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ISLAM AND GLOBALISATION
HISTORICAL AND CONTEMPORARY PERSPECTIVES

ABSTRACTS
Speech-Language Pathologies in Medieval Islamic Law (Madhab Mālikī)
Arcas Campoy María

The universal salvation message of Islam was sent and received in Arabic. Therefore, Arabic is the language of religious expression of all Muslims, whether Arab or not. Several Coranic verses (āyāt) make reference to the excellence of this language. Starting with the concept of “globalisation”, which was circumscribed and contextualized in the Islamic Arab world during the Middle Ages, this paper tries to demonstrate the relevance of the correct expression in Arabic as a unifying and globalizing factor from the perspective of Islamic law (fiqh). The main Mālikī texts deal with various linguistic pathologies, some of which are congenital and other traumatic. These range from the inability to speak up to distorted ways of speaking to various degrees. References to the so-called pathologies in Arabic are found mainly in ritual law (‘ibādāt) on the functions of the mu‘āddin and the inām, as well as in criminal law (gīnāyāt), under the chapter on tongue wounds, where the types thereof, consequences and punishment are presented.

Tabataba’ī and Fadlallah on relations between Muslims and non-Muslims
Brunner Rainer

Although the issue of the poll-tax (jizya) for non-Muslims has not played a practical role in Islamic law anymore since the 19th century, it has maintained an important symbolic significance in debates about relations between Muslims and non-Muslims, particularly in the tafsīr works of modern Muslim scholars. This is all the more remarkable as in today’s discussions on inter-religious dialogue, reference is frequently made to another Qur’anic injunction “there is no compulsion in religion” (2,256). On the basis of their respective Qur’anic commentaries, it will be shown how two important modern Shiite scholars, Muhammad Husayn Tabataba’ī and Muhammad Husayn Fadlallah, solve this seeming contradiction and which conclusions they reach as far as co-existence between Muslims and non-Muslims are concerned.

Al-mas‘ala al-surayṭiyya
Cilardo Agostino

Batinites required the new initiate to make a kind of statement-contract, an oath, by which the neophyte pledged himself to repudiate his favourite wife or to free a slave where he had left the sect and had revealed its secrets. Šafī‘ite jurists had to unravel the question whether and how to release those Muslims who left the Qarmati sect from their vow. Some of them suggested the husband to utter the following formula: “Whenever I had repudiated you, you will be repudiated three times before” (mahmū waqa‘a ‘alayki taliq fā-anti taliq qablahu taliq”).

The most current name of this question is al-mas‘ala al-surayṭiyya, because the Šafī‘ite jurist Ibn Suryaṣīl al-Baghdādī is recognized as the authority which supported the validity of the legal fiction that lies beneath it.

The formula, however, was subject of controversies mainly among the Šafī‘ite jurists. In the mas‘ala surayṭiyya the complex question of the oath is met. The basic issue was: when the husband pronounces that formula, is he a perjurer if he breaks his oath?

First al-Ýazīl (d. 505/1111) recognized in the formula the existence of a vicious circle, which avoids the perjury and prevents the occurrence of the repudiation. Later on he accepted the validity of this formula of the repudiation, especially by meeting the scruples of pious Muslims.

The first opinion of al-Ýazīl is expressed in his Kitāb al-faṣīḥ al-baṭinīyya (ed. by Goldziher) and in a specific work, still manuscript, Ḏiyāyat al-gawr fī dirāyat al-dawr, composed in 484/1091. His changed opinion is expounded in a short ms., entitled Gāwr al-dawr fī ‘i-mas‘ala al-surayṭiyya by al-Subkī.
De Angelo Carlo

According to the European Council for Fatwa and Research (ECFR), the Muslim presence in Europe is part of the Muslim presence in the world; it has got the same bases and follows the same rules. It has, however, its own peculiarities among which the fact that, on the one hand, its ruling system is a non-Muslim one, and on the other hand that Muslims are still a minority living amidst an overwhelming majority. Moreover, if the fatwa changes according to the time and space, as the scholars defined it a long time ago, these data are very different if we compare European and Muslim countries. Thus, the need for a greater theological and legal wisdom based on a deep research in order to issue fatwas taking into consideration the European Muslims’ reality and the legal judgments in favour of minorities. This is the goal of ECFR activities.

In July 2007, the ECFR celebrated its 10th anniversary. In my paper I will analyze how the role of the ECFR has evolved during this short period and how it is guiding the Muslims in Europe to adherence to Islam taking into consideration their surrounding circumstances in a way that enables them to integrate actively and positively into the European context by Islamic values.

Universality in Almohad times
Fierro Maribel

The Almohad revolution combined both an appeal to a universal truth guaranteed by a Mahdi and conveyed in a profession of faith that everybody under Almohad rule – Muslims, Jews and Christians – had to learn by heart, and a strong local character connected with the Berber roots of the original Almohad movement. In my paper I will analyze this combination and explore the motives behind it.

Islam, Mobility and the Markets of Uxorilocal Marriage: Past and Present
Franke Patrick

It is both the traditional Islamic and the general Orientalist view that the rise of Islam brought about a change in Arab society from uxorilocal to virilocal marriage. Also Islamic law considers virilocal as the standard form of marriage. But possibly this was only legal ideology. In some periods of Islamic history, uxorilocal marriage might have been much more prevalent than the normative texts of Islamic law suggest. A typical form of uxorilocal marriage is mut’a, a marriage form well established in the early centuries of Islam, the exclusive acceptance of which only later became a distinctive mark of the Twelver-Shi’i community. In the Middle Ages and the Early Modern period, uxorilocal marriage was particularly popular with travelling traders and scholars. In Southeast Asia, Islamic forms of uxorilocal marriage have merged with indigenous traditions of matrilocality. With nikāh misyār and nikāh misyāf, new forms of uxorilocal marriage have in the last decades also arisen within the heartlands of Sunni Islam. Because of their threat to patriarchal family structures and their closeness to prostitution, many of these marriage forms are considered as infamous today. Nevertheless, both in the past and the present of Islamic societies, they form an important part of social reality. By adducing some evidence for this, the paper attempts to make a small contribution to the social history of marriage in Islam.

Criminal mediation in Islamic law
Fronzoni Vasco

Islamic law, as far as the criminal field in concerned, constitutes a round system where the concept of crime often corresponds to the idea of sin. Such system pays a great attention to the jurisdiction in general, and to its judicial branches and rules as well, under every aspect, going from ḥaqq Allāh to ḥaqq ādami. By the way, the penal system also considers the idea of criminal mediation as an alternative to the jurisdiction, although delimited by precise rules. In particular, one may refers to the ethical behaviour in time of peace and war, to the solutions of disputes, to the diya, to the hiyal, and to the requirements needed for the evidence in proving penal deeds. Moving from these premises, this work wants to analyzes the general theory of the function of punishment, referred in particular to the
conception proper to Islam, in order to establish whether the rules concerning the criminal mediation were an exception to the jurisdiction or possess a juridical autonomy, with the further consideration that they are inserted into the peculiar concept of justice in Islam.

**Qur’anic social legislation in Sūrat al-Ahzāb**

Madelung Wilferd

Sūrat al-Ahzāb contains legislation crucial for the constitution of the Muslim Community in Medina promulgated after the Battle of the Trench in the year 5/627. This legislation granted the Family of the Prophet, including Muhammad’s wives, a special status of religious purity that set them apart and raised their rank above the rest of the Community. Their special status implied both privileges and restrictions for the members of the Family. At the same time family membership among Muslims was confined to blood relationship as adoption was outlawed. Zayd b. Härritha, who had been adopted by Muḥammad as his son before Islam, lost his status as a member of the Prophet’s Family and became a mere client of the Muḥammad. These developments set the stage for the conflict about the succession to Muhammad as the head of the Muslim Community.
HISTORY

Slave trafficking in the Arabian Sea: Ethnographical fieldwork in Djibouti (2009)
Agius Dionisius A.

The slave trade was active in the southern region of the Red Sea from the Horn of Africa to the Southern Arabian coast from the 1850s to the 1940s in spite of several measures which were taken by the British Aden Administration to suppress slave traffic throughout this period. Slaves were brought through Zeila (Somali Protectorate) from Harrar on the Ethiopian mountains and through Tadjourah on the northern coast of the Djibouti Gulf from northern Ethiopia. Apart from official documents we have information about this activity coming from writers such as the French Henri De Monfreid (d. 1974), a well-known navigator in these waters but also a trader who smuggled guns and arms and an active slave trafficker from Africa to Arabia, though he always denied having taken part in the slave trade. Informants from Tadjourah and Obock during the MARES field work in Djibouti last October 2009 (with John Cooper and Chiara Zazzaro) confirmed through knowledge gained from their fathers and grandfathers that he was actually involved. De Monfreid lived for some time in Tadjourah but settled in Obock from where he conducted his business in slave trading and gun trafficking.

Our reliance on the voices of older people has offered salient information on slave trafficking and gun trading though information about this subject is a taboo; so we were lucky to collect such information. In recent years two documents on the sale of slaves emerged from the Southern Arabian coast (dated c. 1940); they offer a fascinating insight into the slave trade. The documents were discovered by Tom Vosmer in Sadh, Dhofar on the Southern Arabian coast in association with a sanbâq which had been partly destroyed by two heavy rains in 2004. There are many questions that arise in this paper with possible answers to issues concerning the oral history and the written evidence on slave trade drawn from the legal documents; the role of the British patrolling the Horn of Africa and the Southern Arabian coast; the slave route; the capture of slaves and their origins; and finally the vessel-type that carried them.

The Books of Habices and Muslim Granada
Álvarez de Morales Camilo
Carballeira Debasa Ana María

Habices in the Nasrid kingdom in Granada were Islamic pious endowments, constituted by property whose income served to provide economic help in the upkeep of mosques, hospitals, madrasa schools or beneficent institutions devoted, as a general rule, to providing assistance for poor Muslims, and even to the rescue of prisoners, while on occasion they even contributed to the costs of constructing ramparts.

In this exposition, our aim is to analyze the role played by this institution in the Nasrid kingdom, taking the Books of habices as the documentary base. These were written in Granada after the Castilian conquest and their purpose was to record all properties of this kind that existed in the kingdom, so that the Crown would have information about them in order to proceed with a new distribution of the same.

Because of their content the books that refer to the capital city of Granada offer information concerning toponymy, and urban (streets, squares, specific buildings), handicraft-related, industrial (mills, earthenware-jar works, plaster works, kilns), commercial (shops, stores) and, in general, socio-economic aspects. Those that focus on rural areas gather farming information about crops (dry or irrigated), types of vegetable (garden produce, olive groves, mulberries, other trees), and property or water distribution systems, along with other features associated with industry (mills, kilns). Taking all this information into consideration, in this presentation we will try to throw light on the repercussions produced by habices property within the socio-economic world of Granada during the period under study.
From Draft to Palimpsest. The Unearthed Part of al-Awhadi’s Autograph Book on the Khitat of Cairo
Bauden Frédéric

During the UEAI Congress held in Krakow in 2004, I addressed the issue of plagiarism al-Maqrizi allegedly committed against the work of a colleague, al-Awhadi. The subject of the book in question would have been the khitat of Cairo and al-Maqrizi would have appropriated what appeared to be a draft. In this paper, I attempted to demonstrate, with material evidence, that al-Sakhawi’s accusation was justified. In Naples, I will focus on the preserved part of al-Awhadi’s Khitat to try to see how this book was organized and what could be its input to the work that essentially contributed to al-Maqrizi’s fame.

“Rihlat al-hanin”: Ahmad Zaki Pasha and His Nostalgic Letters from Al-Andalus (1893)
Dyakov Nikolay N.

One of key-persons of the Arab Revivalist movement at the turn of the 20th C., a “Sheikh of Arabism” Ahmad Zaki Pasha (1866-1934) is also known as one of the leaders of the modern studies in cultural history unearthing a huge legacy of Islamic civilization in the Middle East, North Africa and in Europe, first of all in Spain - a land of a brilliant medieval civilization of al-Andalus.

In his romantic description of a “Lost Paradise”, sometimes purely journalistic, but mainly filled with a strong spirit of a poetic nostalgia, Ahmad Zaki put his stone into the basis of a new genre of the modern Arabic literature which soon after became famous as the literature of “the voyages of groan” – “Rihlat al-hanin”.

As a convinced panislamist, who finally rejected his earlier nationalist, sometimes marked with the signs of Pharaonism – the ideology of Egyptian particularism – Ahmad Zaki underlined in his publicist works that there were no pure races rest in the world, and only cultural, religious links could consolidate people making of them nations.

Coming back from London, where he participated in the Congress of the Oriental Studies (1892), via Paris, a “Capital of the Universe”, described some decades before by his compatriot Rifa’at Rafi’ at-Tahtawi (1834), Ahmad Zaki Pasha spent several months in Spain and Portugal (1893), leaving to us a unique description of ancient homes of Al-Andalus in Zaragoza, Toledo, Cordoba, etc. in the 16th letter from his collection of “ar-rasa’il mu’tamariya”, “letters from a congress travel”, completed in Granada on January 23, 1893.

A nostalgic glance at the rests of a glorious civilization of Al-Andalus, together with the notes made by a prominent historian and philosopher, make of Ahmad Zaki’s letters an important source on cultural history of the Muslim world through the centuries passed after the fall of Granada up to the rise of the modern Arab thought on the eve of the national revolutions in the Middle East and North Africa during the 20th C.

Erudición y nostalgia. Al-Ḥanīn ilā al-swāṭīn en el editor de Al-Faraq ba’d al-shidda de al-Tanūḥī
Garulo Teresa

If you want to read a book, a medieval Arabic book, that talks to you about man and his relation with power (God’s power or any kind of worldly power), or about daily life in 10th Century Basra or Baghdad, you will probably choose al-Tanūḥī’s works. His Niṣwār al-muhādara wa-l-muḏākara or Al-Faraq ba’d al-shidda are so widely and so well provided with stories, anecdotes, historical narratives, etc., that you won’t be able to drop it and probably will forget to read the many comments and marginal notes by ʿAbbād al-Sāliḥi, its editor. But if you are wise enough, you will read everything he writes, because you will find in his remarks not only a sustained scholarliness but a fascinating evocation of his life in Irak, mostly in the thirties, with its cooking, manners and costumes, and a pang of nostalgia that deserves, I think, at least a note or a friendly comment.

Saʿīd al-Andalusi and the Ancient Nations
Hämeen-Anttila Jaakko

Saʿīd al-Andalusi’s (d. 1070) K. Tabaqat al-umām is one of our most important sources for Mediaeval Arab perception of the history of science. His comments on contemporary Andalusi
science, both Muslim and Jewish, are valuable, but also his understanding of the Ancient Nations and his classification of nations into learned and unlearned ones need attention.

The present paper will discuss Sa’id’s conception of the Ancient Nations (Indians, Persians, Chaldeans, Greeks, Byzantines and Egyptians) and their role in the evolution of science. Special attention will be paid on his notion of the pre-Greek nations.

Three recent controversial books on Lebanon’s history
Havemann Axel

In the wake of the Ta’if Accord of 1989, which formally ended the 15 year’s war in Lebanon, and the subsequent ups and downs of Lebanese politics and society, a great many books and articles appeared and still do. However, in view of the ongoing dynamic events most of these writings are outdated soon after publication and will be chiefly of reference interest. What remain are the historical, social and cultural developments that took place mainly in the second half of the 19th and the first half of the 20th century, providing the background to the present turbulent situation. The three books to be discussed here deal with this background in a detailed manner, though from very different approaches and with quite controversial conclusions.


It is argued that each of the books reflects the tensions between Lebanese and Arab (or Syrian Arab) identity, sectarianism and non-religious (secular) nationalism, and, last not least, Muslim-Christian coexistence and differentiation, if not alienation.

“Nisab al-djarakisa”, a Manuscript of the Arabic Collection, the Asian and African Section of the St. Petersburg State University Scientific Library (On Genealogy of Egyptian Mamluks)
Ilyushina Milana A.

The Arabic collection of the St. Petersburg State University was compiled in the 19th century. It contains about 900 volumes on philosophy, history, philology, poetry, prose, folklore, geography, astronomy, medicine as well as manuscripts of Quran, works on Islamic law, tradition-hadith, and Christian literature. Some of manuscripts are rare, or even unique.

Among the manuscripts of the Arabic collection of the St. Petersburg State University is a small work entitled “Nisab al-djarakisa” (نسب الجراكسة). It is a 17th century Mamluk genealogy, with demonstrates an attempt to derive the Circassian Beys of Ottoman Egypt from the Mamluk sultans and Quraysh. Supposed, that copies of the genealogy exist in the John Ryland’s Library in Manchester, in the British Museum and in Garrett Manuscripts Collection, Princeton University. The St. Petersburg manuscript, completed on 4 Sha’ban 1114/24 December 1702, states that the original work was finished on 1 Rajab 1041/23 January 1632. The copy is a part of a valuable contribution (more than 300 manuscripts) made by Sheikh at-Tantawi to the Arabic collection of St.-Petersburg State University.

On the inner side of the manuscript’s cover there are some notes made by Muhammad al-Jazairli. He calls himself tabi’ (تابع) of ‘Isma’il-aga, who was one of the active political figures in Egypt in the 18th century. The notes can be considered evidence of a certain interest for this genealogy in Mamluk society during the second half of the 18th century.

“Nisab al-djarakisa”, a rare manuscript of the Arabic collection of the St. Petersburg State University, is of interest as a historical source and as a small monument of literal style and political manners of the late Mamluk period in Egypt.
In the 1930s, Damascus deputy Fakhri al-Barudi used his best endeavours to develop the National Bloc’s infrastructure in a more modern and functional way. To that end, in October 1934 he founded the “Arab National Office for Propaganda and Research”, which, in al-Barudi’s own words, was dedicated “to achieving a national Arab renaissance and to encouraging internal and foreign propaganda and scientific research”. The Arab National Office strove to weave a network with newspapers and political activists, in the Arab countries and all over the world, spreading its news bulletins and different kinds of publications. This paper aims to reconstruct the role that al-Barudi’s Arab National Office played in carrying out international propaganda activities for the Arab national cause during the 1930s. It mainly relies on unpublished documents from Syrian and French Archives. Its primary sources consist of Arab National Office documents and publications, which are preserved at the Syrian Centre for Historical Documentation and the Asad National Library in Damascus. They include Arab National Office official correspondence, al-Barudi’s private letters, and a variety of printed materials. Moreover, my paper will draw on documents from the Centre des Archives Diplomatiques de Nantes, such as Sûreté générale reports, French Mandate Authorities dispatches and a number of booklets and tracts that were kept by the French intelligence forces.

De nombreux pèlerins ont effectué le voyage vers la Terre Sainte au Moyen Âge mais, s’ils ont visité les Lieux Saints de Palestine et d’Égypte, peu se sont aventurés jusqu’au Hadjaz. Faisant exception à la règle, le bolonais Ludovico di Varthema s’est rendu en 1503 à Médine et à La Mecque et raconte son périple dans une relation qui nous est parvenue sous différentes versions. Cet ouvrage pose un certain nombre de questions (motivations, circonstances du voyage...) auxquelles on tentera de répondre en replaçant ce périple dans le contexte socio-politique de l’État mamelouk du début du IXᵉ/XVIᵉ siècle.

My paper is based on the ways of enquiry of a text, specifically a brief essay entitled “Minä”, produced by the Algerian National Liberation Front the dhul’higgah 1376 (1957). The analysis of this text is of great importance for the stress placed by the scholar on the inner-text whose end is only apparent as it refers constantly to the outer(text/s) thanks to the wise use that the author or the authors make of the Qur’anic terminology and quotations of the hadith. In fact, here Algeria is considered “al qutr al-gaza’iri” whose combatants defined as “thabituna sabiruna samiduna” are fighting against the Zalim system.

Abū ‘Ubayd al-Qāsim b. Sallām (d. 224) is one of the oldest Islamic scholars, whose works are preserved until today. Among them we find his famous Kitāb al-amwāl, a treatise on taxation from the early 3rd/8th century. Görke argued convincingly that firstly the Kitāb al-amwāl was written by Abū ‘Ubayd himself, that secondly he edited it himself in approximately 215/830 and that thirdly it was transmitted into our time with few alterations only.

This makes it a valuable source for issues of taxation, for statements of rule and for a legal argumentation by an individual jurist in early ‘Abbāsid times. Looking at the Kitāb al-amwāl from these three perspectives, it becomes clear that Abū ‘Ubayd developed a coherent system of taxation that he derived from the Qur’ān, the sunna and from various
This system focuses on rates of taxation, on the recipients of taxes and on those who are obliged to pay the taxes. Furthermore the Kitâb al-amwâl mentions rights and duties of the ruler and therefore offers a glimpse on the early Islamic state in connection with taxation.

Abû ‘Ubayd argues these matters on the basis of traditions from the prophet, early caliphs and later jurists. Besides, he uses several other techniques of argumentation, like analogy, ratio legis or practical experiments, in order to provide a convincing position.

This presentation will describe Abû ‘Ubayd’s system of taxation and will give a glimpse into his legal argumentation.

Identity and Self-Representation in Al-Hajari’s Travel Account.
Sciortino Maria Grazia

This study focuses on some important aspects concerning the contacts between the Arab-Islamic World and Western Europe in the Ottoman period and, more specifically, the nature and typology of relationships between the Mağrib al-aqṣâ and Europe in the 17th century, with particular attention to the modalities of cultural exchanges and the role of the ‘ulamâ in the process of transmission of knowledge.

The choice of considering Travel Accounts or Rahalât as historical sources of this study is motivated by the intention of analysing the issue from within, according to a methodological approach that privileges the philological-comparative analysis. Within the large framework of this genre, the selection of al-Hajari’s riḥla “Kitâb Nâṣir al-dîn ‘alâ’l-qawm al-kaṭīrin” answers the purpose of analysing the direct evidence of an Andalusian traveller with a peculiar social and political role. After moving to Marrakesh (1599), al-Hajari was received at the court of the Sa’dian Sultan Ahmad al-Mansûr al-Dahabi (1578-1603) and participated in the intellectual life of the city. Then he became secretary and Spanish interpreter to Mawlay Zaydân (1603-1627), who entrusted him with a diplomatic mission to France. Al-Hajari’s Riḥla is a detailed report of all the events the author/traveller went through during his journey to Europe, with special attention to the discussions with the Jewish and Christian scholars (priests, monks and judges) and it stresses relevant cultural topics such as the identity of the ‘ālim, his role in the process of transmission of knowledge and the connections between the ‘ālim and the sultan.

From Central Asia to Baghdad: a case study
Stasolla Maria Giovanna

My paper is within the range of studies which, during recent years, have been dedicated to the issue of the integration of Central-Asian élites in the ‘Abbâsid Empire (from P. Crone, to E.L. Daniel, R.W. Bulliet, M. Gordon, H. Kennedy and above all Chase F. Robinson and E. de la Vaissière). Before reaching their top, these élites carried out an extraordinary political path: their primate in the state as well as in the army was the result of a gradual economic, social and political evolution of the links between Iraq and Central Asia during the 8th and 9th centuries. On this specific theme I shall focus my attention through a case study which is, in my opinion, exemplary and significant in certain ways: the case of the Banû Barmak and their entourage will be investigated in a historically-social key with the purpose of highlighting the courses through which they were allowed to acquire such powerful positions. The main source of reference is the Kitâb al-wuzarâ’ wa ’l-kuttâb by al-Jahshiyâr, this 10th century functionary and learned man concentrated particular attention in this work to the Banû Barmak family. Naturally, together with al-Jahshiyâr’s story, reference will be made also to ancient Arab sources, commencing with al-Ţabarî, al-Ya’qûbî and ibn A’tham al-Kûfî.

Les réformes politiques et les mouvements intégristes dans l’Egypte et la Tunisie. Essai d’analyse comparative
Vidyasova Maria

On peut définir la grande ligne du développement politique de l’Egypte et de la Tunisie comme une libéralisation avortée ou, selon quelques auteurs, un fait du «syndrome autoritaire». Les racines de ce
Globalization and Women’s Political Rights: Changing Paradigms in the recent Arab Discourse?
Badry Roswitha

Over the past two decades much has been written about the relation between gender and globalization. A major field of gender research deals with the chances of women’s participation, influence as well as (structural and discursive) strategies in the public sphere.

In the last decade Arab countries witnessed an unprecedented scope of activities at the local, national, regional, and international levels in order to promote “women's empowerment”. The ratification of CEDAW and UN sponsored World Conferences were seen as turning points or even milestones in this respect. In the meantime, however, it has become obvious that the measures implemented by some Arab states to increase women’s participation in public life were in large part superficial. At least the (unrealistic) hope that political activism of women's associations would help to democratize authoritarian rule did not come true. Nevertheless, it may be asked, whether the debates and activities have contributed to a change at the discursive level which in the long term could alter cultural views of women and the roles they should occupy in society.

Hence, this paper offers an insight into recent Arab debates on globalization and its impact on women's political empowerment. It focuses on the question whether we can discern a paradigm shift or new patterns of thinking. Do contemporary discussions merely reproduce old stereotypes about women? To what extent they are only re-inventing former discourses in new terms?

Qāḍī ʿAbd al-Jabbār (d. 415/1025) on Rhetoric and Theology
Belhaj Abdessamad

This paper explores some views of Qāḍī ʿAbd al-Jabbār on language, rhetoric and discourse. In his magnum opus al-Mughni, he develops a quite coherent structure where verbal/apparent expression serves as key-element. My aim is two-fold: the first is to discuss briefly the links between theology and rhetoric as understood by ʿAbd al-Jabbār. Secondly, I argue that a pragmatic theory of acquiring and expressing knowledge could be the explaining variable of the intertwinenent of rhetoric and theology in the Muʿtazili school.

Forms and functions of tashjir in Arabic manuscripts
Biesterfeldt Hinrich

A small number of medieval Arabic manuscripts, many of them medical, some philosophical and some on adab subjects, use diagrams in the form of trees, aiming at demonstrating, and helping to retain by memory, the relation between a given subject and its components. This talk shows some specimens of tashjir diagrams and analyzes their forms and functions.

Continuity and innovation between classical and modern sources in the debate on women as imams of mixed congregations
Calderini Simonetta

This paper will analyse contemporary arguments on women as imams of mixed congregations and compare them with legal arguments by some medieval scholars. The aim is to identify the extent to which some arguments, though apparently similar, can in fact be used to substantiate very different claims within diverse cultural, theological and historical contexts. Three types of contemporary sources will be analysed: on-line opinions by muftis such as Yusuf al-Qaradawi and al-ʿAllamah Abdul-ʿAziz Ibn ʿAbdullah Al-Shaykh, scholarly or informed papers like those by Nevin Reda and Imam Zaid Shakir as well as discussions in Islamic websites, among which Islamonline. Among the medieval scholars quoted or referred to in the contemporary sources are Abu Thawr (d. 854), al-Muzani (d. 879) and Ibn Qudama al-Maqdisi (1147-1223).

My argument is that contemporary scholars or activists who argue in favour or against the permissibility of a woman to lead in prayer a mixed congregation ground their authorising claims to a
past which they inevitably re-draw according to their own approaches, perceptions and sensitivities. At the same time, from the selection of sources that contemporary scholars make to validate their arguments, the picture emerges of a past which regains or re-acquires a variety and flexibility of interpretations. Though never lost, alternative views in this regard have nevertheless been marginalised or even suppressed in mainstream and dominant theological and legal sources.

A New/Old Source on the Muslim Response to the Crusades: The Kitab al-Jihad of `Ali ibn Tahir al-Sulami (d. 1106)
Christie Niall

In 1105, six years after the First Crusade took Jerusalem, a Damascene jurisprudent called `Ali ibn Tahir al-Sulami publicly composed an extended call to the jihad against the crusaders. In his work he summoned his Muslim brethren both to return to moral rectitude and good conduct, and to march out to fight against the invaders from the west. He also provided extensive and detailed rules regarding how this jihad was meant to be conducted. Al-Sulami’s work is of vital importance for gaining a full understanding of the initial Muslim response to the crusades, containing as it does one of the earliest records of a contemporary Muslim reaction to the events of the time. The full text of al-Sulami’s work has not survived. Only a fragmentary manuscript remains, of which only selected passages have been extensively used by modern scholars since they were edited by Emmanuel Sivan in 1966. However, two recent full editions of the text have made this work available to a wider audience: an Arabic edition produced by Suhayl Zakkar in 2007; and the topic of this paper, an Arabic edition, English translation and study produced by the presenter and currently in the process of being published by Ashgate.

In this paper we will present the results of this project, examining in particular what the wider text reveals to us about its author’s vision of the jihad in the 12th century, as well as highlighting some possible avenues for future study of the text.

Sunni Learning in Fatimid Isma’ili Egypt
Cortese Delia

When the Fatimids conquered Egypt in 969, they inaugurated their reign with a formal declaration of tolerance and magnanimity towards their new subjects. The proclamation, issued by order of the Fatimid imam-caliph al-Mu’izz (d. 975), is known as the Aman document. In light of the intentions announced in this declaration, one asks: what happened to the Sunni scholars that were active in Egypt at the time of the Fatimid take-over and the subsequent decades of their rule? In this paper I will retrace the way in which Sunni legal and theological learning continued to be transmitted in Fatimid Egypt beyond the Ismaili religious and legal stances endorsed by the regime. In particular I will provide a contextualised analysis of the factors that made Fatimid Egypt a lively centre for hadith scholarship and Qur’an recitation training and will raise questions as to the existence of neat sectarian boundaries between Shi’is and Sunnis when it came to sharing or benefitting from learning. The period of Fatimid history under consideration will be the one spanning from the reign of al-Mu’izz (953-975) to that of al-Mustansir (1036-1094). My main primary sources will range from the works of Fatimid chroniclers such as al-Musabbibi to later chroniclers and historians such as Ibn Hajar al-‘Asqalani (Raf’ al-isar) and al-Maqrizi (al-Muqaffa al-kabir). The overall purpose of this research is to explore one facet of the prismatic social history of Egypt under the Fatimids by placing the elite subjects, rather than the masters, at the centre of the investigation.

Diskurse der Identität in der arabischen Welt: drei Beispiele
(The Discourses on the Identity in the Arab World: three Examples)
Dziekan Marek M.

The paper contains a short analysis of three different discourses of identity (Arabic huwiyya) in the Arab World. It is a well-known fact, that this region is not homogenous from the ethnic, religious and linguistic points of view. Here, I discuss the works of the Authors from Syria – Adunis, a Muslim Arab (his Musiqa al-hut al-azraq – “The Music of Blue Whale”), from Egypt – Idwar al-Kharrat, a Copt (the book Muwadjihat al-mustahill - “Confrontation with the impossible”) and from Algeria –
Salih Bal‘id, a Berber (Fi al-huwiyya al-wataniyya – “On the National Identity’). The Authors show, how they understand the identity of their religious/ethnic/linguistic groups, pointing out their most important cultural attributes. In Adonis’ case we have to do with the reflection on the Arab-Islamic identity in contrast to the Other. He underlines the role of Islam and Arabic language saying, that the identity of the Arabs is embedded in their language and its tradition. On the other side Al-Kharrat shows the Coptic identity, depicting their limits growing up in the course of Egyptian history. The writer underlines, that for example there exists no Coptic contemporary literature, which is in reality a part of Arabic writing. Bal‘id concentrates on the Amazighi language and the role of Amazighis in the history of Algeria and the Arabic culture as a whole.

“Closer to you than the strap of your sandal?” Notes on the contiguity of historical and eschatological space in medieval Islam
Lange Christian

Contrary to the notion that the Muslim paradise and hell were defined in purely temporal terms, important strands within the medieval Islamic geographical and eschatological tradition devoted considerable attention to the spatial characteristics of both otherworldly realms. This paper charts a number of debates on this topic, from discussions about the actual location of paradise and hell to those about how they are connected to this world (al-dunya), to those about their topographical features. Sources used in this endeavor will include a variety of religious genres, with particular focus on the so-called? eschatological manuals? of Ibn Abi l-Dunya (9th c.), al-Qadi (12th c.) and later Mamluk and Ottoman eschatologists. As I intend to show, eschatological space was often conceived to be contiguous with historical space, both in the raw, physical sense and in a variety of more conceptually defined ways. The organization of space in the eschatological imagination thus helped to structure the experience of this worldly spaces. I will conclude with reflections on how this perspective on space may have contributed to the understanding of the medieval Islamic oikumene.

Sufism and Modernity: the case study of the Burhāniyya
Leccese Francesco Alfonso

My paper concerns the role played by the Burhāniyya Dusūqīyya Šādīlīyya, a Sudanese Sufi brotherhood, in Northern Sudan and Egypt during the 20th century.

This order, founded by šaykh Muhammad ‘Uthmān ‘Abduhu al-Burhān (1904-1983), in recent years has aroused the interest of some researchers for its ability in attracting members of the Egyptian and Sudanese higher classes. It represents a case unique for its quick diffusion outside the national borders, above all in Egypt, where still today it is one of the most widespread Sufi orders, while often in the past Sudan had been colonized by orders of Egyptian origin.

I mean to point out the way Sufi Orders have succeeded in updating and spreading with an unexpected vitality also in the countries where they were kept under control by State authority. In fact it is interesting to observe that Sufi orders have held in the last decades a very important function inside the Islamic societies, showing that their “popular” character did not exclude the “educated” one and that Sufism, through the teachings of a contemporary šaykh and his practical and doctrinal innovations, can represent an alternative to fundamentalist movements.

‘Quotations of Extra-Qur’anic Scripture in Early Renunciant Literature’
Melchert Christopher

The early literature of renunciation (zuhd) fairly often includes quotations of extra-Qur’anic scripture, including the Tawrāh, the Injil, the Zabūr, the Wisdom, and others. These quotations were subsequently characterized as isrā‘ iliyāt. Ibn Kathir sought to purge them from Qur’anic commentary, while numerous modern scholars have identified them as a way for converts from Christianity and Judaism to elevate themselves. But old interpretations rest on the assumption that Islam was formed in pristine Medina, so that attention to biblical wisdom had to be introduced from outside at a secondary stage. If we suppose instead that Islam only gradually disengaged itself from Judaism and Christianity across the whole of the seventh century, as Christianity took centuries to disengage itself from Judaism, then it appears that the isrā‘ iliyāt
are vestiges of an earlier period when religious lines were less definite and Islam the religion of a long line of prophets; more precisely, of a time when lines were being drawn, so that scriptures other than the Qur’an were unworthy of direct consultation and appeals to extra-Qur’anic scriptures were equally a means of consolidating Islamic piety and distancing Islam from other religions. It does not appear that non-Arab clients were disproportionately involved in retailing them.

**Preparing for the Hereafter: Some Islamic Religious Norms and Cultural Traditions related to Death and the Deceased**
Mühlböck Monika Fatima

The paper deals with Islamic obligations and customs carried out in the Muslim communities, both Sunni and Shi‘i, at the stage of death to ensure paradise for a dying person. It investigates such topics as the duties completed by death-watchers; how death-washers draw attention to the point of death during washing and shrouding the dead body; and the importance of the time of the funeral for passing the threshold of this world to the next. Finally, the contents of petitionary prayers brought forward by the mourning community to enable the human being the entrance to paradise will be discussed in detail.

**‘Icons’ and ‘Iconoclasm’ in Islam today – Considering Some Recent Cases**
Naef Silvia

In the last decades, “iconoclast” episodes like the destruction of the Buddhas of Bamyan in 2001 or the world-wide scandal around the Muhammad cartoons in 2005/6 have strengthened the opinion that Islam is against any type of figural representation. However, the situation is much more complex, as this paper will try to show. Going back to recent positions taken by Islamic scholars, it will be analyzed how highly recognized religious authorities or dissident religious thinkers try to juggle between the image-dominated contemporary world and principles of Islamic law.

**The notion of ilhad according to Abd ar-Rahman Badawi**
Pachniak Katarzyna

The notion of ilhad is among the most discussed and controversial ones in Islamic theology. Its meaning has considerably changed over the ages: in the Umayyad period it was applied to rebels within the umma, in the Abbasid age, however, the term mulhid started to describe those who deviated in religious matters.

The paper focuses on the discussion of this term by A.R. Badawi in the work *Min tarikh al-ilhad fi al-islam*, published in Egypt in the 1940s. Badawi, an eminent modern Arabic thinker, presents here his understanding of the notion of ilhad and of its place in the history of civilisation. He invokes Spengler, trying himself to find a pattern of development of civilisations. Badawi considers ilhad to be “one of the most important phenomena in the development of spiritual life (hayat ruhaniyya)”. In his interpretation, ilhad is a necessary stage in the history of each civilisation, and constitutes the logical consequence of its course of development. Badawi suggests that the most important factor is always the spirit (ruh) of civilisation, connected with religion. But when the soul (nafs) begins to predominate, new elements occur. In the case of Islam, it was Greek and Persian philosophy and science, entailing freethinking, individualism, and atheism.

Badawi’s interpretation has contributed to the development of secularist thought in Egypt. Moreover, it is testament to the author’s knowledge of Western philosophy and his intellectual courage.

**Qāla al-Zuhr†: Qad rajama rasūlu l-lāhi wa lam yadhkur jaldan**
Pavlovitch Pavel

During the second half of the twentieth century western studies of Islamic origins made a considerable advance in evaluating the sources that have for a long time been considered as a
repository of exegetic, legal and historical material about the first centuries after the Hijra. Growing skepticism towards the Islam’s foundation narratives undermined the notion that unlike other religions, Islam “was born in the full light of history” and “its roots are on the surface” (Renan). The study of early Islam became a stage for clashing methodologies that often yielded conflicting accounts on how, when and where Islam emerged on the historical scene.

The value of the lines of narrative transmission known as isnāds became a crux of methodological disagreement between western Islamicists. The isnāds are accepted as an important epistemological tool by some western scholars and dismissed by others who consider them as fictitious authentication devices. Accordingly, the first group asserts that the transmission lines may reveal the authorities behind the circulation of a certain tradition, whereas the second group focuses solely on the narrative content and studies it by means of literary analysis. In the present paper I experiment with the famous ‘Ubāda tradition about the punishment for adultery. I try to date the tradition using both literary analysis and isnād-cum-matn analysis. Both approaches are shown as capable of producing comparable results.

**The Commentary of ‘Afīf al-Dīn al-Tilmisānî (610-690/1213-1291) on Ibn al-Fārid’s Tā’iyyat al-kubrā**

Scattolin Giuseppe

His full name is Abū al-Rabī‘ ‘Afīf al-Dīn Sulaymān al-Tilmisānî al-'Ābidī (from the tribal branch of ‘Ābid) al-Kūmî (from the tribe of Kūma), commonly known as ‘Afīf al-Dīn al-Tilmisānî. He was born and grew up in Tilmisān (a town in central Algeria), and there he started his mystical journey.

Then, he moved to Konya, where he became disciple of the famous Sufi Sadr al-Dīn al-Qūnāwī (d. 672/1273), the foremost disciple of the ‘Greatest Sufi Master’, Muḥyī al-Dīn Ibn al-‘Arabī (d. 638/1240). Sadr al-Dīn al-Qūnāwī had founded an important Sufi school (madrasa) in Konya (now Turkey), where a lot of Sufis came to listen to him. ‘Afīf al-Dīn al-Tilmisānî could meet there a number of them, among them Sa‘īd al-Dīn al-Farghānī (d. 699/1300), the composer of an important commentary on the great Sufi poem of Ibn al-Fārid, al-Tā’iyyat al-kubrā. Then, he went to Egypt, where he met another important Sufi of the time, Muhammad ‘Abd al- Haqq Ibn Sab’in (d. 669/1270), a convinced supporter of absolute monism (al-wahdat al-mutlaqa). In this way, ‘Afīf al-Dīn al-Tilmisānî became well acquainted with the ideas of Ibn al-‘Arabī’s Sufi school. In the end, after the death of his most beloved son, he moved to Dimashq, where he died in 690/1291, and where he was buried near the shrine of his spiritual leader, Ibn al-‘Arabī.

‘Afīf al-Dīn al-Tilmisānî composed a number of works, most of them commentaries on previous Sufi writings, among them he composed a commentary on the Fusūs al-hikam of Ibn al-‘Arabī, and another one Ibn al-Fārid’s Tā’iyyat al-kubrā, the topic of the present paper.

In the introduction of his commentary, ‘Afīf al-Dīn al-Tilmisānî tells that he was acquainted with Sa‘īd al-Dīn al-Farghānī’s commentary, whom he praises very much. He specifies that his intention is to make such an important work popular for the benefit of all people, not only of the specialized ones. He informs us also that he was aware that al-Farghānī’s commentary has gone through a lot of controversies. Because of this, he intends to clarify al-Farghānī’s ideas through a new reading of the text of the poem.

In the present paper, I intend to expose the main ideas ‘Afīf al-Dīn al-Tilmisānî expressed in his commentary, especially in the Introduction, pointing out the similarities and dissimilarities existing between the two commentaries, that of al-Farghānī and his.

In this way, I think, one can have more information about the way Ibn al-‘Arabī’s school approached and understood Ibn al-Fārid’s Sufi poetry.

The present edition of ‘Afīf al-Dīn al-Tilmisānî’s commentary is taken from a manuscript found in the Egyptian National Library (Dār al-Kutub).

**Constructing Ethics in Qur’anic Commentaries: the Development of the Concept of Birr (Righteousness or Virtue)**

al-Shaar Nuha

Ethical themes in the Qur’anic commentarial traditions are still an under-researched area. This paper fulfils the need for such studies by highlighting the dynamic development from the second to the
twelfth centuries of the exegetes’ treatment of the moral act through exploring the meaning of birr, which can be translated as ‘righteousness’ or ‘virtue,’ in Q. 2: 177. The aim is to understand the attitudes and values commentators, such as Muqātil ibn Sulaymān (d. 150 / 767), Fakhr al-Dīn al-Rāzī (d. 606/1209) and Jalāl al-Dīn al-Suyūtī (d. 911/1505), give to birr as a moral act, and how their definitions of birr and their exegetical approach are informed by their theological, legal, or mystical affiliations. The results will be determined by analysing the exclusion and inclusion of certain materials by the exegete to argue for his position. Furthermore, close attention will be paid to the lexicological and grammatical methods they employed to describe birr, and how these definitions inform their engagement with the social, cultural, and religious needs of the wider ‘popular culture’ of the time.

Christian Terminology - a study of ‘Ammār al-Bāṣrī’s Masā’īl wa-Aḡwībah

Varsányi Orsolya

There were three important Christian authors writing in Arabic in the 9th century; and this paper is dealing with one of them, the Nestorian ‘Ammār al-Bāṣrī and his Book of Questions and Answers (Kitāb Masā’īl wa-Aḡwībah). My goal is to point at specific terminological features (drawing parallels with other Christian or Muslim contemporaries’ usage of given terms when possible), in order to demonstrate if there is any connection with former (Greek, patristic) tradition.
Teaching Mathematics during the Mamluk period: texts and resources for didactical purposes
Aguiar Aguilar Maravillas

In the case of Islamic medieval societies it is paradigmatic the case of science during the Mamluk period (1250-1517) which shows a particular interest in teaching Mathematics and Astronomy with the help of instruments such as the astrolabe and the quadrant. Also, a correct approach in the research on ‘ilm al-miqāt (i.e., science of the timekeeping) under the Mamluks requires to take into account the Islamic traditional educational system.

After a first analysis of the textual material, we are now ready to explore a good number of pedagogical texts under a new perspective: the diffusion and reception of knowledge in the context of the teaching in the madrasas from the fourteenth to the sixteenth centuries in Cairo and Damascus. In those texts the theoretical and practice knowledge is selected and organized with didactical aims.

The study of this collection of manuscripts promises large information on the uses of the astronomical instruments in the traditional Islamic education. Moreover, these texts will reveal what were the topics of interest in the teaching of mathematics and astronomy in the educational system in Egypt and Syria under the Mamluks. Furthermore, it will be possible to know if the contents were homogeneous and if this knowledge was transferred to the Maghreb, in a rich and enlightening case of legacy of Islamic instruments during an a priori “decadent” period.

The paper concludes that the muwaqqit™n (the muwaqqit is an official employed by a mosque for regulating the times at which the muezzin should perform the prayers) and their textual production constitute new source material for what we know about the teaching of Mathematics and Astronomy in the medieval Islamic world. Moreover, this new angle shows an innovative approach to the History of Islamic Science during the Mamluk period.

“It appeared so unto them”: Ta’wil, the Torah and the Gospel in Ismaili Works (with special attention to the Epistles of the Pure Brethren- Rasā’il Ikhwān al-Šafâ’)
Ali-de-Unzaga Omar

Citations from pre-Qur’anic scriptures abound in classical Islamic thought. This vast material ranges from mere references to vague citations, wordings, pseudo-quotes and even exact translations of passages from the Torah, the Psalms, the Gospels and other prophetic books. The uses varied from anecdotal to polemic, to exegetical. This paper is concerned with the use and interpretation of such citations in the Rasā’il Ikhwān al-Šafā’. Even though the Ismaili character of the work is disputable, it is clear that the approach to and use of biblical material by Ikhwān al-Šafā’ bears close proximity to that of Ismaili authors, including those of Ja’far b. Mansūr al-Yaman, Abū Ḥātim al-Rāzī, Hamid al-Dīn al-Kirmānī. A comparison between the Rasā’il highlights a number of parallels, explored in this paper: there was a first-hand disposal of biblical texts; even though the cycles of Judaism and Christianity are seen as superseded, the study of the previous scriptures is not only permitted but also encouraged; the issue of the “falsification” of the scriptures is seen mostly on the level of interpretation; the same hermeneutical vision (which we can call ‘ta’wil’ for lack of a better term) is applied to the Qur’an and the previous scriptures; the physical crucifixion of Jesus is accepted while maintaining the immortality of the soul; finally, the interpretations are framed in the context of the Ismaili da’wa from the 10th century onwards. This paper is part of a larger research project on the exegetical thought of the Ikhwān al-Šafā’ and Ismaili authors.

The causes and features of earthquakes in Avicenna and Fakr al-Din al-Razi
Baffioni Carmela

This paper intends to discuss the explanations in Avicenna (980-1037) and in Fakhr al-Din al-Razi (1149-1209) for the nature and causes of earthquakes, with the aim of checking the well known hypothesis according to which Muslim theologians, who were generally less influenced by Aristotle, sometimes set out doctrines that were much more innovative from a scientific point of view than those of philosophers.
Aristotle was a major source for theories about earthquakes, so we must first recall the extent to which his views were known to the Arabs. Aristotle dealt with earthquakes in Book II of his Meteorologica. Here he discusses the previous positions of the so-called “presocratics” and then expounds his own ideas. Earthquakes are caused by the movement of air (pneuma) produced when the earth, which is in itself dry but may be moistened by rain, is heated by the sun and by its internal fire. This work was known in the Arab world through the translation by Yahya ibn Bitriq (d. 830). A summary by Hunayn ibn Ishaq (808-973), the most famous of Arabic translators, was also available. The comparison among these sources, provided in the paper, which reveals several ambiguities in the comprehension of the original, contributes to the history of Graeco-Arabic translations and the history of science.

La notion d’“intellect inné” (al-‘aql al-gharîzî) dans la noétique ismaélienne.
De Smet Daniel

Isma’ili-Shi’i authors took a particular interest in noetics, the theory of knowledge. They describe the human intellect and the several stages of its actualisation in terms borrowed from the falsafa, which in turn depends heavily on Aristotle’s De Anima and its Greek commentators (such as Alexander of Aphrodisias, Themistius, Simplicius and Johannes Philoponus). However, Isma’ili speculations on the human intellect sometimes use a term which, at first sight, seems alien to the Aristotelian tradition: the “innate intellect” (al-‘aql al-gharîzî or al-‘aql al-matbû’). This notion rather belongs to a theory of knowledge closely linked to Shi’i doctrine, as it appears from a tradition attributed to ‘Ali b. Abî Tâlib: “The intellect (‘aql) is twofold: there is the innate (matbû’) intellect and the acquired (mukhsûb) intellect”. However, the “innate intellect” is also mentioned by Sufi authors, such as al-Muhâsibî (781-857), a contemporary of al-Kindî, and later on by al-Ghazâlî (d. 1111). But, on the other hand, Abu I-Hasan al-‘Âmirî (d. 992), a disciple of al-Kindî, uses the term in his Kitâb al-Amad ‘ala l-abâd, where, according to Rowson, it translates the notion of noûs emphytos or symphytos in Themistius’ commentary on the De Anima, which brings us back to the Aristotelian tradition. The aim of my paper is to clarify this rather obscure notion of “innate intellect”, its meaning and sources.

The transformation of the astrological «world periods» in the Islamic West: from Abu Ma’shar to al-Baqqar
Díaz-Fajardo Montse

Sâ’id al-Andalusi (fl. Toledo, 1029-1070) reports in his Tabaqat al-umam (ed. H. Bu ‘Alwan, 54-63) that Indian and Persian astronomers based their astrological systems on certain planetary cycles beginning with a conjunction of all the planets at the beginning of Aries. Each cycle (dawr) was called “the period of the world” or “the years of the world”. The greatest cycles in each system were: in the “al-Sindhind”: 4,320,000,000 solar years; in the “al-Arjabhar”: 4,320,000 solar years and in the “Years of the Persians”: 360,000 solar years. Abu Ma’shar followed the latter system and the astronomers of the majority of nations considered that it was the most correct of the cycles.

Abu Ma’shar (fl. Baghdad, 787-886) in the al-Uluf presented several cycles distributed in groups of four. The greatest cycle that contained all the others was the world period of 360,000 years. The point of the ecliptic reached in the rotation of the cycle at the time of casting the horoscope was regarded as an astrological indicator.

Al-Baqqar (fl. Fez, 1411-1418) in the al-Adwar fi tasyir al-anwar used a set of cycles that appear also in other Maghribi sources. The cycles used in the Maghribi incorporated some of Abu Ma’shar’s and followed their structure, but Maghribi astronomers transformed their use for they were interested in a more practical concept of astrology.

Al-Ghazali and Ibn Rushd on Islamic Learning: Certain Epistemological Concepts Revisited.
Günther Sebastian

The 11th century theologian, mystic, and religious reformer Abu Hamid al-Ghazali is famous for his “spiritual” approach to learning. In fact, today he is considered one of the great archetypes of religious
education in Islam. The 12th century Andalusian philosopher Ibn Rushd, in turn, has attracted much attention for his “rationalist” take on learning. This particular interest includes his critique of al-Ghazali’s refutation of the philosophers. Certain modernist intellectuals, therefore, view Ibn Rushd as a model for their struggle for a liberal modern civil society within the framework of Islam. This paper re-visits certain epistemological concepts advocated by al-Ghazali and Ibn Rushd respectively. Yet, instead of focusing on their undisputed contributions to the advancement of knowledge, this study will examine critically the question of where (and how) these two influential Muslim thinkers identified, or consciously instituted, “restrictions” in Muslim learning. In addition to relevant explicit information given in their major works, an exploration of implicit arguments (e.g., on learning strategies, the contents of learning, and education of the elites vs. the public) will help us to come to a fuller understanding of the complex educational foundations of Muslim civilization in classical times.

**Transformation of knowledge and practice: examples from the history of water technology**
Hehmeyer Ingrid

During the early centuries of the Islamic era, vastly different terrain from the Atlantic to Central Asia became joined under one government. Enormous opportunities opened up for the exchange of goods and materials, along with novel ideas that moved with the merchants, administrators and travellers. In agriculture, new products became available in the markets and spurred imaginative initiatives to start local production using the available resources. The greatest challenge was water. This paper uses case examples from the history of water engineering to show how technological practice was transformed over time and from one location to another. At the same time, it addresses the question of who were the agents responsible for the transmission of the technical know-how. The first example deals with tapping underground water through modified qanāt technology. While the qanāt has pre-Islamic origins, its large-scale spread through Arabia and northern Africa occurred during early Islamic times, as is confirmed by textual evidence and archaeological remains. The latter were studied in detail by the author in Yemen. The second example deals with a water lifting device, equally important in order to guarantee a year-round water supply for irrigated agriculture. Its use can be traced through written evidence from its origins in early Islamic Iraq to its adaptation in Renaissance Italy where it became established on a large scale.

**Early Arabic Authors on the term falak and the Meaning of Qur’ān 21:33 and 36:40**
Janos Damien

The term falak appears twice in the Qur’ān in the context of a description of how the planets move through the heaven. Although this term is often translated as “sphere” or “orbit” by modern translators, its exact meaning in the early Arabic context remains unclear. My aim in this presentation is to discuss some of the early Arabic interpretations of this term, especially as they appear in the tafsīr tradition, and to shed light on how early Muslims conceived of the motion of the planets. The paper will identify several stages in the exegetical history of this term and pay particular attention to the impact of astronomical ideas on traditionalist circles.

**The Device for Dispelling Sorrows: Al-Kindi on Harmonizing Greek philosophy and Islam**
Jayyusi-Lehn Ghada

As soon as Muslims started reaching the neighboring empires, and getting in contact with their cultures and civilizations they sought to adapt the knowledge they acquired from these civilizations to their own Islamic culture. Greek philosophy had been one of the most, if not the most, interesting fields to some Arab and Muslim scholars and rulers. Among those scholars was the notable, “philosopher of the Arabs”, Abū Yūsuf Ya’qūb b. Išāq al-Kindi (d.866), a true global scholar who believes that “we must not be ashamed to admire or acquire the truth from wherever it comes. Even if it should come from far-flung nations and foreign peoples, there is for the seeker of the truth nothing more important than the truth, nor is the truth demeaned or diminished by the one who states or conveys it; no one is demeaned by the truth, rather all are ennobled by it”.
Al-Kindi, however, found himself between two sources for the truth which he admired, Greek philosophy, and Islam, which he believed in. This paper is to demonstrate that al-Kindi excelled in harmonizing the truth of these sources in his epistle “The Device for Dispelling Sorrows”.

This excellence has motivated some scholars to claim that the epistle is “a product of Greek thought and that it must even reproduce a precise Greek original”. This paper also argues that, as I said in a previous work, the epistle may have been inspired by Socratic thinking, but it is Kindian in spirit. It demonstrates al-Kindi’s capability in harmonizing Greek Philosophy and Islam, especially as it relates to ethics.

The Non-Muslim Physician in the Muslim Society.
Lewicka Paulina B.

In the Near East of the Middle Ages the religious affiliation of a physician was often responsible for many aspects of his professional career, including the way he was treated by the authorities as well as the way he was perceived by the society. The issue is important, if only because in the Near East of the Middle Ages the bulk of physicians – scholars and practitioners alike – were Christians and Jews, who also contributed to creation of the medical system known as Islamic medicine. The Islamic society in which they often prospered had not been a bed of roses for Christians and Jews – the fact that they belonged to the non-Muslim communities defined their status from the very beginning. Whatever their proficiency and achievements in medical arts, they were but dhimmis whose professional and private lives were inseparable from the vicissitudes which their co-religionists endured under the Muslim rule. But dhimmis physicians were not ordinary dhimmis. They were masters of life and death of Muslims, of whose weak sides and the most intimate problems they were aware. Moreover, sometimes they were rich, respected and influential. Occasionally, some Muslims took the position of the dhimmi doctors as a manifestation of their superiority. It is difficult to define when and where exactly the unfriendly attitude towards the non-Muslim medical practitioners had its beginnings. What is certain, however, is that the growth of this attitude went hand in hand with the radicalization of Islam and the escalation of general anti-dhimmi sentiment which accompanied the religion’s radical tendencies.

At-Tadbirat al-Ilahiyya of Ibn ‘Arabi and the personal eschatology of the Sufi
Malinova Mariana

Inspired by the famous medieval Pseudo-Aristotelian text of Sirr al-Asrar, the treatise At-Tadbirat al-Ilahiyya is the Sufi interpretation of the idea of the foundation of political and spiritual authority. The article follows Ibn ‘Arabi’s (d. 1240) idea of governance and focuses on the concept of political authority and divine guidance of the world; the individual person is analyzed as a microcosm analogous to the macrocosm of the universe and human community. In this context history directed to the Islamic eschatological end is interpreted in terms of the individual process of spiritual perfection and the authority of the saints.

Aristotle’s Topica in the Arabic Philosophy
Maróth Miklós

While reading Aristotle’s Topica one has to notice similarities between this work and its Arabic commentaries on the one hand, and between the Arabic commentaries on Aristotle’s Topica and Aristotle’s Rhetoric on the other.

If one examines the Arabic commentaries on Aristotle’s Topica, will notice that they contain Aristotle’s ‘common places’ discussed only in his Topica, but some hints indicate that the ‘common places’ enlisted in his Rhetoric were not unknown to the Arab philosophers. The Arab philosophers tacitly accepted the classification of common places as treated in the late antique handbooks of rhetoric, and those relying on genus, species, accidentia, proprium and definitio were subordinated to the theoretical sciences, whereas the other ones could be used mainly in dialectic investigations.
All philosophers agree that dialectic investigation needs two persons: one will raise questions, the other one will answer. Thus the Aristotelian Topica was put into the framework of the late antique dialectic and so it got a new interpretation.

These two facts defined the understanding of those syllogistic arts which fell outside the realm of scientific demonstration. Thus the syllogistic art known as Aristotle’s Topica was prepared to a transformation into the Islamic adab al-munāzara.

*Ibn Mu’ad et le développement de la trigonométrie dans al-Andalus*
Martos Quesada Juan
Escribano Ródenas Carmen

During the eleventh century, Ibn Mu’ad, one of the best-known and studied mathematicians and astronomers in the Arab world and in the European Renaissance, lives in al-Andalus. In fact, he was born and died in the city of Jaen. Due to his achievements in the trigonometry field, astronomy and trigonometry begin to be thought as two independent fields and so, his book “Kitab Mayhulat qisi al-kura” (Libro de las incógnitas de los arcos de la esfera) is considered the first treatise recognized on spherical trigonometry in the Medieval West. Regarding the mathematical concept of ratio, he is also very notable for his comment on the book “Maqala fi Sharh al-nisba” (Comentario del concepto de razón matemática) where he defends Euclid’s concept against its possible interpretation, going from the rational ratio to the irrational one.

In this paper, apart from including a brief biography, we analyze his contributions to science, made within the six books of his authorship, which have survived to this day. The paper is complemented by a study of its bio bibliographic sources.

*The Spirit of Holiness (rūḥ al-qudus) as manifestation of the divine essence in al-Risāla al-Masḥiyya (the Christian Epistle)*
Russo Annunziata

The leitmotiv of the Spirit of Holiness (rūḥ al-qudus) is one of the items reported in the Qur’an (II, 87, 253; V, 110) where it is something which confirmed (ayyada) al-Masḥī.

In the ‘alawite context it is personified by Salmān al-Farsi who becomes the light derived from the divine essence (dhāt) of al-Masḥī which inspired the four authors of the Gospel and made them unified (ittāṣaṣa) with him after Christ’s occultation (ghayba).

These concepts are reported in the Risāla al-Masḥiyya (the Christian Epistle), a ‘alawite work made up of 18 chapters dealing with some christian items read by the light of an ‘alawite interpretation. Its author is sheikh Abū ʾl-Ḥusayn Muhammad b. ‘Ali al-Ḡillī (centuries X-XIth), one of the disciple of the ‘alawite master Abū ʿAbd Allāh al-Ḥusayn b. Ḥamdān al-Khaṣibī (260-346 or 358/874-957 or 968).

My paper takes into account some passages concerning with this particular interpretation of the Spirit of Holiness which will be also compared with some christian sources dealing the same item.

*The seven spiritual Hells and the Qarmatian tradition*
Straface Antonella

The Muslim interpretation of hell does not give a very definitive picture of it, as the Qur’an speaks of hell sometimes as a gigantic monster, or animal, and sometimes as a place with seven gates. Even its location seems to be mysterious and uncertain: some commentators place it in the first heaven while others, basing their assumptions on Muhammad’s attestation after the mi’rāj, say that the prophet from the fifth heaven saw it in the seventh inferior hearth.

As for the minority Islam, the representation of hell seems to be quite different. The Qarmatian tradition which the present paper refers to, follows the Qur’anic Word but interprets it in a suitable way to its idea of Universe which is structured in accordance with a system of symmetrical correspondence among the physical, the material and the spiritual worlds.

In this way, the seven Qur’anic names of hell are interpreted as seven different hells where different categories of men will be punished. Moreover through the technique of the hisab al-jumal (the
numeric value of the Arabic letters) each hell is put in symmetrical parallelism with the corresponding planet of the physical world.

The paper deals with this particular idea of hell contained in the Kitāb shajarat al-yaqīn (4th/10th century).

Explicit and implicit intercultural elements in the Zij of Habash al-Hasib
Thomann Johannes

Habash al-Hasib is regarded “as the most original astronomer of the early Islamic period” (D. King 2004). His work documents the transition from the earliest phase of Arabic astronomy, based on Indian and Persian methods, to the study of Ptolemy and his commentators. The only two extant versions of his astronomical tables (zijes) are still unpublished. They differ in the extent of presenting explicitly concepts from Indian sources. The Istanbul copy contains a unique list of 27 Arabic lunar mansions and the Sanskrit names of the corresponding nakshatras. Further it provides the earliest preserved Arabic instruction in working with Indian numerals - al-Khwarizmi’s treatise on the subject being preserved but in Latin. Other borrowings from Indian sources remain undeclared. The chapter on sine is silent about the Indian origin of both the term “jib/jayb” and the trigonometric methods. Further hidden traces of foreign elements found by comparison of technical terminology will be discussed.
Frame cycles as a paradigm in classical Arabic literature – a comparative approach
Behzadi Lale

Frame conceptions, first developed in the domain of natural language processing, have been used to describe social interactions and eventually were applied to text understanding. While the theoretical discussion in the past started to investigate the mechanisms of perception and comprehension in general, today organizational structures within the texts come into focus. This paper will reflect upon the paratextual material classical Arabic literature provides. The so-called textual borderlands move into the centre of attention when we ask how frames contribute to the use of texts. Especially in the field of court literature constant self-reflection and convivial ambition produce a narrative tension with regard to author, narrator and addressee that is worthy of being examined. It is notable that the paradigm of frame cycles, starting from a European perspective, has been used quite early in Roman and English literatures (14th and 15th centuries), later in German literature (18th century), while in the general academic discourse on this matter Arabic literature is rarely mentioned and not at all integrated in the formal discussion. Using examples from Arabic and non-Arabic literatures I will discuss how texts are programmed by frames, and how frames and paratextual components can be recursively observed as sense-establishing elements in an ongoing communication process.

Idols and Idolatry in the Legendary Maghazi Literature
Bellino Francesca

In the Legendary Maghazi Literature the expedition of Muslims against infidel enemies and pagan or idolatrous kings who rule over regions located “beyond the boundaries” is a recurring and significant topic. In the main, idolater kings play the stereotypical role of the Evil and of sinister villains that represent the barbarian and uncivilized world compared with Islam. The present paper focuses on some significant samples taken from different ghazawat, in order to point out names, shapes and functions of idols and to describe the function that idolatrous play in the narrative. As a matter of fact, from this genre emerges a remarkable representation of the idolatry in a genre of popular literature during the Mamluk period.

Islam and Globalisation: Historical and Contemporary Perspectives
Bray Julia

From a 21st-century theoretical perspective, it may be argued that everything is potentially global: nothing can be dismissed as of merely local significance, and there is no longer any fixed hierarchy of hegemonic or subaltern.

In a historical perspective, too, the interconnectedness of Old World cultures from the earliest times is becoming clearer. The study of the pre-modern Islamic world has benefited from the search for continuities, connections and contacts. But this is not what we mean by “globalisation” when we speak of “Islam and globalisation”, a shorthand referring to how contemporary Muslims are affected by, or make use of, the worldwide media. And “Islam” as a term that reduces human actors to an ideological collectivity is incoherent in terms of a theory which eschews national or confessional narratives and points up polyvalency and affinity.

A globalised historical perspective on Middle Eastern literatures, as currently practised, presupposes an approach based on a historical sociology, showing literatures as tied into societal functions that are both context-specific and recurrent. Is this approach successful, and is it enough? I shall discuss the case of medieval Arabic literature.

L’adab al-mahdjar dans la revue littéraire al-Funûn
Capezio Oriana

La littérature d’émigration (adab al-mahdjar) a été à partir du début du XXe siècle un phénomène littéraire, culturel et artistique qui a marqué la production écrite arabe du siècle. De l’Amérique du
Nord et celle du Sud après, les arabes émigrés, de deuxième génération, ont créé leur milieu social et leur vie artistique. La revue littéraire al-Funûn est l’expression culturelle de ce qu’on vient d’écrire. Fondatee en 1913 par Nasib ‘Arîda avec la collaboration de Djbûrn Khalîl Djbûrn, Mîkhîl Nu‘ayma et Amin al-Rîhînî parmi les plus fameux, elle ne semble pas être étudiée de façon méthodique jusqu’à maintenant. Dans ses 29 numéros, jusqu’au 1918, al-Funûn suit la vie des Arabes en Amérique, donne naissance à la Râbiţa al-Qalamîyya et fait connaître les œuvres littéraires des Arabes en Amérique et celles de la littérature mondiale dans les pays arabes. Le but de cette contribution est celui de présenter la revue pour montrer le «laboratoire artistique» où se mêlent avant-garde et tradition au début du XXe siècle.

*Ibn al-Muqaffa’ in adab literature*
Cheikh-Moussa Abdallah

Manuscripts of books attributed to Ibn al-Muqaffa’ are relatively recent. Several editions exist, but none is really critical (i.e. comparing all the known manuscripts).
This critical edition could not been achieved without taking into consideration the great number of quotations, in classical adab literature, attributed to the famous author. Whoever compared what we read today in the books attributed to Ibn al-Muqaffa’ with these quotations has noted that there are discrepancies, sometimes very important.
My paper will bring into question the causes of such discrepancies (adab nature, writing in Medieval period, its status and “usages”...) and problematize the issues of attribution and textual authenticity.

*Fables as global text : editing Kalila wa-Dimna (and some fables from the Arabian Nights)*
Chraibi Aboubakr

The fables of the Thousand and One Nights that we found in the texts of the ZER family manuscripts (approximately about twenty) possess numerous common points with the fables of Kalila and Dimna. They are short, sometimes framed into other tales, told in the same way, and animals serve mainly to give lessons which are very clearly shown to the readers. These fables also exist in other collections: what version it is necessary to choose (inside or outside of the Nights or even outside the Arabic area)? How to use non Arabic texts and to deal with this group to make a critical edition?

*Travelling People, Texts and Wares in the Arabian Nights*
Denaro Roberta

In the historical context of the late medieval Mediterranean, the Muslim world stands out as a trans-national, multiethnic, society. It shows more than one sign of what could be called an ante litteram globalization, especially if we use the term in a broader acception, as referring to the trans-national circulation both of goods, and of ideas, languages, and texts. In a similar way to what happens in modern, contemporary contexts, traders and travellers were the best agents of this circulation process. The paper briefly examines how themes relating to the material world are described in a text, the Arabian Nights, that is, itself, one of the clearest product of literary “globalization”. How does a medieval fictional text represent the class of traders, the mercantile networks and the urban spaces devoted to commerce? The paper focuses on the imagery related to the tajir and tijara, and on the perceptions of this activity and of this kind of mobility, which often appear as a crucial feature in the organization of the plot.

*Des animaux qui parlent : valeur et fonction de la parole dans le conte animalier*
Ghersetti Antonella

Le conte animalier dans la littérature arabe est représenté par un large corpus, qui peut être considéré un genre à part entière, comme le dit Irwin. Dans les histoires appartenant à ce genre, les animaux figurent souvent comme des êtres qui se comportent et agissent comme des humains en tant qu’ils
sont doués d’intellect, mais surtout de la faculté de parole. Les animaux y font même preuve d’un considérable don d’éloquence et ils déploient leurs habiletés rhétoriques dans des buts de persuasion. Dans cette perspective la valeur de la parole (manṭiq) comme trait typique des êtres humains et shibboleth entre l’homme, auquel Dieu a ainsi manifesté sa faveur, et le reste des animaux est mise en exergue. C’est donc partager ce trait qui permet de relire ces contes animaliers comme des paradigmes de sagesse valables pour les hommes, et souvent pour les hommes de pouvoir, et qui rend ainsi possible le passage du champ de l’irréalité (ḥurālā) à celui de la réalité (maṭlah). Cette double appartenance qui entraîne la possibilité d’un double niveau de lecture, très bien mise en valeur dans Kalīla wa-Dimna, permet en outre de profiter d’une plus grande liberté d’expression, surtout dans le cadre d’un discours adressé au pouvoir.

Notre communication sera axée sur les exemples « hauts » de ce genre (Kalīla wa Dimna avant tout, mais aussi des ouvrages homologues ou similaires comme le Sulwān al-muṭā’ et le Fākihat al-ḥulafā’), sans négliger d’autres exemples glanés dans la littérature d’adab. Nous nous pencherons sur la valeur et la fonction qu’assume l’attribution de la faculté de parole aux animaux dans le conte animalier, ainsi que sur la perception que les gens de lettres du moyen âge arabo-musulman ont eu de ce type de conte et de leur fonction.

**Difference of Differences: The roles of prefaces vs. tales of Kalīla wa-Dimna in the project of a critical edition**

Gruendler Beatrice

The advice book Kalīla wa-Dimna, in the course of its itinerary up to the Arabic stage — the watershed for its many translations, earliest among them Syriac, Old Spanish, Hebrew, Latin and Greek — acquired prefaces by and about its author-translators. As paratexts, these inform about the book’s history, nature, way of reading, and its application. Ironically these chapters display the greatest variety among the Arabic manuscripts, some of them missing entirely from many versions. The tales themselves form a more consistent bloc. Both parts, however, show substantial variations in wording and sequence. How can their different types of variation inform a critical edition of the book?

**Reshaping Urban imaginary: The mall in two Egyptian novels**

Heshmat Dina

The last two decades witnessed the birth of tens of malls in Cairo which became important commercial spaces in town. Not only do malls reshape Cairo’s commercial spaces’ map, but they also play an important role in Egyptian contemporary literature. The two best well-known novels in that regard are Ahmad Al-‘Āidī’s “An Takûn Abbâs al-‘Abd” (Being Abbas Al-Abd), first published in 2003 (2006 for the English translation, AUC press) and Mahmūd Al-Wardânî’s “Mūsîqâ al-Mūl” (Mall Music, 2005).

In the first novel, the mall is a space for meeting up and for occasional prostitution. It is at the very center of “the references of global consumer culture” the novel is drawing on (Rakha, 2003), part of which Al-‘Āidī also introduces in the text, by bringing in non-translated terms of the internet or mobile world, changing his font, writing pages that look more or less like a chat window.

In the second novel, the mall is represented as an absurd prison, as the temple of consumer society, which leaves individuals without will to be themselves. Some extracts of a Thousand and one Nights tale are introduced in the narration; the significance of this intertextuality will be an important part of our analyze.

Through exploring both novels, the paper intends to investigate the way mall culture influences the literary imaginary of contemporary texts. It seeks to further the reflection about the new urban imaginary, which the mall contributes to reshape.

**The Russian Pilgrim’s View of Islam and Its Adherents: Journey of the Monastic Priest Leontii through Ottoman Egypt and Syria in 1763–1766**

Kirillina Svetlana

Leontii (1726–1807), a monastic priest from the town of Poltava, undertook a pilgrimage to the holy places of Egypt and Palestine in 1763–1766. After his trip to Levant the Russian cleric settled in Istanbul which became his home for the rest of his life. In his advanced age Leontii produced a
multivolume autobiography which had never been published and was almost neglected by historians in general and experts on the Middle East in particular. The first three volumes of these extensive memoirs are dedicated to the detailed vivid description of his pilgrimage to the Holy Land. Pejorative views and preset judgments related to perception of Islam and its adherents inevitably affected the pilgrim’s writings. Anyhow, his experiences and explorations indicated that notions of religious tolerance were beginning to emerge. Leontii, a curious and broad-minded traveler, displayed a fairly good knowledge of Middle Eastern realities and recorded a wide range of personal observations of local Muslims, their occupations and lifestyles he encountered, including established beliefs, manners and customs. The aim of the present paper is to examine Leontii’s ambivalent attitude towards Islam and its followers living in the Ottoman domain.

**Le corps principal du Kitâb Kalîla wa-Dimna dans ses traductions grecques**
Kondyli Eleni

Le chef d’œuvre arabe Kalîla wa-Dimna touche d’emblée deux pôles culturels très importants du monde arabe, entre la Perse et la Grèce : même si le texte est traduit du persan en arabe, il constitue, d’une part, une pierre d’angle de littérature universelle en arabe, et, d’autre part, ce texte arabe ‘international’ est traduit dans le monde byzantin et grec, alors que, d’habitude, ce sont les Arabes ‘médiévaux’ qui traduisent les œuvres grecques.

On a déjà examiné la qualité de la traduction grecque dite de Syméon Seth. Il est important d’examiner comment les translations grecques de KWD, qui sont les plus anciennes translations dans le monde européen, donc dans le monde occidental (10e siècle en extraits, 11e siècle Syméon Seth, 13e siècle Eugène de Palerme), reprennent le texte arabe : s’agit-il de translations différentes, de translations remaniées? … quoi qu’il en soit, elles constituent un chaînon précieux non seulement dans l’élaboration des translations innombreables de KWD, mais aussi un témoign indirect tout aussi précieux du texte arabe lui-même.


**Abd ar-Rahman Munif and Globalization**
Machut-Mendecka Ewa

Abd ar-Rahman Munif, a well-known Arab novelist, devotes much attention in his works to the issue of globalization. He perceives it, above all, through the prism of the chances and perils, with special reference to the latter. Globalization is connected with neo-colonialism and post-colonialism. Within its framework there occur the following negative consequences: After the discovery of petroleum, the inhabitants of the Arab deserts, the Bedouins in Mudun al-milh (Cities of Salt), a well-known series of novels written by Munif, lose their land and undergo marginalization. They are moving to towns, where their living conditions are deteriorating. Arab families fascinated with Western patterns lose their coherence and become alien to one another. The novelist categorically opposes the Western expansion into the East and a negatively conceived orientalism. In his novels, Munif sharply criticizes the activities of the diplomats and intelligence agencies related to these phenomena. It seems that he does not reject and condemn globalization alone, but its forms and circumstances, in particular its excessively violent course – from tradition to modernity. He notices the romanticism of Arab tradition, but also the ensuing difficult living conditions. Within the framework of globalization, he outlines, with a degree of caution, the chances for a better life in the areas tormented by draught and heat. He does not exclude its role in the described areas after the rejection of negative factors, such as excessive haste and all-embracing unification.
**Fāri’a bint al-Ṭarīf’s Rithā‘: An Example of Khārijī Female Poetry**
Masullo Mariangela

This paper analyzes the literary production related to one of the most important Khārijī rebellions during the Abbasid age. In 794/795 the Khārijī chief al-Walīd b. al-Ṭarīf was able to dominate much of the Jazīra area, successfully opposing to Hārūn al-Rashīd’s government. The caliph sent against him the Bedouin chief Yazīd b. Mazyad al-Shaybānī, who defeated the rebels and killed al-Walīd.

Tradition has transmitted several recordings of the battle; some sources mention also al-Walīd’s sister, Fā’riya or Laylā, to whom several pieces of rithā‘ over her dead brother are ascribed.

The present study aims at collecting and organizing the materials from Arabic sources on al-Walīd and his battle against Yazīd, through analysis and comparison of texts. It will focus on Fā’riya/ Layla and analyze the different versions of her fragments, which represent an example of Khārijī female poetry during the ‘Abbasid age.

**Love, suffering and the homeland - contemporary literature in the United Arab Emirates written by women.**
Michałak-Pikulska Barbara

The paper explores the development of prose as written by women in the United Arab Emirates, which occurred much later than in other Arab countries such as Egypt, Syria, or even in other Gulf countries like Kuwait or Saudi Arabia. The progressive economic development of the region stimulated by the discovery and exploitation of crude oil has contributed significantly to the revival of cultural activity. The late sixties and early seventies, together with the emerging concept of the creation of an independent federation of emirates formed a new awareness in the region's inhabitants, which brought to life in 1971 a new country, which adopted the name of the United Arab Emirates. The sense of nationality aroused the need to engage in various forms of cultural activity. The emerging state supported youth clubs have become a place where literary, poetry and drama circles developed. Local newspapers began to develop only in the late 60s. The first literary efforts of the younger generation were printed on the pages of the magazines, “an-Nasr”, “az-Zamalek”, “ash-Shabab”.

In the course of time the subjects taken by Emirat e writers began to advance toward the universal problems of human freedom, justice, equality, the unmasking of falsehood and deception in the sphere of social life, as well as consumerism and the impact of wealth on the Arab way of life.

Along with the exploration of new content the form of the Emirate short story has changed. Classical composition has been replaced by an individual and original treatment of the subject. Since the eighties there has appeared a whole crowd of young writers who are constantly perfecting and enriching the Emirate’s literature. Among the noteworthy women writers discussed in this article are Maryam Faraj Jum'a, Salma Matar Sayf, Ahmad Layla.

**Prose works on Wine poetry in Medieval Arab Islamic culture**
Osipova Kristina

Among the vast amount of adab treatises in Medieval Arab literature that aimed at bringing up an ideal human being there were didactic works of specialized character, particularly on adab of the revelry. In such treatises along with curious facts on wine-drinking-culture and codes of behavior during the party, a huge material from Wine poetry (khamriyyāt) can be found.

The following paper will focus on the works of Ibn al-Mu'tazz (861–908), Kushājim (d. in 971) and Shams ad-Dīn an-Nawājit (1385–1454) examining and comparing their composition and content.

**Tawhid in Persian Classic Poetry: between meaning and structure**
Reysner Marina L.

*Tawhid* (“affirming of monotheism”) is known as one of key Islamic religious concepts, but in the Persian Classic literature this word is also used as the term of Poetics. In the early New-Persian epic poetry as Shah-nama by Firdawsi or Vis and Ramin by Gurgani (10–11 centuries) the motifs of God’s
praise and description of the Creation marked the beginning of the compositions. This introductive parts of epic poems were a kind of continuation and development of the traditional formula (bismilla) which was obligatory in the beginning of every speech. Tawhid as one of themes of Persian qasida appeared only in 12 century when this poetic form evolved from panegyric to didactic and allegoric type. It’s quite obvious that some motifs of tawhid were transferred with the help well-known poetic device of naqil (transposition) from epic (masnawi) to lyric-epic poetry (qasida) and got new interpretation in the frame of qasida's canon. In the same time this theme itself partly preserved its structural function. The tawhid qasidas, rhymed on the first letter of the Arabic alphabet – alif, often played the role of opening texts in the Persian diwans (collections of mono-rhyming poems). In the early Persian diwans (11 century) one can find qasidas beginning with the spring descriptions (bahariya, nawruz) in the position of opening poems. Spring calendar theme in Persian poetic tradition in some cases could be a substitute of tawhid.

**Amthāl al-ḥadīth: interaction between language and ethics**

Sagaria Rossi Valentina

“Amthāl al-ḥadīth”, sayings in the Tradition, have been spread out either in many adab works or in hadith collections. In any case it has never been pointed out nor analysed a clear boundary line, if any, between these classical Arabic amthāl (proverbs, similes, linguistics expressions) attributed to the Tradition or to the Prophet and his saḥābah.

I shall present here a few classical sources - known, less known or unpublished – related or devoted to the amthāl of the Tradition. I shall try to investigate some particular aspects of this kind of proverbs/Tradition collections, their language, their use, their context, drawing – whenever possible – the underground paths of the transmission of this ancient sayings which certainly belong to a typical Arabic “literary” genre.

As regards to their content we may find many relationships with moral Islamic and pre-Islamic conduct, a sort of globalisation of early Islamic ethics throughout expressions and sayings, in a true classical Arabic.

**Muslims, Jews and Christians in the Dhakhira by Ibn Bassâm of Santarem (d. 1147)**

Schippers Arie

In his Kitāb al-Dakhirāh fi maḥāsin Ahl al-jazārah (Book of the Treasure about the Good Characteristics of the People of the Iberian Peninsula) – the well-known an theology devoted to Arabic Andalusian poetry of the eleventh century – Ibn Bassâm is very keen to show the contrast between the poetic production of the West and that of the East, and the good style and themes of the Western poems and themes compared with the original Eastern ones. Besides poetry and information on poets of the period of the Party Kings or Reyes de Taifas we find also references to many historical facts of battles between Muslims and Christians and between the Muslims Kings themselves. We find also reports on viziers at Muslim courts such as Ibn Naghrilah or reports on the battle of al-Zallāqah (1086) between Muslims and Christians. Among other things he says in his introduction:

“I have alternated the letters and the poems of this compilation with the mention of battles and historical facts, which are linked with it, or which are quoted for their purpose. I have treated above all the fifth century of Hijra [the eleventh century of the common era], showing some of its terrible trials explaining the motifs of uprisings which have taken place, and telling in an essential manner the beautiful and awful things which have taken place.” From his Introduction we know that Ibn Bassâm had suffered from the Christians who expelled him from his hometown. In this paper we will deal with Ibn Bassâm’s personal feelings with respect to Christians and Jews and his comments about events connected with them.
The Never Ending Story of Chinese Influence on the Origin of Square Kufic
Grassi Vincenza

Marcel way back in 1833 underlined the uncanny resemblance between square Kufic and the chang-fang ta-chuan characters used for Chinese seal script. A fact that brought Herzfeld (1922) to link it to Mongolian expansion. Pope, postulating a wider ornamental Chinese influence on Persian art, attributed the development of square Kufic to such influence which he sees operating down to the 17th century. Notwithstanding the subsequent revaluation of the Iranian building tradition, this old theory still lingers on among certain scholars.

The present paper argues that the development of this writing style, although positing certain Central Asian influences, must be seen as a direct product of the wider Iranian building tradition, in particular of the hazarbat technique.
I thus argue that square Kufic originated as a consequence of the brick laying when geometrical organized patterns took the form of Arabic characters. With time this style became current and it was transposed from bricks to other media.

Cultural Unity in the Arab Lexicography. Compared Analysis
Serrano Niza Dolores

It is common among some scholars of the Arabic Islamic culture to consider that, in the same way that from the beginnings of the Omeya dynasty in al-Andalus, and even more under Cordoba’s Caliphate, an independent political position was maintained with respect to East, however, regarding cultural relations, these were of total submission, being the oriental influence very intense in all that was Andalusi.

This work pretends to show that, independently from political facts, the Islamic Arabic culture presents an unbreakable unity aspect of which al-Andalus is not independent. Furthermore, it can be observed that in such culture a unique scientific tradition in which one of its characteristics is the transmission of all the preceding. Therefore, it can be said that East is very close to al-Andalus culturally not to influence but to extend itself.

Starting from the mentioned idea according to which the Arabic Islamic culture is considered as an unbreakable unity, I set out to analyze some productions belonging to the discipline of lexicography, Eastern as well as Andalusi, in order to corroborate the theoretical cohesion they manifest.

Arabic Urbanization Architecture in Afriqya in Medieval in Hafsid Kingdom
Shahidypak Mohamadreza

Afriqya is the most ancient place in the geographical areas of the world which during 9 centuries real Islamic movement presents its external form in Islamic architecture and urbanization on that origin. At the early days of Islamic urbanization and construction oldest couple of the Islamic works which has kept its initial form, had been built by Oghbe bin Nafe in one of the early Islamic noble cities on the masque of Ghirvan.

Process of the Islamic architecture continued in Afriqya after evolutionary initiatives that took place in the governments of Aghlabids, Fatamids, Zirids, Moravids, Hamadis and Hafsids.

Scholars of Islamic arts such as Grunbaom, have mentioned this period as a Mediterranean time of ability of Islamic art.

This evolutionary movement in Afriqya reached to its acme in the Hafsids time and Hafsids’s art linked art of Islamic east and west. Transferring traditional capital city of Afriqya from Ghirvan to Tunisia, Hafsids begun a new period of Islamic urbanization, construction and architecture, and showed nine centuries experiences of Islamic architecture. Compiling first statute book for urbanization and urbanism, by a jurisprudent architect, Ibn al-Rami, is a result of successful evolution in Islamic architecture and urbanization and successful capital city selection by Muslims.

This article has answered to these questions:
Are the Islamic architecture evolutions and eloquences in Afriqya, noble creativity from Aghlabids to Hafsids (627-982 A.H.)? Or have them affected artistically by analogy and ancient traditions of Afriqya and Tunisia? How much does every state of Afriqya share in presentation and evolution of Islamic cities and architecture.

_Umayyad Glyptography: Lapidary Signs in the Great Mosque of Cordova. Examples out of Context: Situation and Chronology_
Souto Lasala Juan A.

The Great Mosque of Córdoba possesses more than 700 lapidary signs on column elements (bases, shafts, capitals and dosserets) from its last two extensions, dating from the periods of the caliph al-Ḥakam II (961-976) and ḥārīb al-Manṣūr (976-1002). Although the majority of these signs are preserved _in situ_ in the interior of the oratory, there are also some examples situated out of context in the present day patio of the monument (subjected to numerous renovations over time), and in at least two later Cordoban buildings: a house a few metres outside the mosque (Modern era?) and in the Church of St. Joseph and The Holy Spirit, several hundred metres away, on the other side of the River Guadalquivir (16th century).

These out of context signs are studied in this article and I aim to establish their possible chronologies through comparative analysis with those which are located _in situ._

_Pragmatics of Arabic Idioms in Newspaper Corpora: Use of Weaponry Idioms_
Torlakova Ludmila

Pragmatics is a linguistic discipline closely related to semantics, but it is ‘the science of language seen in relation to its users’ as Jakob Mey puts it (Mey, 1993:5). Thus pragmatics studies ‘the mechanisms and principles that allow individuals to communicate successfully by recognizing the intentions and beliefs motivating linguistic acts, as well as the strategies speakers use to carry out such acts, i.e. the changes they achieve using language’ (EALL, 2008:677a). In the present paper I would like to investigate the pragmatics of a selected number of Arabic weaponry idioms which show high frequency in different types of newspaper texts on the net. Based on previous study of weaponry idioms, this contribution will aim at answering questions like why and how such idioms are employed in a wide variety of texts, that is, what they add to the context that make their use necessary. It is interesting to see whether they contribute to promoting the writer’s ideas and intentions, and further if they do so, how these idioms improve and enrich communication or contribute to the ‘strategic ambiguity’ of communication.

_Khamsa – a recurrent symbol in artistic tradition in the global Islamic context_
von Kemnitz Eva-Maria

_Khamsa_ is the Arabic term that refers to the symbol of an open hand or more precisely to the palm of a hand with its fingers stretched open. Literally it means “five” in reference to the five fingers. It is present in multiple renderings either in form of an amulet, as an element in architectural and ceramic decoration, in metal work and textiles, including carpets. It is also present in the work of contemporary artists, adopted and recreated in a language for the modern world carrying with it a spiritual and mystical message.

In this essay we shall discuss the recurrent presence of this symbol in the artistic tradition of the Islamic world, from the past to the present, applying an interdisciplinary approach.
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