



**26th Congress**  
**Union Européenne**  
**des Arabisants**  
**et Islamisants**

Basel, September 12-16, 2012

**Program and Abstracts**

Arabic and Islamic Studies in Europe and Beyond  
*Études arabes et islamiques en Europe et au-delà*  
Arabische und islamische Studien in Europa und  
darüber hinaus



Union Européenne des Arabisants et Islamisants



Freiwillige Akademische  
Gesellschaft Basel

**26th Congress**  
**Union Européenne**  
**des Arabisants**  
**et Islamisants**

Arabic and Islamic Studies in Europe and Beyond  
Études arabes et islamiques en Europe et au-delà  
Arabische und islamische Studien in Europa und darüber hinaus

**Organisation and Scientific Board:**

Prof. Dr. Maurus Reinkowski, Dr. Monika Winet

**Administrative Assistant:**

Barbara Häcki, Yorick Tanner

**Assistants:**

Julia Day, Andri Mahler, Martina Ruland, Sevinç Yaşargil

**Academic Assistants:**

Joël László, Miriam Younes

**Congress Office:**

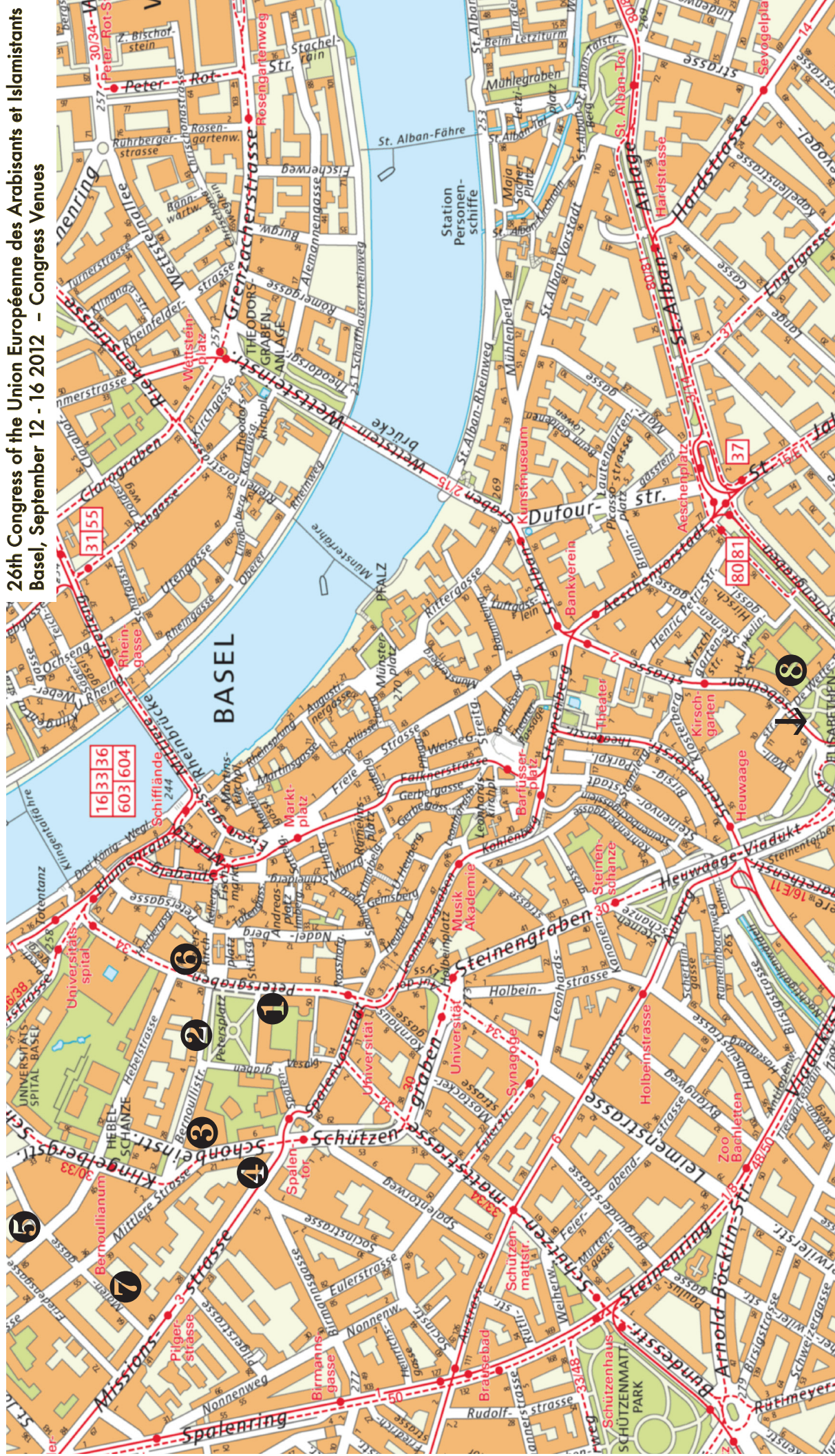
Orientalisches Seminar, Maiengasse 51, 4056 Basel

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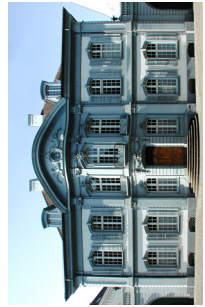
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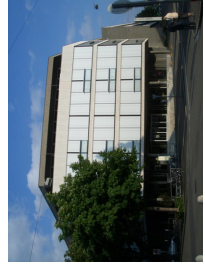
26th Congress of the Union Européenne des Arabisants et Islamisants  
 Basel, September 12 - 16 2012 - Congress Venues



1 Kollegienhaus  
 (Main Building), Petersplatz 1



2 Wildt'sches Haus,  
 Petersplatz 13



3 Universitätsbibliothek  
 (Library), Schönbeinstrasse 18-20

- 4 Hotel Spalento,  
 Schönbeinstrasse 1
- 5 Gästehaus der Universität,  
 Hebelstrasse 90
- 6 Hotel Rochat,  
 Petersgraben 23
- 7 Orientalisches Seminar,  
 Matiegasse 51
- 8 Bahnhof SBB (Railway Station)



University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

14:00-18:00

**Registration**

(Registration desk is located at main entrance)

18:00

**Opening Ceremony**

Main Building ("Kollegienhaus"), Room 102 (1<sup>st</sup> floor)

**Welcome Address**

Prof. Dr. Maurus Reinkowski

(Orientalisches Seminar at the University of Basel)

Dr. Christoph Eymann

(Regierungsrat Kanton Basel-Stadt, Head of Department of Education

Mitglied des Universitätsrates, Member of University Council)

Prof. Dr. Antonio Loprieno

(Rector of the University of Basel)

Prof. Dr. Alexander Honold

(Vice Dean, Philosophical-Historical Faculty of the University of Basel)

Prof. Dr. Sebastian Günther

(President of UEAI, University of Göttingen)

Dr. Astrid Meier

(President of the Swiss Society of Middle Eastern and Islamic Culture SGMÖIK,  
University of Halle)

Prof. Dr. Silvia Naef

(Board Member of the Swiss Society of Asian Studies SAG, University of Geneva)

**Lectio Magistralis**

Prof. Dr. Ulrich Rudolph (University of Zurich)

Science as Competition. The Debate between Sa'daddīn al-Taftāzānī (d. 793/1390)  
and al-Sharīf al-Jurjānī (d. 816/1413)

Music: Dr. Claudia Ott (Nāj) and Angelika Moths (Qānūn)

19:30

**Apéro riche**

(at "Wildt'sches Haus, Petersplatz 13)

**Thursday, September 13**

**08:30 - 11:00**

University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

08:30-12:00

**Registration**

(Registration desk is located at main entrance)

from 09:00

**Panels**

Room 114, 116, 119 (1<sup>st</sup> floor)

<b>ROOM 114</b>	<b>ROOM 116</b>	<b>ROOM 119</b>
<b>PHILOSOPHY I</b> Chair: Sebastian Günther	<b>ISLAMIC CULTURE</b> Chair: Maurus Reinkowski	<b>LITERATURE I</b> Chair: Hilary Kilpatrick
<b>09:00-09:30</b> JOHANNES THOMANN: A Commentary on the <i>Al-magest</i> Attributed to al-Farabi: A Linguistic Enquiry	<b>09:00-09:30</b> FRANCESCA MARIA CORRAO: Islam in Sicily: A New Exhibition	<b>09:00-09:30</b> REGULA FORSTER: Sahl b. Hārūn's <i>An-Namir wa-th-tha'lab</i> Reconsidered
<b>09:30-10:00</b> NADJA GERMANN: The Power of Words: Some Remarks on al-Fārābī's Philosophy of Language	<b>09:30-10:00</b> CAMILO ÁLVAREZ DE MORALES /ANA MARÍA CARBALLEIRA DEBASA: L'eau dans les <i>Livres des habous</i> de Grenade	<b>09:30-10:00</b> LALE BEHZADI: Strategies of Artful Criticism: The Case of <i>Akhlāq al-Wazīrayn</i>
<b>10:00-10:30</b> DAMIEN JANOS: Fakhr al-Dīn al-Rāzī on Unity	<b>10:00-10:30</b>	<b>10:00-10:30</b> JENS SCHEINER: Historical Writing as adab Literature? The Case of al-Azdī's <i>Futūḥ al-Shām</i>
<b>10:30-11:00</b> Coffee Break	<b>10:30-11:00</b> Coffee Break	<b>10:30-11:00</b> Coffee Break

**Thursday, September 13**

**11:00 - 14:30**

University of Basel, Main Building ("Kollegienhaus"),

Petersplatz 1

**ROOM 114**

**ROOM 116**

**ROOM 119**

**PHILOSOPHY II**

Chair: Giuseppe Scattolin

**QUR'ANIC AND  
HADITH- STUDIES**

Chair: Marek Dziekan

**LITERATURE II**

Chair: Letizia Osti

**11:00-11:30**

CARMELA BAFFIONI:  
The Epistle 48 of the  
Ikhwān al-Ṣafā' and their  
Ismaili Commitment

**11:00-11:30**

DANIEL DE SMET:  
«Le Coran est-il la parole  
de Dieu?» Quelques  
réflexions ismaéliennes  
sur le caractère non-ver-  
bal de la révélation.

**11:00-11:30**

CLAUDIA OTT:  
The Orient of the  
Occident of the Orient  
– The Hundred and One  
Nights and its Newly  
Discovered Andalusian  
Manuscript of 1234

**11:30-12:00**

LUTZ  
RICHTER-BERNBURG:  
Hermeneutic  
Contortionism in Mamlūk  
Period Debates on the  
Communicability of  
Disease

**11:30-12:00**

CHRISTOPHER  
MELCHERT:  
Changes in Hadith Trans-  
mission Across the Ninth  
and Tenth Centuries C.E.

**11:30-12:00**

CHRISTINA OSSIPOVA:  
The Art of Being a  
Boon-Companion  
(on the Treatises of  
VII – XIV Centuries)

**12:00-12:30**

MIKLÓS MARÓTH:  
The Rise of the Political  
Theory in Islam

**12:00-12:30**

DANILO MARINO:  
L'humour dans l'Égypte  
mamelouk:  
*Le Nuzhat al-nufūs wa-  
muḍḥik al-'abūs* d'Ibn  
Sūdūn al-Bašbuḡawī

**12:00-12:30**

**12:30-14:30**  
Lunch

**12:30-14:30**  
Lunch

**12:30-14:30**  
Lunch

**Thursday, September 13**

**14:30 - 16:00**

University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

**ROOM 114**

**ISLAMIC LAW**  
Chair: Rainer Brunner

**14:30-15:00**

MARÍA ARCAS CAMPOY:  
Réflexions sur le  
contexte juridique à  
al-Andalus: de la conquête  
à l'implantation du  
malikisme

**ROOM 116**

**HISTORY OF SCIENCE**  
Chair: Lutz Richter-Bernburg

**14:30-15:00**

INGRID HEHMEYER:  
Traditional Medicine in  
Yemen and its Roots in  
the Classical Literature

**ROOM 119**

**RELIGIOUS STUDIES I**  
Chair: Urbain Vermeulen

**14:30-15:00**

NIKOLAY N. DYAKOV:  
Islamic Mysticism in  
Northern Africa:  
Spiritual Legacy of  
Shadhiliya

**15:00-15:30**

ANTONIO PELÁEZ  
ROVIRA:  
Quelques aspects  
remarquables des  
notaires au royaume  
Nasride de Grenade (XIII-  
XV siècles)

**15:00-15:30**

JUAN MARTOS QUESADA  
/MARIA DEL CARMEN  
ESCRIBANO RÓDENAS:  
Le médecin andalous du  
XIVe siècle Muhammad  
Al-Siquri

**15:00-15:30**

GIUSEPPE SCATTOLIN:  
More on the Origin and  
Development of Sufi  
*Maqâmât* and *Ahwâl*

**15:30-16:00**  
Coffee Break

**15:30-16:00**  
Coffee Break

**15:30-16:00**  
Coffee Break



**Thursday, September 13**

**16:00 - 20:00**

University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

**ROOM 114**

ISLAMIC LAW  
Chair: Rainer Brunner

**ROOM 116**

HISTORY OF SCIENCE  
Chair: Lutz Richter-Bernburg

**ROOM 119**

RELIGIOUS STUDIES I  
Chair: Urbain Vermeulen

**16:00-16:30**

MARÍA DOLORES  
RODRÍGUEZ-GÓMEZ:  
Une nouvelle description  
des fonds notariaux arabes  
des archives de la  
cathédrale de Grenade  
(XVème siècle)

**16:00-16:30**

NATALIA BACHOUR:  
Die Übersetzung  
medizinischen Wissens ins  
Arabisches im 17. Jahrhun-  
dert

**16:00-16:30**

VIRGINIA VÁZQUEZ  
HERNÁNDEZ:  
The Hagiographic Literature  
in Medieval Maghreb.  
The Case of *Bugyat al-sālik*  
*fī ašrāf al-masālik* of al-  
Sāhilī (XIV Century)

**16:30-17:00**

CARLO DE ANGELO:  
Migrants and Travellers in  
Contemporary Islamic Law

**16:30-17:00**

MARAVILLAS AGUIAR:  
Teaching Traditions in the  
15th Century: Jamāl al-Dīn  
al-Māridīnī and his *Risāla fī*  
*l-ʿamal bi-l-rubʿ al-mujayyab*

**16:30-17:00**

RACHID EL HOUR:  
La Charité dans les  
sources hagiographiques  
de L'Occident musulman: la  
*Tuhfat Al-Mughtarib D'al-*  
*Qashtâlî* (VIIIe/XIVe Siècle)

**17:00-17:30**

MONTSE DÍAZ-FAJARDO:  
Ibn Azzuz (d. Constantine,  
1354) and Ibn Ridwan (Cai-  
ro, 998-1061 or 1069) on  
Astrological Geography

**17:00-17:30**

18:00

**Introduction to the exhibition**

**"Orientalistennachlässe" by Dr. Gudrun Schubert**

University Library ("Universitätsbibliothek")

Schönbeinstrasse 18-20

Daily Opening Hours, September 12-15: 08:30 - 21:00

**Friday, September 14**

**08:30 - 11:00**

University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

08:30-12:00

**Registration**

(1<sup>st</sup> floor)

from 09:00

**Panels**

Room 114, 116, 119 (1<sup>st</sup> floor)

**ROOM 114**

**ROOM 116**

**ROOM 119**

**POLITICAL AND SOCIAL  
HISTORY I**

Chair: Jens Scheiner

**ARABIC STUDIES IN THE  
WEST (20TH CENTURY) I**

Chair: Antonella Ghersetti

**LITERATURE III**

Chair: Lale Behzadi

**09:00-09:30**

SOHA ABBOUD HAGGAR:  
Taxes in the Omeiad Period:  
from Syria to al-Andalus. A  
Comparative Study

**09:00-09:30**

MAREK M. DZIEKAN:  
Polnische Tataren-Orienta-  
listen in der ersten Hälfte  
des 20. Jahrhunderts

**09:00-09:30**

MARINA REYSNER:  
'Uzri Codex of Love and  
Early Persian Verse  
Romance (11th century)

**09:30-10:00**

LETIZIA OSTI:  
Culture as Currency:  
a Career at Court

**09:30-10:00**

SVETLANA KIRILLINA:  
Qur'anic Studies in Russia:  
Traditions and Accomplish-  
ments

**09:30-10:00**

URBAIN VERMEULEN:  
Antar et la réconciliation  
avec ses trois premiers fils

**10:00-10:30**

HENNING SIEVERT:  
Local Voices and Imperial  
Bureaucrats in Early 20th  
Century Libya

**10:00-10:30**

EWA MACHUT-MENDECKA:  
Warsaw Arabic Studies.  
People and Their Works

**10:00-10:30**

JAAKKO  
HÄMEEN-ANTTILA:  
The Books of Kings: Me-  
diaeval Translations of the  
Shahname Tradition from  
Middle and Modern Persian  
into Classical Arabic

**10:30-11:00**  
Coffee Break

**10:30-11:00**  
Coffee Break

**10:30-11:00**  
Coffee Break

**Friday, September 14**

**11:00 - 14:30**

University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

**ROOM 114**

**POLITICAL AND  
SOCIAL HISTORY II**

Chair: Silvia Naef

**ROOM 116**

**ARABIC STUDIES IN THE  
WEST (20TH CENTURY) II**

Chair: George Grigore

**ROOM 119**

**LITERATURE IV**  
Chair: Regula Forster

**11:00-11:30**

ALINE SCHLAEPFER:  
„In Baghdad I shall  
remain.” The Contribution  
of Jewish Intellectuals to  
Anticolonial Debates in  
the Iraqi Public Discourse  
After the Independence  
(1932)

**11:00-11:30**

KRZYSZTOF  
KOSCIELNIAK:  
The contribution of Prof.  
Tadeusz Lewicki  
(1906-1992) to Islamic  
and West African Studies.

**11:00-11:30**

ARIE SCHIPPERS:  
Arabic Poetry in Medieval  
Spain: The Reception of  
Bedouin Motifs of Arabic  
Poetry in Medieval  
Europe (Arabic and Latin)

**11:30-12:00**

MARIA VIDYASOVA:  
La Tunisie après sa  
«Révolution de la liberté  
et de la dignité»

**11:30-12:00**

BARBARA  
MICHALAK-PIKULSKA:  
Arabic Studies in Krakow.  
Medieval Arabic  
Literature by Maria Ko-  
walska

**11:30-12:00**

LÁSZLÓ TÜSKE:  
Some Apocalyptic Motifs  
of Medieval Arabic Poetry:  
Lessons from a Poem

**12:00-12:30**

ROSWITHA BADRY:  
Still a Useful Tool of Of-  
ficial „Rhetorical Coun-  
terinsurgency”? Remarks  
on the Recent  
Re-emergence of the  
„*fitna-fasād* topos“

**12:00-12:30**

KATARZYNA PACHNIAK:  
Research on Muslim  
Philosophy in Poland

**12:00-12:30**

SIMONE SIBILIO:  
*Nakba Remembered*. The  
Topographical Challenge  
of *Why did you Leave the  
Horse Alone* by the  
Palestinian Poet Maḥmūd  
Darwīsh

**12:30-14:30**  
Lunch

**12:30-14:30**  
Lunch

**12:30-14:30**  
Lunch



**ROOM 114**

GEORGRAPHY AND  
RIHLA-LITERATURE  
HISTORY /  
HISTORIOGRAPHY  
Chair:  
Jaakko Hämeen-Anttila

**ROOM 116**

ART/ARCHITECTURE/  
EPIGRAPHY  
Chair:  
Francesca Maria Corrao

**ROOM 119**

RELIGIOUS STUDIES II  
Chair:  
Miklós Maróth

**14:30-15:00**

JEAN-CHARLES DUCÈNE:  
Les sources de la partie  
géographique du *Tuhfat  
al-Šāhiya fī l-hay'a*  
de Quṭb al-Dīn al-Šīrāzī  
(m. 710/1311)

**14:30-15:00**

NIALL CHRISTIE:  
The Great Mice at Cordo-  
ba: Manipulation of Is-  
lamic Imagery in David  
Petersen's *Mouse Guard*

**14:30-15:00**

SIMONETTA CALDERINI:  
Al-Qadi al-Nu'man on  
Female Leadership of  
Prayer: Legal Contexts  
and Shi'i Political  
Legitimacy

**15:00-15:30**

FREDERIC BAUDEN:  
An Unpublished  
Description of Europe by  
al-Maqrīzī

**15:00-15:30**

VINCENZA GRASSI:  
Regional Epigraphic Pat-  
terns and Echoes of  
Sectarian Belief in a  
Group of Islamic  
Tombstones from Thulā',  
Yemen

**15:00-15:30**

DELIA CORTESE:  
Transmitting Sunnī  
Learning in Fāṭimid  
Egypt: The Female Voices

**15:30-16:00**  
Coffee Break

**15:30-16:00**  
Coffee Break

**15:30-16:00**  
Coffee Break

**Friday, September 14**

**16:00 - 20:00**

University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

**ROOM 114**

GEORGRAPHY AND RIHLA-  
LITERATURE  
HISTORY /  
HISTORIOGRAPHY  
Chair:  
Jaakko Hämeen-Anttila

**ROOM 116**

ART/ARCHITECTURE/  
EPIGRAPHY  
Chair:  
Francesca Maria Corrao

**ROOM 119**

RELIGIOUS STUDIES II  
Chair:  
Miklós Maróth

**16:00-16:30**

BERNADETTE  
MARTEL-THOUMIAN:  
Dans le regard de l'autre:  
Pelerins et Mamlouks a  
travers l'étude de quelques  
recits de voyage  
(fin XVe-debut XVIe siecle)

**16:00-16:30**

MARIA GIOVANNA  
STASOLLA:  
The "Orient" in Florence  
(19th Century). From the  
Oriental Studies to the  
Collection of Islamic Art,  
from a Rebuilt "Orient" to  
the Exotic Dream of the  
Rising Middle Class

**16:00-16:30**

MARIA SENOGLU:  
„In God There Is Neither  
Male Nor Female.“ Gender  
Relations in Hagiographic  
Literature

**16:30-17:00**

DMITRY ZHANTIEV:  
Changing Estimations of the  
Late Ottoman Rule in  
Russian Historiography –  
the Example of Arab  
Provinces

**16:30-17:00**

TOBIAS NÜNLIST:  
Very Shadowy Beings:  
Aspects of Demonology in  
the Muslim World:  
A Contribution Based on  
Arabic and Persian Written  
Sources (ca. 600–1500 C.E.)

18:00

**Introduction to the exhibition**

**"Orientalistennachlässe" by Dr. Gudrun Schubert**

University Library ("Universitätsbibliothek")

Schönbeinstrasse 18-20

Daily Opening Hours, September 12-15: 08:30 - 21:00

**Saturday, September 15**

**08:30 - 11:00**

University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

08:30-12:00

**Registration**  
(1<sup>st</sup> floor)

from 09:00

**Panels**  
Room 114, 116, 119 (1<sup>st</sup> floor)

<b>ROOM 114</b>	<b>ROOM 116</b>	<b>ROOM 119</b>
<b>RELIGIOUS STUDIES III</b> Chair: Daniel De Smet	<b>ARABIC STUDIES IN THE WEST (20TH CENTURY) III</b> Chair: Svetlana Kirillina	<b>LINGUISTICS I</b> Chair: Miriam Younes
<b>09:00-09:30</b> PAVEL PAVLOVITCH: "Swords Are the Keys to Paradise" and <i>Doctrina Jacobi</i> : About the Origin of the Description of Islam in an Early Christian Source	<b>09:00-09:30</b> HILARY KILPATRICK: An Ottoman "Gastarbeiter" and his Contribution to Arabic Studies	<b>09:00-09:30</b> ANTONELLA GHERSETTI: The Arabic Language, <i>bayān</i> and Grammar in the Thinking of Some Philologists of the Classical Period
<b>09:30-10:00</b> FRANK GRIFFEL: New Information on Abū l-Barakāt al-Baghdādī's (d. c. 1165) Conversion from Judaism to Islam	<b>09:30-10:00</b> GIUSEPPE CONTU: Arabic and Islamic Studies in Sardinia	<b>09:30-10:00</b> FRANCESCO GRANDE: Arabic Relative Clauses and Focus Markers. Toward a Discourse-based Explanation of the Morphology of <i>llaḍī</i>
<b>10:00-10:30</b> WILFERD MADELUNG: The School of Religious Thought of Ibn Mas'ūd in the 2nd/8th Century	<b>10:00-10:30</b>	<b>10:00-10:30</b>
<b>10:30-11:00</b> Coffee Break	<b>10:30-11:00</b> Coffee Break	<b>10:30-11:00</b> Coffee Break



**Saturday, September 15**

**11:00 - 14:30**

University of Basel, Main Building ("Kollegienhaus"),  
Petersplatz 1

**ROOM 114**

**RELIGIOUS STUDIES IV**

Chair: Damien Janos

**11:00-11:30**

ANTONELLA STRAFACE:  
Fasting as the „discipline  
of the arcane“: The *arkān*  
*al-islām* according to Abū  
Ya‘qūb al-Siġistānī

**11:30-12:00**

JAN VAN REETH:  
Les rapports religieux  
d'al-Hira avec le Hedjaz  
préislamique dans la  
recherche occidentale de-  
puis Henri Lammens S.J.

**12:00-12:30**

EVGENIY I. ZELENEV:  
The Concepts of  
*al-wasatiyyah* and  
*al-aman al-fikri* in the  
Modern Islam

**12:30-14:30**

Lunch

**ROOM 116**

**ARABIC STUDIES IN THE  
WEST (20TH CENTURY) IV**

Chair: Krzysztof Koscielniak

**11:00-11:30**

MARI KRISTIN ARAT:  
Les Traces d'Orient dans  
les Ardennes - Le premier  
Maire d'origine arabe en  
France

**11:30-12:00**

EVA-MARIA  
VON KEMNITZ:  
Portugal and Brazil:  
Contrasting Patterns in  
Arabic Scholarship.

**12:00-12:30**

INGRID BEJARANO  
ESCANILLA /  
ANA M. CABO-GONZÁLEZ:  
Enseigner et apprendre  
l'arabe en tant que langue  
étrangère. Propositions et  
choix didactiques: le con-  
texte du Master Universi-  
taire en enseignement de  
l'espagnol comme langue  
étrangère et d'autres  
langues modernes

**12:30-14:30**

Lunch

**ROOM 119**

**LINGUISTICS II**

Chair: Monika Winet

**11:00-11:30**

HÉLÈNE CONDYLIS:  
La connaissance du Grec  
dans le Fihrist d'Ibn  
al-Nadim

**11:30-12:00**

VLADIMIR LEBEDEV:  
Système arabe du  
temps comme objet  
d'enseignement

**12:00-12:30**

GEORGE GRIGORE:  
La réalisation des anci-  
ennes interdentes dans  
l'arabe mésopotamien

**12:30-14:30**

Lunch

**Saturday, September 15**

**14:30 - 21:30**

14:30-15:30

**General Assembly of the UEAI**

(Main Building, Ground Floor, Room 001)

19:30

**Farewell Dinner**

(Restaurant "Safran-Zunft", Gerbergasse 11)

**Sunday, September 16**

08:00 - 20:00

**Excursion**

# **ABSTRACTS**

Authors by Alphabetical Order



## **Taxes in the Omeyad Period: from Syria to al-Andalus.**

### **A Comparative Study.**

**SOHA ABBOUD HAGGAR**

During their almost a hundred years Caliphate in Damascus (660b.c. -750) the Omeyan imposed a system of taxes on the inhabitants of al-Sham, whether the original inhabitants or the Muslim conquerors established on these lands, which has been studied recently by Syrian scholars. It shows a great deal of similarities with the one established by the Andalusian Omeyan in Córdoba. A comparative study between the Omeyan taxation system, first in Damascus and then in Córdoba sheds interesting light on this basic but badly known side of their politics. It helps to complete the information on aspects like which taxes were paid in species and which in money, what were the monetary obligations for the soldiers, what was given as a gift to them or to the governors and what was paid by merchants in the markets and in transporting their goods through the frontiers. It confirms a lot of information about the privileges and the commercial monopolies the Omeyan Caliphs kept for themselves and their family.

## **Teaching Traditions in the 15th Century:**

**Jamāl al-Dīn al-Māridīnī and his *Risāla fī l-‘amal bi-l-rub‘ al-mujayyab***

**MARAVILLAS AGUIAR**

The aim of this paper is to present a study of the *Risāla fī l-‘amal bi-l-rub‘ al-mujayyab* written by Jamāl al-Dīn al-Māridīnī. Jamāl al-Dīn al-Māridīnī taught at al-Azhar mosque during the 15th century and produced some of the most famous texts on the use of *mīqāt* instruments. The present text is a study case of the manuals conceived to teach mathematics and basic astronomy in relation with Islamic religion.

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**L'eau dans les *Livres des habous* de Grenade**  
**CAMILO ÁLVAREZ DE MORALES AND**  
**ANA MARÍA CARBALLEIRA DEBASA**

Les Livres des habous (Libros de habices) ont été rédigés à Grenade après la conquête castillane (XVI<sup>ème</sup> siècle) pour dresser un inventaire de tous les biens de ce type —c'est-à-dire, à caractère pieux et bénéfique— existant dans ce royaume pendant la période nasride. Les revenus générés par les biens habous servaient à l'entretien des mosquées, des hôpitaux, des madrasas et autres institutions de bienfaisance et de charité similaires, voire à payer la rançon de prisonniers.

Entre autres choses, les Livres des habous grenadins constituent une mine d'informations sur tout un éventail de biens immeubles, aussi bien urbains que ruraux: maisons, boutiques, fondouks, entrepôts, bains publics, moulins et fours, ainsi que diverses exploitations agricoles. Concernant ces dernières, l'étude de l'eau sous toutes ses facettes se révèle essentielle.

C'est sur cet aspect que mettra l'accent la présente exposée. Le système de distribution et de stockage de l'eau (rivières, ruisseaux, canaux et bassins d'irrigation, gouffres et grottes naturelles) y fera l'objet d'une analyse. De façon plus concrète, tandis qu'à la campagne le régime d'exploitation et le système d'irrigation constituent les points-clés, en milieu urbain c'est l'utilisation de l'eau au niveau des quartiers qui sera abordée, sans oublier les changements induits dans ce domaine par la présence chrétienne. Outre ces données, cette exposée passera également en revue les différents types de culture, les références toponymiques et anthroponymiques et, dans les cas de litiges, les mentions concernant les personnages impliqués, leurs métiers, voire la langue dans laquelle ils s'exprimaient. Le tout avec l'eau comme fil conducteur et principe intégrateur.

**Les Traces d'Orient dans les Ardennes –**  
**Le premier Maire d'origine arabe en France**  
**MARI KRISTIN ARAT**

Les Ardennes près de la frontière belge sont aujourd'hui un plutôt un pauvre département en France mais la région a connu un passé prospère. Dans la petite commune de Bazeilles près Sedan on a inauguré l'avenue du docteur Alexandre Abd-El-Nour (1869-1956), médecin et politicien originaire de Damas. Il a fait ses études à Constantinople et à Paris avant de s'installer dans cette région. Il était un homme dynamique et s'intéressait à toute sorte d'innovation technique. Pendant toute sa vie il était conseiller municipal, conseiller général et Maire de Bazeilles (1912- 1945). Bazeilles lui doit certaines innovations. Il était aussi le premier maire d'origine étrangère en France.

**Réflexions sur le contexte juridique à al-Andalus:  
de la conquête à l'implantation du malikisme  
MARIA ARCAS CAMPOY**

Les études sur le droit islamique et l'administration de la justice à al-Andalus parus jusqu'à nos jours présentent un bilan positif. Néanmoins il y a encore de questions qui mériteraient une analyse plus approfondie. Cela est le cas de l'époque qui s'écoule entre la conquête d'al-Andalus et l'implantation du *madhab mālikī* dans son territoire, une période qui s'étale sur un peu plus d'un siècle (tout le IIe/VIIIe siècle et la première moitié du IIIe/IXe siècle, c'est à dire la période du gouvernement des *wulāt* dépendants de Damas à al-Andalus). Le présent travail a comme objectif de contribuer à une meilleure connaissance de l'administration de la justice à al-Andalus à cette époque. Il est divisé en trois parties: 1) l'état de la question, 2) la mention de nouvelles données provenant de sources auparavant pas étudiées, et 3) les conclusions et les réflexions sur, par exemple, le changement du droit romain-wisigothique au droit islamique ainsi que les premiers cadis d'al-Andalus.

**Die Übersetzung medizinischen Wissens ins Arabische im 17. Jahrhundert  
NATALIA BACHOUR**

Im 17. Jahrhundert wurden zunehmend westeuropäische Bücher ins Arabische übersetzt. Dieser Rezeptionsprozess soll im Bereich der Medizin verfolgt werden: Welche medizinischen Werke wurden übersetzt, welche Merkmale weist der Übersetzungsprozess auf, und welche Rolle spielte die arabische Sprache als Wissenschaftssprache? Diese Fragen werden am Beispiel von Werken aus dem Umfeld des osmanischen Hofmedicus Ibn Sallūm al-Ḥalabī (gest. 1669) behandelt.



**Still a Useful Tool of Official “Rhetorical Counterinsurgency”?  
Remarks on the Recent Re-emergence of the “*fitna-fasād* topos”  
ROSWITHA BADRY**

During the 2011 “Arab Spring” presidents whose resignation was called for by the peaceful protesters not only made use of harsh violence but also employed a fear and threat rhetoric in order to de-legitimize the protesters’ demands as well as to mobilize their own supporters. In their addresses to the nations they often referred to two key terms of Islamic political thought: *fitna* and *fasād*. Both words already occur in the Koran with the initial meaning of “test, trial” and “corruption, evil”. Due to the series of “great *fitan*”, however, *fitna*, frequently interchanged with *fasād*, were gradually restricted to the vague meaning of destabilization of the political and religious order through civil unrest, sedition, chaos, and decay of morality. Following a short diachronic overview of the mentioned rhetorical device this contribution will analyse selected examples (e.g., speeches of Mubārak, Qadhdhāfi, Ṣāliḥ, Asad) and ask to what extent the old discursive paradigm has been revitalized, shifted and/or adapted to contemporary circumstances, combined with other *topoi*, and how the oppositional forces reacted to such offenses.

**The Epistle 48 of the Ikhwān al-Ṣafā’ and their Ismaili Commitment  
CARMELA BAFFIONI**

Some key-points of this treatise – significantly titled “*fī da‘wa ilā Allāh* – will be focused on, in order to further proof the Ismaili commitment of the Ikhwān al-Ṣafā’. The paper should provide more details on a topic widely dealt with by the speaker, this time with regard to both theoretical and ‘missionary’ issues.

## An Unpublished Description of Europe by al-Maqrīzī

FREDERIC BAUDEN

The diplomatic and commercial exchanges between Europe and the Mamluk sultanate in the fifteenth century were important enough to allow Mamluk historians to have a good knowledge of the political situation in the European countries. However, the Mamluk historians active in the fifteenth century rarely deal with this subject in their works. Al-Qalqashandi's chancery manual is an exception, though his sources of information seem to be quite outdated by the time he wrote. One of his contemporaries, al-Maqrizi, is rather known for his interest in writing the history of his country, Egypt, but historians have so far overlooked the fact that he wrote a history of mankind whose aim was to serve as an introduction to his project of the history of Egypt. This work, al-Khabar 'an al-bashar, still unpublished, contains a description of other peoples, like the Latins. In this section, al-Maqrizi provides a contemporary account of the various European states which contrasts with the data provided in the works of his peers and predecessors. The aim of this paper is to provide a detailed study of this section, analysing al-Maqrizi's sources and the image he had of the European states he was aware of. It will be shown that al-Maqrizi, though mainly concerned with the Dār al-Islām, had an interest in other civilizations and countries.

## Strategies of Artful Criticism: The Case of *Akhlāq al-Wazīrayn*

LALE BEHZADI

Abbasid court literature provides a lot of information about certain periods of Islamic history as well as insights into power structures, religious beliefs, personal relationships etc. What is equally revealing is the textual form with regard to the aesthetics of reception and the performative potential, to name only two possible categories of theoretical analysis.

Abū Ḥayyān al-Tawḥīdī (d. 1023) left a double portrait of two of his employers, al-Şāḥib b. 'Abbād and Ibn al-'Amīd ("Maṭālib al-wazīrayn al-Şāḥib ibn 'Abbād wa-Ibn al-'Amīd"). This book, better known as *Akhlāq al-Wazīrayn*, seems to be a rather unfiltered reckoning with working conditions al-Tawḥīdī experienced as deeply unjust and arbitrary. His bitter disappointment in failing to secure a well-paid position and a respected status collided with the necessity and the urge to take part in the literary discourse of the time.

In my paper I will investigate the shaping of the text with respect to this tension, referring to theoretical concepts of satire. The art of critique displayed here arises from claiming authenticity and at the same time presenting satirical exaggerations. While sharply criticizing others, a self-portrayal evolves that betrays the effort to keep the affects under control. It will be discussed, in this context, what happens when performing literature works as a form of sublimation.

## **Enseigner et apprendre l'arabe en tant que langue étrangère.**

### **Propositions et choix didactiques: le contexte du Master Universitaire en enseignement de l'espagnol comme langue étrangère et d'autres langues modernes** **INGRID BEJARANO ESCANILLA AND ANA M. CABO-GONZÁLEZ**

La Faculté de Philologie de l'Université de Séville offre un Master Universitaire spécialisé dans l'enseignement de l'espagnol comme langue étrangère et d'autres langues modernes: le français, l'italien, l'allemand et l'arabe. L'introduction de la langue arabe dans un master avec ces caractéristiques est une grande avancée et une nouveauté importante car l'arabe n'est pas une langue européenne et car il n'existe pas d'autres institutions universitaires dans lesquelles sont desservis des cours spécifiques sur l'enseignement de la langue comme ALE. La langue arabe compte dans ce Master sur son propre itinéraire et sur ses matières spécifiques. L'objectif fondamental de cet itinéraire est de présenter à l'étudiant un panorama général sur l'enseignement de la langue arabe: analyser les différents choix, propositions et processus didactiques et lui mettre à disposition les instruments nécessaires pour le développement de ses compétences académiques et d'investigations dans le monde de l'enseignement de l'arabe et son usage à des fins spécifiques orientées vers sa future activité professionnelle. Dans ce contexte, sont analysés les problèmes didactiques existants et sont abordés les changements et nouveaux problèmes que soulève l'enseignement/aprentissage de la langue arabe dans l'environnement de la diversité et de l'interculturalité.

## **Al-Qadi al-Nu'man on Female Leadership of Prayer: Legal Contexts and Shi'i Political Legitimacy** **SIMONETTA CALDERINI**

In this paper I analyse the issue of female leadership in ritual prayer by setting it within the wider context of the development of Shi'i jurisprudence during the 10th -11th century CE. I argue that in the first instance, Shi'i scholars introduced and discussed the case of the legitimacy of a woman to lead a congregation from a relational and contextual standpoint, by linking it to the type of congregation led, the specific prayer performed, the circumstances and the location where prayer takes place. Upon closer analysis, leadership in prayer can be seen as being representative of a more encompassing leadership, whereby the qualities of the rightful prayer leader could be linked to those associated with the Shi'i Imam.

In the case of the Isma'ili jurist al-Qadi al-Nu'man (d. 363/974), broader issues than ritual and legal are involved. By analysing three of his works, in which he briefly deals with female prayer leadership, I argue that three levels of interpretation can be applied. The relevant passages from his *Kitab al-idah* (still in ms form), the *Da'a'im al-Islam* and the *Ta'wil al-Da'a'im* reveal not only the development and formation of Isma'ili *fiqh*, but also interpretative keys which link them to the very legitimization of the Fatimid state authority and hierarchical structure. In addition to al-Qadi al-Nu'man, the sources I use include al-Mawardi (d. 450/1058) for his theory of government and leadership and Shi'i traditionists such as Al-Kulayni (d. 329/940-1) and Ibn Babawayhi al-Qummī (d. 391/1001).

## **The Great Mice at Cordoba: Manipulation of Islamic Imagery in**

### **David Petersen's *Mouse Guard***

**NIALL CHRISTIE**

The comic book series *Mouse Guard*, by David Petersen, tells of the adventures of sword-wielding, cloak-wearing anthropomorphic mice who strive to protect their fellows and ensure that they prosper in the face of the natural hazards and predators that threaten their existence. In the process, the mice demonstrate a morality that reflects the fact that they seek to live well in a world that is harsh, dangerous, and without a benevolent deity who looks out for his or her worshippers' welfare.

In this series Petersen uses a number of religious images and ideas, mostly drawn from the major monotheistic religious traditions, to convey the different sets of values that affect how the mice, as well as their enemies, approach their lives and the challenges that they face. In the process he denudes these traditional motifs of their original significance and re-casts them in a way that transmits the different morality and theology of his diminutive heroes and their enemies, reflecting their concerns and ethics while avoiding explicit expressions of belief in higher deities.

Included in Petersen's use of religious motifs are elements from the Islamic artistic tradition, most notably motifs and designs that are clearly based on Andalusian Muslim art and architecture, which in the series are used to represent the dwellings of the mice's arch-enemies, the weasels. In this paper we will look at Petersen's use of these elements, considering both how they are manipulated by the author to contribute to the narrative and how they may be situated in Petersen's wider treatment of religious images.

This paper is being given in memory of Juan Antonio Souto Lasala.



**La connaissance du Grec dans le Fihrist d'Ibn al-Nadim**  
**HÉLÈNE CONDYLIS**

Le *Fihrist* n'est pas un simple catalogue des livres qui circulaient entre les mains de Ibn al-Nadim, c'est plus un vademecum de lettré de l'époque. Y est décrite sommairement la langue grecque, et il y est mention de différents livres grecs traduits en arabe. Il y est aussi question de personnes qui connaissaient le grec. Dans cette communication nous voulons commenter le type de connaissance du grec ; il nous semble que cette connaissance n'est pas seulement livresque, mais est représentée dans le *Fihrist* comme une connaissance vivante, presque interactive.

**Arabic and Islamic Studies in Sardinia**  
**GIUSEPPE CONTU**

The interest in Oriental studies in Sardinia and especially in the University of Cagliari, capital of the island, began with the work of Canonico Spanu who was attracted from the Eastern Mediterranean influences in Sardinian language. The paper deals with the description of the situation in the 19th century and analyses the development of Arabic and Islamic Studies in Sardinia during the 20th century, focusing on the contributions given by Italian Arabists in the University of Cagliari, especially those who studied the relationship between the Arabs and Sardinia, like Giovanni Oman, or Paolo Minganti who worked on political History of Contemporary Arab World. The last part of the paper deals with Arabic and Islamic Studies in the University of Sassari in the last forty years.

## Islam in Sicily: a New Exhibition

FRANCESCA MARIA CORRAO

The treasure of the Islamic heritage is still little known in Italy, therefore the Fondazione Orestiadi has organized this event to recall the Islamic roots of Italian culture and its contribution to the European renaissance. The exhibition is under the aegis of the Sicilian Government with European contribution.

Since Sicily has a crucial strategic position and therefore it has always been a fertile land for arts and cultural exchange, we want to evince the Islamic contribution to the development of the Mediterranean civilization. With this exhibition, as the president of the Foundation I want to promote dialogue and cooperation for a better understanding among people sharing a rich tradition, a common destiny and the desire to build a peaceful future.

The exhibition shows the archaeological sites, the artcrafts of the Islamic classical heritage and the anthropological traces of a great culture still existing in our culture. The names of historical sites, the structure of ancient buildings, anecdotes, food, and simple instruments of daily life witness the importance of almost three century of Islamic presence in Sicily.

## Transmitting Sunnī Learning in Fāṭimid Egypt: the Female Voices

DELIA CORTESE

In this paper I investigate the contribution of women as transmitters of Sunnī learning in Egypt under the Fāṭimids as part of a project I am conducting on the intellectual history of Sunnism in Fāṭimid Egypt. This study attempts to charter the careers of prominent 6th/12th century Alexandria-based female figures such as Zaynab bint ‘Awf and Khadīja bint al-Silafī, but also other female transmitters who came to prominence in Fuṣṭāṭ in the 4th/10th and 5th/11th centuries. The paper will focus on the role that women played in securing the continuation, dissemination and even prosperity of the Sunni intellectual tradition in a Shī’a Ismā’īlī environment. The first part of the paper will consider familial circles and the domestic sphere as flexible and informal ‘centres’ of learning exchange which favoured women’s participation as both learners and transmitters. In the second part I will consider the impact that the establishment of *madrasas* in the late phase of the Fāṭimid regime had in raising the profile of women as authoritative vehicles of learning. I will discuss the lives and activities of these female *ḥadīths* transmitters within the context of: 1) the paradigm that linked *ḥadīths* transmission to mercantile activities and home-based learning; 2) the role of the educational culture favourable to women that the Fāṭimid regime promoted; 3) the emergence of regime-sponsored pietism in the last phase of the Fatimid dynasty. Primary sources used include: al-Dhahabī’s *Siyar a’lām al-nubalā*, al-Ḥabbāl’s *Wafayāt al-miṣriyyīn*, al-Maqrīzī’s *Kitāb al-Muqaffā* and al-Subkī’s *Ṭabaqāt al-shāfi’iyya* to name but a few.

## Migrants and Travellers in Contemporary Islamic Law

CARLO DE ANGELO

In 2003 the Ministry of Waqf and Islamic Affairs of Kuwait published a book entitled *Fatāwa al-mughtaribīn wa'l-musāfirīn*. It is a collection of juridical responses issued between 1977 and 2002 in order to offer Islamic solutions to the problems of Muslims who emigrated or travelled to non-Islamic countries (*bilād al-ghurba*). Maybe it is the most comprehensive collection of responses concerning this topic that has been published until now. That is the main reason why I decided to analyse it.

The fatwas are divided into seven kutub, each of which deals with a specific issue (*al-'aqā'id, al-'ibādāt, al-mu'āmalāt, al-akhwāl al-shakhṣiyya, al-ḥaḥār wa'l-ibāḥa, al-siyāsa al-shar'iyya, al-ṭabb*). In my paper I will examine the whole third chapter that deals with the Personal Status, and the section (*bāb*) of the fifth kitāb (*al-ḥaḥār wa'l-ibāḥa*) that refers to women rights. Then I will compare these responses with those about the same topic issued by Islamic Western councils (European Council for fatwas and research, the Assembly of Muslim Jurists in America, etc.) on the lookout for similarities and differences. The aim is to illustrate the rules of Islamic family law for Muslims living in minority context.

## «Le Coran est-il la parole de Dieu?»

Quelques réflexions ismaéliennes sur le caractère non-verbal de la révélation.

DANIEL DE SMET

Selon la doctrine chiite ismaélienne, la conception que l'islam « orthodoxe » se fait de la nature du Coran et de la révélation divine n'est qu'une forme d'anthropomorphisme et d'« associationnisme » (*shirk*). Elle revient à associer Dieu à ses créatures en Lui attribuant une Parole et en supposant qu'Il s'exprime par des mots et des sons qui, par nature, appartiennent à l'ordre du créé.

L'ancrage profond de l'ismaélisme dans la philosophie néoplatonicienne lui interdit en effet d'attribuer à Dieu une « parole » : Dieu ne parle pas. L'« inspiration » (*ta'yîd*) découle de Lui et se transmet aux prophètes par l'intermédiaire des différentes hypostases du monde intelligible — l'Intellect, l'Âme universelle — sous une forme non-verbale, car dans le monde intelligible il n'y a pas de sons. Au prophète revient la faculté de traduire cette « inspiration » dans la langue du peuple auquel il s'adresse, sous une forme symbolique qui correspond au milieu culturel et au niveau intellectuel de ses interlocuteurs. Appliqué au Coran, cette thèse implique qu'il s'agit d'un texte « créé » par le Prophète Muhammad (position mu'tazilite) afin de répondre au niveau de compréhension des Bédouins arabes. Nous étudierons cette doctrine, dont les implications s'avèrent d'actualité dans les débats sur le Coran comme « texte historique », à base d'écrits ismaéliens du 10<sup>e</sup> siècle.

**Ibn Azzuz (d. Constantine, 1354) and Ibn Ridwan  
(Cairo, 998-1061 or 1069) on Astrological Geography**  
MONTSE DÍAZ-FAJARDO

The astronomer Ibn Azzuz wrote an astrological book entitled *Book of the chapters about all principles* (*Kitab al-fusul fi jam al-usul*). This paper focuses on chapter seven dedicated to astrological geography, namely the distribution of the inhabited world into astrological regions. The source used by Ibn Azzuz in composing this chapter was the *Commentary of Ali ibn Ridwan to the Tetrabiblos by Ptolemy* (*Sharh Ali ibn Ridwan li kitab al-Arba li Batlimus*). Ibn Azzuz's chapter is an abridgment of Ibn Ridwan's commentary. Since Ibn Azzuz followed his source closely, the analysis of Ibn Azzuz's chapter also means a study of Ibn Ridwan.

Ibn Ridwan's commentary contains information on astronomical geography such as the extension of the inhabited world which one typically finds in other writings of astrological genre. In addition, Ibn Ridwan included contents on descriptive geography that were usually found in the narrations of the medieval travellers. The paper suggests that there was a relationship between Ibn Ridwan's astrology and the western Islamic astrology. A possible explanation for this connection could be the use of the meridian of water by Ibn Ridwan.

**Les sources de la partie géographique du *Tuḥfat al-Šāhiya fī l-hay'a*  
de Quṭb al-Dīn al-Širāzī (m. 710/1311)**  
JEAN-CHARLES DUCÈNE

L'astronome iranien Quṭb al-Dīn al-Širāzī (m. 710/1311), qui travailla à l'observatoire de Maragheh sous Naṣīr al-Dīn Ṭūsī, a laissé deux ouvrages d'astronomie mathématique : la *Nihāyat al-idrāk fī dirāsat al-aflāk* (terminée en 681/1282) et la *Tuḥfat al-Šāhiya fī l-hay'a* (achevée en 684/1285). La *Tuḥfat al-Šāhiya fī l-hay'a*, tout en présentant une méthode originale pour dessiner une carte, donne une description de l'oekumène qui reflète non une représentation stéréotypée et livresque du monde mais bien une toponymie en accord avec la situation des territoires musulmans et avoisinants du XIIIe siècle. Quelles en furent les sources? A côté d'al-Bīrūnī (m. ca 441/1049) ainsi que des auteurs anonymes de *Kitāb al-masālik wa-l-mamālik* qui sont explicitement cités, des indices laissent penser à l'usage d'une carte comportant des coordonnées en longitude et latitude. En outre, des analogies peuvent être établies avec le traité de géographie d'Ibn Sa'īd (m. 685/1286), mais l'on doit sans doute ajouter une information orale, perceptible pour l'Anatolie et la mer Noire de l'époque mongole. Ce texte s'avère ainsi être une tentative de représentation actualisée de l'oekumène, vu depuis l'Iran.

## Islamic Mysticism in Northern Africa: Spiritual Legacy of Shadhiliya

NIKOLAY N. DYAKOV

The crisis of the Caliphate at the turn of the 12-13th CC.AD was accompanied with important trends in spiritual life, including appearance of new mystical and philosophical doctrines. A vast Sufi movement of al-Madyani tradition emerged in Northern Africa to become one of the most influential orders, which popularity spread rapidly from Maghreb to Egypt, Syria and Arabia. Its eponym, a Moroccan sheikh Abu-l-Hasan 'Ali ash-Shadhili (1196-1258), a follower of a Fasi "qutb" 'Abd as-Salam b. Mashish (d.1228) propagated new mystical *туруq*, characterized with a more humanistic vision of the Earthern and Heavenly lives. A spiritual capital of Shadhiliya and the last residence of Abu-l-Hasan, Alexandria of Egypt attracted thousands of the Shadhili adepts from East and West. A prominent Spanish mystic Abu-l-'Abbas al-Mursi (d.1307), a follower of Ibn 'Arabi, became another "pillar", *al-qutb*, of Shadhiliya for all over the Mashriq, Maghrib and Al-Andalus.

In the Modern times, marked with the crisis of the Ottoman rule and with European expansion, popularity of Shadhiliya in Northern Africa grew still wider. Abu-l-Hasan's mausoleum in Humaitra, Abu-l-'Abbas's mosque in Alexandria, together with the presence of the tariqa's lecturers in al-Azhar, contributed to spreading of the Shadhili ideas. In the 20th century Shadhiliya continued to serve a "trait d'union" between the fields of knowledge for both the Arab and the European intellectuals. Swedish impressionist and Sufi thinker Ivan Aguéli (1869–1917) became the first Shadhili Muqaddam in Western Europe. Aguéli in his turn initiated into the tariqa René Guénon (1886–1951), a French philosopher, author of fundamental works on tradition and modernity.

## Polnische Tataren-Orientalisten in der ersten Hälfte des 20. Jahrhunderts

MAREK M. DZIEKAN

Das Papier betrifft die polnischen Orientalisten tatarischen Ursprungs, die in der ersten Hälfte des letzten Jahrhunderts wirkten. Polnische (oder polnisch-litauische) Tataren leben in Polen seit Ende des 14. Jahrhunderts. Während sechs Jahrhunderten bewahrten sie ihre Präsenz in dieser Region, ihren islamischen Glauben und ihr tatarisches Bewusstsein. Die ersten Generationen der Tataren dienten vor allem in der polnischen Armee, aber am Anfang des 20. Jahrhunderts kann man eine Art „Tatar Renaissance“ beobachten. In diesem Zeitraum engagierten sich die Tataren intensiv im politischen, kulturellen und wissenschaftlichen Leben Polens. Hier sind zum Beispiel zu erwähnen: *Imam* Ali Woronowicz, *Mufti* Jakub Szykiewicz und drei Männer aus der Familie Kryczyński: Olgierd, Leon und Stanisław. Diesen Personen wird die vorliegende Arbeit gewidmet. Dr. Ali Woronowicz studierte an der Al-Azhar Universität in Kairo und schrieb



auf Arabisch und auf Polnisch über den Islam, als ein Muslim auf der einen Seite und als ein Gelehrter auf der anderen; Dr. Jakub Szyrkiewicz war der erste *Mufti* der polnischen Muslime und zurzeit ein Orientalist. Die Krczyńskis waren am wissenschaftlichen Leben auf dem Gebiet der Geschichte und Orientalistik beteiligt - zum Beispiel bearbeiteten sie eine Zeitschrift mit dem Titel „Rocznik Tatarski“ („Tatar-Jahrbuch“), die als die wichtigste wissenschaftliche Zeitschrift der polnischen Tataren vor dem Zweiten Weltkrieg galt. Alle von ihnen waren auch Organisatoren des sozialen und religiösen Lebens der polnisch-muslimischen Gemeinschaft. Vom wissenschaftlichen Standpunkt aus, interessierten sie sich für die Geschichte des Islams, der polnisch-litauischen Tataren und anderer türkischer Völker.

**La Charité dans les sources hagiographiques de L'Occident musulman:  
la *Tuhfat Al-Mughtarib* D'al-Qashtālī (VIII<sup>e</sup>/XIV<sup>e</sup> Siècle)  
RACHID EL HOUR**

Le but principal de cette contribution, intitulée “Le saint et le reste : la charité dans la *Tuhfat al-mughtarib* d'al-Qashtālī, est d'étudier le concept de charité dans l'Occident musulman à travers un ouvrage hagiographique andalousien du VIII<sup>e</sup>/XIV<sup>e</sup> siècle. Le nom du protagoniste indiscutable de cet ouvrage en question est Abû Marwân al-Yuhânisî mort en 667/1268-1269 et enterré à Ceuta. Il fut ce fameux *walî* qui avait eu une relation très étroite avec le Maghreb et l'Orient, particulièrement à l'époque de sa formation intellectuelle et spirituelle.

Dans cette étude, j'essaierai d'analyser plusieurs aspects fondamentaux mis au jour à l'issue de la lecture du texte d'al-Qashtālī. D'une part, je mettrai l'accent sur le concept de « pauvreté » et « pauvres » en général et dans l'ouvrage en particulier. À ce propos, il faut signaler qu'il y a peu de références sur les pauvres au sens économique du terme dans la *Tuhfat al-mughtarib*. Les données qui y font allusion sont en général étroitement liées au milieu des sufis et leurs disciples. D'autre part, l'étude proposera une analyse du concept de « charité » dans le livre d'al-Qashtālī. Al-Yuhânisî, personnage central de l'oeuvre et contemporain de la fin de l'époque almohade, représente en effet l'exemple même de la charité exercée par les saints dans l'Occident musulman, non seulement pour les pratiques de banquets (*it'âm al-ta'âm*) attachées à la célébration de la fête du *Mawlid* organisée par le saint à Ceuta, Guadix et Ohanes, mais aussi pour ses nombreux actes de charité qui répondaient à sa condition de maître-saint, dévot et aspirant à une récompense divine.

L'ouvrage montre clairement qu'al-Yuhânisî lui même fut objet de la charité et compassion des autres, particulièrement pendant l'époque de formation et purification de son âme. Finalement, il est permis d'affirmer que les saints en général et ceux de l'Andalus en particulier essayèrent de combler un vide à caractère social et religieux laissé par l'État et les institutions officielles à travers leurs actes de charité.

## Sahl b. Hārūn's *An-Namir wa-th-tha'lab* Reconsidered

REGULA FORSTER

Sahl b. Hārūn (d. 215/830) was an author of Persian origin, writing poetry, adab and political theory. Though a protégé of the Barmakides, he survived their downfall, became an associate of Hārūn ar-Rashīd and later director of the Bayt al-ḥikma. Though praised by such different people as al-Jāḥiẓ and Ibn Khaldūn, Sahl's work is neither well preserved nor studied. Only two of his works are extant: a small treatise on avarice (*Risāla fī l-Bukhl*) that survives as part of al-Jāḥiẓ's *Kitāb al-Bukhalā'* and the *Kitāb an-Namir wa-th-tha'lab* („The book of the panther and the fox“), an animal story that may be called a 'mirror for princes'. *An-Namir wa-th-tha'lab*, extant in a unique manuscript (edited by 'Abdalqādir al-Mahīrī in 1973 and again by Munjī al-Ka'bī in 1980), did not get a lot of scholarly attention, probably because, compared to its famous predecessor – Ibn al-Muqaffa's (d. 139/756) *Kalīla wa-Dimna* –, the story seemed too simple. This paper will argue that *An-Namir wa-th-tha'lab* is by no means a simple story, but extremely well told and – very much unlike *Kalīla wa-Dimna* – an easy to use 'mirror for princes' and therefore has qualities its much better known predecessor is lacking.

**The Power of Words:  
Some Remarks on al-Fārābī's Philosophy of Language  
NADJA GERMANN**

Al-Fārābī's writings on language, and particularly his *Kitāb al-ḥurūf*, are a milestone in the appropriation of Aristotelian logic and philosophy of language in the classical Arabic-Islamic intellectual culture. As such, the *Kitāb* has already been studied on various occasions by previous research. However, the focus is usually on its second part, dedicated to theories concerning the origin of language, the emergence of the various sciences and their structure, and the relation between religion, theology and philosophy. Despite its significance, this part of the *Kitāb* embraces only a small range of the topics dealt with throughout the entire book. Thus, its first part extensively discusses the connection of language and being, while its third and last part deals with interrogative particles and their signification in various contexts. In my paper, I plan to concentrate on these largely neglected parts of the *Kitāb* in order to reveal al-Fārābī's notion of language and logic and its underlying semantic presuppositions. In this way, I shall attempt to bring out the primarily language-centred approach al-Fārābī pursues in his *Kitāb al-ḥurūf* and the impact it had on the further developments of Aristotelian logic in Arabic-Islamic philosophy.

**The Arabic Language, *bayān* and Grammar in the Thinking of Some Philologists of the  
Classical Period  
ANTONELLA GHERSETTI**

The status of the Arabic language has been discussed, even if sometimes tangentially, in many treatises of grammar and philology. Arabic was often identified with *i'rāb* and the importance of knowing grammar was repeatedly stressed. This élitist viewpoint hints at the fact that Arabic was a means to integrate and climb the social ladder. In our paper we shall delve into the views of some philologists of the 'Abbāsīd period, trying to assess the relationship between ethnicity and language, or better, between linguistic membership, linguistic choices and attitude towards Arabic. Our investigation will be based on the works of al-Zamahšarī and other philologists of non-Arab descent.

**Arabic Relative Clauses and Focus Markers.**  
**Toward a Discourse-based Explanation of the Morphology of *llaḏī***  
**FRANCESCO GRANDE**

This paper aims at shedding new light on the relativizer *llaḏī*. Its *morphological* interpretation as *l+la+dī* put forward by the European Arabists (Barth, Brockelmann), in fact, is not satisfactory from a *discourse-based* standpoint, where *l*, *qua* article, signals old information and *la*, being “a marker of assertion” (Testen 1998,72) signals new information (Lambrecht 1994,52). Technically, Hyman and Watters (1984) define this kind of marker as assertive focus marker (AF).

Discourse-related considerations thus raise the problem that *llaḏī*, if analysed as *l+la+dī*, has contradictory semantics, which leads to go *beyond* this traditional account. The solution proposed here is that *llaḏī* is instead analysable as *lla+dī*, *lla* a geminated AF, on the basis of textual and structural evidence. First, *Šarḥ al-Mufaṣṣal* explicitly states that the *llaḏī*-initial *l* is *not* an article. Second, following Gensler (2004), in the Koran *llaḏī* signals a non-restrictive relative clause, hence *new* information, in complementary distribution with *mā* of the *mā-min* construction, which signals a restrictive relative clause (old information). Finally, the paper shows that interpreting *llaḏī* as *llaAF+dī* reveals a semantico-syntactic parallelism between the relative construction displaying *llaḏī* and the *mā-min* construction.

(Hyman, Larry and John Watters. 1984. “Auxiliary Focus.” *Studies in African Linguistics* 15: 233-273; Gensler, Orin. 2004. “The Arabic *mā - min* Construction: Rethinking the Priority of Restricted Relatives.” Paper presented at Syntax of the World’s Languages 1, Leipzig, August 5-8; Lambrecht, Knud. 1994. *Information Structure and Sentence Form*. Cambridge: CUP; Testen, David. 1998. *The Development of Arabic la- and Related Semitic Particles*. Leiden: Brill.)

**Regional Epigraphic Patterns and Echoes of Sectarian Belief in a Group of Islamic Tombstones from Thulā’, Yemen.**  
**VINCENZA GRASSI**

Our knowledge of Islamic epigraphy from Yemen relies mainly on the studies carried out by Madeleine Schneider and Muṣṭafā ‘Abdallah Shīha. A complete list of the published inscriptions is available in the *Thesaurus d’Épigraphie Islamique* edited by Ludvik Kalus and Frédérique Soudan. However, there is still the need to process the data so that we can move from the stage of databases towards a more mature stage of setting up corpora underscoring the incidence and idiosyncrasies of stylistic and textual patterns recurrent at certain times in a set geographical area.

The paper will deal with seven unpublished tombstones coming from the town of Thulā’, stronghold of Zaydi imams: three of them are located in the Sa’īd Masjid (9<sup>th</sup>/15<sup>th</sup> c.), while the

remainder are sporadic finds in the hands of private owners. Mr Ennio Napolitano is actually working at the reading of the tombstones in the Sa'īd Masjid, which present some thorny passages requiring knowledge of Zaydi literature. A comparative study of the tombstone under scrutiny with available data from field literature will aim at giving evidence of the development of regional epigraphy and pointing out the influence of Zaydi doctrine on the burial texts.

### **New Information on Abū l-Barakāt al-Baghdādī's (d. c. 1165)**

#### **Conversion from Judaism to Islam**

**FRANK GRIFFEL**

There are various contradictory reports in Arabic biographical literature about Abū l-Barakāt al-Baghdādī's (d. c. 1165) conversion from Judaism to Islam. Despite much research into this matter by Shlomo Pines (1908–90) and others, this issue remains largely unresolved. Studying manuscripts of his works, however, allows us to narrow down the date of his conversion to a period of 15 years within the middle of his life, while further textual evidence speaks about his assumed motives.

The second part of this paper will try to further contextualize Abū l-Barakāt's philosophical work within the developments of the 12<sup>th</sup> century. In a recent article, I have argued that Abū l-Barakāt's method of *i'tibār* is influenced by al-Ghazālī's (d. 1111) critique of the demonstrative method in his *Tahāfut al-falāsifa*. Abū l-Barakāt, however, nowhere mentions al-Ghazālī and thus far it was uncertain whether he knew his critique directly or through the mediation of other scholars. There is, however, a passage in Abū l-Barakāt's *Kitāb al-Mu'tabar* where he refers to the teachings on an unnamed scholar and that scholar can only be al-Ghazālī. The passage alludes to al-Ghazālī's famous dispute with some of his adversaries at the court of the Seljuq Sultan Sanjar (d. 1157).

With his significant influence on Fakhr al-Dīn al-Rāzī (d. 1210), Abū l-Barakāt al-Baghdādī was a key figure among those who undertook the critical evaluation and subsequent integration of philosophical teachings into *kalam*. This paper tries to contribute to a deeper understanding of how his work fits into the development of Arabic and Islamic philosophy during the 12<sup>th</sup> century.



## La réalisation des anciennes interdentes dans l'arabe mésopotamien

GEORGE GRIGORE

Dans tous les dialectes arabes contemporaines, les interdentes prouvent une grande instabilité. Même si pour l'arabe mésopotamien, leur préservation est considérée emblématique, leur réalisation est d'une grande variété. Notre étude met en évidence, d'une part, leur fluctuation dans le cadre de l'arabe mésopotamien central qui les a préservé (par exemple, la réalisation instable de t), et d'autre part, leur transformation totale dans quelques systèmes périphériques où on constate qu'elles passent à des occlusives dentales, à des fricatives labiodentales, à des fricatives apico-alvéolaire etc.

Pour chaque point de l'analyse, nous avons proposé des exemples extraits de notre corpus de référence constitué de textes enregistrés en Irak, Kuweit, Syrie (Deirzor), Iran (Ahwaz) et Turquie (Anatolie) où cette variété d'arabe est parlée.

## The Books of Kings: Mediaeval Translations of the Shahname Tradition from Middle and Modern Persian into Classical Arabic

JAAKKO HÄMEEN-ANTTILA

The scholarly translation movement of the 8th through 11th centuries has received much attention in modern research, but the literary translations between Classical Arabic and Modern Persian have been less studied. A specifically problematic group of texts is the Middle Persian *Xwaday-namag* (Book of Kings) tradition, used by Ibn al-Muqaffa' for his *Kitab Siyar al-muluk*, itself a source for later rewritings in Arabic and retranslations into Modern Persian.

Firdawsi's *Shahname* is perhaps the literary culmination of this tradition. The present paper will analyse its relations to al-Tha'alibi's *Ghurar akhbar muluk al-Furs* and al-Bundari's translation of the *Shahname* and highlight how translators of historical and literary texts worked in contrast to translators of philosophical and scientific texts.

## Traditional Medicine in Yemen and its Roots in the Classical Literature

INGRID HEHMEYER

The World Health Organization defines traditional medicine as “the sum total of the knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health, as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness”. Traditional medical knowledge and practice in Yemen are based on two main sources: classical Arabic medicine that has its foundations in Greek medical theory, and local traditions that can be traced in some instances to pre-Islamic origins. Religious and magical rituals are employed side by side with *materia medica*, i.e. the substances of natural origin that are applied for their medicinal properties.

This paper takes the example of the colocynth (*Citrullus colocynthis*, Cucurbitaceae) and explores the plant’s properties and cultural dimensions in light of the WHO’s definition. Today’s practices were observed during anthropological fieldwork on the Red Sea coastal plain of Yemen. Their origins are traced in the classical pharmaceutical and botanical literature that includes works by well-known authors such as Sābūr Ibn Sahl (9th cent.), al-Bīrūnī (11th cent.) and Ibn al-Bayṭār (13th cent.), complemented by a Yemeni treatise on *materia medica* by the third Rasulid sultan al-Ashraf ‘Umar (13th cent.).

## Fakhr al-Dīn al-Rāzī on Unity

DAMIEN JANOS

The great scholar Fakhr al-Dīn al-Rāzī (d. 1210 CE) employs a wide diversity of Arabic terms to refer to the concept of unity (or oneness), especially when talking about divine unity. This presentation will attempt to clarify these technical terms and the contexts in which Rāzī’s theological “language of unity” is articulated, while at the same time examining some of the didactic and epistemological implications of his views on oneness.

## **An Ottoman “Gastarbeiter” and his Contribution to Arabic Studies**

**HILARY KILPATRICK**

In their manuscript collections, the university libraries of Leiden, Manchester and Oxford possess some letters written to Jacob Golius and Edward Pococke by Niqūlāwus (Niqūlā) ibn Buṭrus al-Ḥalabī, a Christian of Syrian origin from Constantinople. Niqūlāwus initially accompanied the young German Orientalist Christian Ravis to England in 1641 as his copyist, but the two fell out. Niqūlāwus then found a more reliable patron in the Dutch professor Jacob Golius and spent some years in Holland. He returned to Constantinople by way of Danzig in 1647.

The 12 letters in Leiden, 5 in Manchester and 3 in Oxford are interesting for the insight they give into the material and psychological situation of an Ottoman subject brought to Western Europe with a promise of work. Most Ottoman Christian subjects of the 17th century who went to Western Europe had some connection with the Roman Catholic Church or else, like the Armenians, already had a community to attach themselves to in one or other country. Niqūlāwus, by contrast, was an individual adventurer. His letters not only reveal the difficulties and achievements of his years in Europe, they also illustrate the psychological state of someone manifestly ill-prepared for the world in which he found himself but able to adapt to it. At the same time they indicate the role that some educated Ottomans played in the development of Oriental studies in the period. The letters are, moreover, interesting examples of private correspondence from a period in which such documents are rare.

The paper will treat these various aspects of Niqūlāwus’ letters, setting them in their historical and literary context.

## **Qur’anic Studies in Russia: Traditions and Accomplishments**

**SVETLANA KIRILLINA**

Studies of classical Islamic legacy in Russia are based on long-standing traditions. The present paper is aimed at outlining the major stages in the history of the translation of the Muslim scripture into Russian (at first from European languages and later – from Arabic) and the reconstruction of the comprehensive panorama of Qur’anic studies as an essential part of Arabic and Islamic studies. This paper presents the survey of the complicated pattern, highlights and specificities of their development during the eighteenth and early twentieth centuries, the Soviet times, and also covers the period after perestroika and the disintegration of the Soviet Union, which opened another important phase in Russian Oriental studies. In this presentation we shall endeavor to convey an idea of the conditions under which Russian scholars specializing in the field of Qur’anic studies have had to work, of the perspectives, which inspired them and of the achievements to their credit now, in the new millennium.

**The contribution of Prof. Tadeusz Lewicki (1906-1992)  
to Islamic and West African Studies.  
KRZYSZTOF KOSCIELNIAK**

Prof. Tadeusz Lewicki (the member Académie des Sciences d'Outre-Mer, Association Internationale d'Études des Civilisations Méditerranéennes, Royal Asiatic Society) was not only one of the most famous scholars of Oriental studies in Poland of the 20th century but also one of the top experts on the history of the Ibadites. For example, he has gathered exhaustively all the references to Ibadites and placed with a certain amount of commentary of his own (*Études ibadites nord-africaines*, part 1. Warsaw 1955). He has studied and published Arabic sources (mostly Ibādī) on the history of the Ibadites and of the Slavic peoples and catalogued eighth- and ninth-century Arab coins found on Polish territory (*Arabic External Sources for the History of Africa to the South of Sahara*, Wrocław 1969; *Polska i kraje sąsiednie w świetle "Księgi Rogera" geografę arabskiego z XII w. al-Idrīsī'ego*, parts 1–2. Warsaw, 1945–54; *Źródła arabskie do dziejów słowiańszczyzny*, vols. 1–2. Wrocław 1956–69). Professor Tadeusz Lewicki attempts to reconstruct also the economic base of West African society between the 10th and 16th centuries (*West African Food in the Middle Ages: According to Arabic Sources*, London 1974). His basic sources are 15 Arab authors, all of whom noted the diet of the countries they described. The purpose of this paper is to provide a review and critical analysis of Lewicki's researches and answer which of his interpretations and philological speculations still have found acceptance. This paper also respects to how Lewicki supports, extends, and qualifies the previous literature on West African, Islamic and Ibadites study, and how he gives directions for future research.

**Système arabe du temps comme objet d'enseignement  
VLADIMIR LEBEDEV**

Il est raisonnable de présenter le système arabe du temps comme objet d'enseignement comme 1) se composant de deux sous-systèmes de temps 2) comprenant le mécanisme de leur action réciproque et 3) possédant une structure de trois niveaux.

Deux sous-systèmes reflètent deux types d'information qui sont distingués par la pensée linguistique arabe: 1) relatif à l'état, 2) relatif à l'événement, au fait. Le premier type est formulé comme une proposition de type nominatif (sujet+ prédicat), le deuxième – par une proposition de type verbal (prédicat+sujet). Chaque type de la prédication a ses propres moyens d'expression des valeurs temporelles concrètes.

Première niveau (I) – nous allons l'appeler le niveau de base - comprend les structures

prédicatives élémentaires (SPE). Il s'agit de la proposition nominative de type 1) *'al-walad-u rassām-u-n* et des propositions verbales de type 2) *rasama l-walad-u* et 3) *yarsum-u l-walad-u*. Il assure l'expression des valeurs temporelles 1) de la simultanéité (1 et 3) et 2) de l'antériorité (2) qui est communiquée au point de départ initial.

Deuxième niveau (II) – nous allons l'appeler le niveau étendu – comprend non seulement les SPE, mais également les morphèmes complémentaires qui coopèrent sémantiquement, et dans certains cas formellement, avec le noyau prédicatif de la proposition nominative ou verbale ou avec un de ses composants. Pour le type nominatif de prédication il s'agit des unités du groupe *'inna* qu'on classe parmi les particules et des unités du groupe *kāna/yakūnu* qu'on classe parmi les verbes de services. Pour le type verbal de prédication se sont les particules *qad, sa-, sawfa, lā, mā, lam, lammā, lan, 'an* et autres. Au niveau étendu on assure l'expression de tout le spectre des rapports temporels: 1) simultanéité, 2) antériorité, 3) postériorité; de la précision temporelle: 1) présent 2) passé 3) future et de l'imprécision temporelle, de même que des valeurs complémentaires du plan modal et aspectuel.

Troisième niveau (III) – nous allons l'appeler le niveau intégral – comprend les SPE dans lesquelles telle ou telle position syntaxique est remplacée par la proposition de type nominatif ou verbal. Ce sont les positions du sujet et du prédicat de la proposition nominative et la position du sujet de la proposition verbale qui peuvent être remplacées dans le cadre du noyau prédicatif. A ce niveau ce sont les structures de type *kāna l-walad-u yarsum-u, kāna l-walad-u qad rasama, 'an tasbir-ū xayr-u-n la-kum, balaga-nī 'anna-ka tusāfir-u* etc qui fonctionnent. La valeur temporelle de tel complexe poliprédicatif est composée de plusieurs indices temporels et est intégrée avec les valeurs complémentaires du plan aspectuel et modal.

Dans l'exposé on analyse les questions grammaticales qui constituent les unités d'enseignement lors de l'étude de ce sujet.

## Warsaw Arabic Studies. People and Their Works

EWA MACHUT-MENDECKA

The Department of Arabic and Islamic Studies at the University of Warsaw is one of a small number of Arabic academic centres in Poland. It provides instruction for students studying for their Bachelor's and Master's degrees (ca. 100 students) and conducts extensive academic research. The Warsaw Department of Arabic Studies was established in 1964 by Professor Józef Bielawski, a lawyer and Arabist, and an expert in Oriental languages. At first, together with Arabic language, Arabic literature became the most important domain in both teaching and academic research as a means of conveying the best language and Arabic thought. Indeed, classical literature as seen by Professor Bielawski included historiography, works concerning geography and Muslim philosophy. The scope of the studies and the research widened all the time. Professor Bielawski and other Arabists followed the dynamic development of contemporary

Arabic literature, which coincided with the development of the Warsaw Department. Among famous visitors to the Department were Jusuf Idris, Abd ar-Rahman ar-Ruba'i, Salah Abd as-Sabur, Ahmad Abd al-Muti Hijazi.

In the years when the Department was headed by Professor Janusz Danecki the studies were divided into several specialized areas: classical literature, contemporary literature, religious studies, political science, ethnology, linguistics and history. The Department of Arabic and Islamic Studies attaches equal importance to the level of didactics and the students' knowledge of Arabic language, and to academic research. The members of the Department are constantly publishing results of their research in all the above-mentioned specializations. They also supervise numerous doctoral theses. Much attention is paid to translations from Arabic into Polish (e.g. Jolanta Kozłowska's translations of Naguib Mahfouz's novels). Now the Department is headed by Professor Katarzyna Pachniak.

## **The School of Religious Thought of Ibn Mas'ūd in the 2nd/8th Century** **WILFERD MADELUNG**

'Abd Allāh b. Mas'ūd al-Hudhalī, one of the earliest and closest Companions of the Prophet Muḥammad, became the most influential teacher of Islam in Kufa after the foundation of the town. Ibn Mas'ūd eventually fell out with the caliph 'Uthmān about the imposition of an official version of the Qur'an and the destruction of other codices of the Holy Book including that of Ibn Mas'ūd and died after having been manhandled by the servants of the caliph. Although the names of many representatives of the school of religious thought of Ibn Mas'ūd in Kufa are known, their religious and political views have hardly been studied. We have now some details about the views of a major representative of the school, 'Īsā b. 'Umayr al-Hamdānī, who was active in the middle of the 2nd/8th century teaching among the Ibāḍiyya in the Maghrib. The paper will discuss aspects of the development of the school of Ibn Mas'ūd in the 2nd/8th century.



**L'humour dans l'Égypte mamelouk:**  
**Le *Nuzhat al-nufūs wa-muḏḥik al-'abūs* d'Ibn Sūdūn al-Bašbuḡāwī**  
**DANILO MARINO**

L'humour est un phénomène complexe qui suppose certaines connaissances difficilement repérables par un lecteur géographiquement et temporellement distant. Malgré les clichés, le monde arabe et islamique n'est pas dépourvu d'humour. Contrairement au Coran, où le ton général relève de la gravité, plusieurs recueils de Ḥadīṭ nous offrent une image bienveillante et affable du prophète des fois souriant, ailleurs même pris d'un accès de rire. Sur ces exemples les commentateurs classiques ont construit toute une théorie du rire basée sur le degré d'ouverture de la bouche, ainsi que la fréquence et l'intensité du son émis. Ce matériau humoristique, ainsi que toute une série des maximes attribuées au prophète, seront placés en guise d'introduction aux sections consacrées aux plaisanteries dans les œuvres d'adab successives, où, d'après la leçon d'al-Ġāḥiẓ, le mélange de ḡidd et hazl s'impose. Dans cette communication je prendrai en considération l'œuvre d'Ibn Sūdūn al-Bašbuḡāwī (Le Caire 810/1407 – Damas 868/1464). Célèbre parmi ses contemporaines pour ses compositions plaisantes et libertines, qui forment la deuxième partie du *Nuzhat al-nufūs wa-muḏḥik al-'abūs*, ce membre des awlād al-nās fût apprécié par les *ẓurafā'* de l'époque.

Dans cette occasion j'analyserai d'abord les formes de l'humour dans l'œuvre en poésie et en prose d'Ibn Sūdūn, en faisant référence aux principaux sujets et aux techniques utilisées pour provoquer le rire. Puis, je chercherai de replacer son œuvre dans le contexte de la littérature de l'époque mamelouke.

**The Rise of the Political Theory in Islam**  
**MIKLÓS MARÓTH**

Islamic political theory was represented in three fields: in the *adab*-literature, in the philosophical literature, and finally in the *tanzimat*-literature.

The very first political work of theoretical nature was translated under the reign of Hisham ibn Abdimalik (724–743) from Greek into Arabic. The book is a novel of letters falsely ascribed to Aristotle and Alexander the Great. The original Greek works were compiled sometimes in the sixth century in Syria, in one of the Greek schools of rhetoric. In the Greek culture one can observe a dichotomy. The intellectual elite got a philosophical education, whereas common people got a rhetoric education. The system of public education served the purposes of rhetoric (the schools of rhetoric were the first “universities” of Europe), and rhetoric was interested in practical sciences, mainly in ethics and politics. Thus the first Arabic work in prose has been dealing with political theory founded on Greek rhetoric tradition.

The methods of the Greek rhetoric served as a methodological basis for this political theory,

and the literary genre of the Greek works on politics were followed by the earliest writers in the Islamic countries.

The political works pertaining to the *adab*-literature can be regarded as continuation of a long Greek tradition, and the Arabic *adab*-literature itself is largely based on Greek rhetoric tradition.

**Dans le regard de l'autre: Pèlerins et Mamlouks à travers l'étude de quelques récits de voyage (fin XVe-début XVIe siècle)**

**BERNADETTE MARTEL-THOUMIAN**

À la fin du IX/XVe siècle, de nombreux voyageurs et pèlerins traversent l'État mamlouk et y séjournent quelque temps. Lors de leurs déambulations dans les villes, ils sont amenés à croiser, voire à côtoyer les mamlouks, des esclaves militaires qui sont pour un bon nombre d'entre eux des renégats. Sachant que leur incorporation dans l'armée fait suite à l'adoption de l'islam, on peut s'interroger sur la pertinence et sur la portée des réflexions des Occidentaux, sur les sentiments qui les animent et sur les portraits qu'ils nous ont laissé de leurs anciens coreligionnaires.

**Le Médecin andalous du XIVe siècle Muhammad Al-Siquri**

**JUAN MARTOS QUESADA AND**

**MARIA DEL CARMEN ESCRIBANO RÓDENAS**

Dans cet article nous allons essayer d'examiner la production scientifique en al-Andalus, dans l'activité médicale particulière, l'analyse de leurs principales caractéristiques, et les travaux scientifiques, avec un accent particulier sur Grenade mauresque du XIVe siècle, où il y avait une grande floraison de la médecine, des médecins de renommée internationale.

Plusieurs de ces médecins voyageaient et déménageaient pour vivre dans la ville de Tlemcen, attirés par le boom de la recherche scientifique. Nous allons examiner ces andalouses médecins qui s'installent dans la ville, notamment en analysant la figure de Muhammad al-Siquri scientifique, les épidémies de dysenterie traitées et la médecine en général.

## **Changes in Hadith Transmission Across the Ninth and Tenth Centuries C.E.**

**CHRISTOPHER MELCHERT**

Thirty years ago, G. H. A. Juynboll identified a steady increase in the stringency of hadith criticism that threatened by the early tenth century to discredit virtually all hadith. He stressed the work of al-Karabisi and Abu al-Qasim al-Balkhi, but I propose that the first control on fabrication had to be the sheer number of traditionists, greatly increased from the end of the eighth century. A second control I would point to is the notebook, which regularly served as documentary evidence of someone's having heard what he said he had. Payment for hadith was never generally accepted, but it did begin to appear in this period and probably become a little more usual. As fear of falsification declined, the average age of traditionists at first hearing hadith seems to have gradually declined.

## **Arabic Studies in Krakow. Medieval Arabic Literature by Maria Kowalska**

**BARBARA MICHALAK-PIKULSKA**

The aim of my paper is to present a short story history of Arabic Studies in Krakow. One of the eminent specialists in the field of the history of Medieval, Arabic Literature was Professor Maria Kowalska (1919-2005). In her book entitled *Medieval, Arabic Travel Literature* (Warszawa-Krakow, 1973) one may find a historical and literary analysis of Arabic accounts of journeys and travellers' tales from the period between the 8th and 16th centuries, constituting one of the most representative branches of medieval Arabic literature.

**Very Shadowy Beings: Aspects of Demonology in the Muslim World: A Contribution  
Based on Arabic and Persian Written Sources (ca. 600–1500 C.E.)**

TOBIAS NÜNLIST

In the Muslim cultural area, the belief in demons (*jinn*) is widespread. The present paper explores their function as *liminal* beings. *Jinn* have a predilection to manifest themselves in *liminal* situations and do so on a spatial, temporal and moral level. Several *hadith* warn man not to sit exactly on the borderline between shadow and sunlight. This line is considered the seat (*maq'ad*) of demonic beings. Different authors (e.g. Nizami, Shibli, Suyuti) insist that demons appear as shadows. If they throw their shadow on man, this first leads to possession (*mass*) and finally results in epilepsy (*sar'*). The modern Persian prose writer S. Hidayat (died 1951), for instance, mentions the expression *saya-zada* (beaten by a shadow) and considers it synonymous with *jinn-zada* (beaten by the *jinn*). The activity of demons can be understood as shadowing (*Beschattung*). C.G. Jung observed that everyone carries a shadow. Shadowy aspects of human nature are identified with inferior feelings such as laziness, greed, jealousy, need for admiration. Often they condense into a foe image (*Feindbild*) and are eventually projected onto the outward world in the form of e-motions.

**The Art of Being a Boon-Companion  
(on the Treatises of VII – XIV Centuries)**

CHRISTINA OSSIPOVA

The boon-companion or *nadim* emerges as an important character in Medieval Arabic culture of carousal. It designated both a prominent talented figure in the entourage of the ruler and a pleasant reliable person during the drinking parties of like-minded friends. If the description of the first category is attested in numerous works as well as in special treatises dedicated to the set of due requirements of the boon-companion (*adab an-nadim*), the references of the latter are mostly presented in poetry (*khamriyyāt*). The available material on the virtues and behavior of *nadim* shape an ideal person, nearly the most diverse, talented and attractive member of the society. The purpose of the present paper is to consider the qualities ascribed to *nadim* in prose and poetry, distinguishing between their different ways of dealing with the matter. If *adab* treatises elaborated it intensely with due regard to the fact that *nadim* was on the service of the ruler's mood, in the case of the part lauding the boon companion in *khamriyyāt* the imaginary will be concerned.

## **Culture as Currency: a Career at Court**

LETIZIA OSTI

This paper follows the financial adventures of Abū Bakr al-Ṣūlī (d. 335/947) as he served at the court of three ‘Abbāsid caliphs in various capacities over 38 years. His *Kitāb al-awrāq*, where he chronicles much of this period, often records payments obtained by al-Ṣūlī and his colleagues as regular salaries, occasional presents, or inheritances, describing in some detail the appearance of material gifts and the circumstances in which they were given. Al-Ṣūlī wrote the last part of his chronicle during the last years of his life in Baṣra, where he lived in reduced circumstances after leaving the court. Especially in this part of the book, he mentions his former financial situation and contrasts it with his present worries. Al-Ṣūlī’s first-person accounts of how salaries and gifts were assigned to different members of the court by the caliphal household as well as the administrative and military élite sheds light on a complicated network of affiliations, loyalties and patronage which was being challenged at a time of financial crisis for the central power in Baghdad.

## **The Orient of the Occident of the Orient – The Hundred and One Nights and its Newly Discovered Andalusian Manuscript of 1234**

CLAUDIA OTT

The Hundred and One Nights comprises in a fascinating bouquet of concise tales the most varied of genres, protagonists and settings: stories dealing with castles, hunters and camels; heroic sagas of knights and warriors, lindworms and virgins; anecdotes about unfaithful wives; adventures with flying machines and the first motion detectors of world Literature! The Hundred and One Nights had their origin and heyday in the west of the Arab world - Andalusia and North Africa - but have their own very close ties to the “literary Orient” - India and Iran. In 2010 a manuscript of Andalusian origin belonging to the Aga Khan Museum and dating to the year 632/1234 was identified. At present it is being translated into German and is to appear with the Manesse publishers in 2012. The talk is to be seen as an account of the work being done on this very first German translation of the Hundred and One Nights.

## Research on Muslim Philosophy in Poland

KATARZYNA PACHNIAK

Research on Islamic philosophy in Poland dates back to Prof. Józef Bielawski (1910-1997), a law graduate who turned to Islamic studies after the WW II. The most important achievement of Bielawski was the discovery of Arabic texts of letters of Aristotle to Alexander the Great. He also translated Ibn Tufayl and al-Farabi into Polish, and wrote a short monograph of Ibn Sina (Avicenna). Bielawski's efforts were continued by his students, Joanna Wronecka and Ryszard Piwiński. The former translated al-Ghazali and Ibn Arabi. Avicenna's Book of Science was translated by Bogdan Składanek. Since the 1990s monographs of al-Ghazali and Isma'ili philosophy have been published, thus starting in Poland research on Arabic Neo-Platonism.

## "Swords Are the Keys to Paradise" and *Doctrina Jacobi*:

About the Origin of the Description of Islam in an Early Christian Source

PAVEL PAVLOVITCH

*Doctrina Jacobi nuper baptizati* is an important early document referring to Islam and its prophet. Dated towards the year 634 AH, this Christian apologia describes the Arabian prophet as a pugnacious war-leader who claims that "he has the keys of paradise." As noted by Suermann, this phrase "sounds like a familiar topos"; insofar as it cannot be located in the patristic literature, it is likely to have originated in the Islamic milieu. Neither the Qur'ān nor the collections of *ḥadīth* refer to the prophet as "having the keys of paradise." Nevertheless, a considerable number of Islamic traditions state that "swords are the keys to paradise" (*al-suyūf<sup>u</sup> mafātīḥ<sup>u</sup> l-jannat<sup>i</sup>*). Although this maxim does not follow *literatim* the wording of *Doctrina Jacobi*, the context is unmistakably similar.

In my paper I undertake *isnād-cum-matn* analysis of the tradition "Swords are the keys to paradise" as found in the Islamic *ḥadīth* collections. My aim is to trace the origin of the maxim, and thereby to determine what would be the *terminus post quem* for its inclusion in *Doctrina Jacobi*. My investigation may help assessing the usefulness of external references to the early history and doctrine of Islam.



## Quelques aspects remarquables des notaires au royaume

Nasride de Grenade (XIII-XV siècles)

ANTONIO PELAEZ ROVIRA

Cette communication propose une réflexion sur les activités et la vie personnelle des notaires au royaume nasride de Grenade (XIII-XV siècles), à travers de quelques aspects remarquables qu'on peut les trouver dans les répertoires bio-bibliographiques, les chroniques et les actes notariales de l'époque. On ne veut pas montrer toutes les casuistiques du notariat nasride, non plus toutes les particularités de la profession notariale dans le royaume nasride. On essaye de remarquer quelques aspects des notaires pour les faire servir à prochaines réflexions sur l'exercice du notariat musulman à Grenade ainsi qu'en al-Andalus.

Avant d'aborder le cœur du sujet, on fera brièvement appel au problème de la dénomination arabe du terme notaire en al-Andalus (*sahib al-watha'iq, waththaq, muwaththiq, adl, katib*), puis on montrera la typologie des sources principaux pour bien faire cet étude-ci dans le cas nasride. On continuera avec l'exposé de quelques aspects remarquables des notaires au royaume nasride de Grenade (formation, vie personnelle, activité notariale), lesquelles serviront à signaler les différentes lignes de recherche qu'on peut suivre dans prochains études. Finalement, on fera allusion aux notaires chrétiens que purent peut-être exercer leur profession au territoire nasride, dans le but d'indiquer aussi prochains lignes de recherche. On poursuit donc des nouvelles perspectives d'analyse du notariat exercé au royaume nasride de Grenade.

## 'Uzri Codex of Love and Early Persian verse Romance (11th century)

MARINA REYSNER

Two well-known early verse romances in Persian Classic literature are «Gulshah and Varka» by Ayyuqi and «Vis and Ramin» by Gurgani. In both love stories we can find different kinds of reflection of the individual love conception which formed under the influence of 'Uzri lyric and narrative tradition. The subject of «Gulshah and Varka» is a poetic version of 'Uzri love story of the poet whose name was Urwah and his beloved named Afra. Ayyuqi used not only the narrative part of Arabic legend of tragic love but also the elements of lyric poetry which preserved their independent role in the Persian poem. This lyric fragments or qhazals are used for description of inner life of person and contain some key ideas of 'Uzri codex of Love. In the verse romance of «Vis and Ramin» by Fakhr ad-Din Gurgani these ideas are concentrated in ten letters of the main heroine addressed to the beloved who betrayed her. One can find the didactic elements both in form and content of the «Ten Letters». There are some thematic coincidences in the letters with the famous Arabic treatise of love by Ibn Hazm entitled «Dove's necklace». The book was written in Andalusia in the same 11th century. Independently Gurgani and Ibn Hazm represented the same conception of individual love which formed in 'Uzri tradition, widely spread in the medieval Muslim East and reflected in literature.

**Hermeneutic Contortionism in Mamlūk Period Debates  
on the Communicability of Disease  
LUTZ RICHTER-BERNBURG**

It is but a truism that the ‘black death’, the plague pandemic of the mid-fourteenth century, challenged the affected societies to the core of their material, intellectual and moral existence. Not surprisingly, thus, in view of the early Islamic history of plague, among Muslim intellectuals and scholars a renewed debate commenced on the communicability of disease. However ill-defined this notion in pre-modern medicine, and prominently, in Islamic Galenism may have been, this tradition’s naturalism and malleability did not preclude a certain commonsensical empiricism, as in the present context, famously, represented by the Granadan man of letters and vizier Lisān ad-Dīn Ibn al-Khaṭīb.

In my Basle presentation, I would like to redress the balance in his favour against the facile defence of his opponents’ hermeneutic contortionism as recently mounted by Justin Stearns in *Infectious ideas: Contagion in premodern Islamic and Christian thought in the Western Mediterranean* (Baltimore: Johns Hopkins UP 2011).

**Une nouvelle description des fonds notariaux arabes des archives  
de la cathédrale de Grenade (XV<sup>ème</sup> siècle)  
MARÍA DOLORES RODRÍGUEZ-GÓMEZ**

Les Archives de la Cathédrale de Grenade contient une collection de documents notariés Arabes datant du XV<sup>e</sup> siècle, qui sont une source d’information précieuse pour connaître des différents aspects de la vie quotidienne de la période finale du Royaume Nasride de Grenade, le dernier des États islamiques dans la Péninsule Ibérique. La plupart de ces actes concernent les transferts de biens, que ce soit les achats, les dons, les échanges, etc., des propriétés situées dans la capitale, Grenade, et dans sa zone périphérique, la « Vega ». Par conséquent, les objets en question sont essentiellement des constructions urbaines et, surtout, des terres agricoles.

Les documents, qui ne sont pas encore catalogués, ont été soumis à un inventaire réalisé en 1965 par Manuel Casares Hervás, qui n’a pas détaillé chacun des documents. Ils ont ensuite été décrits par le professeur Emilio Molina López dans une publication à Leyde, en 1993, où il a analysé un total de 37 documents divisés en 71 actes, mais l’incapacité de consulter directement ces documents a empêché une étude plus élaborée.

Notre contribution veut procéder à une description plus approfondie de ce fonds, y compris des nouvelles données à propos des sources déjà décrites (contributions onomastiques, toponymiques, numismatiques, etc.), tout en ajoutant des nouveaux documents qui étaient cachés jusqu’à présent.

## More on the Origin and Development of Sufi *Maqāmāt* and *Ahwāl*

GIUSEPPE SCATTOLIN

The question of Sufi stations (*maqāmāt*) and states (*ahwāl*) has been, and continues to be a most discussed topic in Islamic Sufism. The classical definition of them given by al-Qushayrī (d. 465/1072) in his *Risāla*: “Stations are gaining, states are gifts” (*al-maqāmāt wa-l-ahwāl mawāhib*), has been many times taken as an absolute reference in Sufi terminology. Actually this definition is found before al-Qushayrī in the work of al-Khargushī (d. 406/1015).

The Sufi idea of spiritual stages has in fact a long and complicated story before and after al-Qushayrī, and the usage of such terminology has not always been consistent in time. The distinction between the two terms is not easy, as it varies from author to author. L. Massignon has discussed this in his *Essay* (1922), stating that the Egyptian Sufi Dhū l-Nūn al-Misrī (d. 245/859) was the first that introduced this terminology in Sufism. Paul Nwyia in his *Exegèse coranique* (1970) continued Massignon’s thought, showing that Sufi terminology is linked with Coranic terminology.

In my paper I will present new information of such complicated story, starting from the first ascetics up to al-Sarraj al-Tusi (378/988), the first collector of Sufi sayings. The present paper is based on the PhD research done by Ahmed Hasan Anwar under my direction. We have remarked that the Sufi terminology about stations (*maqāmāt*) and states (*ahwāl*) has been undergoing a continuous fluctuation in meaning. Even after the classical definition of al-Qushayrī, Sufis did not stick to one definition. Different terms, such as (*manzila, waqfa, mawqif, daraja...*) were used to analyse the interior travel of Sufis.

## Historical Writing as *adab* Literature?

The Case of al-Azdī’s *Futūḥ al-Shām*

JENS SCHEINER

As *adab* is sometimes seen as a genre which is most difficult to define, the question is allowed if historiographical works from the classical time of Islam form a subdivision of *adab* literature. In my presentation I will introduce al-Azdī’s chronicle on the Conquests of Syria as an example for historiographical literature and will discuss the question if it can be considered a work of *adab*. Among the questions I am going to tackle will be the following: Does the style and/or the material included in the work allow characterizing it as belonging to the *adab* genre? Is the reception of qur’ānic material in al-Azdī’s work similar to that in other *adab* works? Was the *Futūḥ al-Shām* written in connection with the caliphal court as many other *adab* works were? Answering these questions will help to determine the boundaries between genres in early Islamic literature and therefore lead to a new understanding of the relationship between historiographical and *adab* literature.

## **Arabic Poetry in Medieval Spain: The Reception of Bedouin Motifs of Arabic Poetry in Medieval Europe (Arabic and Latin).**

**ARIE SCHIPPERS**

In this contribution I will investigate how Bedouin motifs which originated in the Arabian Peninsula are reflected in later eleventh and twelfth century poetry in medieval Europe. Arabic Andalusī poets took over the original pre-Islamic motifs and developed their own style of Bedouin motifs. Moreover, Averroes' comments on Aristotle's *Poetics* translated into Latin contained some pre-Islamic desert verses. Speculations were made whether Petrarch would have known these translations in view of his bad opinion of Arabic poetry.

Recently much research has been done on pre- and early Islamic Bedouin poetry and the different motifs are analysed in detail, such as recent studies on pre-Islamic desert travel in Dhu al-Rumma's Poetry, or about Lightning scenes, or Bedouin poetry with similar topics in the poetry of the Hudhayli tribe. These studies can be valuable in comparing pre-Islamic with later imitations of Bedouin poetry and give us more insight into aesthetic questions.

## **"In Baghdad I shall remain." The Contribution of Jewish Intellectuals to Anticolonial Debates in the Iraqi Public Discourse After the Independence (1932)**

**ALINE SCHLAEPFER**

Historians have devoted great attention to the history of the Iraqi Jewish community under the British mandate (1921-1932). There has been a broad consensus that the Jews benefited from security and public visibility, as Fayṣal's government promoted the concept of "a nation for all" (*al-waṭan lil-djamī'*) – i.e. for all Iraqi citizens, regardless of their religion. Inversely, the period following the Iraqi independence (1932) has been largely understudied, apart from the political polarization characteristic of the post-1941 *Coup d'Etat* – between Communism and Zionism. This oversight – which can be attributed to the paucity of available official sources covering this period – contributed to the view that from the 1930's onwards, Jews were nothing but passive or "neutral" actors within the Iraqi public and political sphere.

This paper challenges the conclusions this historiography has put forward, by examining the prolific literature Baghdadi Jewish intellectuals produced in the press, during the period under study. More specifically, this paper will focus on their contribution to anticolonial debates. First, they openly expressed their disapproval of British policy, after the signature of the Anglo-Iraqi Treaty (1930). Second, Jewish intellectuals systematically deconstructed Nazi and Fascist discourses – particularly regarding the colonial issue – in response to those in favour of a political *rapprochement* with Germany. In effect, this paper will argue that Jewish "leaders of opinion" (*qādat al-fikr*) were by no means passive: on the contrary, they took an active part in the debates discussed in influential opposition circles, such as *al-Ahālī* (1932), and the National Democratic Party (1946).

**„In God There Is Neither Male Nor Female.“\***  
**Gender Relations in Hagiographic Literature**  
**MARIA SENOGLU**

Although God’s singularity and sole dominion has always been unchallenged in Islam, quite early after Muhammad’s death popular believe developed the reverence of exceedingly pious individuals alongside the veneration of the prophet. This reverence not only manifested itself in ritual actions, pilgrimages and the visiting of tombs, but also in literary form. Throughout history numerous scholars have helped to paint a picture of the phenomenon of saintliness and its female and male protagonists through their writings. By doing so they defined the ideal of a pious and God-fearing life in the consciousness of their fellow Muslims.

The lecture deals with a facet of this literary expression: It depicts the pious woman, as she is portrayed in a special genre of literature, the *Ṭabaqāt*-literature. By means of the biographical collections of Sulamī and Ibn al-Ġawzī – which both belong to the *Ṭabaqāt-genre* and contain a number of female biographies – we will focus on the characteristics of pious women. Which social class did they belong to? Did they live in a state of celibacy or were they married? How did they interact with the opposite sex? A few examples will show that the relationship between men and women was not always unproblematic, even in those ‘unworldly’ circles.

(\*Analogous to Galatians 3:28)

*Nakba Remembered.*

**The Topographical Challenge of *Why did you Leave the Horse Alone*  
by the Palestinian Poet Maḥmūd Darwīsh**

SIMONE SIBILIO

The physical “space” inhabited by Palestinian people before 1948, the year of the *Nakba*, (the “catastrophe”) is explored and rehabilitated by a dense literary production. In particular, Palestinian poets aspire to preserve through memory what History and geography have lost.

The sense of geographical dislocation and the instability of the notion of space in itself related to Palestinian experience make the poetry as a site of a tension between memory and forgetfulness, presence and absence. How can writing challenge the space - time change as well as the oblivion of History thus contributing to the topographical remapping of the Palestinian territory?

In my paper I intend to examine one of Maḥmūd Darwīsh’ poems, contained in the collection *Li-mādhā tarakta al-ḥiṣān waḥīdan* (“Why did you leave the horse alone”, 1995) in a geo-poetical perspective, in order to explore the connections between literature, space and memory related to the Nakba. The traumatic awareness of the absence from the History is explored in a polysemic dimension: memory and the threat of forgetfulness in the present; the erasure from the map, the departure from home, identity and alterity in the exile, the changed landscape. Darwīsh aspires to establish a new relationship with his controversial past to give sense to the present. He tries to reconstruct through poetry the times and places irretrievably lost, so to reconnect the uprooted Palestinians to their collective history at risk of oblivion.

**Local Voices and Imperial Bureaucrats in Early 20th Century Libya**

HENNING SIEVERT

This contribution will characterise the mutual relationships of local subjects and Ottoman administrators in the Libyan provinces of the Ottoman Empire about 1900. Drawing on concrete complaints and documents of administrative investigations, I will analyse the concepts, language and strategies employed in these sources from a bilingual Arabic-Turkish context.



**The “Orient” in Florence (19th Century).**  
**From the Oriental Studies to the Collection of Islamic Art,**  
**from a Rebuilt “Orient” to the Exotic Dream of the Rising Middle Class**  
**MARIA GIOVANNA STASOLLA**

At the beginning of the 19th century the grand-ducal court of Florence shared the new European cultural trends towards the Islamic world. Together with the king of France, Leopold II financed the so-called “Spedizione Letteraria Toscana in Egitto” (1828-29) led by Ippolito Rossellini which collaborated with the French one led by Champollion. Nevertheless, the legacy of the magnificent Medicean collecting was certainly better inherited by the private middle-class collecting. The second half of the century was a period of extraordinary and fruitful interest in the Oriental world when the philological and oriental studies were promoted. Since 1859 Michele Amari held the chair of Arabic and founded the Italian Society of Oriental Studies, Angelo De Gubernatis taught Sanskrit and founded the Italian Asiatic Society. Thanks to the fervour of these studies, in 1878 Florence was designated to host the 4th Congress of the Orientalists. This was the occasion to set up a general investigation of the Islamic objects and documents in the public collections, chiefly libraries and archives. The first Oriental exhibition was mounted during the Congress at the Riccardiana e Moreniana Library.

The new cultural context contributed to transforming the taste, it gave rise to new styles in architecture as well as in decoration and generally in the applied arts. The case is noticeable not only in Florence: the most exotic architectural and decorative examples were carried out all over Tuscany throughout the second half of the 19th century. The Orient emerged in its attractive variety in these works where the ornament is essential and it also influenced the artistic crafts contextual, so to speak, to the architecture.

The “Orient” excited curiosity and collecting passion, as in the case of Frederich Stibbert, who mounted his extraordinary oriental collections between 1879 and 1891. In so doing, he influenced a large group of artists who worked in the restoration of his villa in Montughi and his collections. The references to the middle or Far East that we can detect in buildings as well as in industrial and handcrafted objects, are imaginary and conventional at the same time; they do not originate from the interlacing with alien cultures. Until the 20th century we can notice an artistic, ideological orientalism, that is to say that we have to refer to an imagined and reinterpreted “Orient”, dreamed by the Italian architects, artists and craftsmen. Then, from a formal point of view, in the architecture as well as in the applied arts, the “Orient” is not a historical and geographical reality but it is a style, the Moresque, that merges the Islamic Africa to Syria, to al-Andalus and to Turkey, the Tunisian souk to the Damascene mosques, to the Alhambra and to Topkapi. After examining these topics, we will focus our attention on a little known fact that we could describe as the rebuilt “Orient” for entertainment, that is to say the Florentine Carnival in 1886, an event of the “disquieting” exoticism by which Europe represented the Islamic world.

**Fasting as the „discipline of the arcane“:  
The *arkān al-islām* according to Abū Ya‘qūb al-Siġistānī  
ANTONELLA STRAFACE**

The aim of the work is to examine the “pillars of islām”, as they were interpreted by Abū Ya‘qūb al-Siġistānī, one of the most outstanding Ismā‘īli “missionaries” (*du‘āt*) of IV/X century, in the *Kitāb al-iftikhār*.

The treatise, which has a polemic intent and aims to “boast” the merits of the Ismā‘īli doctrine and community, devotes its last chapters to the application of the *ta’wūl* to the Revelation and its prescriptions, in particular to the esoteric meaning of the *arkān al-islām*. Although al-Siġistānī recognizes full value to the performance of obligatory duties of the rituals (at least until the “return” of the *Qā’im*), he underlines the importance of the seeking for their true inner meanings.

**A Commentary on the Almagest Attributed to al-Farabi:  
A Linguistic Enquiry  
JOHANNES THOMANN**

Al-Farabi is generally regarded as a logician and political thinker. However, recent studies emphasize the importance of the mathematical disciplines in al-Farabi’s work (D. Janos 2010 and 2012). Biographical sources attest that al-Farabi has written a commentary on Ptolemy’s Almagest. A newly discovered text has been proposed as a likely candidate for being the last part of al-Farabi’s *sharh* on the Almagest covering book X to XIII (ZGAIW 19 (2010–2011) pp. 35 – 76). Since the text contains no explicit reference to al-Farabi, the provisional attribution is based on an exclusion procedure of other authors known to have written commentaries on the Almagest. In addition to that, we need stylistic considerations that might bear the brunt of the decision of authorship. The commentary adopts the terminology of the commented text. Moreover, there exists no astronomical work by al-Farabi which could be used for comparison. Thus, the analysis has to be focused on formal structures in the text. In addition, it seems promising to use quantitative methods which were developed in the new research area of “authorship attribution”. Such methods have been applied with success to modern Arabic literary texts (K. Shaker, D. Corne 2010) and seem to be particularly suitable for identifying authorship in texts on different topics. In order to evaluate this method, results for other works of al-Farabi will be presented together with the results for the commentary on the Almagest.

## Some Apocalyptic Motifs of Medieval Arabic Poetry

Lessons from a Poem

LÁSZLÓ TÜSKE

The well-known poem beginning with *al-sayfu asdaqū min al-kutubi*, is one of the most famous Arab verse of praise, written in the Middle Ages. The poet, Abu Tammam wrote it to the Caliph al-Mu'tasim celebrating the capture of Amorium, the Byzantine city. The poem was analysed several times in the post-war period, and this was connected with the new demands formulated at the time that the works of Arabic poetry should be examined as literary works as well, not only as philological or historical sources. András Hámori, Mohammad Badawi, Stefan Sperl and Suzanne P. Stetkevych examined and interpreted the poem. They explored its rhetorical richness, the characteristics of its structure etc. In the analysis I turn to a new field of the research, and examine the apocalyptic motifs and their function in the poem.

## Les rapports religieux d'al-Hira avec le Hedjaz préislamique dans la recherche occidentale depuis Henri Lammens s.j.

JAN VAN REETH

Le père H. Lammens était d'avis, à l'encontre de la thèse proposée par Wellhausen en son fameux livre *Reste arabischen Heidentums*, que les racines de l'islam doivent plutôt être cherchées dans une tradition juive. Or, un siècle plus tard, nous commençons à connaître beaucoup mieux les communautés chrétiennes du Hedjaz antérieures à l'islam. Les éléments juifs y semblent plutôt relever d'une forme de christianisme hétérodoxe. Ils nous aident ainsi à déterminer de manière de plus en plus précise les milieux chrétiens dont l'islam est issu.

## The Hagiographic Literature in Medieval Magreb. The Case of *Bugyat al-sālik fī ašrāf al-masālik* of al-Sāḥilī (XIV Century)

VIRGINIA VÁZQUEZ HERNÁNDEZ

This article is focused on the presentation of al-Sāḥilī's *Bugyat al-sālik fī ašrāf al-masālik*, from the XIV Century. I will place this work within hagiographic literature framework, talking about the most important hagiographic works of this genre.

Editions of this kind of works have allowed us to go deep into the hagiographic world in the Islamic Occident, and also have access to a new analysis of the societies from Magreb and al-Andalus from new perspectives. I will try to show how original the *Bugyat al-sālik* is in comparison with works from the same period seeing the matters he proposed.

## **Antar et la réconciliation avec ses trois premiers fils**

**URBAIN VERMEULEN**

Dans les derniers livres de la Sirat Antar, apparaissent les trois derniers enfants de 'Antar notamment ses fils Ghadanfar et Djufran et sa fille 'Unaytara. En relisant le roman (d'après les indices de B. Heller on apprend que le héros avait avant ces trois enfants trois fils issus de contacts antérieurs. Il s'agit de Maysara, Ghadban et Ghasub, qui rencontre en reconnaît .dans diverses circonstances.

## **La Tunisie après sa «Révolution de la liberté et de la dignité»**

**MARIA VIDYASOVA**

On sait qu'en Tunisie la première manifestation de «l'éveil des masses» s'est produit en 1911 (l'affaire de la cimetièrre Jellaz) et ensuite l'élite indigène de l'époque coloniale, cherchant à capter la force populaire, s'accaparait périodiquement des slogans religieux. Par contre, la résurrection tunisienne de nos jours, la poussée «d'éveil du Monde Arabe» en 2011, n'avait pas à ses débuts aucune teinte islamique. Des humbles, soit les plus pauvres couches sociales, ont partagé les idéaux de l'élite intellectuelle mondaine qui s'est révolté au nom de la démocratie contre le pouvoir établi. La période transitoire post-révolutionnaire (14 janvier – 23 octobre 2011) s'est déroulé en Tunisie dans l'atmosphère de la concurrence entre les partis laïques et le Mouvement Ennahda intégriste dont l'état-major se trouvait auparavant en exil pendant deux décennies. Après la légitimation de ce mouvement il a démontré sa capacité de s'enraciner dans les quartiers populaires, attirer vers soi la sympathie des gens avec une mentalité patriarcale et en fin de compte a reçu la majorité des places dans l'Assemblée Nationale Constituante. Une question qui se pose aujourd'hui c'est de comprendre: la rébellion tunisienne baptisée officiellement à l'occasion de son première anniversaire comme «Révolution de la liberté et de la dignité» peut-elle se traduire en émergence d'une nouvelle dictature? Celle des leaders islamistes qui se disent modérés, mais utilisent un double langage en s'adressant aux milieux politiques occidentaux, d'une part, et à ses adeptes, de l'autre part.

## **Portugal and Brazil: Contrasting Patterns in Arabic Scholarship.**

**EVA-MARIA VON KEMNITZ**

Arabic studies were introduced in Portugal in the last quarter of the 18th century and were developed as means to support Portuguese diplomacy in a new political conjuncture regarding the North African powers. This pragmatic approach stemmed from the perception of Brazil's core relevance in strategic and economic terms leading to the option of negotiations to protect navigation routes from Brazil from corsair activities.

The independence of Brazil (1822) changed this framework as Portuguese political and economic interests shifted to sub-Saharan Africa contributing to the withdrawal of state support for Arabic studies. Subsequently these fell in decline.

Whilst Brazil did not inherit any Portuguese tradition in this field, the flow of Arab immigration to Brazil in the 1880's and later fostered interest in the Arab world. In its wake numerous cultural associations were founded and newspapers in Arabic were published. However, only in the 1960's did Arabic studies find their place in the Brazilian academy. Today they are pursued by several universities that offer a wide range of subjects such as Arab language, history, literature and philosophy encompassing also political science, sociology and studies of Islam. The existence of a local cultured Arabophone population has nurtured this trend, which has been greatly reinforced by intensive Brazilian cooperation with Arab countries. The Brazilian case contrasts sharply with the present situation in Portugal characterized by a chronic deficit of students and of qualified teaching staff.

## **The Concepts of *al-wasatiyyah* and *al-aman al-fikri* in the Modern Islam**

**EVGENIY I. ZELENEV**

The concept of "Al-Wasatiyyah" is based on the term "Wasatiyyah" (Quran 2:143) and has the meaning "intermediacy". This role, according to the Quran, was defined for the Muslim Community by Almighty Allah: "And thus We have made you a medium nation".

In Arabic dictionaries next to the word Wasatiyyah there are such terms as "justice" and "moderation", "steadiness" and "equality", "straightforwardness" and "a clear vision of goals", and also "impartiality", "quality", "kindness" and "value".

Sheikh Sabah IV Al-Ahmad Al-Jaber Al-Sabah, the Emir of Kuwait, became the initiator of the spread of the "Wasatiyyah" principle throughout the world. The main centre of its spread became the International centre "Al-Wasatiyyah", founded in 2006. The term "Wasatiyyah" can be translated into English as "moderate". The concept of Al-Wasatiyyah is based on thirteen main principles, which will be stated in the paper.

The concept of Al-Aman al-fikri (ideological security) is a logical development of the concept of Al-Wasatiyyah. The initiative of development of the “Al-Aman al fikri” concept belongs to the former head of the Consultative Assembly of Saudi Arabia, member of the Council of Senior Ulama, head of the International Islamic Fiqh Council Dr. Salih Abdul Aziz Bin Abdullah Bin Humaid. The main idea of this concept is to supplement the concept of moral and intellectual security of the values with the concept of Al-Wasatiyyah, which calls upon the development and progress based on the principles of moderation. Dr. Salih Abdul Aziz Bin Abdullah Bin Humaid distinguishes five main courses of strengthening the intellectual security of the society. The concepts Al-Wasatiyyah and Al-Aman al-fikri together create a basis for a serious theoretical formation of the “Islamic way of development”.

### **Changing Estimations of the Late Ottoman Rule in Russian historiography - the Example of Arab Provinces**

**DMITRY ZHANTIEV**

The paper deals with the Russian historiography (beginning of the 20th cent. - beginning of the 21st cent.) of the Ottoman rule in the Arab provinces during the age of Abdul-Hamid II (1876-1908). That period with its socio-political and spiritual tendencies has gained rather controversial estimations among Russian researchers in the Soviet and even post-Soviet age: from stressing such aspects as stagnation and despotism of the Ottoman rule to paying tribute to the positive effects of consolidation and stability. So different interpretations of the Late Ottoman rule in Greater Syria, Iraq, Hijaz, Yemen and Libya were mostly due to the influence of Arab nationalism and Young Turks' views of the Abdul-Hamid II's age (from which originated the idea of inevitable collapse of the Sultan-Caliph's regime) and the criticism of the above mentioned approaches.

This criticism has led some researchers to the conclusion according to which Ottoman rule in the Arab provinces had met more challenges from outside than from inside. As for the tendencies of Arab nationalism discourse, they had been for long outweighed by the ideas of Islamic loyalty and even sacrality of the Sultan's rule. Thus the viability of Ottoman post-reform order in the Arab periphery attracted special attention which, in its turn, led to the rethinking of Arab vilayets' (and their elites) position and role in the fate of the Ottoman imperial space.



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