

المؤتمر الثلاثون

الجسم والهوية والمجتمع في الإسلام

أوتريخت - هولندا

٧-٩ يوليو ٢٠٢٢

UNION EUROPÉENNE DES ARABISANTS ET ISLAMISANTS

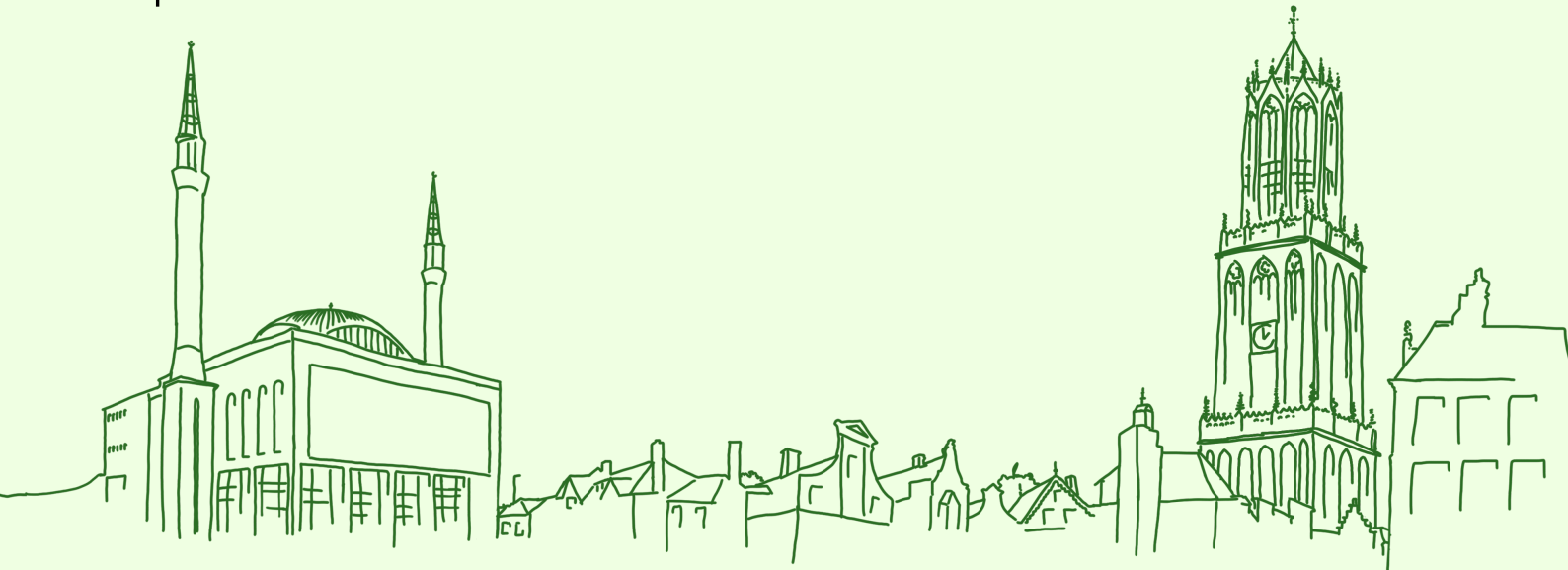
30th Congress

Body, Identity and Society in Islam

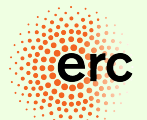
Utrecht, The Netherlands

7-9 July 2022

<https://sensis.sites.uu.nl/ueai30/>



Universiteit Utrecht



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Introduction

On behalf of the Union Européenne des Arabisants et Islamisants (UEAI), we welcome you to the Institute of Islamic and Arabic Studies at the Department of Philosophy and Religious Studies, Utrecht University, which hosts the 30th UEAI-congress, under the overarching theme of “Body, identity and society in Islam”.

We are delighted to invite you to Utrecht, which is home to the Netherlands’ biggest university. The tradition of Islamic and Arabic Studies at Utrecht University stretches back to the seventeenth century, and has produced the likes of Adriaan Reland (d. 1718), whose manifesto *De religione mohammedica* helped to launch the European academic study of Islam, Martinus Houtsma (1851-1943), editor of the first edition of the *Encyclopaedia of Islam*, and Theodoor Willem Juynboll (1866-1948), author of a well-known handbook on the Shāfi‘ī school of law. Today, Islamic and Arabic Studies at Utrecht University are embedded in the department of Philosophy and Religious Studies of the Faculty of the Humanities, whose premises cluster around the Utrecht dome tower in the city centre.

According to al-Idrīsī (d. 1165), the city of Utrecht (*Ustriṭ*) has many vineyards, meadows, horses and a lot of water. Its inhabitants, al-Idrīsī relates, are noble, brave, and proud. Much of this, we are pleased to say, holds true to this day. Utrecht is a lovely city, replete with museums, churches and cafés and restaurants along the several city canals. On Fridays, you will hear the *adhān* being called from the central mosque. The city’s train station is the main traffic hub of the Netherlands and can easily be reached from Schiphol Airport, but also from Paris, London and Frankfurt. If you are planning to arrive by bike, Utrecht is home to the world’s largest biking garage.

The congress will take place in the Winkel van Sinkel building (7 July) and in the Faculty of the Humanities (8-9 July), both located in the city centre. On-site registration will start on the morning of the first day (7 July) of the congress and will continue until the last day of the congress in the morning. The Keynote, by Prof. Dr. Thomas Bauer (Münster) and the congress reception will take place on 7 July. The General Assembly and congress dinner will take place on 8 July. At the end of the congress, on 9 July, the UEAI excursion will take place, a boat tour on the charming Vecht river, which connects Utrecht to Lake IJ to the north.

We look forward to an interesting, enlightening and informative congress.

Prof. Dr. Christian Lange
Dr. Mehdi Sajid
Thijs Scherjon MA (office)
Prof. Dr. Asghar Seyed-Gohrab
Dr. Joas Wagemakers

Acknowledgements

The congress is hosted by Utrecht University on behalf of the UEAI, a pan-European association of scholars working in Arabic and Islamic Studies. The UEAI was founded in 1962 and it has become a preeminent academic network for Arabic and Islamic Studies across Europe. Currently, the organisation has more than 200 members representing most European countries.

The UEAI is a non-political and non-profit association, committed to the idea of academic collaboration in Europe and beyond in the study and research of the languages, history and intellectual history, as well as the cultures and religions of the Arab and Islamic worlds. The main focus of the UEAI is on the exchange of ideas among academics in the various fields of Arabic and Islamic studies in Europe. Furthermore, collaboration with individual scholars and academic institutions from the Arab world is of special importance to the UEAI. The biannual academic congress of the UEAI, held in a European country, is characterised by a broad spectrum of thematic papers and discussions in Arabic and Islamic Studies.

Members of the UEAI are primarily senior scholars working at universities and other academic institutions in Europe. At the same time, the UEAI particularly welcomes at its meetings junior scholars who are not yet members of the UEAI but who wish to discuss their research findings with senior scholars from all over Europe. The Union Européenne des Arabisants et Islamisants is administered by an Executive Committee, headed by the organisation's President and Vice-President. Individual countries are represented in the Council of a National Representatives.

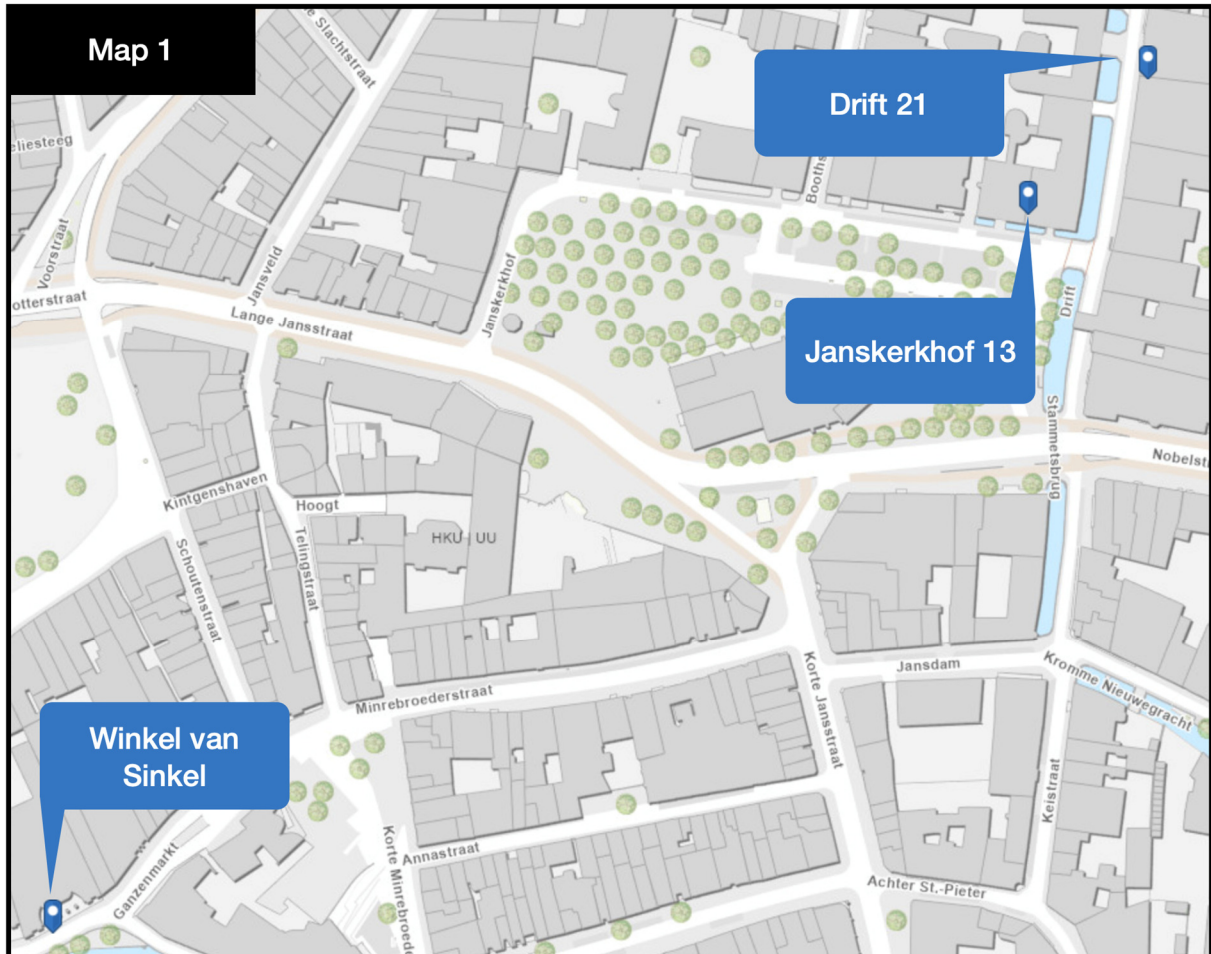
Utrecht University was established in 1636 and is thus one of the oldest universities in the Netherlands. Home to ca. 30,000 students and 7,000 staff, it bears the motto “Sol Iustitiae Illustra Nos” (“May the Sun of Righteousness Enlighten Us”). The university is divided into seven faculties. While the Utrecht University Hall (*Academiegebouw*, venue of the congress dinner on 8 July), the Faculty of Humanities and the Faculty of Law are found in Utrecht city centre, the other five faculties are located in the Utrecht Science Park De Uithof, a campus area on the northern outskirts of the city. The congress is funded by the ERC project “The Senses of Islam” (2017-2023, project no. 724951, see <https://sensis.sites.uu.nl/>); it also received financial and administrative support from the Research Institute of the Department of Philosophy and Religious Studies at Utrecht University and from the Dutch national graduate school of Islamic Studies, the Netherlands Interuniversity School of Islamic Studies (NISIS; <https://nisis.sites.uu.nl/>), also housed in Utrecht.

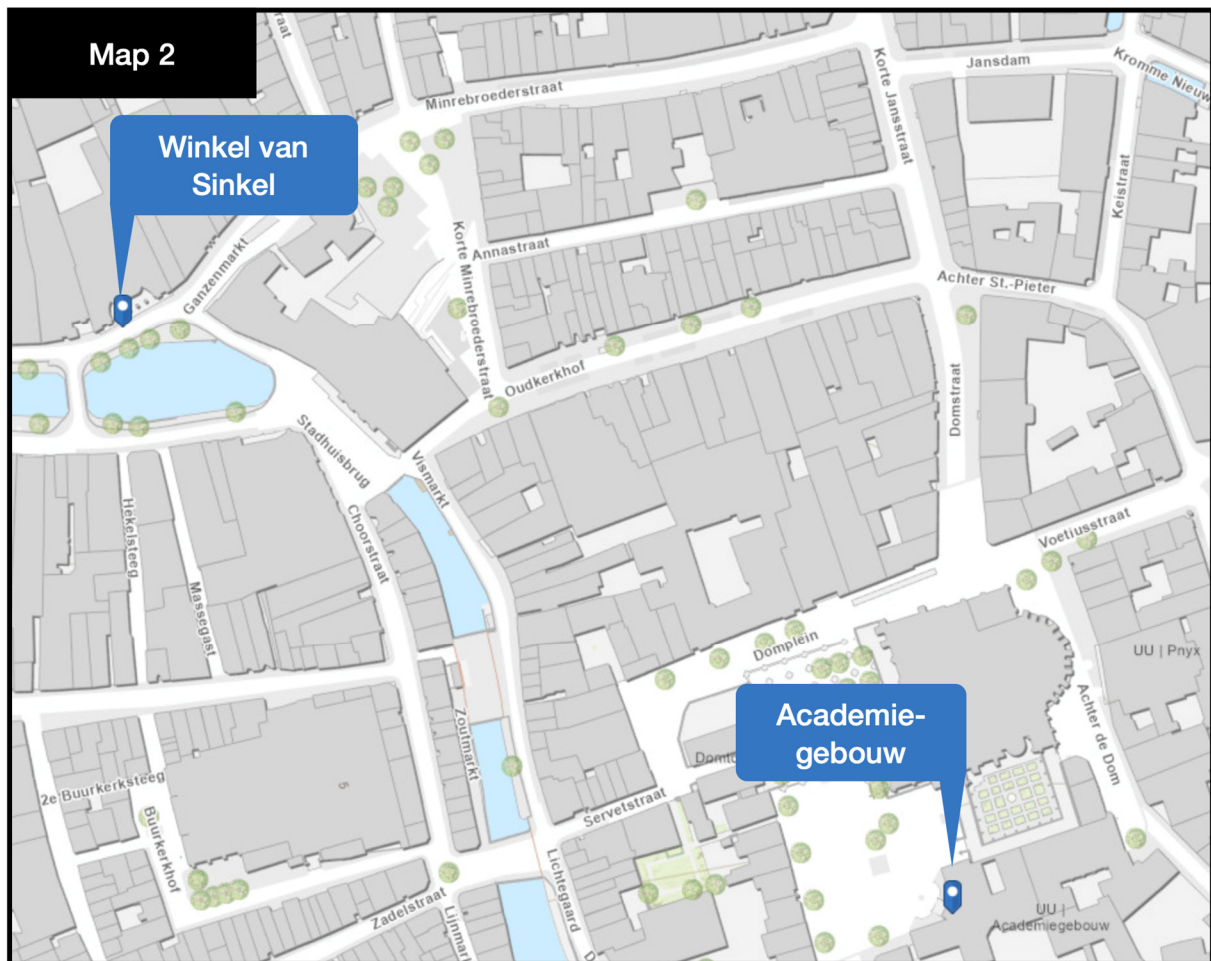
Practical Information

Congress Venues

The congress will take place at these venues (please see Maps 1 and 2 below):

- Winkel van Sinkel, Oudegracht 158 (congress venue on Thursday 7 July)
- Drift 21 (D21; congress venue on Friday 8 and Saturday 9 July; **accessible only via Drift 27**)
- Academiegebouw, Domplein 29 (venue where dinner is served on Friday 8 July)
- Janskerkhof 13 (meeting point before excursion on Saturday 9 July)





Book Exhibit

- Thursday 7 July: Winkel van Sinkel, Gaanderij
- Friday 8 July and Saturday 9 July: Drift 21 (D21), room 108

Travel Information

From Amsterdam to Utrecht

Those coming from abroad will likely arrive at Amsterdam Central Station or Amsterdam Schiphol Airport. From there, you should take a train to Utrecht Central Station. These trains run about every fifteen minutes. The train ride itself takes about half an hour. Please note that while it is allowed to wear face masks on public transport in the Netherlands because of the corona virus, this is no longer compulsory.

From Utrecht Central Station to Winkel van Sinkel

At Utrecht Central Station, you can either take the bus or walk to the city centre. If you decide to take a bus, please follow the signs at Utrecht Central Station to walk to the bus station (Jaarbeurszijde), which is located next to the train station. Once there, there is a number of buses you can take to Winkel van Sinkel, including buses 28 and 73. Please note that buses go in both directions, so make sure to ask the driver whether this is the right bus. You need to get off at Neude. The bus ride should take some 5 minutes, depending on traffic. You must

then walk to Winkel van Sinkel. Please note that while it is allowed to wear face masks on public transport in the Netherlands because of the corona virus, this is no longer compulsory.

From Utrecht Central Station to Drift 21/Janskerkhof 13

At Utrecht Central Station, you can either take the bus or walk to the congress venue. If you decide to take a bus, please follow the signs at Utrecht Central Station to walk to the bus station (Jaarbeurszijde), which is located next to the train station. Once there, there is a number of buses you can take to Drift 21/Janskerkhof 13, including buses 4 and 8. Please note that buses go in both directions, so make sure to ask the driver whether this is the right bus. You need to get off at Janskerkhof. From there, you can actually see the congress venue from some 100 meters away. The bus ride should take 10-15 minutes, depending on traffic. Please note that while it is allowed to wear face masks on public transport in the Netherlands because of the corona virus, this is no longer compulsory.

Local Restaurants and Places to Eat

The city centre of Utrecht has numerous restaurants that you can choose from, but these are a few places near the congress venue where you can have a quick bite to eat:

- Broodje Mario's and Broodje Carlo's (sandwiches; Janskerkhof)
- Op Saj (Syrian; Steenweg 1)
- Ana's Lams Dis (Turkish; Voorstraat 62)
- in addition, it is also possible to have lunch at the brasserie of the Winkel van Sinkel building

Contact Information

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Programme at a Glance

	Thursday, 7 July¹	Friday, 8 July	Saturday, 9 July
08.30 - 09.00	<u>Arrival</u> Coffee and tea will be provided	<u>Arrival</u> Coffee and tea will be provided	<u>Arrival</u> Coffee and tea will be provided
09.00 - 10.30	<u>Session 1</u> Panel 1 (Balzaal) Panel 2 (Tuinzaal) Panel 3 (Agneskamer)	<u>Session 1</u> Panel 10 (D21 – 032) Panel 11 (D21 – 105) Panel 12 (D21 – 109)	<u>Session 1</u> Panel 19 (Sweelinckzaal) Panel 20 (D21 – 006) Panel 21 (D21 – 109)
10.30 - 10.45	<u>Break</u> Coffee and tea will be provided (Gaanderij)	<u>Break</u> Coffee and tea will be provided (D21 – 108)	<u>Break</u> Coffee and tea will be provided (D21 – 108)
10.45 - 12.15	<u>Session 2</u> Panel 4 (Balzaal) Panel 5 (Tuinzaal) Panel 6 (Agneskamer)	<u>Session 2</u> Panel 13 (D21 – 032) Panel 14 (D21 – 105) Panel 15 (D21 – 109)	<u>Session 2</u> Panel 22 (Sweelinckzaal) Panel 23 (D21 – 006)
12.15 - 14.00	<u>Lunch</u> Lunch will not be provided. Guest are invited to go into the city for lunch.	<u>Lunch</u> Lunch will not be provided. Guest are invited to go into the city for lunch.	<u>Lunch</u> Lunch will not be provided. Guest are invited to go into the city for lunch.
14.00 - 15.30	<u>Session 3</u> Panel 7 (Balzaal) Panel 8 (Tuinzaal) Panel 9 (Agneskamer)	<u>Session 3</u> Panel 16 (D21 – 032) Panel 17 (D21 – 105) Panel 18 (D21 – 109)	<u>Excursion</u> Meet in front of Janskerkhof 13 at 13.20
15.30 - 16.00	<u>Break</u> Coffee and tea will be provided (Gaanderij)	<u>Break</u> Coffee and tea will be provided (D21 – 108)	
16.00 - 17.30	<u>Session 4</u> Keynote Thomas Bauer (Balzaal)	<u>General Assembly</u> (D21 – 032)	
17.30 - 18.30	<u>Reception</u> Something to eat and to drink will be provided		
19.00 - 22.00		<u>Conference Dinner</u> Dinner will be vegetarian and halal for 100 persons (Academiegebouw, Dimplein 29)	

¹ The Winkel van Sinkel will place beamers in the Balzaal, Tuinzaal and Agneskamer for PowerPoints. A handheld microphone will be provided for the keynote (Balzaal). Guests are invited to bring their own laptop if they want to make use of PowerPoint.

Programme

Thursday 7 July 2022

Venue: Winkel van Sinkel, Oudegracht 158

Registration (8.30-9.00)

Room: Gaanderij

Panel 1: Al-Andalus I (9.00-10.30)

Chair: Gerard Wiegers (University of Amsterdam)

Room: Balzaal

1. Peláez Rovira, Antonio (University of Granada) – “The Legal Clauses About the Mudéjar People of Granada in 1492 according to al-Maqqarī’s *Nafh al-Ṭīb*”
2. Rodríguez-Gómez, María Dolores (University of Granada) – “Les dons de mariage en al-Andalus au XVe siècle: des objets de trousseau”

Panel 2: Islamic Jurisprudence (9.00-10.30)

Chair: Mehdi Sajid

Room: Tuinzaal

1. Rizek, Ali Rida (Georg-August-Universität Göttingen) – “*Ḥadīth* and *Fiqh* Revisited: Depictions of Legal Dispute (*Khilāf*) in Early Imāmī *Ḥadīth* Compendia”
2. Müller, Christian (Institut de recherche et d’histoire des textes (IRHT) - Centre national de la recherche scientifique (CNRS)) – “Islamic Law Revisited: Rules and Rule-System in Historical Context”

Panel 3: Manuscripts (9.00-10.30)

Chair: Joas Wagemakers

Room: Agneskamer

1. Moureau, Sébastien (University of Louvain) – “Rediscovering a Lost Alchemical Text: The *Risālat Mītāwus*”
2. Thomann, Johannes (University of Zurich) – “Scheherazade in Qom: A Turkish Translation of the *Thousand and One Nights* in the Āyatollāh Golpāyegāni Library”

Coffee break (10.30-10.45)

Room: Gaanderij

Panel 4: Qur’ānic Studies (10.45-12.15)

Chair: Mehdi Sajid

Room: Balzaal

1. Van Reeth, Jan (FVG-Antwerp) – “Michaël Badoqa et le Coran”
2. Decharneux, Julien (Université Libre de Bruxelles) – “Le Coran et les ascètes de l’Eglise d’Orient”
3. Mauder, Christian (University of Bergen) – “Letting the Eyes Guide the Tongue in Uttering the Word of God: ‘Abd al-Bāsiṭ al-Malaṭī’s (d. 920/1514) *Al-Zahr al-Maqṭūf fī Makhārij al-Ḥurūf*”

Panel 5: Literature I (10.45-12.15)

Chair: Asghar Seyed-Gohrab
Room: Tuinzaal

1. Behzadi, Lale (Bamberg University) – “Sentiment, Illness, Social Practice? Al-Jāhiz on Envy”
2. Kilpatrick, Hilary (independent) – “Al-Shābushtī’s *Kitāb al-Diyārāt*: A Pocket Anthology of Arabic Literature”
3. Budelli, Rosanna (University of Palermo) – “Qamarayya: The Archetype of the Mother-Stepmother in the *Sīrat Sayf b. Dhī Yazan*”

Panel 6: Identity, Sex and Gender I (10.45-12.15)

Chair: Christian Lange
Room: Agneskamer

1. Hirsch, Hadas (Oranim Academic College) – “The Construction of Other Genders by Means of Personal Appearance in Mediaeval Islam: The case of *Mukhannathūn* (Effeminates)”
2. Tabari, Sofia (University of Granada) – “Le paysage de soi, identité psychocorporelle au croisement de la Nature et de l’Art”

Lunch break (12.15-14.00)

For suggestions for simple lunch restaurants, see above. For more suggestions, do not hesitate to ask a member of the organisational team.

Meeting national representatives (13.00-14.00)

Room: tba

Panel 7: History of the Middle East and North Africa I (14.00-15.30)

Chair: Asghar Seyed-Gohrab
Room: Balzaal

1. Melchert, Christopher (Oxford University) – “Sufis, Renunciants and Worshippers in *Tārīkh Baghdād*”
2. Osti, Letizia (Università degli Studi di Milano) – “Adaptable Bureaucrats: The Might of the Pen in 4th/10th century Iraq”

Panel 8: The Body I (14.00-15.30)

Chair: Lale Behzadi
Room: Tuinzaal

1. Dmitriev, Kirill (University of St. Andrews) – “Body Image and Identity in the Arabic Versions of the Legend of Barlaam and Josaphat”
2. Ducène, Jean-Charles (Ecole Pratique des Hautes Etudes, Paris) – “Le corps, l’esprit et le déterminisme géographique dans la médecine arabe”

Panel 9: Modern Islamic Thought (14.00-15.30)

Chair: Joas Wagemakers
Room: Agneskamer

1. Fudge, Bruce (Université de Genève) – “M. A. Khalafallāh and the Afterlives of the Prophets”
2. Pachniak, Katarzyna (Warsaw University) – “Maḥmud Muḥammad Ṭāha (d. 1985). A Muslim Apostate and Reinterpreter of the Message of Islam”

3. Brunner, Rainer (CNRS (LEM), Paris) – “From Muḥammad Bāqir al-Ṣadr via Feuerbach to Darwin: Aḥmad al-Qabānjī’s Self-Criticism of Shiite Islam”

Coffee break (15.30-16.00)

Room: Gaanderij

Keynote lecture (16.00-17.30)

Welcome by Prof. Thomas Vaessens, Dean of the Faculty of Humanities, and Prof. Christian Lange, Professor of Islamic and Arabic Studies

Chair: Christian Lange

Room: Balzaal

Thomas Bauer (University of Münster) – “Hunting Texts and Birds: New Aspects of Mamluk Literature and Society”

Reception (17.30-18.30)

Room: Balzaal

Friday 8 July 2022

Venue: Drift 21 (accessible only via Drift 27)

Registration (8.30-9.00)

Room: 108

Panel 10: *Ḥadīth* Studies (9.00-10.30)

Chair: Joas Wagemakers

Room: 032

1. Görke, Andreas (University of Edinburgh) – “To Eat or Not to Eat: Reconstructing an Early Islamic Legal Debate”
2. Scheiner, Jens (University of Göttingen) – “The Unknown Relationship between Josef Horowitz (d. 1931) and Ignaz Goldziher (d. 1921)”

Panel 11: Identity, Sex and Gender II (9.00-10.30)

Chair: Asghar Seyed-Gohrab

Room: 105

1. Calasso, Giovanna (Sapienza University, Rome) – “The Traveller’s Senses: Identity and Otherness in the Sensory Experience Recorded in Muslim Mediaeval Travelogues (10th-12th Centuries)”
2. Myrne, Pernilla (Gothenburg University, Sweden) – “The Secrets of *Nikāḥ*: Reading and Practicing Sexual Medicine in the Premodern Arabic-Speaking World”
3. Baldazzi, Cristiana (University of Trieste) – “Nabawiyya Mūsá: ‘Oriental’ Identity and Female Leadership in Egyptian Society”

Panel 12: Al-Andalus II (9.00-10.30)

Chair: Mehdi Sajid

Room: 109

1. Daga Portillo, Rocio (Ludwig-Maximilian Universität, Munich) – “Marriage and Donations in the Arabic Documents from Toledo (1083-1391): A Legal and Social ‘Mestizage’”
2. Özkan, Hakan (University of Münster – Institut für Arabistik und Islamwissenschaft) – “*Muwashshah* and *Zajal*-Distinction Blurred”

Coffee break (10.30-10.45)

Room: 108

Panel 13: History of the Middle East and North Africa II (10.45-12.15)

Chair: Joas Wagemakers

Room: 032

1. Dziekan, Marek (University of Lodz, Poland) – “From Karbala to Fez: The History of the Moroccan Al-‘Irāqī Family in the 15th-19th Century According to *Al-Durr al-Nafīs* by Al-Walīd al-‘Irāqī (1794-1849)”
2. Sajid, Mehdi (Utrecht University) – “What is ‘Moroccan Islam’? Some Remarks on the Modern History and Use of a Loaded Concept”

Panel 14: Literature II (10.45-12.15)

Chair: Asghar Seyed-Gohrab

Room: 105

1. Stephan, Johannes (Freie Universität Berlin) – “Three Notions of Premodern Fictionality. The Arabic Reception of *Kalīla wa-Dimna* as a Case Study”
2. Zsom, Dora (Eötvös Loránd University, Budapest) – “The Authorship of the *Maqāmāt al-Qulūb* Attributed to Abū l-Ḥusayn al-Nūrī”
3. Waardenburg, Johannes S.T. (Istituto per l'Oriente, Rome) – “Mapping History, While Erasing It: The Case of the 2002 Edition of An Historical Atlas of Islam (Brill)”

Panel 15: Philosophy (10.45-12.15)

Chair: Christian Lange

Room: 109

1. Griffel, Frank (Yale University) – “Ibn Khaldūn on the History of Post-Classical Philosophy and *Kalām*: What Did He Not Like About It?”
2. Lammer, Andreas (Radboud University, Nijmegen) – “Al-Ghazālī’s Toolbox: Argumentative Strategies and the Translation of *Tahāfut*”
3. Baffioni, Carmela (Università L’Orientale, Napoli) – “The City and the Body in the Epistles of the Brethren of Purity”

Lunch break (12.15-14.00)

For suggestions for simple lunch restaurants, see above. For more suggestions, do not hesitate to ask a member of the organisational team.

Panel 16: Shiite Mysticism and Theology (14.00-15.30)

Chair: Mehdi Sajid

Room: 032

1. Amir-Moezzi, Mohammad Ali (Ecole Pratique des Hautes Etudes, Sorbonne) – “Knowledge of ‘Alī as Light of the Heart: Some Remarks on the *Ḥadīth al-Ma‘rifā bi-Nūrāniyyat ‘Alī*”
2. De Smet, Daniel (CNRS France/KU Leuven) – “The Evaporation of Matter: A Mysterious Syrian Nizārī Text Attributed to the Fatimid Caliph al-Mu‘izz”
3. Arminjon, Constance (Ecole pratique des hautes études (Université Paris Sciences Lettres), Paris) – “De la critique des savoirs religieux au renouvellement de la dogmatique: Une histoire de la ‘nouvelle théologie’ en islam sunnite et chiite”

Panel 17: The Body II (14.00-15.30)

Chair: Christian Lange

Room: 105

1. Marino, Danilo (independent) – “Intoxication and the Body: Hashish and the Alteration of the Sensory Perception”
2. Woźniak-Bobińska, Marta (University of Lodz, Poland) – “The Power of the Entangled Body in the Works of Palestinian Artists Anisa Ashkar and Aya Kirresh”

Panel 18: Ships and Hell in Classical and Modern Islamic Sources (14.00-15.30)

Chair: Sebastian Günther

Room: 109

1. Jockers, Barbara (University of Würzburg) – “The Ship in Pre-Islamic and Early Islamic Society”
2. Wieringa, E.P. (Orientalisches Seminar, University of Cologne) – “The Imagery of Hell in Comics in New Order Indonesia”

Coffee break (15.30-16.00)

Room: 108

General Assembly (16.00-17.00)

Room: 032

Conference dinner (19.00-22.00)

Welcome by Prof. Asghar Seyed-Gohrab, Prof. of Persian and Iranian Studies, and Prof. Leen Dorsman, Professor of the History of Utrecht University

Venue: Academiegebouw, Domplein 29

Saturday 9 July 2022

Venue: Drift 21 (accessible only via Drift 27)

Registration (8.30-9.00)

Room: 108

Panel 19: Senses and Words: Verbal Expressions and Sensory Experience I (9.00-10.30)

Chair: Christian Lange

Room: Sweelinckzaal (ground floor)

1. Bottini, Laura (University of Catania) – “Le concept d’amour dans l’exégèse chiite pré-bouyide: remarques préliminaires”
2. Capezio, Oriana (Università degli Studi di Napoli “L’Orientale”) – “La présence des *qiyān* à l’époque préislamique: les deux sauterelles Jarādatā ‘Ād”
3. Cassarino, Mirella (University of Catania) – “The Value of the ‘Name’ in Majnūn Laylā’s poetry”

Panel 20: Arabic in Non-Arab Countries (9.00-10.30)

Chair: Mehdi Sajid

Room: 006

1. Alagunfon, Sulaiman Adewale (Berlin Graduate School Muslim Cultures and Societies, Freie Universität) – “Arabic-Islamic Scholarly Debates in Yorubaland (Nigeria)”
2. Mingazova, Nailya (Kazan Federal University) – “Innovation Methods in Teaching Arabic (On the Example of Polylingual Secondary Schools in Tatarstan Republic)”

Panel 21: Artifacts (9.00-10.30)

Chair: Antonella Ghersetti

Room: 109

1. Tarhan, Fatih (Princeton University) – “The Divine through Glass: ‘Seeing’ God in the Medieval Mosques of Egypt”
2. Naef, Silvia (University of Geneva) – “National Identity, Soft Power and Diplomacy – The Collections of Artefacts at the United Nations”

Coffee break (10.30-10.45)

Room: 108

Panel 22: Senses and Words: Verbal Expressions and Sensory Experience II (10.45-12.15)

Chair: Christian Lange

Room: Sweelinckzaal (ground floor)

1. La Rosa, Cristina (University of Catania) – “Words for the Five Senses in Maghribī Popular Poetry”
2. Licitra, Ilenia (University of Catania) – “Synesthetic Imagery in the Siculo-Arabic *Ghazal* Poems”
3. Suriano, Alba Rosa (University of Catania) – “Ibn Daniyal’s Erotic Language in *Al-Mutayyam*”

Panel 23: Literature III (10.45-12.15)

Chair: Joas Wagemakers

Room: 006

1. Ossipova, Christina (Moscow State University) – “Seeking Identity in National Epic: The Case of *Nāzilāt Dār al-Akābir* by Amīra Ghneym”
2. Corrao, Francesca Maria (Luiss University Roma) – “Edward Said on Humanism”
3. Kubarek, Magdalena (University of Warsaw) – “The Heroic Death in Modern Islamic Fiction”

Lunch break (12.15-13.20)

For suggestions for simple lunch restaurants, see above. For more suggestions, do not hesitate to ask a member of the organisational team.

Excursion (13.20-18.30)

Meeting spot: Janskerkhof 13

Please note: buses/cabs will leave at 13.30 sharp

Abstracts

Thursday 7 July 2022

Panel 1: Al-Andalus I (9.00-10.30)

1. Peláez Rovira, Antonio (University of Granada) – “The Legal Clauses About the Mudéjar People of Granada in 1492 according to al-Maqqarī’s *Nafḥ al-Ṭīb*”

The capitulations for the surrender of Granada signed between the Catholic Monarchs and the last emir of al-Andalus, the well-known Boabdil (Muhammad b. Ali), contained the legal conditions for the Islamic community to remain in the city of Granada as Mudéjar people. Of these capitulations, only the Castilian version has survived. However, like any other type of treaty, there must have been an Arabic version for the other signatory party. This issue has not been studied or questioned by scholars.

According to al-Maqqarī’s *Nafḥ al-Ṭīb*, a number of clauses were signed for the surrender of Granada, which he summarises in his work. He transmits these clauses from a text that no longer exists but which must have been related to the last chronicle of al-Andalus, of which he had a version and whose author is anonymous. This study focuses its analysis on the content of these Arabic clauses in order to discuss their relationship with the Castilian version of the Capitulations, al-Maqqarī’s interest in collecting these clauses and possible means of transmission of this text.

2. Rodríguez-Gómez, María Dolores (University of Granada) – “Les dons de mariage en al-Andalus au XVe siècle: des objets de trousseau”

Le trousseau constitue un élément essentiel et précieux pour connaître des détails sur la vie quotidienne des personnes qui ont vécu dans d’autres temps. Sans aucun doute, l’archéologie est une des sources les plus importantes pour la connaissance des objets qui occupaient les intérieurs des maisons d’al-Andalus, grâce à laquelle nous connaissons un grand nombre et une grande variété de pièces faites de différents matériaux. Cependant, il existe d’autres types d’objets, plus délicats et éphémères, dont les vestiges archéologiques sont plus difficiles à trouver. Par contre, ils peuvent apparaître plus en détail dans la documentation écrite, comme, par exemple, les tissus. Cette communication veut prendre comme point de départ des contrats de mariage arabes du Royaume Naṣride de Grenade du XVe siècle conservés pour approfondir leur analyse et faire connaître qui a fait les dons de mariage, comment ils ont été produits et quelles étaient les pièces de trousseau qui figuraient dans ces écrits. De même, une comparaison sera faite avec d’autres contrats de mariage de Mudéjars (*mudayyan*) d’autres régions d’al-Andalus au cours de la même période, pour essayer de trouver des similitudes ou des différences, qui pourraient être des particularités locales.

Panel 2: Islamic Jurisprudence I (9.00-10.30)

1. Rizek, Ali Rida (Georg-August-Universität Göttingen) – “*Ḥadīth* and *Fiqh* Revisited: Depictions of Legal Dispute (*khilāf*) in Early Imāmī *Ḥadīth* Compendia”

This paper examines the depiction of cases of legal dispute (*khilāf*) in early Imāmī *ḥadīth* compendia. Being, in part, a result of contradictory statements reported on the authority of the Imams and recorded in traditions (*ikhtilāf al-ḥadīth*), these cases represented a major focus in the works of al-Shaykh al-Ṭūsī (d. 460/1067), whose two *ḥadīth* collections, *Tahdhīb al-*

Aḥkām and *al-Istibṣār*, are dedicated to the attempt of reconciling contradictory reports and harmonizing the apparent contradictions in the Imams' sayings concerning legal questions. While his other legal works, such as *al-Mabsūṭ*, *al-Nihāya* and *al-Khilāf* report some cases where Imāmī scholars differed on the ruling (*ḥukm*), his *ḥadīth* compendia are clearer in exhibiting the relevant contradictory traditions along with an extended discussion on matters of interpretation and chains of transmission. However, in almost all of these cases of Imāmī legal disagreement, al-Ṭūsī remains generally silent on the identity of those scholars who adopted the traditions that he rejected — or, for that matter, the traditions that could be interpreted differently. It is until the genre of legal dispute (*kutub al-khilāf al-fiqhī*) became more abundant, recognized and well defined in Imāmī legal discourse — namely with later Ḥillī scholars, and especially al-ʿAllāma al-Ḥillī (d. 726/1277) — that some positions became attributed to earlier known scholars who were almost contemporary to al-Ṭūsī.

The research probes this parallelism between early *ḥadīth* works and later *fiqh* compilations; it focuses particularly on the relation between al-Ṭūsī's *Tahdhīb al-Aḥkām* and al-ʿAllāma al-Ḥillī's *Mukhtalaf al-Shīʿa*. Advising a retrospective methodology, instances of legal dispute revealed in *al-Mukhtalaf* are back-projected onto the correspondent discussions in *al-Tahdhīb*. The result is a possible reconfiguration of the case at hand that shows how legal positions stemming from *ḥadīth* reports (in *al-Tahdhīb*, and arguably in other *ḥadīth*-based legal works) became identified with different Imāmī legal scholars (in *al-Mukhtalaf*, and arguably in other works of the same genre). The research reflects, further, on the significance of some of al-Ṭūsī's judgements in rejecting the traditions adopted by other Imāmī scholars, namely in what relates to chains of transmission and the elaboration of a consistent legal theory.

2. Müller, Christian (Institut de recherche et d'histoire des textes (IRHT) - Centre national de la recherche scientifique (CNRS)) – “Islamic Law Revisited: Rules and Rule-System in Historical Context”

Fiqh literature cites juridical rules in different forms as “saying” (*qawl*), “case” (*masʿala*) or “legal ordinance” (*ḥukm sharʿī*), according to time periods. Seen from the functional angle of legal rule-systems, this rather neglected aspect indicates decisive changes for different stages of what is commonly called “Islamic law”. The reported 2nd/8th-3rd/9th-centuries’ “sayings” of individual scholars vary and may contradict each other, thus failing the requirements of a rule-system in support of law. Transmitted “sayings” were bundled into authoritative rules for each “case” within the casuistic rule-system of guild law-schools only from the 4th/10th century onward, thus marking the genuine beginning of a jurists’ law. After what may be called the “shariatic turn” of Islamic law in the 7th/13th century, a sacred “legal ordinance” agglomerated revelational and circumstantial components within the Sharia’s substantive laws. A close reading of these historical strata in juridical literature, backed by evidence from legal documents, allows for revising the old truism in Islamic legal studies, according to which *fiqh* has served as applied law fully only during its early “formative period”.

Panel 3: Manuscripts (9.00-10.30)

1. Moureau, Sébastien (University of Louvain) – “Rediscovering a Lost Alchemical Text: The *Risālat Mītāwus*”

In 1971 and 1972, Fuat Sezgin and Manfred Ullmann drew attention to a peculiar alchemist mentioned in various texts, a certain Mītāwus, but whose works had not been preserved.

Sezgin saw in the name of this character a corruption of the name of the alchemist Petasios, and Ullmann, more likely, a transcription of the name Matthaëus. In this paper, the author will present a text by this author that he found in an Iranian manuscript, and discuss its content and its attribution.

2. Thomann, Johannes (University of Zurich) – “Scheherazade in Qom: A Turkish Translation of the *Thousand and One Nights* in the Āyatollāh Golpāyegāni Library”

In the 15th century, the *Thousand and One Nights* were translated into Turkish and many manuscripts of them exist in Europe, the USA and Anatolia. In Qom, a manuscript is preserved that is unique in two respects. At first glance, it looks like a scholarly book with the main text in the centre field and a commentary in the margins. However, this is pure camouflage, as the main text in the centre field continues in the margins. The second peculiarity is the text itself. It is not the old translation found in all other Turkish manuscripts of the *Thousand and One Nights*, but the translation made by Aḥmed Naẓīf (d. 1275/1858 [?]). The manuscript was copied from the first printed edition, which appeared in Istanbul around 1850. It contains the story of Qamar al-Zamān and Budūr. Aḥmed Naẓīf’s translation bowdlerised the Arabic original, as can be seen from the erotic scenes in this story. The manuscript contains no ownership information, except for two stamps from the Golpāyegāni library, and one can only speculate about the intention for producing it in its present form and the route by which it came to Qom. ‘Abd al-Laṭīf al-Tasūjī (d. 1880/1885) had translated the *Thousand and One Nights* into Persian. It appeared in Tabriz in 1843. Al-Tasūjī lived in Tabrīz, a predominantly Turkish-speaking region. His translation may have aroused in his audience the desire of the educated there to read the work in their native language.

Coffee break (10.30-10.45)

Panel 4: Qur’ānic Studies (10.45-12.15)

1. Van Reeth, Jan (FVG-Antwerp) – “Michaël Badoqa et le Coran”

Fin du 6ième, début du 7ième siècle s’est développée en Syrie orientale une nouvelle école de théologie, suite à des problèmes politiques et religieux. Dans l’exégèse biblique qui y a été produite, on peut retrouver des sous-textes immédiats du Coran.

2. Decharneux, Julien (Université Libre de Bruxelles) – “Le Coran et les ascètes de l’Eglise d’Orient”

Depuis plusieurs décennies, la recherche met en évidence l’importance de lire le Coran à la lumière de la littérature chrétienne, notamment syriaque, de l’Antiquité tardive. Toutefois, force est de constater que les recherches en la matière se cantonnent généralement à la comparaison du texte coranique avec une poignée d’auteurs syriaques bien connus (par ex.: Ephrem, Jacques de Saroug ou Narsai). Dans cette communication, nous montrerons que l’étude de l’arrière-plan chrétien du Coran gagnerait à prendre en considération le corpus des auteurs ascétiques et mystiques de l’Eglise d’Orient qui étaient extrêmement actifs aux 6ème et 7ème siècles. En effet, la lecture synoptique des deux corpus montre à quel point la pensée religieuse des auteurs du Coran résonne étroitement avec la spiritualité de ces auteurs syriaques.

3. Mauder, Christian (University of Bergen) – “Letting the Eyes Guide the Tongue in Uttering the Word of God: ‘Abd al-Bāsiṭ al-Malaṭī’s (d. 920/1514) *Al-Zahr al-Maqtūf fī Makhārij al-Ḥurūf*”

This paper offers a contextualizing analysis of a short text from the 10th/16th century about a fundamental subfield of the discipline of Quranic recitation known as the places of articulation (*makhārij al-ḥurūf*). Thereby, the paper demonstrates that it is possible and worthwhile to study the history of Quranic recitation during the, still often neglected, late middle period of Islamic intellectual and religious history. The examined text, *Al-Zahr al-Maqtūf fī Makhārij al-Ḥurūf* (The Gathered Flowers on the Place of Articulation of the Letters [of the Quran]) by ‘Abd al-Bāsiṭ al-Malaṭī (920/1514), appears to have survived in a single manuscript and has hitherto not been the subject of scholarly examination. The chapter argues that *Al-Zahr al-Maqtūf* is noteworthy, among other things, for its use of visual didactics and its arguments for the supremacy, but not incommensurability, of Arabic in a multilingual context.

Panel 5: Literature I (10.45-12.15)

1. Behzadi, Lale (Bamberg University) – “Sentiment, Illness, Social Practice? Al-Jāḥiẓ on Envy”

The perception of emotions depends on social conventions and historical change. Envy in particular has been portrayed across cultures and times as a sentiment that is closely linked to values, norms and social interaction. Furthermore, historical feelings are subject to a complex translation process. By re-reading al-Jāḥiẓ’ epistle on enviers and the envied, it shall be asked in what way envy is identified, described and evaluated. Since emotional states can often only be communicated indirectly, it is of interest to take a closer look at the respective transmission strategies, be it a physical change, a certain behaviour or a verbal exchange. How to explain something as inexplicable as an emotional state that has to be hidden most of the time?

2. Kilpatrick, Hilary (independent) – “Al-Shābushtī’s *Kitāb al-Diyārāt*: A Pocket Anthology of Arabic Literature”

Al-Shābushtī’s (d. 998) *Kitāb al-Diyārāt* (Book of monasteries) has been studied up to now for the information it gives about monasteries in the Mashriq and Egypt up to the author’s time, for historical information and for poetry, especially on wine, convivial gatherings and erotic encounters. The provocative nature of the *khamriyyāt* with their attached anecdotes has attracted much attention. Recently, however, research into processes of conversion to Islam in this early period have shown that in the first three centuries of Muslim rule, Muslims did not yet form the majority of the population. More than half the population was unaffected by the prohibition on drinking wine and consuming it was less controversial than it later became. When the poetry and anecdotes around wine cease to be the focus of attention, an examination of the *Diyārāt* brings to light a great variety of texts including accounts of battles, letters of condolence, jokes, poetic exchanges between friends, descriptions of nature and a family history in reverse chronological order. It also has a distinctly pro-Shiite tendency. This paper will present the genres of text found in the *Diyārāt* as we have it, arguing that it is far more varied than has hitherto been recognized.

3. Budelli, Rosanna (University of Palermo) – “Qamarayya: The Archetype of the Mother-Stepmother in the *Sīrat Sayf b. Dhī Yazan*”

This study aims to outline the unusual figure in Arabic literature of the mother-stepmother, embodied here by Queen Qamariyya, mother of the hero Sayf b. Dhī Yazan. Much of the first volume of the work is occupied by the woman's numerous attempts to kill her son, the only obstacle to achieving her happiness. The theme of infanticide, which is particularly abhorred in Islamic tradition, is found in Greek literature and, in particular, in mythology, where the names of Medea, Althea, Procne and many other female figures are listed in a paragraph of the *Fabulae* by Hyginus entitled "Women who murdered their children". The reasons for these killings are related to the extreme feelings of love, revenge or pain for rape suffered. Qamariyya wants to kill her son for herself, to maintain her throne and satisfy her boundless desire for power. The language of the anonymous Arab author effectively emphasizes the cunning and sudden changes of register used by the woman in the presence of her son. Finally, it should be highlighted how the other mothers-stepmothers of popular Arabic literature are usually painted in a context of progressive moral degradation (see Maymūna in the story of Dhāt al-Himma), while coherence with herself is one of the traits that distinguish the figure of Qamariyya. Since her entry into the story, she is presented as firmly determined to achieve her personal ambitions. Cruelty and deception will accompany her until her death at the hands of another woman, Sayf's half-sister and protector, 'Āqisa.

Panel 6: Identity, Sex and Gender I (10.45-12.15)

1. Hirsch, Hadas (Oranim Academic College) – "The Construction of Other Genders by Means of Personal Appearance in Mediaeval Islam: The case of *Mukhannathūn* (Effeminates)"

The sources for this study are Sunni mediaeval Muslim jurisprudence, which is, partly at least, a product of the social structure, cultural features and practices by members of the society that have influenced the legal rulings. This paper focuses on one variation from the Muslim patriarchal binary system of females and males, namely, *mukhannathūn*: those who display female behaviour and appearance while having male sex organs. This category, which was tolerated – though not recommended – represents an extension of the normative expected sex-gender spectrum of Islam. Personal appearance in its broad meaning is used as an analytical tool for discovering the *mukhannathūn*'s socio-religious existence within the community. A set of rules was created to govern the personal appearance of these people, who – by virtue of their ambiguity – existed on the edge of the known gendered boundaries. The conclusion is that the jurists created a typical style of personal appearance for *mukhannathūn* that was a mixture of the clothing and adornment of both sexes for the purpose of defining them and differentiating and discriminating between them. However, these laws enabled the *mukhannathūn*'s religious and social existence within Muslim communities. The patriarchal binary system preserved its power and protected itself while widening the binary male-female spectrum to include variations. The patriarchal boundaries between males and females were not impermeable, so pragmatism, realism and a holistic world view broke through them and created a zone of existence for more categories.

2. Tabari, Sofia (University of Granada) – "Le paysage de soi, identité psychocorporelle au croisement de la Nature et de l'Art"

Durant la période contemporaine, plusieurs auteurs exposent la complexité de la notion d'identité, à l'instar de Rogers Brubaker, Hall et Levy Strauss. Cette notion, nommée *al-hawiyya*, que les deux dictionnaires arabes contemporains *Al-Wasīṭ* et *Al-Rā'id* définissent comme vérité des choses et des hommes, qui les différencient des autres, n'existait pas, du moins, dans les dictionnaires de l'époque médiévale à l'instar d'*Al-Muḥīṭ* ou *Lisān al-'Arab*.

Cependant, l'*adab*, l'éducation de soi et de la société est une demande divine, à laquelle l'individu et la société doivent se conformer, depuis l'avènement de l'islam. C'est aussi une invitation, et une voie vers la construction de soi, à travers des "histoires" allégoriques de la nature, contées dans le Coran. Aussi, *al-manẓar* (le paysage) en islam est l'objet observé et l'acte d'observer avec sens et raison, une image et une construction de soi à la fois. Il s'agit dans cette communication à travers un parcours historique des deux notions: le paysage et l'*adab*, définir l'identité ou l'image psychocorporelle comme paysage de soi et montrer l'importance de l'art, de l'éducation l'*adab*, et de la Nature dans la construction de l'image de soi.

Lunch break (12.15-14.00)

Meeting national representatives (13.00-14.00)

Panel 7: History of the Middle East and North Africa I (14.00-15.30)

1. Melchert, Christopher (Oxford University) – "Sufis, Renunciants and Worshipers in *Tārīkh Baghdād*"

Al-Khaṭīb al-Baghdādī (d.Baghdad, 463/1071) adhered to the Shāfiʿī school of law and suffered for his adherence to the Ashʿarī school of theology. As a littérateur, he collected amusing stories of misers and spongers. However, his principal importance lies in the fields of *ḥadīth* and biography. As for *ḥadīth*, he was a major systematizer; in biography, he left what is usually referred to as *Tārīkh Baghdād*, a hugely useful dictionary of over 7,000 persons who lived or at least passed through Baghdad. I propose to review those identified as renunciants (*zuhhād*, *nussāk*), worshippers (*ʿubbād*) and Sufis, or at least are associated with famous renunciants, worshippers and Sufis. A useful list of them was abstracted by Balsam Baṣrī ʿIzzat (2004) from the new edition of Bashshār ʿAwwād Maʿrūf (also 2004), his supervisor, although I would add or subtract some names. It is useful to have them profiled by someone outside the Sufi tradition himself; e.g. so that we read of al-Qushayrī as an Ashʿarī, not a Sufi. Al-Khaṭīb also to some extent documents the continuation of the old renunciant tradition into the Sufi period. However, classical Sufism originated in and spread from Baghdad and al-Khaṭīb's heavy dependence on earlier biographers testifies partly to how thoroughly that tradition took over the literature of otherworldly piety.

2. Osti, Letizia (Università degli Studi di Milano) – "Adaptable Bureaucrats: The Might of the Pen in 4th/10th century Iraq"

The 4th/10th century is generally described as a period in which military force overtakes the civil administration, plunging Iraq (and caliphal authority) in a chaos from which it will emerge only with the advent of the Buyid period. This paper will reflect on how historical sources describe the evolving role of bureaucrats in this context.

Panel 8: The Body I (14.00-15.30)

1. Dmitriev, Kirill (University of St. Andrews) – "Body Image and Identity in the Arabic Versions of the Legend of Barlaam and Josaphat"

The paper explores the textual representations of body image and their correlation to the literary constructions of human identity in Arabic versions of the Legend of Barlaam and Josaphat. Different Islamic and Christian versions of the Legend will be compared and

discussed in the context of literary anthropology. The experience of body, especially its appearance, as well as feelings and emotions communicated in the texts will be analyzed in relation to religious identities and ethical values implied and negotiated in different versions of the Legend.

2. Ducène, Jean-Charles (Ecole Pratique des Hautes Etudes, Paris) – “Le corps, l’esprit et le déterminisme géographique dans la médecine arabe”

Avec la réception chez les savants du traité d’Hippocrate “Les Airs, les eaux, les lieux”, mais surtout de son commentaire par Galien, un déterminisme environnemental et géographique est accepté comme paradigme intellectuel. Il se développe à la fois en médecine pour expliquer la nocivité de certains milieux qui seraient plus propices à telle ou telle maladie et d’une manière générale, pour expliquer les différences somatiques observables chez les hommes. Nous voudrions revenir sur les auteurs qui ont pensé ce mécanisme et en particulier ceux qui l’ont fait pour l’Egypte comme les médecins al-Tamīmī (fl. 970), Ibn Riḍwān (m. 1061), Ya’qūb al-Isrā’īlī (fl. 1200) et ‘Abd al-Laṭīf al-Baghdādī (m. 1204).

Panel 9: Modern Islamic Thought (14.00-15.30)

1. Fudge, Bruce (Université de Genève) – “M.A. Khalafallāh and the Afterlives of the Prophets”

Al-Fann al-Qaṣaṣī fī l-Qur’ān al-Karīm (1950-1951), by Muḥammad Aḥmad Khalafallāh (1916-1991) is a book whose contents are made much more interesting by virtue of the polemic they provoked. When presented as the author’s doctoral dissertation at Cairo in 1947, the reaction was overwhelmingly negative and Khalafallāh did not receive his degree. In the dissertation and the lightly revised monograph that followed, Khalafallāh essayed a “literary” analysis of Qur’ānic narrative, arguing that the details and the specific events in Qur’ānic stories should not be taken literally. There is no need, he claimed, to iron out the apparent contradictions and harmonize the different versions. What matters are the themes and motifs that reflect the situation of the Prophet Muḥammad and the nascent community of believers. These elements, the “themes” of the narratives, constitute a literary or psychological truth far more important than literal or factual truth. Khalafallāh and his book are celebrated in some circles as a pioneer of new Qur’ānic interpretation, a hero of free speech who stood up to hidebound Azharite tradition. There is some truth in this view. However, this paper argues that Khalafallāh’s book is more usefully seen in the larger context of what happens to Qur’ānic prophets (and most of Qur’ānic narrative involves the prophets) in the modern age. The first part of the paper describes Khalafallāh’s argument and his sources of inspiration. The second part considers the role of prophets in the Qur’ān and how radically Khalafallāh wishes to depart from convention. A third section considers Khalafallāh alongside a number of other twentieth-century authors who also gave offense by their novel treatment of Qur’ānic prophets.

2. Pachniak, Katarzyna (Warsaw University) – “Maḥmud Muḥammad Ṭāha (d. 1985): A Muslim Apostate and Reinterpreter of the Message of Islam”

Due to its location and religious particularity, Sudan is a country that remains on the outskirts of Islam. Likewise, the intellectual and religious life going on in Sudan is in many respects less known than the activity of the great centres of Islam. Notwithstanding, it was the place where a fascinating reinterpretation of the revelation of Islam was created and, in consequence, causing its originator, Maḥmud Muḥammad Ṭāha, to be accused of apostasy

and publicly executed by order of President Nimeiry in 1985, at the advanced age of seventy-six. Ṭāha's religious thinking and interpretation of the "first message of Islam" are permeated by the influence of Sudanese *ta'rikh*, hence come the distinguishing qualities, and elude easy designation as belonging to either fundamentalism, modernism or secularism. In Ṭāha's notions one can discover common points with the theories of Egyptian secularists, however, the tone is different. My intended speech will analyze the most important aspects of Ṭāha's thought, i.e., the attempt to reinterpret the revelations received by Muḥammad in Mecca and Medina, the new understanding of the role of the Sharī'a and the Sunna, and the unusual concept of women's role in society. The analysis will employ the methodology of Quentin Skinner of the Cambridge school of intellectual history, an approach which emphasizes contextual research and rejects existence of the "eternal" questions in intellectual history.

3. Brunner, Rainer (CNRS (LEM), Paris) – "From Muḥammad Bāqir al-Ṣadr via Feuerbach to Darwin: Aḥmad al-Qabānjī's Self-Criticism of Shiite Islam"

More than in Sunni Islam, modern Shiism has been characterized by self-proclaimed reformist authors who attack central tenets of belief or traditional authorities from within Shiism itself. This paper focuses on two books by the Iraqi Shiite scholar Aḥmad al-Qabānjī (b. 1958) who has emerged as such a major critical voice in the past decades. The first book, *Tahdhīb Aḥādīth al-Shī'a*, comes across as a conventional evaluation of Shiite traditions of the Imams, by which al-Qabānjī claims to fulfill the legacy of his teacher Muḥammad Bāqir al-Ṣadr, the supreme Shiite *marja'* who was executed by the Iraqi Ba'ṯh regime in 1980. Although he mainly applies traditional forms of *isnād* criticism, it soon becomes clear that al-Qabānjī aims at a more fundamental rejection of Shiite identity markers: his main focus is on traditions about the Imams' superior knowledge and about the recommendations to visit their graves. The latter in particular contributed to turning the burial sites of the Imams into centres of veneration and thus an important socio-economic pillar of the Shiite scholars' religious authority. In the second book, *Tashayyū' al-'Awāmm wa-Tashayyū' al-Khawāṣṣ*, al-Qabānjī goes even further. In the wake of Aḥmad Kasravī (assassinated in 1946), he sets out to provide a critique of religious thought in general, by explicitly referring to Western authors such as Sigmund Freud and Ludwig Feuerbach, as well as to Charles Darwin's theory of evolution.

Coffee break (15.30-16.00)

Keynote lecture (16.00-17.30)

Thomas Bauer (University of Münster) – "Hunting Texts and Birds: New Aspects of Mamluk Literature and Society"

Reception (17.30-18.30)

Friday 8 July 2022

Panel 10: Ḥadīth Studies (9.00-10.30)

1. Görke, Andreas (University of Edinburgh) – “To Eat or Not to Eat: Reconstructing an Early Islamic Legal Debate”

The *isnad-cum-matn* analysis (ICMA) has not only been used to reconstruct the earliest versions of specific *ḥadīths*, but also to identify who may be responsible for later changes in the transmission of these *ḥadīths*. This second use of the ICMA in some cases allows us to retrace the development of legal debates. This paper analyses the debate about whether or not a pilgrim in the state ritual purity is allowed to eat game. It will revisit previous attempts to date some of the *ḥadīths* used in this debate and establish when and where this debate emerged.

2. Scheiner, Jens (University of Göttingen) – “The Unknown Relationship between Josef Horowitz (d. 1931) and Ignaz Goldziher (d. 1921)”

The famous Orientalist from Budapest Ignaz Goldziher (1850-1921) preserved many of the letters and postcards sent to him by his colleagues, friends and disciples. Among them are more than 80 documents written by the young Josef Horowitz (1871-1931) over a period of 20 years. Hence, the letters and postcards are important sources to shed light on Horowitz’s academic development as a post-doctoral researcher and professor in Aligarh (India) and Frankfurt (Germany). Moreover, they allow us to trace the evolution of the personal relationship between Horowitz and Goldziher – a relationship that shaped the emergence of Islamic Studies as a new discipline with Josef Horowitz as one of its primary protagonists.

Panel 11: Identity, Sex and Gender II (9.00-10.30)

1. Calasso, Giovanna (Sapienza University, Rome) – “The Traveller’s Senses: Identity and Otherness in the Sensory Experience Recorded in Muslim Mediaeval Travelogues (10th-12th Centuries)”

Anthropology of the body and senses (Classen, Stoller, Howes, Le Breton) demonstrates how, during contacts between people of different cultural backgrounds, differences are registered above all through contrasts and oppositions concerning the senses (first and foremost sight and hearing, but also smell, taste and touch). Alongside the field research, part of the documentation on this issue is provided by the evidence left through time by travellers, who experienced the encounter with otherness first-hand and recorded it through their sensory perceptions. This contribution explores the theme in some Muslim mediaeval travel writings, a field that – in the generally understudied sphere of the sensory history of the Islamic world/worlds (Lange 2022) – does not seem to have been the object of specific attention so far. The role of travel as “*pratique lettrée*” during the 2nd/8th century, inspired by the need to collect the Prophet’s word from its direct auditory witnesses, has been highlighted on the basis of several fragmentary accounts by H. Touati (*Islam et voyage au moyen âge*, 2000). This collective practice was connected to the primacy of the cognitive paradigm of hearing as the vehicle of the authoritative word. It was not until the 4th/10th century that the cognitive paradigm of sight acquired a recognised status thanks to the works of Muslim traveller-geographers, who made their own direct ocular observation (*‘iyān*) the guarantee of their truthfulness. A close reading of travel accounts, such as Ibn Faḍlān’s *Risāla* (10th c.) –

describing the author's journey from Baghdad to the land of Bulghar, in the far north – and Ibn Jubayr's *Rihla* (end of 12th c.) – the travelogue by a learned pilgrim from al-Andalus who crossed the lands of the *dār al-Islām* as well as territories which no longer belonged to it (like the towns of Syria under the Crusaders' rule and Norman Sicily), shows the different shades of presence of sight, hearing and the other senses. They also show that they play different roles depending on the object to which they apply (e.g. buildings, landscapes, people's behaviour) and the spaces in which the traveller moves, whether they are in the *dār al-Islām* or not.

2. Myrne, Pernilla (Gothenburg University, Sweden) – “The Secrets of *Nikāḥ*: Reading and Practicing Sexual Medicine in the Pre-Modern Arabic-Speaking World”

In this paper, I will use the manuscript and textual tradition of *Kitāb al-Īḍāḥ fī Asrār al-Nikāḥ* to discuss the practice of sexual pharmacology and magic in the pre-modern Arabic-speaking world. The paper is part of a larger project of studying the Arabic-Islamic erotic tradition by means of examining the manuscripts. *Al-Īḍāḥ* is grounded in this tradition, although it mainly pertains to pharmacology (sexual and cosmetic) and lacks the poetic and anecdotal corpus included in most of the other works. In contrast to these works, however, it appears to have been used in clinical practice. Copyists, practitioners and readers felt free to add recipes and adapt both the content and its presentation to shifting readerships. It can, therefore, more than many other book, tell us something about how the erotic tradition was “set into practice”.

3. Baldazzi, Cristiana (University of Trieste) – “Nabawiyya Mūsá: ‘Oriental’ Identity and Female Leadership in Egyptian Society”

In Egypt, the process of renewal, which was begun at the beginning of the 19th century by Muḥammad ‘Ali, brought to public attention “the woman question”, which was of interest not only to intellectuals and the upper class but also to the middle class as evidenced by the involvement of Nabawiyya Mūsá (1886-1951) who was the first Egyptian woman to become school inspector for the girls' schools. In this paper, I analyze *Ta'rikhī bi-Qalamī* by Nabawiyya Mūsá, which came out in 1937 in the periodical *Al-Fatāt* and was subsequently published under the same title by the author herself. On reading the text we find various points for reflection: on the one hand the genre of autobiographical writings by women and on the other we find in her own work the claims she makes for the right of women to study and to have equal rights in the workplace and, while she respects the segregation of the sexes, she does not consider the wearing of the veil as a prerogative of Islam and, indeed, she does not wear one herself. Nabawiyya Mūsá's entire life may be considered a “jihad”, as she herself affirmed, a struggle to uphold the rights of women, albeit within the system in power which she tries to modify without, however, attempting to overthrow it. She interpreted, according to the vision of a “*sharqiyya*” (oriental woman), the Egypt of modernity, thus demonstrating that feminism was not a movement imported from the West, a movement that was totally extraneous to Arab-Islamic society.

Panel 12: Al-Andalus II (9.00-10.30)

1. Daga Portillo, Rocio (Ludwig-Maximilian Universität, Munich) – “Marriage and Donations in the Arabic Documents from Toledo (1083-1391): A Legal and Social ‘Mestizage’”

The people of Toledo continued writing their contracts in Arabic for more than two centuries after the conquest of Toledo in 1085 by Christian forces. The collection of 1,175 documents mirrors a “mestizaje” of legal culture and of society as well as the gradual changes of a society in transition. By studying contracts of marriage and donations, the intertwining of Visigothic and Islamic law and customs will be shown, which, at the same time, pictures the idiosyncrasy of the society and people in the city of Toledo. Following the information given by the documents, I will also show their mechanisms directed to the transformation of society. The documents of this collection show the launching of a process that would trigger the formation of the European “nations” and the end of the legal “mestizaje” and plural society in Toledo.

2. Özkan, Hakan (University of Münster – Institut für Arabistik und Islamwissenschaft) – “*Muwashshaḥ* and *Zajal*-Distinction Blurred”

It is commonly understood that the *muwashshaḥ* can be clearly distinguished from the *zajal* by some formal characteristics, such as the number of stanzas, the number of verses with common rhyme and the *kharja*. The most conspicuous distinction, however, concerns language. According to standard definitions *muwashshaḥs* are always composed in Classical Arabic and *zajals* in a stylised or “literary” colloquial. It has also been recorded, that this distinction is not as sharp as one may think: the Andalusī Sufi poet Al-Shushtarī (d. 668/1269), for example, composed *zajals* and *muwashshaḥs* that display considerable linguistic multiformity. ‘Alī Sāmī al-Nashshār, the editor of Al-Shushtarī’s *dīwān*, describes the language and the register of al-Shushtarī’s poems, not only qualifying their language as *fuṣḥá* or Andalusī, but also adding specifications, such as “close” (*aqrab*) to Classical Arabic or *fi ghālibiyyatihā Andalusīyya* (“mainly in Andalusī dialect”), etc. As there are only few studies on the very rich Eastern *zajal* and *muwashshaḥ* tradition, this talk provides data from a large corpus of Eastern strophic poetry on the distinction between *muwashshaḥ* and *zajal* and aims to contribute to a more differentiated understanding of the two stanzaic forms.

Coffee break (10.30-10.45)

Panel 13: History of the Middle East and North Africa II (10.45-12.15)

1. Dziekan, Marek (University of Lodz, Poland) – “From Karbala to Fez: The History of the Moroccan Al-‘Irāqī Family in the 15th-19th Century According to *Al-Durr al-Nafīs* by Al-Walīd al-‘Irāqī (1794-1849)”

This paper is devoted to the personality and work of an eminent Moroccan historian of the 19th century, Abū Muḥammad al-Walīd al-‘Irāqī al-Ḥusaynī (1794-1849), an author of several works, the most important of which are a history of his family and a work on the whole ‘Irāqī Ḥusaynī branch (*al-shu‘ba al-‘Irāqiyya*), which came to Morocco in the 15th century and settled in Fez. This family – widely known in French as “Laraki” – has always played and still plays a prominent role in Moroccan economic and political life. The book mentioned above, titled *Al-Durr al-Nafīs fī Man bi-Fās min Banī Muḥammad Ibn Nafīs* (A Precious Pearl about the Sons of Muḥammad b. Nafīs Who Are in Fez) was written in 1826 and was first edited in Fez in 2008. The book covers, among others, about 50 biographies (*tarjama*) of eminent people from this family. The first one who came to Morocco from Iraq at the time of the Marinid Sultan Abū Sa‘īd ‘Uthmān (d. 1421) was a renowned Shiite ‘ālim of his times, Muḥammad Ibn al-Nafīs called Al-Hādī. He decided to go to Morocco after having a dream in which the Prophet Muḥammad ordered him to do so and, at the same time, the Prophet ordered the Sultan to

receive Ibn Nafis in his country. The corpus of biographies in *Al-Durr* ends with a *tarjama* of the author himself; it is also a sort of short “intellectual biography” of Al-‘Irāqī.

2. Sajid, Mehdi (Utrecht University) – “What is ‘Moroccan Islam’? Some Remarks on the Modern History and Use of a Loaded Concept”

In the aftermath of 9/11 and the Casablanca terrorist attacks in 2003, the label “Moroccan Islam” was claimed back and re-shaped by the Moroccan state to both achieve two main goals: 1. counter radical textualist interpretations of Islam, which were presented as the main root of the radicalization problem; and 2. spread a sense of “religious stability” in Moroccan society. The Ministry of Religious Affairs started a broad campaign to re-brand “Moroccan Islam” and used it as a political argument to push forward Morocco’s political and diplomatic agendas, both domestically and worldwide. In this paper, I will shed light on the history, uses and diverse materializations of the label “Moroccan Islam” in the modern Moroccan context. The focus will be laid not only on the historical continuities attached to this concept, but also to its ideological function and use in current religious and societal discussions.

3. Waardenburg, Johannes S.T. (Istituto per l’Oriente, Rome) – “Mapping History, While Erasing It: The Case of the 2002 Edition of *An Historical Atlas of Islam* (Brill)”

The social, economic, demographic and cultural heritage of the Bilād al-Shām is being erased by the day. This happens not only through conflict, deportation, dispossession, creation of boundaries and alienation, but also through biased academic work. Edward Said pointed out that we cannot trust academic work to be apolitical beforehand. It is therefore legitimate to ask whether the changes in description of the historical trade routes of the Bilād al-Shām, in two subsequent editions of *An Historical Atlas of Islam* (Brill) are due to new historical discoveries or not. The editors’ introduction in both editions will be considered critically and special attention will be given to the historical context in which both editions were produced (based on pre-1967 material in the first case, after the outbreak of the second *intifāda* in the second case).

Panel 14: Literature II (10.45-12.15)

1. Stephan, Johannes (Freie Universität Berlin) – “Three Notions of Pre-Modern Fictionality. The Arabic Reception of *Kalīla wa-Dimna* as a Case Study”

This presentation will revisit the concept of fictionality as a hermeneutical problem in the context of the study of pre-modern Arabic literature. The Book of *Kalīla wa-Dimna* has been conceived in a variety of ways: as an originally Indian book, as one of the first Arabic *adab* works, as a mirror for princes and as a collection of fables. Despite the various interpretations of *Kalīla wa-Dimna*, until recently there has been a common denominator in modern textual scholarship: it is a fictional narrative. Although such an interpretation seems intuitive to a modern reader, it is questionable from a historical perspective. Since there is no precise equivalent of “fictionality” in the classical context, the concept cannot be taken for granted, nor can it be considered a unitary notion that we must simply translate and then try to find by identifying “signals” or “signposts” of fiction/fictionality. Building on approaches that attempt to reconstruct pre-modern ways of understanding and using textual production, I propose in my paper to conceptualize fictionality as a hermeneutic category that encompasses different perspectives on what is fictional about and in a text. After illuminating the hermeneutical problem of fictionality in Arabic before modernity, I will draw on three

types of references to *Kalīla wa-Dimna* in the Arabic tradition between the 3rd and the 5th century (AH): first, the notion of practical wisdom (*adab*) in Ibn Qutayba's *Uyūn al-Akhhbār* and its independence from demonstrable referentiality; second, the problem of reliable transmission in Al-Yamanī's *Muḍāhāt Amthāl Kalīla wa-Dimna*; and third, the notion of parables in Ibn Sīnā's Poetics Commentary.

2. Zsom, Dora (Eötvös Loránd University, Budapest) – “The Authorship of the *Maqāmāt al-Qulūb* Attributed to Abū l-Ḥusayn al-Nūrī”

The *Maqāmāt al-Qulūb* is a short treatise attributed to Abū l-Ḥusayn al-Nūrī (d. 907/8), which describes the inner structure of the heart conceptualized as concentric spheres corresponding to spiritual domains of ever-increasing mystical level. The treatise expounds on several allegories of the heart, among them the “house”, the “seven (concentric) fortresses” besieged by Satan, the “ten gardens”, the “three seas”, etc. It has been suggested that the treatise was a source of inspiration for Saint Teresade Ávila's Interior Castle, which is probably the most famous symbol of Spanish mediaeval mysticism. As is well known, Saint Teresa in her *Moradas del castillo interior* (written in 1577) envisaged the soul as a castle composed of seven concentric dwellings (*moradas*), which are themselves castles at the same time. The treatise was reconstructed and published by Paul Nwyia in 1968 on the basis of four manuscripts. The first mention of the treatise can be found in the bibliographic encyclopaedia composed by Kātib Çelebi (Ḥajjī Khalīfa) in the 17th century, which gives its title and indicates Al-Nūrī as its author. In Nwyia's view, the authenticity of the treatise is certain. However, the fact that no parts of the treatise are quoted in the early sources and no reference can be found in these sources to a similar treatise (or any kind of treatise) attributed to Al-Nūrī evidently casts doubt on the authenticity of the text. Nwyia did not study Al-Nūrī's sayings scattered in early Sufi compilations, nor did he compare that corpus with the *Maqāmāt al-Qulūb*, in order to see whether its terms and ideas in general are in line with the sayings. It must be remarked that Al-Nūrī's one and only saying about the mystical parts of the heart quoted in one of the early sources is incompatible with the structure of the heart described in the *Maqāmāt al-Qulūb*. Several factors suggest that the treatise was composed at a later period, probably the 13th century, partly modelled on Al-Ḥakīm al-Tirmīdhī's (d. ca. 932) treatise on the structure and parts of the heart. The paper sets forth various arguments in order to prove this supposition.

Panel 15: Philosophy (10.45-12.15)

1. Griffel, Frank (Yale University) – “Ibn Khaldūn on the History of Post-Classical Philosophy and *Kalām*: What Did He Not Like About It?”

Ibn Khaldūn's *Al-Muqaddima* has always been regarded an important source for the study of Islamic philosophy after its classical period. In the book's sixth and last *faṣl*, Ibn Khaldūn discusses the “fields of knowledge and their divisions” (*al-'ulūm wa-aṣnāfuhū*). In almost sixty chapters, he presents the history of *kalām*, Sufism, historiography, philosophy, medicine and many other fields of knowledge. Early on in this *faṣl* he divides all human sciences into two branches “the philosophical sciences” (*al-'ulūm al-ḥikmiyya al-falsafiyya*) and “the sciences that relate to revelation” (*al-'ulūm al-naqliyya al-waḍ'īyya*). In the chapter on *kalām*, Ibn Khaldūn voices a severe dissatisfaction with the state of the field at his time. Here, however, one must read carefully. The process of “mixing” philosophy and religious sciences, which characterizes the *kalām* of the “more recent ones” (*muta'akhhirūn*), does not trigger Ibn Khaldūn's disapproval; rather, it is something that has crept into *kalām* subsequent to that

mixing. This paper will offer a close reading of key passages from Ibn Khaldūn's *Al-Muqaddima* and see what new information about the intellectual history of Islam's post-classical period and the relation of philosophy to *kalām* can be gleaned from them. My presentation will put Ibn Khaldūn's *Al-Muqaddima* in conversation with the results of my recent book *The Formation of Post-Classical Philosophy in Islam* (where this text is not discussed). The presentation aims at clarifying what expectations readers like Ibn Khaldūn carried to the two distinct genres of *ḥikma* and *kalām* and how post-classical books in those two genres responded to those expectations.

2. Lammer, Andreas (Radboud University, Nijmegen) – “Al-Ghazālī's Toolbox: Argumentative Strategies and the Translation of *Tahāfut*”

It can often be read – and, indeed, it seems to have become commonplace – that the central accusation which Al-Ghazālī levels against “the philosophers” in his masterpiece *Tahāfut al-Falāsifa* is that they fail to obey their own logical standards. Evidence for this is, then, found in many of the work's passages in which Al-Ghazālī requests from the philosophers a “middle-term” which has so far been lacking in their argumentation and which they need if they want to complete their attempted demonstration (*burhān*). Since Al-Ghazālī appears to be convinced that they are actually unable to comply with his request and do not have a middle-term at their disposal, this is seen as the ultimate evidence for their failure on a large scale. While this description is not incorrect, it is only one part of a more complex situation (and indeed, the *Tahāfut al-Falāsifa* itself is a work more complex than is often assumed). In this presentation, I will provide a look into Al-Ghazālī's toolbox and outline other types of criticism used in his work – including one that I claim is essential and perhaps more so than the well-known request for a middle-term. Ultimately, as I will argue, it is this other type of criticism that also helps us understand the meaning of *Tahāfut* that Al-Ghazālī used in the title of his masterpiece and about whose translation scholars have always been in disagreement, including over the past few years.

3. Baffioni, Carmela (Università L'Orientale, Napoli) – “The City and the Body in the Epistles of the Brethren of Purity”

The epistles of the Ikhwān al-Ṣafā' – the Brethren of Purity – present a broad and diversified treatment of the concept of the “city”, from various points of view: material, allegorical and utopian. In my paper I will examine some of the texts related to the “material” city in Epistle 8 (“On the Practical Crafts”) and Epistle 23 (“On the Composition of the Human Body”). Epistle 8 does not speak explicitly of cities, but it offers several comprehensive lists of trades. From these we can derive a lively image of the city and its population of craftsmen exercising those trades. Epistle 23 concerns the body, which may be a means of gaining some knowledge of the soul, just as a manifest object is a means of gaining some knowledge of a hidden object. In this perspective, the construction of the body is considered as analogous to the building of a town and the body is for the soul like a building for its dweller. The philosophical meaning of such representations will also be examined.

Lunch break (12.15-14.00)

Panel 16: Shiite Mysticism and Theology (14.00-15.30)

1. Amir-Moezzi, Mohammad Ali (Ecole Pratique des Hautes Etudes, Sorbonne) – “Knowledge of 'Alī as Light of the Heart: Some Remarks on the *Ḥadīth al-Ma'rifa bi-Nūrāniyyat 'Alī*”

As in all esoteric and initiatory doctrines, Twelver or Imāmī mysticism, far from being a body of theoretical and speculative knowledge, gives a central position to spiritual practices and exercises. One of the most important practices and undoubtedly the most secret one is called “the vision by (or ‘in’) the heart” (*al-ru’ya bi-l-qalb*). It would consist of the visionary experience of contemplating the Face of God or the Imam in the heart as a spiritual light. From the earliest compilations of Shiite traditions (3rd-4th/9th-10th centuries), the teachings of the Imams allude to this practice. I will first present its foundations in the three areas that seem to constitute its doctrinal base, namely theology, imamology and anthropogeny. Secondly, I will illustrate the point with excerpts from an important teaching attributed to the first imam, ‘Alī b. Abī Ṭālib (d. 40/661), divine man and theophanic guide par excellence, namely the *ḥadīth* known as “the knowledge of ‘Alī as Light”.

2. De Smet, Daniel (CNRS France/KU Leuven) – “The Evaporation of Matter: A Mysterious Syrian Nizārī Text Attributed to the Fatimid Caliph Al-Mu‘izz”

The Syrian Nizārī manuscript published by Stanislas Guyard in 1874 (one of the first Ismā‘īlī texts known in the West) contains a remarkable fragment (number 4) of a sermon attributed to the Fatimid Imam and Caliph Al-Mu‘izz li-Dīn Allāh (d. 365/975). The Imam exposes a rather unorthodox cosmology with different creators governing the world, along with a theory about the gradual decrease of matter, evaporated and sublimated during the many eras of the cyclical history of the universe.

3. Arminjon, Constance (Ecole pratique des hautes études (Université Paris Sciences Lettres), Paris) – “De la critique des savoirs religieux au renouvellement de la dogmatique: Une histoire de la ‘nouvelle théologie’ en islam sunnite et chiite”

De manière concomitante, des philosophes et théologiens sunnites et chiites ont inauguré à la fin des années 1980 ce qu’ils appelaient “théologie nouvelle” ou “moderne” (*kalām jadīd* en arabe, *kalām-e jadīd* en persan). En Égypte comme en Iran, ils ont engagé une critique épistémologique des savoirs religieux islamiques et en particulier de la théologie. Si leur tâche a été d’abord principalement critique, elle s’est poursuivie, chez certains d’entre eux et surtout en Iran chiite, par des efforts de refondation de toutes les branches de cette discipline. Cette communication propose une historisation comparative de la théologie musulmane contemporaine ainsi qu’un panorama des renouvellements opérés dans la théologie depuis trois décennies. À rebours de l’historiographie uniformisante du “réformisme”, il convient de prendre en considération les spécificités des disciplines du savoir islamique – dont le droit, les fondements du droit, l’exégèse et la théologie – et notamment leurs temporalités distinctes. Après avoir livré des critiques épistémologiques de la théologie classique, certains auteurs de “nouvelle théologie” ont redéfini la doctrine de la foi, la théologie des religions et enfin la dogmatique. Les philosophes et théologiens chiites se distinguent de leurs homologues sunnites par un ferme refus de l’apologétique de même que par des projets plus complets en matière dogmatique.

Panel 17: The Body II (14.00-15.30)

1. Marino, Danilo (independent) – “Intoxication and the Body: Hashish and the Alteration of the Sensory Perception”

Following the rapid spread of hashish consumption for recreational purposes in the Islamic world during the second half of the 13th century, scholars started working on the effects that this intoxicant had on the human body and the mind as well as on the social behaviour of its users. Using the analogical reasoning and the supposed correspondence between wine and hashish, some jurists like Ibn Taymiyya (d. 728/1328) were quick to consider the herb an intoxicant (*muskir*) and thus declaring it prohibited (*ḥarām*). Others, like al-Qarāfi (d. 684/1285), al-Qaṣṭallānī (d. 686/1287) and Ibn Ḥajar al-Haytamī (d. 974/1567), were more accurate. By noticing that hashish was affecting the body and the senses in a different way than wine, they conclude that its legal status needs to be nuanced accordingly. In this presentation, I will first deal with some medical descriptions about the impact of hashish on the body, then I will show that this specific knowledge has strongly influenced the legal discussions on hashish and ultimately challenged the traditional definition of intoxication. Thus, I argue that the *fuqahā'* from the 13th century onwards had to reevaluate the meaning of *sukr* to adapt to a much broader set of body- and mind-altering effects.

2. Woźniak-Bobińska, Marta (University of Lodz, Poland) – “The Power of the Entangled Body in the Works of Palestinian Artists Anisa Ashkar and Aya Kirresh”

The body is an important threshold concept for new materialist scholarship. According to some new materialists, the notion of the body should be replaced by other concepts such as the bodily, materiality, matter or corporeality. However, it is still important to think about categories traditionally associated with the body, like gender, race and ethnicity, to analyse how they are produced and reproduced through power relations that cut across bodies-environments. The use of the artists' own body, initiated in the United States and Europe in the 1970s, has been typical of contemporary feminist artists in Israel, Jewish and Arab. One of the most renowned Palestinian female artists who uses her body as the private canvas and exhibition space is Anisa Ashkar. The use of the body by another Palestinian, Aya Kirresh, who calls herself an archi-artist, is totally different, less direct, but still powerful. Both Ashkar and Kirresh undermine socially-constructed categories and explore various intersections of memories, intimate experiences and politics connected to the Israeli policies towards Palestinian Arabs. Drawing from the new materialist perspective and using the examples of Anisa Ashkar's and Aya Kirresh's selected artworks, I attempt to show the entanglements of bodies, identities and societies in today's Israel. The paper is based on primary findings from the research project Political Dimension of Violence Against Cities: Urbicide in Palestine – A Case Study, funded by the National Science Centre in Poland (UMO-2020/37/B/HS5/00837).

Panel 18: Ships and Hell in Classical and Modern Islamic Sources (14.00-15.30)

1. Jockers, Barbara (University of Würzburg) – “The Ship in Pre-Islamic and Early Islamic Society”

How well acquainted were the inhabitants of the Arabian Peninsula with ships and seafaring at the rise of Islam? This question has been the subject of some scholarly controversy. Based on the corpus analyzed in my doctoral dissertation (roughly 400 lines of poetry dating from the earliest transmitted pre-Islamic poetic evidence to the end of the Umayyad era), the paper will deal with ship-related knowledge as reflected in these texts and especially with what they indicate about the attitudes toward ships and seafaring in pre-Islamic and Early Islamic society. It must be kept in mind that, once the ship was introduced into Arabic poetry as a thematic element, it was subject to the usual literary treatment and development of themes and motifs. As a consequence, the poetic references to ships reflect not only the

attitude of the poet, but also the conventional demands and specific characteristics of the genre. Nonetheless, it is possible to gain a wealth of information from the corpus as a whole. Text examples will be presented and analyzed with regard to the following topics: shipping as something unfamiliar or familiar, the people mentioned, their background, their attitudes toward seafaring, regional differences and differences related to the poetic genre.

2. Wieringa, E.P. (Orientalisches Seminar, University of Cologne) – “The Imagery of Hell in Comics in New Order Indonesia”

From the 1970s to the early 1990s under the long-governing New Order regime of President Suharto, comics about hell were highly popular in Indonesia. These graphic novels which were aimed at young readers depict a terrifying place of imprisonment in which the bodies of the sinners are eternally condemned to endure excruciating pain from a catalogue of gory corporal punishments. The hell-themed comics were quietist and conservative, focusing on personal piety and disciplining individual offenders, whereas big societal issues, among them justice, poverty and inequality, remained unaddressed. This paper looks into the Indonesian-created pictures of hell with its horrifying details of torture and physical suffering as an expression of the *Zeitgeist* of the New Order era, also paying attention to the entertainment value of the religious graphic novels, which share many characteristics with contemporaneous Indonesian horror fiction and movies.

Coffee break (15.30-16.00)

General Assembly (16.00-17.00)

Conference dinner (19.00-22.00)

Saturday 9 July 2022

Panel 19: Senses and Words: Verbal Expressions and Sensory Experience I (9.00-10.30)

The way human beings perceive the world involves a wide range of sensations, thus engendering multifaceted forms of relations among them: a complex perceptual phenomenology that reverberates in the social cognition and behavior, always and everywhere. Those perceptions find a voice in literary, cultural and artistic expression: sometimes they are the result of a spontaneous manifestation of the soul, other times they are the result of defined spaces and social roles. In both cases, it often corresponds to a deep link with the natural world, strongly related to the social context in which they find life.

As Myra Bosman *et alii* recently pointed out (2019), “embodied experiences are strongly felt, but hard to communicate or verbalize”, due to a “‘perceptual loop’ between embodied sensations, body-sensorial knowledge and social meanings”. Consequently, the literary forms and manifestations of sensorial experience are various and changeable, as are the words that express the different sensations and social meanings related to them.

This panel aims to open a discussion about the transposition of senses into words and the representation of everyday life in specific historical context, by analyzing Arabic texts from different perspectives – literary, historical, social, cultural and artistic. The participants intend to examine the correspondence between impressions and expressions, reality and perception of feelings and thoughts, as well as sensations and verbal transposition of the perceptive experience.

1. Bottini, Laura (University of Catania) – “Le concept d’amour dans l’exégèse chiite pré-bouyide: remarques préliminaires”

L’objectif de cette contribution est celui de cerner les formes diverses et variées dans lesquelles se focalise un discours concernant la relation réciproque entre Dieu et les êtres humains, entre l’homme et la femme mais aussi entre l’être humain et les choses du monde. Ainsi, à partir des occurrences coraniques des termes utilisés pour exprimer l’idée d’amour (par exemple, les radicaux *ḥ-b-b* et *w-d-d*) et des couples de mots dont les concepts sont complémentaires (par exemple amour-obéissance et désir-peur), nous analyserons plus particulièrement les œuvres exégétiques chiites d’époque pré-bouyide (*Tafsīr Furāt al-Kūfī*, *Tafsīr al-‘Ayyāshī*, *Tafsīr al-Qummī*). De plus, ces œuvres transmettent, sous forme de traditions remontant aux imams, de nombreux matériaux, riches et encore en grande partie à explorer.

2. Capezio, Oriana (Università degli Studi di Napoli “L’Orientale”) – “La présence des *qiyān* à l’époque pré-islamique: les deux sauterelles *Jarādatā ‘Ād*”

À l’époque de la *jāhiliyya* de nombreuses femmes ont laissé leur empreinte dans l’histoire; la plupart d’entre elles ont contribué activement à la vie quotidienne à travers l’action, la parole et l’expression artistique. Parmi ces femmes, les *qiyān* sont celles qui ont vécu de l’art du chant, de la poésie, en harmonie avec le mouvement du corps. Leur relation avec la nature et la société est à la base d’un discours qui implique fortement l’aspect sensoriel, mais leur existence est liée aussi à une certaine idée du pouvoir entre les individus. En particulier, le focus de mon intervention sera l’expérience des deux *qiyān* les plus renommées de l’époque pré-islamique, connues comme *Jarādatā ‘Ād*. Elles représentent une des premières expressions d’une présence – celle des *qiyān* – qui sera de plus en plus assidue dans la société des siècles à venir.

3. Cassarino, Mirella (University of Catania) – “The Value of the ‘Name’ in Majnūn Laylá’s poetry”

My communication aims to present some reflections on the value that the name of the beloved assumes in some compositions by the Bedouin poet Qays b. al-Mulawwah, who lived in the seventh century. He was given the nickname of Majnūn Laylá, precisely because of the name of the woman, belonging to his own tribe, with whom he fell madly in love. The poet composed a large number of verses, which – contrary to custom – were explicitly addressed to Laylá. Through some quotations from this poet’s *Dīwān*, I will focus on aspects relating to the symbolic, allegorical and hermeneutical meanings of the name, as well as the semantics of allusion, invocation, evocation and repetition.

Panel 20: Arabic in Non-Arab Countries (9.00-10.30)

1. Alagunfon, Sulaiman Adewale (Berlin Graduate School Muslim Cultures and Societies, Freie Universität) – “Arabic-Islamic Scholarly Debates in Yorubaland (Nigeria)”

The main aim of this article is to study the issues and themes that provoke and stimulate scholarly debates and the consequent literary products in Arabic among the Arabic-Islamic scholarly setting of Yorubaland. In other words, scholarly production in the Yoruba-Nigerian Arabic-Islamic setting could be categorized as having more tilt towards the concept of the *munāṣabāt* genre, where every literary product is as a result of a cause and so does not exist in a vacuum. Debates (controversial or non-controversial) have been very generous to the setting as it bequests a substantial amount of what we now have as indigenous and highly localized forms of Arabic literary works that we could typically call Nigerian. What are the implications of those issues, not only on the literary atmosphere but also on the formation of the scholarly setting itself? How do the debates and the literary outcomes they brought about transcend the literary realm to the social space? What insights do we gain into how Arabic-Islamic scholarship works out in this non-native Arabic atmosphere? This paper seeks to engage these questions and many others through the lens of modern critical theory of “cause” and “effect.”

2. Mingazova, Nailya (Kazan Federal University) – “Innovation Methods in Teaching Arabic (On the Example of Polylingual Secondary Schools in Tatarstan Republic)”

Our research reveals the role of Arabic in keeping the Tatar cultural heritage through highlighting the innovation methods in teaching Arabic in Tatarstan Republic (Russia). The interest in Arabic as apart of the Tatar heritage has always existed in the Tatar community and its studying has provided a peaceful and tolerant relationship between the major religious groups of Muslims and Christians. The polylingual secondary schools’ project is aimed at keeping the balance between the preservation of the language, culture and identity of the Tatars and globalization.

Panel 21: Artifacts (9.00-10.30)

1. Tarhan, Fatih (Princeton University) – “The Divine through Glass: ‘Seeing’ God in the Mediaeval Mosques of Egypt”

One of the major achievements during the late Ayyubid period (1169-1260) and, especially, the Mamluk period (1250-1517) in Syria and Egypt was that of gilded and enamelled glass

productions. These objects were highly priced and in great demand by sultans and emirs alike. Among the most complex and religiously most significant objects were hanging glass lamps which were used to light the interior of mosques, shrines and Qur'ānic schools in Cairo and Damascus. Using traditional iconographic analysis, these mosque lamps are often described as precious objects endowed by sultans and emirs as pious gestures and status symbols. This approach to Islamic art is also employed by museums which reduce these art objects for a purely aesthetic experience, restricting the presentation of art to an exploration of style and technique. This museum vision is at odds with Islamic visuality which, beyond the material visibility, is sutured in worldly and otherworldly invisibility – *al-ghayb*. Investigating the identity – the Islamic visuality – of these objects, it becomes apparent that these mosque lamps are the material translation of the godly *Nūr* (Light) that surrounds the believer in places of worship while leaving the outside to darkness. The Light-Over-Darkness, the main theme of these lamps, recalls the strong Islamic belief of knowledge over ignorance. Therefore, these mosque lamps invite, remind and direct the believer – seemingly being a product “finito” – through the process “nonfinito” of seeking knowledge. How can the museum establish the conditions so that Islamic visuality would have, in principle, a place there?

2. Naef, Silvia (University of Geneva) – “National Identity, Soft Power and Diplomacy – The Collections of Artefacts at the United Nations”

The Geneva headquarters of the United Nations and its related agencies house rich collections of artworks, including originals, copies or artefacts of various types that have been donated by member states or artists between 1920 and the present day. This collection has been little studied so far. The present paper proposes to examine a specific category of such donations, namely those made by the states in the Middle East and North Africa. Considering the crises shaking this region, as well as the largely negative international perception resulting from wars and terrorist acts, it seemed particularly interesting to analyze the image that the states that constitute the region want to convey to the international community through these donations, which can be considered an expression of cultural diplomacy. Recently developed, the notion of “cultural diplomacy”, which considers international relations through the lens of cultural exchanges, shows how “soft power” – the cultural influence that a country exercises – can have a considerable impact on the way it is perceived at the international level, thus facilitating its political and economic projects.

Coffe break (10.30-10.45)

Panels 22: Senses and Words: Verbal Expressions and Sensory Experience II (10.45-12.15)

The way human beings perceive the world involves a wide range of sensations, thus engendering multifaceted forms of relations among them: a complex perceptual phenomenology that reverberates in the social cognition and behavior, always and everywhere. Those perceptions find a voice in literary, cultural and artistic expression: sometimes they are the result of a spontaneous manifestation of the soul, other times they are the result of defined spaces and social roles. In both cases, it often corresponds to a deep link with the natural world, strongly related to the social context in which they find life.

As Myra Bosman *et alii* recently pointed out (2019), “embodied experiences are strongly felt, but hard to communicate or verbalize”, due to a “‘perceptual loop’ between embodied sensations, body-sensorial knowledge and social meanings”. Consequently, the

literary forms and manifestations of sensorial experience are various and changeable, as are the words that express the different sensations and social meanings related to them.

This panel aims to open a discussion about the transposition of senses into words and the representation of everyday life in specific historical context, by analyzing Arabic texts from different perspectives – literary, historical, social, cultural and artistic. The participants intend to examine the correspondence between impressions and expressions, reality and perception of feelings and thoughts, as well as sensations and verbal transposition of the perceptive experience.

1. La Rosa, Cristina (University of Catania) – “Words for the Five Senses in Maghribī Popular Poetry”

The main aim of this paper is the lexical analysis of some words, expressing sensory experience, used in some popular poems on amorous topics. The lines analysed are contained in a *majmū'a*, written both in *fushā* and in Maghribī Arabic, kept at the National Library of Tunis. The words selected and analysed in this paper pertain both to the Colloquial and the Standard varieties of Arabic and belong to the spheres of Love and Eros. The objective is to show how some terms used to relate to the feelings of the lover towards the beloved, such as verbs, adjectives and nouns, create some “classical” images, peculiar to Arabic popular poetry and more generally to Arabic love poetry. These images allude to the five senses and demonstrate how the latter are involved when the poet is in love.

2. Licitra, Ilenia (University of Catania) – “Synesthetic Imagery in the Siculo-Arabic *Ghazal* Poems”

Numerous examples of *ghazal* poems include metaphorical images describing the altered body of the lover. The yearning for love, passion, disappointment, languish: each stage of the love affair can change the lover’s appearance. Even more, this alteration can also affect his perception of the beloved body: due to the intensity of the love experience, his sensory perception could end by intertwining, blending or intermingling his different sense modalities. The verbal transposition of this visionary state often requires the poet to employ widely rhetorical devices, and particularly synesthesia, in order to enhance the multiple perceptions of his audience. This paper will focus on the use of this figure in the love poems from the Siculo-Arabic poetic repertoire (10th-12th centuries). In fact, these authors frequently combine the figurative use of words with synesthetic effects, thus involving the reader in a vivid experience: a multi-layered text articulating a multi-sensory perception.

3. Suriano, Alba Rosa (University of Catania) – “Ibn Daniyal’s Erotic Language in *Al-Mutayyam*”

This paper aims to analyze the lexicon of homosexual Eros in the shadow play *Al-Mutayyam* by Iraqi optician Ibn Daniyal, written in Cairo between 1292 and 1311. The text (a mixture of verses and rhymed prose) addresses the theme of homosexual love through the overturning of the established norm, also using the conventions of traditional Arabic love poetry in a parodic key and proposing the union between opposite pairs such as: right/wrong, serious/facetious, lawful/unlawful. The investigation starts from the analysis of the lexicon used by the author to describe the event associated with the lemma, then expanding also to the context of the events that triggered the love reaction, to the description of the emotions and the physical elements connected to them, as well as to the consequent actions. This study is part of the wider research project “Eros 2020: Medioevo romanzo e orientale.

Manifestazioni, forme e lessico dell'eros dal Medioevo al Moderno” at the University of Catania.

Panel 23: Literature III (10.45-12.15)

1. Ossipova, Christina (Moscow State University) – “Seeking Identity in National Epic: The Case of *Nāzilat Dār al-Akābir* by Amīra Ghneym”

Historical events and settings, prominent personalities and whole epochs play a significant role in current Arab literary production. Collective and individual memory, the country's historical past and its ways of specific development are the subject of constant attention of many Arab authors. For a better understanding of themselves in the present, they turn to the events of their past. My paper will explore the novel “The Calamity of the Nobility” (*Nāzilat Dār al-Akābir*) by Tunisian writer and academic Amīra Ghneym, which was shortlisted for the 2021 International Prize for Arabic Fiction. This family drama with its descriptions of everyday life and historical events, its smells and sounds, laughter and screams, previously unspoken voices and agonizing confessions immerses us into the life of Tunisia in the first half of the 20th century. The locality of events does not deprive the novel of global extent: the author stresses the idea of presenting her country to the non-Tunisian reader through universal problems. I will argue that such psychological novels set in the historical events and focused on individuals' sincere emotional stories are a kind of psycho-therapeutic literary path, which writers chose as most acceptable to better discuss their identity with all weak points and imperfections, as well as advantages.

2. Corrao, Francesca Maria (Luiss University Roma) – “Edward Said on Humanism”

Edward Said, in the collection of essays *Humanism and Democratic Criticism*, affirms that in the face of the epochal changes introduced by technologies and globalization it is necessary for literary criticism to return to a new humanistic approach. A similar position emerged in Tzvetan Todorov's *Literature in Danger*. The philosopher wrote that the danger of literature derives from having been linked by some critics to a conception that is too narrow, limited and asphyxiated.

From the perspective of these critics, the root cause is the artificial separation of literature from the common world of humans. Among the numerous definitions present in the scientific debate of his time, Said adopts Crane's definition of humanities: humanities include all human products (Said 2004: 43). For a scientific approach to humanities, the critic resorts to philology to rebuild the cultural and social context of the authors and their works in order to perceive the real value of their cultural contribution. With his essay, Said intends to overcome the East-West opposition to formulate a new criticism that places the author's work and vision at the center of the context that produced it.

3. Kubarek, Magdalena (University of Warsaw) – “The heroic death in modern Islamic fiction”

Heroic death was already praised in ancient Greece. In *The Nicomachean Ethics*, Aristotle states that the noblest and greatest kind of death is this one on the field of honour (battlefield). *The Song of Roland* established a general pattern of heroic death, which, because of its repetition, became one of the topoi of European literature. However, the manner in which Roland's death was portrayed refers to an ensemble of ideas whose origin can be found in oral and folk cultures. This universality of patterns of heroic death can also be found in Islam. The tradition established the constant sequence of its elements: the premonition of death, dying in a

dignified way, the testimony of faith, a speech to the audience, as well as the presence of certain symbols. In the works of Najīb al-Kaylānī (Al-Kīlanī, 1931-1995), the best-known representative of Islamic literature (*al-adab al-Islāmī*) in the Arab world, one may recognize contemporary implementation of the motif of heroic death. Although it is not a simple realization of the sequence, it largely corresponds to the form established by tradition. The paper analyses how the presentation of heroic death varies according to the reality of the era in which the story takes place, to what extent it is ideologically constituted and how deeply it is rooted in the Muslim and universal topoi.

Lunch break (12.15-13.20)

Excursion (13.20-18.30)

Biographies of the Speakers

Sulaiman Adewale Alagunfon

Sulaiman A. Alagunfon is a doctoral fellow at Berlin Graduate School Muslim Cultures and Societies, Free University of Berlin, Germany, where he is completing a PhD in Arabic studies on a dissertation titled: “*Texts, Contexts, and Scholars: The Classical Arabic Maqāma in Yorubaland, Nigeria.*” Alagunfon is interested in the broad question: what does writing Arabic mean for the Intellectual History of West Africa? Before his enrollment at the FU Berlin (2017), he lectured at the Department of Religious Studies of Ekiti State University, Ado-Ekiti, Nigeria.

Mohammad Ali Amir-Moezzi

Mohammad Ali Amir-Moezzi is professor at the Ecole Pratique des Hautes Etues (Sorbonne) where he holds the chair of classical Islam formerly occupied by Louis Massignon, Henry Corbin and Daniel Gimaret. Member of the Ambrosian Academy (Milano) and Senior Research Fellow at the Institute of Ismaili Studies (London), he is the author of more than 200 scientific articles and some twenty books mostly on Shiite Islam and the history of the Qur’an, the most recent of which are: *La Preuve de Dieu: La mystique shi’ite à travers l’œuvre de Kulayni* (Bernheim Prize of the Académie des Inscriptions et Belles Lettres 2020); *Ali, le secret bien gardé* (2020); *Le Coran des historiens* (ed. with Guillaume Dye, Institut du Monde Arabe Prize 2021).

Constance Arminjon

After studying Persian and Arabic in Paris and Beirut, Constance Arminjon received a PhD in History at École des hautes études en sciences sociales (EHESS), Paris, in 2011. Since 2012, she has been an Assistant Professor in the History of Contemporary Islam at École pratique des hautes études (EPHE-PSL) in Paris. In her teaching and research, she addresses the history of modern Islamic thought and institutions. Working in a comparative perspective between Shiite and Sunni Islam, she engages with the major fields of modern Islamic thought: theology, political theology, Islamic law, and religious historiography. In her current research, she focuses on the relations between philosophy and theology, and between literature and theology. She has published *Chiïsme et État* (Shiism and the State, Paris, CNRS Éditions, 2013); *Les Droits de l’Homme dans l’islam shi’ite* (Human Rights in Shiite Islam, Paris, Éditions du Cerf, 2017); and *Une brève histoire de la pensée politique en Islam contemporain* (A Short History of Contemporary Islamic Political Thought, Genève, Labor et Fides, 2017). Her last book is entitled *Vers une nouvelle théologie en islam: Pour une histoire polyphonique* (Paris, CNRS Éditions, 2022).

Carmela Baffioni

Carmela Baffioni, emeritus of History of Islamic philosophy at the Università di Napoli L’Orientale, she is a senior research fellow at the Institute of Ismaili Studies, London. She is a member of numerous academies including the Accademia Nazionale dei Lincei. She has dealt with the major medieval Islamic thinkers (al-Kindī, al-Farābī, Yaḥyā b. ‘Adī, Ibn Sīnā, Ibn Rushd) and lately with Ismaili thought (Abū Ya‘qūb al-Sijistānī and Ḥamīd al-Dīn al-Kirmānī). She translated al-Shahrastānī (parts of *K. al-Milal*) and Averroes (*Middle Commentary on the Poetics*). She has also studied issues in the history of Islamic science such as atomism and embryology. Her main field of studies are the Ikhwān al-Ṣafā’ and is a main contributor in the new edition launched by the IIS.

Christiana Baldazzi

Christiana Baldazzi is Associate Professor of Arabic Language and Literature at the Department of Humanities (University of Trieste), Member of Scientific Board of *Globhis*

network for Global History. Her research interests include: autobiographical literature (memoirs and diaries) in the 19th and 20th centuries in Syria, Palestine and Egypt with special reference to political and social history (*Il ruolo degli intellettuali arabi tra Impero Ottomano e Mandato: il caso della famiglia Zu'aytir 1872-1939*, Istituto Universitario Orientale di Napoli, 2005); intercultural relations; travel Literature between the 19th and 20th centuries, with a specific focus on identities, on woman question and the process of modernization (*Lo sguardo arabo: immagini e immaginari dell'Occidente*, EUT, Trieste, 2018).

Thomas Bauer

Thomas Bauer, Dr. phil., Dr. phil. habil. (Erlangen 1989 and 1997), has been a professor of Arabic and Islamic Studies at the University of Münster since 2000. His main research areas are: Arabic literature, rhetoric, and cultural history from the early times (*Altarabische Dichtkunst*, 1992) and the Abbasid period (*Liebe und Liebesdichtung in der arabischen Welt des 9. und 10. Jahrhunderts*, 1998) up to the Ottoman period. His recent studies focused on Arabic literature of the Mamluk period, especially Ibn Nubāta al-Miṣrī and the popular poet al-Mi'mār. In the field of cultural anthropology of the pre-modern Arabic world Bauer treated subjects like love and sexuality, death, strangeness, and tolerance of ambiguity (*Die Kultur der Ambiguität*, 2011). Bauer has been appointed member of the North Rhine-Westphalian Academy of Sciences, Humanities, and the Arts in 2012 and has been awarded the Gottfried Wilhelm Leibniz Prize in 2013.

Lale Behzadi

Lale Behzadi is Professor of Arabic Studies at the University of Bamberg. She has studied Arabic and Persian literature, Near and Middle Eastern Studies, and German philology in Halle, Göttingen and Cairo. Her research focuses on Arabic literature (*adab*), theoretical and comparative approaches to modern and pre-modern Arabic texts, concepts of authorship and the history of emotions.

Laura Bottini

Laura Bottini is Associate Professor of Islamic History at the University of Catania (Department of Humanities), where she teaches courses on Islamic Studies. The main focus of her scholarly activity is on the history of Shiism, particularly during the early centuries. Her publications include: "Di discepoli e professionisti. Appunti", in *Scritti in onore di Biancamaria Scarcia Amoretti*, ed. D. Bredi, L. Capezzone et. al. (Roma 2008), 197-223; "Frammenti di escatologia sciita: Dhū l-Qarnayn nell'opera di Ibn Bābawayh", *KERVAN - International Journal of Afro-Asiatic Studies* 22 (2018), 91-108; *al-Kindi: Apologia del Cristianesimo, traduzione dall'arabo, introduzione e cura di Laura Bottini* (Milano, 1998); and "The Apology of al-Kindī", in *Christian-Muslim Relations: A Bibliographical History. Vol. 1 (600-900)*, ed. D. Thomas, B. Roggema (Leiden: Brill, 2009), 585-594. She is also interested in onomastics, Qur'anic studies and in the manuscript book heritage (Islamic manuscripts from the Library of the Istituto per l'Oriente Carlo Alfonso Nallino, Rome 2017).

Rainer Brunner

Rainer Brunner (PhD 1996, University of Freiburg) Directeur de recherche at the Laboratoire d'études sur les monothéismes, CNRS, and editor-in-chief of *Die Welt des Islams*. Next to numerous articles on Muslim intellectual history in the 19th and 20th centuries, he published: *Islamic Ecumenism in the 20th Century* (2004); *Islam: Einheit und Vielfalt einer Weltreligion* (ed., 2016); *Die Schia und die Koranfälschung* (2nd edition in preparation). His main fields of interest are Islamic modernism, Shiite history and theology, Muslim heresiography, history of Oriental studies.

Rosanna Budelli

Rosanna Budelli is as a researcher at the Foundation for Religious Sciences (Fscire) and at the University of Palermo. She has a Ph.D. in Studies and Research on the Near East and the Maghreb, has taught as an adjunct professor of Arabic language and Literature in several Italian universities. Currently she is coordinator of the Library “Giorgio La Pira” in Palermo (Italy) and researcher at the Foundation for Religious Studies (Fscire) of Bologna. She is also an adjunct professor of “Sources, Methods and Fundamentals of the History of Islam” at Palermo University. Her interests are focused on classical Arab-Islamic civilization, Arab Christian literature, and anthropology of Arab countries. Among her publications the books *Il Sigillo di Salomone in tre manoscritti di magia copta in lingua araba* (Solomon’s Seal in Three Manuscripts of Coptic Magic in Arabic Language), introduction, edition and translation by Rosanna Budelli (2014); *Visioni e Ascese di Muḥammad al-Ḥālīdī* (2005); “Shamanic Reminiscences and Archaic Myths in the Story of the Goldsmith Ḥasan al-Baṣrī” (*Alf Layla walayla*) in *Eurasian Studies* 17 (2019), 104-122; *The Writing Characteristics of the Manuscript Ayasofya 3631: Some Notes on Arabic Paleography*.

Giovanna Calasso

Giovanna Calasso is a former Professor of History of Arab-Islamic Civilization in the Department of Oriental Studies at Sapienza University, Rome. Her research mainly focuses on historical-religious and cultural issues concerning the Islamic Middle Ages in the perspective of historical anthropology, Islamization and conversion to Islam, tradition and change in Islamic historiography, urban foundation narratives and representations of the city in Arabic historical and geographical literature, and binary categorisations such as *dār al-Islām/dār al-ḥarb* or Mashriq/Maghrib. Travelogues as sources for the history and mentalities of mediaeval Islamic societies have been one of her main interests for years.

Oriana Capezio

Oriana Capezio is Associate Professor of Arabic Language and Literature, Department of Asian, African, and Mediterranean Studies, University of Naples “L’Orientale”. The main topic of her scientific research is the study of ancient Arabic poetry from literary, philological, and linguistic perspectives. Specific attention is given to thematic, prosodic, and textual analysis through the study of the sources and the examination of the main issues connected to the poetry. The results of the research are discussed in some articles published in scientific journals and in the monographs: *La poesia araba preislamica* (Istituto per l’Oriente Carlo Alfonso Nallino, 2021), *La metrica araba: Studio della tradizione antica* (Edizioni Ca’ Foscari, 2013); and *‘Urwa ibn al-Ward: Una voce nel deserto* (Ariele, 2011). She is associate editor of the journal *Quaderni di Studi Arabi* and member of the editorial committee of the journal *Studi Magrebini*.

Mirella Cassarino

Mirella Cassarino is Full Professor of Arabic Language and Literature at the University of Catania (Italy). Her research mainly deals with the Arabic literary canon, *adab* and its structuring forms, the representation of otherness in Arabic literature, Sicilian Middle Arabic and Arabic Literature in Islamic Sicily. Since 2008 she has been a Member of the International Scientific Committee of the journal *Quaderni di Studi Arabi*. Since 2017 she has been a Member of the International Scientific Committee of the Editorial *Collection Medioevo Romanzo e Orientale* and Academic Director of the imprint “Islamic Sicily: texts, literary and linguistic research” (IPO C. A. Nallino, Rome). Among her publications: “Palermo experienced, Palermo imagined: Arabic and Islamic Culture between 9th and the 12th Century”, in *A Companion to Medieval Palermo*, ed. A. Nef (Leiden: Brill, 2013), 89-129; *Le Notti di Tawḥīdī: variazioni sull’adab*

(Soveria Mannelli: Rubbettino, 2017); “Between Function and Fiction: The Representation of Women in al-Ibshīhī’s Mustatraf,” *Mamluk Studies Review* XXI (2018), 1-20; “Voisinage et altérité dans un cout métrage de Hamdi al-Hroub,” in *Medioevo e Moderno: Fenomenologia delle rappresentazioni dell’alterità fra Oriente e Occidente. I, Voisinage et altérité en littérature et autres disciplines*, ed. L. Bottini, M. Cassarino, A. Chraïbi (Soveria Mannelli: Rubbettino, 2020), 93-104.

Francesca Maria Corrao

Francesca Maria Corrao obtained her MA in Arabic Studies at the American University in Cairo. Thereafter she returned to Rome University La Sapienza, where she was awarded her doctorate in Islamic Studies. After teaching at the University “l’Orientale” in Napoli, where she became full Professor of Arabic Language and Literature in 2004, she went to the Luiss University in Rome where she teaches Mediterranean Studies and is the Director of the Master in Politics and Management in Middle East and North Africa. She has also been a visiting professor at ‘Ayn Shams University in Cairo (2004), École Pratique des Hautes Études en Sciences Sociales (Paris 2007), Fudan University (Shanghai 2017), and Sciences Po (Paris and Menton 2017-2019). Her research interests lie in comparative literature, Arabic culture and history, Mediterranean studies, and Intercultural Dialogue. She is interested in different forms of cultural dialogue. She chairs the Scientific Committee of the *Fondazione Orestiadi in Gibellina* (Sicily) where she has organized poetry readings and Art exhibitions. She is overseas research member of the Institute of Oriental Studies (Soka University, Tokyo); and is also member of Union Européenne des Arabisants et Islamisants (UEAI), and the European Teachers of Modern Arabic Literature (EURAMAL). She has published many books and scientific articles: *Un Arabo che ha letto Montesquie: Leonardo Sciascia e il Mediterraneo sud-orientale*, a cura di Capecchi Giovanni e Corrao Francesca Maria (Olschki 2021); Corrao F.M., Redaelli R., *States, Actors and Geopolitical Drivers in the Mediterranean* (Palgrave 2021); *I cavalieri, le dame e i deserti* (A short history of Arabic Poetry, Istituto per l’Oriente, 2020); *Adonis: Questo è il mio nome* (Donzelli 2008); *Islam, Religion and Politics* (LUP, 2017); *Poesia Araba* (La Repubblica 2004); *Poeti Arabi di Sicilia* (Arab poets in Sicily, 2002); *Giufà il furbo, lo sciocco, il saggio* (Sellerio 2001).

Rocio Daga Portillo

Rocio Daga Portillo has a Ph.D. Arabic and Islamic Studies 1990, University of Granada, Spain, on *Al-Aḥkām al-Kubrā li-Ibn Sahl* (ed. Abd al-Wahhāb Ḥallāf). From 1986 to 1989 he conducted his research and studied at Cairo University and at the American University in Cairo. 1991-1993 Postdoc Fellowship at Princeton University, USA. From 1994 to 1998 he was a teaching assistant at FU Berlin, Germany. In 2012 he worked as a teaching assistant at the Department of Near Eastern Studies, LMU, Munich, Germany. Since 2016 he has been Lecturer at the Department of Near Eastern Studies, LMU, Munich, Germany. He also serves as a member of the research Projects: *Arabic Papyrology Database* at the Department of Near Eastern Studies, LMU, Munich, Germany (2016-21); and *Ṭuṭūn: eine ägyptische Kleinstadt des 9.-11. Jahrhunderts im Spiegel neuer Dokumente* (2021-23). He published more than 30 articles about *fiqh*, the history of al-Andalus and Christian Arabic Literature. His book is entitled *The Veneration of Icons by Abū Qurra*.

Daniel De Smet

Daniel De Smet is Directeur de recherche at the French National Centre of Scientific Research (CNRS), where he leads the research unit “Livres sacrés: Canons et hétérodoxies” at the Laboratoire d’Études sur les Monothéismes (LEM, UMR 8584) in Aubervilliers, near Paris. He also teaches Arabic philosophy at the University of Leuven (KUL), in Belgium. His main fields of interest are Shiite Islam (in particular Ismā‘īlism), Arabic Neoplatonism, and Islamic

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Johannes Thomann is a visiting scholar at the Institute of Asian and Oriental Studies (IAOS) at the University of Zurich. He received his Ph.D. from Zurich University (1992). Between 1992 and 2020 he was a research associate at the Orientalisches Seminar of Zurich University and later at the IAOS. His main research focus is on the sciences in the premodern Islamic world, especially astronomy and astrology. Besides that, he conducts research on Arabic folk literature. His publications include: “‘Oh Leader of Women in the World, oh Shahrazad!’ The Ending of the One Thousand and One Nights in the Earliest Turkish Translation and its Relationship to the Arabic Versions,” in *Endless Inspiration: One Thousand and One Nights in Comparative Perspective*, ed. Orhan Elmaz (Piscataway: De Gruyter, 2020), 137-168; “Reshaping the Frame Story of the Thousand and One Nights: The Coherence of Prologue and Epilogue in the Earliest Existing Arabic MSS,” in *The Thousand and One Nights: Sources and Transformations in Literature, Art, and Science*, Ibrahim Akel, William Granara (Leiden: Brill, 2020), 22-38.

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<https://www.graduateinstitute.ch/communications/news/impossible-stability-unlikely-war-what-syrias-recent-history-tell-us-about-us>).

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