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Introduction

On behalf of Union Euro enne des Arabisants et Islamisants (UEAI), we welcome you to Section of Arab and Islamic Studies at the Department of Semitic Studies, University of Granada, which hosts the 31st UEAI Conference, from 9th to 14th September 2024 in Granada, under the general topic of “Dynamics between Power and Society in Islam”.

We are delighted to invite you to Granada, which is home to one of the biggest universities in Spain. The academic tradition of Arabic and Islamic studies in the city of Granada from an academic point of view dates back to the Madrasa founded by Yusuf the First in 1349. This academic continuity was broken with the incorporation of Granada into the Crown of Castile in 1492, but not Arabic studies, as the study of the language was promoted by some Catholic authorities in order to provide means of communication and also to facilitate the conversion of the Muslim population (Mudejars), finally the well-known Moriscos, so the converted community. With the foundation of the University of Granada in 1531 by the Emperor Charles the First, there was also no direct continuation at the academic level until the 17th century. The first chair of Arabic at the University of Granada was created in 1847, and at the end of the 19th century, Granada became an important center for Arabic and Islamic studies, up to the present day, with subjects in Arabic language and linguistics, history, society, law, literature, thought and natural science. Today, Arabic and Islamic Studies at the University of Granada are embedded in the Department of Semitic Studies of the Faculty of Philosophy and Letters.

Granada is one of the most visited cities in Spain and contains many monuments from Islamic period of al-Andalus as the well-known Alhambra. The urban framework is dotted with Andalusian, Renaissance, Baroque and Neoclassical churches, monasteries, hospitals, palaces and mansions. The monumental complex of the Alhambra and the Generalife, together with the Albaic n neighbourhood, have been declared World Heritage Sites. The University give the city a lively atmosphere with many bars, restaurants and pubs where you can enjoy the gastronomy of Granada, especially the tapas. Its intricate streets invite you to walk and lose yourself in different architectural environments which are combined with charming squares and green avenues, especially the forests of the Alhambra and the two rivers inserted in.

The congress will take place in the Faculty of Law in the city centre. Onsite registration will start on Monday, 9 September (only credentials), half an hour before the opening session in the early evening, and will continue until Thursday, 12 September, in the morning. The Keynote by Prof. Maribel Fierro and the congress reception will take place on 9 September in Carmen de la Victoria (Albaic n). The General Assembly will take place on Thursday 12 in the afternoon (Faculty of Law) and in the evening the conference dinner. On Friday 13, the UEAI excursion is ready to go to Cordoba, where was held the first congress of the UEAI, to visit Madinat al-Zahra (Medina Azahara), the Mosque-Cathedral and Juder a quarter. We have left the optional guided visit to the Alhambra Palaces for Saturday 14 September.

We look forward to see you in an interesting and enlightening conference.

Prof. Antonio Pel ez Rovira (President of UEAI 2024 Conference)
Dr. Paola Luque Vargas (Organising Committee Member and Secretary)
Ivar Torres Orta (Organising Committee Member)
Ana Bel n Cano Carrillo (Organising Committee Member)
Batul Al-Husein Raie (Organising Committee Member)

Acknowledgements

The conference is hosted by the University of Granada on behalf of the Union Européenne des Arabisants et Islamisants (UEAI), a prestigious association of European 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-Islamic world. 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.

The University of Granada was established in 1531 and is thus one of the oldest universities in Spain. Home to ca. 52.000 students and 6.300 staff, it bears the motto "Plus Ultra" (Further). The Faculty of Law is hosting the UEAI Congress and it is located just in city center (Plaza de la Universidad, 1) (<https://derecho.ugr.es/facultad/localizacion-contacto>). The congress is funded by the Research Project "La sociedad nazarí en el siglo XV: aplicación del derecho y administración del Estado (SONADE)" (Nasrid society in the 15th century: application of law and state administration) (PID2020-118989GB-I00/MCIN/AEI/10.13039/501100011033); it also received financial and administrative support from the Department of Semitic Studies at the University of Granada (<https://semiticos.ugr.es/>), from the Research Group "Ciudades Andaluzas bajo el islam" (Andalusian cities under Islam) (<https://wpd.ugr.es/~cabei/>), and from "Centro de Estudios Históricos de Granada y su Reino" (Centre for Historical Studies of Granada and its Kingdom) (<https://granada.cehgr.es/granada/>); it is also patronised by the Associated Unit UGR to CSIC "Arabic and Islamic Cultural Heritage" (<https://www.eea.csic.es/unidad-asociada/>), and The Patronato de la Alhambra y el Generalife has left the auditorium of the Carlos V Palace for the opening session of the congress.

Practical Information

Congress Venues

The congress will take place at the Faculty of Law (Facultad de Derecho) (1, Plaza de la Universidad) on three rooms:

- **Room 1: Sala de Conferencias, planta baja (ground floor)**
- **Room 2: Salón Rojo, planta primera (first floor)**
- **Room 3: Sala de Vistas, planta primera (first floor)**

The **registration** will be open at the beginning of every morning and afternoon in **Patio Hinojosa** (Hinojosa Courtyard) (ground floor, going in by the main door of the Faculty at right).

The **coffee break** will take place at **Saints Justo and Pastor Parish courtyard**, just going out from the main door of the Faculty at left.



Programme at a Glance

Monday, 9 September

17:30, welcome and keynote, Carlos V Palace (Alhambra)

20:00 Cocktail, Carmen de la Victoria (Albaicín)

Tuesday, 10 - Thursday, 12 September (Faculty of Law)

Room 1: Sala de Conferencias, planta baja (ground floor)

Room 2: Salón Rojo, planta primera (first floor)

Room 3: Sala de Vistas, planta primera (first floor)

Book Exhibit: Patio Hinojosa

Coffee break: Saints Justo and Pastor Parish Courtyard

S: Session // P: Panel

	Tuesday, 10 September			Wednesday, 11 September			Thursday, 12 September		
	Room 1	Room 2	Room 3	Room 1	Room 2	Room 3	Room 1	Room 2	Room 3
9:00	S1	S2 (P)	S3	S16	S17 (P)	S18 (P)	S31	S32	S33
10:30	Coffee break			Coffee break			Coffee break		
11:00	S4 (P)	S5	S6	S19	S20	S21 (P)	S34	S35	S36
12:30	S7 (P)	S8	S9	S22	S23 (P)	S24 (P)	S37 (P)	S38	S39
14:00	Lunch (not provided)			Lunch (not provided)			Lunch (not provided)		
16:00	S10	S11	S12	S25	S26	S27	UEAI Members Assembly Sala de Conferencias		
17:30	Coffee break			Coffee break			Free time		
18:00	S13	S14	S15	S28	S29	S30			
20:00							Conference Gala Dinner		

Friday, 13 September (CORDOBA)

7:00 Departure from Granada (Faculty of Law classrooms building)

Saturday, 14 September (ALHAMBRA)

9:00 Meeting at Alhambra (Carlos V Palace Square)

Programme

MONDAY, 9 SEPTEMBER

Carlos V Palace Auditorium (Alhambra)

17:30 Registration (only credentials)

18:00 Welcome and keynote lecture (Maribel Fierro, “Al-Andalus, Granada and the present: emotions and history”)

Carmen de la Victoria (Albaicín)

20:00 Cocktail

TUESDAY, 10 SEPTEMBER

Registration (8:30-9:00): Patio Hinojosa (ground floor Faculty of Law)

SESSION 1: Sources on power in Medieval and Premodern Egypt - ROOM 1 (9:00-10:30)

Chair: Josef Ženka

Daga Portillo, Rocío - "New discoveries from the Papyrus collection in Berlin: A Fāṭimi Petition to al-Ḥākīm bi-Amrī Allāh. Petitions as a way of governance"

Mauder, Christian - "The Birth and Early Life of the Mamluk Sultan Qāniṣawh al-Ghawrī (r. 1501-1516) According to Unpublished Biographical Sources"

SESSION 2 (Panel): Power and mentalities through the silences of pre-modern written sources from "central" and "peripheral" Muslim societies - ROOM 2 (9:00-10:30)

Organiser: Giovanna Calasso

Chair: Maribel Fierro.

Calasso, Giovanna - "Change as the recurring unsaid in narratives of conversion to Islam: some examples from the *Štra* and early biographical dictionaries"

Denaro, Roberta - "Constructing motherhood in Arabic medieval texts: literary reticence and normative discourse"

Zappa, Francesco - "West African 'pagans' in bookish disguise: political strategies or literary conventions in local Arabic sources?"

Discussant: Maribel Fierro

SESSION 3: Knowledge between natural and human spaces – ROOM 3 (9:00-10:30)

Chair: Rainer Brunner

Tabari, Sofia – "Al-Jenna d'Alger entre pouvoir et science"

Forster, Regula – "The most important recipes? al-Jildakī on alchemy among the specific properties"

Abdel Fatah Martínez, Alba – "The perfume containers in the Alhambra museum: contextualisation and uses in the Nasrid female world"

TUESDAY, 10 SEPTEMBER

SESSION 4 (PANEL): Droit, société et administration dans la grenade nasride: nouvelles perspectives d'analyse - ROOM 1 (11:00-12:30)

Organiser: Ana María Carballeira Debasa

Chair: Ana María Carballeira Debasa

Cano Carrillo, Ana Belén - "L'achat et la vente d'esclaves dans le royaume nasride de Grenade (XIIIe-XVe siècles)"

Luque-Vargas, Paola - "Les administrateurs du mustajlaş dans l'émirat nasride de Grenade : contexte, profil et biographies"

Vidal-Castro, Francisco - "Aspects socio-économiques d'al-Andalus nasride (XVe siècle) à travers les Nawāzil d'Ibn Ṭarkāt"

Discussant: Amalia Zomeño

SESSION 5: New perspectives in classical works - ROOM 2 (11:00-12:30)

Chair: Sebastian Guenther

Lange, Christian – "*Laysa l-khabaru ka-l-mu'āyana*: Some remarks on the battle between the eye and the ear in Islamic intellectual history"

Gruendler, Beatrice - "The Textual Tradition of Kalīla and Dimna: Impulses and Differences"

Özkan, Hakan – "Vernacular Voices in Elite Lexicons: aş-Şafadī's Engagement with Dialect Poetry"

SESSION 6: Competing narratives through artistic and audiovisual media – ROOM 3 (11:00-12:30)

Chair: Marlé Hammond.

Naef, Silvia – "On The Way to a Better Future: Iraqi Soft Power in the 1970s, Between Modern Art and Mesopotamian Heritage"

Sonay, Ali – "«A War of Series»? Middle Eastern History between Competing Narratives in Turkish and Arab Television Dramas".

SESSION 7 (PANEL): The Use and Meaning of Legal Formula in Granadan Documents – ROOM 1 (12:30-14:00)

Organiser: Amalia Zomeño

Chair: Christian Müller

Zomeño, Amalia - “Loosing the Property Rights or marjadraque in Granadan Sale Contracts (XVth century)”

Rodríguez Gómez, María Dolores - “On the Scope of Property Rights and Belongings in Arab Notarial Commutative Contracts (Granada, XVth century)”

Ženka, Josef - “Death is just another path, one that we all must take”

Discussant: Christian Müller

SESSION 8: Contemporary scholars on Islam – ROOM 2 (12:30-14:30)

Chair: Juan Antonio Macías Amoretti

Fudge, Bruce – “M. A. Khalafallāh and the Afterlives of the Prophets”

Navarro Carmona, Antonio – “Power and Islamic Religion in the Thought of Mohamed Talbi”

Pachniak, Katarzyna – “Abdullah Saeed and his new interpretation of the Qur’an”

SESSION 9: Postmodern Iranian Shiite Discussions - ROOM 3 (12:30-14:00)

Chair: Silvia Naef

Arminjon, Constance - “Sciences humaines, sciences islamiques, «islamisation des sciences»: controverses en islam shi’ite iranien contemporain”

Fuchs, Simon Wolfgang – “The Mystical Appeal of a Revolution: Classified Documents, Islamic Third Worldism, and Iran in 1983”

SESSION 10: Resisting centralization – ROOM 1 (16:00-17:30)

Chair: Ioana Feodorov

Dziekan, Marek - “The Kryczyński Family and its Role in the Intellectual Life of Polish-Lithuanian Tatars in the Interwar Period”

Sicari, Daniele - “Centralisation du pouvoir et autonomie territoriale. Prépondérance du "local" dans la définition de l'état régional dans la Palestine ottomane: le cas de Zāhir al-'Umar al-Zaydānī (1689-1775)”

TUESDAY, 10 SEPTEMBER

SESSION 11: Andalusí scientists – ROOM 2 (16:00-17:30)

Chair: Montserrat Díaz Fajardo

Ciner, Osman - “Hydraulic Technology in Ibn Baṣṣāl’s al-Qaṣd wa al-Bayān”

Al-Husein Raie, Batul – “Ways of preserving some foodstuffs: the sources used in Ibn Luyūn’s agricultural poem”.

Cabo González, Ana María – “La faceta farmacológica de Avempace (Ibn Bāyṣā)”.

SESSION 12: Sufi Collective Thinking – ROOM 3 (16:00-17:30)

Chair: José Ignacio Sánchez Sánchez

Garratón Mateu, Carmen – “Dissident marabouts with sharia: the Assembly of 1749 in Kabylia (Algeria)”.

El Hour, Rachid – “Algunas reflexiones acerca del sufismo colectivo y el hagg. El caso de los Magariyyūn de safī, Marruecos”.

Zhantiev, Dmitry – “Islamic and Ottoman worldviews in the works of Syrian Sufi thinkers in the age of Abdul Hamid II (1876-1909)”.

SESSION 13: Responses to colonialism – ROOM 1 (18:00-19:30)

Chair: Carmen Garratón Mateu.

Pellitteri, Antonino - “The personality of Emir 'Abd al-Qadir al-Gaza'iri in Syria in the framework of political and social representation according to Arab-Syrian historical-literary sources”

Wieringa, Edwin P. - “The Bugis-Malay Prince Raja Ali Haji on the Ideal of Islamic Governance at a Time of Colonial Rule”

Martín-García, Juan Manuel - “The concept of "anarchy" in pre-colonial Rif: libertarian activity or colonial strategy?”

SESSION 14: Transmission and astrology – ROOM 2 (18:00-19:30)

Chair: Osman Ciner

Díaz Fajardo, Montserrat and Calvo, Emilia – “Sources and users in Volume One of the Kitāb al-Bāri”

Ebeid, Bishara – “Elias of Nisibis’ Refutation of Astrology Synthesis between Christian Theology and Islamic Kalām”

TUESDAY, 10 SEPTEMBER

SESSION 15: Controversial visions of Syrian conflicts – ROOM 3 (18:00-19:30)

Chair: Elena Arigita

Almarai, Akeel - “Transformations in Gender Relations among Syrians in Syria and the diaspora after the start of the civil war”

Waardenburg, Johannes – “Islamophobia in the UN commission on Syria?”

WEDNESDAY, 11 SEPTEMBER

Registration (8:30-9:00): Patio Hinojosa

SESSION 16: Revisited manuscripts – ROOM 1 (9:00-10:30)

Chair: Sebastian Guenther

Winet, Monika – “A winding road to Switzerland: a 17th-century Aljamiado manuscript in Bern”

Pukhovaia, Ekaterina – “The early Qasimid state in Yemen (1006-1054 / 1597-1644) as seen through the Yemeni manuscript heritage”

Seidensticker, Tilman – “The Basmala in manuscripts of al-Bukhārī’s Ṣaḥīḥ”

SESSION 17 (Panel): Adab and contemporary humanities: how to make an anthology – ROOM 2 (9:00-10:30)

Organisers: Antonella Ghersetti and Letizia Osti.

Chair: Hilary Kilpatrick

Cassarino, Mirella – “An indomitable and rebellious woman: a literary portrait”

Ghersetti, Antonella – “The power of language: how to transform things with words”

Osti, Letizia – “The Ruler in the city: theory and practice”

Pagani, Samuela – “Imitating unwritten law: narratives of trial in adab, sufism and falsafa”

Discussant: Hilary Kilpatrick

SESSION 18 (Panel): Language(s) as a Power Dynamic in North Africa – ROOM 3 (9:00-10:30)

Organiser: Montserrat Benítez Fernández

Chair: Rosa Pennisi

Naciri-Azzouz, Amina and Janeiro-Anne, Aicha – “Le multilinguisme dans le paysage linguistique de Nouakchott: Entre réalité linguistique et valeur symbolique”

Gago Gómez, Laura – “Arabic as the Language of Islam – A Critical Discourse. Analysis (CDA) of Panarabist Language stance in Morocco after 2011 Constitution”

Benítez Fernández, Montserrat – “Représentation sociale de la langue comme moteur de la variation et du changement linguistique”

Discussant: Amina Naciri-Azzouz

WEDNESDAY, 11 SEPTEMBER

SESSION 19: New perspectives on Christian life in Islam – ROOM 1 (11:00-12:30)

Chair: Christian Mauder.

Kościelniak, Krzysztof – “The Melkites of the Antiochian Patriarchate under Seljuk rule from the capture of Antioch to the arrival of the Crusaders (1084–1098)”

Ibrahim, Habib – “The Correspondence of Mūsā Ṭrābulṣī: New Insights”

SESSION 20: Poetry and moral societal norms – ROOM 2 (11:00-12:30)

Chair: Miguel Ángel Lucena Romero.

Kilpatrick, Hilary – “Beware of Ibn al-Fāriḍ: a poem against apostasy”

Jockers, Barbara – “Two quatrains about the preoccupation with the beloved in view of death”

Hammond, Marlé – “Power Plays: Poetry, Sex and Social Status in Ibn Saʿīd al-Maghribī’s al-Mughrib fī ḥulā al-Maghrib”

SESSION 21 (Panel): Senses and Perception in the Premodern Islamic World I – ROOM 3 (11:00-12:30)

Organiser: Isabel Toral

Chair: José Ignacio Sánchez Sánchez

Toral, Isabel – “Mind your table-manners! Social etiquette and disgusting food consumption in adab literature”

Myrne, Pernilla – “Cultivation of the Senses in Islamic Ars Erotica: Arabic Erotic Manuals (4th/10th–9th/15th centuries)”

Boloix-Gallardo, Bárbara – “Awakening the Five Senses. Sensations and Perceptions in the Sexual Practice in Nasrid Granada (7th/13th-9th/15th centuries)”

Discussant: José Ignacio Sánchez Sánchez

SESSION 22: Discovering new messages in particular contexts – ROOM 1 (12:30-14:00)

Chair: Marek Dziekan

Grassi, Vincenza and Napolitano, Ennio - “Beyond the surface: Epigraphy on Samanid ceramics and its impact on the development of the so-called pseudo-Arabic decorative script”

Wiegiers, Gerard – “The religious message of the Parchment of the Torre Turpiana and the Lead Books of the Sacromonte (Granada). A Study based on the original sources”

WEDNESDAY, 11 SEPTEMBER

SESSION 23 (Panel): Crossing Şiqilliyya – ROOM 2 (12:30-14:00)

Organisers: Cristina La Rosa and Ilenia Licitra.

Chair: Mirella Cassarino.

Pennisi, Rosa - “Interactional and Intersectional Cultural Heritage: the Reception of Şiqilliyya and al-Idrīsī in Digital Discourses”

La Rosa, Cristina – “Şiqilliyya-Ifrīqiya and return: ‘ilm and ‘ulamā’ in transition”

Licitra, Ilenia – “Poetry and literary criticism travelling across the Mediterranean”

Bottini, Laura - “Fuqahā’ and quḍāt travelling across the Mediterranean”

Discussant: Mirella Cassarino

SESSION 24 (Panel): Senses and Perception in the Premodern Islamic World II – ROOM 3 (12:30-14:00)

Organiser: Isabel Toral

Chair: Isabel Toral

Sánchez Sánchez, José Ignacio – “Perceptual Transformation and Medical Discourse in Early Critiques of Sufism (4th/10th-6th/12th centuries)”

Thiele, Jan – “Debates on sense perception in kalām”

Essakouti, Asmaa – “What to Do with Old Farts? Scatological Humor in Premodern Arabic Literature”

Discussant: Isabel Toral

SESSION 25: Legitimation through words, law and power – ROOM 1 (16:00-17:30)

Chair: Antonio Peláez Rovira

Grande, Francesco – “The lexical fields of power and society in the earlier stages of Arabic”

De Smet, Daniel – “Justice divine et loi du talion (qişāş). Une influence mu'tazilite sur l'ismaélisme ṭayyibite du Yémen au 12e siècle?”

Van Reeth, Jan M. F. – “Le Temple des Prophètes”

WEDNESDAY, 11 SEPTEMBER

SESSION 26: Salafism and secularism reactions to 20th century – ROOM 2 (16:00-17:30)

Chair: Luz Gómez García

Moser, Kata – “The Arab discourse on secularism theories”

Coppens, Pieter – “Early 20th-century Salafi Engagement with Logic and Philosophy: A Commentary on al-Zarkashī’s Luqṭat al-‘Ajlān”

Brunner, Rainer – “Who are the salaf in al-Manār?”

SESSION 27: Minorities and reform in Ottoman spaces– ROOM 3 (16:00-17:30)

Chair: Marek Dziekan

Feodorov, Ioana - “Arabic Printing in Bucharest in Ottoman times for the Greek Orthodox Church of Antioch. Recent Findings”

Pavlovitch, Pavel – “Bulgarian Qur’ān (1900–1944): Under Protestant Aegis”

Sievert, Henning – “Readings of Ottoman Bureaucrats at the Dawn of ‘Reform’”

SESSION 28: North from the Islamic sources – ROOM 1 (18:00-19:30)

Chair: Francesco Grande

Schönléber, Mónika – “Narrating Conquests in the Northern Frontier Zone of the Islamic Empire”

Richter-Bernburg, Lutz – “The European ‘Wild North’ as seen from caliphal Cordova”

SESSION 29: Sex-affectational visions in Islamic context – ROOM 2 (18:00-19:30)

Chair: Isabel Toral

Fronzoni, Vasco - “Interfaith Marriages in Islam 2.0”

Lucena Romero, Miguel Ángel – “How to work on erotic themes in literature, history and Arabic language classes. New challenges for teaching”

WEDNESDAY, 11 SEPTEMBER

SESSION 30: Authority figures in sunna, shia and sufism – ROOM 3 (18:00-19:30)

Chair: Lale Behzadi

Alí-de-Unzaga, Omar – “The Sessions of the Chief Summoner (dā'ī al-du'āt) at the Fatimid Court: Authority and rhetoric in the work of al-Mu'ayyad fī'l-Dīn al-Shīrāzī (d. 470/1078)”

Golfetto, Marco Aurelio – “The Writing of the “Bezels of Wisdom”. A codicological perspective”

Malinova, Mariana – “Constructing Ibn Taymiyya's Conception of Translation”

THURSDAY, 12 SEPTEMBER

Registration (8:30-9:00): Patio Hinojosa

SESSION 31: Religious transference in Early Modern Islamic Empires – ROOM 1 (9:00-10:30)

Chair: Rocío Daga Portillo

Halft O.P., Dennis – “Imāmī Shīʿī-Jewish Encounters in Early Modern Iran”

Müller, Christian – “Making a Living as a Religious Performer in Mamluk Jerusalem: The Case of Burhān al-Dīn (d. 789/1391)”

Mércz, András - “A Latin Bible in Muslim Hands”

SESSION 32: Contemporary Arabic Literary works– ROOM 2 (9:00-10:30)

Chair: Ilenia Licitra

Michalak-Pikulska, Barbara – “Modern Omani Literature”.

Baldazzi, Cristiana – “Women's autobiographical writings: Politics and Art in the Memoirs of Inji Aflatun”.

Badry, Roswitha – “Ziryāb – A Legendary Figure as the Protagonist and First-person Narrator of a Historical Novel”.

SESSION 33: Philosophers beyond philosophy – ROOM 3 (9:00-10:30)

Chair: István Lánckzy

Gökpınar, Yasemin – “al-Fārābī as an Authority in Music Theory”

Janos, Damien – “Fakhr al-Dīn al-Rāzī on Divine Unity”

Griffel, Frank – “Almohad Philosophy and Theology on the Eternity of the World. The Positions of Ibn Ṭufayl and Averroes”

SESSION 34: Mobility in Islam – ROOM 1 (11:00-12:30)

Chair: Josef Ženka

Torres-Orta, Ivar – “Can We Speak of Amazigh Diplomatic Corps? Maghrebi Diplomatic practices in intra-Islamic and within-Africa contexts (9th-15th Centuries)”

Csorba, Zsuzsanna – “What to expect when on the road: insights from medieval Arabic travel regimens”

Endress, Gerhard – “Ibn Khaldūn in Granada, A.H. 764-5”

THURSDAY, 12 SEPTEMBER

SESSION 35: New insights on the religious texts – ROOM 2 (11:00-12:30)

Chair: Andreas Görke

Budelli, Rosanna – “Gossip and backbiting: the hermeneutics of human flaws in hadith literature”

Decharneux, Julien – “Nouvelles réflexions sur les “signes” (’āyāt) du Coran”

Baffioni, Carmela – “Again on the doctrine of imamate in the Ikhwān al-Ṣafā”

SESSION 36: Political philosophy in evolution – ROOM 3 (11:00-12:30)

Chair: Frank Griffel

Lánczky, István - “The Sharī’a in Avicenna’s Political Philosophy”

Rudolph, Ulrich – “A Lacuna in Post-Avicennan Studies: Political Philosophy, 11th-18th Centuries”

Szombathy, Zoltan – “The Concept of Trust in Muslim Religious Discourse”

SESSION 37 (Panel): Resilience as a space of memory and translation in the Mediterranean Islamic Space – ROOM 1 (12:30-14:00)

Organiser: Laura Galián Hernández

Chair: Luz Gómez García

Galián Hernández, Laura – “‘Multiple translationship’ of Anarchism: An Analysis of the book market in the Arab Mediterranean región”

Ortega Rodrigo, Rafael – “How to be a good salafi”

Arigita Maza, Elena - “Translation and circulation of Islamic knowledge in Granada: what is at stake?”

Lagos Aguilar, Samuel – “People, Democracy, and Taifa: Spaces of Resilience in Lebanon”

Discussant: Luz Gómez García

THURSDAY, 12 SEPTEMBER

SESSION 38: From Preislamic Christianity to early Islam – ROOM 2 (12:30-14:30)

Chair: Andreas Görke

Dmitriev, Kirill – “Political Aspects in the Poetry of ‘Adī Ibn Zayd al-‘Ibādī (sixth century)”

Scheiner, Jens - “Apothegmata Patrum and Prophetic Hadith: The Transmission of Christian Ideas in Early Islam”

Benfey, Thomas – “Ahrun al-Qass (“the Priest”) and Scientific Translation under the Umayyads: A Reassessment”

Pietruschka, Ute – “The power of words: Early Basran ascetics as quṣṣāṣ”

SESSION 39: Humour and power in Medieval Literature – ROOM 3 (12:30-14:00)

Chair: Antonella Ghersetti

Oroszi, Gyöngyi - “Narrating the Humorous in The Thousand and One Nights”

Rizzo, Luca - “Mocking Authority in Medieval Arabic Anecdotal Literature”

16:00 UEAI Members Assembly – (Sala de Conferencias, Faculty of Law)

20:00 Gala Dinner (Restaurant Las Tomasas, 4 Carril de San Agustín Street, Albaicín quarter)

FRIDAY 13 September (CORDOBA)

7:00 Departure from Granada (City Bus Stop near Faculty of Law classrooms building - 11B Fuente Nueva Avenue) (<https://maps.app.goo.gl/7VHrFWcc5kLcX57L8>)

19:00 Arrival to Granada (same place of departure)

SATURDAY 14 September (ALHAMBRA)

9:00 Meeting at Alhambra (Carlos V Palace Square)

13:30/14:00 End of the visit

ABSTRACTS

(Ordered by author's name alphabetical order)

ABDEL-FATAH MARTÍNEZ, Alba: *The perfume containers in the Alhambra museum: contextualisation and uses in the nasrid female world*

Within the Arab-Islamic tradition, and throughout its history, perfume and fragrances have occupied a prominent place, being considered luxury and prestige items that have intervened in different areas of social, cultural, religious, and even scientific life. Their transfer to the Medieval context of Islamic Granada, specifically in the Nasrid period (13th-15th centuries), implied the adoption of new signifiers. Although we know that the use of perfumes was widespread regardless of social class and gender, our attention is focused on female uses, since women were the main consumers of perfumes in their daily lives for personal care and grooming. The preservation of glass pieces for the storage of perfumes at the Museum of the Alhambra (Granada) constitutes an opportunity to reflect on the uses of this substance from a gender perspective.

In this communication we will present a series of glass pieces conserved in the Museum of the Alhambra (Granada) —whose characteristics and dimensions show their use as containers for perfumes, essences, ointments, etc.—, in their context and in interaction with the Nasrid female world. In this way, we will show the different uses and applications of perfumes and fragrances among women. Also, the transfers: inheritances in which articles of this type are bequeathed from woman to woman, from mothers to daughters.

AL-HUSEIN RAIE, Batul: *Ways of preserving some foodstuffs: the sources used in Ibn Luyūn's agricultural poem*

Ibn Luyūn's agricultural treatise is a notable work that summarises the most important aspects of agriculture in verse form. The treatise covers a wide variety of topics, including methods of preserving certain fruits. In these sixteen chapters, the author utilises different sources than those used in previous chapters. These sources are referenced both in the poem and in the marginal notes, sometimes in the form of acronyms and sometimes as direct quotes.

The objective of this work is to compare the text with the sources quoted to determine if the quotation matches the original source. Additionally, we aim to identify instances where the author copies data from other treatises without proper citation. Through this analysis, we can draw conclusions about the sources available to Ibn Luyūn and determine if the author contributes original knowledge.

ALÍ-DE-UNZAGA, Omar: *The Sessions of the Chief Summoner (dā'ī al-du'āt) at the Fatimid Court: Authority and rhetoric in the work of al-Mu'ayyad fī'l-Dīn al-Shīrāzī (d. 470/1078)*

Possibly one of the most important repositories of Ismaili Shi'ī ta'wīl, voluminous work al-Majālis al-Mu'ayyadiyya contains the most authoritative teachings of Fatimid thought of the second half of the 5th/11th c. And yet it is little known, scarcely researched and poorly understood. It comprises eight hundred lectures delivered by al-Mu'ayyad fī'l-Dīn al-Shīrāzī in Cairo, mostly likely at the Dār al-'Ilm, over a period of around twenty years. All the lectures have a set structure: eulogies and laudations (on God, the Prophet Muhammad, Ali as the successor, and the rest of the imams) are followed by an address to the

audience and an introduction to the topic; then the topic of the day occupies the main body of the lecture; this is concluded by a final exhortation to the audience and further benedictions. In this paper I will argue that although introductory laudations may appear at first sight to be merely formulaic and highly rhetorical, they rather convey substantive content which is important not only to make sense of the topic of each lecture, but also to understand Ismaili doctrinal tenets. I will concentrate on phrases included in the ḥamdala formulas (i.e., the phrase following the formula al-ḥamdu li'llāh alladhī...) by performing a focused reading only on these. The aim is to extract a “string” of formulas from the various lectures which, when considered together, can allow us to analyse al-Mu’ayyad’s thought regarding apophatic theology, but also prophetology and imamology.

ALMARAI, Akeel: *Transformations in Gender Relations among Syrians in Syria and the diaspora after the start of the civil war*

Gender relations among Syrians at home and in the diaspora have changed almost radically since the start of the civil war in 2011 for several reasons. If we can currently divide Syrians into internal Syrians and diaspora Syrians, then so too will relations within Syria. Now it can be divided according to control areas:

State-controlled areas, which are beginning to be characterized by an open and liberal character for many reasons, including the structural one based on sectarian and ethnic diversity in areas under state control, compared to Sunni uniqueness in areas under opposition state control Turkish.

The most important changes that have begun to appear among the new generations in the regions of the country and in the diaspora are the acceptance of homosexuality and the freedom of women to settle relationships outside the scope of the institution of marriage and which transcend the concept of virginity, in exchange for the increase in fanaticism and incidents of honor killings in the areas it controls Turkish opposition. As for the most important reasons we arrived at through the ethnographic study of the Syrian youth community (under thirty years old), which led to this gender revolution, so to speak, the manifestations of which we will show through research:

- The massive spread of social media among young people of the Syrian diaspora is due to the weakness of natural integration, which takes time, and also because
- The separation that has affected members of the same family, making social media almost the only means of maintaining ties.
- The relationship of women with men and of children with their families also changed, to the point that, perhaps for the first time, the mixed marriage of a Syrian woman with a young European began to become acceptable and sometimes preferable.

ARIGITA MAZA, Elena: *Translation and circulation of Islamic knowledge in Granada: what is at stake?*

Since the 1970s, a Muslim community has been established in Granada, which has grown heterogeneously over the decades and today constitutes a diverse minority with deep roots in the city. Up to four generations of Muslims from Spain, Europe, and Arab and African countries coexist and share places of worship, while maintaining differentiated ritual traditions. This communication will focus on the history of the transmission of Islamic knowledge and its circulation in Spanish in Granada. The main research questions are as follows:

What texts are and should be accessible in Spanish and why? How has the funding and distribution been and is now? What are the main differences between an academic Arabist translation and the translation by Spanish Muslims? Through an ethnographic approach in which a corpus of fundamental texts will be identified, we will seek to understand the importance of translation, the circulation of texts in Spanish, and the ways in which these texts allow new Muslims and the youngest generations to understand the ibadat and learn the ritual practice.

ARMINJON, Constance: *Sciences humaines, sciences islamiques, « islamisation des sciences » : controverses en islam shi'ite iranien contemporain*

Dans le shi'isme contemporain, et plus largement en Islam contemporain, les controverses sur les savoirs islamiques et sur leurs rapports avec les sciences humaines et la philosophie européenne moderne ont connu plusieurs moments. Elles ont découlé de l'introduction d'institutions éducatives et de disciplines nouvelles à partir du début et surtout du milieu du XIXe siècle. Depuis la fondation de la République islamique en 1979, les débats épistémologiques sur les rapports entre savoirs islamiques et sciences humaines ont pris un tour spécifique en Iran. Après sa création, l'État clérical a voulu prolonger la révolution théologico-politique dans le domaine épistémique et culturel. Dans ce but il a institué un « état-major de la révolution culturelle » (setād-e enqelāb-e farhangī) qui visait à fusionner les ḥowzeh (écoles de sciences religieuses) et les Universités. Membre de cet État-major, nommé par Khomaynī, le philosophe 'Abd ol-Karīm Sorūsh en a démissionné à la fin de 1983. Il a alors enseigné à la Faculté des humanités de l'Université de Téhéran. Outre Sorūsh, le philosophe Moṣṭafā Malekiyān, le théologien Moḥammad Mojtaḥed Shabestārī et le juriste religieux Moḥsen Kadiwar ont occupé divers postes dans les institutions éducatives. Conjointement, ils ont livré leurs réflexions sur les rapports entre savoirs islamiques et sciences humaines ou, suivant leurs termes, l'« islamisation des sciences » (eślāmī kardan-e 'olūm) et de l'Université. Nous aborderons leurs principaux écrits sur ce sujet, ainsi que ceux de l'ayatollah Jawādī Āmolī. Représentant éminent de la théologie métaphysique à Qom, il réproue la trajectoire suivie par les sciences modernes. Il refuse la sécularisation des sciences et veut perpétuer le cadre épistémique islamique ancien.

BADRY, Roswitha: *'Ziryāb' – A Legendary Figure as the Protagonist and First-person Narrator of a Historical Novel*

After pointing to the significance of the legendary singer, musician, and poet “Ziryāb” (i.e. 'Alī b. Abī Nāfi', d. c. 857) in contemporary folk-music trends and narratives, this contribution will focus on the analysis and interpretation of the historical novel written by the Saudi author Maqḥūl al-'Alawī (b. 1968). This novel was initially published in 2014 with a second edition in the same year. In 2015 it was awarded the prize of the best novel by the Ministry of Media and Culture at the International Book Fair in Riyadh. It is conspicuous that the narrative tells the ups and downs of the hero's life and treats the peak of his career at the Umayyad court in Cordoba as just one phase in his eventful vita. The novel addresses an array of topics which have not lost their relevance over the past centuries. These include intrigues, forced migration, the power of cultural and civilizational achievements, as well as the sensitive topic of belongingness to places, tolerance, and respect towards peoples of diverse origins and ethnicities. Indeed, the novel can be read as a call to human understanding beyond ethnic, cultural, and religious boundaries. Therefore, I will argue that al-'Alawī's historical narrative is part of a wider trend in the contemporary, post-2011 Arabic literature,

especially in the Arab Gulf countries. This tendency emphasizes humanistic principles with a focus on basic human needs underlining the significance of arts and aesthetics.

BAFFIONI, Carmela: *Again on the doctrine of imamate in the Ikhwān al-Ṣafā'*

As a complement to the numerous studies I have devoted to the political vision of the Ikhwān al-Ṣafā', I will compare their theses with the commentary on the same epistles in the Risāla al-Jāmi'a, which is deemed to be the esoteric explanation of the encyclopaedia. Particular consideration will be paid to the conception of the imamate and its possible evolution into a clearly Ismaili perspective.

BALDAZZI, Cristiana: *Women's autobiographical writings: Politics and Art in the Memoirs of Inji Aflaton*

Egyptian feminism which emerged in the nineteen twenties with Hoda Sha'rawi, was established in the nineteen forties and fifties thanks also to the work of other women, including the artist Inji Aflaton (1924-1989), who was also known in the international field. A militant Marxist feminist, Inji Aflaton also fought for the rights of women. Her struggle, however, was not confined to the arenas of politics and writing – she published *Thamanin milyun imra'a ma'na*, 880 “Millions of Women together with us” in 1948; *Nahnu al-nisa' al-misriyyat*, “We the Women of Egypt”, 1949 – but emerged also in painting: the brush was the weapon of her resistance as she writes in her *Memoirs, Min al-Tufula ila al-sijn* (From Childhood to Jail) which is the subject of this analysis. Published posthumously by her nephew in 1993 and republished in 2014 in a new edition, these memoirs express the multiplicity of Inji Aflaton's personality but also her relationship with the Feminist and Communist movements (she was first a member of Iskra, then of Haditu and finally of the Egyptian Communist Party) and hers is an important voice in Egyptian feminism.

BENFEY, Thomas: *Ahrun al-Qass ("the Priest") and Scientific Translation under the Umayyads: A Reassessment*

In this paper I reexamine the life and career of Ahrun b. A'yān al-Qass (“the priest”). According to standard reference works on Islamic science and medicine such as Manfred Ullmann's *Die Medizin im Islam* and Fuat Sezgin's *Geschichte des arabischen Schrifttums*, this Ahrun was a physician based in Alexandria during the sixth or seventh century CE, and the author of a Greek medical treatise, which, thanks to Māsarjawayh's Umayyad-era translation (undertaken in the late seventh or early eighth century), would become the first foreign scientific work to go into Arabic. In a 1932 publication, Owsei Temkin raised questions about this conventional identification of Ahrun the Priest and his work, arguing convincingly, primarily on the basis of a passage in Bar Hebraeus' thirteenth-century Syriac *Chronicle*, that the medical compendium in question was more likely authored by Gessios of Petra, a physician active in Alexandria during the late fifth and early sixth centuries CE. Several pieces of evidence have come to light since Temkin's time of writing that further support his point, indicating that Gessios' writings did otherwise circulate in the late antique and medieval Near East, and underlining the evidentiary value of Bar Hebraeus' report in this connection, despite its late date. Given all this, I argue that Ahrun was most likely an Iraqi who lived during the seventh or eighth century, and translated Gessios' medical writings from Greek into Syriac. Māsarjawayh would have then rendered this Syriac translation into Arabic. Of course, the identity

of Māsarjawayh and the date and nature of his scholarly contributions are controversial issues in their own right; these matters will be touched on as well.

BENÍTEZ FERNÁNDEZ, Montserrat: *Représentation sociale de la langue comme moteur de la variation et du changement linguistique*

D'après les postulats de la sociolinguistique traditionnelle (Labov 1966), la variation et le changement linguistiques sont liées à la classe sociale ou aux variables sociales des locuteurs, comme s'ils n'avaient pas d'agence sur le choix de traits linguistiques caractérisant leurs parlers. La troisième vague de la sociolinguistique (Eckert 2012) a démontré, en revanche, que les sujets sont des vrais acteurs de leurs discours. Ils choisissent certains traits linguistiques afin de montrer ou cacher des aspects de leurs identités. Ce choix peut être également motivé par les valeurs que ces traits indexent (prestige, modernité, stigmatisation, tradition, féminité, masculinité, ruralité, etc.). C'est-à-dire que les traits et les variétés sont hiérarchisés et que l'emploi d'une forme linguistique au détriment d'autres pourrait montrer certaines dynamiques de pouvoir.

Lors de cette communication je vais analyser le discours des locuteurs originaires de la ville d'Ouezzane (nord du Maroc) et de la tribu de Ghzaoua (Nord du Maroc) -parlé rural (jebli)-. L'objectif de cette communication est de montrer les stratégies que les locuteurs déploient / cherchent à atteindre lorsqu'ils utilisent l'une ou l'autre variante, afin de découvrir les dynamiques de pouvoir qui cachent leurs choix linguistiques.

BOLOIX-GALLARDO, Bárbara: *Awakening the Five Senses. Sensations and Perceptions in the Sexual Practice in Nasrid Granada (7th/13th-9th/15th centuries)*

In the Arab and Islamic societies of the Middle Ages, sensory perceptions played an important role on different levels, being essential to awaken the five senses for various purposes. One of them was eroticism, a necessary ingredient for the practice of sexuality, as recognized in various Arab treatises. Throughout this paper we will focus specifically on the role played by different elements –such as perfumes, jewelry, clothing, cosmetics, words and gestures– in the practice of both sensuality and sexuality by Nasrid women according to the information provided by Arab sources of the time, whose male approaches and narratives will also be analyzed according to the idiosyncrasies of the aforesaid Islamic society.

BOTTINI, Laura: *Fuqahā' and quḍāt travelling across the Mediterranean*

My contribution focuses on the transmission and circulation of legal knowledge in Sicily during Muslim rule. In particular, it aims to investigate the development of the judiciary system and its relationship with political power through the analysis of certain elements such as the appointment and selection of judges as well as the existence of financial ties between local governors and quḍāt. Sicily, located within broad Mediterranean cultural systems that involved both western and eastern regions of the Islamic world, can offer interesting case studies in this field by showing how theoretical knowledge and practices were shared, preserved or transformed.

BUDELLI, Rosana: *Gossip and backbiting: the hermeneutics of human flaws in hadith literature*

Gossip (*ghība*) and backbiting (*namīm*) are condemned by the Qur'an and considered among the most serious sins (*kabā'ir*) in Islamic tradition (al-Dhahabī).

According to some hadith, gossip would be more serious than adultery (*zīnā*) because “one who commits adultery [and then repents] his repentance is accepted by God, while one who is the perpetrator of gossip cannot be forgiven except by the one who is the object of his gossip.”

In some cases, hadiths comment on what is written in the Qur'an to explain or deepen its message. Such is the case with the verse, “Believers, avoid making too many assumptions— some assumptions are sinful— and do not spy on one another or speak ill (*yaqhtab*) of people behind their backs: would any of you like to eat the flesh of your dead brother? No, you would hate it...” (Qur. 49:12).

The expression “eating one's dead brother's flesh” is generally interpreted in an allegorical sense, but sometimes, hadiths give it a literal sense by citing stories that allude to cases of anthropophagy. The judgment on these hadiths is controversial and they are often called ‘weak’ (*da'if*) or ‘counterfeit’ (*munkar*).

The object of my paper is to analyse this material from a hermeneutic and anthropological point of view, without forgetting the underlying pedagogical-moral intent of these narratives, which aims at the awareness of one's own limitations and flaws.

CABO GONZÁLEZ, Ana María: *La faceta farmacológica de Avempace (Ibn Bāṣṣā)*

Abū Bakr Muḥammad ibn Yaḥyā ibn al-Ṣā'ig al-Tuḥṭībī al-Andalusī al-Saraqustī al- Garnāṭī, conocido en las versiones latinas de sus obras como Avempace, nació en Zaragoza a finales del siglo XI/V o comienzos del XII/VI y murió en Fez en el año 1139/533. Son muy escasos los datos que sobre su vida se recogen en las fuentes, y apenas se sabe alguna noticia de cómo, cuándo o con quién llevó a cabo su formación, salvo que esta tuvo lugar en la taifa de Zaragoza. Aunque es fundamentalmente conocido por su obra filosófica y sus comentarios aristotélicos, también se formó en las materias astronómicas, médicas, botánica y farmacológicas y, sobre esta última, compuso, junto con Sufyān al-Andalusī, una obra titulada El Libro de las dos experimentaciones sobre los medicamentos de Ibn Wāfid o Kitāb al- Taḥribatayn ‘alā adwiya Ibn Wāfid. Esta composición, que no se conserva sino a través de las referencias que otros autores han dejado en sus obras, tiene como finalidad completar ciertas carencias científicas informativas de carácter experimental detectadas en la composición de Ibn Wāfid. El conjunto de referencias encontradas nos muestra que el tratado debió de consistir en la enumeración, estudio y exposición de un buen número de medicamentos y alimentos, cuya información completa la expuesta en la obra de Ibn Wāfid.

CALASSO, Giovanna: *Change as recurring unsaid in narratives of conversion to Islam: some examples from the Sīra and early biographical dictionaries*

This paper focuses on how, according to early medieval biographical and historical sources, a number of outstanding figures of the first Muslim generations – such as ‘Alī, ‘Umar b. al- Khaṭṭāb, Salmān, as well as ‘Abdallāh b. Mas‘ūd or Khālid b. al-Walīd – “entered Islam”. Are these narratives to be read as “a highly politicized topic” (see A. Ibrahim, Conversion to Islam)? In other words, is the representation of the way these figures accepted Islam to be understood mainly in relation to the authors' religious-political agenda?

By comparing what is said and what is left unsaid in the conversion narratives found in these sources, the present study aims to highlight some further facets of the Muslim medieval understanding of “conversion to Islam”, viewing the sources from a perspective not considered so far. To focus on what texts are recurrently silent about, as well as on the exceptions to this recurring pattern, when representing the transition to Islam - first of all the change that such transition implies – can indeed be instrumental in shedding light on the mindset shared by the authors of these writings, also regardless of their political orientation. More generally, it can be considered “unintentional evidence” of what, to them, as the case may be, was not important – relevant, appropriate, due, recommendable – to say, or which, in some cases, was rather to be protected with silence.

CANO CARRILLO, Ana Belén: *L'achat et la vente d'esclaves dans le royaume nasride de Grenade (XIIIe-XVe siècles)*

Dans cette présentation, nous nous concentrerons sur les différents aspects de l'achat et de la vente d'esclaves du point de vue juridique māliki, l'école juridique appliquée à la Grenade nasride. Nous aborderons des questions telles que les caractéristiques des parties contractantes et les conditions que l'esclave doit remplir pour que sa vente soit légale, ainsi que le droit de l'acheteur d'annuler cette transaction, à travers des sources légales telles que les fatwas d'al-Wansharīšī ou le traité de ḥisba d'al-Saqaḥī.

CASSARINO, Mirella: *An indomitable and rebellious woman: a literary portrait*

Sukayna bint al-Ḥusayn (d. 736), granddaughter of 'Alī ibn Abī Ṭālib, was a woman of noble lineage and strong personality, with a lively intelligence and witty tongue. Endowed with culture, beauty, and elegance, a lover of music and poetry, she was bound to strike the imagination of literati and artists. We are told about her, in different ways, by both historical and literary sources, such as the *Kitāb al-Aḡānī* attributed to Abū'l-Faraḡ al-Iṣfahānī (d. 967). My purpose is to take a close look, for the first time, at some passage in the "Book of Songs" that concerns this exceptional figure and, in particular, at the narrative strategies deployed by the book's compiler/author and the tradition on which he draws extensively. It is a tradition of male voices and perspectives that, for various reasons, treat some of Sukayna's character traits, especially those related to her desire for freedom and imperious will to live, with a patina of irony sometimes mixed with sarcasm; however, in the eyes of most, these traits made her an indomitable and rebellious woman, certainly outside the norm.

CINER, Osman: *Hydraulic Technology in Ibn Baṣṣāl's al-Qaṣd wa al-Bayān*

This study delves into Ibn Baṣṣāl's (d. beg. 12th c) treatment of water, one of the prominent agronomy scholars in 11th century al-Andalus and Ibn Wāfīd's (d.1074) disciple, within his seminal work, *al-Qaṣd wa al-Bayān*, aiming to illuminate his perspectives on agronomy within Islamic sciences. Central to the investigation is exploring whether Ibn Baṣṣāl's work can be deemed original, considering its innovative insights. Critical inquiries revolve around the origins of Ibn Baṣṣāl's water technology and management knowledge, whether derived from personal observations, interactions with contemporaries, or study of predecessors. The analysis unfolds in two parts: firstly, within the initial chapter titled "About Water," where Ibn Baṣṣāl introduces a water classification system, and secondly, in the 16th chapter, focuses on hydraulic

technology, well-digging, and water wheels. Additionally, the study looks into Ya‘qūb ibn ‘Ishāq al-Kindī’s (d.873) commentary on Philon of Byzantium’s (d. 220 BC) *Compendium of Mechanics* (Mēkhanikē Sýntaxē) according to Ibn Wāfid’s *al-maǧmu‘ fī al-filāḥa*. The reference to Philon of Byzantium is noteworthy, predating Ibn Baṣṣāl, indicating the depth of historical engagement within the latter’s work. Through this nuanced analysis, the study aims to comprehensively understand Ibn Baṣṣāl’s contributions to agronomic knowledge and the historical context shaping his work.

COPPENS, Pieter: *Early 20th-century Salafī Engagement with Logic and Philosophy: A Commentary on al-Zarkashī’s Luqṭat al-‘Ajlān*

Salafis from the early 20th century have become known for relying only on transmitted sacred texts (naql) to construct their religious views and practices and for dismissing reason (‘aql) in matters of religion. Their relation to these rational sciences may prove to have been more ambiguous, however. Case in point is the Damascene Salafī Jamāl al-Dīn al-Qāsimī’s (1866- 1914) commentary on *Luqṭat al-‘Ajlān*, a didactic text on epistemology, legal theory, logic, philosophy (fiikma), and creed from the Mamluk-era scholar Mufiammad Bahādur al-Zarkashī (d. 794/1392). I argue that al-Qāsimī, despite his explicit adherence to the madhhab al-salaf in creed, wanted students to be literate in logic and philosophy, because propagation of the madhhab al-salaf and rejection of the kalām tradition could not do without a full grasp of these rational sciences. His commentary on the part on creed, for example, includes complex positions of Ibn Taymiyya on the attributes of God, that one can only understand when properly trained in logic and philosophy and has adequate knowledge of wider debates in these disciplines.

CSORBA, Zsuzsanna: *What to expect when on the road: insights from medieval Arabic travel regimens*

For most people, thinking about travel in the medieval Islamic(ate) world likely conjures up the travelogues of the likes of Ibn Baṭṭūṭa. However, there is another corpus of texts dealing with day-to-day aspects of travel, namely health and disease: travel regimens written by physicians laden with instructions on how to stay healthy when on the road and how to treat the most common afflictions of travelers.

Based on a review of the corpus of such travel regimens from the 3rd–9th/9th–15th centuries, the common characteristics of these texts, most notably the topics they routinely discuss, become evident. As for the specific contents of the regimens, even within the framework of the subject matters typical of this corpus, there are noteworthy differences. Despite the traditions the physicians followed when authoring a travel regimen, it stands to reason that their texts also had to respond to practical needs, resulting in these differences.

Thus, the focus of this paper is an inquiry of the variation between the texts of this corpus in an attempt to show that their interpretation in a context broader than that of the history of medicine can yield further understanding of the travel conditions of various times and spaces.

DAGA PORTILLO, Rocío: *New discoveries from the Papyrus collection in Berlin: A Fāṭimi Petition to al-Ḥākīm bi-ʿAmrī Allāh. Petitions as a way of governance*

Within the project of edition and introduction of ca. one thousand Arabic documents and fragments of documents from Egypt (700-1500 CE) - Papyrussammlung, Berlin - in a Databank, an important discovery will be presented.

A draft of a Fāṭimid petition preserved in the Ägyptisches Museum and Papyrussammlung, Berlin, noted as unknown text in the Archives has been identified as one of the three known extant petitions addressed to al-Ḥākīm bi-ʿamrī-allāh. This petition represents one of the few existing petitions from the early Fāṭimid period.

The sole edited petition to al-Ḥākīm is one published by Anne Regourd, P.Remondo I, a fragment preserved at the Louvre Museum. Naïm Vanthieghem has discovered a new petition addressed to al-Ḥākīm as well, which is in the process of publication.

The main theme of this petition is the renewal of rights and concessions under the Fāṭimids, which was a device within the administration that allowed a network of loyalty towards the Imām (Rustow), while stressing the role of the Imām as the protector of the elite and the lower class, „the people." Additionally, petitions served as a tangible proof of the earthly manifestation of God's omnipotence upon people in the person of the Imām, God's shadow on earth.

DENARO, Roberta: *Constructing motherhood in Arabic medieval texts: literary reticence and normative discourse*

While in Arab modern societies motherhood has proved to be a fundamental category in legitimizing female agency, and there is a wide literary repertoire of maternal portraits and metaphors related to motherhood, the case is quite different when looking at medieval Islamic(ate) societies. On the one hand, juridical-religious literature assigns to mothers a prominent role (even more important than to fathers) but, on the other, the subject of motherhood is remarkably underrepresented in adab texts as well as in other narrative genres. On the basis of such partial "silence" of the sources, the paper aims to investigate how, and to what extent, motherhood is narrated (or silenced) and in what terms literary topoi related to motherhood do entail, or negate, a specific relation between women and power.

DE SMET, Daniel: *Justice divine et loi du talion (qiṣāṣ). Une influence mu'tazilite sur l'ismaélisme ṭayyibite du Yémen au 12e siècle ?*

La justice divine occupe une place centrale dans l'ismaélisme ṭayyibite du Yémen. Toute action, qu'elle soit bonne ou mauvaise, sera nécessairement rétribuée, parfois dans la vie présente, mais souvent lors de réincarnations futures. Il s'agit là d'une loi universelle à laquelle personne n'échappe, même pas les prophètes et les imams. La loi du talion (qiṣāṣ) s'étend même aux animaux. A l'aide de quelques exemples, nous soulèverons la question d'une possible influence mu'tazilite, éventuellement par le biais du sh'iisme zaydite.

DECHARNEUX, Julien: *New insights on the « signs » ('āyāt) of the Qur'ān*

With nearly 300 occurrences in the Qur'ān, the term 'āyāt ("signs") holds significant importance within the Qur'anic theological and cosmological framework. This paper aims to delve into the depth of this Qur'anic concept by studying it against the background of late antique religious and philosophical traditions of Late Antiquity. By examining the prevalence of 'āyāt throughout the Qur'an, we intend to highlight how the authors of the text prolong and adapt well-known spiritual paradigms of Late Antiquity.

DÍAZ-FAJARDO, Montse & CALVO, Emilia: *Sources and users in Volume One of the Kitāb al-Bārī'*

Ibn Abī-l-Rijāl (d. after 1038) worked as a teacher on the principles of mālikism for the young prince of the Zirid dynasty in Tunis, al-Mu'izz b. Bādīs (r. 1016–1062). Teaching was not the only service that Ibn Abī-l-Rijāl gave in this court, since he also devoted himself to astrology; his horoscope for predicting the length of the reign of the rival emir of Sicily, Aḥmad b. Abī-l-Ḥusayn (d. 1036), probably encouraged the emir al-Mu'izz b. Bādīs to plan an attack on him. Ibn Abī-l-Rijāl was also an academic astrologer: he produced the Kitāb al-Bārī' fī aḥkām al-nujūm (Book of What Outstands in Astrology) of which Volume One, the object of our study, is a collection of questions made by anonymous individuals to an astrologer; these questions can be used to reconstruct the social groups interested in astrology in medieval society and of the kinds of concerns they manifested. Lastly, we will discuss Ibn Abī-l-Rijāl's sources, since astrological questions were widely cultivated by previous Eastern astrologers.

DMITRIEV, Kirill: *Political Aspects in the Poetry of 'Adī Ibn Zayd al-'Ibādī (sixth century)*

Early Arabic poetry is a unique source for the study of Arab cultural and political history in late antiquity. An innovative and affluent school of early Arabic poetry was flourishing in al-Ḥīra, the centre of the Lakhmid principality in Iraq and the largest Arab city in late antiquity. The paper will explore aspects of political discourse in the madīḥ and sijniyya poems by 'Adī ibn Zayd al-'Ibādī (d. ca. 600 C.E.), an outstanding representative of the early Arabic poetic tradition in al-Ḥīra and a prominent figure in the political life at the Lakhmid court.

DZIEKAN, Marek M.: *The Kryczyński Family and its Role in the Intellectual Life of Polish-Lithuanian Tatars in the Interwar Period*

The small minority of contemporary Polish Muslims of Tatar origin (est. 5000 among approximately 20000 followers of Islam in the country) has a deep and rich history dating back to the 14th century. Their history has predominantly military aspects, as they were settled on Polish lands predominantly as warriors. For this reason, their intellectual history between 14th and 19th century remains unknown. Though after regaining independence by Poland in 1918 a sort of "renaissance" of Tatar religious and cultural movement in Poland could be observed. Among the most important personalities of this period are also representatives of the Kryczyński's who will be presented below. In my paper I would like firstly to present shortly the history of the Kryczyński's prince family and then the life and work of some members of this family – writers, editors, intellectuals and religious and political activists, whose achievements have not lost their value to this day

and are a constant point of reference for researchers of the history of Islam in Poland and in Central and Eastern Europe.

EBEID, Bishara: *Elias of Nisibis' Refutation of Astrology: Synthesis between Christian Theology and Islamic Kalām*

Elias of Nisibis, one of the most significant East Syrian authors of the 11th century, engaged in discussions with the Mu'tazilī vizier al-Mağribī, addressing various topics of religious, philosophical, and linguistic import. These exchanges were documented in Elias' work, *The Sessions (al-Mağālis)*. The seventh session specifically addresses the topic of astrology, wherein Elias articulates his rationale for its rejection. Despite its deep roots in ancient Mesopotamian culture, astrology is repudiated by both Elias and his contemporaneous Muslim counterparts. Elias' refutation represents a synthesis of Christian theology and Islamic kalām, in other words, a Christian reflection after the meeting and interaction with a Mu'tazilī scholar. This paper aims to elucidate this synthesis of refutation, grounded in the principles of human free will, intellect, and rationality.

EL HOUR, Rachid: *Algunas reflexiones acerca del sufismo colectivo y el hagg. El caso de los Magariyyūn de safī, Marruecos*

Este trabajo estudia uno de los ribāṭs magrebies más emblemáticos del occidente islámico como máxima manifestación del sufismo colectivo, tanto por el papel histórico desempeñado, al menos hasta la invasión portuguesa a las costas marroquíes en el siglo XV, como por haber sido construido por iniciaba de una persona, Abū Muḥammad Šālīḥ (m. 631/1233), fundador de la ṭarīqa al-Māğariyya, que dominó una buena parte del panorama socio-religioso del Magrib al-Aqṣā. Una de las obras renovadoras más sobresalientes de este walī Allāh fue la resurrección del Ḥağğ y su consolidación en un periodo delicado caracterizado, entre otros factores, por la gran inseguridad que sufrió el Mediterráneo motivada por las Cruzadas, contradiciendo así la opinión legal de diversos y destacados juristas magrebies de la talla de Ibn Rušd, gran cadī de la Córdoba almorávide. Para ello, se abordan dos aspectos esenciales: por un lado, se tratará el ribāṭ de Safī y su evolución histórica, y, por otro lado, se analizará el papel de los māğariyyūn en la organización del Ḥağğ y su institucionalización por los Merinies, lo que hace de Safī un caso singular en toda la historia de los ribāṭs del Magrib al-Aqṣā. En relación con el segundo aspecto que trata el estudio, nos gustaría aclarar que nuestro objetivo no es analizar la literatura de viajes magrebí, sino destacar el singular papel desempeñado por los māğariies para reestablecer los viajes de peregrinación a las tierras sagradas del islam.

ESSAKOUTI, Asmaa: *Loud farts can break a majlis! Scatology in premodern adab*

In cartoons, Hollywood movies, and romantic novels characters eat, sleep, love, and snore but never fart or go to the toilet. The smelly matters of the body happen hors scene, away from the public's sensitive eyes... and noses. In premodern Arab literature, however, one finds an ample number of anecdotes on fasw (silent farts), stories on ḍart (loud farts), and poetry describing kharā' (excrement). Stories of farts and defecating in public can be regarded as embarrassing or inappropriate, or as a marker of a different understanding of humor and morals. In this paper, I will closely read a dozen of anecdotes which al-Asfahānī includes in the 16th chapter of *Mufīāḍarāt al-udabā' wa-mufīāwarāt al-shu'arā' wa-l-bulaghā'*. These anecdotes are

weirdly enough incorporated in a chapter that is supposed to be on lesbianism, but perhaps the author ran out of material and replaced it with a different material that is equally “inappropriate”. The chapter mixes poetry, dialogues, and narration to depict uncomfortable individuals in the situation of breaking wind in public, and their funny reactions which include witticism, shyness, and inflecting pain on those who mocked them. Evidently, the status of the fartier and his power over the majlis defines his reaction. The aim of reading these stories is to detect the premodern’ fascination with the bodily transgressions, their interest in intimate and private matters, their flexible understanding of adab, morals, and humor.

GERHARD, Endress: *Ibn Khaldūn in Granada, A.H. 764-5*

Ibn Ḥaldūn’s work *al-Ta’rīf bi-Ibn Ḥaldūn wa-riflatihī ḡarban wa-šarqan*, first conceived as a legal scholar’s *barnāmağ* of his teachers and readings, grew to become an autobiography both of the intellectual formation of the author and his offices, journeys and diplomatic missions between the dynasties of the Mağrib, the Arab tribes, and the Andalus. It is a unique document of the political, social and intellectual background, first in the Maghrib and Andalusia, then in Mamlūk Egypt, of his vision of the social forces in history, based upon his personal experience. During his prolonged stay at the Naşrid court of Granada in 1362–1365, his personal fortunes intertwined with those of the vizier Ibn al-Ḥaḡiḡib whom he had known as an exile in Fes, with the Naşrid Mufiammad V. Two giants of Islamic intellectual culture and scholarship, yet rivalling for power and authority, they met with respect, but ambition and jealousy would not wait for long to cause a growing estrangement. In the years after Ibn Ḥaldūn’s departure, both struggled with the vicissitudes of dynastic strife and coups d’état. A year after Ibn al-Ḥaḡiḡib was imprisoned and assassinated in Fes in 1374, Ibn Ḥaldūn, after nine stormy years between the dynasties of Fes, Tilimsān and Tunisia and regional tribes, managed to find shelter with an Arab tribe of Wahrān and there, took up work on the world history *al-‘Ibar* «Experiences» of the peoples of the œcumene, and in 1377, drafted the «Introduction» summarizing his insights.

FEODOROV, Ioana: *Arabic Printing in Bucharest in Ottoman times for the Greek Orthodox Church of Antioch. Recent Findings*

In 1724, the Antiochian Christian community split into the Greek Orthodox Church of Antioch and the Greek Catholic Melkite Church. In 2024, while the two Churches commemorate 300 years since this fateful event, the ERC-funded TYPARABIC project that I am heading in Bucharest, Romania, has ascertained the printing of two books in Bucharest by request of Sylvester, the Patriarch of the Greek Orthodox of Greater Syria, under Ottoman rule. At the Monastery of St Spyridon, a metochion granted to the Greek Orthodox Church of Antioch by the prince of Wallachia Constantin Mavrocordat, two Arabic books were printed in 1747, after Arabic type was manufactured by Syrian monks helped by Wallachian typographers. One of the books is a miscellany devised to counter the Greek Catholics’ claims and dogmas: The Acts of the Synods of Constantinople of 1723, 1725, and 1727. A collection of texts approved by these synods against the Latin missionaries and the Greek-Catholics of the Levant, it includes arguments against several conflictual points between their beliefs and those of the Greek-Orthodox who observed the Byzantine rite. A unique copy of this book was recently found by the TYPARABI project team and is currently prepared for re-edition and translation into English. This paper will discuss the historical circumstances for the printing work at the St. Spyridon Monastery and Patriarch Sylvester’s book-printing program in several presses: Iaşi (Moldavia), Bucharest (Wallachia), and Beirut (Lebanon).

FORSTER, Regula: *The most important recipes? al-Jildakī on alchemy among the specific properties*

The 14th-century Mamluk scholar Aydamir al-Jildakī is one of the most prominent alchemists of the so-called post-classical period. A scholarly interest in his works, however, has only emerged recently although Manfred Ullmann has called him “one of the greatest scholars of the Islamic cultural sphere” already back in 1972.

While most of his alchemical works are commentaries, al-Jildakī also authored one non- alchemical work, Durrat al-ghawwāṣ wa-kanz al-ikhtiṣāṣ fi ‘ilm al-khawāṣṣ (“The diver’s pearl and the distinction’s treasure, On the science of sympathetic properties”), an encyclopaedia on the specific properties of the things of the natural world, from humans to animals, plants, and minerals and then proceeding to languages and scripts. While the Durra draws on earlier authors and authorities, such as Aristotle, Jābir b. Ḥayyān, or Ibn Waḥshiyya, it is – unlike most of his other works – not a commentary. So, how does al-Jildakī present himself as an author in this encyclopaedia as compared to his commentaries? What strategies for the legitimisation of knowledge and practices are used? How does the encyclopaedic genre reflect the order of the natural world? In discussing these questions, this paper will try to read a seemingly simple prose work as an intentionally shaped aesthetic composition.

FRONZZONI, Vasco: *Interfaith Marriages in Islam 2.0*

Marriages between Muslims and Christians are an increasingly persistent reality in Italy, and also constitute a challenge for civil and religious institutions, which must deal with possible difficulties and problems, with a rather rigid regulatory framework not inclined to follow developments of the social changes underway and with the diversity of religious and cultural traditions that regulate these ties. In the social media era, it becomes easier to enter into relationships and overcome possible social and religious barriers, leading to marriage between different confessions. Furthermore, "mixed" marriages attract ever greater interest from public opinion and digital users, who investigate experiences and difficulties on the web. The intent of the essay is to explore the phenomenon of mixed marriages from a legal point of view and from an online perspective, also analyzing the contents and interactions that are generated on the main social media, with the aim of tracing some representations that marriages between Christians and Muslims generate, in order to understand the opinions and experiences of the network and how they reflect or influence the social reality of (new) Italian families.

FUCHS, Simon Wolfgang: *The Mystical Appeal of a Revolution: Classified Documents, Islamic Third Worldism, and Iran in 1983*

For a moment in 1979 and 1980, post-revolutionary Iran emerged as the torch bearer of Third Worldism. Liberation movements from South America to Southeast Asia flocked to Tehran in the hope to receive solidarity, a base of operation, financial assistance, and even weapons. While this love affair quickly cooled, Iran did not give up looking for friends in the wider “Muslim world.” My talk draws on several hundreds of pages of top-secret Persian documents, gathered during fieldwork in Iran in 2019, to shine light on how elements within the Iranian regime tried to test the waters in 1983. They sent out several delegations in conjunction with the fourth anniversary of the revolution in February 1983. These groups traveled to

Lebanon, Syria, Pakistan, Bangladesh, Malaysia, Nigeria, Sierra Leone, Gabon, Ivory Coast, Kenya, Tanzania, and Madagascar. Their members filed individual and very frank accounts of their travels, of the problems they faced, and whom they met. My talk shows that, despite logistical mishaps and poor intelligence, the Iranian message of anti-imperialism and Muslim solidarity still found eager takers in the early 1980s. What is most intriguing, however, is that the figure of Khomeini and mystical interpretations of Islam seem to have been crucial elements in selling the Iranian brand of Islamic Third Worldism.

FUDGE, Bruce: *M. A. Khalafallāh and the Afterlives of the Prophets*

Al-Fann al-qaṣaṣī fī l-Qurʾān al-karīm (1950-1951), by Mufiammad Afimad 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 quranic narrative, arguing that the details and the specific events in quranic 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 Mufiammad 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 quranic 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 quranic prophets (and most of quranic 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 Quran, and how radically Khalafallāh wishes to depart from convention. A third section considers Khalafallāh alongside a number of other twentieth-century auteurs who also gave offense by their novel treatment of quranic prophets.

GAGO GÓMEZ, Laura: *Arabic as the Language of Islam – A Critical Discourse. Analysis (CDA) of Panarabist Language stance in Morocco after 2011 Constitution*

The sociolinguistic situation in Morocco has experienced important changes since the 2000'. They concern mainly, but not only, the spread and increasing acceptance of Darija and the recognition of Amazigh as an official language (2011 Constitution, Art. 5). While many studies have approached the discourses in favor of Darija in its different nuances (Miller 2017) and the Amazigh struggle, little attention has been paid to the impact of these developments in the pro-Standard Arabic (SA) stance in this span of time (Gago 2018, Ghilani 2022, partially Lian 2020).

This paper is focused on the publications of prominent linguists and public persona who are advocates of Standard Arabic as the main language of Morocco (vg. Abd-el Ali El-Oudghiri or Abd al- Qader Fassi Fehri) and aims to shed light on the modulation of the pan-Arabist discourse to the events mentioned above (Darija spread, Amazigh promotion and official recognition). More specifically, it examines the reshaping content

and meaning of the token Arabic is the Language of Islam covering the period immediately prior to 2011 constitution and afterwards. In doing so, not only the different frames of the pro SA discourse are shown, but also its semiotic scope and social and political implications.

GALIAN HERNÁNDEZ, Laura: *'Multiple translationship' of Anarchism: An Analysis of the book market in the Arab Mediterranean region*

In the recent years, there has been an increase of translations of anarchist books and theory outside activist circles in the Arab Mediterranean. These translations have had an impact in the dissemination of this political philosophy in the region. The interest in anarchism by publishing houses and the book market in the last decade is striking, especially in contexts such as Egypt where there has been a crushing of any form criticism or dissent.

In order to understand this recent phenomenon, this study will delve further into the multiple ways in which the translator's agency is intertwined with that of other parties in the process of creating and producing a published artifact (Silva 2020). Using the notion of 'multiple translationship' (Jansen and Wegener 2013), my intention is to analyse the paratextual elements that make the translation of anarchism into Arabic possible, and how the translator's agency is intertwined and entangled with other parties in the publication process, understanding that —as Jansen and Wegener do— translation entails a collaborative act. In this sense, I will be looking at the relationship between the translation and publishing with a focus on, but not exclusively, printed media (books); translation strategies of the publishing houses and the negotiations between the translator, editors, copy-editors and other individuals and collective agents that take part during the process. My hypothesis is that translating Western anarchist theory (Colin Ward, Noam Chomsky, Daniel Guerin, David Graeber etc.) into Arabic by certain publishing houses (El-Mahrousa, Hindawi Foundation etc.) is grounded on the assumption that foreign political radical theory may be a means of accumulating symbolic capital for publishing houses that do not have an established position in that terrain. These translations and their publishing strategies, contrary to the ones made by anarchist activists, directly link anarchism with Western political tradition, on the one hand, and distances their capacity for theoretical and practical application of this political philosophy in the region, on the other.

GARRATÓN MATEU, Carmen: *Dissident marabouts with sharia: the assembly of 1749 in Kabylia (Algeria)*

In 1749, during the Ottoman Regency of Algeria, an extraordinary assembly of Berber tribes headed by their marabouts was held with the aim to debate and to adopt unanimously the decision to abolish women's inheritance rights. However, despite the solemnity of the event, the decision taken in this regard made no practical difference to the material condition of Berber women who were subjected to the traditional and deep-rooted custom of not inheriting the family land.

This paper analyses the content of the minutes of this assembly and the aspects that surrounded it, such as the historical context, the involved actors and its social impact with the main objective of proposing hypotheses regarding the reasons that led the marabouts, who were considered the guarantors of Islam in their communities, to place themselves in the public position of accepting Berber customary law even if it was against Islamic inheritance laws.

GHERSETTI, Antonella: *The power of language: how to transform things with words.*

Arab civilisation, not surprisingly, is described by many as logocentric. Many texts reveal a keen sensitivity for language and the potential of words, including their performative value, and for the proper or figurative use of language. The latter is an endless source of fascination for experts and literati alike. One of our main concerns during the preparation of the anthology was to give an idea of the many forms this love of (Arabic) language takes in the texts. The ability to exploit the two pillars of Arabic rhetoric, praise and blame, to beautify the ugly and uglify the beautiful (tafisīn al-qabīfī wa-taqbīfī al-fiasan), is a notable example. In my paper, I intend to focus on how praise and blame were considered two sides of the same coin, how one could easily turn into the other, and how the literati practiced the art of praising vices and blaming virtues.

GÖKPINAR, Yasemin: *al-Fārābī as an Authority in Music Theory*

Al-Fārābī's (d. 339/950) *Kitāb al-Mūsīqī al-kabīr* ("Great Book on Music") encompassed contemporary knowledge of music. It not only focused on the theoretical aspects of music derived and adapted from Ancient Greek sources, but also incorporated practical dimensions of music, as indicated by the depiction of commonly known musical instruments. The extensive scope of the Great Book implies that al-Fārābī likely had access to translations of numerous Greek sources. Conversely, it underscores his commitment to achieving a comprehensive scientific understanding. As a significant contribution to the field of music, it was transmitted and commented upon by Ibn Sīnā, Ibn Zayla, 'Umar Ḥayyām and others. In this paper, I will examine al-Fārābī's influence on his successors' works on music and trace the last references to his name in subsequent texts.

GOLFETTO, Marco Aurelio: *The Writing of the "Bezels of Wisdom". A codicological perspective*

In the well-known prologue of the *Fuṣūṣ al-Ḥikam*, Ibn al-'Arabī (d. 1240) says that he is composing the book on the orders of the Prophet, who had come to him in a night vision at the end of Muḥarram of 627. Later book listings compiled by the author, as well as other external clues, confirm that the Prophet's order was fulfilled, and the book was available a few years later. Apart from this, little was known about the early existence of the work, whose original manuscript disappeared soon.

In 1964, Ibn al-'Arabī's bibliographer, Osman Yahya, was the first modern scholar to turn his attention to the autograph copy of the *Fuṣūṣ*, now held at the TIEM of Istanbul. *Evkaf Musesi* 1933 was written by Ibn al-'Arabī's disciple and heir Ṣadr al-dīn al-Qūnawī (d. 1274) and it bears Ibn al-'Arabī's signature and *ijāza*.

A thorough study of this manuscript dispels any doubt about the work's authenticity and establishes its original verified reading. Furthermore, the systematic critical apparatus of the manuscript provides details on how the text was copied and read by Ibn al-'Arabī's close circle in Damascus. Other inscriptions on the folios shed light on details of the manuscript's fortune and journey through the centuries and allow us to put forward hypotheses on the now-lost original. The paper will end with tentative remarks on the traces the original left before disappearing for good.

From a historical viewpoint, dynamics of power and society in Islam developed out of the pre-Islamic milieu, through patterns of continuity or innovation, including disruption. Determining the extent to which dynamics of power and society in Islam continue those typical of the pre-Islamic milieu, or differ from them, is a difficult task, because of factors such as the need of interdisciplinary skills, ideological biases and availability of written documentation. This talk focuses on the availability of written documentation, adopting an intertextual approach. It therefore aims at investigating continuity and innovation in dynamics of power and society from the pre-Islamic milieu to Islam, through the semantic comparison of all the available lexemes related to power and society, as they are attested in Safaitic inscriptions and in their Koranic cognates. These textual corpora have been chosen here because, while belonging to one and same language stage, namely the oldest stage of Arabic usually labeled 'Old Arabic', they sensibly differ with respect to the dynamics of power and society under inquiry. In fact, the first textual corpus chronologically predates Islam, while the second represents its foundational stage. The relative abundance of attestation and the high degree of authenticity are further criteria in the selection of both of these textual corpora (in contrast to, e.g., pre-Islamic poetry). This talk will discuss similarities and differences in the Safaitic and Koranic lexical fields of power and society, with particular reference to kinship terms as well as to tribe nomenclature referring to hierarchical organization.

GRASSI, Vicenza & NAPOLITANO, Ennio.: *Beyond the surface: Epigraphy on Samanid ceramics and its impact on the development of the so-called pseudo-Arabic decorative script.*

The research delves into the intricate realm of inscriptions on Samanid ceramics, unveiling the complexities of their readability and exploring the manifold levels of interpretation provided by beholders across the Islamic world since the ninth century. The elaborate display of Kufic scripts decorating Samanid ceramics underscores a unique penchant of a refined society for experimenting either the endless ornamental devices that Arabic script embodies or the mastery to create witty wordplay. As we have already shown in previous studies, some of them are abbreviation of well-wishing words that used to decorate such artifacts.

A distinctive feature of Samanid ceramics also involves the use of seemingly "unreadable" inscriptions, commonly referred to as "pseudo-inscriptions". They granted artists the freedom to create patterns, which resulted in acronyms, single letters, and other types of abbreviation, shaped on Arabic script, where both the individual mastery of the craft and his wit might surface.

Samanid pottery with decorative writings might represent the first occurrences of abridged well-wishing expressions on Islamicate artifacts, besides offering an unprecedented spectrum of styles and motifs that are not found either on supple or hard supports.

Indeed, the lack of a reliable database for these artifacts hinders a comprehensive listing of patterns based on their layout on the vessels, use, shape, content, and writing style. Such a corpus is a necessary tool to define the stylistic and chronological evolution of the writing patterns.

In this study, the grouping of these epigraphic elements will not only enrich our understanding of the different aspects of the inscriptions painted on Samanid pottery but will also prompt a broader meditation on the dynamic interplay between calligraphy and the artistic trends of the different social contexts of the Islamic world.

GRIFFEL, Frank: *Almohad Philosophy and Theology on the Eternity of the World. The Positions of Ibn Ṭufayl and Averroes*

Both Ibn Ṭufayl's Ḥayy ibn Yaḳzān and Averroes's works have been analyzed for decades, if not for centuries, for the positions they take on various contested philosophical and theological problems. This is particularly true for Averroes and the question whether the world exists from eternity in the past or was created at one point in time. Averroes defends the world's pre-eternity in his so-called "philosophical" writings, meaning those that follow the demonstrative method, and in his *Tahāfut al-tahāfut*, a book he himself describes as "dialectical." Averroes is convinced that the human faculty of reason can, based on evidence available to everybody, conclude that the world is pre-eternal.

But what about Ibn Ṭufayl? We assume that he was Averroes's teacher or mentor within an environment close to the Almohad elite, maybe even at the Almohad court. What does Ibn Ṭufayl teach on the world's eternity in his *Ḥayy ibn Yaḳzān*? There, Ḥayy does not conclude—based on purely rational arguments—that the world is pre-eternal but leaves that question undecided. Once he has reached "complete immersion and full annihilation," (*istighrāq mafīḍ wa fanā' tāmm*), however, he revisits the question and now understands that it is pre-eternal.

Recent developments in the study of post-classical, meaning here: post-Ghazalian philosophy in Islam have given the question of the world's pre-eternity a new importance. This paper will discuss both Ibn Ṭufayl's position as well as the position Averroes takes in his so-called "dialectical" works, most importantly *al-Kaṣḥf* and *Tahāfut*, and try to contextualize the evidence within this new debate on post-classical philosophy in Islam.

GRUENDLER, Beatrice: *The Textual Tradition of Kalīla and Dimna: Impulses and Differences*

At the 28th UEAI in Palermo 2016, the research project on *Kalīla and Dimna*, was presented at its outset. Eight years later, a first overview of the metamorphoses of this classic of global literature and the most widespread text of premodern Arabic literature may be presented.

The present results are owed to an international research team reuniting scholars of Syriac, Arabic, Persian, Hebrew, and Castilian literatures at Freie Universität Berlin, supported with funding by the European Research Council (ERC) and the German Research Foundation (DFG).

The complex textual history of *Kalīla and Dimna*, traced from its (lost) mid-eight century Arabic adaptation to the early twentieth century can be seen as evolving along four impulses: first, the quotation of small excerpts; second, the incremental rewriting that led to the formation of several manuscript continua; third, the enrichment of versions through cross-copying by obscure or anonymous copyists who acted as redactors; and fourth, the stabilization of the text beginning with the early modern edition by Antoine Silvestre de Sacy in 1816, which was reprinted and recopied multiple times.

The evolution of the text evinces a spectrum of variety: each chapter shows a variety of versions that differ in their interrelation from those in other chapters, showing among others things that the intervention was triggered by the content and targeted. In not a few cases, the individual "hand" of a redactor can be distinguished. In sum, *Kalīla and Dimna* throughout its history became a terrain of writerly engagement for a wide range of individuals beyond the educated elite.

GYÖNGYI, Oroszi: *Narrating the Humorous in The Thousand and One Nights*

The present paper focuses on the humorous material of *The Thousand and One Nights*. Its primary concern is the narrative aspects of humor as it is presented in the short narratives of the *Nights*. Through the close reading of various short narratives, it addresses questions such as what constitutes humor in the *Nights* and how it is expressed through the narrative discourse.

Although the main focus is on narrative discourse, not only is it story-telling that the depiction of humor in these short narratives tells us about, but it also describes social relations and informs us about how these relations are handled in popular literature. Thus, certain additional aspects will be pointed out as well to elaborate on this observation.

HALFT, Dennis: *Imāmī Shī'ī-Jewish Encounters in Early Modern Iran*

While previous research on Imāmī Shī'ī-Jewish relations has mainly focused on Judæo-Persian texts and European travelogues, Persian manuscripts on Judaism from a Shī'ī milieu, preserved in libraries in Iran, have remained largely unexplored. This includes historical documents on Muslim-Jewish encounters, anti-Jewish treatises by Shī'ī polemicists and converted Jews, as well as references to Jewish texts in Shī'ī works. This corpus of Irano-Judaica has attracted little attention by both Iranian and Western scholars until now. A hitherto unstudied Persian manuscript held by the University Library of Tehran contains the records (*sijillāt*) of a series of Shī'ī-Jewish debates on the Prophet Muḥammad which occurred in Yazd in 1210/1796. These meetings (*majālis*) of Muslim scholars with the rabbis of Yazd are briefly mentioned by contemporary sources. The paper discusses the historicity of the event, it analyzes the use of traditional themes, motifs, and arguments in the disputation, and explores the importance of such Shī'ī Persian texts for the study of Imāmī Shī'ī-Jewish relations.

HAMMOND, Marlé: *Power Plays: Poetry, Sex and Social Status in Ibn Sa'īd al-Maghribī's al-Mughrib fī hulā al-Maghrib*

The voluminous, multi-authored, multi-generational compendium entitled *al-Mughrib fī hulā al-Maghrib* (*The Extraordinary Adornments of the [Islamic] West*), which was concluded by the thirteenth-century Andalusī scholar Ibn Sa'īd al-Maghribī, defies generic categorisation. At once a literary history, a biographical dictionary and a geography, it is a collection of individual profiles or entries organised around the principles of place, person, and poem.

Geographical and social hierarchies divide the material, privileging the politically powerful and the poetically gifted. A 'bridal' matrix shapes the contours of major towns and cities: her throne consists of a description of the natural environment; her crown is made of local rulers; her necklace consists of the elite and the literati; her garment is woven of notables who uttered no verse; and her fringe is made up of the vernacular poets and songsters. But where do women fit into this gendered paradigm? This paper will explore the treatment of women, and Andalusī female poets more particularly, in the *Mughrib*, analysing the criteria of their inclusion and categorisation.

The Correspondence of Mūsā Ṭrābulṣī is preserved in a unique manuscript with the call number Homs Orthodox Syriac Patriarchate 300. The Homs manuscript contains sixty-nine letters exchanged by Mūsā and various correspondents during his tenure as the secretary of Patriarch Sylvester of Antioch (1724–1766), with some letters being only fragmentary. Professor Rachid Haddad and Professor Ioana Feodorov have conducted a thorough study of this valuable collection. Professor Haddad concentrated his research on specific correspondents, such as Sophronius of Kilis and Yūsuf Mark, as well as others like Ilyās Fafir. He extracted significant historical information from these letters, noting that some were dated after Sylvester's death, particularly during the time of Patriarch Daniel of Chis, but none during Philemon's tenure. Professor Feodorov's focus was on the letters shedding light on the events related to the printing press under Sylvester, the Patriarch of Antioch. The exchange between Yūsuf Mark and Mūsā Ṭrābulṣī depicted the great respect shown towards Patriarch Sylvester in Romanian lands and his efforts to facilitate the printing of Christian books in Arabic. During his time in Iași and Bucharest, Sylvester received visits from dignitaries, both men and women, seeking his blessings and prayers. The princes held him in deep reverence and affection, often inviting him to conduct the Divine Liturgy on Sundays and special occasions.

I am excited to present my edition of this correspondence, including an introduction with a codicological and philological study, as well as short biographies of the main figures. The codicological study revealed that the original order of the letters was changed, while the philological study delves deeply into the cultural knowledge of the authors. Additionally, I will present new information about the authors' journeys that was not covered in the aforementioned studies.

JANEIRO-ANNE, Aïcha & NACIRI-AZZOUZ, Amina: *Le multilinguisme dans le paysage linguistique de Nouakchott : Entre réalité linguistique et valeur symbolique*

La Mauritanie est un pays multilingue dans lequel l'Etat reconnaît une langue officielle – l'arabe – et quatre langues nationales – l'arabe, le pulaar, le soninké et le wolof –, ainsi que d'autres langues sans statut officiel (cf. Taine-Cheikh 2024).

Cette communication a pour objectif de présenter une étude du paysage linguistique (PL) de Nouakchott (la capitale de la Mauritanie) conçu comme un espace public symbolique (Ben Raphael et al. 2006) dans lequel des dynamiques de pouvoir se construisent autour des langues et des images en tant qu'éléments de représentation. D'une part, nous identifierons les langues dominantes dans le PL officiel de Nouakchott et, d'autre part, nous examinerons les images sur les affiches, les panneaux et les formes d'art urbain – œuvres artistiques dans l'espace publique, comme décorations murales, tags et graffitis – afin d'analyser leur valeur symbolique et signification sociale dans le contexte mauritanien. (cf. Gorter & Cenoz 2023).

En définitive, la situation linguistique en Mauritanie sera abordée en analysant le PL de sa capitale comme un récit qui ne reflète pas nécessairement la situation sociolinguistique du pays.

JANOS, Damien: *Fakhr al-Dīn al-Rāzī on Divine Unity*

In this talk I will clarify Rāzī's theory of God's oneness by looking at some of his philosophical and theological works and by evaluating his relation to the Avicennian and kalām positions. Some of the main questions I will address are the following: Is oneness an attribute of God or is it identical with His essence? And if it is an attribute, what kind of attribute is it?

JOCKERS, Barbara: *Two quatrains about the preoccupation with the beloved in view of death*

In the lecture, two short poems will be translated and compared, one of them composed by the little known Basran poet al-Ukhayṭil Mufiammad b. 'Abdallāh b. Shu'ayb al-Ahwāzī (fl. in the 1st half of the 9th c. CE), the other by the North African poet and literary theorist Ibn

Rashīq al-Qayrawānī (1000–1063/4 or until 1070/1 CE). In literature concerned with love poetry, the motif of the preoccupation with the beloved in view of death is traced back to two verses in the mu'allaqa of 'Antara b. Šaddād al-'Absī. But these two verses cannot be found in the major dīwān manuscripts of 'Antara's dīwān and must have been wrongly attributed to him. The two quatrains both allude to Ps.-'Antara's two verses, and, moreover, differ from other occurrences of the motif by transferring the setting of the motif from the battleground to a ship.

In the following, the motif will be analyzed on the basis of the respective sections in aṣ-Ṣafadī's (end of 13th c.–1363 CE) Kitāb al-ghayth al-musajjam fī sharfī lāmiyyat al-'aḡam and in the Dīwān al-Šabāba of Ibn Abī Ḥajala (1325–1375 CE). Finally the question will be tackled, why Ibn Rašīq's poem features in these two works, but al-Ukhayṭil's does not.

KILPATRICK, Hillary: *Beware of Ibn al-Fāriḍ: a poem against apostasy*

Vat. Ar. 141 ff.85v-90r contains what has been described as a takhmīs of part of Ibn al-Fāriḍ's (d. 1235) Naẓm al-sulūk, copied towards the end of the 16th century and among the manuscripts deposited in the Biblioteca Apostolica Vaticana by Leonardo Abela in 1587. The poet is not mentioned but he specifically refers to Ibn al-Fāriḍ in the introduction. The copyist is one Būlus al-Ḥimsī, a Greek Orthodox of the second half of the 16th century.

The poem has 24 stanzas. It mentions the Incarnation, St. John of Damascus and St. Peter's denial of Christ, all framed in praise of the Virgin Mary. Whatever the literary quality of the poem, it is noteworthy as evidence of contact between Islamic and Christian Arabic literature in a period (13th- 16th century) when such contacts were at best infrequent. It is also an example of Christian religious poetry modelling itself on an established form of Arabic poetry.

I will analyze the poem and relate it to Byzantine liturgical poetry, Ibn al-Fāriḍ's Naẓm al-sulūk and concerns among Christians about conversion to Islam.

KOŚCIELNIAK, Krzysztof: *The Melkites of the Antiochian Patriarchate under Seljuk rule from the capture of Antioch to the arrival of the Crusaders (1084–1098)*

The capture of Antioch by the Seljuks came as a surprise to the local Melkites, who had been under Byzantine rule for over a century (969–1087). The Melkites, as the representatives of the Semitic Chalcedonian orthodoxy expressed in Arabic, Syriac, under the overwhelming influence of Greek culture during the fifteen years of Seljuk rule (1098), found themselves in the crucible of new political and cultural interactions. There are not many sources about the Melkites of Antioch in this period, and those that have survived are ambivalent. For example, Matthew of Edessa (late 11th century–1144) is extremely ambivalent about the attitude of the Seljuks towards Christians. Secondly, while the Seljuk conquest of Antioch itself is mentioned by Smbat Sparapet (1208–1276) or Michael le Syrien (c. 1026–1099), information about the later history of the Melkites under Turkish rule is sparse and is related to Byzantine sources in connection with the appointment of a Melkite patriarch of Greek origin by Constantinople. The final note of this period in Melkite-Seljuk relations was the persecution of the Melkite patriarch John the Oxite (c. 1089–1100), whose torture by the Seljuks is mentioned in Latin sources (*Historia peregrinorum*). The small amount of direct source information means that the argumentum ex silentio method can serve as an indirect hypothetical way of explaining certain phenomena.

LAGOS AGUILAR, Samuel: *People, Democracy, and Taifa: Spaces of Resilience in Lebanon*

The multifaceted dynamics of people (community), democracy, and taifa (factionalism) intersect within the intricate socio-political landscape of Lebanon, unveiling both challenges and opportunities for resilience. Against a backdrop of historical divisions, socio-economic disparities, and external influences, Lebanese communities have navigated a complex path towards resilience, harnessing the inherent tensions between democracy and factionalism to forge spaces of collective strength and adaptive governance.

This paper delves into the nuanced interplay between people, democracy, and taifa as key components shaping Lebanon's resilience amidst persistent turbulence. Through an interdisciplinary lens, it examines how communal bonds, participatory practices, and factional identities intersect to shape governance structures, societal cohesion, and responses to adversity.

Drawing on theoretical frameworks, the presentation sheds light on the evolving nature of Lebanese resilience, exploring the dialectic between democratic aspirations and sectarian affiliations. It interrogates the role of grassroots initiatives, civil society movements, and local governance mechanisms in fostering resilience at the community level, despite broader systemic challenges.

Furthermore, the paper aims to analyze critically the impact of external interventions, geopolitical dynamics, and historical legacies on Lebanon's resilience trajectory. By unpacking the tensions inherent in balancing democratic ideals with factional interests, it offers insights into the complexities of governing amidst diversity and division.

LÁNCZKY, István: *The Sharī'a in Avicenna's Political Philosophy*

Avicenna (d. 1037), a prominent figure of Islamic philosophy, does not delve extensively into social theory or political teaching. Only the last chapter of the metaphysical part of the *Shifā'* remained intact, revealing

that Avicenna's political theory is closely linked to his concept of prophethood. He believed that a prophet's intellect reached a sacred level, which allowed them to communicate with higher intellects in the celestial sphere. The prophet then conveyed the divine law, or *sharī'a*, which governed both individual and societal human affairs. On the other hand, the importance of the *sharī'a* is similarly highlighted in the division of practical sciences in at least seven of his works. In one of his last treatises, he seems to include into the practical sciences a „legislative art” (*ṣinā'a shāri'a*) that investigates the implications of the divine law. Based on these two sets of evidence, the majority of contemporary scholars argued that the central place of the *sharī'a* is the reason that left no room for political philosophy in Avicenna's system.

In this paper, I aim to reconsider this position and propose another interpretation based on the close reading of Avicenna's and his Greek predecessor's texts on the division of sciences. I will contend that Avicenna's emphasis on the importance of *sharī'a* was not a random choice made in isolation but rather must be understood in light of the Greek categorization of practical sciences as expounded in the commentaries on Porphyry's *Eisagoge* and the Arabic *Nawāmīs*-tradition, which represents the somewhat occult continuation of Platonic political philosophy. Drawing on this evidence, I will suggest an alternate interpretation of his views on the *sharī'a*, as compared to the Islamic version of the Platonic political philosophy, the *Nawāmīs*-tradition.

LANGE, Christian: *Laysa l-khabaru ka-l-mu'ayna: Some remarks on the battle between the eye and the ear in Islamic intellectual history*

In this talk, I will survey various debates (*munāzarāt*) between the eye and the ear in Arabic and Persian literatures (3rd/9th c. AH to early 20th c. CE). In spite of the well-known *ḥadīth* that “hearing is not the same as [that is, is inferior to] eye-witness” (*laysa l-khabaru ka-l-mu'ayana*), both sight and hearing had their proponents throughout the centuries of Islamic intellectual history. I trace the beginnings of theoretical reflections juxtaposing the two distal senses to Abbasid-era Baghdad (Ibn Qutayba and Abū Muḥammad al-Qāsim b. Muḥammad al-Anbārī), revisiting Houari Touati's contention that during the 3rd/9th century, “sight operated an epistemological revolution in the classical Islamic episteme”. Next, I discuss a number of 5th/11th-century philosophers, jurists and theologians ('Abd al-Qādir al-Baghādāī, al-Juwaynī, and Ibn Ḥazm) and the way in which they talked about the preeminence of one or the other of the two senses. I then move on to an examination of two late-medieval (8th/14th and 9th/15th-century) Persian allegorical disputations between the ear and the eye. I conclude by tracing the opinions of several late medieval and early modern Near Eastern authors on the topic, from Ibn Taymiyya and Ibn Qayyim al-Jawziyya (8th/14th c.) to al-Qārī al-Harawī (10th/16th c.) and Jamāl al-Dīn al-Qāsimī (early 14th/20th c.). My purpose in following this debate over the *longue durée* is to show that the “age-old battle between the eye and ear” (Martin Jay) was decided, in the Islamic world, on the basis of shifting preferences, according to theological, legal, and epistemological persuasions.

LA ROSA, Cristina: *Ṣiqilliyā-Ifrīqiya and return: 'ilm and 'ulamā' in transition*

The present paper focuses on the circulation and transmission of knowledge between the two coasts of Islamic/Norman Sicily and North Africa in Medieval times. Particular attention will be devoted to the development of the linguistic thought and knowledge in Sicily and Ifrīqiya thanks to the contribution of some renowned Siculo-Arab and North African 'ulamā' moving between the two regions *fi talab al-'ilm*, but also to disseminate their knowledge. In this perspective, S. iqilliyā and North Africa are seen as places

of transition, but also as fertile centres of knowledge production that was then disseminated elsewhere and contributed to the development of erudition in other regions as well (including al-Andalus, the rest of Mag'rib and Mas'riq too).

LICITRA, Ilenia: *Poetry and literary criticism travelling across the Mediterranean*

The descriptive sections play a fundamental role in Arabic poetry, since its first documented examples, yet, only starting from the earliest decades of the 4th/10th century, literary criticism included the *waṣf* among the main themes/genres of poetry, questioning what was really considered “description”? According to Ibn Ras'īq al-Qayrawānī (who died in Mazara in 455/1063 or 463/1071), the inner core of *waṣf* poetry coincides with its ekphrastic intent, as he explained in his treatise *al-'Umda fī maḥāsin al-šī'r wa-ādābihi wa-naqdihī* (Principles of the beauty of poetry and literary criticism). My contribution aims to investigate to what extent the presence of the North African scholar and the circulation of his treatise on the island have influenced the Siculo-Arabic poetry, by analysing how and whether Sicilian poets have received and assimilated this theoretical approach to the descriptive genre.

LUCENA ROMERO, Miguel Ángel: *How to work on erotic themes in literature, history and Arabic language classes. New challenges for university teaching*

Erotic literature and its inner history could be considered a substitute for reality, but not for the direct reality that is already shown in the vast majority of writings, in which narratives of pleasure and feeling are usually concealed, but rather a reality based on imagination, dreams and the creation of stories and fables that mainly lead to the enjoyment of readers from the aesthetics, content and vocabulary used. The teaching of literature and its theories allows us to connect the different dimensions of aesthetics with the preferences of the groups and societies of each moment.

Thus, the main objective of our conference proposal is, on the one hand, to promote erotic reading among university students and, on the other hand, to explore the possibility of its inclusion in Arabic and Islamic literature and history courses. In this sense, it is of vital importance to contextualize Arabic and Islamic eroticism, its background and precedents, and secondly to relate it to the following didactic proposal. In this way, we answer the following questions: What texts can be used in classical literature classes? How to select such texts? What is the context and background of erotic treatises?

LUQUE-VARGAS, Paola: *Les administrateurs du mustajlaṣ dans l'émirat nasride de Grenade : contexte, profil et biographies*

En tenant compte des informations relatives aux périodes précédentes de l'histoire d'al-Andalus, nous esquisserons dans cet article un profil des personnages impliqués dans la gestion et la surveillance du patrimoine privé des souverains nasrides, en nous concentrant particulièrement sur leur formation et leurs fonctions au sein d'une organisation que nous considérons d'ores et déjà comme hiérarchique. D'autre part, dans les cas où la disponibilité documentaire le permet, nous reconstruirons les biographies de certains de ces administrateurs du *mustajlaṣ* grenadin, afin d'individualiser son histoire.

Ibn Taymiyya (1263-1328) was a Muslim theologian and jurist, one of the most influential representatives of the Hanbalite theological and legal school in Sunni Islam. As such, his work has been extensively studied in the context of Islamic theology and the Islamic religious law Shari'a. The article aims to examine Ibn Taymiyya's work from a different and previously unexplored perspective: that of translation studies. To this end, it will identify the texts from his works in which the main elements of his understanding of translation are presented. Critical analysis of the texts will reveal Ibn Taymiyya's place in the history of Arabic translation discourse and facilitate the presentation of his understanding of translation.

MARTÍN-GARCÍA, Juan Manuel: *The concept of "anarchy" in pre-colonial Rif: libertarian activity or colonial strategy?*

Spanish-French colonial historiography has assimilated the generalization Blēd el-Sība and Blēd el-Mafizen to explain the contemporary history of Morocco: a territory of anarchy versus one controlled by the Moroccan sovereign. However, this duality is challenged by a historicist Moroccan perspective that proposes a re-reading of its history by considering its own documentation, ignored by foreign historiography. This view recognizes the value of foreign documentary sources and works with them, but incorporates Moroccan ones in order to avoid a one-dimensional approach that distances us from historical reality.

This study deals with the term "anarchy" used by colonial historiography to explain the situation in the pre-colonial Rif and to construct the cliché of the duality of Blēd el-Sība and Blēd el-Mafizen. The concept "anarchy" was always used in a pejorative sense until Pierre Joseph Proudhon claimed it to define his theory in his work "What is property?" (1840). The development of nineteenth-century anarchism in France and Spain promoted an even more negative idea of the revolutionary anarchist movement among the upper and ruling classes: chaos, vandalism, terrorism. This text studies the social organization of the Rif and its relationship with the central power in order to analyze whether there were Rifian libertarian practices that justify the term "anarchy", from its own perspective, not in comparison with European anarchism; or whether, on the contrary, it responds to a colonial strategic terminology for the construction of an image of a state incapable of establishing its effective authority over all the regions of the Empire and permitting anarchy.

MAUDER, Christian: *The Birth and Early Life of the Mamluk Sultan Qāniṣawh al-Ghawrī (r. 1501-1516) According to Unpublished Biographical Sources*

While the reign of the penultimate Mamluk ruler Qāniṣawh al-Ghawrī (r. 1501-1516) is relatively well documented in Mamluk and Ottoman historiographical literature and has received ample scholarly attention, the early biography of this influential figure in Mamluk history is largely unknown. Building primarily on unpublished sources that describe the sultan's birth and childhood in Circassia, his transport to Egypt, his education as a mamlūk and his early military career, this paper examines by means of a case study why and how authors of Mamluk biographical works engaged in discussions of the childhood and early youth of rulers. The paper argues that biographical writings on this topic fulfilled central functions in contemporary political culture, integrated the biographies of rulers into broader and at times decidedly religious frameworks of reference, and expressed notions of what constituted good governance and political

failures in the Mamluk context. Moreover, the paper shows that the study of sections on the early lives in the biographies of Mamluk rulers can provide new insights into how biographers worked, where they got their source material from, and in what ways they engaged with other forms of textual production.

MÉRCZ, András: *A Latin Bible in Muslim Hands*

Christian-Muslim relations have been a focus of interest for Arabic and Islamic scholars since the birth of this discipline. The studies on the exploration of the other religion's holy book and the understanding of each other's religious tenets could fill a whole library. However, not much was written on the attitude of Muslims towards the Bible as an object. Historical evidence of Muslims owning a Bible is very scarce. This paper consists of two parts. Firstly, as an introduction, it tries to give an overview of testimonies on Muslim book collections containing a Bible. Secondly, as a case study, it describes a Latin Bible that contains an inscription of a Muslim owner. How did this book fall into Muslim hands? How and why did the owner write this entry into it? What can we say of the attitude of the Muslim owner towards this Bible? And what is known of the fate of this book?

MICHALAK-PIKULSKA, Barbara: *Modern Omani Literature*

In this paper, I present the latest literary output by Omani women authors published in 2010-2021. Among them, the novel *Sayyidat al-qamar* (Ladies of the Moon) written in 2010 by Jokha al-Harhi. She introduces us to the world of Omani society; then *Cindirillat Masqat* (2016), in which Huda Hamad mixes fantasy with reality, telling about the experiences, troubles, fears, and struggles of modern Omani women. *Zill Hermafroditos* (2018) by Badriyya al-Badri dealing with the identity disorder of the protagonist and her everyday life in rural Omani society and finally the novel *Dilshad* (2021) by Bushra Khalfan, which presents the life and nature of mutual relations between the inhabitants of Muscat in the first half of the last century.

MOSER, Kata: *The Arab discourse on secularism theories*

The Arab world has been increasingly characterized by secularism in society and politics since the end of the 19th century and important contributions to secularism theory have emerged there since the 1970s. The latest development from the 2010s onwards has been the unfolding of a meta-discourse that examines the theoretical concepts of previous generations in detail and attempts to systematically explain them. For example, the Iraqi philosopher Batūl Ġabbār 'Alwān explores secularism as a political idea in *Salāma Mūsā* and *Fu'ād Zakariyyā* and contextualizes the history of the context since the late 19th century. The Jordanian philosopher Mahā as-Samhūrī discerns between a specifically political theory of secularism and a broader social and moral understanding of it, and analyses the arguments against and in favor of it. The Palestinian historian 'Azmi Bišāra discusses various theories of secularism in order to reach a strong conceptual foundation for his historical study on Religion and secularism in its historical context. This contribution deals with these and other recent studies on Arabic concepts of secularism and aims to explore and analyse this meta-discourse and embed it in the conceptual history of 'almāniyya i.e., secularism.

MÜLLER, Christian: *Making a Living as a Religious Performer in Mamluk Jerusalem: The Case of Burhān al-Dīn* (d. 789/1391).

This contribution explores the life of the seemingly humble scholar Burhān al-Dīn, delving into his multifaceted roles as a Quran and Hadith reciter, teacher, and Sufi, whose livelihood was sustained by his service in religious institutions, including Mamluk endowments and the Jerusalemite Haram Sanctuary. By synthesizing findings from prior research (e.g., Aljoumani/Hirschler 2023) and tapping into unpublished material from the "Burhān papers," a comprehensive analysis of this exceptional archival material offers fascinating insights into the religious culture and its administrative dynamics during the Mamluk era.

MYRNE, Pernilla: *Cultivation of the Senses in Islamic Ars Erotica: Arabic Erotic Manuals (4th/10th–9th/15th centuries)*

The erotic practices elaborated in the earliest Arabic erotic manual, *Encyclopaedia of Pleasure* (4th/10th c.), aimed to provide heightened pleasure by involving all senses, thus constituting a "multisensory sexual aesthetics" (Shusterman, *Ars Erotica*, 268). Its sexual education also aimed at mastery of the senses, clearly influenced by Indian erotology. This paper examines the interaction between sensual and aesthetic pleasure in *Encyclopaedia of Pleasure* and the subsequent genre of Arabic erotic manuals in the light of Richard Shusterman's study of somaesthetics in the *Ars erotica* tradition. *Encyclopaedia of Pleasure* was a major influence on the genre of Islamic erotic manuals and was still quoted in the late 9th/15th c. Much of its content was by then considered controversial or archaic, preserved solely for its entertaining value. Yet the emphasis on cultivation of the senses lived on, in some form or another.

NAEF, Silvia: *On The Way to a Better Future: Iraqi Soft Power in the 1970s, Between Modern Art and Mesopotamian Heritage*

After the nationalization of oil in 1972 and the increase in prices in 1973, the Iraqi state had substantial resources at its disposal, which it invested in the arts, among other things, by sending exhibitions of Mesopotamian art and modern Iraqi art abroad, to prestigious museums. Pieces of Mesopotamian art from the Iraqi Museum in Bagdad were shown in Tokyo, Stockholm, various German towns and Geneva. Modern Iraqi art, which had undergone considerable development and theoretical reflection since the 1950s, was exhibited in museums in Europe, as well as at the Venice (1976) and Sao Paulo (1979) biennales. We will analyze how the Iraqi Republic used modern art and ancient heritage an instrument of its "soft power", helping to underline the image of a country in the process of modernization and on the way to a better future, in a period that preceded that of the globalization of the art and museum scene.

NAVARRO CARMONA, Antonio: *Power and Islamic Religion in the Thought of Mohamed Talbi*

The foundation of political power in religion and the interaction between the spiritual and governmental spheres are classic themes in Islamic thought, which has developed a "political theology" that fluctuates according to different historical circumstances. Tunisian thinker Mohamed Talbi (d. 2017) conducts a historical study of these issues in order to offer to the contemporary Muslim a renewed framework that allows him to live his faith with a social commitment far from the radicalism that, in his view, is driven by

political Islam on the one hand and European secularism on the other. The conference is structured into three main points. The first includes the ideological and religious bases that, according to various classical Muslim authors, legitimize political structures, as well as the critique Talbi makes of these in order to offer a new proposal. The second focuses on debate about the notion "umma" and its implications. The last point develops Talbi's opinion on sharia as an instrument of power in need of renewal or even suppression.

ORTEGA RODRIGO, Rafael: *How to be a good salafi*

Abstract: The departure point of this paper is the idea of nostalgia for a time represented by the Sahaba, the Companions of the Prophet, who constitute a roll-model to imitate, encompassing all the characteristics that a good Salafi Muslim should have with a constant nostalgic gaze to the foundational period of Islam. The sources to analyze this idealized model of behaviour are the "lessons" given by sheikhs who became main Salafi references. Among them, I will focus on a disciple of Muhammad al- Albani, the Egyptian Abu Ishaq al-Huweyni, with extensive literary production and a large presence on social networks. As a secondary source, I will use fatwas from the most popular Salafi websites. These online secondary sources allow me to select the topics on the most relevant "lessons", (durūs) taught by the Egyptian sheikh.

OSTI, Letizia: *The Ruler in the city: theory and practice*

The question of authority has been a constant object of debate in the Arabic-Islamic tradition and has sparked dynastic, ethnic, and confessional conflicts. In terms of cultural production, the issue has both theological and practical aspects: religious scholarship and philosophy discuss the ideal ruler, as well as the relationship between religious and secular authority. Adab and historiography, on the other hand, outline the norms a good ruler must follow in exercising his authority, providing examples of good and bad leadership. This paper will discuss one such case, where the Umayyad caliph al-Walīd I (d. 715) is shown managing a conflict between his best general and his most important wife.

ÖZKAN, Hakan: *Vernacular Voices in Elite Lexicons: aş-Şafadī's Engagement with Dialect Poetry*

In this talk, we delve into aş-Şafadī's editorial approach towards poets who excel in vernacular poetry in his biographical encyclopaedias. A notable case is that of Ibrāhīm al- Mi' mār, a prominent Egyptian zağal poet. Al-Mi' mār's entry in A'yān al-'aşr wa-a' wān an-naşr highlights aş-Şafadī's endeavour to reconcile literary talent and merit with questionable linguistic proficiency, thereby justifying the inclusion of al-Mi' mār in his encyclopaedia. The presentation also scrutinizes Aş-Şafadī's interactions with vernacular poetry in al-Wāfi bi-l- wafayāt. Here, he not only engages with but also contributes to the genre by reproducing his own mu'āraḍa, a poetic response, to Ibn an-Nabīh's zağal. This challenges the perceived notion of Aş-Şafadī's reluctance to include vernacular poetry, a reluctance supposedly stemming from his role as a guardian of Arabic-Islamic culture.

In A'yān al-'aşr, Aş-Şafadī incorporates a form of poetry known as bullayqa. According to al-Hillī's definition, these are zağals characterized by their humorous or risqué content. However, it's important to note that the use of this term is subject to variation. This genre was particularly favored by the jurist and Chief Judge al-Quşayrī, who passed away in 702/1303 and was more widely known as Ibn Daqīq al-'Īd.

His identity as both a legal scholar and a passionate poet is significant. The presence of such poets like Ibn Daqīq al-ʿĪd, an-Nūšādir, Qawsān known for the content and language of their poems, further underscores the complex challenges faced by aṣ-Ṣafadī in documenting vernacular forms of poetry. This element highlights the meticulous and discerning approach adopted by aṣ-Ṣafadī in curating and influencing the Arab-Islamic literary canon. Moreover, we reassess Ibn Taġrībīrdī's purported openness to vernacular poetry, traditionally attributed to his social status as the son of Mamluks. This reevaluation involves comparing the editorial strategies and attitudes towards dialectal poetry of both biographers, offering new insights into their approaches.

The aim of this presentation is to provide a nuanced understanding of aṣ-Ṣafadī's approach to vernacular poetry and its significant role in shaping the perception and construction of the literary canon within the Arab literary tradition.

PACHNIAK, Katarzyna: *Abdullah Saeed and his new interpretation of the Qur'an*

Abdullah Saeed, professor of the Melbourne University, is now one of the leading Muslim scholars in the contemporary debate on the issue of the interpretation of the Qur'an in modern times. This is currently one of the most important challenges that Muslims must contend with. Abdullah Saeed proposes the contextualist approach, he follows the paths paved by Mahmud Muhammad Taha, Amin al-Khuli, Nasr Abu Zayd.

The scholar attempts to explain the relationship between the literal text of revelation considered to be the true word of God himself, the circumstances in which the Quran was created, and the necessity for a contemporary reinterpretation of the Qur'an in order to meet the needs of Muslims in the modern world: economic, legal, and social. Based on his books: *Interpreting Quran*, *Introduction to the Qur'an*, *Reading the Quran in the Twenty-First Century – a Contextualist Approach*, we will attempt to reconstruct his proposal for a new Quranic hermeneutics.

PAGANI, Shmuela: *Imitating unwritten law: narratives of trial in adab, sufism and falsafa*

An intertextual journey through narratives of trial in premodern Arabic literature helps to chart a network of topoi cutting across different genres and textual communities. In my paper I will focus on the literary reflections of the philosophical and religious theme of unwritten law. My starting point will be Ibn Rushd's commentary on Aristotle's *Rhetoric*, as the site of an unexpected encounter between memories of classical tragedy and Muslim and Christian hagiographies.

PENNISI, Rosa: *Interactional and Intersectional Cultural Heritage: the Reception of Ṣiqilliyā and al-Idrīsī in Digital Discourses*

The present study focuses on the media reception of the figure of al-Idrīsī and the Islamic Sicily. The purpose of the paper is twofold: on the one hand, it aims to analyze how Arab-Muslim Sicily and the personality of al-Idrīsī are represented in documentaries (from al-*Gazirat al-waṭā'iqiyya* YouTube official channel) and other digital content disseminated through social media, and on the other hand, how users, through their comments, reinterpret the cultural heritage of Islamic Sicily. Adopting a sociolinguistic

perspective, the corpus (which includes audiovisual data and users' written comments alongside the analyzed videos) will be qualitatively analyzed through the methodology of multimodal discourse analysis (Kress 2012), that will particularly investigate how (digital) discourses about al-Idrīsī, contribute not only to disseminating Arab cultural-historical knowledge and heritage, but also to (re)constructing, representing, and (re)affirming self-identity in Arab-Islamic culture.

PAVLOVITCH, Pavel: *Bulgarian Qur'ān (1900–1944): Under Protestant Aegis*

The story of the Bulgarian Qur'ān began in the early twentieth century, driven by several factors of political and cultural significance. In 1878, Bulgaria gained autonomy from the Ottoman Empire. Despite the severing of ties with the imperial heartland, a substantial Muslim population remained within Bulgarian territory. At the same time Protestant missionaries in Germany and the United States believed that the situation had become ripe for attempting to convert these Muslims to Christianity. The history of the Qur'ān's Bulgarian translations unfolded in three consecutive stages: 1900–1944, 1944–1989, and the 1990s and beyond. This periodization follows landmark political events in recent Bulgarian history but also reflects specific dogmatic and political motives of the individuals and institutions that undertook to translate the Muslim scripture. The first period saw the appearance of Nikola Litsa's partial translation in 1902–1905 and Ernst Max Hoppe's sponsored full translation in 1930. Although twenty-five years apart, Litsa's and Hoppe's initiatives have two important features in common: they were carried out by members of the Protestant clergy, who utilized George Sale's English translation. Litsa did not specify the motives behind his undertaking, but the fact that he and Hoppe shared a common source and confessional affiliation suggests that Hoppe's stated and implied objectives—converting Bulgarian Muslims to Christianity and promoting the knowledge of Bulgarian among those of them who spoke Turkish—aligned with Litsa's earlier goals.

PELLITTERI, Antonino: *The personality of Emir 'Abd al-Qadir al-Gaza'iri in Syria in the framework of political and social representation according to Arab-Syrian historical-literary sources.*

The concept of the representation of the relationship between power and society in the case of the emir 'Abd al-Qadir al-Jaza'iri in Syria is linked to the themes of perception and memory, of image and meanings in relation to a well-defined time and space. The representation can be understood as an active process, inscribed within a complex cognitive apparatus, expressed by way of example by appropriate terminology, used by the authors to present, express and reflect the object of the representation.

The Arabic material I will refer to is from the Syrian context or from Bilad al-Sham. It is an abundant historical-literary production in arabic language regarding the information on the emir and the Al al-Gaza'iri family, who took up residence in Damascus and Syria after 1853.

PIETRUSCHKA, Ute: *The power of words: Early Basran ascetics as quṣṣās*

The textual evidence of the sayings of the quṣṣās, the storytellers, give the impression that the early quṣṣās were, in terms of their role in the early Islamic religious environment, by and large, reputable scholars, who

had a great influence on the believers. This rather positive image differs from reports that paint a negative picture of the quṣṣās as mediocre charlatans.

Already in the first century AH there were attempts to control the quṣṣās and to restrict the dissemination of qaṣaṣ, which is supported by a prophetic tradition: “The only ones who may give qaṣaṣ to the people are rulers, those commanded by rulers or arrogant people (mukhtāl).” (Ibn Ḥanbal, Musnad, 29:587). It is clear that the primary objective of the tradition was to restrict the activities of the quṣṣās by insisting that only the political authorities possessed the right to authorise them. Evidently, the quṣṣās, for reasons undisclosed in this tradition, attracted the attention of the political leaders and became a potential target for censorship. The fact that the quṣṣās could not be completely controlled is well illustrated by the example of the quṣṣās who had dedicated themselves to an ascetic life. This paper analyses some of the sayings of the ascetic quṣṣās based on Christian ideas and shows strategies how the image of the non-conformist quṣṣās was painted and how “questionable” material (e.g. from non-Islamic sources) was discussed in later literature.

PUKHOVAIA, Ekaterina: *The early Qasimid state in Yemen (1006-1054 / 1597-1644) as seen through the Yemeni manuscript heritage*

The rise of the Qasimid dynasty to power in Yemen after the Ottoman conquest of the region raises several questions: how did the new imamate’s state structure differ from the pre-Ottoman Zaydi imamates in the region? To what extent its structure was influenced by Ottoman administrative practice? Who were the partners of the Qasimid state in this moment of transition?

In this paper, I approach these questions by analyzing social networks connecting Qasimid supporters. Specifically, I analyze ownership statements in ca. 200 Yemeni manuscripts from the Biblioteca Ambrosiana in Milan and libraries in Turkey in combination with a close reading of sīras (biographies) of early Qasimid imams to determine the circle of people who brought the Qasimid imamate into being and sustained it during the first decades of its existence. This analysis reveals the role of pre-Ottoman Zaydī networks outside Ṣan‘ā’ and the contribution of Ottoman administrative practice in the region to the development of a circle of supporters around imam al-Manṣūr Qāsim and his sons. The paper discusses the social background of these supporters and their place in the early Qasimid state.

RAINER, Brunner: *Who are the salaf in al-Manār?*

The many facets of Salafiyya, neo-Salafiyya, Salafism, salafī Islam are nowadays ubiquitous in studies on modern Islam. On the one hand, this is astonishing, because the salaf played practically no role in academic research before 1970; Albert Hourani in his widely read classic *Arabic Thought in the Liberal Age* (1962) for instance referred to them only in passing and without precise terminological implications. On the other hand, it can be explained by the rise of currents and groups that explicitly identify themselves and their worldview as salafī, which has characterized the Muslim world since then. One may therefore justifiably speak of a broad salafization since the 1970s, both within Islam and with regard to Islamic studies. In the past decade, several controversies have taken place as to the questions how this process was actually set in motion, in which contexts the notion of the "pious ancestors" (salaf ṣāliḥ) was at first used, and when and where the term salafiyya did as a concept originate. The fact, however, that these scholarly debates come along with a surprising dearth of concrete references, suggests taking a closer look at one of the most important testimonies of Islamic modernism, the journal *al-Manār* that was edited by Muḥammad Rashīd

Riḍā between 1898 and 1935. In particular, the paper focuses on the latter's extensive treatment, in various contexts, of the salaf of the past and their impact on Muslim reformers in the early 20th century who thus involuntarily became salafiyūn.

RICHTER-BERNBURG, Lutz: *The European 'Wild North' as seen from caliphal Cordova*

Although Abraham Jacobson, the Israelite from Tortosa—to give an approximation of his Arabic name—has been studied continually for close to 200 years, the problems deriving from the lack of outside biographical information and the fragmentary, disparate transmission of his travel report(s) have by no means yet been solved in their entirety. This paper, a relecture of selected passages concerning the 'manners and customs' of peoples to the north of al-Andalus, will focus on questions of narrative intent and of the authorship of some unattributed fragments.

RIZZO, Luca: *Mocking Authority in Medieval Arabic Anecdotal Literature*

Mocking established authorities, i.e., those who exercise political and/or religious power such as rulers, ministers, judges, jurists, etc. is a literary theme that is frequently found within medieval Arabic literature, especially in the anecdote genre. This literary exercise has various possible purposes. First and foremost, it cannot be denied that it is a literary action that assimilates the entertaining and, to a certain extent, moral traits typical of adab prose. However, it can also be understood as an exercise in social criticism through which unedifying behaviours and negative characteristics of those who exercise a position of authority are highlighted. These two sides of the same coin, literary and social, are expressed, in some cases, through parody, not in the sense of a parody of a literary genre, but rather, in being understood as a parody of a public function that is codified at a political and religious level and for which there are specific professional skills and rules of conduct in play. Indeed, the criticism often plays on this very aspect, tending to highlight the shortcomings of people in power by ridiculing their incompetence and unpreparedness. Such anecdotes were often collected into anthologies, only some of which were thematic. This paper explores some examples of this literary genre with a view to investigating which themes were covered and which literary tools were used in order to create the parodic portraits of the figures being satirized within.

RODRÍGUEZ-GÓMEZ, María Dolores: *On the Scope of Property Rights and Belongings in Arab Notarial Commutative Contracts (Granada, XVth century)*

“Con sus derechos e devedamientos e con todos sus usos e pertenencias entradas e salidas” (“With its rights and belongings, and with all its uses and appurtenances, entrances and exits.”). This is one of the ways in which the scribes who romanced Granadan Arabic documents at the end of fifteenth and in the early sixteenth centuries revealed the specific formula for notarial contracts involving a transfer of property. This paper aims to offer the different variants of this formula perceived in the aforementioned Arabic notarial documentation, as well as deeping on its possible meaning and casuistry it encompasses, as were contemplated by expert *fukahā'*.

Since the 1990ies, scholarship on Islamic philosophy has focused on the so-called post- classical period. Its foremost goal has been to investigate the heritage of Avicenna (11th-18th centuries), both in the numerous commentaries written on his major writings (i.e. al-Shifā' and al-Ishārāt wa-l-tanbīhāt) and in hundreds of manuals and individual treatises discussing his philosophy or some aspect of it. As a result, our knowledge about the history of Islamic philosophy in the later period has considerably broadened. At the same time, however, a certain reduction on the systematic level is discernible in recent scholarship: Since it focuses almost exclusively on topics (logic, physics, metaphysics) which had been at the centre of Avicenna's interest, it tends to neglect other philosophical fields.

One of them is political philosophy. Its history started early in the Islamic period but it did not stop when Avicenna wrote his major works, which became the dominant paradigm for philosophy in later centuries. On the contrary: The fact that politics was only treated, if ever, in the corollaria of these writings (i.e. al-Shifā', Metaphysics, ch. 10) made it possible that political philosophy became a field of its own, which developed more or less independently in later centuries. In my paper, I will try to give some examples of this development. They include various types of political reflection (advice literature; reasoning in the Platonic tradition; juridical reflection) as well as interesting combinations of these traditions and innovative ideas.

SÁNCHEZ SÁNCHEZ, Ignacio: *Perceptual Transformation and Medical Discourse in Early Critiques of Sufism (4th/10th- 6th/12th centuries)*

The ascetic's perception of the world is to a great extent informed by physical experience. Forbearance upon illnesses and rejection of medical treatment (tawakkul), self-discipline and self-denial practices, such as fasting and sleep deprivation (al-ṣawm wa-l-qiyām), or the use of narcotic substances are forms of perceptual transformation that allow the ascetic to transcend the materiality of the world and access an alternative and subjective reality.

Extreme asceticism has been the object of critique in Islam since a very early period. Most of these critiques emphasised the incompatibility of extreme practices with the example of the Prophet Muhammad. In some cases, however, the critics also employed sophisticated medical notions and based their arguments on the consequences of physical deprivation, its pernicious effects on mental health, and the way in which this treatment of the body altered the perception of reality and transformed the religious experience of the ascetic communities.

In this paper I will survey some works written in the 4th/10th-6th/12th centuries that combine the sayings of the Prophet and the Hippocratic-Galenic medical tradition to denounce ascetic practices that are considered contrary to the sunna and unhealthy, most especially among Sufis. I shall be looking at commentaries of medical hadīth and works with medical content written by Muslim scholars, and will argue that the Greek medical discourse is incorporated to Muslim normativities at a time that predates the full development of the so-called ṭibb nabawī.

SCHEINER, Jens: *Apophthegmata Patrum and Prophetical Hadith: The Transmission of Christian Ideas in Early Islam*

The question of authenticity in prophetic hadith has become a fetish in the study of early Islam. Since this question will never be answered satisfactorily for most of the available traditions other approaches to hadith are necessary. In this presentation I therefore pursue a literary approach to selected hadiths reflecting Christian ideas. As I will show in the presentation, prophetic hadith featuring the monk Jurayj preserves some motifs from the well-known monastic texts known as Apophthegmata Patrum (The Sayings of the Desert Fathers). The talk will end with some hypotheses on how the transmission of these motifs from 4th century Egypt into the canonical collections of hadith may be explained.

SCHÖNLÉBER, Mónika: *Narrating Conquests in the Northern Frontier Zone of the Islamic Empire*

Conquest narratives formed an integral part of the early and classical Muslim historiographical tradition. Although the surviving works that have titles indicating their coverage of the conquests of certain parts of the Islamic world mainly focus on Greater Syria, Iraq, and Egypt, titles of now-lost works show that during the time of the *futūh*-literature's flourishing, the interest was not limited to the core territories of the caliphate. The present paper aims to examine specific aspects of how the caliphate's expansion towards the northern peripheries of the Islamic world in the Caucasus region and Central Asia was remembered and narrated by the compilers of the first Islamic centuries in different areas. An emphasis will also be placed on contextualising the differences in how the northern regions are covered in the select surviving sources and attempting to understand how previous thematic monographs could have influenced the formation of the textual corpus known to us.

SEIDENSTICKER, Tilman: *The Basmala in manuscripts of al-Bukhārī's Ṣaḥīḥ*

Those who wish to gain an overview of the contents of a longer Arabic manuscript can refer to the (often secondary) tables of contents and, more importantly, to the chapter headings. In the latter, the Basmala (the formulaic invocation of God) often plays an important role. Using the example of al-Bukhārī's famous collection of prophetic traditions, al-Jāmi' al-Ṣaḥīḥ, the function of the Basmala as a layout element will be analysed on the basis of manuscript evidence. Before doing so, it is necessary to clarify why, at the Kitāb level of al-Bukhārī's work, the Basmala sometimes precedes the chapter headings, sometimes follows them, and sometimes is missing altogether.

SICARI, Daniele: *Centralisation Du Pouvoir Et Autonomie Territoriale. Preponderance Du "Local" Dans La Définition De L'état Regional Dans La Palestine Ottomane: Le Cas De Ḥāhir Al-'Umar Al-Zaydāni (1689-1775)*

Une certaine historiographie arabe et occidentale a du mal à admettre que la Palestine a connu tout au long de son histoire islamique, jusqu'à la création de l'État d'Israël en l'an 1948, des formes de gouvernement personnel (*ḥukm dhātī*) qui, au niveau local, jouissaient d'une certaine autonomie et indépendance par rapport à l'existence d'un pouvoir central (*Nūr Muṣālaḥa, Filastīn. Arba'a ālāf 'ām fī'l-ta'rīḥ*, 2020). Cela est principalement dû au fait que l'histoire de la Palestine a surtout été étudiée du point de vue européen, ottoman et colonialiste, tandis que la présence de la population locale a rarement été prise en compte (Edward Said, *The Palestinian Question*, 1980). Conformément à cette vision/mentalité impérialiste, de

nombreux historiens du soi-disant Moyen-Orient se sont concentrés sur la dernière période ottomane, et sur celle des grandes réformes (Tanzīmāt, 1839-1876).

S'il est vrai, cependant, qu'une étude plus minutieuse de l'histoire de la Palestine ottomane dans son ensemble a été entreprise, celle concernant l'émergence de formes autonomes de gouvernement au niveau régional (dawla qutriyya) - et leur pertinence aux niveaux social, politique et culturel - reste encore insuffisamment étudiée.

En ce sens, l'expérience de Zāhir al-'Umar al-Zaydānī (1720-1775) dans le nord de la Palestine a représenté un moment important, tant en ce qui concerne le développement économique de la région (al-Ēalīl), qu'en ce qui concerne la reprise des contacts entre la Palestine et l'Europe, bien avant les grandes réformes ottomanes de la seconde moitié du XIXe siècle.

SIEVERT, Henning: *Readings of Ottoman Bureaucrats at the Dawn of 'Reform'*

What did Ottoman bureaucrats commonly read in the 18th and early 19th centuries, just before supposedly Westernising reform politics began? Individual education efforts may be traced through references in their writings and by scrutinising actual manuscripts.

However, is it possible to transcend the individual level? Within certain limits, it is even possible to trace lost books by examining probate inventories. The contribution compares recent observations regarding book collections of late eighteenth and early nineteenth century metropolitan bureaucrats with mid-eighteenth century inventories.

SONAY, Ali: *"A War of Series"? Middle Eastern History between Competing Narratives in Turkish and Arab Television Dramas.*

It will focus on the intertextuality of contemporary Turkish and Arab historical series. For decades after the end of the Ottoman Empire, Turkish-Arab relations/perceptions were characterized by distance. This context, however, has begun to change since the beginning of the 2000s, resulting in a re-negotiation process of common, particularly Ottoman history. One of the main platforms of this conflict is popular culture, specifically television series.

Turkish TV series have become increasingly popular in the Arab world over the past decade; it is now one of the largest series exporters worldwide. The broadcast of "Resurrection Ertuğrul" (Diriliş: Ertuğrul, 2014-2019), for example, reflects a narrative of history in which the Ottoman Empire (implicitly Turkey) holds a leading role in the Islamic world. In the perception of Arab viewers this has led to Turkey and the Ottoman Empire appearing in a new positive light, combining elements such as "Islamic, secular, modern, economically successful, being conscious of its own history." Scholarship on Turkish historical series has so far focused on the political meaning of these series within Turkey.

This paper will focus on the underlying reasons of the series popularity in the Arab world and will draw on qualitative fieldwork in Palestine.

The concept of 'trust' (amāna) as well as various verbal forms of the same root occur frequently in the Quran and in many hadiths. An extremely pliable concept applicable to a wide range of contexts, it has a variety of interpretations in various domains of Muslim religious discourse, such as religious law and jurisprudence, ethics, Sufism, etc. Terms derived from the Arabic original are today used in surprising ways in other Islamicate languages such as Indonesian, in which local traditions are often defended by reference to the Muslim ethical value of trust-keeping. Reviewing the varying applications of the term amāna, this paper seeks to identify the underlying principles that run through all these interpretations of the concept.

TABARI, Sofia: *Al-Jenna d'Alger entre pouvoir et science*

Le palais peut être défini comme le signe visuel, la forme matérielle, l'inscription spatiale d'un pouvoir. Ce pouvoir peut-être de nature économique, scientifique, culturel ou politique¹. Les Jenna d'Alger suburbaine sont luxueuses². Ce sont des architectures historiques de la période islamique ottomane, composées de palais et de jardins, situés dans al-fahs (campagne d'Alger). L'architecture extérieure est simple mais très harmonieuse, alors que l'intérieur des palais est somptueusement décoré de céramiques, de bois ciselé, de vitraux, de faïences, de marbre, et de tout autre objet luxueux. Le jardin est particulièrement fruitier, on y trouve des potagers et des vergers de vignes de pêcheurs, d'orangers, d'abricotiers et plusieurs autres fruits. La plupart de ces jardins appartenaient à de riches dignitaires, des rais, des hauts administrateurs de l'état d'Alger, de l'époque ottomane. Le luxe de ces Jenna exhibe le pouvoir apparent qu'avait ces dignitaires. Cependant, les bénéfiques de la culture et de la récolte des jardins avaient pour rôle de soutenir les gens les plus démunis. Par ailleurs, les explorateurs européens de la nature ont énuméré la variété des plantes qui poussaient dans ces jardins, qu'on peut qualifier de botaniques. Conçus selon une architecture spécifique, représentant la spiritualité et la culture de leurs initiateurs, ces jardins de curiosité et d'agrément exhibent un certain pouvoir scientifique. Nous proposons dans cette communication, de lire cette architecture de luxe qui a été le lieu d'attraction des hommes de pouvoir mais aussi des scientifiques et des hommes de culture.

THIELE, Jan: *Debates on sense-perception in kalam*

It is only recently that scholarship begun to recognize that sense-perception was a central issue in Islamic philosophical theology (kalām). Studies by David Bennet, Laura Hassan and Fedor Benevich have shown that practitioners of kalām developed sophisticated non- Aristotelian theories of the mechanisms of perception that challenged the contemporary model of Graeco-Arabic philosophy. This paper attempts to survey questions that were of central concern in kalām debates on sense-perception and to ask where the theologians' interest in sense-perception stemmed from.

TORAL, Isabel: *Mind your table-manners! Social etiquette and disgusting food consumption in adab literature*

The social etiquette of eating is a recurring theme in adab collections and cookery books. It also appears frequently in the form of satirical depictions of unsavoury characters in treatises on bukhalā and in the maqamāt. Table manners are known to provide valuable insights into social hierarchies, religious beliefs

and everyday life. In Islamic culture, good table manners were considered a sign of social distinction and a marker of an adīb or civilised person, and the ill-mannered were implicitly considered socially inferior. This paper proposes to explore their connection to notions of violated intimacy, shame and disgust, and how they are linked to olfactory and auditory perceptions (cf. belching, farting, spitting, slurping, slobbering, devouring, invading one's space, not maintaining bodily hygiene, etc.).

TORRES-ORTA, Ivar: *Can We Speak of Amazigh Diplomatic Corps? Maghrebi Diplomatic practices in intra-Islamic and within-Africa contexts (9th-15th Centuries)*

This study explores the broader diplomatic significance of the ḥajj (pilgrimage) undertaken by members of royal families in medieval Maghreb, focusing on how such journeys helped shape distinctive features of diplomacy in the region. The pilgrimage served not only as a spiritual journey but also as a key practice of mobility and a strategic political tool in medieval North African diplomatic relations. The research sheds light on the composition of the diplomatic corps, emphasizing the critical role of Amazigh social networks in facilitating diplomatic interactions. It also illustrates how these networks, drawn from non-urban populations, were employed to maintain communication with other dynasties, affirm legitimacy within the intra-Islamic world, and negotiate power among internal factions. The findings reveal the unique nature of Maghrebi diplomacy, characterized by the integration of local tribal systems and involvement in a wider intra-Islamic context, both essential for enabling dynastic movements and diplomatic engagements along a West-East axis within the African framework.

This work presents partial data that is expected to be published in the *Journal of African History* (Cambridge University Press) and here it is to be linked to the broader study on *Diplomacy in Medieval Western Islam* that I'm currently conducting.

VAN REETH, Jan M.F.: *Le Temple des Prophètes*

L'histoire du temple de la Mecque se cache sous une multitude de légendes. Les quelques rares indications dans le Coran sont également opaques, bien que la Maison de Dieu (al-bayt al-ḥarām) y soit présentée comme remontant jusqu'à Abraham. En purifiant la Ka'ba de ses idoles, le Prophète a voulu la conformer à son aspect primitif ainsi qu'à son archétype céleste. Or, la tradition musulmane nous renseigne-t-elle sur la forme concrète de ce temple original, tenant compte du fait que la Ka'ba fut bombardée en 692 par les troupes califales, puis démolie et complètement reconstruite par 'Abd Allāh b. al-Zubayr, avant d'être une nouvelle fois remaniée sur ordre d'al-Ḥaǧǧāǧ en 693 ? Les sources nous permettent-elles de juger dans quelle mesure cette dernière forme devenue traditionnelle correspond à celle connue ou voulue par le Prophète ?

VIDAL CASTRO, Francisco: *Aspects socio-économiques d'al-Andalus naşride (XVe siècle) à travers les Nawāzil d'Ibn Ṭarkāt*

La compilation des fatwas d'Ibn Ṭarkāt (m. 854/1450), juge d'Almería, présente un intérêt sociologique et historique considérable, car elle est écrite dans une phase de carrefour pour l'islam andalusi: changements socio-économiques, crise politique et turbulences institutionnelles dues à la situation de vulnérabilité, de

perdes territoriales et d'attaque des royaumes chrétiens péninsulaires, qui menacent la survie d'al-Andalus. Elle contient des problématiques sociales et économiques diverses et intéressantes: mariage et divorce, pratiques religieuses traditionnelles, activité agricole, etc.

WAARDENBURG, Johannes: *Islamophobia in the UN commission on Syria?*

Less than a year after the creation by the Human Rights Council of the special UN commission of inquiry on alleged violations in Syria, Switzerland officially put forward at the start of 2012 a candidate for the panel of three commissioners, although the country has a history of discreet foreign policy. The internationally famous Swiss prosecutor Carla del Ponte would contribute for nearly five years to the inquiry's work, until she finally stepped down in the summer of 2017. By looking at the two books she published about those years in office can one deduce that the Swiss government's choice had been sensible? On the same bases, what kind of understanding did she have of the events unfolding, the general regional context at the time; what were the priorities she had set for her work? Did she have any religious or ethnic prejudices? Considering her poor performance, might there have been any other reasons for the Swiss officials proposing her name, apart from her past experience in Den Haag? These questions will be examined against the backdrop of a precise description of events happening in Syria during those years.

WIEGERS, Gerard Albert: *The Lead Books of the Sacromonte in Granada and the Qur'an*

The Archive of the Sacromonte Abbey in Granada preserves a historical treasure: Arabic texts on a sheet of parchment and on numerous small tablets of lead, which were discovered in Granada at the end of the sixteenth century in the tower of the old Friday Mosque and in caves of the "Valparaiso" hillock, from then on called "Sacromonte". They became the object of heated discussions in Europe and were condemned by Pope Innocent XI in 1682. The texts are among the very last literary productions of the Moriscos, the Andalusí Muslims, many of whom continued to practice Islam in secret until their expulsion from Spain between 1609 and 1614. With the permission of the archbishop of Granada, the later Sjoerd van Koningsveld and I have published, for the first time in history, a study, edition, translation, and images of all the tablets and shed new light on the fascinating religious messages of these enigmatic texts and their authors (Leiden: Brill: 2024) In my presentation I will focus on the core message of the Lead Books, and within it, on the role of the enigmatic text called The Essence of The Gospel, which, as I will argue, is strongly reminiscent of the Qur'an.

WIERINGA, Edwin P.: *The Bugis-Malay Prince Raja Ali Haji on the Ideal of Islamic Governance at a Time of Colonial Rule*

Islamic texts in the 'mirror for princes' genre, addressing 'princes' and more generally the entire ruling class at large, are well attested from an early age. Whereas works in Arabic, Persian, and Turkish are routinely selected for academic analysis, and have become the topic of a growing body of research literature in recent years, materials from the Islamic East concerning political writing still tend to be overlooked. This contribution looks at a Malay example by Raja Ali Haji (c. 1809-c. 1873), the noted Bugis-Malay prince and Islamic scholar of the Riau islands, written in the 19th century, at the time of high imperialism when the Dutch and British ruled the waves of the Malay-speaking world while local sultanates reached the nadir

of their existence. Previous scholarship has identified Ghazālī's 11th-century celebrated classic of the advisory genre, entitled *Naṣīḥat al-Mulūk*, as the main source for the *Thamarāt*, which raises questions as to the way in which mediaeval Middle Eastern teachings for ideal kingly behavior were applied and localized many centuries later in a completely different context. How was the general Islamic call for just rule theorized in a weakened Malay sultanate?

WINET, Monika: *A winding road to Switzerland: a 17-th Century Aljamiado manuscript in Bern*

The Muslims of the Iberian Peninsula who were living under Christian rule, left behind texts which became known as "Aljamiado literature". These texts, dating from the 14th to the early 17th centuries, are mainly in Spanish, but use the Arabic script. Depending on the political situation on the Iberian Peninsula at the time, they represent a kind of "underground literature", which was accordingly well hidden. Most of the manuscripts that have come down to us were only discovered in the 19th and 20th centuries. Until today approximately 250 Aljamiado manuscripts are known, scattered in many libraries in Europe and beyond, most of them still unpublished. The topical variety is wide, but many of these manuscripts could be aptly classified as "religious handbooks" or "manuals for religious practice". They served as a guide for religious instruction, and most of them contain selected parts of the Qur'ānic text.

One such manuscript even found its way to Switzerland. For reasons of cultural history and linguistics, it is obviously desirable to make this manuscript available to a wider public. This paper will therefore provide an insight into the contents of Codex 788 (17th century of the "Burgerbibliothek" in Bern) and the interdisciplinary edition project currently being carried out by Dr. Monika Winet (Near and Middle Eastern Studies) and Prof. Dr. Beatrice Schmid (Ibero-Romanic Studies), University of Basel.

ZAPPA, Francesco: *West African "pagans" in bookish disguise: political strategies or literary conventions in local Arabic sources?*

This paper focuses on the silence of Arabic sources from pre-colonial West Africa on local indigenous beliefs and practices, as well as on the collective identities of their practitioners. No matter how ubiquitous they were in the social landscape, "pagans" seem to escape the attention of Muslims writing in Arabic, except for a few, mostly generic passing references. Such an attitude, which can be noticed in a variety of genres throughout the history of Arabic literature from (and on) West Africa, is all the more striking in the apologetic and polemic writings by 19th-century local jihad leaders, in which charges of "mixing the acts of Islam with the acts of unbelief" is an important part of the rationale for justifying the jihad itself. Furthermore, at a closer look, even those occasional descriptive fragments about them that are provided by local Arabic sources tend to be overwhelmed by bookish references to disparate contexts that are distant in time, space, and religious background.

To what extent can such a disguise be traced back to a deliberate strategy of silencing the Other or to any other specific political agenda? What can resort to literary convention – arguably a subtler, less conscious form of power – reveal about the mindset of authors who show such little care for first-hand accounts?

ŽENKA, Jozef: *Death is just another path, one that we all must take.*

The lifecycle of each document depended on the authentication process by notaries who redacted and signed it with their customary signatures. If a document was used in further transactions or legal disputes, it had to be re-authenticated by the same notaries who were summoned to testify upon their signatures in the document. Without their presence, documents were deemed worthless. However, how could such documents be authenticated after the death or in absence of their creators? This paper will explore this issue and its evidence in the documentary corpus connecting various textual and material cases, and it will illustrate how Granadan jurists along with notaries developed a sophisticated and legally valid system to give notarial documents “life after death” of their creators.

ZHANTIEV, Dmitry R.: *Islamic and Ottoman worldviews in the works of Syrian Sufi thinkers in the age of Abdul Hamid II (1876-1909).*

During the reign of Abdul-Hamid II (1876-1909) Ottoman political elite was guided by the four key principles of Ottoman statehood: Islam as the basis of legitimacy, the exclusive right of the Ottoman dynasty to power, the patronage of al-Haramayn al-Sharifayn and Istanbul’s status as the capital. A number of Syrian ulama and Sufis played an important role in maintaining the authority of the power of the Sultan-Caliph.

The idea of the mystical sacredness of the Sultan's power acquired a special sound in the works of the sheikh of the Rifai brotherhood Abu-l-Huda al-Sayyadi (a member of the Sultan's inner circle) and the authoritative Syrian alim sheikh Yusuf al-Nabhani. In their view, Abdul-Hamid II’s reign was a continuation of the chain of rule of the Caliphs, starting with the Righteous Caliphs, and fully complied with the requirements of the Sharia. As for the idea of Ottoman citizenship, it was considered as a constitutional form of the Islamic tradition.

Some measures taken by the Ottoman government could enter into a logical contradiction with the traditional interpretations of the norms of Muslim law. Nevertheless, loyal Sufis idealized the Sultan’s power and everything emanating from it. The whole complex of approved practices and symbols was thus consolidated as an unshakable Islamic tradition, supported by Sufi networks of influence.

ZOMEÑO, Amalia: *Loosing the Property Rights or marjadraque in Granadan Sale Contracts (XVth century).*

The Arabic *marja' al-darak* appears in almost all the sale contracts drafted in Granada with minor variants. After the Christian conquest of Granada in 1492, the interpreters of the Arabic documents, instead of translating the formula, used the romance marjadraque.

Although the meaning is still uncertain, this formula might mean that the buyer keeps his/her right to act legally in case a third claims the right for the property.

PANEL ABSTRACTS

(Ordered by title alphabetical order)

PANEL: *Adab and contemporary humanities: how to make an anthology*

Organizers: Antonella Ghersetti and Letizia Osti.

This panel will discuss the participants' newly published *Antologia della letteratura araba dalle origini al XVIII secolo* (Rome, 2024), illustrating the rationale behind our selection of texts and organizational principles. Each paper presents one or more texts from the anthology, both in its original context and in its placement in the book, illustrating a process not dissimilar, we argue, from that of medieval adab authors.

PANEL: *Crossing Sicilliyya: knowledge, texts and people in motion*

Organizers: Cristina La Rosa and Ilenia Licitra

The transmission and circulation of ideas, knowledge and practices profoundly interacts with the subjects who convey and receive them. At the same time, the process is significantly influenced by the political institutions that allow, condition or prevent cultural exchanges within a territory, as well as between different regions. The spaces themselves are involved in the process of hybridization and contamination, transforming the context of knowledge and, consequently, its meaning. In fact, as Sarasin (2011) argued, “knowledge is always evolving, changing and ‘realizing’ through circulation between different societal spheres”. Therefore, if on the one hand, the transmission of knowledge produces a change in the receiving social and cultural context, on the other, it implies a transformation and a reassessment of knowledge. Sicily could offer interesting case studies in this field, since its contribution to medieval and modern Arab-Muslim culture goes well beyond the chronological limits of Muslim rule on the island (827-1061), showing how theoretical knowledge, oral communication, cultural values, and religious practices were shared, preserved or transformed (Langermann and Morrison 2016). Indeed, its place within larger Mediterranean cultural systems, involving both the western and the eastern regions of the Dār al-Islām, was determined not only by its geographical position but, rather, by “larger forces of political change, shifts in the balance of power, and economic need as well as the actions of regular people—merchants, pilgrims, envoys, and others—who traveled to and from Sicily and thus involved the island in patterns of communication, contact, conflict, and exchange” (Davis-Secord 2017).

The papers offered in this panel aim to investigate certain aspects of the circulation of knowledge, i.e. texts, men and ideas in Medieval and Modern Maghrib, including Islamic and Norman Sicily and al-Andalus,

united by the shared assumption that Şiqilliyya, as a crossing point at the intersection of routes and transmission paths, gave the texts new subtexts and contexts.

PANEL: *Droit, Société et Administration Dans La Grenade Nasride: Nouvelles Perspectives D'analyse*

Organizers: Ana María Carballeira Debasa and Antonio Peláez Rovira

Les trois communications qui constituent ce panel explorent différents aspects du royaume nasride de Grenade (XIIIe-XVe siècles), en permettant d'aborder le contexte juridique, socio- économique et administratif du dernier bastion de l'islam dans la Péninsule Ibérique. Sans perdre de vue les étapes précédentes de l'histoire andalouse, ce panel offre un aperçu de la réalité historique de la Grenade nasride, en montrant les nombreuses possibilités d'étude offertes par les sources contemporaines, ainsi que certaines des lignes de recherche actuellement en cours dans le cadre du projet de R&D "La sociedad nazarí en el siglo XV: aplicación del derecho y administración del Estado (SONADE)"(PID2020-118989GB-I00/MCIN/AEI/10.13039/501100011033).

PANEL: *Language(s) as a Power Dynamic in Morocco/North Africa*

Organizer: Montserrat Benítez Fernández

Varieties of Arabic language, including different vernaculars and formals (FuSHa, Koranic, MSA), have always been seen as a way of speakers' social positioning in Arabic speaking societies. This statement moves us to raise two questions: What speakers want to show –self-projection, identity, group belonging and so on– by using different Arabic varieties; and what represent these varieties for them and for the society. In order to do so, we analyze language use and choice in two different countries of North Africa (Morocco and Mauritania).

PANEL: *Power and mentalities through the silences of pre-modern written sources from "central" and "peripheral" Muslim societies*

Organizer: Giovanna Calasso

Starting from the idea that the variety of "silences" we come across in written sources and the way to read them is one of the most engaging issues in historical research, the present panel aims to tackle this methodological challenge with reference to the pre-modern Muslim world. What can exploring the said and

the unsaid on specific topics in different genres of sources tell us about the dynamics between power – in its multifaceted forms – and shared ways of thinking in pre-modern Muslim societies? The basis of this research is a collective volume recently edited by Giovanna Calasso (*Investigating the silences of Muslim medieval and early modern written sources – a special issue of Rivista degli Studi Orientali*, 4, 2022), in which the distance between modern scholars' expectations and what sources do not explicitly say was the starting point of a collective exploration. The three papers we are submitting will move from their authors' contributions to that volume to propose further reflections on possible readings of such thought-provoking silences, either in relation with a political agenda or as “unintentional evidence” (see M. Bloch, *The Historian's Craft*) of a certain mindset shared by their authors. The case studies will focus on different historical periods and geographical contexts, as well as on a range of literary genres, all the sources under scrutiny being nonetheless the work of members of scholarly Muslim élites.

PANEL: Senses and Perception in the Premodern Islamic World

Organizer: Isabel Toral

These panel (s) seeks to explore the diverse ways in which individuals within the premodern Islamicate world perceived, navigated, and utilized their senses, how these perceptions were culturally inflected and embodied, and how they were (collectively and / or individually) expressed. Potential topics are: 1) Investigating the visual culture including architecture, calligraphy, and illumination and ways of dealing with light and obscurity. 2) Olfaction and the fragrant world: Exploring the cultural significance of smell and stench and its connection to religious rituals, social customs, and notions of health. 3) The soundscape of Islamic societies: Investigating the role of sound and noise in shaping urban environments, religious practices (e.g., the call to prayer), and artistic expressions like music and poetry. 4) Sensory perception and knowledge: Examining how premodern Islamic scholars understood and conceptualized the senses and their connection to health, bodily and spiritual experiences.

PANEL: The Use and Meaning of Legal Formula in Granadan Documents

Organizer: Amalia Zomeño

The Arabic legal documents preserved in the different collections of Granada (15th century) display a remarkable homogeneity. The notaries who wrote them always used the same formula, but also the same ways of validating, certifying, and, in general, notarizing legal issues. Some of these formulas are clear and straightforward, but many others should still be studied in a comparative way. The three studies in this panel analyze some specific Arabic legal writings.

Notes