt looking for symbolic meaning of their names under which they enter history. The name *Revolution of Jasmin* becomes popular in the first of those countries, being used a.o in the Internet. It derives from the innocence and gentleness symbolized by flower of jasmin since Tunisians were demonstrating with naked hands, completely vulnerable. The same events also bear the name of *Revolution of Honor* which refers to the Tunisians feelings of dishonor caused by unbearable existence on the border of survival rather than normal life. Another name of the same event is *Revolution of Free People*. The Arabic Revolution in Egypt was named among others the *Lotus Revolution*, because the flower of lotus has symbolized since the times of antiquity. Another name of these events is *White Revolution* which is expressing, the protest of defenseless Egyptians fighting with the regime just like in Tunisia. The name *Revolution of Anger* has also been accepted. The events in Egypt are also well-known in the world as Revolution of 25 January, which promoted radical changes in the country.

Maslama al-Qurtubī and alchemy

WILFERD MADELUNG (Oxford)

Maslama al-Qurṭubī al-Majrīṭī, the Andalusian author of the *K. Ghayat al-Ḥakīm* on magic, known in its Latin translation as *Picatrix*, is now definitely recognized to have lived in the first half of the 4th/10th century. His earlier companion work on alchemy, *K. Rutbat al-Ḥakīm*, was not translated into Latin and has not been adequately appreciated in modern research. Comparison of this work with that of his Egyptian contemporary, Muḥammad b. Umayl, whose *K. al-Mā' al-waraqī* has in modern research generally been recognized as representing the peak of alchemical scholarship, shows that Maslama surpassed Ibn Umayl in the breadth of his knowledge and understanding of the pre-Islamic and Islamic alchemical tradition. Maslama's superior familiarity with the alchemical teaching of the Egyptian Zosimus (3rd c. A.D.) raises the question of a pre-Islamic and early Islamic alchemical school tradition in the Maghrib rivaling the school tradition in Egypt.

Rifā‘a Rāfi‘ al-Ṭaḥṭāwī (1801–1873) and the challenges of translation

MARIANA MALINOVA (Sofia)

The presentation will focus on the concept of translation as a constitutive element of the works and ideas of Rifā‘a Rāfi‘ al-Ṭaḥṭāwī (1801–1873). Translation is conceived not only as a tool of inter-language communication but as a metaphor for culture in general. The cultural history of Egyptian Renaissance can be deciphered as translation of foreign ideas and meanings.

The narrative of the first encounter with Europe constructs an image that should be translated and assessed through the concepts of Islam. Thus translation becomes a major identification mechanism through reflection on differences.

On the other hand the intense translation activity can be seen as a modern replica of the classic *ḥarakat tardjama* that transfers the historic archetype of translation in the context of contemporary culture.

On the border of theology and philosophy

MIKLÓS MARÓTH (Budapest)

'Alā' al-Dīn al-Tūsī (died 1482) was born in Khorassan and lived in the Ottoman Empire. Mohamed ibn Murad khan got both him and Khoğazāde (died 1487) to write a book of judgment about arguments of philosophers and theologians about the eternity or creation of the world. The two scholars competed with each other, and both of them gave the title *Tahāfut al-falāsifa* to their work.

In his book 'Alā' al-Dīn al-Tūsī followed the way of argumentation presented by al-Ghazzālī (died 1111) in his famous book, but at the same time departed from its philosophical trend. The differences in argumentation are characteristic of the age and of the change that took place in the intellectual life of Islam in the course of four centuries between the two authors.

Portraits des sultans circassiens Barqūq et Qā'itbāy en chrétiens renégats

BERNADETTE MARTEL-THOUMIAN (Grenoble)

Au cours du Moyen Âge, pèlerins et voyageurs désirant visiter les jardins de la Vierge à Matariéh firent une escale au Caire. Pour ceux qui choisirent de relater leur périple, c'était l'occasion d'évoquer la capitale de l'État mamlouk, mais également celui qui le gouvernait, le sultan. Ils ont donc consacré quelques lignes à Barqūq (784–801/1382–1399), puis à Qā'itbāy (872–901/1468–1496) qui détenaient les rênes du pouvoir lors de leurs séjours en Égypte. Les portraits qu'ils donnent de ces personnages interpellent sur bien des points. On tentera de discerner le mythe de la réalité en confrontant leurs versions aux sources arabes.

Philosophical prayer in early Arabic philosophy

JANNE MATTILA (Helsinki)

The purpose of my paper is to investigate the idea of philosophical prayer in the first centuries of Arabic philosophy, set against the background of Greek Neoplatonism. The Greek Neoplatonists interpreted the function of prayer within the framework of soul's ascent towards divinity, while popular ideas about prayer influencing the immutable divinities to answer the prayer's requests were rejected. Rather, prayer involved the prayer's turning back towards his divine origin, and thus constituted an additional instrument for the soul's ascent. In this context, the philosophical prayer could assume at least two distinct roles, reflecting two views about the nature of the ascent. For Plotinus and Porphyry, the ascent was possible by purely philosophical means, while for Iamblichus and Proclus, theurgy assumed a primary position within the ascent. Accordingly, for the first the philosophical prayer was essentially contemplative in content, and had only a subordinate role within it. For the latter, the theurgical prayer invoked the sympathetic relations of the cosmos, and along with theurgical worship in general was essential for the ascent.

Like the Greek Neoplatonists, the Arabic philosophers often appear to interpret the Islamic ritual prayer in a way that situates it within their general philosophical thought. While it is not clear to what degree Greek Neoplatonic writings about prayer influenced the philosophers of the Arabic tradition, prayer often assumes a similar function as an instrument for the soul's ascent. Among the early philosophers, the Ikhwān al-Ṣafā' depict a philosophical form of worship,

with prayer as one of its constituents, while al-Fārābī wrote a philosophical invocation (*du'ā'*) himself. Ibn Sīnā discusses prayer within the metaphysical section of the *Al-Shifā'*, as well as in a short separate treatise devoted to prayer. In the latter he distinguishes between different stages of prayer corresponding to the stages of the ascent. In the pre-philosophical stage, the function of prayer is incorporated into the necessity of purifying the rational soul from the influence of the bodily faculties, while in the latter prayer seems to become almost identical with contemplation. The question this paper aims to answer is the following: What kind of role do the Arabic philosophers accord the prayer within the soul's ascent, and how does it relate to the discussions of prayer of their Neoplatonic predecessors?

The controversy over whether the Prophet saw God

CHRISTOPHER MELCHERT (Oxford)

Orientalists have interpreted Q. 53:5–11 (*qāba qawsayn*, etc.) as describing a vision of God, although Islamic tradition normally insists that it was a vision of the angel Gabriel. Accounts of the Ascension alluded to at the beginning of Q. 17 tend not to say expressly that the Prophet saw God; e.g. from Ibn Hishām and Ibn Sa’d. However, other hadith reports expressly assert that the Prophet saw God, sometimes including an anthropomorphic description of his image. They cluster around these verses and a third, Q. 38:69 (‘I had no knowledge of the highest host when they disputed’). A comprehensive survey of hadith on the question was assembled by Dāraqūṭnī, reviewed by Hellmut Ritter, but the only thorough account to date has been by Georges Vajda of early Twelver Shi’i views. As with some other problems, a major controversy is scarcely visible in early qur’anic commentaries. It seems to be evidence of their taking a more rationalistic theological position that various authorities expressly deny that the Prophet ever saw his Lord; e.g. Bukhārī and Kulaynī. Early Ḥanbali literature is inconsistent, sometimes making these anthropomorphic hadith reports a test of right belief, sometimes showing disquiet concerning them.

The concept of *shima* on the basis of the *qasida Shima al-Anqariyya*

BARBARA MICHALAK-PIKULSKA (Cracow)

My paper will analyse the concept enshrined in the word *shima* on the basis of the poem *Shima al-Anqariyya*, the author of which is Bddah al-Anqari (died 1724) – a knight, merchant and poet from Najd. His romantic story of love for the daughter of a Bedouin sheik finds its reflection in the *qasida*, a form which is permanently rooted in the cultural tradition of the Bedouins of the Arabian Peninsula. In the first part I will analyse the word *shima*, and then relate the poem's content.

Microcosm-macrocosm analogy and the *Rasā'il Ikhwān aṣ-Ṣafā'*

INKA NOKSO-KOIVISTO (Helsinki)

The microcosm-macrocosm analogy – the idea of the human being as a miniature of the surrounding reality or a part of it – is a prevailing theme in *Rasā'il Ikhwān aṣ-Ṣafā'*. The aim is to examine the influence of microcosmism on the idea of the human being in the *Rasā'il* and to define the position of the *Ikhwān aṣ-Ṣafā'* in the development of the topic in mediaeval Islamic thought. Rudolf Allers' classification of microcosmism is used as one of the main tools in this analysis.

The influence of microcosmism on the idea of man is examined from three perspectives. Firstly, the analogy appears as a feature specific to the human being. It defines the cosmological position of man, and in this context the most essential theme is man as an intermediate being in the universe. Secondly, attitudes towards the corporeal aspect of human being are approached through the analogy. In this form, the idea is closely related to the scientific worldview and sometimes the meaning given to the analogy can only be understood within the frames of a scientific theory. Thirdly, the aspect of imitation of the macrocosm is included in the analogy and it is used in the descriptions of the human perfection. This variation occurs mostly in the epistemological contexts and in the examination of ethical ideals.

Microcosmism in the *Rasā'il* is a synthesis of various forms of the analogy developed earlier in the Islamic tradition and it also anticipates many ideas that become central only in the later texts. Obvious thematic similarities between the *Rasā'il* and the other texts treating

the idea can be found, but transmission of particular elements of microcosmism is possible to trace only in a few cases. Islamic microcosmism can be seen as following the Greek philosophical tradition adding earlier mythological elements to it and, at times, explaining it through Islamic religious concepts.

Arabic wine drinking party etiquette

CHRISTINA OSSIPOVA (MOSCOW)

The references concerning the due etiquette during the wine banquet can be found in numerous Arabic medieval texts. Statements on right behavior and proper sequence of rituals during the party in prose are added by elaborated description of the banquet setting in poetry.

One can come across peculiar similarity between Arabic essence of the wine party and that of Greek and Persian. Each culture treats wine as a medium to reveal the true colors of things. Each tradition stresses that the pleasure during the party is based on the equality of the participants and their mutual participation in speech contests, musical and other activities. Finally, each literary production depicts the ideal banquet by mentioning bad examples (usually presented by some group of people).

It seems rather complicated to detect how the formation of the Arabic etiquette took place in reality and one can only presume the possible ways of cultural influences on it and the amount of specific local elements in it. This paper aims to discuss the requirements of an ideal wine-drinking party in Arabic medieval culture and to find out its correlation with previous traditions.

Describing decline

LETIZIA OSTI (Milan)

This paper looks at the tumultuous years following the death of Caliph al-Radi in 329/940, when different commanders battled for control over the capital Baghdad and the rest of Iraq. The accounts of different historians, each with its own short- and long-term perspectives, will be contrasted in an attempt to reconstruct not only the complex military history of the period but also its changing culture and mentality.

Existentialist philosophy: Modern Muslim interpretation

KATARZYNA PACHNIAK (Warsaw)

In this paper we survey the reception of existentialism by Abd al-Rahman Badawi as presented in his work *Al-insaniyya wa-al-wujudiyya fi fikr al-arabi*.

Existentialism was spread over the Near East by al-Bas members, as an ideology corresponding to the general feelings of frustration after the lost of Palestine. It was also useful as an ideological tool for combating communism and fundamentalism. J.-P. Sartre was popular in Arabic world until he openly expressed his support for Israel. His works were translated into Arabic by the Egyptian philosopher A. Badawi. Badawi claimed that notions of humanity (*insaniyya*) and existentialism (*wujudiyya*) were present in Islam much earlier, thus Western notions should not be transferred automatically. In the opinion of the philosopher, the Muslim existentialism was allegedly an ingredient of Neoplatonism, Hermeticism, Gnosis and the mystic concept of *insan kamil* (the perfect man). Free-thinking attitude is also prominent, something which Badawi recognises as overlapping with existentialism. As in other cases, for example Badawi's analysis of the notion "atheism" in Islamic culture, in his interpretation of existential philosophy as well, very particular view on Muslim history and culture is reflected.

‘Umar, *kalāla* and the ominous snake

PAVEL PAVLOVITCH (Sofia)

The famous Islamic exegete Muḥammad b. Jarīr al-Ṭabarī (d. 310/923) cites a remarkable tradition about the intention of the second caliph, ‘Umar b. al-Khaṭṭāb (r. 13–23/634–44) to define the enigmatic Qur’ānic tem *kalāla* (Q. 4:12; Q. 4:176). Holding a shoulder blade in his hand, the caliph pledges to issue a decree about *kalāla* ‘about which women will talk in their private chambers.’ ‘Umar’s intention is however thwarted by a snake that suddenly appears from the temple.

In my paper I shall argue that this tradition was put into circulation by al-Ṭabarī. To compose the *matn*, the exegete took advantage of several earlier traditions and motifs transmitted by Ma‘mar b. Rāshid (d. 153/770), Yaḥyā b. Sa‘īd al-Qaṭṭān (d. 198/813) and Abū al-Walīd al-Azraqī (d. ca. 244/855). None of these traditionists, however, is mentioned by al-Ṭabarī, who supplied his compound *matn* with an ‘independent’ *isnād*. Later on, al-Bayhaqī introduced changes in the legal subject matter of al-Ṭabarī’s tradition; accordingly, he introduced yet another *isnād* by which he conveniently bypassed al-Ṭabarī. Thus the practice of compiling and rearranging *matns* was accompanied by an equally intensive process of *isnād* proliferation.

Les notaires nasrides dans les documents arabes de l'Université de Grenade (XV^e siècle)

ANTONIO PELÁEZ ROVIRA (Granada)

Cette communication propose une description des actes notariaux de la Bibliothèque de l'Université de Grenade à travers des aspects plus remarquables qu'on puisse les mettre en relation avec les notaires nasrides du XV^e siècle. Cette collection documentaire a reçue l'attention de plusieurs chercheurs depuis la première grande édition et traduction de L. Seco de Lucena, très important comme point de partie, mais incomplète dans le recueil et inachevée dans l'étude de quelques aspects comme ceci des notaires. Actuellement il y a un projet de recherche qui est en train d'éditer, analyser et étudier la compilation complète.

La réflexion gire autour de l'identification des documents avec signature notariale, la typologie des documents, la composition juridique externe et la structure légale interne, et la possible identification des notaires dans les répertoires biobibliographiques, les chroniques et les autres collections notariales de l'époque. On fait allusion aussi aux éventuels notaires de formation nasride mais qui signent les documents arabes après le 1492 pendant l'époque *mudejar*. À travers de ces documents, on poursuit l'objectif de signaler des différentes lignes de recherche et des nouvelles perspectives d'analyse du notariat exercé au Royaume Nasride de Grenade.

**From Damascus to the *dār al-ḥarb*:
The emir ‘Alī Ibn ‘Abd al-Qādir al-Ġazā’irī
in 1911 Libya – From *mustawṭin fī l-Šām*
to *muġāhid fī arḍ al-ġihād***

ANTONINO PELLITTERI (Palermo)

In the framework of the general theme of the 27th U.E.A.I. Congress, I’ve chosen to analyze here the topic of the maghribian presence in Damascus between the end of 19th century and the beginning of 20th century. The subject I’m interested in concerns the system of relationships, contacts and interactions between Maghrib and Arab East in the last Ottoman period, with particular regard to the role of the Algerian emir ‘Alī Ibn al-amīr ‘Abd al-Qādir al-Ġazā’irī, who was resident in Damascus. The starting point is the analysis of a biography concerning the aforementioned emir and published in Damascus in 1918 by the Al-Taraqī Editor under the title: *Tārīḥ ḥayāt ṭayyib al-dīkr al-amīr ‘Alī Ibn al-amīr ‘Abd al-Qādir al-Ġazā’irī malik al-aqtā’ al-maġribiyya wa sultān al-arbad al-ġazā’iriyya*. This biography, today almost unavailable, was written under the super-vision of the emir Muḥammad Sa’īd, another outstanding member of the family in Damascus. It will be analyzed the emir ‘Alī’s return to Maghrib, and particularly his participation in the Libyan resistance against the 1911 Italian aggression: *al-ḥarb al-ṭarabulusiyya ṣaflḥat min ḥayāt al-baṭūla wa’l-šaraf*. A special attention will be attributed to the terminology, with particular regard to *arḍ al-ġihād* and *dār al-ḥarb*.

Muslim, Jewish or Christian: An anonymous manuscript fragment on the use of David's psalms

IRMELI PERHO (Helsinki)

In the collections of the Royal Library in Copenhagen, there is an anonymous Arabic manuscript fragment purchased by Professor Arthur Christensen in London in the early 20th century. The manuscript contains advice on how to use the Biblical psalms to achieve specific goals. It is a handbook with practical detailed instructions on how the psalm texts can be made into amulets or recited as powerful incantations. In most cases, it is not enough to use the psalm text alone, but it has to be used in connection with specific magic symbols. The text defines the symbols as talismans (*ṭalāsīm*), seals (*khawātim*), letters (*ḥurūf*) and summonings (*‘uqūd*).

The fact that the subject matter of the handbook is the use of David's psalms, obviously places the text to a Jewish-Christian context. However, the text contains some Islamic features as well. On several occasions the text resorts to typical Islamic phraseology, when it states that the recited psalms and the written talismans were effective *bi-qudrat Allāh, subḥāna-hu wa-ta‘ālā*. Further, the magic symbols are similar to those used in Islamic magical tradition and can be found in books such as al-Būnī's *Shams al-ma‘ārif* and in some books dealing with the Prophet's medicine (*al-ṭibb al-nabawī*). The aim of this paper is to look more closely into the content of the text and to examine its features in the context of Jewish, Christian and Muslim magical tradition.

Monks and early *zuhhād*: Christian sayings in Muslim garb

UTE PIETRUSCHKA (Göttingen/Halle)

The formative period of interaction between the Syro-Palestinian Byzantine culture and the Caliphate is still under discussion in modern scholarship. The careful examination of literary works other than historical accounts can give us a clue for cultural developments and encounters between Muslims, Christian and other communities during this crucial period. Compilers of *adab* works drew increasingly upon non-Arab sources for gnomological passages or wise sayings in their collections. It is one of the characteristics of these collections that a compiler reshaped the texts he found in various sources. The same quotations are often encountered in different works, but their significance changes according to their context. The paper focuses on the re-use of Christian sayings and apophthegmata in Muslim collections and the adaptation and transformation of this material. An examination of this material will provide insight into the cultural and intellectual climate and Muslim-Christian encounters in religious and philosophical thought at this time.

Ambassadors in the diplomatic exchange between Western Europe and Arabic empires in the 14th century

DANIEL POTTHAST (Munich)

Research on the practice of diplomatic exchange between Christian empires of Western Europe and the Islamic-Arabic world in the Middle Ages is until now mainly based on western sources. Their examination resulted in the assumption of western superiority in diplomacy, since its organization was systematized in the late Middle Ages and Christian rulers sent experts – Arabic-speaking Jews, sometimes even Muslim subjects and generally bilingual ambassadors – to Muslim countries. This superiority is already doubtful because of hints on foreign-language departments in the *inshāʿ*-literature. In my paper, I analyze diplomatic letters sent to the kings of Aragon in the 14th century on their notion of the office of ambassadors. It becomes obvious that in the Mediterranean area evolved a peculiar system of diplomatic exchange developed. The differences in political theory and international laws were resolved by *ad hoc* solutions. Arabic rulers did not know a differentiation of diplomatic ranks; some rulers based their intense exchange on European Christians who served simultaneously as ambassadors for Europe countries. Since most of these persons were merchants, their loyalty to Muslims interest was ensured by their interest in protecting the trade between the countries. The most important agreements were concluded in Islamic capitals or, more rarely, in presence high-ranking officials who traveled to Europe. The

analyzed documents prove that written language of Arabic diplomats was Arabic, but that they often spoke Romance languages or were accompanied by able translators.

Le Christ *vaticinans puer* dans le Coran

JAN M. F. VAN REETH (Antwerpen)

À trois reprises (S 3:46 ; 5:110 ; 19:29–33), le Coran présente l'enfant Jésus en prophétisant au berceau dès sa naissance; la troisième fois, ses paroles sont même citées *in extenso*. Il s'agit d'un thème apocalyptique bien connu, pour lequel on indique généralement comme source l'Évangile apocryphe selon Saint Matthieu, qui dépend du Protévangile de Saint Jacques. Toutefois, des recherches récentes montrent que l'histoire de cette tradition doit être beaucoup plus complexe. Nous voulons suivre les traces de ce *vaticinans puer*, afin de le situer dans le développement exégétique et dans son contexte religieux précis.

Yusuf in Persian lyric and epic poetry of 10th–15th centuries

MARINA REYSNER (MOSCOW)

The Koranic story of Yusuf was very popular in Classical Persian poetry both lyric and epic. In lyric poetry the name of Yusuf became one of the traditional symbols of beauty and was widely used in love poetry. Well-known episodes of Koranic subject, such as Brothers' betrayal, Yusuf's tree robes, Egyptian women cut their hands, and so on also became poetic motifs and had a lot of modifications in Persian classic ghazals and qasidas, especially in Sufi texts. The comparison of these modifications in the *Divans* of two great Persian lyric poets Sa'di and Hafiz shows what aspects of Yusuf's theme were actual for each of them. In the epic genre the story had many variants, both prosaic and versified, but the most famous one is Jami's version composed in 15th century. The verse romance of *Yusuf and Zulaykha* by Jami is based on deep tradition of love stories and the author used the canonic feathers of this genre to transform Koranic narration into brilliant legend which may be compared with *Khusraw and Shirin* by Nizami.

Caïds et propriété foncière au cours des dernières années d'al-Andalus selon la documentation notarié arabe

MARÍA DOLORES RODRÍGUEZ-GÓMEZ (Granada)

Au cours des dernières années, on a fait un gros travail d'édition et de traduction de documents juridiques arabes médiévaux, qui sont connus comme des « documents arabes grenadins » parce qu'ils ont été produits dans le royaume musulman de Grenade (1232–1492). Sa production révèle des aspects de grand intérêt sur la vie quotidienne des musulmans andalous, surtout à partir du milieu jusqu'à la fin du XV^e siècle, aspects qui impliquent, généralement, un changement de la propriété des biens.

Les personnes impliquées dans ces événements ont répondu aux profils les plus variés : des hommes, des femmes, des personnes âgées, des enfants, des riches, des gens avec ressources faibles, personnes de différentes professions et, depuis 1492, l'année de la conquête de Grenade, aussi des chrétiens.

Cette communication vise à savoir si le groupe de caïds (chefs de troupes), qui était absolument crucial dans une telle période de turbulences, a répondu à un certain modèle typifié ou, par contre, c'était un groupe pluriel et hétérogène. On veut aussi évaluer dans quelle mesure c'était un groupe influent et quel était leur degré de relation avec l'autorité gouvernante au cours de cette période historique : la dynastie Naşride, en utilisant quelques centaines d'actes qui composent les collections de documents notariés mentionnés, dont certains d'entre eux ne sont pas encore publiés.

Alchemy and the ‘alawite doctrinal literature

ANNUNZIATA RUSSO (Macerata)

The theological approach we are used to by the reports of Islamic heresyographical sources on the *ġulāt* (extreme sects) doctrines has somehow hindered the researchers from any different interpretation of those opinions. It should be useful, for instance, an epistemological approach that aims at the analysis of the scientific theories that were underlying those doctrines like the *tanāsuh* (metempsychosis) process which is a topic peculiar to the *Corpus Jabirianus*, too. Such analysis, in fact, is strongly required in order to shed light on the probable contribution of the *ġulāt* contexts to the Islamic scientific development.

To this purpose I will analyze some nusayrite/‘alawite works which were written in the 3rd/9th–5th/11th centuries and which contain many points in common with the alchemical context, as reported in the *Corpus Jabirianus*. In that sense, in fact, the doctrine of the *rash*, namely the last stage of the *tanāsuh* process that is equivalent to the transmutation of the human soul into minerals and metals in order to begin a new soul's rebirth process, could suggest a very likely relationship with the metal-working art that aims at the transmutation of vile minerals in more valuable ones.

The Ibadi theological poet and his commentaries: Ibn Nazr

ABDURAHMAN AL-SALAMI (Muscat)

There are two Ibadi theological poets that have influenced Ibadi thought. The first is Abu Nuh Nasr b. Nuh al-Mulshu'ai (7/13) who lived in North Africa and the second is Ahmad b. Sulayman Ibn Nazr al-'Umani who lived during the early Nabhani rule in Oman.

The propose of this paper is to explore the commentaries on the poems of Ibn al-Nazr al-'Umani (6/12). Ibadi scholars, since (7/13) until early 20th century, have examined Ibn Nazr poems, both in Oman and North Africa. These poems became significant sources in philology and theology in different stages. Thus this paper will identify the commentaries of Ibn Nazr poems chronologically, and explore how these commentaries have effected knowledge in North Africa or Oman.

Western Studies on Ibn al-Farid

GIUSEPPE SCATTOLIN (Rome)

An overview of the Western studies on the Egyptian Sufi poet, 'Umar b. al-Fāriḍ (d. 632/1235), shows different approaches and important contributions given to their understanding.

Ibn al-Fāriḍ appears among the first Arabic authors to be translated into a European language. In 1638 the Dutch scholar Johannes Fabricius (d. 1653) translated in his anthology *Specimen Arabicum* a short poem of Ibn al-Fāriḍ, beginning with:

“You are my religious duties ...” (*Antum furūdū...*)

Western studies on Ibn al-Fāriḍ can be divided in three stages.

1. In the 17th to the 19th century. In this time one finds the first attempts of finding the text of the poet's *Dīwān*, printing and translating it. Its comprehension is still limited. On the whole, Ibn al-Fāriḍ is understood as a love poet in line with Arabic literature.

2. The 20th century. Now, a number of great orientalisks deal with Ibn al-Fāriḍ's Sufi poetry resorting to ancient commentaries, especially those of al-Farḡānī (d. 699/1300) and al-Kašānī (d. 730/1330). Among these scholars are: C. A. Nallino (d. 1938), A. R. Nicholson (d. 1945), and J. A. Arberry (d. 1971).

3. End of the 20th and beginning of the 21th century. A more critical approach to Ibn al-Fāriḍ's Sufi poetry is now developed. His biographical information is critically scrutinized; his text critically edited; new translations appear and new linguistic approaches are proposed. New results are reached, going beyond the traditional picture of the poet. Now a more faithful understanding of the Egyptian poet has surely been reached.

The teaching Prophet: Neglected aspects of Muhammad's prophethood

JENS SCHEINER (Göttingen)

Muhammad is commonly known as enigmatic figure which oscillates between prophethood and statesmanship. At least this is the portrayal which is offered to us in the earliest sira- and hadith-works. However, apart from this portrayal another depiction of Muhammad is visible in these sources: he is presented as teacher.

In this presentation, I am going to give several examples from the sources for this additional dimension of Muhammad's prophethood and argue that Muhammad can be regarded as religious teacher. Not taking this new perspective on Muhammad into account – an aspect which is found very often in the secondary literature up to this day – leads to an insufficient image of this important religious figure.

Some reflections on the preface of Ibn Khafāja's *Dīwān*

ARIE SCHIPPERS (Amsterdam)

In his preface or introductory *khutba* of his *Dīwān* Ibn Khafāja describes the development of his poetic I: he tells us about his preferences during his study of Arabic poetry and by which Arabic poets he became influenced during his formative period as a poet, such as ‘Abd Muhsin al-Sūrī, al-Radī, Mihyār al-Daylamī and others. It is a unique document about the development of his poetic self. We will try to make an analysis of this *khutba* in rhymed prose with much poetry inserted.

Ibn A'tham's *Kitāb al-Futūḥ*: Constructing a narrative of *ridda*

MÓNIKA SCHÖNLÉBER (Budapest)

Although Ibn A'tham al-Kūfī appears to be almost unknown in the writings of his contemporaries as well as in later Arab-Islamic historical tradition, he is more than familiar for researchers investigating early Islamic history and historiography owing to his famous *Kitāb al-Futūḥ* ('Book of Conquests'). Compiled in an early phase of Arab-Islamic historiography (even if it is severely disputed whether the author belongs to the 9th and/or the 10th century), this text offers significant insights into the information and source material accessible for Islamic historians of the earlier part of the 'Abbāsid period. It is therefore particularly important to understand Ibn A'tham's narrative-writing method. An important breakthrough in this respect was made in the late 1970s by M. Murányi's article, which, by scrutinising a previously misidentified manuscript containing the first chapters of Ibn A'tham's *Kitāb al-Futūḥ* in a more extensive version than it was formerly known, presented a case study analysing the compilation method of our author.

The present paper therefore aims to continue Murányi's research agenda by examining an episode of Ibn A'tham al-Kūfī's *ridda*-account in order to elucidate how he constructed his narrative. This investigation seeks to establish whether Ibn A'tham's work is reliable relating to the earliest events of Islamic history to the extent as his information proved to be, e.g., about the conquests of eastern part of the Caliphate, the Arab-Khazar relations, as well as early 'Abbāsid history.

Arabic literary biography: Contacts between Maghribi and Sudanese *'ulamā'* in 16th–17th-century biographical dictionaries

MARIA GRAZIA SCIORTINO (Palermo)

This paper aims at analysing the network of contacts (*ṣilāt, rawābiṭ*) among Maghribi and Sudanese *'ulamā'* in 16th–17th century, starting from the analysis of a peculiar typology of Arabic literary sources: the *kutub al-tarāğim* or biographical dictionaries.

The Mağribian conquest of the Bilād al-Sūdān, pursued in 1591 by the far-seeing expansionistic policy of the Sa'dian sultan Aḥmad al-Manṣūr al-Dahabī (1578–1603) – probably the most important and best known Sa'dian sovereign – enhanced the ancient uninterrupted network of contacts and interactions among *'ulamā'* throughout the Arab World, testified even by the Medieval Arabic historical, geographical and literary sources. Aḥmad al-Manṣūr al-Dahabī, whom the sources describe as an *'ālim* and poet, improved his court by surrounding himself with *'ulamā'* coming not only from the Arab East (Mašriq) but also from the Bilād al-Sūdān. In such a context the Mağrib *aqṣā'* assumed new important connotations as a joining link between Sub-Saharan Africa and the Arab East.

In the first part of the paper, literary biography will be taken into account with regard to its formal and content features. Then, by analysing some biographical dictionaries of Sa'dian period, this study will stress the most relevant aspects of the system of contacts among Maghribi and Sudanese *'ulamā'*, their role in the process of knowledge transmission and their relationship with the power.

Historical dynamics and socio-political dimensions of waqfs in republican Turkey

PAVEL SHLYKOV (MOSCOW)

The paper analyses historical dynamics of the socio-charitable system in Turkey focusing on cultural, historical and socio-political dimensions of waqfs as an important traditional Islamic institution. The study bases on wide corpus of primary sources ranging from archive materials, newspapers, and official government reports to private interviews with waqf founders and politicians. The paper aims to research the process of abolishment–revival–reinforcement of the waqf system in Republican Turkey (1923–1967–2013) revealing historical dimensions of this process. The paper focuses on traditional waqf–state opposition, socio-political role of waqfs in the context of secularization and de–secularization; formation of the international waqf networks within the Islamic world and beyond.

The findings of the analysis show a specific continuation in the traditional waqf–state conflict that traced back in the 15th century. However in 20th-century Turkey this conflict differs in both forms and power balance. The new configuration of the waqf system which retained its substantiality represents a coexistence of secular waqfs aiming at development of modern civil society; groups of state charitable foundations realizing different mobilization strategies; and the network of religious waqfs directly involved in political life. Both non-secular and Islamic waqfs managed to create influential pressure groups in Turkish society lacking stable and socially rooted party system. The modern situation in the waqf sector, multidimensional–

ity and ambiguity of contemporary waqfs in Turkey reflect both the separatedness of the Turkish society in accordance with the political and ideological lines and a conceptual synthesis of the country's external orientations.

‘*Ulamā*’ and power: The case of the al-Manīnī family in late-Ottoman Damascus

DANIELE SICARI (Palermo)

The ‘*ulamā*’ are traditionally associated to political power as they historically represent the main source of its legitimation according to Islam. By the era of the Reform (*Tanzīmat*) which largely affected the Ottoman Empire between the mid-19th century and the beginning of the 20th century, many ‘*ulamā*’ generally tended to lose part of their social strength as guardians of the Islamic customs and faith, being relegated to less important positions, such as *mudarris*, *imām* or *ḥaṭīb*. Although some of them seem to have been directly involved in the process of the reform, the Damascene family of al-Manīnī – as it emerges from the analysis of some important Arabic literary and historical production such as the biographical works (*tarāğim*) of this period – was less negatively affected, like few other families, by the change. On the contrary, some of its members tended to assume more power both maintaining their previous offices and assuming new religious as well as social charges, which leads us to re-consider the relationship between Religion and Power in light of the peculiar connection between the political field and the institutional one.

La cosmologie néoplatonicienne du *Kitāb Ġāyat al-ḥakīm (Picatrix)*

DANIEL DE SMET (Paris)

Compilé au 10^e siècle à partir d'un grand nombre de sources disparates, puis traduit en latin au 13^e sous le titre de *Picatrix*, le *Kitāb Ġāyat al-ḥakīm* est un célèbre manuel de magie astrale et talismanique. Sa particularité réside toutefois dans la large place qu'il accorde à la philosophie : la métaphysique, la physique, la cosmologie et la psychologie y figurent comme des disciplines préparatoires à l'art de la magie. Tout magicien doit d'abord être un philosophe, pour la raison évidente qu'il n'est pas possible d'influencer le cours de la nature sans en connaître les causes et les mécanismes. Plusieurs exposés cosmologiques, répartis à travers tout l'ouvrage, présentent une vision néoplatonicienne de Dieu et de l'univers, puisée aux écrits attribués à Ġābir b. Ḥayyān, aux *Rasā'il Iḥwān al-Ṣafā'* et au corpus néoplatonicien arabe, dont le pseudo-Empédocle. Leur présence dans le *Kitāb Ġāyat al-ḥakīm* s'explique par le souci de fournir une légitimation théorique à la magie. Le système du monde qui y est décrit introduit entre le Dieu transcendant et l'homme une multitude d'intermédiaires, de causes secondes, qui transmettent les uns aux autres, en une chaîne ininterrompue, les « bienfaits » et les « puissances » qui proviennent tous, en fin de compte, de la cause première : Dieu. Le processus s'accomplit en conformité avec le « décret » divin. La tâche du magicien consiste à capter certains de ces « bienfaits » et « puissances », à les enfermer dans le substrat matériel du talisman ou à les évoquer pour obtenir un effet précis. Il n'a nul besoin d'avoir recours au diable ou

à des forces démoniaques : les forces de la nature lui suffisent amplement. La magie se trouve ainsi légitimée d'un point de vue religieux. À partir de quelques exemples concrets, nous explorerons le rapport entre le néoplatonisme arabe et une magie « islamisée ».

Literature of Arab revolutions in the 21st century

ELENA SOLOVIEVA (MOSCOW)

The analysis of national identity and national mentality in its complexity and multi-aspectual character it is quite natural to arrive to understanding of its influence on national mentality and finally on the art discourse of contemporary Arab authors. This approach leads us to believe that there are new genres emerging or strictly put new genre modifications combining fiction, political essay and social study inside one frame.

Hereby the author make attempt at formulating a complex of definitions resulting from researching cross-ties between national identity and literature of the period. It is of no less importance for the research paradigm is the definition of processes current in the society and their authentic reflection in the so called “Literature of Revolutions”. There is no doubt whatsoever that the current trend dominant in the Arabic Literature is the reflection of societal unrest and changing values. As a result of studies of literary output in Arabic as well as Arabic writers published in European languages during the first decade of the 21th century shows that this is a clear manifestation of authors position towards consolidation of society on the threshold of new choices and challenges.

Studies of genres and modifications of the contemporary Arabic literary output of the “Arab Spring” era with its universalist pathos leads to the new level of generalization. There is a logical leap into the fields of globalization with its neo-universalist undercurrents and cultural transnationalism.

The duty of being charitable in knowledge: the *zakāt* in al-Siğistānī's *Kitāb al-iftihār*

ANTONELLA STRAFACE (Naples)

The present contribution is intended to analyze the *zakāt*, as described in al-Siğistānī's *Kitāb al-iftihār*, the last work of this outstanding Ismā'īlī “missionaries” (*du'āt*) of 4th/10th century.

Although Abū Ya'qūb al-Siğistānī recognizes full value to the performance of obligatory duties of the rituals, at the same time he underlines the importance of the seeking for their true inner meanings which is indispensable to gain the salvation. This is why he devotes the last chapters of the *Kitāb al-iftihār* to the esoteric meaning of the “pillars of Islām”. In particular, the paper will focus its attention on the *zakāt*, which is interpreted through the technique of the *ta'wīl*.

Quoting the Quran in literary texts: A *fatwa* by al-Suyūṭī on *iqtibās*

ZOLTAN SZOMBATHY (Budapest)

Quotations from the Quran (*iqtibās*) have been a ubiquitous phenomenon in Arabic literature throughout the ages, and can even be found in speech. It was used copiously in verse as well as in prose, in solemn as well as facetious literary texts, in a wide variety of genres ranging from sermons to libertine texts (*mujūn*). While the ubiquity of this literary device indicates a widespread acceptance of it by men of letters and ordinary people, its use was somewhat problematic from a juridical point of view, giving rise to quite a few legal opinions discussing this subject. This paper will explore the issue on the basis of a *fatwa* by al-Suyūṭī, a detailed legal opinion synthesising, and occasionally criticising, the views of numerous earlier authorities.

Mimesis and utopia: The conclusion of the Arabian Nights in early MS tradition

JOHANNES THOMANN (Zürich)

The final part of the Arabian Nights as preserved in a pre-Galland manuscript offers a far more complex narrative than the standard versions (ZER, Calcutta II). The final part starts with the story cycle of “Baybars and the Sixteen Captains of Police”, which marks a break with the previous exotic and fantastic topics. Mamluk Cairo is the stage for these stories, dealing with lower class figures committing offences against moral norms. They would fit well into E. Auerbach's examples of representation of reality (“Mimesis”). At the same time they mirror different aspects of the frame story and reach their climax, when the sixteenth captain of police narrates the story of king Shahriyar and Shahrazad in an anonymized form. This is a rare example of a retrospective *mise en abyme* in L. Dällenbach's terminology (“Le récit spéculaire”), and functions as a catalyst for a process of self-reflection by the king. At this point, Shahrazad presents a political manifesto of good governance, which seems to have been inspired by a passage in the Pseudo-Ghazalian second part of “Nasihāt al-mulūk”. In the remaining part, Shahrazad's father is sent to Samarqand, while she takes over his position as primary adviser of the king. In a ceremony Shahrazad and her sister – both legally married – receive honorary robes, are dressed in men's clothes and wear swords and armorial bearings as a sign of their new rank. Thus an utopian vision of a world free of suppression and ruled by women is depicted.

The incomplete man: The gender of eunuchs in Islamic law

SERENA TOLINO (Zürich)

During the medieval period, eunuchs held a central position in the Middle Eastern courts, especially in the Abbasid and the Fatimid dynasties: nevertheless, in the field of marginal groups within Islam, the history of eunuchs is almost completely neglected. Eunuchs were much more than simply harem guardians: as having access to both feminine and masculine worlds, they had an important key to power. Nevertheless, it is important to consider that virility was considered a fundamental aspect of masculinity: being emasculated, it seems that their gender definition changed somehow. For some aspects they were not considered completely as men: otherwise, they could not have access to the harem. But, in other situations, they were fully considered men: they could act as army commanders, just to give an example. Nevertheless, a specific gender conception should be imagined, in which they were “gendered” only in specific contexts and not in others.

In my lecture, I'll try to show how eunuchs were represented in Islamic law. To do so, I will focus on the Sunni jurists approach with regard to eunuchs, with a special focus on the gender component. Indeed, if there is not much to be said on castration for Muslim jurists, as there is no controversy on its prohibition, the gender definition of the eunuch is still an open field of study. When a man was castrated, he was “losing”, from a biological point of view, something which is a fundamental part for the definition of his masculinity. But castra-

tion was not only about “losing” something, but also about “creating” something: a sort of new “gender”. Therefore, I will focus on whether Muslim jurists considered eunuchs still males or a sort of “third” gender. To do so, I will review the most important reference books of Muslim jurists with regard to those fields where a division female/male is more significant (particularly “family law”) in order to reconstruct the discourse on eunuchs from a gender perspective. My aim is to show that the juridical discourse on the gender of the eunuch was still categorizing them as males, even though in some cases as mutilated men, even though they did not perfectly fit the binary gender system.

La Tunisie: ses tumultes du troisième an postrévolutionnaire 2013

MARIA VIDYASOVA (MOSCOW)

A partir du 14 janvier 2011 l'arène politique en Tunisie est divisée entre le camp laïciste et le mouvement des islamistes modérés représentés par le parti Ennahdha, légalisé le 1 mars de la même année. Au sein de l'Assemblée Nationale Constituante (ANC), élue le 23 octobre 2011, s'est érigé une alliance dirigeante, largement nommée Troïka. Elle a été établie sous l'égide d'Ennahdha, qui a reçu la majorité de places (89 de 217) à l'ANC, comme la force motrice ou en quelque sorte le limonier de l'attelage avec deux bricoliers – partis génétiquement laïques qui se sont transformés en satellites de leur guide. Il s'agit du Front Démocratique pour le Travail et Libertés (FDTL), qui existe depuis 1994 et a reçu le statut légal en 2002, et du Congrès pour la République (CPR), fondé en 2001 et légalisé le 8 mars 2011. Ce dernier a arraché 29 mandats de député à la Constituante ; et le FDTL, soutenu par certains cercles d'intelligentsia libérale ou centre-gauche, – 20 mandats. Durant deux années, écoulées ensuite, l'ANC a promulgué quelques lois, mais n'est pas arrivé à élaborer la nouvelle constitution du pays.

Cette tâche a été compliquée par deux crises politiques graves de l'an 2013, liés aux assassinats prémédités avec un scénario commun : de l'avocat et co-fondateur du Front Populaire Choukri Belaïd (le 6 février) et du militant actif de cette alliance gauche, le comptable et un membre de la Constituante Mohamed Brahim (le 25 juillet). Après la perte de Choukri Belaïd le remaniement ministériel est survenu sous la pression des partis d'opposition, mais à la tête du nouveau gouvernement mixte, semi-technocratique, semi-partisan, formé le 8 mars, on a promu l'ex-ministre des affaires intérieures Ali Laāriydh – un ténor d'Ennahdha. De surcroît,

à la différence de son précurseur Hamadi Jebali (le secrétaire général du même parti), il est réputé comme un faucon plus qu'une colombe au sommet d'Ennahdha. Entre temps le rapport de forces initial dans l'ANC avait changé. Or, en janvier 2013 s'est détaché du CPR le parti Wafa (Fidélité) ayant neuf constituants et une teinte nettement islamiste ainsi qu'antisémite ; ensuite quelques députés, élus sous le parapluie du CPR, ont quitté les rangs de ce parti disparate pour la raison inverse – sa sujétion à Ennahdha. Il y'en avait d'autres signes marquants d'affaiblissement de la Troïka, secoué par des conflits internes, idéologiques ou personnelles.

Par contre, la consolidation des forces anti-islamistes se produisait. Le 26 juillet 2013 s'est formé le Front de la salvation nationale (FSN), un bloc politico-électoral, homonyme à la coalition pareille égyptienne. Immédiatement les députés d'opposition ont signalé qu'ils interrompent leurs fonctions et ont participé en dehors de l'ANC aux meetings du FSN avec la revendication principale – la dissolution du gouvernement actuel et la création du cabinet purement neutre. Ce point de départ a été prévu dans «la feuille de route», proposée par quatre NGO influentes, y compris l'Union Générale Tunisienne du Travail (UGTT), et visée à l'ouverture du dialogue national. Entamé le 25 octobre, il a piétiné jusqu'au 14 décembre, car les participants des pourparlers ne pouvaient pas s'accorder sur la candidature du futur premier ministre. Enfin, on a trouvé une telle candidature en la personne du ministre de l'industrie Mehdi Joumaa qui avait travaillé, avant d'occuper ce poste, dans les structures de la compagnie Hutchinson Aerospace. Pourtant le Parti Républicain (le plus fort parti oppositionnel à l'ANC) n'a pas approuvé ce choix, en déclarant qu'il se retire du dialogue national, renouvelé le 23 décembre.

Quant à la position de Rachid al-Ghannouchi, le président d'Ennahdha, elle était alors ambiguë : il aspirait à amadouer tels gros bonnets du parti au pouvoir, qui ont blâmé le dialogue avec l'opposition, et également voulait l'accélérer pour sauver Ennahdha du sort des « Frères musulmans ». En outre, ce parti s'est trouvé entre le marteau et l'enclume, voire entre les sécularistes et un amalgame de groupes salafistes, qui prônent l'idée d'édification en Tunisie d'un État islamique, basé exclusivement sur la charia, et jouent tantôt le rôle des alliés d'Ennahdha, tantôt de ses concurrents dangereux.

**The heron and the snail:
An animal illumination in a Javanese
manuscript of the *Jauharat at-Tauḥīd***

EDWIN P. WIERINGA (Cologne)

The *Jauharat at-Tauḥīd* is a well-known tract on the unity of God, originally written by Ibrāhīm ibn Ibrāhīm al-Laḡānī (d. 1041/1631). This text is studied in the entire Islamic world and is still readily available in print. In Southeast Asia translations and commentaries in local languages (Malay, Javanese, Sundanese, and Madurese) testify to its popularity among the Muslims in this region.

This paper focuses upon the “beastly ending” of a Javanese rendition of the *Jauharat at-Tauḥīd*, which was made in 1919 by Ki Sastragupita, a scribe of the Surakarta royal court, featuring a mirrored picture of a heron and a snail. It will be argued that this animal illumination is neither a “meaningless” decoration nor a visual comment upon the text, but may rather unconventionally visualize a conventional self-deprecating colophon.

Selected Female Biographies from Ibn ‘Asākir’s *Ta’rīkh madīnat Dimashq*

MONIKA WINET (Göttingen)

Arabic biographical dictionaries are an important source for the information on the lives, not only of male individuals and scholars, but also of women, even if the latter comprise only a small fraction of the genre. Nevertheless, the female biographical material as a whole is not sufficiently studied and analyzed. The aim of this presentation is to create an awareness for this neglected material in Islamic sources, in particular in regard to Ibn ‘Asākir’s (d. 571/1176) comprehensive *Ta’rīkh madīnat Dimashq*. His biographical dictionary includes the description of 10,226 individuals, among them around 200 women, from the whole of Syria, including people who hailed from, resided in, or passed through Syria or her capital since the 1st/7th century until his lifetime.

The Damascene scholar, biographer and historian Ibn ‘Asākir focusses beside geographical and historical aspects also on moral education in his work. An analysis of the female biographies tries to find out which values and principals led Ibn ‘Asākir in transmitting this material. This is done by focussing on the following questions: how and why did a particular woman won her place in the collection? What were Ibn ‘Asākir’s criteria for including her? Is it possible to distinguish common characteristics or qualities which interconnect these women? The criteria presented here reflect and supply a first insight in Ibn ‘Asākir’s moral and ethical values and principals which are reflected in the female biographies of his *Ta’rīkh madīnat Dimashq*.

Sufis and Salafis in Late Ottoman Syria: Between conflict and dialogue

DMITRY R. ZHANTIEV (MOSCOW)

The paper is devoted to the analysis of the activities of some Salafi-minded Islamic scholars (*'ulamā'*) in Damascus during the reign of Abdul Hamid II (1876–1909) and their relations with their conservative Sufi opponents. A special attention is paid to the personality of sheikh Jamal al-Din al-Qasimi. Contrary to the opinion spread in some studies on the history of Islamic thought, a tendency to revive and reform Islamic practices with direct reliance on the sacred texts of the Koran and the Sunnah was common among some Muslim thinkers in the late 19th century not only in Egypt and was not always connected directly with such personalities as Jamal al-Din al-Afghani and Muhammad Abduh. Ottoman Syria and Damascus in particular give us examples of Salafi views, preaching and writings. And the mentioned tendency practically met no resistance provided that the principle of sacred Sultan's reign was not challenged by this or that Muslim scholar.

Of course, Salafi-minded *'ulamā'* met opposition from behalf of their Sufi-connected conservative colleagues, who were supported by such an influential person at the Sultan's court as sheikh Abu-l-Huda al-Sayyadi. But the disputes between the followers of the two doctrines seldom reached the stage of direct confrontation as far as were concentrated over theological and legal issues. More of this, the views of some Damascene Salafis contradicted not the core ideas of Sufism but rather common spread practices.

Medieval Arabic philosophical terminology: New hypotheses

MAURO ZONTA (Rome)

A critical and comparative history of Arabic philosophical terminology, as it developed in the 8th-10th centuries, mostly in Bagdad and in Iran, seems to have not yet been made. Apart from a complete comparison with Greek terminology, made by Gerhard Endress and Dimitri Gutas, and some cases of comparison with some terms in the Persian area, apparently no historical tentative sketch of the possible, direct or indirect influences of many other languages have been made until now.

In a new book about “Medieval Arabic Philosophical Terminology”, which I hope to present in this occasion, I am trying to show the more or less relevant relationship between this particular terminology and that found in a number of language in the Near, Middle and even, in some cases, Far East, as it can be suggested on the basis of a historical linguistic comparison between some key-terms. In the book, I am arriving to a tentative conclusion: Medieval Arabic philosophical terminology seems to have been really and strongly influenced both by Syriac (the official language of many Christian churches in the Near and Middle East) and some Indo-Iranian languages found not only in Iran, but also in Central Asia – and even from India. This fact, if proved true, would stimulate future researches on this wide but still neglected field of study.

Sobriety and intoxication in mystical sayings from the Cairo Genizah

DORA ZSOM (Budapest)

The Jewish communities of 13th-century Egypt were greatly influenced by Sufi ideas of their Muslim environment. Leading rabbinical authorities adapted Sufi concepts and even practices to Jewish religion and worship. Apparently several members of the Jewish communities have abandoned their faith partly or entirely in order to follow Sufi masters. The Cairo Genizah has preserved a variety of mystical texts, among them Jewish texts that show a very marked Sufi influence; and also genuine Sufi works, some of which has not survived in other sources. The lecture wishes to present a fragmentary manuscript of an anthology of Sufi texts that vary from the ecstatic utterances of Abu Yazid al-Bistami to epistles by the moderate Junayd and Nuri. This collection was owned and used by Jews, a fact that evidences that even extreme manifestations of Sufism were appealing to them, although ecstatic Sufism apparently differs from Rabbinical Judaism to a great extent. On the other hand, the collection contains fragments from a correspondence among Junayd and Nuri on affliction (*balā'*), about which mention has been made in the *K. al-luma'*, but which, to all probability, has not been preserved in other sources.