

Conflict and Coexistence

29th Conference of the

Union Européenne des
Arabisants et Islamisants

in Münster

September 10th – 14th 2018

Title illustration:

Group of students in front of the Gothic portal of the madrasa of Sultan al-Nāṣir Muḥammad, originally from a crusader church in Acre, brought to Cairo in 1291

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Program overview

29th Conference of the Union Européenne des Arabisants et Islamisants, September 10th – 14th, 2018 in Münster
Conference schedule

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	Monday	Tuesday	Wednesday	Thursday	Friday
	Cluster of Excellence Johannisstr. 4	Fürstenberghaus Domplatz 20-22	Fürstenberghaus Domplatz 20-22	Fürstenberghaus Domplatz 20-22	Meeting point: Schlossplatz
9-10.30 a.m.		Panels	Panels	Panels	Excursion
Coffee break					
11-12.30 a.m.		Panels	Panels	Panels	10.15 a.m. Meeting point at Schlossplatz
Lunch break		Meeting of the Executive Committee of the UEAI	Meeting of the National Representatives of the UEAI		11 a.m. Guided Tour of Haus Rüschhaus:
2.30 – 4 p.m.	From 2. p.m. : Registration open	Panels	Panels	3 p.m. General Assembly of the UEAI	12.30 a.m. Visit of Burg Hülshoff
Coffee break					
4.30-6 p.m.		Panels	Panels	7 p.m. Conference Dinner at Schlossgarten- Restaurant, Schlossgarten 4	4 p.m. Uhr back to Münster
	5 p.m. Opening Ceremony, Keynote speech, Reception				

General information and conference venues

All lectures will be held in Fürstenberghaus, Domplatz 20-22, 48143 Münster.

Registration will start on September 10th at 2 p.m. in the building of the Cluster of Excellence “Religion and Politics” at Johannisstraße 4, 48143 Münster. In addition, there will be a registration and information desk throughout the entire conference available daily from 8.30 a.m. at the conference venue in Fürstenberghaus.

The Opening Ceremony will take place on September 10th at 5 p.m. in the Cluster of Excellence “Religion and Politics”.

The venue for the General Assembly of the UEAI on Thursday 13th September at 3 p.m. will be room F4 in Fürstenberghaus.

The conference dinner starts at Schlossgarten Restaurant on Thursday, September 13th at 7 p.m.

Conference room equipment and internet access

All conference rooms are equipped with laptops and projectors. In case you use slides, please set up your presentation or your laptop fifteen minutes before your panel starts in order to prevent delays. Conference staff will be at hand to assist with technical issues.

WIFI will be accessible via Eduroam in all University Buildings.

**29th Conference of the Union des Arabisants et Islamisants
Opening Ceremony**

Monday 10th September, 2018 5 p.m.

Welcoming addresses:

Prof. Regina Jucks

Vice Rector of the University of Münster

*

Prof. Thomas Bauer

Managing Director of the Institute of Arabic and Islamic Studies

*

Prof. Jaakko Hämeen-Anttila

President of the UEAI

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Key Note Lecture:

Konrad Hirschler:

Conflict and Coexistence Materialised:

The Case of Non-Islamic Binding Fragments in Arabic Manuscripts

During the Crusading Period

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Reception

Detailed program

Room 1 (F072) Literature and Mediality, Contemporary Arab Literature, Presentation of New Digitisation Projects, Modern History, Material Culture

	Tuesday	Wednesday	Thursday
9-9.30 a.m.	<p>Chair: Barbara Winckler</p>	<p>Chair: Roswitha Badry</p>	<p>Chair: Sebastian Günther</p>
9.30-10 a.m.	<p>Ines Braune Hakayat Farida - feminist perspectives on the orality of story telling</p>	<p>Simone Sibilo Longing for Home in Time of War. New Patterns of Exile in Post-Revolutionary Arabic Poetry</p>	<p>Pavel Shlykov Whither Islamic Transregionalism? The Case of Socially and Politically Active Turkish Jemaats</p> <p>Leila Almazova Teaching Religion to Children in Contemporary Tatarstan. Case «Islam»</p>
10-10.30 a.m.	<p>Ines Weinrich “Qasida mafrusha”, or How to perform long poems in the religious context</p>	<p>Stephan Millich Coexistence, Conflict, Extermination: Mahmūd Darwish and Sargün Bülüş on Arabs and Native Americans</p>	<p>Nailiya Mingazova The Arabic studies development in Tatarstan: achievements and perspectives</p>
	Coffee break		
	<p>Chair: Bettina Gräf</p>	<p>Chair: Ines Braune</p>	<p>Chair: Syrinx von Hees</p>
11-11.30 a.m.	<p>Barbara Winckler Printed Orality in ‘al-Mar‘a al-Jadida’: The Rendering of Speeches and Cultural Events in a Beirut-Based Women’s Magazine of the 1920s</p>	<p>Christina Dozio Crime and humour: how do they coexist in contemporary Egyptian fiction?</p>	<p>Vincenza Grassi Relocating meaning. Islamicate decorative patterns in western Europe and the spread of Romanesque art along pilgrimage routes.</p>
11.30-12 a.m.	<p>Nevine Fayek Arabic Prose Poetry - A Revision of the Genre’s History</p>	<p>Barbara Michalak-Pikulska Identity in literary output and cultural life in Oman</p>	<p>Ennio Napolitano Arabic titlature in Cima da Conegliano painting. Evidence contradicting the concept of meaningless Islamicate decorations</p>
12-12.30 a.m.	<p>Yvonne Albers Time, Space, and the Page: Thoughts on a Cultural Studies Approach for the Study of the Arab Periodical</p>	<p>Roswitha Badry Fitnat Jeddah - A historical novel by the Saudi author Maqbul Musa al-‘Alawi</p>	<p>Dani Nassif Taqrīr Mehlis: Aesthetic Representations of Amnesia in Beirut’s Consumer Society and the Role of Fiction in Resurrecting the Traumatic Past</p>
	Lunch break		

Room 1 (F072) Literature and Mediality, Contemporary Arab Literature, Presentation of New Digitisation Projects, Modern History, Material Culture

	Chair: Ines Weinrich	Chair: Marek Dziekan
2.30-3 p.m.	Beatrice Gruendler Functions of the book in Kallia wa-Dimna	Rainer Brunner Joseph Schacht and German Orientalism in the 1920s and 1930s (with a glimpse at Münster)
3-3.30 p.m.	Bettina Gräf From the Pocketbook to Facebook: Maktabat Wahba, Publishing and Political Ideas in Cairo since the 1940s	Taras Kobishchanov Tsarina of Moscow, the Allah' Shadow on the Earth": Attempts of the Palestinian and Lebanese Rulers to Come under Russian Protectorate at the End of the 18th Century.
3.30-4 p.m.	Monique Bellan Reflecting on Art and Authenticity in Lebanon in the 1950s: The case of <i>al-Adab</i> Journal	Dmitry Zhaniev Islamic rule or Ottomanism? Methods and symbols of the Sultan's religious policy in Ottoman Syria on the eve of the Young Turk revolution. (Provisorischer Titel)
	Coffee break	
	Chair: Hinrich Biesterfeldt	Chair: Pavel Shlykov
4.30-5 p.m.	Verena Klemm Project Presentation: Bibliotheca Arabica. Towards a new history of Arabic Literatures.	Marek Dziekan Maghreb and Europe in "Al-Lisan al-mu'rib 'an tahafut Al-Isban wa-Faransa ala Al-Maghrrib" by Muhammad Ibn al-Arabi as-Sulaymani (1837-1925)
5-5.30 p.m.	Gregor Schoeler Über arabische Folianten gebeugt	Svetlana Kirillina Collaborationists or Mediators: Ulama' during the French Campaign in Egypt (1798-1801)

3. p.m.

General Assembly of the UEA

Tuesday		Wednesday		Thursday	
	Chair: Antonella Ghersetti	Chair: Carmela Baffioni	Chair: Hinrich Biesterfeldt		
9-9.30 a.m.	Orsolya Varsányi Mapping the Semantics of "Conflict and Coexistence" in 9th-century Arabic Christian Controversy	Johannes Thomann Ibn Abi Talib al-Dimashqī's Works on Physiognomy and his Greek, Indian and Old Turkic/Mongol Sources	Daniel De Smet Les couleurs (asbāgh) de l'Arme : de la Longue recension de la Théologie d'Aristote aux Ikhwān al-Safā'		
9.30-10 a.m.	Roberta Denaro Narrating conflict in early Islamic historiography: themes and topoi of jihād narratives.	Ingrid Bejarano-Escanilla La transmisión de algunas creencias de la Antigüedad clásica al Libro de las Plantas de al-Qazwīnī (s. XIII): las interacciones entre las plantas y los animales	Christian Lange Towards a history of the senses of Islam: Some preliminary reflections		
10-10.30 a.m.	Hilary Kilpatrick The Khāliya affair. Poetic networks and confessional identity	Ana Maria Cabo-González Al-Qazwīnī (s. XIII). El Libro de las Plantas. Sección segunda: de las hierbas. Los cereales como alimentos y como medicamentos: las fuentes árabes	Jan Van Reeth Le Dieu Vivant, subsistant par lui-même, assis sur son trône, serait-il selon le Coran (2: 255) anthropomorphe?		
Coffee break					
	Chair: Lale Behzadi	Chair: Johannes Thomann	Chair: Christian Lange		
11-11.30 a.m.	Hämeen-Anttila, Jaakko Zarathustra in Islamic Sources	Carmela Baffioni Synopsis of Kitāb al-ḥāwī fī 'l-ṭibb, III volume, part IX "On the diseases of the womb" and its sources	István Lániczky Al-Masā'īl al-īḥkmiyya: Notes on the authenticity of a Pseudo-Avicennan work		
11.30-12 a.m.	Katarzyna Pachniak Al-Juwaynī's theory of the imamate in his treatise Ghīyath al-umam	Regula Forster Tradition and innovation in Medical Didactic Poetry. Ibn Tūfayl's "Urjuza fī ṭ-Ṭibb"	Almarai, Akeel Šarḥ al-Mufaḍḍaliyyāt di Al-Marzūqī (m. 1030)		
12-12.30 a.m.		Jean-Charles Ducène Le manuscrit Top Kapı A. 3012 donne-t-il la première rédaction de l'ouvrage géographique d'Ibn Hawqal ?	Mariana Malinova Translation and modernity: Taha 'Abd ar-Raḥmān's project of renewing Islamic thought		
Lunch break					

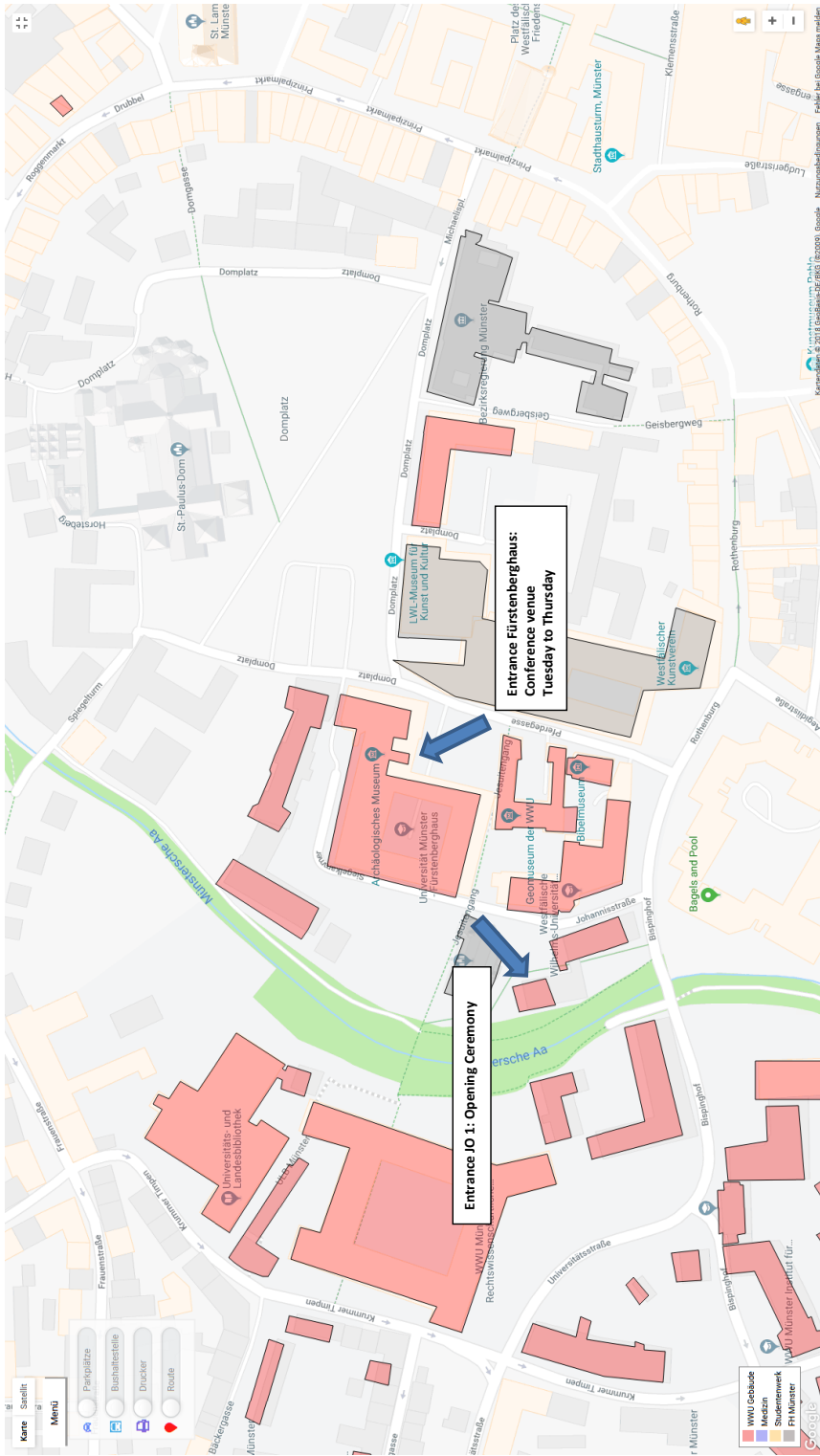
	Chair: Letizia Osti	Chair: Syrinx von Hees
2.30-3 p.m.	Pavel Pavlovitch 'Abd al-Bāqī b. Qānī' (265–351/878–962) and His Kitāb al-Wafayāt: In Search of Lost Sources	Alessandro Rizzo Barsbāy's Letter to the Republic of Florence in 1422
3-3.30 p.m.	Monika Winet Ibn Asakir on Alid Women	Paulina Lewicka Projecting the Enemy: Non-Muslims in the Mamluk State
3.30-4 p.m.	Zoltan Szombathy What is a Reliable Genealogy?	Christian Mauder Representing Mamluk Rulership through Translation: Sultan Qāniṣawh al-Ghawrī's (r. 1501–1516) Courtly Translation Projects and their Political Implications
Coffee break		
	Chair: N.N.	Chair: Paulina Lewicka
4.30-5 p.m.	Antonio Peláez Rovira La Madraza de Granada en el siglo XV: perspectivas de estudio sobre la comunidad docente	Maravillas Aguiar Augilar Reflexiones acerca de la popularidad y la difusión de la Cosmografía atribuida a Ibn al-Wardī (siglo 9 AH/XV J.-C.)
5-5.30 p.m.	Letizia Osti Abbasid Caliphs as negotiators in a time of decline	Elise Franssen al-Ṣafādī's Tadhkirah

3 p.m.

General Assembly of the UEAI

Tuesday		Wednesday		Thursday	
	Chair: Monika Winet	Chair: Verena Klemm			
9-9.30 a.m.		Maribel Fierro The Maghreb and al-Andalus in Ibn al-Nadim's <i>Fihrist</i>			
9.30-10 a.m.	Giovanna Calasso Crossing the boundaries between the world of Islam and "the others' world" as seen by Muslim jurists and travellers.	Isabel Toral-Niehoff The <i>lqd-al-farid</i> by Ibn Abd-Rabbihi. Its place in the Cultural history of al-Andalus			
10-10.30 a.m.	Maria-Dolores Rodriguez-Gomez La "convivencia negada" a los mudéjares: las transferencias de propiedad de musulmanes a cristianos tras la caída de Granada (siglo XV)	Arie Schippers Hebrew and Arabic Strophic Poetry in the Iberian Peninsula			
Coffee break					
	Chair: Rainer Brunner	Chair: Isabel Toral-Niehoff			
11-11.30 a.m.	Rocio Daga Portillo Sunna or Shari'a: The concept of law according to the Documents of Database APD (INMO, LMU)	Christina Ossipova Mastering Eloquence: the case of al-Washsha'			
11.30-12 a.m.	Christopher Melchert The <i>Musnad</i> of al-Shafi'i in Relation to the <i>Umm</i>	Marina Reisner Miracles in the story of Yusuf			
12-12.30 a.m.					

Conference venues



Abstracts

Maravillas Aguiar Augilar

Reflexiones acerca de la popularidad y la difusión de la Cosmografía atribuida a Ibn al-Wardī (siglo 9 AH/XV J.-C.)

Yvonne Albers

Time, Space, and the Page: Thoughts on a Cultural Studies Approach for the Study of the Arab Periodical

Leila Almazova

Teaching Religion to Children in Contemporary Tatarstan. Case «Islam»

The presentation is devoted to the problem of children's instruction on Islam in the Republic of Tatarstan. Research is based on the field work in 7 rural districts and 6 cities held in June-July 2017, as well as on the analysis of teaching programmes, textbooks and on publications on religious educational reforms in Media. The study shows that the main influence on the specifics of teaching religion in public schools has multi-ethnic and multi-religious composition of the population (54 and 44 percent of Tatar and Russian populations respectively): from 6 modules only two are taught in Tatarstan – Foundations of World Religious Cultures and Foundations of Secular Ethics, the rest four (which are widely taught in other Russian regions) – Orthodox, Islamic, Judaic and Buddhist Cultures remain outside of the state schools. This feature determines the intensity of children's intra-religious education. The case of Islam shows the diversity of forms of children's religious education: religion is taught in Muslim kindergardens, special courses that operates near Mosques, summer camps, discussions and meetings with Imams and Islamic clergy at schools, regular courses of Islamic ethics, taught by Imams at schools, and private general-education school «Uthmaniya» (Kazan), the founder of which was Tatarstan Muslim Religious Board. The case of Tatarstan where state and religious institutions divided spheres of influence on children's religious education is one of interesting examples of building state-religious relations in post-Soviet post-secular societies.

Akeel Almarai

Šarḥ al-Mufaḍḍaliyyāt di Al-Marzūqī (m. 1030)

Mari Kristin Arat

Burkini - das neue Reizthema. Koranische Grundlage und rechtliche Umsetzung in Frankreich, Deutschland, Österreich und Schweiz

Als nach den Sommerferien 1989 zwei maghrebinische Schülerinnen aus ihren Heimatländern zurückkamen, aber sich weigerten, ihre Kopftücher abzunehmen, kam es in Frankreich zu einem Tumult an den Schulen. Der damalige Minister L. Jospin (PS) bat das Conseil d'Etat um eine Stellungnahme (Avis). Das Conseil d'Etat stellte fest, dass Laizität und Kopftuch sich nicht gegenseitig ausschließen, sondern es auf die Art des Tragens käme, dh es dürfte keine „pression“ und „provocation“ vorliegen. Diese ausgewogene Stellungnahme brachte keine Ruhe, die Proteste gingen weiter und die Verwaltungsgerichte kamen mit den Klagen nicht nach, bis es zum strengen Kopftuchverbot an Schulen kam.

2016 kam es in Frankreich wieder zu Tumulten, diesmal außerhalb von Schulen, nämlich am Strand wegen des Burkinis, das vor einigen Jahren in Australien erfunden wurde. Obwohl die koranischen Grundlagen dieselben wie für das Kopftuch sind, war die Aufregung groß und wieder wurden die Verwaltungsgerichte überlaufen.

Der Aufsatz untersucht die koranischen Grundlagen und vergleicht die gesetzlichen, sozialen, politischen Unterschiede zwischen Frankreich und deutschsprachigen Ländern, die Deutschland, Österreich und der deutschsprachigen Schweiz.

Roswitha Badry

“Fitnat Jeddah” – A Historical Novel by the Saudi Author Maqbūl Mūsā Al-‘Alawī

After remarks on the life and work of the Saudi author Maqbūl Mūsā Al-‘Alawī (b. 1969), this paper will provide an analysis and interpretation of his first novel which was published in 2010 and longlisted for the IPAF in 2011. The title refers to the turmoil which broke out in the Saudi seaport in mid-June 1858 following the replacement of the British with the Ottoman flag on one specific ship. The civil strife resulted in the killing of 22 persons, among them the British vice-consul, the subsequent bombardment of Jeddah by the British navy and the hasty sentencing of the alleged murderers and instigators of the violent uproar. The “massacre of Jeddah” and its repercussions illustrate the interaction between religion, politics, and economic changes as it marked the increasing influence of European imperialist powers, the weakness of the Ottoman Empire, and growing religious

and sectarian tensions and conflicts in the region. Partially based on written documents and oral history, Al-ʿAlawī retells the story by giving voice to “eye-witnesses” of the events, some of them historical figures, others invented. Through internal monologues, flashbacks, and dialogues he not only adds the human dimension of the insurrection and subsequent trial to the official records, but also portrays daily life in an important harbor at the cross roads of the routes to Mecca, Africa, and India. In addition, the novelist combines the religious-political connotation of fitna with its gendered aspect, as the main female character is also named Fitna.

Carmela Baffioni

Synopsis of *Kitāb al-ḥāwī fī ʿl-ṭibb*, III volume, part IX “On the diseases of the womb” and its sources

The paper discusses the gynaecological section of *Kitāb al-ḥāwī fī ʿl-ṭibb* by Abū Bakr al-Rāzī (854/865-925 or 935). The work collates Rāzī’s learning and observations on all aspects of pathology, hygiene and therapeutics, and contains dozens of quotations from ancient authors. *Kitāb al-ḥāwī* uses Greek, Byzantine, Syriac and Indian sources, especially in the tradition from Hippocrates to Iṣḥāq ibn Ḥunayn (d. 910).

The “Book on the diseases of the womb” is divided into six sections. Every chapter contains paragraphs that begin with the mention of a certain medical authority, disease, or symptoms – but this is not systematic. Some medical practices are advised more frequently than others: bloodletting is an example. A great importance is attributed to “signs” and “indications”, which reflects Rāzī’s empirical approach. The doctrine of female sperm is supported in numerous passages. There are two quotations from Hippocrates’ oath, very similar to each other. Miscarriages provoked by jumps and leaps are mentioned several times. Among the names explicitly mentioned, 11 are unidentified names, and there are 27 identified names. As to the works cited or quoted, we have some 18 unidentified titles. Provisional percentages concerning sources are provided.

Ingrid Bejarano Escanilla

La transmission de certaines croyances de l' Antiquité classique au Livre des Plantes d'al-Qazwini (XIIIe siècle): les interactions entre les plantes et les animaux

Cette étude a pour but d'analyser les interactions entre les plantes et les animaux dans le Livre des Plantes appartenant à l'oeuvre d'al-Qazwini (XIIIe siècle) , *ʿAya' ib al-majluqat wa gara'ib al-mawyuḍat* .

Abu Yahya Zakariyya ibn Muhammad al-Kufi al-Qazwini est un cosmographe et un juriste persan né à Qazwin vers 1203 et mort à Bagdad vers 1283. Son oeuvre réflète l'imaginaire de la création, l'espace physique et l'oecumène, telle qu'elle était perçue au XIIIe siècle.

Dans notre contribution nous partirons de l'analyse textuelle des descriptions des plantes qu'on trouve dans ce traité-glossaire pour nous focaliser dans l'étude d'une série de "prodi-ges" et "merveilles" en relation avec les plantes et les interactions avec les animaux, qui ont suscité l'intérêt des savants , à l' Antiquité comen au Moyen Âge.

La transmission de certaines croyances et idées, parfois réelles, parfois fantastiques de l' Antiquité à la littérature scientifique et pseudoscientifique arabe du Moyen Âge peut être vérifiée dans le Livre des Plantes d' al Qazwini en ce qui concerne les interactions entre les plantes et les animaux. Notre étude apporte des passages textuels tirés des oeuvres de Pline, Aristote et Elien et même de notre auteur. Au moyen de quelques exemples, nous avons pu constater, outre l' éventuelle transmission textuelle, une certaine cointinuité dans la transmission des données, concepts et idées qui durent persister pendant longtemps.

Monique Bellan

Reflecting on Art and Authenticity in Lebanon in the 1950s: The case of al-Ādāb journal

Ines Braune

Hakayat Farida - feminist perspectives on the orality of story telling

Rainer Brunner

Joseph Schacht and German Orientalism in the 1920s and 1930s (with a glimpse at Münster)

Joseph Schacht's research on Islamic law and the influence of his studies on 20th century Orientalism are well known. What is less well known is the beginning of his career at the universities of Freiburg and Königsberg in the 1920s and 1930s. He not only managed to establish himself as the youngest professor in any German university, but also became a typical example of the transition of Oriental studies from philology to cultural and social history. But the fierce controversy with August Fischer in which he became involved in the early 1930s, was not only a scientific quarrel over philological matters, but also has to be seen in the political context of the time, that is, the rise to power of German fascism. Schacht's uncompromising attitude and the personal consequences he was willing to take make him one of the few scholars who was not willing to be taken in by national socialism.

Ana Maria Cabo-González

Al-Qazwīnī (13ème siècle). Le livre des plantes. Deuxième section: des herbes. Les céréales en tant que nourriture et en tant que médicaments: les sources arabes

Abū Yaḥyà Zakāriyā' ibn Muḥammad al-Kūfī al-Qazwīnī est né l'année 1203 d. de C. (600 Hé-gire) dans la ville persane de Qazwīn, située à cent cinquante kilomètres à l'ouest de Téhéran. À Damas, il a étudié la jurisprudence, et après avoir vécu en Syrie pendant quelques années, il a déménagé en Irak. Dans ce pays, il était Kadi dans les villes de Wāṣit et al-Hilla, et il habitait aussi à Kufa, Bagdad et Mossoul. Al-Qazwīnī avait une solide formation, aussi qu'une vaste culture et une position sociale influente. Il est mort en l'an 1283, à l'âge de quatre-vingts ans.

Il a écrit deux ouvrages: *Āṭār al-bilād wa-ajbār al-'ibād* y *ʿAḡāib al-majlūqāt wa garā'ib al-mawḡūdāt*, et ces travaux sont connus sous le noms de la *Géographie* et la *Cosmographie*.

Le travail que nous présentons ici étudie, dans une section de la *Cosmographie: le Livre des plantes*, les propriétés alimentaires et médicinales que possèdent les céréales, et compare les informations données par Al-Qazwīnī sur ces céréales avec les informations fournies par des sources arabes

écrites avant et après la création de l'œuvre d'al-Qazwīnī.

Donc, notre recherche tente de trouver les sources à partir desquelles al-Qazwīnī boit et tente aussi de déterminer l'empreinte que son travail a laissé dans la littérature scientifique ultérieure.

Giovanna Calasso

Crossing boundaries and its consequences as seen by Muslim medieval jurists, geographers and travellers (9th-12th centuries)

The theme of boundaries and the juridical consequences of their crossing is implicitly the main focus of the binary categorisation of the world into *dār al-islām* and *dār al-harb*, coined by medieval Sunni jurists – between the 8th and the 9th centuries – as an analytical instrument necessary to establish rules to be followed in a state of war, but also to deal with the rich casuistry of interpersonal relationships between the two parts, which, on crossing the boundary, have juridical effects.

The 10th century geographers and the travellers who left us their travelogues hardly ever mention the two *dār*, but seem to share with the jurists a “core” binary mental map, the former giving the term *islām* a spatial meaning and thus tracing the *hudūd al-islām* (“boundaries of Islamic territories”), the latter expressing their uneasiness in front of uncertain boundaries. In fact, when faced with situations that do not correspond to their expectations of diversity-hostility, finding themselves in the enemy *dār*, or conversely of being welcomed, when in a country that belongs to the “world of Islam”, their disorientation is tangible.

But in the writings of geographers and travellers, between the 10th and 12th centuries, boundaries are recognised also within Islamic territories, where in theory “foreign” Muslims do not exist, but where a division between east and west (*mashreq* and *maghreb*) is perceived as a significant reality. Meanwhile, in the Imami texts another kind of “internal” division is found, the one between *dār al-imān* and *dār al-islām*, establishing a frontier between the Imam’s followers and all other Muslims.

Rocio Daga Portillo

Sunna as revelation and law: Towards understanding of the concept of law based on classical documents and sources

Sunna and not Sharī'a is the term used in legal Documents to refer to the law until the 13th. century, according to the APD Database. Moreover, there are other expressions used to indicate the frame in which a legal transaction took place. I will give an account of these expressions from the Data gathered out of more than 3000 Documents of the Database. The Documents comprehend the period between 7th. century AD to 15th. century AD and belong to different regions of the Islamic world. I will compare the use of the term in Documents from Egypt and Syria to al-Andalus, with a special focus on Arabic Documents written in al-Andalus by Christians in the aftermath of the conquest of Toledo in the 11th. century.

The question of the concept of law indicated by the word Sunna and Sharī'a as well as the possible historical and legal reasons for the change of terminology in the 13th. century would be dealt with.

Carlo De Angelo

The Relationship between Muslim-Non-Muslim in Salafi Jurisprudence

Roberta Denaro

Narrating conflict in early Islamic historiography: themes and topoi of jihād narratives

Over the last decades groundbreaking studies (such as Noth/Conrad 1994, Donner 1998, Leder 1998, etc.) have focused scholarly attention on the literary and rhetorical aspects of Islamic early historiography, paving the way for a literary-critical approach to texts hitherto investigated mainly as repository of historical information.

Leaving apart the long-debated (and still open) question of the reliability of Islamic sources on early conquests, this paper will focus on the literary devices (topoi and motifs) featured in the futūḥāt literature. Within the broad range of themes and motifs which are peculiar to this historiographical sub-genre, the paper analyses the narratives describing death on the battlefield, i. e. that of the believer as well as of the enemy, aiming to detect the text-structuring strategies and intertextual relations mainly with Islamic religious literature.

Daniel De Smet

Les couleurs (asbâgh) de l'Ame : de la Longue recension de la Théologie d'Aristote aux Ikhwân al-Safâ'

Dans la longue version de la dite Théologie d'Aristote — la paraphrase arabe d'une partie des Ennéades de Plotin — l'Âme universelle est définie comme « une substance qui meut par un mouvement spirituel et qui teint avec des couleurs spirituelles, recevant les bienfaits de ce qui lui est supérieur pour les donner à ce qui lui est inférieur ». L'Âme effectue son travail dé-miurgique en opérant comme un peintre sculpteur : elle introduit les formes et les couleurs dans la matière. Cette conception se retrouve dans l'ismaélisme et chez les Ikhwân al-Safâ'. Nous en retracerons les origines, tant dans le néoplatonisme que dans la tradition shi'ite ancienne.

Kristof D'hulster

Sultan Qānṣūh al-Ghawrī's poetry at home and abroad : An Arabic ta'liq by Jalāl al-Dīn al-Suyūṭī and a Turkish nazīre to Aḥmed Paşa

Very much in line with his fellow-rulers in the Eastern Mediterranean and beyond, sultan Qānṣūh al-Ghawrī was a poet-king, patronizing the literary arts, hosting celebrated majālis, and authoring over 120 Arabic and Turkish poems. Whereas his Arabic and Turkish divan have been edited, most crucially, few scholars have tried and taken Qānṣūh's poetry outside of the Mamluk court and into the broader world, in which the sultan carved out his authorial identity as poet-king. This paper brings in two tantalizing pieces of evidence that prove that the sultan's poetry did in fact find a broader circulation beyond the narrow confines of the court, both locally and abroad, and thus had a meaning and a function hitherto underexplored. First, the paper explores its circulation "at home" by looking into the hitherto unpublished al-Munaqqah al-Zarīf 'alā l-Muwashshaḥ al-Sharīf of Jalāl al-Dīn al-Suyūṭī (Gotha). In this remarkable text, written upon the sultan's accession in 1501, the polymath reproduced two of the sultan's Arabic muwashshaḥs, followed by a ta'liq of his own hand and framed by a careful selection of Koranic verses and hadiths. Second, the paper explores its circulation "abroad" by focusing on Aḥmed Paşa, the Ottomans' most celebrated poet under Meḥmed II and Bāyezīd II. Qānṣūh's Turkish divan gives ample testimony of his appreciation of Aḥmed's poetry, as it contains over fifty of the latter's poems, as well as a nazīre written by Qānṣūh in imitation of one of these. Edirneli Nazmī's nazīre collection,

the *Mecma‘ü’n-Nezā’ir*, on the other hand, reproduces yet another *naẓīre* written by Qānṣūh in imitation of Aḥmed’s poetry. As such, this Ottoman collection proves that compilers in Istanbul were well aware of Qānṣūh’s poetic output and, consequently, that the sultan’s poetry circulated abroad. By thus exploring the circulation of Qānṣūh’s poetry, this paper seeks to add to its meaning and function beyond the Mamluk court, both at home and abroad.

Christina Dozio

Crime and humour: how do they coexist in contemporary Egyptian fiction?

In his collection of short stories *Dayrūṭ al-sharīf wa-Nu‘mān ‘Abd al-Ḥāfiẓ* (1986), the Egyptian writer Muḥammad Mustajāb (1938-2005) depicts a village in Upper Egypt whose community is tied together by legends about eccentric characters and heinous crimes. Similarly, *Nisā’ al-Karantīnā* (2013) by Nā’il al-Ṭūkhī (b. 1978) reconstructs the criminal history of Alexandria over three generations of gangsters, using an epic tone and dark humour. In both works of fiction, crime is so pervasive that it is taken for granted and becomes a laughable matter, which challenges the idyllic picture of peaceful coexistence.

This paper aims at comparing these books to understand how the representation of crime can turn into comedy and the grotesque. In particular, this contribution will focus on the narrative strategies employed by Mustajāb and al-Ṭūkhī, which include collective storytelling and reporting techniques. It will also look at the ironic portrayal of conflict and coexistence within these marginal groups, how they integrate into the national community, and how they negotiate modernity. Finally, it will explore how these works of fiction draw upon popular culture to generate a humorous effect.

Jean-Charles Ducène

Le manuscrit Top Kapı A. 3012 donne-t-il la première rédaction de l’ouvrage géographique d’Ibn Ḥawqal?

Les cinq manuscrits identifiés à ce jour du *Kitāb ṣūrat al-arḍ* d’Ibn Ḥawqal avaient permis d’en faire deux éditions successives par De Goeje (1873) et Kramers (1938). Cependant, les divergences substantielles entre les textes avaient laissé croire à trois rédactions, l’une antérieure à 967, puisque dédiée à Sayf al-Dawla ; une deuxième rédigée entre 972-976, profatimide ;

et une dernière réalisée après 979. Or, le ms d'Istanbul (Topkapı, A. 3012) intitulé *Şifat al-aqālīm al-islāmiyya*, copié en 867/1463 et dont l'auteur n'est pas explicitement mentionné, donne une version datable d'entre 355/966 et 358/969. Son analyse montre un texte encore proche d'une des trois versions du *Kitāb al-masālik wa-l-mamālik* d'al-Iṣṭahārī mais avec, notamment, une réélaboration du chapitre sur le Maghreb avec des additions importantes que l'on retrouve en partie dans les versions ultérieures. Néanmoins, le style de l'écriture, ses atteintes à la norme grammaticale, son désordre dans l'énonciation, laissent penser que l'on aurait ici la reproduction d'un brouillon ou d'un texte préparatoire. Ceci dit, celui-ci donne également quelques informations historiques originales.

Marek M. Dziekan

Maghreb and Europe in "Al-Lisan al-mu'rib 'an tahafut Al-Isban wa-Faransa ala Al-Maghrib" by Muhammad Ibn al-Araj as-Sulaymani (1837-1925)

The paper is devoted to one of the most outstanding writers, political thinkers, reformers and social activists in Morocco living at the turn of XIX and XX C., Muhammad Ibn al-A'raj as-Sulaymānī, known also as Ibn al-A'raj. He lived in Morocco and Algeria and was a witness of European penetration and colonial rule in North Africa. My aim is to show not only the figure of As-Sulaymānī, little known in Europe, but also to present his reflections concerning the relations between Morocco and Europe presented in his book "Al-Lisān al-mu'rib 'an tahāfut al-ajnaḇī 'alā Al-Mahrib" [‘The Tongue Explaining the Foreign Rush around Morocco’] written in 1911. The Moroccan author analyses these relations not only in historical perspective (from the beginnings of Islam) but presents above all the political situation in Maghrib in his times, taking into consideration as political events, as some cultural and philosophical features, for example transformation and development of sciences and the Western concept of freedom. As-Sulaymānī presents these ideas to his reader, comparing them with Islamic thought and analyses actual and possible impact of this new features and ideas on his country and the Muslim society.

Nevine Fayek

Arabic Prose Poetry: Press and Translation as Key-players in Nahḍa Conceptual Transformation

Historical references attribute the commencement of the Arabic prose poem – known nowadays as “qaṣīdat al-nathr”, to the poets of the Lebanese Shi‘r magazine, which was founded in Beirut in 1957. Nevertheless, evidence show that the concept of using prose as a medium for poetic expression - most frequently referred to as “al-shi‘r al-manthūr” - was among the first concepts that were proposed by Arab Nahḍa intellectuals since the beginning of the 20th century. The development of the periodical press and the growing interest in translation had a great impact on cultural and literary conceptual transformations. By virtue of new dynamic linguistic requirements of the press prose - as opposed to poetry - gained a higher rank in the Arabic literary construction, exhibiting aesthetic potentials within a variety of literary expressions and forms. On the other hand, literary translation facilitated exposure to new literary and poetic trends and forms. Critical debates as well as translators’ reports also indicate a very early rebel against the traditional definition of poetry as “metered rhymed speech”. A variety of new poetic terms such as “al-shi‘r al-‘aṣrī”, “al-shi‘r al-ḥurr”, “al-shi‘r al-ṭalīq, and above all “al-shi‘r al-manthūr” were subsequently introduced. Nonetheless, despite the numerous valid references and literary evidence, the influence of the Nahḍa discourse on casting a trend for an Arabic prose poem remains under-researched and subject to contradictory assessments. The contentious nature of this controversial literary form also makes it difficult to position it within the history of modern literature, respectively poetry. Palestinian critic ‘Izz al-Dīn al-Manāṣīra rightly suggests that “the best solution to address differences is to read the ‘thing’, as it is, not as desired.” He thinks that the prose poem should be defined as “a hybrid text, open to poetry, narration, and artistic prose, that crosses borders between literary forms.” Lebanese scholar Sharbil Dāghir also introduces the concept of “Kayān al-Naṣṣ” (the text as a being), calling for a different reading of new formations of modern Arabic poetry - respectively prose poetry - in light of the conceptual transformation indicated in the Nahḍa discourse. This research respectively aims at shedding light on the conceptual transformations that the press and the translation movement have brought about, allowing for a wider perception of literary and poetic determinants and forms; with the objective of introducing a different reading of the perception of prose poetry; not as a later development in a gradual process of rebel against traditional Arabic prosodic rules,

but rather as a path of its own that came about in dialogue with the various changing interrelations within the cultural field following the Nahḍa period.

Maribel Fierro

The Maghreb and al-Andalus in Ibn al-Nadim's *Fihrist*

Regula Forster

Tradition and Innovation in Medical Didactic Poetry. Ibn Ṭufayl's "*Urjūza fī ṭ-Ṭibb*"

The physician and philosopher Abū Bakr Ibn Ṭufayl (d. 581/1185-86) is usually considered as one of the most innovative thinkers of the Maghreb. This is largely due to his philosophical “Bildungsroman”, *Ḥayy ibn Yaqqān* (“The Living, Son of the Wakening”). His second extant work, *Urjūza fī ṭ-Ṭibb* (“Rajaz poem on medicine”) has come down to us in a single manuscript and remains inedited and largely unstudied. The little research on the work that has been undertaken so far considers the text to be mainly an un-original continuation of the medical tradition. This paper studies the *Urjūza fī ṭ-Ṭibb* as both a traditional and an innovative text, contrasts it with the didactic poetry by Ibn Sīnā (d. 428/1037) who was one of Ibn Ṭufayl’s heroes and tries to identify its sources.

Elise Franssen

al-Ṣafadī's *Tadhkirah*

Bettina Gräf

From the Pocketbook to Facebook: *Maktabat Wahba*, Publishing and Political Ideas in Cairo since the 1940s

Vincenza Grassi

Relocating meaning. Islamicate decorative patterns in western Europe and the spread of Romanesque art along pilgrimage routes

The paper, part of a project aimed at giving an interpretation on the multi-faceted phenomenon of pseudo script, investigates the meaning assumed by decorative patterns made up of Arabic inscriptions or Arabic lettering on religious buildings in Western Europe and the process of cross-contamination at the basis of their origin. My previous studies have demonstrated that the Islamicate decorative patterns, once considered mere nonsensical scribbles, fall into two categories, each one having their own function. In the Islamic world they are mostly abridgments of standardized prayers or visual activators of these invocations, sharing the same function of true inscriptions respectful of the code of Arabic script. Even degraded inscriptions, occurring especially in the peripheral territories of the Islamic world, could be easily decoded by Arab literati. This is no more true for the present beholder, who is unable to enter the cultural system of the social context that engendered those meaningful signs. The use of Islamicate decorative patterns in western arts was not the result of a cultural transfer nor of a simple fascination for the otherness, as the copy of real Arabic inscriptions by western artists was remapped in the European cultural identity, which was rooted in Christian faith. Consequently, a negotiation or better a relocation of meaning occurred under the retention of the visual form, which was more or less faithful to the original according to the artist's dexterity. Studies in Byzantine art have posited that the presence of Arabic lettering on the wall decoration of churches could have functioned as spoils or sign of triumph and victory over Muslims. On the contrary, in late Gothic and Renaissance Italian painting they make reference to the place where Jesus Christ was born and died. Here, the graphic sign stands for a geographical entity, which on turn is charged with the history of Christianity. Given that, the present study intends to verify to what extent the last interpretation holds true also for the earliest specimens dating from the 11th and 12th centuries, which appear in Romanesque religious buildings located in France and on the first folio of the Apocalypse of Saint Sever sur l'Adour (Paris, Blihl. Nat. MS Lat 8878). Such sites-churches, monasteries and scriptoria, are part of the artistic renewal promoted by the reform of monasticism from the end of the 10th century A.D. and are pilgrimage

destinations, as they housed the relics of saints and martyrs in accordance with the declaration of the Second Council of Nicaea (787), which established the presence of such relics to be obligatory for the consecration of a church. In particular, the buildings are located along the routes known as the Camino of Santiago linking Italy and the northern European countries to Spain. This fact might explain why the Kufic lettering present on the Infancy door in Le Puy cathedral and the lintel of the south door of Saint-Pierre-de-Rhédés at Lama-lous-les-Bains reproduce invocations such as “barakah” and “al-mulk li-llāh” in the same debased forms found on Spanish ceramics. A model that will be also adopted in the Limousine enamel works. More than Near East, Spain seems to have played an important role in a process of hybridization of the cultures present in the Mediterranean area at the time of the constitution of European identity.

Beatrice Gündler

Functions of the Book in Kalīla wa-Dimna

Subject: reception of Kalīla wa-Dimna and its function as a book, based on the preface attributed to Ibn al-Muqaffa'. This however survives only in later and drastically differing redactions, which reflect the concept of the book in the redactors' time.

Jaakko Hämeen-Antila

Zarathustra in Islamic sources

The paper will discuss the image of Zarathustra in Islamic sources, especially in historical works. It will show that the attitude of Muslim historians, philosophers, and heresiographers was rather positive toward Zarathustra, who was considered by many to have been a prophet or, at least, an ancient sage. It also shows how Muslim authors wrote a background history for Zarathustra, creating an intellectual genealogy that attached him either to Israelite prophets or to Greek philosophers.

Hilary Kilpatrick

The Khālīya affair. Poetic networks and confessional identity

In the mid-nineteenth century the prominent *kātib* and *adīb* Buṭrus Karāma, who was then living in Constantinople, composed a poem rhyming throughout in the word *khāl*. Another member of the same literary circle, the former governor of Iraq Dā'ūd Pāshā, sent the poem to Baghdad to see how the poets there would respond to it.

At least six different emulations of this *khālīya* or variations on it were produced before a prominent poet, Ṣālīḥ al-Tamīmī, condemned it on the grounds that its author was a Christian and so it was by definition inferior. The poem in which he attacked it broke the literary rules by using another rhyme. His arguments were refuted not only by Buṭrus but also, in different ways, by two Iraqi Muslim poets, 'Abd al-Jalīl al-Baṣrī and 'Abd al-Ḥamīd ibn al-Ṣabbāgh. The controversy travelled beyond the Ottoman empire and reached 'Asīr, where the poet and historian 'Ākish added his voice to the discussion.

This paper will present Buṭrus's *khālīya* and trace the different forms its reception took. It will also examine the arguments round the issue of confessional identity and its relation to Arabic literary culture.

Svetlana Kirillina

Collaborationists or Mediators: Ulama during the French Campaign in Egypt (1798–1801)

High religious dignitaries – ulama – in general and sheikhs of the leading higher educational institution of Ottoman Egypt – al-Azhar – in particular were considered the main local social power to be used as the backbone of the French occupation regime. They played the leading role in traditional government institutions – divans, preserved by French occupation authorities, thereby sharing with the conquerors the responsibility for what was going on in the country. Alongside with that the Islamic religious leaders became a sole mouthpiece for the Egyptian people of that time. Interconnecting Egyptians and the French authorities, the high clerics made frantic efforts to protect and promote the interests of their compatriots and restrain French from committing violence and wrongful acts. The purpose of this paper is to investigate various reasons behind the decision of the representatives of the Muslim religious elite to collaborate with the enemy

though they were aware that their reputations could be tarnished if there was a failure of the French. I also intend to analyze the level of effectiveness of ulama's activities as intermediaries between foreign power holders and local population. Besides Ottoman Egyptian chronicles and French documents this paper is based on the materials of little-studied historical sources – two Arabic manuscripts with detailed description of the meetings of the fourth divan in November – December 1800 and June – July 1801. This data helps to shed light on the multifaceted activities and initiatives of the ulama – members of the divan – during the final phase of the French campaign in Egypt.

Verena Klemm

Project presentation: Bibliotheca Arabica. Towards a new history of Arabic Literatures.

The Project Bibliotheca Arabica is dedicated to the research on Arabic literatures between 1150 and 1850 CE, combining literary and manuscript studies. Its transregional perspective will reach – when seen from the famous centres of Arabic literary production in Egypt, Syria and Anatolia – to such remote regions as the Indian subcontinent, sub-Saharan Africa and Southern Europe.

With its data-driven approach, the fundamental tool of the project will be a bio-bibliographical online platform with multiple linking possibilities that enables numerous research perspectives. The digital Bibliotheca Arabica will merge data from printed manuscript catalogues, biographical reference works and primary data from manuscript notes. The catalogue and manuscript information will then be enriched and intelligently linked: historically verifiable name variations of authors, works, places etc. will be merged into standardized data entries, meaning that a search for one variant will bring out all other variants as well.

The search functions on the online platform will enable new, multidimensional, and decentralized insights into the cycle of production, transmission and reception in Arabic literatures. It will provide the basis for further research on, e.g., the networking of authors and their commentators, the historical dissemination of genres, and the characteristics and development of libraries. In the long run, the research platform is to become a representative and functional tool for Arabic Studies and its neighboring disciplines.

It will be linkable with other literary traditions embedded in the multilingual sphere of the medieval and early modern Islamicate World. Bibliotheca Arabica will be open and extendable for parallel and subsequent research projects based on manuscripts.

Taras Kobishchanov

Tsarina of Moscow, “the Shadow of Allah on Earth”: Attempts of the Palestinian and Lebanese Rulers to Come under Russian Protectorate at the End of the 18th Century

During the Russo-Turkish war of 1768–1774 Russia invaded Syria and occupied the city of Beirut. The new Russian navy’s Mediterranean expedition was organized during the next war of 1787–1791. One of its results should have been the separation of Egypt and the part of Syria from the Ottoman Empire based on secret agreements with the separatist-minded local leaders.

The military and political pressure of the European powers forced regional leaders to look for allies abroad. The Palestinian ruler Dhahir al-‘Umar expressed the will to turn Syria into Russian protectorate during the war of 1768–1774. In 1774–1790 the Lebanese emir Yusuf Shihab, who secretly confessed Christianity, addressed the Tsarina Catherine II at least three times asking to take him under her himaya. Intentions of these Middle Eastern leaders were supported by the majority of their confidants, mainly Christians. As to their Muslim subjects from different ethnic groups, social levels and political parties, the elements of opposition were present only in the community of Maghribi mercenaries. The analysis of the attitude of both Syrian elites and other local social groups toward the collaboration with the European country hostile to the Ottoman state provides further information about their mentality and implementation of the principles of ‘friend-or-foe’ identification system. The lack of knowledge about the separatist policy of the Arab rulers during the Russo-Turkish wars of 1769–1774 and 1787–1791 can be covered by the thorough examination of the variety of sources from Moscow and St. Petersburg archives.

István Lánckzy

Al-Masā'il al-ḥikmiyya: Notes on the authenticity of a Pseudo-Avicennan work

A short treatise, entitled al-Masā'il al-Ḥikmiyya (“Metaphysical Questions”), or the Twenty-Five Questions, is attributed to Avicenna in the Arabic manuscript tradition. Since the work still lacks any kind of edition, scholars tend to place it into the Pseudo-Avicennian corpus. Based on the information we gathered during the preparation of a critical edition, our aim is to take the first steps towards verifying the authenticity of the work. Our inquiry rests mainly on codicological and contextual data. By the latter, we mean both internal and external evidence: the place of the treatise in the Avicennian corpus in terms of its content, the bio-bibliographical data, and its possible influence on later authors. At the same time, this case-study aims to provide methodological considerations about how far we can go in verifying the authenticity of a spurious work.

Christian Lange

Towards a history of the senses of Islam: Some preliminary reflections

Sensory perception is not only a physical but also a cultural act: how people experience and understand sight, sound, smell, taste, and touch differs according to the historical, geographical, social and intellectual contexts in which perception occurs. How, then, are we to conceive of the Muslim sensorium, past and present? The topic is timely and important because (1) questions relating to the sensorium inform, and often complicate, intercultural encounters as well as inner-Muslim debates over identity and alterity; (2) there is a critical need to examine the scholarly contention that Islam's alleged denigration of vision undermines its ability to modernise; and (3) the hackneyed notion that Islam celebrates the senses, as opposed to a disembodied, rationalised West, is likewise in need of a thorough revision. No sustained, comprehensive reflection on these issues exists in current scholarship. In this talk, I shall introduce a 5-year ERC research project called “SENSIS: The senses of Islam” (Utrecht University, 2017-2021), whose aim is to write a cultural history of the senses in Islam through the lens of various Muslim philosophical, mystical, legal, ethical and poetic traditions.

I will stake out this endeavor by discussing the thought of two pivotal late-medieval thinkers. On the Sunni side, I will examine some works of Ibn Qayyim al-Jawziyya (d. 1350 CE). On the Shi'i side, Muhammad Baqir al-Majlisi's (d. 1699) *Biḥār al-anwār* will serve as the point of departure.

Vladimir Lebedev

Le verbe, la phrase verbale et la proposition avec le verbe dans le système de la langue arabe, la tradition linguistique arabe et l'enseignement de l'arabe comme la langue étrangère

Le «syndrome 'akalūnī l-barāgīt», ainsi que le «type correct de l'accord du verbe avec son sujet» met devant l'arabisant-linguiste et l'arabisant-praticien des problèmes suivants:

1. Qu'est-ce que représente le verbe dans le système linguistique arabe: qu'est-ce qu'il exprime, quelle est sa structure, comment interagit-il avec d'autres mots engagés en processus de génération d'un énoncé?
2. Comment la tradition linguistique arabe qui, bien sûr, se différencie de la tradition grammaticale européenne, comprend et décrit-elle le verbe arabe? C'est que ces traditions étudient des systèmes linguistiques différents ayant beaucoup d'altérités. Ici on peut affirmer que chaque tradition linguistique comprend mieux et plus profondément «son propre» système linguistique étudié comme de l'intérieur, et le reflète avec une approche maximale à l'adéquation.
3. Quelles informations sur le verbe arabe doit posséder une personne étudiant la langue arabe, y compris pour apprendre à éviter d'utiliser le syndrome 'akalūnī l-barāgīt qui est «imposé» par la langue maternelle européenne et la tradition grammaticale européenne avec son idée disant que le «verbe doit s'accorder avec son sujet» et pour laquelle «le genre, le nombre et la personne sont des «accidents» du verbe». Cet exposé est concentré sur le rôle du verbe dans le système linguistique arabe. En même temps il s'appuie sur l'information sur le verbe procurée par la tradition linguistique arabe. Bien sûr, son objectif consiste en contribution à la formation d'une image adéquate de la structure du système linguistique arabe chez les personnes étudiant la langue arabe comme la langue étrangère.

Paulina Lewicka

Projecting the Enemy: Non-Muslims in the Mamluk State

The radicalization of Islam, typical for the Mamluk period, was a manifestation of a major societal, cultural and mental transformation which was taking place in the region from ca. the end of the 12th century, and which reached its climax in the late 14th and the 15th centuries. This transformation affected also Muslims' attitude to the religious Other. The inter-communal antagonism, relatively mild in the previous epochs, suddenly intensified and Muslims' anti-dhimmī emotions grew faster and deeper than ever – particularly those directed against Christians. The offensive enmity towards non-Muslims haunted the region, manifesting itself in a variety of ways. The present paper is an attempt to reread a number of records pertaining to the Muslim-dhimmī antagonism of the Mamluk period and analyze these records from the perspective of social psychology. It considers issues such as intergroup relations, identity and the role of the Other in constructing it, the tendency to favor radical views, as well as the predisposition to stereotype, dehumanize, persecute, or discriminate.

Mariana Malionva

Translation and modernity: Ṭaha ʿAbd ar-Raḥman's project of renewing Islamic thought

The Moroccan thinker Ṭaha ʿAbd ar-Raḥman (b. 1944) responds to the challenges of modernity by proposing a project to reform Islam. Its focus is, on the one hand, on the rethinking of the “spirit of modernity” and its principles, and, on the other, on the critical self-reflection. He argues against the uncritical adoption of Western cultural and political models and calls for the development of “responsible and creative autonomy” of thinking.

Within this twofold renewal process, translation has a major role to play by getting out from the limited experience of the “following” translation and expanding into “creative” translation that transforms the Self and reconsiders its relations with the Other.

Christian Mauder

Representing Mamluk Rulership through Translation: Sultan Qāniṣawh al-Ghawrī's (r. 1501–1516) Courtly Translation Projects and their Political Implications

In the first decades of the 16th century, Mamluk sultan rule was threatened by both internal factors such as troop mutinies, coup attempts, recurring outbreaks of the plague and economic contractions and external threats including the rise of the Safawids, the expansion of the Ottoman Empire and the presence of Portuguese armed forces in the Red Sea. The penultimate Mamluk ruler Qāniṣawh al-Ghawrī reacted to these threats by establishing large-scale projects of cultural patronage, which inter alia provided ample support for translation projects at his court. The paper introduces the various translation projects undertaken on al-Ghawrī's behalf, which included renderings of Arabic scholarly works into Ottoman Turkish, translations of Persian anecdotal literature into Arabic and the first production of a versified Ottoman Turkish version of the Persian Shāhnāme. In a second step, the paper analyses the political implications of these projects and highlights their importance for al-Ghawrī's claims for universal rule.

Christopher Melchert

The *Musnad* of al-Shāfi`ī in Relation to the *Umm*

The *Musnad* of al-Shāfi`ī (d. Old Cairo, 204/820) is well known as an extract from the *Umm* prepared from what Abū al-`Abbās al-Aṣamm (d. Nisapur, 346/957) dictated to students of his. Al-Aṣamm heard the *Umm* as dictated by al-Rabī` ibn Sulaymān al-Murādī (d. Old Cairo, 270/884). Therefore, comparison between the *Musnad* and the *Umm* can doubtfully tell us anything of how the *Umm* evolved between al-Shāfi`ī's dictation and al-Rabī`'s, but it should tell us something of its state in the mid-260s/late 870s, whereas our text of the *Umm* depends on editorial work in the late Mamluk period.

The *Musnad* sometimes seems haphazardly organized, as if books were put together for the sake of filling out fascicles; e.g. its section *wa-min kitāb al-ashribah wa-faḍā'il Quraysh wa-ghayrih*. However, it continually presents hadith in almost exactly the order in which they appear in the *Umm*, confirming that a text very like ours underlay it. Its section *wa-min kitāb aḥkām al-Qur'ān* includes only hadith treating

the law of marriage, which agrees with quotations in the *Mukhtaṣar* of al-Muzanī (d. Old Cairo, 264/877?).

The *Musnad* includes less than half of all the hadith in the *Umm*, which admittedly reduces the certainty of any inferences from what it lacks. For example, the *Umm* includes *kitāb mukhtaṣar al-ḥajj al-mutawassiṭ* and *kitāb mukhtaṣar al-ḥajj al-ṣaghīr*. The *Musnad* includes a section *Wa-min kitāb mukhtaṣar al-ḥajj al-kabīr*, but all 16 of its hadith reports are in the *Umm*, so it is impossible to say on this basis whether there ever was a *kitāb mukhtaṣar al-ḥajj al-kabīr* with additional material to what is in the *Umm* as we know it.

About 5 percent of the *Musnad* is not found in our text of the *Umm*. Some of this is from the apparently lost texts identified as *al-Amālī*, also drawn on by al-Muzanī. Occasional improvements and interpolations confirm that texts were still somewhat fluid when al-Rabīʿ dictated the *Umm*.

Barbara Michalak-Pikulska

Identity in literary output and cultural life in Oman

My paper will be a kind of introduction showing the beginnings of the cultural activities through establishing Cultural Clubs and newspapers in Oman in XX century. I will present names of Omani prose writers and poets dealing with identity in their literary output. Among them: Abu Muslim Al-Bahlani, Abu Surur bin Abd Allah Al-Jami'i, 'Abd Allah bin Muhammad at-Ta'i, Hamad Rashid ibn Rashid and others. For them identity became one of the aims in their literary output to define history, language, culture and religion.

Stephan Milich

Coexistence, Conflict, Extermination: Maḥmūd Darwīsh and Sargūn Būluṣ on Arabs and Native Americans

Maḥmūd Darwīsh (1941-2008) is known to be the national poet of the Palestinian people. Having started his literary career in the early 1960ies as one of the prolific poets of Palestinian resistance, he later became one of the most popular Arab poets. In the course of the 1980ies, Darwīsh widened the thematic scope of his poetry to al-Andalus with its shared experience of expulsion both by Muslim Arabs and Arab Jews,

another historical event is the conquest of America and forms of resistance by its original inhabitants. The Iraqi poet Sargūn Būluş (1944-2007) has also invoked the history of the Native Americans.

In my paper, I will read the long poem "The Red Indian's Penultimate Speech to the White Man", published in Darwīsh's collection *Aḥada 'ashara kaukaban* (Eleven Stars, 1992), together with the poem "The Apaches" by Būluş. Reflecting on the role of the poet and the task of poetry in times of catastrophe, their poetry will be read not only as a poignant critique of Israeli/western hegemonic war culture and imperialist politics, but also as a deep critique of 'Western' modernity.

Nailya G. Mingazova

The Arabic studies development in Tatarstan: achievements and perspectives

Our research reveals the achievements and perspectives of Kazan Federal University (KFU) in the development of the Arabic studies in Tatarstan republic (Russia). The interest in Arabic as a part of the Tatar heritage has always existed in the Tatar community and its studying has provided peaceful and tolerant relationship between the major religious groups of Muslims and Christians. The Arabic studies development is realized through academic and scientific interaction at KFU (The Institute of International Relations/ Resource center for the development of Islamic studies and Islamic education/ Leo Tolstoy Institute of Philology and Intercultural communication). The academic branch is represented by KFU, providing Arabic as a major or an elective course in bachelor's, master's, postgraduate programs, Arabic teachers for Tatarstan secondary schools, the Arabic textbooks ("Arabic for Non-native Speaking Children", Level I (2011) and Level II (2013) by N.G. Mingazova, R.R. Zakirov, and I.M. Mukha-metzyanov), and organizing and holding Republican Arabic contests. The scientific branch is constituted by KFU's launching the Eurasian Arabic studies journal for carrying out scientific research, cooperating with international partners, uniting the specialists of the Arabic studies area from all over the world, holding scientific conferences, and joining specialized World scientific unions.

Ennio Napolitano

Arabic titlature in Cima da Conegliano painting. Evidence contradicting the concept of meaningless Islamicate decorations

The prevailing view which considered the use of Arabic script in the Western arts as a meaningless Islamicized decoration has been rebuked in recent years. This study gives evidence to the presence of real Arabic inscriptions such as the case of Mamluk titles, which have been copied by Italian painters in their works. The most significant, vast and faithful example of transfer of Arabic inscriptions into Italian art is represented by the works of Giovanni Battista Cima da Conegliano.

The cultural context in which Cima da Conegliano operated was rich in new ideas as demonstrated by his work. Once he reached artistic maturity, Cima moved from Conegliano to Venice, where he came into contact with a cosmopolitan world that gave him the opportunity to confront and improve his talent by concentrating particularly on details, in both figures and ornaments.

The care he devoted to the remarkably faithful reproduction of the decorative elements, together with the need to endow his work with refinement and elegance made it be the most notable example of faithful reproduction of Arabic texts in Italian paintings.

At the end of the fifteenth century, Venice was one of the main trading powers, whose wealth was based on and organized around the trade routes with the East, particularly Mamluk Egypt and Syria. The goods coming from or through this area were the most widely consumed and, in particular, fabrics and metals were among the most appreciated gifts. As a matter of fact, recent research studies have documented that most of the gifts sent by the Mamluk Sultanate and by the Ottoman diplomatic missions to the Venetian Seigniorship were textiles and precious metal vessels. This fact explains why the epigraphic decorations found in the works by Cima are copied from Arabic inscriptions in thuluth style bearing part of the Mamluk protocol.

The works examined were painted in a period ranging from 1490 to 1513, which represents only a part of Cima's massive artistic production.

A fruitful comparison between the Arabic inscriptions copied by Cima with those on Islamic metalwares allowed me to track down the original model of the inscription. The study analyses in detail the epigraphic aspects of Cima's inscriptions, highlighting those stylistic features that are peculiar to Mamluk inscriptions.

The analysis of the inscriptions present in the works allows us to make some considerations on the artist's reception of Arabic inscriptions from the artefacts. As already mentioned, precious metalworks probably have a fundamental role in the copy of Mamluk inscriptions. Most likely, cases where these inscriptions are less accurate can be explained with a copy from textiles. In fact, because of weaving techniques or the origin of craftsmen many *ṭirāzs* bear debased inscription.

The present collection of Cima's inscriptions is far from being complete, however, it is a small part of an hitherto unknown epigraphic production by the Venetian painter, showing the important role that Arabic inscriptions played in his art.

In fact, the significantly widespread presence and the high quality of the Arabic script in his work contrasts with a blatantly obvious observation: these inscriptions have never been the subject of an in-depth study because they were considered a fruit of the artist's talent, who was inspired by Arabic characters. This circumstance is emblematic of how the phenomenon has been underestimated and how arbitrary has been the terminology used to describe it.

The paintings by Cima da Conegliano represent the apogee of a process that began in the twelfth century, evolved and matured through the centuries, and that found its highest expression in the Venetian artist. There will be no other artist after him that will recreate Arabic inscriptions in a so faithful manner. On the contrary, we will see a gradual decline of the Arabic script in favour of Latin and pseudo-Latin lettering. Cima's inscriptions give evidence for the legibility of the signs due to two essential conditions: the accuracy of the original text and the ability or the desire of the artist to copy it faithfully.

Dani Nassif

Taqīr Mehlis: Aesthetic Representations of Amnesia in Beirut's Consumer Society and the Role of Fiction in Resurrecting the Traumatic Past

In 1994, two years after the Lebanese civil war resolution, Prime Minister Rafiq al-Ḥariri founded a construction company (Solidere) to rebuild downtown Beirut in what Saree Makdisi describes as "one of the largest urban development projects in the postmodern world". The company received lots of criticism for destroying eighty percent of the downtown and turning it into a business centre. The urban space and the urban life have been reconfigured to promote private businesses and to meet the expectations

of tourists seeking leisure and entertainment. Accordingly, Solidere cleaned up most war ruins while preserving more ancient ruins from the pre-war “golden era”, and hence participated in the narrative of the state-sponsored indifference to the traumatic war experiences. While many studies relate post-war amnesia in Lebanon to Solidere’s reconstruction project with emphasis on the changes in the urban space and cognitive mapping, very few address the amnesic role of the consumer culture that the reconstruction project has spatially contributed to. Through a close reading of Rabī‘ Jābir’s novel *Taqrīr Mehli* (2005), this paper explores the aesthetic representations of amnesia in Beirut in 2005, and the return of the “Un-dead” to haunt Beirut’s temporality. It particularly illustrates the erasure of the event by the new experience in Beirut’s contemporary consumer culture, and presents fiction as a means to resurrect the traumatic event from a distance.

Gyöngyi Oroszi

Reading Biographical Accounts in *The Thousand and One Nights*

The *Nights* abounds in stories whose characters are well known from the history of Islam. This feature of the *Nights* makes it a good candidate to examine its stories in connection with Arabic biographical literature. Finding corresponding stories in biographical literature and the *Nights* is hardly an easy task seeing that most historical figures had morphed into clear-cut heroes of tales in the popular collection. Still, a careful scrutiny of the content of the *Nights* can yield results. There is a definite overlap between the two fields of literature which means that a comparative study of the materials can be justifiably made. It is not to be understood that the stories of the *Nights* should be treated as biographical material in the very strict sense but some typical features of its stories can be highlighted through a comparative examination with the biographical material.

The nature of the collection in which a story is included has specific influence on the story itself which suggests significant differences among the adaptations that can be discerned on the level of individual stories. But it is not only the text that is affected by this reworking.

There is also a shift in the values a story can express which, in turn, has a profound effect on the handling of the material: localization is subjected to change, facts and descriptions gain or lose their centrality, just like certain details in connection with one’s life are added or dismissed.

Christina Ossipova

Mastering Eloquence: the case of al-Washshā'

Eloquence and concise speech suiting various situations was an indispensable trait of an intelligent and educated person in Abbasid culture. Numerous scholars collected a huge deal of material to exemplify the beauty of clear and euphonious language discussing the selection in different dimensions ranging from lexical and grammatical analysis to aesthetic effectiveness. Muḥammad ibn Aḥmad al-Washshā' (255/869–325/937), the renowned developer of the refined manners theory, conversant in decorum and historical anecdotes, declared the importance of “pondering each word and cutting off the superfluous”. He is the author of more than 20 works, of which only four are published. In this paper I will address two of them: “Kitāb al-Muwashshā” and “Kitāb al-Fāḍil fī ṣifat al-adab al-kāmil”, where the former will be treated as an example of theoretical recommendations and thoughts of general issues and the latter as a collection of eloquent and brief statements appropriate to the occasion. After a brief overall presentation of these treatises I'll share my observations concerning their significance for our understanding of Arabic art of speech.

Letizia Osti

Abbasid Caliphs as negotiators in a time of decline

This paper looks at communication between the caliphal court and various power player in the mid-4th/10th century, which is generally considered to mark the end of the Abbasid political power. At this time, military commanders and bureaucrats are appointed and dismissed quickly, and move up and down the Tigris, trying to gain control of key towns and districts. The caliphs are forced to engage in this fight, backing this or that commander and even leaving Baghdad, be it in flight or in pursuit. The paper examines how the narrative sources portray different types of interaction as a means to illustrate how the reach and power of attraction of the caliphate decrease over this period.

Katarzyna Pachniak

Al-Juwaynī's theory of the imamate in his treatise *Ghiyāt al-umam*

The classical Sunni doctrine of the imamate was formulated in the tenth and eleventh centuries, when the history of the caliphate became turbulent. Apart from the classical topics, like constitutional law, the candidate for a caliph, his qualities, nomination, duties, the problem of the succession, etc., the questions of saving the umma from the chaos, deposition of an unworthy caliph and the rebellion against him were considered. The practical rulers of the caliphate, who named themselves amirs, vazirs, sultans etc, were not successors to the Prophet, and thought they were Muslims, it could not be forgotten that they had taken the rule by force. How all these changes had been reflected in the political theory?

In my paper I will discuss it with the use of Al-Juwaynī's treatise *Ghiyāt al-umam*. Al-Juwaynī (d. 1085), the master of Al-Ghazālī, was one of the most influential ulam^a of his period. The principal domain of his research are divided into *uṣūl al-fiqh* and *ʿilm al-kalām*. I will analyse an excerpt from this treatise, written in a florid Arabic language. This work reflects the deplorable situation in which, due to the powerlessness of the Abbasid caliph, there was practically no imam to head the Muslim umma. Al-Juwaynī tried to resolve a significant dilemma: whether in such exceptional circumstances it was justified to hand over power to the sultan or wazīr. *Ghiyāt al-umam* is divided into three main parts, and the most important for my analysis is the first one. The author discusses here the problem of the imamate, the necessity of its existence, the qualities required from the candidate for the office of imama, his election, the circumstances in which the deposition is possible etc. But he allows delegation of the caliph's power to his functionaries, if it is for good of the umma.

Nefeli Papoutsakis

Zaynaddīn Ibn al-ʿAjamī's (1195-1275) *Kitāb iʿjāz al-munājī fī l-alġāz wa-l-aḥājī*: A Thirteenth-Century Riddle Book

The litterateur and religious scholar Zaynaddīn Ibn al-ʿAjamī (1195-1275), the scion of a prominent family of Šāfiʿī scholars of Ayyubid Aleppo, is known to have composed several literary works. The only one to have survived is the *Kitāb iʿjāz al-munājī fī l-alġāz wa-l-aḥājī*, which he dedicated to al-Malik an-Nāṣir Yūsuf, the last Ayyubid ruler of Damascus and Aleppo (r. 634-58/1236-60). The book is an extensive collection of riddles in verse

and prose. All the riddles are composed and subsequently solved and explained by Ibn al-‘Ajamī himself. The book, which has not been edited yet, is one of the earliest surviving collections of Arabic literary riddles and testifies to the popularity of this genre in mid-thirteenth-century Syria. In my paper, I shall present and analyze its contents and evaluate its importance for the history of the Arabic literary riddle. I shall also discuss further evidence concerning the efflorescence of this genre at the court of an-Nāṣir Yūsuf and, more broadly, the Ayyubid domains in the thirteenth century.

Pavel Pavlovitch

The Life and Works of ‘Abd al-Bāqī b. Qānī‘

Abū al-Ḥusayn ‘Abd al-Bāqī b. Qānī‘ b. Marzūq b. Wāthiq al-Baghdādī (265–351/879–962) was a traditionist, evaluator of transmitters (rijāl), and one of the first collectors of biographical dictionaries devoted to the Companions (ṣaḥāba) of the Prophet. Ibn Qānī‘ was a mawlā of Banū Abī al-Shawārib, a prominent family of Ḥanafī jurists, twenty-four of whom are said to have served as qāḍīs in Baghdad and Basra between c. 250/864 and 417/1026. Ibn Qānī‘’s most important surviving work is Mu‘jam al-Ṣaḥāba. It bears witness to an early stage in the development of the Companion collections, at which the names of Companions were extracted from the isnāds of traditions. In a similarly entitled work, Ibn Qānī‘’s contemporary, Abū al-Qāsim al-Baghawī (214–317/829–929), improved on this approach by supplementing the isnād-based information with biographical details (places of activity and death dates), personal evaluations, and legally refined matn formulations. Ibn Qānī‘’s Tārīkh al-Wafayāt is not extant, but its contents may be largely retrieved from the respective citations in four major sources: al-Khaṭīb al-Baghdādī’s (392–463/1002–1071) Tārīkh Baghdād, Ibn al-‘Adīm’s (588–660/1192–1262) Bughyat al-ṭalab fī tārikh Ḥalab, al-Mizzī’s (654–742/1256–1341) Tahdhīb al-Kamāl fī asmā’ al-rijāl, and especially from Mughlaṭāy’s (689–762/1290–1361) Ikmāl Tahdhīb al-Kamāl fī asmā’ al-rijāl. The latter work includes unique citations which suggest that Ibn Qānī‘ authored a collection, probably entitled Tārīkh, in which he evaluated the reliability of many transmitters.

Antonio Peláez Rovira

La Madraza de Granada en el siglo XV: perspectivas de estudio sobre la comunidad docente

La Madraza de Granada ha sido objeto de investigación en acercamientos de carácter histórico, epigráfico y arqueológico, pero ninguno dedicado en profundidad a aspectos relacionados con el plan de estudios, el régimen de residencia, el estudiantado y el profesorado de la institución docente más importante de al-Andalus. Además, las aproximaciones a la Madraza han aportado escasos datos relacionados con su existencia durante el siglo XV, debido en gran medida a que las fuentes principales para su estudio se sitúan en el siglo anterior.

Esta comunicación plantea nuevas perspectivas de estudio en relación con la comunidad docente vinculada a la Madraza en el siglo XV. A través del profesorado que impartió docencia en sus estancias, se abren nuevos análisis sobre la función institucional, la relación con el poder político, la financiación y el programa de estudios de esta institución. Todos estos datos y enfoques permiten responder a la incógnita sobre su continuidad hasta el final del período nazarí.

Marina Reisner

Miracles in the story of Yusuf

In the first narration about Yosef in the Holy Bible no element of miracles can be found. Only commentary tradition, mainly the Haggada (Aggada), the part of rabbinical or Talmudic literature, gives us some examples of miracles as a specific kind of interpretation and explanation of one or another event in Biblical stories. There are several episodes in the legend told in the Haggada about Yosef including description of miracles. In one case Yosef demonstrates his knowledge of seventy languages that he learned during one night, in another changes the sort of vine by order of his Egyptian master. In the Koranic story of Yusuf (Surah 12) there is much more episodes of this kind. The famous miracle of Yusuf's shirt healing his father's blindness is not only one. In the popular commentary genre of Islamic literature – Stories of Prophets (Qisas al-anbiya) number of miracles increased and the role of this element in the narrative structure of story changed.

This paper is devoted to analyses of function of miracle in the narrative development of the story as a hole and its turning into love romance in Persian Classic poetry. We can characterize the miracles in the literary variants of the Yusuf story as a part of its novelistic transformation.

Ali Rida K. Rizek

Early Imāmī Legal Thought. The Case of Ibn Abī ‘Aqīl al-‘Umānī and Ibn al-Junayd (al-Qadīmān)

Ibn Abī ‘Aqīl al-‘Umānī and Ibn al-Junayd al-Iskāfī of the 4th/10th century — later known also as “al-Qadīmān” (the two ancient scholars) — are said to be among the central figures in the development of Shī‘ī Imāmī legal thinking in its formative period. Nevertheless, their legal oeuvres failed, by large degree, to survive later vicissitudes. They were subject of negligence or critiques in the earlier times and remained outside Imāmī legal circles for nearly two centuries before they were first restored with esteem at the end of 6th/12th century. Later Imāmī scholars, then, started to quote the legal opinions of the two scholars and counted them among the early Imāmī juriconsults (aṣḥāb al-fatāwā).

This paper approaches the life and work of both scholars and their relevance to the formative developments of early Imāmī legal thinking and their impact on later stages, and aims at producing a reasonable and well-grounded account —on historical, intellectual and social levels— that could contextualize the significance of these two early figures of Imāmī fiqh. Through a critical analysis of various types of legal discourses dealing with al-Qadīmān, the research reveals how the two scholars were excluded, neutralized, or integrated in the legal discourse flourishing in subsequent Imāmī intellectual centers of learning and teaching. Furthermore, the paper sheds light on the position that these two scholars were given as the first proponents of ijtihād and acceptance of “reason” (‘aql) in legal thinking.

Alessandro Rizzo

Barsbāy’s Letter to the Republic of Florence in 1422

My paper will focus on the letter sent in 1422 by the Mamluk sultan al-Ashraf Barsbāy (1422-1438) to the authorities of the Republic of Florence in response to the first Florentine embassy to Cairo. The diplomatic mission was organized by the Florentine government in order to establish commercial relations with the sultanate. The letter that I will examine represents the diplomatic instrument through which the sultan granted to the merchants of the Italian city the fundamental rights required to pursue trade in Mamluk territory.

In my paper, I will concentrate on the extrinsic and intrinsic characteristics of the original document kept in the State Archive of Florence, by taking into account the most recent studies in the field of Mamluk Diplomats. Furthermore, I will investigate the function of the letter in relation with other documents produced in 1422 by the secretaries of the Mamluk chancery to guarantee the freedom of trade to the Florentine merchants (decrees addressed to the Mamluk officers and to the members of the Florentine government).

The aim of this research is to shed new light on the diplomatic procedure adopted by the Mamluk sovereigns to grant commercial rights to the European merchants. Through the lens of the case study concerning the Barsbāy's letter, I will try to illustrate the complex "network" of documents that authenticated de facto the sultan's decisions.

Luca Rizzo

iqtibās and Tawriya. How to Manipulate a Narrative World

The aim of this paper is to present a first attempt at investigating the use of iqtibās 'quranic quotation' as tawriya 'double entendre'. The analysis will be carried out on a corpus of epigrams, dating back to Mamluk age. Being a narrative, an epigram has to be analysed in terms of textual cooperation between Author and Reader. My purpose is to describe the construction of the Narrative Worlds, in which the encyclopaedic competencies of the Reader meet the stylistic choices of the Author, bringing together fictional and non-fictional, and turning the sacred to the profane.

In his *Ḥizānat l-adab*, Ibn Ḥiğğa l-Ḥamawī (d. 837/1434) provides a classification of iqtibās into maqbūl 'recommended', mubāḥ 'permissible', and mardūd 'rejected'. The latter category, especially, contains all those quotations in which a resemantization of quranic words takes place, i.e. a shifting from literal and/or holy meaning towards a new meaning. In this shift, no meaning is lost. Indeed, the first and the second meaning survive each other, and both contribute to the success of the work of art.

Because of the resemantization process, an overlapping becomes possible between the iqtibās and the tawriya. For instance, many examples of iqtibās are quoted by Ibn Ḥiğğa in the chapter devoted to the tawriya. However, the Quran is, in its wholeness, a Narrative World. Therefore, it follows that the use of an iqtibās implies the embedding of the quranic Narrative World inside the Narrative World of the composition itself, defined by Eco the "World of the Fabula".

María Dolores Rodríguez-Gómez

La "convivencia negada" a los mudéjares: las transferencias de propiedad de musulmanes a cristianos tras la caída de Granada (siglo XV)

Los documentos notariales árabes de Granada son unas escrituras de gran valor para calibrar si la transición política afectó al procedimiento notarial de los habitantes musulmanes de un Estado que, desde 1232 hasta 1492 estuvo gobernado por la dinastía Banū Naṣr, y a partir de esa fecha permaneció bajo el control directo del reino de Castilla. En recientes trabajos se ha puesto de manifiesto que, aunque algunos notarios granadinos decidieron emigrar después de la conquista castellana, otro grupo prefirió permanecer en Granada ejerciendo sus funciones, en algunos casos de una relevancia tal como era la mediación entre las autoridades castellanas y la población musulmana. Concretamente en esta ponencia se pretende reflexionar sobre el hecho de si estos notarios pudieron ejercer sus funciones de la misma manera en que lo habían hecho bajo un gobierno islámico, o bien se vieron obligados a introducir modificaciones en sus actas que afectarían no solo a aspectos formales (soporte documental, tinta, disposición de las escrituras en el documento), sino a cuestiones de procedimiento (pervivencia de las instituciones), adaptaciones a un nuevo sistema económico-social (cambios de moneda, calendario) o a bases normativas que pudiesen, en un caso extremo, transgredir las prácticas jurídicas habituales de los últimos andalusíes.

Arie Schippers

Hebrew and Arabic Strophic Poetry in the Iberian Peninsula

Gregor Schoeler

"Über arabische Folianten gebeugt"

Die Staatsbibliothek Preussischer Kulturbesitz in Berlin besitzt über 2000 arabische Handschriften, die noch nicht katalogisiert sind. Diese sind in der Zeit nach 1899 angeschafft worden, dem Datum, da der letzte Band von Wilhelm Ahlwardts Magnum Opus "Verzeichnis der arabischen Handschriften" erschien. Da die systematische Erfassung nach dem Zweiten Weltkrieg im Rahmen des Grossprojekts "Katalogisierung der orientalischen Handschriften in Deutschland", sofern sie sich auf Berliner Handschriften

bezog, den Schwerpunkt auf die Neuanschaffungen nach dem Krieg legte, blieb ein grosser Teil der in der ersten Hälfte des 20. Jh.s erworbenen Handschriften unbeschrieben. Bei den im Gang befindlichen Katalogisierungsarbeiten, die weiterhin im Rahmen des Katalogisierungsprojekts, nun unter der Leitung von Prof. Dr. Tilman Seidensticker, Jena, stattfinden, wird versucht, die Lücke zu schliessen. Für die von mir als Einzelperson zu leistende Arbeit erwies sich als sinnvoll, ein geschlossenes Korpus gesamthaft zu beschreiben. Als machbar erwies sich die Bearbeitung des Korpus der Folianten, also der grossformatigen Handschriften, ca. 150 an der Zahl. Die Beschreibung dieses Korpus konnte inzwischen abgeschlossen werden. Erfreulicherweise enthält das Korpus eine grosse Zahl von aussergewöhnlich interessanten und qualitätvollen Handschriften; vielleicht gibt es eine Korrelation zwischen der Grösse und dem Wert der Handschriften. Der Wert ergibt sich dabei zwar in einigen Fällen daraus, dass es sich um neuentdeckte Werke handelt. Öfter aber ist es der Buchschmuck, die Kalligraphie oder eine andere besondere Qualität des physischen Objekts 'Handschrift', die eine solche bemerkenswert macht. Entsprechend einer Tendenz in der neueren Handschriftenforschung (nicht nur der arabischen), die sich z. B. auch in der Schaffung eines Sonderforschungsbereichs "manuscript cultures" an der Universität Hamburg zeigt, habe ich in meinen Beschreibungen diese Aspekte der Handschriften stärker als früher berücksichtigt. Und dies soll auch in der Auswahl, die in diesem Vortrag vorgestellt wird, geschehen. Als 'Kostproben' werde ich u. a. vorführen: besonders prachtvolle oder sonstwie bemerkenswerte Korane aus verschiedenen Zeiten und aus verschiedenen Ländern: darunter einen 1 Meter hohen mamlukischen Prachtkoran und ein sonderbar illuminiertes Exemplar aus einem fernen Winkel Südostasiens; des Weiteren einen kalligraphierten Dichterdiwan bestehend aus klassischen Lobqaşiden, den ein sonst unbekannter christlich-libanesischer Dichter dem albanischen (!) katholischen Gouverneur des Libanon, Vasa Paşa (reg. 1882-92) gewidmet hat; von einem mamlukischen Autor, dem General und Wesir Yaşbak (st. 1480), ein genealogisches Werk über die Prophetenfamilie anhand von fein und exakt gezeichneten Stammbäumen. Wenn es die Zeit zulässt, wird noch ein Gebetbuch chinesischer Muslime vorgestellt, das ein bemerkenswertes Beispiel islamischer Buchkunst aus der Peripherie der islamischen Welt ist.

Pavel Shlykov

Whither Islamic Transregionalism? The Case of Socially and Politically Active Turkish Jemaats

Simone Sibilio

Longing for Home in Time of War. New Patterns of Exile in the Post-Revolutionary Arabic Poetry

Conflicts and political crises which broke out in the aftermath of 2011 Arab Uprisings have led to a new wave of Arabic exile poetry centered on the transformation of space and place and the uprooting from the homeland. The ongoing wars in Countries such as Libya, Yemen, and Syria, alongside the enduring instability in Palestine and Iraq, inspired new poetic creativity and expressions reflecting on the collective painful experience of displacement and loss. If in the modernist Arab literature (*Adab al-ḥadātha*) the motif of place, mostly intended as both homeland and exile, is of paramount importance, the emergence of new poetics of place from the works of those Arab poets who were recently forced out of their country by war or political oppression is particularly telling. In this paper I aim to investigate the new relationship between poetry and place as a result of territorial fragmentation, conflict and forced dislocation; I will take into account three relevant patterns of new Arabic exile poetry, that signal both continuity and rupture with the exilic writing of the previous generation. These can be considered as three different modes of representation of *al-ḥanīn ilā al-awṭān* (longing for home) of our times. More specifically I will focus on: the memory of a lost village in the poetry of Libyan *ʿĀshūr al-Ṭuwaybī* (1952); the motif of de-parture and loss in the poetry of Syrian-Palestinian *Ghayāth al-Madhūn* (1979); the use of intertextuality in the representation of Syrian displacement in the poetry of the Kurdish-Syrian *Widād Nabī* (1985).

Zoltan Szombathy

What Is a Reliable Genealogy?

Johannes Thomann

Ibn Abī Ṭālib al-Dimashqī's Works on Physiognomy and His Greek, Indian and Old Tur-kic/Mongol Sources

Ibn Abī Ṭālib al-Dimashqī (1256–1327 CE) is best known in modern scholarship for his cosmography edited in 1866 CE. His “Kitāb al-Riyāsa fī ‘ilm al-firāsa” was printed in 1880 CE and was occasionally referred to in studies on the history physiognomy, but it has gone unnoticed that he wrote a second work on physiognomy as part of his “al-Maqāmāt al-falsafiyya wa-t-tarjamāt al-ṣūfiyya”. The paper will give a first account of its content, and in its main part it will discuss some aspects of the “Kitāb al-Riyāsa”. The text was widely spread, and at present, 73 manuscripts are known. One of these (MS Glasgow Hunter 66) contains physiognomical illustrations, a unique case in Arabic manuscript tradition. It is a particular feature of the work that the sentences are marked with sigla indicating the authors from whom the physiognomical propositions had come from. Besides four authors of Arabic texts, Greek and Indian authors are mentioned. Aristotle and Polemon of Laodikeia are well known, while ṾLWS is a shadowy figure, probably to be identified with Archelaos of Alexandria (6th century CE). Three Indian names are also mentioned, ṬMṬM, TNKLWŠ and the female author SRŠYM. They appear exclusively in the section on palmistry, a discipline on which extensive literature in Sanskrit exists. ṬMṬM could refer to Ḍhūḍhiḥ, a known Sanskrit author; TNKLWŠ could refer to Sanskrit Kalūṣa and SRŠYM to Śaraṇī. Furthermore, Dimashqī refers to the “Turks” in the section on scapulomancy, a discipline common among the Mongols.

Isabel Toral-Niehoff

The Iqd-al-farid by Ibn Abd-Rabbihi. Its place in the Cultural history of al-Andalus

The caliphal period of Umayyad al-Andalus was a time of extraordinary cultural splendour that would be memorized as a period of a vivid cultural and intellectual activity, and which produced remarkable works in literature, arts and science. One of these masterpieces is the multivolume Unique Necklace (al-‘Iqd al-Farīd) by Ibn Abd Rabbih (246-328/860-940), a popular literary compendium, frequently quoted, excerpted and summarized, and existent in more than 100 manuscripts, but scarcely studied.

What is particularly remarkable is that it is almost completely culled from the rich treasure of texts circulating at the time in the Eastern Islamic world and does not contain scarcely any Andalusian material at all, excepting verses by the author-compiler himself. In my paper, I will start by interpreting the *lqd* in its original context, namely Caliphal Cordoba, and propose some explanations for the compiler's peculiar, "Eastern" choice of material. In a second step, I will reconstruct briefly its reception history in the Mashriq, where it became very successful as a paramount example of Classical Abbasid belles-lettres, which is a curious career for a work composed in Umayyad Andalusia.

Jan Van Reeth

Le Dieu Vivant, subsistant par lui-même, assis sur son trône, serait-il selon le Coran (2: 255) anthropomorphe?

La plupart des traducteurs du Coran traduisent *al-qayyûm* dans le Verset du Trône (Q 2: 255) en référant à la notion de l'existence ("Celui qui existe", "qui subsiste par lui-même"); or, est-ce une interprétation correcte? D'autres, invoquant Daniel 6: 27 comme texte parallèle, traduisent par "Celui qui vit éternellement". L'image de la divinité assis sur son trône semble anthropomorphe (*tashbîh*). Notre interprétation veut comprendre le verset, avec son contexte, comme un discours cohérent. Certains exégètes médiévaux nous mettent sur la bonne voie.

Orsolya Varsányi

Mapping the Semantics of "Conflict and Coexistence" in 9th-century Arabic Christian Controversy

Relying on the works of three Arabic Christian authors of the 9th century (the Melkite author, Theodore Abū Qurra (d. ca. 820-25), the Jacobite scholar, Ḥabīb ibn Ḥidma Abū Rā'īṭa (d. probably soon after 830), and the Nestorian 'Ammār al-Baṣrī (d. ca. 840)), I examine the ways "conflict and coexistence" are understood and reflected, elaborating on such notions as contact/encounter, exchange/interaction, conviviality, difference/diversity, antagonism, hostility, or violence and the corresponding vocabulary.

Barbara Winckler

Printed Orality in al-Mar'a al-Jadīda: The Rendering of Speeches and Cultural Events in a Beirut-Based Women's Journal of the 1920s

In the second half of the 19th century, commonly viewed as the 'Arab Renaissance' (nahḍa), we witness the emergence of a new debate culture, fostered by the nascent periodical press, especially privately run journals (majalla). In these journals which are considered being both the driving force and the mirror of the transformation processes of their time, all kinds of topics were discussed, and various sorts of texts were published, among them news and opinion pieces, biographical, historical and scientific essays as well as literary texts. While previous research mostly focused on the content of the debates circulated in the periodical press, studies dealing with the journal as a form are still rare. The impact of the journal, however, can be ascribed not only to its content and style, presenting information and opinions in an easily accessible way, but also to its periodicity which facilitated a continued connection to contemporary intellectual life and created or sustained networks and (sometimes virtual) communities. This paper will discuss observations regarding the Beirut-based journal al-Mar'a al-Jadīda (The New Woman), founded in 1921 by Jūliyā Ṭu'ma Dimashqiyya (1884-1954), which was closely linked to Jāmi'at al-Sayyidāt (The Women's League). Examining selected texts through which oral speeches and cultural events are 'translated' to print I argue that they strongly express the aim to build a community with shared interests, rather than to provide factual information or discuss controversial statements. Focusing on the specifics of the publishing medium, among them the interaction with cultural or scientific associations, the paper will discuss textual strategies and medial practices that produce binding forces among editor, authors and readers of the journal.

Monika Winet

The Sunnī scholar Ibn 'Asākir on 'Alid Women in his Ta'rīkh madīnat Dimashq

Ibn 'Asākir's (499-571/1105-1176) Ta'rīkh madīnat Dimashq provides around 13'700 biographies, from which 226 are dedicated to women. Using Damascus as a framework, Ibn 'Asākir included important individuals who participated in Muslim culture, religion, and politics.

Ibn 'Asākir's criteria for taking women into account are amazingly versatile: Among them we find companions and followers of the Prophet, transmitters of prophetic Hadith, relatives and kinswomen of prominent men, mystics, religious scholars, poets and singers, while others have special skills like eloquence, intelligence, cultural knowledge or noteworthy characteristics and often the author comments on their beauty. Many of the included women had a close kinship to prominent men, in particular to the Umayyads, but also – to an unexpected degree - to members of the 'Alid family. Beyond the aforementioned criteria, their kinship to 'Alī b. Abī Ṭālib and his sons seems to have been decisive for their inclusion. In most of these biographies, 'Alī b. Abī Ṭālib is present, often praised for his good qualities. Considering this visible pro-'Alid tendency on the one hand, and taking into account the fact that the author conveys a positive view of the Umayyad rule on the other hand, this paper aims to discuss the question whether the biographies of 'Alid women could be revealing in terms of Ibn 'Asākir's religious or even political agenda.

Dmitry R. Zhantiev

Khilāfah or Osmanlılık? Methods and symbols of the religious policy in Ottoman Syria during the age of Abdul Hamid II.

In an effort to maintain and strengthen his authority as the Sultan and the Caliph, Abdul-Hamid II (1876-1909) was guided, above all, by the following key principles of Ottoman statehood: Islam as the dominant religion; the exclusive right of the Ottoman dynasty to power; the protection of Mecca and Medina; the capital status of Istanbul. Greater Syria, therefore, played a crucial role in maintaining the authority and prestige of the Sultan. Paying special attention to Syrian vilayets, the sultan supported a number of local Sufi sheikhs and ulama who were called upon to spread the idea of the sacredness of the Sultan's power. Visible symbols of strengthening the Islamic component of the Ottoman rule were the construction of many mosques, madrassas and Sufi zawiya. It is noteworthy that the sultan himself and his dignitaries also used as a tool of their policy a number of borrowings from the experience, symbols and rhetoric of the European powers. Some government decisions logically contradicted the traditional interpretations of Islamic law.

In general, the studied complex of methods and symbols can be regarded as a specific combination of the ideas of Khilāfah and Osmanlılık. It was sought to be consolidated as an unshakable Islamic tradition, emphasizing the sacred character of Ottoman rule.

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