

*Unter der Schirmherrschaft des  
Bundespräsidenten  
Professor Doktor Roman Herzog*

*Union Européenne des Arabisants et  
Islamisants*



*Change and Transition  
- Parameter des Wandels -*

*Halle (Saale)  
August 30 - September 3, 1998*

## Grußwort des Kultusministers

### *„Change and Transition - Parameter des Wandels“*

unter diesem Generalthema werden Wissenschaftler und Gäste der Europäischen Vereinigung der Arabisten und Islamwissenschaftler zu ihrer 19. Tagung in Halle zusammenkommen.

Es ist mir eine besondere Freude, allen Teilnehmern und Gästen dieses Kongresses die Grüße der Landesregierung Sachsen-Anhalts zu übermitteln. Daß die Wahl auf die Stadt Halle und auf die Martin-Luther-Universität Halle-Wittenberg gefallen ist, würdigt die wissenschaftliche Tradition der Orientalistik an der größten Landesuniversität, die durch die Zusammenführung der bekannten und wertvollen Bibliothek der Deutschen Morgenländischen Gesellschaft 1995 in Halle und durch den Beschluß des Akademischen Senats im Mai 1998 zur Gründung eines Interdisziplinären Zentrums für Orientalwissenschaften aktuelle Impulse erhalten hat.

Das Zentrum wird zugleich im Auftrage der Deutschen Forschungsgemeinschaft das Sondersammelgebiet „Vorderer Orient/Nord-Afrika“ fortführen und somit auch die materielle Basis für seine fachübergreifenden Studien zur Kultur- und Sozialgeschichte des Orients weiter aktualisieren.

Das Thema Ihrer Tagung, das sich mit den Entwicklungen arabischer und islamischer Gesellschaften auseinandersetzen wird, hat gerade in Deutschland und hier besonders in den neuen Bundesländern eine sehr aktuelle Akzentuierung erfahren. Vor weniger als zehn Jahren wurden die Kräfte der Veränderung in diesem Bereich Deutschlands gegenüber einem für die Ewigkeit angelegten, unwandelbaren System so stark, daß ein Übergang in ein anderes unausweichlich wurde.

Geschah die sogenannte „Wende“ damals auch sehr abrupt, so beobachten wir heute in Deutschland weiterhin Stadien des Übergangs und Veränderungen von Leitvorstellungen, die ihren Ursprung in der Auflösung der damaligen Machtsysteme haben, die aber noch lange in der Entwicklung der Wertvorstellungen der betroffenen Menschen nachwirken.

Der Tagungsort ist sowohl von seiner wissenschaftlichen Tradition als auch von der Erfahrungswelt sehr gut gewählt, unter dem Leitthema über Entwicklungen von politischen, sittlichen oder religiösen Wertvorstellungen nachzudenken.

Ich hoffe aber, daß Ihnen der Zeitrahmen auch gestattet, die Stadt Halle mit ihren besonders reichen kulturellen Angeboten kennenzulernen, deren Gesicht ebenfalls durch Übergang und Veränderung gezeichnet ist; Fortschritt, noch immer Verfall und Erfolge bei der Erhaltung stehen nebeneinander und geben damit dieser Stadt auch einen besonderen Charakter.

Ich wünsche den Veranstaltern der Konferenz viel Erfolg und allen Beteiligten und Gästen gute wissenschaftliche Diskussionen, neue Kontakte und bleibende Eindrücke.

Karl-Heinz Reck  
Der Kultusminister des Landes Sachsen-Anhalt

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*Für die Unterstützung dieser Tagung danken wir:*

*ihrem Schirmherrn, Herrn Bundespräsidenten*

*Professor Doktor Roman Herzog*

*der Martin-Luther-Universität Halle-Wittenberg*

*der Deutschen Forschungsgemeinschaft*

*dem Land Sachsen-Anhalt*

*der Stadt Halle*

*der Johann-Wilhelm-Fück Stiftung*

*dem Maritim Hotel, Halle.*

*Einen erfolgreichen Tagungsverlauf und angenehmen Aufenthalt  
wünscht Ihnen*

*im Namen der Gastgeber*

*das Institut für Orientalistik*

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## General Summary of the Programme

(Please note that only those lectures are mentioned here which we received before August, 1.)

Abdullaev, Firuza (Russia)	<i>Linguistic Peculiarities of the Lahor Tafsir</i>
Adang, Camilla Ramat Aviv (Israel)	<i>The Zahiri madhhab in the Almohad period</i>
Agius, Dionisius Leeds (England)	<i>Medieval Qalhat: Travellers, Dhows and Stone Anchors in South-East Oman</i>
Amaldi, Daniela Rome (Italy)	<i>From Jahiliyya to Islam: The Mu'allaqat's lexicon</i>
Ambros, Arne Vienna (Austria)	<i>Some aspects of change and transition in the sounds of Arabic</i>
Arcas Campoy, Maria Santa Cruz (Spain)	<i>Remarques sur quelques aspects scientifiques dans les traités de Fiqh. Rite Māliki.</i>
Bachmann, Peter Göttingen (Germany)	<i>Einige Thesen zur arabischen Dichtung</i>
Baffioni, Carmela Naples (Italy)	<i>The madīna al-fāḍila in al-Fārābī and in the Ihwān al-Ṣafā': a comparison</i>
Bauden, Frederic Berl (Belgium)	<i>Antoine Galland (1646 - 1715) et son voyage a Smyrne</i>
Bell, Joseph N. Bergen (Norway)	<i>Orientalist Journal as multilingual multiscrypt and multimedia data base</i>
Belova, Anna Moscow (Russia)	<i>Wurzelhomonymie im Arabischen wie Resultat seiner historischen Veränderung und Entwicklung</i>
Bernards, Monique Nijmegen (Netherlands)	<i>A Reexamination of the issue of foreign contributions to the arabic grammatical paradigm</i>

Bocheńska, Krystyna Warsaw (Poland)	<i>L'amour et la mort dans la poesie d'Adonis</i>
Brunner, Rainer Freiburg i. Br. (Germany)	<i>The growing importance of the dispute about the falsification of the Qur'an between Sunites and Shi'tes in the 20<sup>th</sup> century</i>
Carmona, Alfonso Universidad Murcia (Spain)	<i>La judicature dans les Fatawa d'Ibn Rushd al-Jadd</i>
Carter, Michael Oslo (Norway)	<i>More infinity, more lies</i>
Cassarino, Mirella Palermo (Italy)	<i>„Traduire sans trahir“ chez les arabes du moyen-âge</i>
Cilardo, Agostino S. Prisco (Italy)	<i>On some peculiarities of the Imami and Ismaili law of inheritance</i>
Corrao, Francesca Maria Naples (Italy)	<i>New perspectives in the reading of classics in contemporary Arabic poetry</i>
Dadoyan B. Seta Beirut (Lebanon)	<i>Islam and the medieval armenian universe: Historicity and historic models</i>
Deguilhem, Randi Peyrolles (France)	<i>Public and private charity in independent Syria (1946 - 2000): Continuity and changes</i>
Diakov, Nikolai St. Petersburg (Russia)	<i>Russia and the Arab World in the 20<sup>th</sup> C.: Problems and Prospects of Civilizational Interaction</i>
Dziekan, Marek Warsaw (Poland)	<i>Einige Bemerkungen über die islamische Literatur der polnisch-lithuanischen Tataren</i>
Eksell, Kerstin Kopenhagen (Denmark)	<i>Semiotic notes on Proto-Arabic graffiti and Jahiliyya poetry</i>
Evstatiev, Simeon Sofia (Bulgaria)	<i>The Khatim al-anbiya Doctrine and its Influence upon Arabic Historical Thought</i>

Fierro, Maribel Madrid (Spain)	<i>The Religious policy of the Almohads</i>
Fodor, Alexander Budapest (Hungary)	<i>Feeding the Angels - The Radwa in Qasr Dakha/Egypt</i>
Francesca, Ersilia Rome (Italy)	<i>From Individualism to community's Power: The economic Implications of the Wilāya / Barā'a Dynamic Among the Ibadis</i>
Frolov, Dmitry Moscow (Russia)	<i>Style of the Qur'an: Composition and Imagery</i>
Ghersetti, Antonella Mestre (Italy)	<i>La definition de khabar (enonce constatif) dans la pensée rhétorique d'Abd al-Qahir al-Jurjani</i>
Glass, Dagmar Leipzig (Germany)	<i>Arabic Printing as an Agent of Intellectual Change in the 19<sup>th</sup> Century Arab East: the Case of „American Arabic“</i>
Gombár, Eduard Prague (Czech Republic)	<i>Modern Arab Historiography</i>
Grassi, Vincenza Naples (Italy)	<i>A survey of the Arabic monumental and funerary inscriptions still present in Italy</i>
Hämeen-Anttila, Jaakko Helsinki (Finland)	<i>Development of Arabic Prose Literature around 1000 A.D.</i>
Heinrichs, Wolfhart Arlington (USA)	<i>Metaphertraditionen im klassischen Islam</i>
Kaplony, Andreas Bern (Switzerland)	<i>Konstanten und Variablen der Baugeschichte Jerusalems (7. - 11. Jh.)</i>
Kenderova, Stoyanka Sofia (Bulgaria)	<i>De la bibliothèque privée a la bibliothèque publique - les inscriptions de donation du livre en titre de waqf</i>
Khairallah, As'ad Freiburg i. Br. (Germany)	<i>Modern Arabic Poetry: Changing visions and the Ideology of Change</i>

Khismatuddin, Alexey St. Petersburg (Russia)	<i>Some notes on the Kimiya-yi Sa'adat by al-Ghazali</i>
Kilpatrick, Hilary Lausanne (Switzerland)	<i>The Christians' surreptitious return to GAL. Problems of a confessional approach to writing the history of Arabic Literature</i>
Kolesnikov, Aliy I. St. Petersburg (Russia)	<i>Information of the early Muslim geographers on the religious situation in Khurasan in IX - XII Cent. A. D.</i>
Koudeline, Alexandre Moscow (Russia)	<i>L'Evolution de l'histoire romanesque arabe de Majnun et Laila</i>
Kruk, Remke Leiden (Netherlands)	<i>On Rokhs and Rooks, Camels and Castles</i>
Kügelgen, Anke Bochum (Germany)	<i>Kontinuität und Wandel in der Geschichtsschreibung Bucharas (18. bis frühes 20. Jahrhundert)</i>
Levanoni, Amalia Haifa (Israel)	<i>Continuity and Change in the Mamluk Army</i>
Losa, Antonio Braga (Portugal)	<i>Un Regard Portugais sur l'Asie au XVII siècle</i>
Machut-Mendecka, Ewa Warschau (Poland)	<i>Witchcraft and Sorcery in the Prose of Ibrāhim al-Konī</i>
Madelung, Wilferd Oxford (England)	<i>Was the caliph al-Ma'mun a grandson of the sectarian leader Ustadsis?</i>
Maroth, Miklos Piliscsaba-Klotildiget (Hungary)	<i>Die politische Philosophie Aricennas</i>
Martel-Thoumian, Bernadette Montpellier (France)	<i>Les notices biographiques dans les Badā'ī' al-Zuhūr d'Ibn Iyās</i>
Marzolph, Ulrich Göttingen (Germany)	<i>Narrative Illustration in Persian Lithographed books</i>
Michalak-Pikulska, Barbara Krakau (Poland)	<i>Social, historical and political subjects in modern omanian short story</i>
Monferrer-Sala, Juan Pedro Cordoba (Spain)	<i>About an agraphon contained in the Kitab wasf al-firdaus de 'Abd al-Malik b. Habib</i>

De Moor, Eduard Millingen (Netherlands)	<i>Christian Arab authors on identity</i>
Mühlböck, Monika Vienna (Austria)	<i>The social and political change in Qatar under Khalifa b. Hamad Al Thani (1972-1995)</i>
Muth, Franz-Christoph Mainz (Germany)	<i>Auf den Spuren Ahmad Grañs</i>
Nawas, John Utrecht (Netherlands)	<i>The development of fiqh as an islamic science and the ethnic identity of the fuqaha' in early and classical Islam</i>
Nijland, Cornelis Kees Voorschoten (Netherlands)	<i>An Arabic Newspaper and its Poets in New York around 1915</i>
Pagnini, Anna Rome (Italy)	<i>The Kitab daf' al-hamm of Elia of Nisibi: a transparent style for a transparent thought</i>
Pashova, Tsvetomira Sofia (Bulgaria)	<i>Word Order in Classical Arabic and Modern Standart Arabic - Is There a Process of Change?</i>
Paul, Jürgen Halle (Germany)	<i>Contemporary Uzbek hagiography and its sources</i>
Pavlovitch, Pavel Sofia (Bulgaria)	<i>The notion of divine hierarchy in the medieval theological concepts and modern Arabic historical discourse</i>
Peev, Yordan Sofia (Bulgaria)	<i>L'appartenance religieuse et l'image de l'autre dans les Balkans</i>
Pietruschka, Ute Marburg (Germany)	<i>Nachrichten über Kontroversen zwischen Christen und Muslimen in arabischen Quellen</i>
Pouzet, Louis Paris (France)	<i>Permanence et évolution en histoire islamique à travers les préfaces de quelques historiens du IV<sup>o</sup>/X<sup>o</sup> au VII<sup>o</sup>/XIV<sup>o</sup> siècle</i>
Raven, Wim Frankfurt a. M. (Germany)	<i>The Portents of the Hour Recycled: a 12<sup>th</sup>? Century Apocalyptic Text</i>

Rayhanova, Baian; Dr. Sofia (Bulgaria)	<i>Some tendencies in the development of the contemporary Syrian short story</i>
van Reeth, Jan M.F. Mortsel (Belgium)	<i>Die Transfiguration Walids b. Yazid</i>
Rezvan, Yefim St. Petersburg (Russia)	<i>The Qur'an and its world, Shield and Sword"</i>
Rodionov, Mikhail A. St. Petersburg (Russia)	<i>Zamil: Call songs of South-arabian Tribes (field data)</i>
Ruocco, Monica Rome (Italy)	<i>The new course of „Majallat al-Adab“ since 1992 and the changed perspectives in arabic literary criticism</i>
Samsareva, Penka Sofia (Bulgaria)	<i>Denominal Verbs in Arabic</i>
Sanni, Amidu Apapa Lagos (Nigeria)	<i>On Coincidence of thoughts and expressions tawarud in Arabic Literary Practice: the Theorists' Response</i>
Schippers, Arie Amsterdam (Netherlands)	<i>Changing Narrativity in a Changing Society: From Ascete to Poet in Tanukhi's Story Telling</i>
Schmidtke, Sabine Bonn (Germany)	<i>The Doctrine of the Transmigration of Soul Acoording yo al-Suhrawardi and his Followers</i>
Schoeler, Gregor Binningen (Switzerland)	<i>Wer ist der Verfasser des Kitab al-'Ain?</i>
Simonsen, Jorgen Baek Kopenhagen (Denmark)	<i>The political crisis in Bahrain - The debate on legitimation</i>
De Smet, Daniel Leuven (Belgium)	<i>L'arbre de la connaissance du bien et du mal: transformation d'un theme biblique dans l'ismaelisme tayyibite</i>
Smoor, Pieter Leiden (Netherlands)	<i>The Transition from Fatimid to Ayyubid Rule in literature</i>
Souto Juan Madrid (Spain)	<i>Epigraphy and Building in Umayyad al-Andalus: Masons' marks on the Jami' Mosque of Cordoba</i>

Starkey, Paul Durham (England)	<i>Faris al-Shidyahq: The transition from a classical to a modern literary sensibility</i>
Stasolla, Maria Giovanna Bologna (Italy)	<i>Jurisprudence et politique a Baghdad (XIème s.): Le début de la décadence ou la perception du changement?</i>
Tzvetan, Theophanov Sofia (Bulgaria)	<i>The Diwan al-Hudaliyyin and the rite de passage manqué</i>
Troll, Christian W. Rome (Italy)	<i>A significant voice of Contemporary Islam in India: Maulana Wahiduddin Khan (B.1925)</i>
Velichkov, Kamen Hague (Netherlands)	<i>The Bulgarian community in Egypt at the beginning of the twentieth century</i>
Vermeulen, Urbain Gent (Belgiu)	<i>'Amr Dhu l-Kalb, le dernier ami de 'Antar</i>
Walther, Wiebke Tübingen (Germany)	<i>„Entrusted to be his brother's guardian“; The Informant (mukhbir) in Arabic Literature</i>
Zakeri, Mohsen Halle (Germany)	<i>The office of Qahraman or Major Domus under the 'Abbasids</i>
Zonta, Mauro Pavia (Italy)	<i>New Hypotheses about a Greek source of Avicenna's al-Shifa' from an analysis of Bar-Hebraeus' the Cream of Science</i>

- Abstracts -

*Please note that only those abstracts are published here  
which we received before July, 30.*



Agius, Dionisius Albertus:

*Medieval Qalhat: Travellers, Dhows and Stone Anchors in South-East Oman*

Thirty Kilometers north of Sur in south-east Oman, from the top of the hills overlooking the sea you can see the shattered stone walls that once surrounded the old city of Qalhat. An inner wall and the foundations of a massive tower still stand facing the sea and an outer wall marking the south gate of the city welcomed travellers from Sur. Narrow winding streets are quite visible among the ruins of houses, bazaars and harbour buildings. Qalhat was from the sixth / twelfth to the eighth / fourteenth century the entrepôt of the 'monsoon' trade much frequented by merchant ships from India. Reports by Marco Polo, Ibn Baṭṭūṭa and Afonso Dalboquerque are fascinating accounts of the past greatness of Qalhat. It was a beautiful and prosperous city until it was sacked by the Portuguese in 1508 after which it was eclipsed by the rise of Muscat. According to local tradition Qalhat was destroyed by an earthquake, the creek silted and the town never recovered.

The findings of this paper are the product of a joint expedition with the Oman Maritime Heritage Programme, the Western Australian Maritime Museum in Fremantle and Earthwatch at Qalhat during March and April 1998. My presentation will focus on some important historical highlights of the medieval and post-medieval accounts, the types of vessels mentioned in connection with the Gulf and the Indian Ocean and what local fishermen and seamen had to say about types and functions of traditional dhows and anchors that were used in the recent past. I will attempt to answer questions as to how much of the stone anchors found on the seabed at Qalhat harbour can tell us about the city itself and its sea activity, and if data provided by the local fishermen and seamen can help us to corroborate the findings related to the past.

Baffioni, Carmela:

*The madīna al-fāḍila in al-Fārābī and in the Iḥwān al-Ṣafā': a comparison*

The question of the mutual influence of al-Fārābī and the Iḥwān al-Ṣafā' has been widely debated. In this paper their views about the *madīna al-fāḍila* are discussed, especially on the line of Y. Marquet's contributions on the subject. The aim is to demonstrate that al-Fārābī's „political“ doctrines, so often related to Plato's *Republic*, are much better understood when they are placed within the „ismā'īli“ context of the Iḥwān al-Ṣafā'. From the examination of the iḥwānian view of the *madīna al-fāḍila* as it is presented mainly in Epp. 45, 47 and 48, and from a comparison with the ideas of the *K. ārā' ahl al-madīna al-fāḍila*, two closely related theories appear, which possibly link their authors to the same theoretical and religious milieu. More than to special political facts (such as the government of the *imām* in a certain historical period), al-Fārābī's and the Iḥwān al-Ṣafā''s views on the *madīna al-fāḍila* seem to belong to the same epistemological frame. Here happiness, and redemption as well, are the result of the union with the Active Intellect, which is fully accomplished within the *imām*'s intellect. But the *imām* has also the task to urge other people to such a union, and to teach them the better way to realize it. So, even the surviving differences between the fārābian and the iḥwānian views could be explained by different ideas about the *ismā'īli ta'lim* (and perhaps, of course, also by the authors' references to different historical places or times).

Bauden, Frederic:

*Antoine Galland (1646-1715) et son Voyage à Smyrne*

Depuis la parution de la thèse magistrale de M. Abdel-Halim consacrée à la vie et l'oeuvre d'A. Galland<sup>1</sup>, l'illustre traducteur des *Mille et une nuits* n'a plus grand chose à nous cacher. Seule la découverte d'un document inédit d'importance pourrait permettre d'éclaircir quelque peu un épisode particulier de sa vie. Galland avait fort heureusement pris très tôt l'excellente résolution de rédiger un journal de sa vie. Plusieurs parties de celui-ci sont aujourd'hui encore disponibles. En effet, la majeure partie de sa bibliothèque, et partant de ses manuscrits, fut englobée dans la bibliothèque de Louis XIV plus par saisie dès le décès de Galland que par legs volontaire de ce dernier. Cet acte eut au moins le mérite d'entraîner la préservation de ces précieux manuscrits consultables, de nos jours, à la Bibliothèque Nationale; ce dont on ne peut que se réjouir quand on sait que quelques manuscrits légués par Galland à des connaissances ont complètement disparu.

Les fragments conservés de son journal nous permettent de retracer partiellement ce que nous pouvons appeler "l'expérience orientale" de Galland. En effet, nous savons que Galland effectua trois voyages en Orient. Le premier prit place entre 1670 et 1675, années pendant lesquelles il servit de secrétaire au Marquis de Nointel, nouvel ambassadeur du Roi Soleil auprès de la Porte, à Constantinople. De ces cinq années, seul un fragment du Journal pour 1672-3 est conservé (Bibliothèque Nationale)<sup>2</sup>. Galland repartira en 1677, pour Smyrne cette fois. Ce voyage dura un peu moins d'un an. À peine de retour en France, il se voit chargé par la Compagnie du Levant d'une mission qui le tiendra en Orient pendant 9 ans (1679-1687). À nouveau, nous possédons un fragment du journal qu'il tint au cours de ce séjour et qui concerne les années 1679-1680 (conservé à la Stadtsbibliothek de Munich et édité dans le cadre d'une thèse). En ce qui concerne son second voyage (1677-8) à Smyrne, rien n'était conservé. Nous savions cependant qu'il avait écrit un récit de ce voyage qu'il avait intitulé *Histoire de Smyrne ancienne et moderne* qu'il avait eu l'intention de

<sup>1</sup> M. Abdel-Halim, *Antoine Galland, sa vie et son œuvre*. Paris : Nizet, 1964.

<sup>2</sup> Édité par Ch. Schefer. Paris, 1881. 2 vol.

publier. Ce document, qui était encore disponible au début du XIXe s., aurait dû être publié par Langlès. Nous ignorons pour quelle raison il n'a jamais paru. Après cette date, le manuscrit disparaît de la circulation. C'est par le plus heureux des hasards que nous l'avons retrouvé dans une bibliothèque belge.

Le récit est d'une importance capitale pour retracer cet épisode de la vie de Galland, bien entendu. Mais, bien plus encore, il constitue une source fondamentale pour l'histoire de la ville de Smyrne à la fin du XVIIe s. Galland, dans le style plaisant que nous lui connaissons, y décrit en effet la ville sous divers angles: son histoire, sa topographie, ses monuments, sa population indigène, ses ressources. Il ne manque pas de parler des autorités qui gèrent la ville, de la monnaie qui y a cours, des marchandises qu'on y importe et qu'on exporte. Il dresse également un tableau complet des Européens qui y vivaient en masse en raison de son statut d'échelle du Levant, tableau dans lequel il montre qu'il ne manquait ni de perspicacité ni d'humour. Smyrne y apparaît comme une ville cosmopolite à caractère commercial. Il clôture son récit par une série d'aphorismes où il compare les moeurs des Turcs à ceux des Chrétiens. Cette relation de voyage apparaît donc des plus originale. Elle a de plus l'avantage d'être écrite dans un style agréable à lire et n'est en rien comparable aux autres journaux écrits par Galland qui le furent au jour le jour sans arrière-pensée littéraire. Il s'agit ici d'une oeuvre préparée pour la publication et destinée à un public friand de récits concernant l'Orient. Elle aurait constitué pour Galland, si elle avait été publiée, un excellent test pour sa traduction d'*Alf layla wa-layla*. Ce n'est qu'un juste retour des choses que de la faire paraître, trois siècles plus tard, à la place de celui qui peut être considéré comme le génial "inventeur" des *Mille et une nuits* et qui, par ses travaux et le matériel (monnaies, manuscrits, ...) acquis en Orient, contribua grandement à l'essor des études orientales.

Bernards, Monique:

*Reexamination of the issue of foreign contributions  
to the Arabic grammatical paradigm*

The controversy surrounding possible foreign influences on the development of the Arabic grammatical paradigm continues to claim the attention of many a student of the history of Arabic grammar. Data on the lives of the grammarians of the first four centuries of Islam will be used for addressing this issue alongside a clear-cut distinction between „influence“ and „direct influence“. After describing the material on which the presentation is based, the contribution of non-Arabs versus Arabs to the Arabic grammatical tradition is analyzed over time. These findings will subsequently be linked to the „influence“ and „indirect influence“ distinction just mentioned.

Brunner, Rainer:

*The growing importance of the dispute about the falsification of the Qur'ān between Sunnites and Shī'ites in the 20th Century*

The ambivalent attitude of the early Imāmite theology with regard to the authenticity of the text of the Qur'ān is well known. The Sunnis were often accused of having altered the revealed text and of having made omissions in order to deprive the Shī'ites of the legitimate leadership of the Muslim community. It was only with thinkers as al-Mufid or Ibn Bābūya that these suspicions came to an end and the mainstream of imāmī shī'ism accepted the available text. Nevertheless, this question was again raised in the 18th and 19th centuries due to the short-lived revival of the akhbārī school of thought that stressed the absolute validity of the early shī'ī traditions. One of the most outstanding Imāmite scholars of the 19th century, Ḥusain Taqī an-Nūrī aṭ-Ṭabarsī, even wrote a whole book on the issue of *taḥrīf*, in which he collected hundreds of ḥadīths alleging the falsification of the Qur'ān. Although this work was refuted by Shī'ite authors as well, it met with particularly strong reactions among the Sunnis and triggered off a fierce debate over the past decades. After the Second World War and in response to various ecumenical efforts the attempts of mainly Sunni polemicists at thwarting these steps concentrated on reviving the old feud under new circumstances.

Now it was Sunni heresiography blaming the Shī'ites for not believing in the same Qur'ān as the other Muslims. Since the Iranian revolution this topic has received even more attention and nowadays seems to be of equal importance compared to the basic question of the imamate itself. The literature devoted to the issue of *taḥrīf* has grown enormously, whereas the principal arguments on both sides remained - on the whole - the same as in the past.

Campoy, Maria Arcas:

*Remarques sur quelques aspects scientifiques dans les traités de fiqh du rite māliki*

Le *fiqh*, science religieuse, de caractère sacré et purement arabe, apparaît toujours séparé des autres matières qui s'inscrivent dans le cadre des sciences dites expérimentales et des sciences de la nature, extérieures à l'Islam. Cependant, entre le droit islamique et les sciences non religieuses, il existe un lien important qui met en évidence l'interaction de la religion et de la science. En partant de cette base, mon intention est d'apporter quelques rapides observations sur la présence et l'assimilation de connaissances scientifiques déterminées dans l'élaboration et développement du *fiqh*. Parmi tout le matériel scientifique contenu dans les traités juridiques de diverses époques, je commenterai dans cet article les points se référant à :

- l'astronomie (*ʿilm al-falak*) dans les chapitres consacrés aux temps (*miqāt*) de la prière, à l'orientation de la *qibla* et aux éclipses.
- la zoologie (*ʿilm al-ḥayawān*) dans les normes sur l'alimentation des musulmans, l'aumône, les sacrifices, les achats et ventes, la chasse et la pêche, etc....
- l'arithmétique (*ʿilm al-ḥisāb*), notamment dans le domaine du droit successoral (*farāʿid*).

Carmona, Alfonso :

*La judicature dans les Fatāwā d'Ibn Rušd al-Ġadd*

Parmi les 666 *fatwā*-s du corduan *Ibn Rušd al-Ġadd* (m. 560/1126) réunies par *al-Muhtār b. Ṭāhir al-Talili*, j'ai recensé (à part une quinzaine de fetouas qui versent sur des aspects du déroulement du procès ou sur différentes démarches judiciaires) vingt-huit où il est question de l'institution de la judicature. Elles nous renseignent sur des points très concrets et très divers, comme : les fonctions des *quḍāt al-kuwar* (*fatwā* n° 483); les conditions de nomination d'un juge auxiliaire chargé des affaires matrimoniales (n° 17); le rôle du *ṣāhib al-aḥkām* (22 et 27); le juge doit fonder sa décision essentiellement sur la preuve testimoniale formelle, même si, en songe, le Prophète le prévient contre ses témoins d'office (142); il peut exercer l'*iḥtiyār* (484); d'où peut provenir son salaire (572); il doit exhiber un comportement irréprochable (623 et 624); on peut éviter le contrôle judiciaire sur l'exécution d'un legs testamentaire (202); etc.

Cilaro, Agostino:

*On some peculiarities of the Imāmī and Ismā'īlī Law of inheritance*

My aim is to stress My three special topics. A) The first of them is common to Ismā'īlis and Imāmīs; that is, the division of the heirs into three classes. Classes are formed by blood relation on the basis of the principle of proximity. Šī'īs place those who are related through women on a footing of equality with those related through men. The classification of the heirs is: Qur'ānic heirs, and all other blood relations. The debate rounds about the idea of *raḥim*. What is the origin of such a classification? The basic principle followed by the Šī'īs is that Q. 875 was not abrogated. The consequence is that one can not do the following distinction of the heirs: heirs by quota, agnates and *ḍawū l-arḥām*, as the Sunnīs do. Relatives must be considered as a whole; the only concern is their blood relation (*raḥim*) to the *de cuius*.

Two questions are peculiar to the only Imāmī school. B) The first one concerns the special privileges of the eldest son of the deceased in the succession. He is entitled to take the garments, the ring, the sword and the Qur'ān of the *de cuius*, in addition to his share; however, it is required that he be neither a prodigal nor deficient in understanding, that the deceased have left some other property besides them, and that he be liable for the payment and fulfilment of the unperformed fasts, prayers, and alms of the deceased. When the eldest child be a female, they are to be given to the eldest male. What is the origin of such a rule? All the law schools (except Imāmī) diverge on this doctrine. In fact, they do make no distinction among male children. C) The second question regards the disadvantaged position of wives with reference to some goods which are part of the husband's estate. Where the widow has no child by the deceased, she takes no part of the landed property left by him, but her share of the value of the household and buildings is to be given to her. On the contrary, according to the Sunnī, Ismā'īlī, Zaydī, Zāhiri and Ibāḍī law, the widow, in default of children, takes a fourth of the entire inheritance, both real and personal. The only concern of the jurists of all the schools (except Imāmī) has been in every time to have no fractional numbers in the division of the estate. They do not consider the separate goods included in the estate at all. What is the origin of this Imāmī peculiarity?

De Smet, Daniel:

*L'arbre de la connaissance du bien et du mal:  
transformation d'un thème biblique dans l'ismaélisme tayyibite*

En se basant sur les versets coraniques concernant l'Arbre qui fut interdit à Adam (s. 2:33; 7:18,21; 20:118), les auteurs ismaéliens postfatimides de tendance tayyibite ont élaboré un ta'wil qui intègre des éléments de leur doctrine néoplatonicienne en un cadre exégétique gnostique, originellement conçu pour interpréter le récit parallèle de la Genèse. Notre communication examinera les procédés de ce ta'wil et la manière dont s'opère la transposition herméneutique d'une tradition scripturaire à l'autre.

Dziekán, Marek M.:

*Einige Bemerkungen über die islamische Literatur  
der polnisch-litauischen Tataren*

Die polnisch-litauischen Tataren bilden eine religiöse und ethnische Minderheit, die seit 600 Jahren auf dem Gebiet von Polen, Litauen und Weissrussland wohnt. Sie unterscheiden sich von den slawischen Völkern vor allem durch ihre Religion, den Islam. Sie haben außerdem ihre eigenen Bräuche und Sitten, die ihre Wurzeln sowohl in den Steppen von Zentralasien als auch im Kaukasus und anderen Gebieten haben. Die geistliche Kultur der polnisch-litauischen Tataren besteht also aus einigen Hauptfaktoren, die sie mit nach Polen getragen haben und selbverständlich aus anderen, die man eindeutig als slawische Einflüsse betrachten soll.

Eine der interessantesten Erscheinungen dieser originellen Kultur ist die religiöse Literatur, die auf Polnisch oder auf Weissrussisch geschrieben ist. Sehr oft ist die Sprache dieser Literatur auch als polnisch-weissrussischer Dialekt zu bezeichnen. Das allein wäre nicht so interessant, wenn sie dazu nicht die arabischen Buchstaben mit einigen Verbesserungen und Zugaben gebrauchen würden, die dieses Alphabet in Verbindung mit slawischen Sprachen verwendbar machen.

In meinem Vortrag möchte ich den sog. *hamail* von Aleksandrowicz als ein typisches Beispiel der islamischen Literatur der polnisch-litauischen Tataren vorstellen und analysieren. Es gibt nämlich einige Arten von der Literatur der Tataren: der sog. *Kitab*, der eine offizielle Form dieses Schrifttums bildet (der *Kitab* umfaßt *hadithe*, Gebete, heilige Legenden, rituelle Vorschriften usw.), der *hamail* (das praktische Lesebuch mit Gebeten und Legenden, aber auch mit magischen Formeln, Horoskopen, Vorhersagen usw.). Andere Formen dieser Literatur sind: *tefsir*, *tedschwid*, *dalawar* und *hramotka*.

Das religiöse Schrifttum der Tataren bildet ein wunderbares Beispiel der Akkulturation dieses Ethnos in slawischer Umgebung und spiegelt die Vermischung von Kulturen, Völkern und Religionen in Osteuropa wieder.

Eksell, Kerstin:

*Semiotic notes on Proto-Arabic graffiti and Jahiliyya poetry*

It has been noted that certain motifs in Proto-Arabic graffiti and rock art show a vague resemblance to motifs in Jahiliyya poetry. This observation provides the starting point for a discussion on how the resemblance should be defined in terms of socio-cultural context and degree and level of similarity. An attempt at decoding is made within the parameters of epic contents and structuring of the message, place and mode of appearance, and relation between text and drawing.

Evstatiev, Simeon:

*The Khātim al-Anbiyā' Doctrine and its influence upon Arabic historical thought*

My paper is an offshoot of a larger study devoted to the Islamic idea history. Thus the paper deals with the issue of the relationship between Arabic historical thought and Islam trying to follow some of the most significant dimensions of the *Khātim al-Anbiyā'* doctrine and its influence upon the transition in Arabic historical consciousness after the birth of Islam as well as upon the subsequent development of the idea of history in Islam.

Actually, in the very Qur'an we find the notion, according to which „Muhammad is not the father of any one of your men, but the Messenger of God, and the Seal of Prophets.“ (33/40) Perhaps both the *hadith*-corpus and *tafsir*-literature were the intellectual environment, in which it was asserted that exactly the finality was the main idea implied by this Qur'anic passage. The *'ulamā'* and *mufassirūn* like Ibn Kasir used to comment the expression „seal of the prophets“ as signifying that Muhammad is not only the last prophet (*nabī*) but also the last messenger (*rasul*) of Allah. Some texts, derived from the *hadith*-literature, in which the founder of Islam was shown as aware that „no prophet will come after me“, were in their turn to emphasize Muhammad's finality in the chain of prophecy.

Thus the basic premise in this paper is the assumption that finality is the main notion implied by the discussed Qur'anic expression. Moreover, its transformation from a Qur'anic expression with an obscure meaning into a concept of Muhammad as the last prophet is an important part from the Islamic social and intellectual history. It has both social and intellectual dimensions because of its relation to the historical development of the *umma* and the history writing in Islam which was to look for basic concepts in order to legitimize both the past and present of that *umma* represented by the Qur'an as „the community of the centre“ (2:143). That is the reason why the concept of Muhammad's finality developed by the *'ulamā'* is an integral part of Islamic idea of history and can be found in the works of Ibn Ishaq, al-Waqidi, at-Tabari etc.

My belief is that the concept of Muhammad as „seal of prophecy“ was one of the basic motives for the rise and development of Islamic

history writing. It is true that it was mainly related to the Islamic representation of sacred history, however, it should be well-studied in the framework of the Islamic idea of social history because of its influence upon or the historically situated identity of the *ʿumma*. I suppose that the *Khātim al-Anbiyāʾ* doctrine is to be placed in the wider context, in which the Arabic historical thought grew up.

That is why I suggest to analyse this concept of finality as one of the most important constants of Islamic civilization. As a significant part of Islamic religious and historical thought it has accompanied the development of Arabic and Islamic society. Although the concept of the *umma* has changed in the last two centuries and tends to imply rather national concepts, the notion of Muhammad's finality continues to affect the modern Islamic thought so that we face here the problem of the relationship between the civilization's constant and historical development.

Francesca, Ersilia:

*From Individualism to community's Power: The economic Implications of the Wilāya / Barāʾa Dynamic Among the Ibadis*

The earliest proposition of Ibadism in the late 7th century Basra attempted to place the believer in a direct relationship to God. Ibadism attached great importance to religious principles which stressed on the responsibility of individual man, such as the obligation of „promoting good and preventing evil“ and the conception of the relationship between works and faith. In spite of these principles the development of Ibadism was connected with an overwhelming role of the community.

The community's power was expressed in religious terms through the concepts of *wilāya* und *barāʾa* (association and dissociation), that is to say the obligation of friendliness toward the individuals who carry out the precepts of religion in a satisfactory manner, and conversely the obligation of hostility against those who do not deserve to be called believers. Thanks to the *wilāya / barāʾa* dynamic the community could control the individuals.

The Ibadi theocratic organisation has remained almost intact in Mزاب. The religious authority is exercised by the *ʿazzāba*, the Ibadi „clergy“. They control the religious life of the community, giving guidance, exhorting the faithful to do good and shun evil, and repressing all actions which are contrary to the *šarīʿa*, as well as opposing innovations, instructing the laity in both religious and worldly matters, supervising the markets, preventing fraud and suppressing monopolies. The guilty person is excommunicated and excluded from the religious and social community. Particularism or individualism are banished and every Ibadi has a strong feeling of belonging to „the chosen people“, distinguished by their rigor and intransigence.

Salvation can only be won through prayer, pious living and hard work. Understood as a form of asceticism and as a discipline, work becomes a religious act and a duty, while idleness is considered as one of the most serious vices. In economic terms the solidarity existing among the Mozabites is converted into a successful entrepreneurial activity, so that they constitute a good demonstration of the relationship between religious ethic and „capitalistic“ activity according to Weber's hypothesis.



Grassi, Vincenza:

*A survey of the Arabic monumental and funerary inscriptions still present in Italy*

Apart from isolated pieces of information on Arabic inscriptions mentioned in studies on local history since the middle of the 16th century, a real interest in Arabic remains arose among Sicilian scholars between the end of the 18th century and the beginning of the 19th century. The well-known book "Le epigrafi arabiche di Sicilia" by Michele Amari should be considered as a summa which collects and surpasses in value all the works published during that period.

The research in Arabic epigraphy in Italy did not advance very much since then, if we consider that only few improvements contained in the *RCEA*, made on texts selected for their historical value, belong to our century.

Needless to say, the amount of Arabic inscriptions in Italy is greatly changed at present: some inscriptions mentioned in the literary sources are missing or have been moved elsewhere, others have been discovered in the latest excavations. A survey of the Italian territory has been carried out in these last years to check the quantity of Arabic inscriptions preserved actually in the country. The research aimed, above all, to establish which inscriptions could be used as documents for local history dealing with the period of the Muslim rule and that of the foreign dynasties which followed. This aim caused the exclusion of the Arabic inscriptions on objects from the examination as they mostly refer, with the exception of those produced by the Norman royal workshop, to material imported from Egypt, Syria, Iraq and Iran.

The result of the inquiry shows that there are 193 Arabic inscriptions in Italy distributed in 24 places. The Arabic tombstones are present all over the country, while monumental inscriptions, still *in situ*, are only in Sicily, and in particular at Cefala Diana and Palermo. 108 of these inscriptions have been imported through expeditions and travels, or as gifts or else acquisitions made by Museums or private collectors of antiquities.

Is the presence of Arabic tombstones in places raided or occupied by the Muslims a sufficient evidence to consider them as a local product? It is a matter far from being plain. Furthermore, only three inscriptions from Sicily belong to the period in which its territory was in Muslim hands. To these inscriptions perhaps could be added a burial

text from Syracuse (7th h. or 9th c.) that M. Amari dates back to the years 883-892 or 980-990 AD. on the ground of the only figure extant.

The monumental inscriptions and most of the remaining tombstones, even if undated, belong to the Norman period. Likewise the so-called "Islamic architecture" in Sicily, the bulk of the Arabic inscriptions has no association with the Muslim rule in Southern Italy and in the main islands. This paper will deal with some questions that have arisen about the origin and dating of the Islamic tombstones.

Hämeen-Anttila, Jaakko:

*„Development of Arabic Prose Literature around 1000 AD.“*

In the late 10th and early 11th century Arabic prose literature underwent a new period of development. Longer forms of narrative emerged almost simultaneously all around the Islamic world. In the East, the maqāmas of al-Hamadhāni are the best known and the most influential work, but the West was also very productive.

This paper analyses the development of the long, narrative risāla in al-Andalus in connection with the general development of narrative prose in the Arabic literature of the period. Authors discussed include Ibn Shuhayd, Ibn Mālik al-Qurtūbi and Abū Ḥafṣ ‘Umar ash-Shahīd.

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## Kenderova, Stoyanka:

### *De la bibliothèque privée à la bibliothèque publique - les inscriptions de donation du livre en titre de waqf*

Au cours du XIX<sup>e</sup> siècle, dans la partie européenne de l'Empire ottoman et plus concrètement, dans les terres bulgares, fonctionnent quatre grandes bibliothèques de *waqf*:

- la bibliothèque fondée en 1157/1744 par Sherif Khalil Pasha (m. 1165/1752) dans la ville de Shumen (au nord-est de Sofia);
- la bibliothèque d'Othman Pazvantoglu (m. 1222/1807) à Vidin (au nord-ouest de Sofia);
- la bibliothèque de la ville de Samokov (au sud-est de Sofia), créée par Mehmed Khüsrev Pasha (m. 1263/1847) en 1257/1840-41 ou en 1259/1843;
- la bibliothèque de Molla Zade Mehmed Agha b.Chelebi Agha (m. 1293/1876), créée probablement en 1271/1854-55 dans la ville de Kustendil (au sud-ouest de Sofia).

Les fondateurs de ces bibliothèques sont de personnes d'origine locale. Dans la société ottomane, ils s'illustrent par leurs activités administratives ou politiques importantes. Les sources prouvent cependant que les fonds de ces bibliothèques se sont enrichis par d'autres collections privées de livres, ayant appartenu aux musulmans de Bulgarie; parfois elles y forment une partie essentielle. Assez souvent, les donateurs expriment le souhait que leurs livres soient conservés dans telle ou telle bibliothèque.

Les inscriptions de donation de livres en titre de *waqf* ainsi que les *ex-libris* des anciens possesseurs nous donnent une idée sur la manière dont ces bibliothèques se sont constituées. Grâce à ces notes, marquées habituellement sur le côté *recto* de la première feuille du texte de l'ouvrage, on peut reconstruire le chemin que faisait un livre avant d'entrer dans une bibliothèque de *waqf*. L'enregistrement de l'acte de transmission du livre d'une collection/bibliothèque privée à la bibliothèque de *waqf* suit un certain ordre. Des mots et des phrases stéréotypés qui se répètent dans la majorité des cas, y sont utilisés.

Pour notre étude, nous avons utilisé des manuscrits et des livres anciens imprimés, provenant des bibliothèques de *waqf* en Bulgarie,

actuellement conservés à la bibliothèque nationale *Saint Cyrille et Méthode* de Sofia. La majorité des inscriptions sont écrites en langue arabe, mais un certain nombre d'entre elles sont écrites en turc ottoman. Ce sont les textes arabes qui suivent toujours les mêmes règles et c'est pour cette raison que nous en présentons d'abord les particularités.

Nous pouvons déterminer les points principaux suivants dans la structure des inscriptions de donation en titre de *waqf*:

1. Adresse à Dieu (*Allāh*),
2. Formule de l'acte de donation en titre de *waqf*,
3. Nom du fondateur,
4. Identité de l'ouvrage donné en titre de *waqf*,
5. Indication de la bibliothèque dans laquelle il doit être conservé,
6. Stipulation du fondateur concernant l'utilisation et la conservation du livre,
7. Date,
8. Cachet personnel du fondateur.

En fixant l'acte de passage d'un livre d'une manière de possession à une autre, ces inscriptions jouent assurément le rôle d'un document officiel.

Kilpatrick, Hilary:

*The Christians' surreptitious return to GAL.  
Problems of a confessional approach to  
writing the history of Arabic literature*

The first part of this paper examines Brockelmann's decision to exclude from the *Geschichte der arabischen Literatur* works by Christian (and Jewish) authors which were "only intended for members of their own confession", proposing a critique of it on the basis of modern methods employed for the scholarly study of literature.

The second part discusses two subjects, translation into Arabic and the pre-history of the *Nahda* in the Levant, where the literary activities of Christians, whoever they were intended for, must be taken into account for the evolution of Arabic literature to be properly understood.

Kruk, Remke:

*On rokhs and rooks, Camels and Castles*

The name of the castle in the chess game, rukh in Arabic, rook in English, is considered something of a mystery. It is assumed to derive from the Indian word for chariot, and this meaning of the word was still known in Muslim Spain. Later on, popular etymology connected it, especially in Europe, to the fabulous bird roc, Arabic rukh. Modern histories of chess also suggest a connection between the rook and the camel. The association of "rook" with a tower or castle is a postmediaeval European development, and does not occur in the mediaeval Islamic world.

As early Arabic chessbooks show, the original of meaning of rukh, chariot, was no longer generally known in the Arab world even as early as the 9th century A. D. In Arabic, the word was sometimes connected with the griffon (rukḥ) but also with another fabulous animal of the same name, an animal possibly connected to the mysterious martichoras of classical antiquity, and also connected to the camel.

The paper attempts to trace the various associations of rukh in connection with the forms of the chess piece in question.

Khismatulin, Alexei A.:

*Some notes on the Kimiya-yi sa'adat by al-Ghazali*

Abu Hamid Muhammad al-Ghazali at-Tusi (1058—1111) has been considered by many of Oriental and Western scholars as being one of the most productive (if not the most) muslim thinkers. There is a great number of writings really belonged and/or attributed to him. The Persian *Kimiya-yi sa'adat* (The Elixir of Happiness or The Alchemy of Happiness or in German — Das Elixir der Glückseligkeit) is undoubtedly among the former.

Notwithstanding many works devoted to al-Ghazali's inheritance, there are some popular misconceptions connected with the *Kimiya-yi sa'adat* which could be expressed in terms of the following notes.

1. The first misconception is that the *Kimiya-yi sa'adat* is an abridged popular version in Persian of his most famous work written in Arabic — *Ihya'ulum ad-din*.

2. Hence derives the second one that the four *unwans* of the *Kimiya-yi sa'adat* are a preface to its four *rukns* (pillars) having the same names as the four *rub's* (quarters) of the *Ihya'ulum ad-din*.

Besides, there is a certain interest in scrutinizing two other aspects which could be treated with the following questions.

3. To the question of the *Kimiya's* popularity in the limits of the Iranian ethnic and linguistic region.

4. To the question of similarity of some principles of the Naqshbandiyya-Kh<sup>w</sup>adjagan brotherhood with those described in the text of *Kimiya*.

Levanoni, Dr. Amalia:

*Continuity and Change in the Mamluk Army*

Mamluk sources of the fifteenth century contain frequent scenes of rank and-file Mamluks- especially the *ajlab* or *julban*, the sultan's own Mamluk house-hold- bluntly abusing their master, his amirs and his officials, and without hindrance committing crimes against the Cairene civilians. When we examine this domination of simple Mamluks in the army in its sociological context it appears as the final phase of a long process of change in the Mamluk elite's social stratification, going back as far as the third reign of al-Nasir Muhammad ibn Qalawun (709-41/1301-41). Motivated by personal interests, al-Nasir Muhammad initiated changes in those devices of the Mamluk system that till then had guaranteed the sultan's discrete status and the amirs exalted position. In so doing, he was soon to blur the distance which earlier sultans had been careful to preserve between the amir class and the rank-and-file Mamluks.

After al-Nasir Muhammad's death, this process obviously continued, kindled even more by his amirs who, in order to secure the Mamluks' support, proved increasingly ready to give in to the latter's ever-growing demands. The more they acquiesced to the simple Mamluk' demands, the more the amir class turned vulnerable and became dependent on them.

Once rank-and-file Mamluks came to hold the Key to factional consolidation, it was out of the amirs' control and gradually came to assert its grip on the political decision- making process. A shift in the army's foci of power and, with it, an upheaval in Mamluk social structure was inevitable- the once powerful status of the amir class eroded away, to be supplanted largely by that of the rank-and-file Mamluks.

However, this change in the Mamluk army could not emerge without the elements which remained permanent in the Mamluk system, i.e., the augmentation of the army's rank by new recruits who had their origin in servitude and their inclusion in a one-generation elite. When restrictions of discipline were no longer in place, these elements fostered in the Mamluks unbridled aspirations to exploit for all it was worth the power that attached to their status.

Losa, António:

*Un regard portugais sur l'Asie au XVII<sup>ème</sup> siècle*

L'oeuvre que je me propose de commenter dans ce modeste travail porte le titre : „Relação do Novo Caminho Que Fez por Terra e Mar Vindo da Índia para Portugal no Ano de 1663 O Padre Manuel Godinho da Companhia de Jesus“. Il s'agit donc du récit du voyage que le Père Manuel Godinho, missionnaire jésuite, a fait sur demande de son ami personnel, le Vice-Roi de l'Inde, en portant des lettres pour le monarque Alphonse VI.

Dans une petite préface, le Père Manuel nous renseigne à vol d'oiseau sur la finalité de son voyage vraiment aventureux. Quant aux raisons qui l'ont poussé à réaliser ce voyage, il nous dit seulement : „Justes et supérieurs intérêts m'empêchent de les révéler (...) „Ceci serait dangereux pour le secret nécessaire et recommandé“. En somme, il vient au service de deux majestés, la divine et l'humaine. C'est ainsi qu'il nous présente le plan de l'oeuvre : „Je commencerai cette *Relação* par l'état où j'ai laissé celui (l'Etat) de l'Inde; après cela, je décrirai le chemin que j'ai fait par voie terrestre de Baçaim, d'où je suis parti, jusqu'à Surrate, où je me suis embarqué; alors mon voyage par la mer de Surrate jusqu'à la Perse, de là à Baçora en Arabie, entre l'Arabie heureuse et l'Arabie déserte; le chemin par le désert de Baçora jusqu'à Babylone; de Babylone, par le même désert, jusqu'à Alep en Syrie; d'Alep à Alexandrette, dernier terme de la Méditerranée, journée par journée (...)“. Et il ajoute : „Je n'écrierai aucune chose dont je n'aie été témoin de vue“.

A Baçaim, il y a tant de Portugais appartenant à la noblesse, portant donc le titre „Dom“ avant le nom, mariés avec des Indiennes d'après la législation portugaise au temps d'Albuquerque, qu'on appelle la ville parfois „Dom Baçaim“.

A Surrate, notre missionnaire et ses compagnons logent chez les Frères Capucins français, où se trouvait aussi installé un évêque français qui était envoyé en Chine. Celui-ci voulait être renseigné sur la situation religieuse dans le Grand Empire et aussi sur le sort de deux autres évêques qui l'avaient précédés. Notre religieux fait à lui et au public un long discours à ce sujet.

Pendant le voyage, le Père Manuel, toujours déguisé en militaire, en maure ou en turc pour ne pas être reconnu en tant que Portugais,

entretient de vives discussions d'ordre religieux avec ses compagnons de route musulmans et indiens.

Comme je cherche à le montrer, le regard nostalgique sur l'Asie, que les Portugais avaient révélée à l'Occident à la fin du XV<sup>ème</sup> siècle, est encore plein d'intérêt pour un lecteur de nos jours.

Machut-Mendecka, Ewa:

*Witchcraft and Sorcery in the Prose of Ibrāhīm al-Konī*

One can hardly imagine the Arab desert many centuries ago without the poet Imru al-Qays or Antara and without a desert troubadour - *rāwī* - with his neverending stories. Both of them are the pillars of the classical Arabic literature. Likewise, it is difficult to imagine the desert depicted by a Libyan writer Ibrāhīm al-Konī without a *sāhīr* - witch or sorcerer. According to ethnology, a *witch* is a wizard gifted with supernatural power whose witchcraft cannot be seen, while a *sorcerer* has acquired his knowledge, which is available to anybody, even though it is hard to discern his way of acting.

The literary world of Ibrāhīm al-Konī is based on the ancient Tuareg tradition, which gives rise to all unwritten laws of the desert, and the life of the Tuaregs is a great moral fresco. No wonder the prose comprises many phenomena which might be approached in ethnological or anthropological terms. This approach may allow us to find out whether al-Konī's *sāhīr*, that dominates the entire desert, is a witch or rather a sorcerer and what is the basic semantic scope of this concept, which certainly is subject to all the laws of *licencia poetica* in the particular embodiments of this character in the various novels.

The world of Al-Konī's prose can be approached in sociological, psychological and physiological terms, which are contained in the context of a broadly conceived culture, owing to which it becomes so colourful and dynamic. When the sociological and psychological approaches prevail, especially in the early novels the acts of witchcraft are clearly outlined, and the witch is a more apt craftsman than artist and that is why he deserves the name of a *sorcerer*. In the later novels, especially in *Al-Mağūs* (The Magi) and *As-Saḥara* (The witches) the

wizard is the source of a mysterious knowledge and therefore he may be called a witch. Since such characters are in the majority in Al-Koni's novels, it might perhaps be more appropriate to use the term witchcraft than sorcery to denote them, *which* I tried to follow in this paper.

Martel-Thoumian, Bernadette:

*Les notices biographiques dans les Badā'ī' al-Zuhūr d'Ibn Iyās*

Ibn Iyās (mort en 930/1524) nous laisse une chronique intitulée *Badā'ī' az-Zuhūr fī waqā'ī' al-duhūr*. Cet ouvrage, conçu sur le modèle des oeuvres de ses prédécesseurs en ce qui concerne le récit événementiel (division par années, elles mêmes subdivisées en mois) s'en démarque cependant, car, le traditionnel orbitaire qui clôt chaque année est absent, sauf pour les années 801-810/1398-1408. Curieusement, Ibn Iyās a choisi de rédiger des notices concernant des individus qui ne sont pas ses contemporains. Qui sont les personnages retenus (nombre, sexe, origine, milieu social) et quelles sont les sources utilisés par notre auteur? Ce dernier s'en démarque-t-il ou se contente-t-il de se livrer à un simple plagiat? Ibn Iyās a-t-il une approche qui lui soit propre du genre biographique?

Marzolph, Ulrich:

*Narrative Illustration in Persian Lithographed books*

Persian lithograph printing as practised throughout the Qajar period has resulted in a specific art form which so far has not been properly acknowledged. The process of lithograph technique for the publication of written text, invented towards the end of the 18th century, was employed in Iran already in the late 1820ies. However, it took until the early 1840ies to put into practice a fuller range of the possibilities offered by the new technique. As of 1259/1843-44, the date of the first illustrated lithographed Persian book, a growing number of texts were issued in illustrated versions.

The Persian classics, such as Ferdousi's Shahname, Nezami's Khamse and Sa'di's Kolleyat, were produced in various illustrated prints. Moreover, illustrated versions were published for a large number of popular narratives, including the ta'ziye genre, and also for scientific works, travel diaries, translations of Western literature and historical works.

As pointed out by Basil Robinson in 1979, the artist known as Mirza Ali-Qoli Khu'i produced some of the finest specimens of illustrated lithographed books. Mirza Ali-Qoli was active between 1263 and 1272 and illustrated at least some 20 books, most of them lavishly decorated. The presentation, which will be accompanied by slide documentation, will outline the major aspects of lithograph illustration while focusing on a detailed discussion of Mirza Ali-Qoli's production.

Michalak-Pikulska, Barbara:

*Social, historical and political subjects  
in Modern Omani Short Story*

The history of the short story in Oman is relatively short in comparison with its counterparts in the rest of the Arabian peninsula. The particular literary genre was especially taken on board by young Omani writers during the 1980s for, in their view, only the short story would be able to capture the actual social situation of the time which, in Oman, with the arrival of Sultan Qābūs bin Saʿīd in 1970 was changing daily.

The development of the Omani short story is connected with the development of the press in which appeared the first literary attempts. The writers - Saʿūd bin Saʿd Al- Muẓaffar, Maḥmūd al- Ḥaṣībī, Aḥmad Bilāl, ʿAbd Allāh al-Kalbānī, Sayf ar- Raḥbī, Ṣādiq bin Ḥasan ʿAbdawānī and Muḥammad al- Qarmaṭī - spoke out on political, social and cultural matters. Among the distinguished writing personalities of the younger generation one should mention: Ḥamad bin Rašīd, ʿAlī al- Maʿmarī, ḥālīd bin Manṣūr al- Fārisī, Muḥammad al- Yaḥyāʿī, Numayr bin Sālīm al-Saʿīd.

To date not one of the Omani female writers has published an independent collection of short stories although they have undertaken their first literary attempts which are published in daily newspapers such as ʿUman or Aš-Šabība. Their number includes: Ṭāhira bint ʿAbd al- Ḥālīq or Bušrā Ḥalfān. As far as work on contemporary Omani literature is concerned two pieces have appeared: „Fi al- adab al- ʿumānī al- ḥadīṯ“ by Yūsuf Aš- Šārūnī and „Madḥal ilā dirāsāt al- adab fī ʿUmān“ by Dr. Aḥmad Darwiš.

Mühlböck, Monika Fatima:

*The Social and Political Change in Qatar under  
Khalifa b. Ḥamad Āl Thānī (1972 - 1995)*

Due to the fact that Aḥmad b. ʿAlī Āl Thānī ( 1960 - 1972) was ill-equipped to head the country at a time of approaching independence, it soon became clear that it was Khalifa b. Ḥamad Āl Thānī who was going to shape an administrative system capable of carrying out the functions necessary for the country's development. He assumed charge of financial and petroleum matters, became the final arbiter in all legal cases, and was instrumental in the formulation and promulgation of Laws and decrees issued in the name of the ruler. Responsible for government planning, policy and implementation, he thus came to achieve considerable power and influence within the country.

At a meeting of the Āl Thānī on 22 February 1972 Khalifa b. Ḥamad was unanimously elected to replace his cousin Aḥmad b. ʿAlī. He started out by calling into being important political establishments like the Advisory Council and the Supreme Council for Planning. Through generous budgets for the social services, not only owing to the wealth created from oil but also gas, the Government precluded the emergence of opposition from below. On 27 June 1995 the Emir was deposed in a bloodless coup by his son Ḥamad b. Khalifa Āl Thānī.



Nawas, John:

*The Development of Fiqh as an Islamic Science and the Ethnic identity of the Fuqaha' in early and classical Islam*

This presentation deals with two specific and interrelated topics: (1) the evolution of Islamic jurisprudence (*fiqh*) as a distinct discipline over time and (2) the ethnicity (Arabs/non-Arabs) of the practitioners of this field (*fuqahā'*) during the first 400 years of Islam. Using data on the lives of some 1000 'ulamā' of various Islamic branches of learning, the gradual development of *fiqh* is analyzed up to the eve of the appearance of the *madrasa*, an institutionalized form of learning in Islam. The overall contribution- throughout the four century time span - of both Arabs and non-Arabs to the evolution of *fiqh* receives special attention.

Nijland, Cornelis:

*An Arabic Newspaper and its Poets in New York around 1915*

The 23rd of April 1912, Abdel Masih Haddad published the first issue of the weekly newspaper al-Sā'ih (The Traveller) in New York. It was a logical step in a community divided along denominational and other lines to begin a newspaper which was destined to serve the Arab Orthodox Community in North America. Al- Sā'ih continued to appear until the 6th of May 1957. The owner /editor, Abdel-Masih Haddad announced in the first issue that the paper would bring important political news, especially political news concerning the Ottoman Empire and that it would allot space to literary contributions.

The first literary contribution was a poem signed by Alif, which penname the poet Nasib 'Arida, one of the founding members of al-Rābita al-Qalamiyya, would use for a considerable time. Other poets who later contributed to the paper were Nadra Haddād, the brother of the owner, Gibrān, Īliyā Abū Mādī and others.

The aim of this paper is to concentrate on the poetry published in the newspaper during the first years of its existence.

Pashova, Tsvetomira:

*Word order in Classical Arabic and Modern Standard Arabic – is there a process of change?*

The word order property which is under discussion in this paper is the position of Subject in relation to Verb. It is widely accepted that the basic (most frequent, pragmatically unmarked) position of S in Classical Arabic, as well as in Modern Standard Arabic, is after V, i.e. standard (literary) Arabic is a VSO language. And like all languages with this typological characteristic, it uses also SV word order for discourse-pragmatic purposes. The S in these cases may be focal or topical. According to diachronic typology, the increasing frequency of use of S(top)V in a basically VS language under the pressure of different intra- and extralinguistic factors may lead to a pragmatic neutralisation of this word order and a change of the word order type. In order to find out if there is such a process in Standard Arabic, two nearly equal in size corpuses of texts, representative of the classical and the modern period, were investigated. The comparison of the corpuses with respect to two parameters – the kind of pragmatic contexts in which S(top)V is used and the frequency of use, allows us to conclude that there is a tendency towards a change. Whether this tendency will grow into a process which will lead to a change from VSO to SVO, depends on extralinguistic factors, some of them favorable but others unfavorable.

Paul, Jürgen:

*Contemporary Uzbek Hagiography and its Sources*

Since Uzbekistan won its independence in 1991 and maybe even earlier since the perestroika period, a revival of shrine worship has been going on together with other forms of re-islamization; a resurgence of sufism has also been observed. Together with these trends and as part of the process of re-islamization, a certain type of literary production came into being not known in the Soviet period. Dozens of booklets and books are published containing hagiographic texts on major and minor saintly figures whose shrines are situated in what is now Uzbekistan.

The paper proposes a preliminary study of some of these publications (all of them in Uzbek). Issues under study are: How are the newly published texts related to the medieval hagiographical tradition of the region (almost entirely in Persian)? Are they translations, excerpts, adaptations or new compositions, and to what degree can they be qualified as „hagiographies“? How do the texts in question insert themselves into the ongoing political processes - re-islamization on the one hand, and governmental nation-building on the other hand?

Peev, Yordan:

*L'appartenance religieuse et l'image de l'autre dans les balkans*

Le thème de l'intervention est l'image de l'autre chez les différents peuples balkaniques. Ces préjugés sont nourris par la position frontalière de la région entre la civilisation chrétienne et musulmane d'une part, et d'autre part entre le catholicisme et l'orthodoxie au sein de la chrétienté européenne. Dans cette mosaïque des confessions et des cultures, des nations et des langues d'origine différentes, l'appartenance religieuse est devenue le facteur décisif de la conscience nationale à partir du VIII-XIXe siècle. La recherche scientifique s'efforce d'illustrer les facteurs qui ont influencé l'évolution de l'image de l'autre depuis le Moyen âge jusqu'à nos jours dans la péninsule balkanique.

Pietruschka, Ute:

*Kontroversen zwischen Muslimen und Christen in arabischen Quellen*

Unsere Kenntnisse über religiöse Disputationen zwischen Muslimen und Christen in höfischer Umgebung sind recht vielfältig. Teils unterrichten die Quellen nur knapp über die Tatsache, daß ein solches Gespräch stattgefunden hat, teils werden diese Disputationen ausführlich geschildert.

In christlich-arabischen Quellen wird der Begriff der Kontroverse mit verschiedenen Termini wiedergegeben: so finden wir neben *muḥāwara* auch *muḡādala* oder als Kombination aus beiden: *muḥāwara ḡadaliya*. *Muḥāwara* bedeutet Disputation, Diskussion im allgemeinen, während *muḡādala* eher den Disput bezeichnet, in dessen Verlauf der Opponent von der eigenen Meinung überzeugt werden soll. Bei der *muḡādala* im christlichen Sinne, bei denen Angehörige verschiedener Religionen teilnahmen, ging es immer um die Überzeugung des Gegners, was schließlich Überzeugung zum rechten Glauben bedeutete. Daß eine Konversion von Muslimen zum Christentum praktisch unmöglich war, ist den Beteiligten wohl bewußt gewesen; dem Muslim eine Niederlage beizubringen, war sicherlich erhofft. So eine Niederlage des Gegners konnte sich auf unterschiedliche Art und Weise äußern: entweder wußte man auf die Argumente nichts mehr zu erwidern oder man wurde in der Disputation durch geschickte Diskussionsführung zu einem Punkt gebracht, der das Gegenteil der These bedeutete, von dem man ausgegangen war.

Die "Protokolle" dieser Diskussionen sind im allgemeinen nicht ganz frei von Fiktion; kaum eines, das keine Bearbeitungsspuren aufweist. Anhand eines Dialoges des nestorianischen Patriarchen Timotheus mit dem Kalifen al-Mahdi, der in einer syrischen und mehreren arabischen Versionen vorliegt, soll herausgearbeitet werden, welche inhaltlichen und stilistischen Veränderungen die Aufzeichnungen derartiger Streitgespräche erfuhren. Die Frage nach der Authentizität und der Einarbeitung fiktiver Elemente soll dabei nicht ausgeklammert werden.

Pouzet, Louis:

*Permanence et évolution en histoire islamique à travers les préfaces de quelques historiens du IV<sup>e</sup>/X<sup>e</sup> au VII<sup>e</sup>/XIV<sup>e</sup> siècle*

Notre intervention voudrait traiter, à partir d'analyses de préfaces d'historiens musulmans, d'un genre littéraire peu exploré jusqu'ici. On essaiera de voir si une structure particulière commande ces différentes préfaces, et de dégager les constantes qui leur sont communes. On étudiera, également, si ces dernières varient selon la personnalité des historiens et les époques où ils vécurent, et selon quel critères, en particulier si la référence religieuse, prédominante au début de l'historiographie islamique, s'est maintenue dans ce contexte particulier, suivant en cela l'évolution d'un dégageant progressif de cette origine particulière.

Deux questions nous retiendront, enfin, auxquelles nous essayerons de donner une ébauche de réponse : celle du rapport de l'auteur de la préface à son oeuvre et, particulièrement, de la façon dont il y applique les critères méthodologiques par lui énoncés dans cette préface même.

La seconde touche au caractère „autobiographique“ que l'on peut déceler dans certaines de ces préfaces; celui-ci se présente en général de façon formelle, ce genre littéraire étant éminemment celui où l'auteur engage davantage son „moi“; mais parfois de façon plus implicite, mais non moins révélatrice, selon le caractère de l'auteur ou les circonstances particulières qui ont présidé à la composition de son ouvrage.

Raven, Wim:

*The Portents of the Hour Recycled: a 12<sup>th</sup>? Century Apocalyptic Text*

The anonymous *Kitāb al-ʿAzama*, on which I am working, is a text about Kosmos, Hell and Paradise, essentially aiming at the contemplation (*tafakkur*) of God's sublimity. A number of manuscripts, however, have a long addition about the Portents of the Hour (*ašrāt al-sā'a*). As usual in such texts, a series of events from the past brought up to make the predictions about the last days more credible. Among the classical topics of the genre are the civil war (*fitna*) among Muslims, the struggle with Byzantium, the appearance of savage peoples from Asia, the Sufyāni and the Mahdi. Is it possible to discover the Crusaders and the Seldjuks in this updated version?

Rayhanova, Baian:

*Specific Features of the Syrian Short Story in the Eighties*

The works, written by the Syrian novelists in the eighties, have shown the intensification of the process of the genre assimilation in the sphere of the subject and composition structure of the contemporary Short Story. Therefore it is significant for us to find out the essential and specific types of inner correlations of the elements and subsystems in the structural formation of the triad "subject-composition-genre", which determine the genre specific character of various typological groups of short stories.

Rodoniov, Mikhail:

*Zamil: Call-Song of South Arabian Tribes*

The paper is based on the field-data collected by the author in 1991 and 1994 among the Sayban, Humum, Tamim? and some other tribes of the Hadramawt plateaux and valleys in South Arabia. The *zāmil* (pl. *zawāmil*) is an expressive genre of a few-line poem composed for occasion (*munāsaba*) of dispute mediation, beginning/finishing a battle, a successful ibex-hunt, a wedding or a feast. It is performed outdoors and symbolizes the solidarity of a group.

Examples of Yemeni tribal *zawamil* have been published by C. Landberg, E. Rossi, R. Serjeant, S. Caton, Salih b. Ahmad al-Harithi. The latter two have also analyzed this genre as a socio-cultural phenomenon. This paper adds new material - commented texts with transcript and English translation - and also suggests new ideas related with the *'izwa* (a war-cry) and *zamil* generic links, the social functions of the so-called 'double *zamil*', the ritual background of ibex-hunt *zawamil*, etc.

Ruocco, Monica:

*The new Course of „Mağallat al-ādāb“ since 1992 and the changed perspectives in Arabic literary Criticism*

Contemporary Arabic literary criticism has often extended its range to become a „cultural criticism“, and literary critics frequently enlarged the restricted horizon of their own specific interests in order to attain a political significance. From post-colonial times up till now, an intense and extremely rich debate appeared to establish a new criticism, and all the different schools of literary criticism tried to construct an exhaustive „explanation“ of the literary text.

The aim of this study is to analyse the recent tendencies of Arabic literary criticism with special reference to the literary review *al-Ādāb*. In 1992 the Lebanese journal started a new course: *al-Ādāb* will be lead, from now afterwards, not any more by Suhayl Idrīs who launched the magazine in 1953, but by his son Samāḥ Idrīs. This succession represents a turning point and an authentic break with the past. Samāḥ Idrīs expressed his claim to „reformism“ in 1994, during the Conference held in Amman by *al-Ittiḥād al-Āmm li-l-Udabā’ al-‘Arab* (The General Union of Arab Writers) on the „Role of *al-Ādāb* in forty years of Arab culture“.

The renovated *al-Ādāb* presents a new literary theoretical approach, and Sāmī Suwaydān is one of the most interesting voices of this recent literary criticism. In an article published by *al-Ādāb* in 1994 he theorises a new literary school called „Arabic modern criticism“ (*al-Naqd al-‘arabī al-ḥadīth*) proposing a new relation between critic and text.

Scattolin, Giuseppe:

*The Oldest Extant Text of Ibn al-Fāriḍ’s Diwān?  
About a Manuscript from Yusufāğa Kütüphanesi of Konya*

1. The Story of the Find  
Historical Prospectus: Annex I: Translucid
2. An Internal Examen of the Codex:
  - 2-1. Bibliographical references; description of the codex.
  - 2-2. Contents of the Codex: books and some important autographs from Ibn ‘Arabī and al-Qūnawī.  
Annex II: Arabic Texts:

No. 1: Frontispiece:	Translucid
No. 2: Index of the codex:	Translucid
No. 3: al-Qūnawī’s autograph:	Translucid
No. 4: Ibn ‘Arabī’s autograph:	Translucid
No. 5: Ibn ‘Arabī’s autograph:	Translucid
No. 6: al-Qūnawī’s and Ibn ‘Arabī’s autographs (iğāza):	Translucid
No. 7-8: First and last page of Ibn al-Fāriḍ’s Diwān:	Translucid
3. Information from External Sources
  - 3-1: Other manuscripts of „The Qūnawī’s library“ in Konya
  - 3-2: Al-Farghānī’s story: a confirming account
  - 3-3: General Conclusion of Textual Research.
4. Description of the Text of Ibn al-Fāriḍ’s diwān in Konya manuscript:
  - 4-1: General features of the text: material, collocation and page numeration, title, date, handwriting, number of lines, other features.
  - 4-2: Contents of the manuscript:  
15 odes, 16 dūbayt (couplets), 7 alğāz (riddles).
  - 4-3: General Conclusion on Konya Manuscript.
5. Comparative Survey with other Recensions.  
Comparative Prospectus: Annex III/1-2: Translucid
6. For the critical edition of Ibn al-Fāriḍ’s diwān.  
Annex IV/1: Manuscripts and texts: Translucid  
Annex IV/2: Samples a critical edition: Translucid
7. Conclusions.

Schippers, Arie:

*Changing Narrativity in a Changing Society:  
From Ascetic to Poet in Tanukhi's Story Telling*

One of the most interesting narrative genres of medieval Arabic literature is the "Relief after Adversity" genre (Al-Faraj ba'da al-Shiddah), practised by Abu l'-Muhassin al-Tanukhi (938-995; Iraq).

Tanukhi imitated this genre from early religious predecessors, such as al-Mada'ini (d.ca. 840), Ibn Abi al-Dunya (d. 894) and Abu al-Husayn al-Qadi (d. 940) and made it secular. In this paper we shall deal with religious and secular stories, in which ascetics, poets, merchants, and civil servants are liberated from troublesome situations. Our focus will be especially on the role of 'sinful' behaviour (homosexuality, wine drinking, murder) and repentance from it.

Schmidtke, Sabine:

*The Doctrine of the Transmigration of Soul  
according to al-Suhrawardi and his Followers*

This paper investigates the attitudes of the Illuminationists towards metempsychosis. It considers Shihāb al-Dīn al-Suhrawardī's (executed 587/1191) treatment of issue in his Ḥikmat al-ishrāq, Muḥammad b. Maḥmūd al-Shahrazūrī's (d. after 688/1288) notion of metempsychosis in his Shajara al-ilāhiyya and Ibn Abī Jumhūr al-Aḥsā'ī's (d. after 906/1501) concept of transmigration in his Kitāb al-Mujlī. Whereas the aforementioned thinkers adhered to the temporal origin of the soul, other Illuminationists, namely the Jewish philosopher Sa'd al-Dīn Maṣnūr b. Kammūna (d. 683/1284) and the Imamite Quṭb al-Dīn al-Shirāzī (d. 710/1311 or 716/1316) believed in the pre-eternity of the soul. Their notion of metempsychosis therefore necessarily differs from the concept of Suhrawardī, Shahrazūrī and Ibn Abī Jumhūr.

Simonsen, Jorgen Baek:

*The political Crisis in Bahrain - The debate on  
legitimation*

Like most other Arab states in the Gulf, the people of Bahrain was granted a constitution when their country gained independence in August 1971. In 1976 the ruling amir dismissed the elected Madjlis and since then the Khalifa family has ruled the country by decree. From the early 1990's various individuals and groups have asked for a new Madjlis to be elected, but all request have so far been denied. Since 1994 a direct confrontation between the state and the political opposition has been evolving. The state and the ruling family interprets the conflict as one between muslim shia radicals supported by the Islamic Republic of Iran on the one side and the local political system on the other. The opposition interprets the same conflict as a prove for the introduction of a new political system. In the paper the goals and future political system of Bahrain will be presented in its historical context.

Smoor, Pieter:

*‘Umāra al-Yamanī Describing the Fāṭimid Imām*

„‘Umāra al-Yamanī (ca. 531-569/1136-1174), lived most of his lifetime under the nominal protection of the Fāṭimid Imāms in Cairo. Real protection was for him only to be expected from the powerful but rapidly changing line of Viziers in Cairo, like Ṭalā‘ī ibn Ruzzik „al-Malik al-Ṣāliḥ“ and his son al-‘Ādil ibn Ruzzik „al-Nāṣir“, then Shāwar ibn Mujir and Ḍirgām ibn Sawār.

Apart from his Memoirs (*al-Nukat al-‘aṣriyya*), a lot of opinions and propagandistic ideas are to be found in ‘Umāra’s poems (the *Diwān*). ‘Umāra himself was a literary man and Shāfi‘ite faqih who had originally been sent by the Sharif of Mecca as ambassador on a tour to Egypt in order to visit the Fāṭimid Imām residing in Cairo.

From a perusal of the poet’s *Diwān*, ideas can be gleaned which are of an unusual nature, like the existence of an „Imamitic Ka‘ba“ in Cairo, and a *mizalla* or *shamsa* being held above the Imām’s head as representing something like the eyes of some „big brother watching you“. We are told that the poet was in general considered to be inclined to orthodox views, having been educated as a Shāfi‘ite jurist, but the poems which ‘Umāra composed seem to be evidence of some real Ismā‘īli interest.

Admittedly, the poet had some hesitations about accepting the fact of a reigning Fāṭimid child Imām, but he did find ways to explain away this eventual legal hindrance: there should be no problem although the Imām’s age of less than ten years was a denial of the required status of an *‘āqil bāligh*.

When the Fāṭimids finally had been removed by the orthodox Ayyūbids, ‘Umāra did not much bother about how to adapt his poems to the completely reversed situation.

We hear around him the scolding voices of poets from the Ayyūbid court circle who were happy, for instance, to discuss in more detail the -according to them- ominous meaning of the last Imām’s honorific name. Indeed, the Fāṭimid Imām al-‘Āḍid was no longer a *‘āḍid*, a „Supporter“, but should rather be seen as „Someone Cutting Off“ the long line of the Fāṭimid Dawla.

Poetical lines taken from poems by ‘Umāra, or ‘Arqala al-Dimashqi and ‘Imād al-Kātib enable us to understand and distinguish more clearly how the poets tried to give a phantastic and imaginative

expression to the changing religious and political scene in the land of Egypt. The poems composed by ‘Umāra were never fully edited, so far there is only the incomplete edition by Hartwig Derenbourg dated Paris 1897-1904. This discussion of ‘Umāra’s poems is based on the manuscripts of Saint Petersburg, Russia, and other manuscripts.

On ‘Umāra’s biography see the *tarjama* by ‘Imād al-Kātib, in *Kharīdat al-Qaṣr qism shu‘arā’ al-Shām*, ed. Shukrī Fayṣal, Damascus 1965, III, 101-141. There are also historical sources like al-Maqrīzī’s *Itti‘āz al-ḥunafā’* and *Kitāb al-Muqaffā al-kabīr*.

Souto, Juan A.:

*Epigraphy and building in Umayyad al-Andalus:  
Masons' Marks on the Jāmi' Mosque of Córdoba*

Many columns in the enlargements of the Jami' mosque of Córdoba carried out by the Caliph al-Hakam II (961-76) and the Hajib al-Mansur (976-1002) bear a variety of masons' marks.

Don Manuel Ocaña studied and published 309 of these marks. As part of an ongoing project entitled "Epigraphy and building in Umayyad al-Andalus", we had to revise the latter survey in order to facilitate location of the marks by using the coordinates for the building columns established by Dr. Ewert and Wisshak.

Moreover, a number of on-site surveys at the mosque between 1996 and 1998 revealed heretofore undocumented masons' marks, raising the current catalogue to over 640.

This paper presents an inventory of masons' marks on the Jami' Mosque of Córdoba and their location using the Ewert/Wisshak coordinates, in addition to some new observations on matters considered to be of interest for the history of the building and of construction in Umayyad al-Andalus.

Theophanov, Tzvetan:

*The Diwan al-Hudaliyyin and the rite de passage manqué*

In a much valuable paper the American colleague Suzanne Pinckney Stetkevych attempts to demonstrate that the classical Arabic *qasidah* could be understood through the paradigm of the rite of passage as formulated by van Gennep and elucidated by Victor Turner, Mary Douglas and others'. According to the anthropological definition here put forth, the rite of passage (or 'transition') is marked by three phases: „ separation, margin (or *limen*, signifying 'threshold' in Latin) and aggregation“. Suzanne Stetkevych takes the view that the poetry of the pre-Islamic 'brigand' poets (*saalik*), and particularly that of Taabbata Sharran, can be interpreted in the terms of the same paradigm as a *rite de passage manqué* ('a failed or aborted rite of passage').

The *Diwan al-Hudaliyyin*, the only tribal collection of poetical masterpieces that is not lost, comprises beneficial material to verify whether this supposition is true or exaggerated. Taking this *Diwan* as a test case, we should expect the poetry (tribal and brigand, pre-Islamic and Islamic) to exhibit both the rites - the pattern of completed ('right') journey and the pattern of *passage manqué*.

We will limit ourselves to examples from the poetry and *akhbar* attributed to Abu Du'ayb (the most famous poet of *Banu Hudail*), and five poets who were mentioned in the books amongst the robbers (Sahr al-Gaii, Habib al-Aalam, Abu Kabir, Abu Hirash and Amr Zul-Kalb). Before drawing any conclusions about the problem, we will indicate the most significant features of this *Diwan*. Firstly, it is inseparable wholeness and is „veritable exposition of the peculiar characteristics“ of the tribe, without any discrimination between the condition of the poets. Secondly, contrary to our expectation, we notice here the almost complete lack of the tripartite *nasib-rahil-fakhr* structure of the *qasidah*.

Al-Asmai writes that „if a tribesman of *Banu Hudail* has failed to become a poet or an archer, he is not good“. The poetical art and the courage in the battle fill with pride all who belong to that tribe, but it is impossible to draw the boundary line between the tribesmen and the brigands who feel themselves as a part of the Bedouin society, even if they were alienated from it. Furthermore, according to the scheme of Suzanne Stetkevych, „the burden of *Suluk* poetry should consist of those images of night, violence, danger, hunger and thirst, wild beasts

and loneliness that characterize or symbolize ritual liminality“, but we notice the same in the classical *qasidah*, even in the *Muallaqat*. In other words, we are not entirely unjustified to say that a great part of the pre-Islamic poetry is a paradigm of *passage manqué*. In the brigand poems the lyrical introduction (description of a deserted campsite and love-story) is replaced by a short monologue to a girl-friend (or the wife), danger and the ineluctability of death. The descriptive part reveals making of plans for a surprise advance, the journey to the place of a crime, the attack, the bustle of the victims, the plunder and finally the triumph. These poems often contain references to the life of the authors, threats directed to a hated tribe, descriptions of the surveillance of desert roads from mountain peaks, horse stealing, headlong escapes, and expressions of the philosophy of aggression and social sensitivity (examples of the opposition between the rich and the poor). Our paper examines whether there is any reason to assume that a difference exists between both the patterns of passage (tribal and brigand), and, if so, we will concentrate on the dimensions of the failed rite of passage.



Torlakova, Ludmila:

*Observations on the Topical Distribution of Idioms in Modern Standard Arabic*

The restricted range of topics covered by idioms in comparison with words can be used to make valuable observations and conclusions about the essential characteristics of idioms and their use. The topical distribution of idioms not only reveals relations (synonymic and partly antonymic) among idioms which can help to study the system of idioms itself but at the same time provides material for studying the relation between idioms and culture in general.

My study of the topical distribution of idioms in Modern Standard Arabic tends to confirm the opinion that idioms are language signs with specific denominative function aiming not only at referring to objects in the "real world" but also at qualifying one or another feature of these objects.

This paper attempts to show that the greater part of Modern Standard Arabic idioms are "concentrated" in the field of describing characteristics and expressing opinions about specific qualities of people, events related with the display of these qualities, and with human behavior, feelings, and social and mental states.

Troll, Christian W.:

*A Significant voice of Contemporary Islam in India: Maulana Wahiduddin Khan (B.1925)*

This paper introduces to some of the chief ideas of Maulana Wahiduddin Khan (b. 1925), a well-known Indian `âlim, founder of the al-Risala Movement and author of numerous works on central themes of Islam as well as on the Muslims in contemporary India. Quite a number of these have been translated into English, Hindi and Arabic.

The thought of the Maulana, expressed throughout in Urdu, is significant, because he comes from, and remains attached, to the class of traditionally-trained `ulamâ and at the same time explicitly sets out to formulate the basic principles of Islam in the context of the contemporary Indian situation. There a substantial Muslim community with a century-old, weighty tradition of Islamic culture and thought is faced with the challenges of cultural pluralism as it shares national life with a vast Hindu majority as well as with other substantial religious minority groups, within the framework of a secular constitution.

Wahiduddin does not put into question the traditional belief in the divinely revealed nature of the Qur'an and Sunna, nor does he develop new theological ideas in this respect. He does not deem postmedieval developments in thought and technology to radically challenge the central traditional Muslim vision of God, history, revelation and eschatology. Other, 'corrupted' religions may well need such rethinking, but not Islam as the only 'preserved' and as the final religion of the One God.

On the other hand, Wahiduddin resolutely draws his conclusions from the minority situation of Islam. Islam must be studied in the spirit of ijtihâd. Thus, it will emerge afresh as the religion of witness to the truth and of invitation to a life in full conformity with the will of God on the way to the full meeting with Him, the Creator and Judge.

From the central task of mission (da'wat-invitation) the inner dimension of the Muslim's life of faith, the right to religious freedom for all persons, non violence as a condition for inviting humanity to Islam and the separation of religion from politics, all have become chief elements of his agenda for Islamic practice in our day.

Van Reeth, J.M.F.:

*Die Transfiguration von Walid b. Yazid*

Für den lustigen Lebenswandel Walids II ist sein bildhaftes, lebensechtes Dichtwerk die wichtigste Quelle. Daraus ergibt sich eine ganz einmalige religiöse Auffassung, die seinen Sturz als Kalif nach nur wenigen Wochen erklärt. Eine Art von Synkretismus, nicht nur mit Resten des alten arabischen Heidentums, aber auch mit heterodoxen christlichen Elementen, legitimierte ihm die größten sexuellen Phantasien.

Unsere Untersuchung über die Grundlagen dieser christlichen Motive erklärt, wie er sich mit Gott selbst, oder zumindest mit dessen Stellvertreter, identifizierte und wie er eine Art von Mystizismus und Fruchtbarkeitskult entwickelte. So ward er für den Islam ein Skandal und eine lebendige Legende.

Velichkov, Kamen:

*The Bulgarian Community in Egypt  
at the Beginning of the twentieth Century*

The minority question has been a test case on tolerance for the nation building process in widely differing states that emerged alongside with the disintegration of the Ottoman Empire. For both South East Europe and the Arab World the Ottoman legacy and the millet system in particular as well as the decisive role of western European influences has attracted considerable attention in scholarly research. Less known, however, is what role minority issues played in the interaction between the two regions in modern times.

The small in numbers Bulgarian community in Egypt made an autonomous part of the larger group of the Orthodox Christians. The Bulgarians proved to be proud custodians of Slavonic culture and script by organising celebration in Alexandria of St. St. Cyrill and Methodius. They became the first foreign nationals to be exempted from the Capitulations prior to the abolition of the system.

The image of Bulgaria in Egyptian political circles depended heavily on the news about the rights and freedoms of the Bulgarian Muslims. Some of their religious leaders received education in Al Azhar University in Cairo.

Geographic proximity and economic interest predetermined the substantial commercial relations that developed between South East Europe and the Middle East at the turn of the century. As Egypt became the first Arab country where independent Bulgaria established a presence, the small Bulgarian community there was destined to play a bridging role. Simultaneously the tradition of tolerant policies vis-a-vis Bulgarian Muslims in that period helped lay the foundations of what later became mutually respectful and beneficial relations.

Zonta, Mauro:

*New Hypotheses about a Greek source of Avicenna's al-Shifa' from an analysis of Bar-Hebraeus' the Cream of Science*

The relationship between Avicenna's major encyclopaedia, *al-Shifa'*, and its Greek sources has not yet been investigated as a whole. Eg., as for *al-Shifa'*'s section about physical and natural sciences, *al-Tabi'yyat*, it is not clear which Arabic translations of Aristotle's works were known and employed by Avicenna. Moreover, the structure of some parts of the *Tabi'yyat* - and that of Avicenna's metaphysics too, the *Ilahiyyat* - shows consistent alterations if compared to that of Aristotle's corresponding works (*De caelo*, *De generatione*, *Meteorologica*, *Metaphysica*).

Some light on this point might come from the study of *The Cream of Science*, the Syriac scientific-philosophical encyclopaedia by the polymath Gregorius Bar-Hebraeus (13th century). *The Cream of Science* is clearly patterned after *al-Shifa'*, but Bar-Hebraeus employs also sources different from Avicenna's works. In particular, as shown by H.J. Drossaart Lulofs, he drew many passages from a Greek compendium of Aristotle's philosophy by Nicolaus Damascenus (1st century), which is now lost, but was translated into Syriac and into Arabic during the Middle Ages. The study of the remains of the Syriac translation of Nicolaus Damascenus' work and of its quotations found in *The Cream of Science* shows that: 1. the order given to some sections of the *Corpus Aristotelicum* in Nicolaus' compendium is very close to that found in Avicenna's *al-Shifa'*; 2. some passages which Bar-Hebraeus ascribes to Aristotle (and are in reality taken from Nicolaus) seem to have inspired corresponding passages of *al-Shifa'*; 3. in one case at least, it can be argued that Nicolaus' compendium was used as a source not only by Bar-Hebraeus, but also by some Arabic followers of Avicenna (Abu l-Barakat al-Baghdadi, Nasir al-din al-Tusi).

From the above data, it is not farfetched to suggest the hypothesis that Avicenna employed Nicolaus Damascenus' compendium of Aristotle's philosophy as one of the sources of his *al-Shifa'*.

## Practical Guidelines

### Restaurants:

Ratsherrenklausur, Rathausstraße 14	2082758
Rolands Alchimistenklausur, Reilstraße 47	5233648
Wirtshaus ALT-HALLE, Kleine Ulrichstraße 32/33	2029792
Wörmplitzer Hof, Böllberger Weg 116	4441337
Gaststätte Nr. 156, Merseburger Straße 136	4441685
Drei Kaiser, Bergstraße 1	2031868
Knolls Hütte, Waldstraße 33	5511422
Ristorante italiano Rialto, Zum Roland, Marktplatz 23/24	2031330
Casa „La Toscana“, Am Steintor 2	2941184
Ristorante „Il Cavallino“, Kleine Brauhausstraße 23	2025707
Sambesi - 1. afrikanische Gaststätte, Thomasiusstraße 12	0172/ 9817516
Miller's - American Bar & Hacienda Mexicana, Franckestraße 1	2025333
Mövenpick Marché Restaurant, Leipziger Straße 76	297970
MD-Restaurant, Landrain 129a	5232749
Zum Schad, Reilstraße 10 ( <i>good home cooking, self-brewed beer</i> )	5230366
Maulwurf, Martha-Brautzsch-Straße 10 ( <i>typical german food</i> )	2035700
Athen, Ludwig-Wucherer-Straße 17 ( <i>greek food</i> )	2021800
Zur Scheune, August-Bebel-Straße 1 ( <i>Pizza &amp; Pasta</i> )	2905722

### Lunch menus:

Hong Kong, August-Bebel-Platz 8 ( <i>delicious and relatively cheap chinese food</i> )	503104
House of India, Große Ulrichstraße 16 ( <i>indian food</i> )	2083888
Isoletta, Reilstraße 131 ( <i>very good italian food</i> )	5221088

Cafés:

Café Unicum, Universitätsring 23 ( <i>salads etc.</i> )	2021303
Kaffeeschuppen, Kleine Ulrichstraße 11 ( <i>popular with students</i> )	2080803
Café "noir et rouge", Am Tulpenbrunnen 4	8041128
K.1, K& K Passage, Franckestraße 1	2022223
Das Haus, Scharrenstraße 10	2022045
Mirakolix, Ludwig-Wucherer-Straße / Ecke Fritz-Reuter-Straße ( <i>Pasta</i> )	5220579

Pubs:

Strieses Biertunnel, Schulstraße ( <i>near the "neues theater", traditional german pub</i> )	5125948
Sargdeckel, Adam-Kuckhoff-Straße 39-41	2034999
Atelier Bolldorf, Wittekindstraße 26 ( <i>beer garden</i> )	5223453
Gosenschänke, Burgstraße 71	5233594
Café Nöö-Reformhaus, Große Klausstraße 11 ( <i>popular with students, busy, loud</i> )	2021651
Spätschicht, Torstraße 20	2903888
100Wasser/ Café Agathe, August-Bebel-Straße 2	2903278
Känguruh, August-Bebel-Straße 52 ( <i>beer garden</i> )	5125430
Bierbörse, Kleine Märkerstraße 2	2080333
Zur Apotheke, Mühlberg 4a	503118
Irish Corner, Wegscheider Straße 27	2021986
Genschman, Phillip-Müller-Straße 77-78	2122430

Theatres & Concert Venues:

Großes Thalia-Theater, Puschkinstraße 6	2023545
Kleines Thalia-Theater, Thaliapassage/Ecke Geiststraße	2837831
Konzerthalle am Boulevard, Kleine Brauhausstraße 26	2028936
neues theater, Große Ulrichstraße 50	5125949
Cabaret "Die Kiebitzensteiner", Friedemann-Bach-Platz 5 (Moritzburg)	2023981
Theater am Volkspark, Burgstraße 27 (stop "Volkspark" of tramline 8)	5502929
Opernhaus Halle, Universitätsring 24	51100
Philharmonisches Staatsorchester Halle, Kleine Brauhausstraße 26	2023278
Händelhaus, Große Nicolaistraße 5-6	500900

Art Galleries & Museums:

- Geiseltalmuseum, Domstraße 5 (=Institute for Geology. 55-26135  
*Important collections of fossils found in the region around Halle.*) Open Mo-Fri 9.00-12.00 and 13.00-17.00.
- Händelhaus, Große Nicolaistraße 5-6. (Handel's 500900  
*birthplace; permanent exhibition of Halle's rich music tradition; concerts.*) Open daily 9.30-17.30, on Thursday until 19.30.
- Landesmuseum für Vorgeschichte, Richard-Wagner- 524730  
 Straße 9-10. (*Extensive prehistoric collections; special exhibitions*) Open Tuesday - Friday 9.00-17.00, Saturday and Sunday 10.00-18.00.
- Stadtmuseum Halle - Christian-Wolff-Haus, 2026243  
 Große Märkerstraße 10. (*Exhibition on Halle in the 18.th century; special exhibitions*) Open daily 10.00-17.00, on Thursday until 20.00.
- Stadtmuseum Halle - Schützenhaus Glaucha, 2024751  
 Lerchenfelderstraße 14 (*Exhibition on the History of Halle since its foundation in 961; special exhibitions*) Open daily 10.00-17.00, on Thursday until 20.00.
- Stadtmuseum Halle - Burg Giebichenstein, 2025103  
 Seebener Straße 1. (*Castle*)
- Technisches Halloren- und Salinemuseum, Mansfelder 2025034  
 Straße 52. (*Saltworks Museum, demonstrations of salt boiling.*) Open Tuesday-Saturday 10.00-17.00, Sunday 10.00-16.00.
- Moritzburg State Gallery, Friedemann-Bach-Platz 5. 2812010  
 (*especially collections of Expressionist painting; german painting of the 19./20. century; sculpture*) Open Tuesday 11.00-20.30, Wednesday-Friday 10.00-17.00, Saturday-Sunday 14.00-18.00
- Galerie Marktschlößchen, Markt 13. 2029141  
 (*changing exhibitions of painting, sculpture, photography*) Open Monday-Friday 10.00-19.00, Saturday-Sunday 10.00-18.00

(For current details see the "Fritz"-magazine or ask at reception.)

*The Library of the  
 "Deutsche Morgenländische Gesellschaft"*

The Library of the "Deutsche Morgenländische Gesellschaft" is well-known as a unique collection of texts of different oriental languages as well as of essays of oriental studies. With roughly 60000 books at the time being it owes its fame less to its extent than to its age and its significance.

The library was founded in 1845 by German Orientalists and their colleagues from other subject areas in order to "*promote the knowledge of Asia ... and to spread the interest in it in other circles*".

In 1850, when the library had already grown considerably, Halle was chosen as its domicile for almost a century. After the division of Germany the collection of books was continued in Mainz and Gießen. But also in Halle the stock of the library was extended mainly by Russian publications. Now, with the unification of the library's both parts, one of Germany's biggest collections of specialist journals has come into being. A treaty with the country of Saxony-Anhalt secures both the regular buyings and the library care.

From the beginning one of the main focuses of the library includes the Islamic cultural aerea with its languages and literatures. Another focus are the other literary languages of the Near East, especially Hebrew and Syriac.

The library contains several precious objects like oriental manuscripts (mostly Islamic ones), early printings of oriental texts, coins and art objects, but its very heart is its most extensive collection of German orientalist special literature from the first years of orientalism.

Useful phone-numbers and addresses:

Police:	110
Ambulance:	115
Doctor or Dentist:	Ask at Reception
Doctors on emergency call:	8070100
Dentist's 24 h and after-hour service:	Zentrum für Zahn-, Mund- und Kieferheilkunde („Zahnklinik“), Große Steinstraße 19, Tel. 5573712 and 5573729
Emergency numbers of members of our Institute after hours:	Harald Funk: 5506675 Dr. Hamid Jassim: 8040413 Prof. Stefan Leder: 5223038 Prof. Jürgen Paul: 3889182
Reception (conference):	Tel. 5521046 Fax: 5521047
Taxis:	5233333 8070707 5232827 4441850 2029666
Tourist Information: Hallmarkt (Open Monday, Tuesday, Thursday, Friday 9.00-18.00, Wednesday 10.00-18.00, Saturday 9.00-13.00, Sunday 10.00-14.00)	2023340

Shops

Opening Hours: Monday - Friday 9.00 - 18.00, Thursday until 19.00 or longer. Some shops are open on Saturday.

Banks

Commerzbank: Marktplatz 10, Tel. 5105 - 0  
Opening Hours: Mo - Thu 9.00 - 19.00, Fri 9.00 - 16.00  
Waisenhausring 16, Tel. 23118 - 0  
Opening Hours: Mo - Thu 9.00 - 19.00, Fri 9.00 - 16.00

Dresdner Bank: Am Leipziger Turm 7, 2300 - 0  
Opening Hours: Mo - Thu 9.00 - 19.00, Fri 9.00 - 16.00  
Große Ulrichstraße 33-34, Tel. 2300263  
Opening Hours: Mo - Fri 9.30 - 16.00, Thu 9.30 - 17.30  
Volksbank: Wilhelm-Külz-Str. 2 - 3, Tel. 21480  
Opening Hours: Mo, Wed 8.00 - 16.00 (closed from  
Tue, Thu 8.00 - 18.00 12.30 - 13.30!)  
Fri 8.00 - 13.00

Post Office

Große Steinstraße 72 (opposite the „Joliot-Curie-Platz“), Tel. 2024034  
Opening Hours: Mo - Thu 8.00 - 18.00, Sat 9.00 - 12.00

Police Stations

Polizeirevier Mitte, Ludwig - Stur - Straße 4, Tel. 224 - 2000  
Polizeirevier Saalkreis, Wilhelm - Busch - Straße 38, Tel. 2246500

Pharmacy emergency service

Sunday, 30. 8.: Halloren-Apotheke, Leipziger Str. 25, Tel. 2023977  
Monday, 31. 8.: Neue Apotheke, Ludwig-Wucherer-Str. 10, Tel. 503027  
Tuesday, 1. 9.: Richard-Wagner-Apotheke, Richard-Wagner-Str. 44,  
Tel. 5232584  
Wednesday, 2. 9.: August-Bebel-Apotheke, August-Bebel-Platz 9,  
Tel. 2023732  
Thursday, 3. 9.: Löwen-Apotheke, Brüderstraße 17, Tel. 2026526  
Friday, 4. 9.: Burg-Apotheke, Burgstraße 3, 529670

Public Transport: There is a wide selection of buses and trams which go all over the city between 4.00 and 19.00, see the list of local public transport in your Map of Halle ("Stadtplan"). Please see individual timetables or phone 5685666 (24 hours) for further information.

Tickets are sold in the train station (look for the "HAVAG" - sign), at the tram stop "Riebeckplatz/Hauptbahnhof" and at the Tourist Information Office. We recommend tickets for 5,50 DM (4 journeys, 10 min. each without change) and for 8,00 DM (4 journeys, 60 min. each with the possibility to change).

The airport shuttle leaves from: Hallmarkt, Franckeplatz, Riebeckplatz/Hauptbahnhof and Am Teich every 30 minutes during the week. At night and on weekends it leaves every 60 or 90 minutes (for the exact timetable call 5685666 or ask at Reception).

The train station ("Hauptbahnhof") is within walking distance from the tram stop Riebeckplatz/Hauptbahnhof (trams 2, 5, 6, 7, 9; buses 42, 43).

There is also the possibility to hire a car:

WOLF, Torstr. 56, 2900663

NATIONAL, Delitzscher Str. 70, 5606308

AVIS, Verlängerte Freimfelder Str. 4a, Tel. 5601067/-68/-69

HERTZ, Riebeckplatz 4 (in the „Maritim“ - Hotel), Tel. 2028041/-42

CITY-TRANS, Delitzscher Str. 51, Tel. 5710440

SIXT, Fritz-Hoffmann-Str. 52, Tel. 5710015.



*We hope you will enjoy your stay. Please do not hesitate to ask any member of our institute if you have any questions.*

## Appendix

*Sunday, 30. 8.: Ceremonial opening with reception buffet at 18.00 at the main hall of the University.*

*Monday, 31. 8.: Concert at the „Händelhaus“. German Baroque Music (Händel, Bach, Krieger). Commencement at 20.30.*

*Tuesday, 1. 9.: Invitation for lunch at 13.00.  
Guided tour to the „Franckesche Stiftungen“ at 18.00.*

*Wednesday, 2. 9.: Excursion to Wittenberg.  
Departure at 8.30 at the Maritim-Hotel.  
Lunch at Wittenberg.  
Festive banquet at the Wörlitz Gardens.*

Donnerstag	Raum 1	Raum 2	Raum 3
9.00-9.30	Rodionov, Mikhail: Zamil: Call songs of South-Arabian tribes (field data)		Zonta, Mauro: New hypotheses about a Greek source of Avicenna's 'Shifa' from an analysis of Bar-Hebraeus' 'The Cream of Science'
9.30-10.00	Cilaro, Agostino: On some peculiarities of the Imami and Isma'ili law of inheritance	Brunner, Rainer: The growing importance of the dispute about the falsification of the Qur'an between Sunnites and Shi'ites in the 20th Century	Raven, Wim: The portents of the hour recycled: a 12 <sup>th</sup> century apocalyptic text
10.00-10.30	Machut-Mendecka, Ewa: Witchcraft and sorcery in the prose of Ibrahim al-Koni	Abdullaeva, Furuza: Linguistic peculiarities of the Lahor Tafsir	Schmidtke, Sabine: The Doctrine of the transmigration of soul according to as-Suhrawardi and his followers
Pause			
11.00-11.30	Nawas, John: The development of fiqh as an Islamic science and the ethnic identity of the fuqaha' in early and classical Islam	Frolov, Dimitry: Style of the Qur'an: Composition and imagery	Maroth, Miklos: Die politische Philosophie Avicennas
11.30-12.00	De Smet, Daniel: L'arbre de la connaissance du bien et du mal: transformation d'un thème biblique dans l'ismaélisme tayyibite	Monferrer-Sala, Petro: About an agraphon contained in the Kitab wasf al-firdaws de 'Abd al-Malik b. Habib	Khismatulina, Alexey: Some notes on the Kimiya-yi sa'adat by al-Ghazali
12.00-12.30	Campoy, Arcas: Remarques sur quelques aspects scientifiques dans les traités de fiqh. Rite Maliki.	Muth, Franz-Christoph: Auf den Spuren Ahmad Grans	Bauer, Thomas: Islamische Totenbücher: Entwicklung einer Gattung im Schatten al-Ghazalis
Pause			
14.30-15.00	Preißler, Holger: Lehrende und gelehrte Frauen im 12. und 13. Jh.	Simonsen, Jorgen Baek: The political Crisis in Bahrain - The debate on legitimation	
15.00-15.30	Bariani, Laura: Sur le calife omeyyade d'Espagne Hisham al-Mu'ayyad bi-Allah	Francesca, Ersilia: From Individualism to community's power: the economic implication of the wilaya/baraa dynamic among the Ibadis	
Pause			
16.00-16.30	Walther, Wiebke: „Entrusted to be the others' guardian“: The Informant (mukhbir) in Arabic Literature	Glass, Dagmar: Arabic printing as an agent of intellectual change in the 19 <sup>th</sup> Century Arab east: the Case of „American Arabic“	
16.30-17.00	Schippers, Arie: Changing narrativity in a changing society: From ascetic to poet in Tanukhi's story telling	Reichmuth, Stefan: Islamic reformist discourse in the Tulip period: Ibrahim Mütefarriqa and his arguments for printing	
17.00-17.30	Koudeline, Alexandre: L'évolution de l'histoire romanesque de Majnun et Laila	Pavlovitch, Pavel: The notion of divine hierarchy in the medieval theological concepts and modern arabic historical discourse	

Montag	Raum 1	Raum 2
9.30-10.00	Bauden, Frederic: Antoine Galland (1646 - 1715) et son voyage à Smyrne	Ambros, Arne A.: Some aspects of change and transition in the sounds of Arabic
10.00-10.30	Losa, Antonio: Un regard portugais sur l'Asie du XVII <sup>e</sup> siècle	Belova, Anna: Wurzelhomonymie im Arabischen und das Resultat seiner historischen Veränderung und Entwicklung
Pause		
11.00-11.30	Troll, Christian W.: A significant voice of contemporary Islam in India: Maulana Wahiduddin Khan (B.1925)	Bernards, Monique: A Reexamination of the issues of foreign contributions to the Arabic grammatical paradigm
11.30-12.00	Bachmann, Peter: From panegyric to monistic poetry	Samsareva, Penka: Denominal verbs in Arabic
12.00-12.30	Scattolin, Giuseppe: About the oldest extant text of Ibn al-Farid's Diwan. A Manuscript from Yusufagha Kütüphanesi of Konya	Kenderova, Stoyanka: De la bibliothèque privée à la bibliothèque publique (les inscriptions de donation du livre en titre de waqf)
Pause		
14.30-15.00	Madelung, Wilferd: Was the caliph al-Ma'mun a grandson of the sectarian leader Ustadsis?	Eksell, Kerstin: Semiotic notes on Proto-Arabic graffiti and Jahiliyya poetry
15.00-15.30	Adang, Camilla: The Zahiri madhhab in the Almohad period	Ghersetti, Antonella: La définition de khabar (énoncé constatif) dans la pensée rhétorique d'Abd al-Qahir al-Jurjani
Pause		
16.00-16.30	Fierro, Maribel: The religious policy of the Almohads	Pietruschka, Ute: Nachrichten über Kontroversen zwischen Christen und Muslimen in arabischen Quellen
16.30-17.00	Stasolla, Maria Giovanni: Jurisprudence et politique à Bagdad (XI <sup>e</sup> s.): Le début de la décadence ou la perception du changement?	Kilpatrick, Hilary: The Christians' surreptitious return to GAL. Problems of a confessional approach to writing the history of Arabic literature
17.00-17.30	Levanoni, Amalia: Continuity and change in the Mamluk Army	Pagnini, Anna: The Kitab daf' al-hamm of Elia of Nisibis: a transparent style for a transparent thought



Dienstag	Raum 1	Raum 2	Raum 3
9.30-10.00	Martel-Thoumian, Bernadette: Les notices biographiques dans les Bada'i' al-Zuhur d'Ibn Iyas	Bell, Joseph N.: Orientalist Journal as multilingual multiscrypt and multimedia data base	Carmona, Alfonso: La judicature dans les Fatawas d'Ibn Rushd al-Jadd
10.00-10.30	Pouzet, Louis: Permanence et évolution en histoire islamique à travers les préfaces de quelques historiens du IV <sup>e</sup> /X <sup>e</sup> au VII <sup>e</sup> /XIV <sup>e</sup> siècle	Michalak-Pikulska, Barbara: Social, historical and political subjects in modern Omani short story	Baffioni, Carmela: The madina al-fadila in al-Farabi and in the Ikhwan as-Safa': a comparison
Pause			
11.00-11.30	Agius, Dionisius: Medieval Qalhat: Travelers, Dhows and Stone Anchors in South East Oman.	Ruocco, Monica: The new course of „Majallat al-Adab“ since 1992 and the changed perspectives in arabic literary criticism	Velichkov, Kamen: The Bulgarian community in Egypt at the beginning of the twentieth century
11.30-12.00	Evstatiev, Simeon: The Khatim al-Anbiya doctrine and its influence upon Arabic historical thought	Rayhanova, Baian: Specific Features of the Syrian short story in the Eighties	Dziekan, Marek: Einige Bemerkungen über die islamische Literatur der polnisch-litauischen Tartaren
12.00-12.30	Dadoyan, Seta B.: Islam and the medieval Armenian universe: historical and historic models	Starkey, Paul: Faris al-Shidyaq: The transition from a classical to a modern literary sensibility	Peev, Yordan: L'appartenance religieuse et l'image de l'Autre dans les Balkans
Pause			
14.30-15.00	von Kugelgen, Anke: Kontinuität und Wandel in der Geschichtsschreibung Bucharas (18. bis frühes 20. Jahrhundert)	Marzolph, Ulrich: Narrative illustration in Persian lithographed books	Pashova, Tsvetomira: Word order in classical Arabic and modern standard Arabic - is there a process of change
15.00-15.30	Paul, Jürgen: Contemporary Uzbek hagiography and its sources	Amaldi, Daniela: From Jahiliyya to Islam: The Mu'allaqat's lexicon	Toriakova-Radeva, Ludmila: Observations on the topical distribution of idioms in Modern Standard Arabic
Pause			
16.00-16.30	Mühlböck, Monika F.: The social and political change in Qatar under Khalifa b. Hamad Al Thani (1972-1995)	Theophanov, Tzvetan: The Diwan al-Hudaliyyin and the rite de passage manqué	Cassarino, Mirella: „Traduire sans trahir“ chez les Arabes du Moyen-Âge
16.30-17.00	Diakov, Nikolai: Russia and the Arab World in the 20 <sup>th</sup> Century: Problems and prospects of civilizational interaction	Vermeulen, Urbain: 'Amr Dhu l-Kalb, le dernier ami de 'Antar	Kolesnikov, Aliy, I.: Information of the early Muslim geographers on the religious situation in Khurasan in IX - XII Cent. A.D.
17.00-17.30	Gombar, Eduard: Modern Arab historiography : Transition from traditional to professional historiography	Corrao, Francesca Maria: New perspectives in the reading of classics in contemporary Arabic poetry	Zakeri, Mohsen: The office of Qahrman or Major Domus under the 'Abbasids

Mittwoch	Raum 1	Raum 2
10.00-10.30	Heinrichs, Wolfhart: Metaphertraditionen im klassischen Islam	Richter-Bernburg, Lutz: Marble, wood, lead, and a glass crab-architecture in fourth c.H. Islamic geography
10.30-11.00	van Reeth, J.M.F.: Die Transfiguration Walid b. Yazids	Kaplony, Andreas: Konstanten und Variablen der Baugeschichte Jerusalems (7.-11. Jahrhundert)
Pause		
11.30-12.00	Smoor, Pieter: 'Umara al-Yamani describing the Fatimid Imam	Souto, Juan: Epigraphy and building in Umayyad al-Andalus: Masons' marks on the Jami' Mosque of Cordoba
12.00-12.30	Schoeler, Georg: Wer ist der Verfasser des Kitab al-'Ain?	Grassi, Vincenza: A survey of the Arabic monumental and funerary inscriptions still present in Italy
Pause		
14.00-14.30	Hämeen-Anttila, Jaakko: Development of Arabic prose literature around 1000 A.D.	Sanni, Amidu: On Coincidence of thoughts and expressions tawarud in Arabic Literary Practice: The Theorists' Response
14.30-15.00	Bochenska, Krystyna: L'amour et la mort dans la poésie d'Adonis	Kruk, Remke: On Rokhs and Rooks, Camels and Castles
15.00-15.30	Nijland, Cornelius Kees: An Arabic newspaper and its poets in New York around 1915	Carter, Michael: More infinity, more lies

*Additional Program*



*Change and Transition*  
*- Parameter des Wandels -*

## Additional Program

### Sunday, 30.8.:

Ceremonial opening with reception buffet at 6 p.m. at the main hall of the University.

Address: Löwengebäude, Universitätsplatz.

### Monday, 31.8.:

Concert at the „Händelhaus“. German Baroque Music (Händel, Bach, Krieger).

The Museum at the „Händelhaus“ will be open for us exclusively one hour before the concert. You are invited to have a look at the exposition there.

A cafeteria in the basement offers wine and other refreshments.

Address: Große Nikolaistraße 4.

### Tuesday, 1.9.:

Invitation for lunch at 13.00. The lunch is offered at the „House of India“, an Indian restaurant.

Address: Große Ulrichstraße 16, first floor.

— Guided tour to the „Franckesche Stiftungen“ at 6 p.m. You may join two students who will guide you from the Löwengebäude to the Franckesche Stiftungen after the end of the lectures. If you go there by yourself, please meet us at the main entrance (gateway). The Franckesche Stiftungen are situated at Franckeplatz. You can go there by tram; from the Marketplace by tram Nr. 3 (Beesen) or Nr. 8 (Elsa Brändström Straße).

### Wednesday, 2.9.:

Excursion to Wittenberg.

Departure at 8.30 a.m. from the Universitätsplatz. For the guests of the Maritim-Hotel, one of the busses will come to the parking of the hotel. The departure from there is at 8.30 a.m., too.

Lunch will be offered in Wittenberg at the Cafeteria of the Leucorea (the conference building).

Departure from Wittenberg to the Wörlitz Gardens: 5 p.m.

There will be a festive banquet at a restaurant in Wörlitz Gardens in the evening.

## Wissenschaftlicher Kongreß in Halle

# Streitbare Gelehrte widerlegen Klischees

*Mitteilungs Zg.*

02.09.1998

### Europäische Vereinigung der Arabisten und Islamwissenschaftler tagt an der Martin-Luther-Universität - Parameter des Wandels

Von EVELYN FINGER

**Halle/MZ.** Die Klischees vorweg: Wenn grimmige Männer die Kalaschnikow schwingen und „Dschihad“ schreien, dann ist das Islam. Wenn aber freundliche Gelehrte in Bibliotheken voller reich ornamentierter Schriften verschwinden und jahrelang arabische Texte studieren, dann ist das Orientalistik.

Für den genaueren, vorurteilsfreien Umgang mit der Welt sind unter anderem wissenschaftliche Kongresse zuständig. In Halle tagt derzeit die Europäische Vereinigung der Arabisten und Islamwissenschaftler, und wer sich während der vergangenen drei Tage ins Löwengebäude der Martin-Luther-Universität begab, um einen der 91 Vorträge zu hören oder sich bloß unter die diskutierende Hundertschaft von Akademikern aus fast allen europä-

schen Nationen zu mischen, der traf nicht philologische Fossile, sondern Streitbare Spezialisten.

Erstaunlich war freilich, wie stark die Forscher sich noch immer in die Pflicht zur Suche nach eigenen Berechtigungsnachweisen genommen sehen. Sicher: Mit hundert Studenten ist die halleische Orientalistik unter den anderen deutschen Instituten keine kleine, im gesamten universitären Maßstab jedoch nicht eben eine große Fakultät. Schade aber, daß etwa auf der Pressekonferenz zum Kongreß niemand von den hochkarätigen Philologen, Kulturwissenschaftlern und Historikern das Klischee einer Orchideen-Disziplin attackierte.

Verlangt doch die internationale Lage durchaus nach Erläuterung: Wer, wenn nicht ein Religionsphilosoph, kann die Diskrepanz zwischen gottesfürchtigem

Fundamentalismus und religiös bemänteltem Terrorismus erklären? Die Kluft zwischen muslimischem Glauben und antiamerikanischer Fatwa, diktiert von einem Fanatiker wie Ussama Bin Ladin? Aber Politik ist nicht das Thema.

Schließlich heißt der Kongreß nicht grundlos „Change and Transition - Parameter des Wandels“: Hier treffen sich Experten, die zwar über Metapherntraditionen und tausend Jahre alte Prosa referieren, über Phonetik und Wissenschaftsgeschichte, Fälschungen und seltene Handschriften, aber auch über den reformatorischen Diskurs innerhalb des Islam, über die Krise in Bahrain oder über zeitgenössische Positionen indischer Muslime.

Die wachsende Hinwendung zu muslimischen Hardlinern sei, so der Leiter des hiesigen Orientalistik-Institutes, Professor Stefan

Leder, „oft nicht religiös motiviert“, sondern entspringe dem Wunsch nach sozialem Fortschritt, nach Transparenz des jeweiligen politischen Systems oder nach Anerkennung in der Staatengemeinschaft. Angelika Hartmann, Inhaberin des Lehrstuhls für Islamwissenschaften in Gießen, verweist auf verwestlichte Denkmuster gerade bei jenen kampferprobten Fundamentalisten, die seit Ende des Afghanistankrieges „das Rückgrat islamistischen Terrors“ bilden.

Ob sich Professor Hartmann kritisch zur sogenannten Re-Islamisierung in der Türkei äußert, über die Anwendung der Scharia, der islamischen Rechts- und Lebensanleihe, als mehr oder minder rigoros ausgelegtes Strafrecht spricht oder den Mißbrauch des Korans durch extremistische Taliban („Koranschüler“) kommentiert - vor allem mahnt die Wis-

senschaftlerin eine differenzierte Betrachtung der sich rasch verändernden „islamischen Welt“ an. Dazu gehöre nicht nur das Wissen um den Koran. Wichtig sei, eine fremde Denkweise zuerst in den Begriffen des Fremden verstehen zu lernen, um das Fremde dann in den eigenen Begriffen mitzuteilen. Als Islamwissenschaftler sitze man da oft zwischen den Stühlen und werde von beiden Seiten angegriffen.

Nichtsdestotrotz ist Angelika Hartmann überzeugt, daß Halle künftig ein Hauptstandort deutscher Orientforschung wird. Nicht nur wegen der langen Tradition, vor allem auch wegen der Forschungslage: 1995 erst kehrte die Bibliothek der Deutschen Morgenländischen Gesellschaft hierher zurück. Und zudem verkörpere Stefan Leder hohe Kompetenz und Wissenschaftsmanagement in Personalunion.

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