Programme

# 32nd Congress of the Union Européenne des Arabisants et Islamisants

## Knowledge Transfer: Acceptance and Rejections

**7 – 11 September 2026**

**Campus Condorcet**
Paris–Aubervilliers

LEM
LABORATOIRE D'ÉTUDES SUR LES MONOTHÉISMES
UMR 8584

IRHT
Institut de recherche et d'histoire des textes

École Pratique des Hautes Études

PSL

ueai
الرابطة الاوروبية للدراسات العربية والاسلامية
Union Européenne des Arabisants et Islamisants

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# Introduction

Bienvenue à Paris! On behalf of the Union Européenne des Arabisants et Islamisants, we warmly welcome you to the 32nd Congress of the UEAI that convenes in Paris, 7-11 September 2026, under the overarching theme of “Knowledge Transfer: Acceptances and Rejections”.

The conference is jointly organised by the CNRS institutes Laboratoire d’études sur les monothéismes (LEM; https://lem-umr8584.cnrs.fr/) and Institut de recherche et d’histoire des textes (IRHT; https://www.irht.cnrs.fr/), as well as the Section des Sciences Religieuses de l’École Pratique des Hautes Études (EPHE; https://www.ephe.psl.eu/section-des-sciences-religieuses). It is hosted on behalf of the UEAI, a pan-European association of scholars working in Arabic and Islamic Studies. It was established in 1962 and has become a preeminent academic network for Arabic and Islamic Studies across Europe. Currently, the organisation has more than two hundred members representing most European countries. We are happy to see that the nearly one hundred papers that were announced for our conference cover the wide range of topics that has characterized all 31 previous UEAI biennial congresses since the organization's founding.

Paris hardly needs an introduction, neither as a touristic destination nor as a centre of Arabic and Islamic studies. Suffice it to say that Paris was among the five European universities where chairs for Arabic, Hebrew and Chaldean were established in the early fourteenth century, that it was in Paris where Barthélemy d’Herbelot compiled his Bibliothèque Orientale in the seventeenth century, and that Silvestre de Sacy and his colleagues were among the founders of modern Orientalist studies at the newly set up École spéciale des langues orientales vivantes from 1795 onward. In 1873, Paris was the venue of the first large-scale International Orientalist conference ever. In our own institutes, the study of all matters Arabic and Islamic has always played a major role. The Arabist and Hebraist Georges Vajda not only founded the Arabic section of the IRHT in 1937, but was also among the founders (together with Henry Corbin) of the Centre d’études des religions du Livre in 1969/70, from which later the LEM emerged. Both were also professors at the EPHE, as were a number other renowned scholars, such as Louis Massignon or Daniel Gimaret.

Exactly fifty years after its eighth conference which took place in Aix-en-Provence in September 1976, the UEAI has returned to France. We are delighted that so many colleagues accepted our invitation and have gathered here for five days of academic and personal exchange.

We wish you all a pleasant stay in and around Paris, and look forward to an enlightening and stimulating conference.

Rainer Brunner | Muriel Roiland | Constance Arminjon | Mohammad Ali Amir-Moezzi
Christian Müller | Dominique Avon | Daniel de Smet

# Practical Information

The conference takes place on *the Campus Condorcet in Aubervilliers*, an academic campus inaugurated in 2019 that is home to a great number of institutions. A detailed interactive map can be consulted under https://www.campus-condorcet.fr/cartographie, practical informations are available here: https://www.campus-condorcet.fr/en/practical-information.

The *three rooms for the panels* of the conference are located in the Centre de colloques right next to the exit of the Metro station Front Populaire, and in the Bâtiment de recherche Sud, some 200 meters away. Both the inaugural ceremony, including the keynote lecture, on Monday afternoon and the general assembly on Thursday afternoon will also take place at the Centre de colloques.

The *conference bureau and registration* is situated in:
*the Centre de colloques, first floor*
It will be open on Monday from 15:00 to 17:00,
on Tuesday and Wednesday from 08:30 to 18:00,
and on Thursday from 08:30 to 13:00.

The *conference dinner* on Thursday evening will take place at the restaurant Bouillon Racine – Bar du Bouillon, 3 Rue Racine, 75006 Paris – https://www.bouillonracine.fr/

For the *excursion* to Château Chantilly on Friday, please see the information below, in the programme.

As far as *daily lunch* is concerned (which is not provided during the conference), there are several restaurants, brasseries, etc. in the direct vicinity of the centre de colloques. The nearest options that can't be missed are Le Clos, Casa del Oscar, and Le Front Populaire. A little further away, but still within walking distance, are Osaphir (52 Av. George Sand, 93210 Saint-Denis), Le Seson (7 Av. des Géomètres, 93300 Aubervilliers), Bumbú (9 Av. des Chemins de Fer Industriels Bâtiment 264 93300 Aubervilliers). And finally, there are some food trucks and crèperies, e.g. Crèperie Le Tryskel (3 Rue du Grain, 93300 Aubervilliers).

## Travelling in Paris & Going to Campus Condorcet

Alas, hardly anything in Paris is within walking distance. The easiest (and only sensible) way to get around in Paris is therefore by public transport. For all details, including tickets and fares, please consult the websites https://www.bonjour-ratp.fr/en/, https://www.ratp.fr/en. Since paper tickets do no longer exist, it is advisable either to get a rechargeable Navigo pass at any ticket machine or to download the Navigo app to your smartphone (https://www.iledefrance-mobilites.fr/en/titres-et-tarifs/supports/passe-navigo-easy).
For going to the Campus Condorcet, take the metro line number 12 (going to Mairie d'Aubervilliers). The station Front Populaire is situated directly at the Campus Condorcet. Make sure to take the exit 2 (Rue Waldeck Rochet) which takes you straight to the Centre de colloques.

# MONDAY, 7 September Centre de Colloques, Auditorium

## Registration desk open 15:00-17:00

## Inauguration 17:00

**Welcome addresses**

Rainer Brunner
(CNRS / Laboratoire d'Études sur les Monothéismes, Paris)

Christian Lange
(President of the Union Européenne des Arabisants et Islamisants)

Mohammad Ali Amir-Moezzi
(École Pratique des Hautes Études, Paris)

Michel Hochmann
(Président de l'École Pratique des Hautes Études, Paris)

François Déroche
(Collège de France, Paris; chair "Histoire du Coran, Texte et transmission")

**Keynote lecture**

Peter Hill
(Northumbria University, Newcastle upon Tyne):
Civilising Egypt,
Egypt as Civiliser: Mehmed Ali, al-Ṭahṭāwī, and the European Gaze

## Reception 19:00

# TUESDAY, 8 September

## Centre de Colloques, Auditorium 09:00 – 10:30

**1 Ismaili Literature and Philosophy**
Chair: Mohammad Ali Amir-Moezzi

09:00-09:30
Carmela Baffioni: Influences of the pseudo-Aristotelian Theologia in the *Risāla al-Jāmiʿa*

09:30-10:00
Daniel de Smet: Une prière aux dix intellects cosmiques attribuée au dāʿī ismaélien d'époque fatimide al-Muʾayyad fī l-Dīn al-Shīrāzī (m. 470/1078)

10:00-10:30
Kirill Dmitriev: *Kitāb Bilawhar wa-Būdhāsaf* as an Ismāʿīlī Text

## Bâtiment Sud, 0.015 09:00 – 10:30

**2 Abbasid Studies 1**
Chair: Letizia Osti

09:00-09:30
Yasemin Gökpinar: al-Urmawi Takes Over: The Transmission of Musical Knowledge

09:30-10:00
Elodie Hibon: Knowledge and Learning in Muḥammad al-Anṣārī al-Mawṣilī's *Kitāb ʿuyūn al-akhbār fī l-adab* (d. 600/1203)

10:00-10:30
Muriel Roiland: Préserver et transmettre un patrimoine en danger: la technologie au service de l'école calligraphique de Bagdad

## Bâtiment Sud, 0.033 09:00 – 10:30

**3 Senses and Sensory Experiences**
Chair: Andreas Görke

09:00-09:30
Christian Lange: Sweet-smelling Breath of the Foul-mouthed Idol: Fragments for a History of Halitosis in the Islamic World

09:30-10:00
Danilo Marino: Anger in Premodern Islam. An Ethical Perspective on a Contested Emotion

10:00-10:30
Zeinab Abdelhamed: Reconstructing Mamluk Sensory Worlds: Knowledge Transfer Between Texts, Architecture, and Embodied Experience in 14th-Century Cairo

## 10:30 – 11:00: Coffee break

# TUESDAY, 8 September

## Centre de Colloques, Auditorium 11:00 – 13:00

**4 History of Oriental Studies**
Chair: Christian Lange

11:00-11:30
Simeon Evstatiev: The Formation of Arabic and Islamic Studies in Bulgaria: Ivan D. Kimryanov (1883–1913) and Alexander Y. Shishmanov (1889–1949)

11:30-12:00
Jens Scheiner: Josef Horovitz's (d. 1931) Transformation

12:00-12:30
Rainer Brunner: Between al-Shāfiʿī and the B.B.C.: Joseph Schacht in the U.K. in the 1940s

12:30-13:00
Clément Salah: Entre découverte et analyse: Repenser l'usage des manuscrits juridiques chez Joseph Schacht

## Bâtiment Sud, 0.015 11:00 – 13:00

**5 Modern Arabic Literature**
Chair: Kata Moser

11:00-11:30
Ziad Elmarsafy: Fiction as a Response to Scepticism: Racism, Forced Migration, and Modern Slavery in Contemporary Arabic Fiction

11:30-12:00
Bruce Fudge: Khālid ibn al-Walīd in Algeria

12:00-12:30
Magdalena Kubarek: The Dynamics of Oil Culture Transfer: Processes of Acceptance and Rejection in Arabic Petrofiction

12:30-13:00
Christina Ossipova: Autobiographical Writing as a Narrative Strategy in Contemporary Arabic Fiction

## Bâtiment Sud, 0.033 11:00 – 13:00

**6 Pre-modern Science and Medicine**
Chair: Antonio Peláez Rovira

11:00-11:30
Ana Maria Cabo-Gonzáles: La transferencia del conocimiento científico: Ibn al-Baytar y la farmacología árabe medieval

11:30-12:00
Jean-Charles Ducène: Le genre et la détermination sexuelle chez l'être humain dans le *Ṭabāʾiʿ al-ḥayawān* de Šaraf al-Zamān Ṭāhir al-Marwazī (fl. 523/1128)

12:00-12:30
Krzysztof Kościelniak: Western Perceptions of Baghdad Ophthalmology: The Case of *Taḏkirat al-Kaḥḥālīn*

## 13:00 – 15:00: Lunch break (not provided)

# TUESDAY, 8 September

## Centre de Colloques, Auditorium 15:00 – 16:30

**7 Modern Ethics and Philosophy**
Chair: Dominique Avon

15:00-15:30
Kata Moser: Kant's Legacy in Nāṣīf Naṣṣār's Theory of Secularism

15:30-16:00
Pieter Coppens: Dying with the Homeland in Mind: Ṭāhir al-Ṭanāḥī's (1903-1967) *ʿAlā firāsh al-mawt* and the Shaping of a New Ethic of Dying in Modern Egypt

16:00-16:30
Salar Barvary: Suffering and the Problem of Life: A Contemporary Islamic Philosophical Approach from the Perspective of Allāma Ṭabāṭabāʾī

## Bâtiment Sud, 0.015 15:00 – 16:30

**8 Abbasid Studies 2**
Chair: Ingrid Hehmeyer

15:00-15:30
Letizia Osti: Performing stories

15:30-16:00
Faisal Kenanah: Transfert des savoirs, régimes d'acceptation et formes du rejet dans les *maǧālis* des nuits d'Abū Ḥayyān al-Tawḥīdī (m. 414/1023)

## Bâtiment Sud, 0.033 15:00 – 16:30

**9 Philosophy live in Context (pre-organised)**
Chair: Andreas Lammer

15:00-15:30
Peter Tully: Receiving and Reforming Aristotle in the Islamicate Context: The Case of Abū Sahl al-Masīḥī

15:30-16:00
Kübra Bahçi: Knowledge Transfer in *al-Mubāḥaṯāt*: Bahmanyār as a Transmitter of Questions and Critiques to Avicenna

16:00-16:30
Hanif Amin-Beidokhti: Knowledge of Relatives and Incidental Perception in Ibn Sīnā and Bahmanyār b. Marzbān

## 16:30 – 17:00: Coffee break

# TUESDAY, 8 September

## Centre de Colloques, Auditorium 17:00 – 19:00

**10 History of Concepts**
Chair: Frank Griffel

17:00-17:30
Ilkka Lindstedt: *Dīn* before Islam: The evidence of pre-Islamic verse and inscriptions

17:30-18:00
Ivan Dyulgerov: Development of the Concept of *dīn* within the Qur'ān: To Interpreting the "non-Compulsion in Religion" in its Immediate Context

18:00-18:30
Francesco Grande: The etymology of *Jāhiliyyah* and other pre-Islamic proper names: Acceptances or Rejections?

## Bâtiment Sud, 0.015 17:00 – 19:00

**11 Arabic Literature and Environment between Past and Present (pre-organised)**
Chair: Mirella Cassarino

17:00-17:30
Mirella Cassarino: Under the sign of the talisman. Minerals in al-Abshīhī's Encyclopaedia

17:30-18:00
Ilenia Licitra: The Teaching Landscape: Poetry Weaving the Wild with the Anthropic

18:00-18:30
Alba Rosa Suriano: Eco-critical perspectives on contemporary Egyptian literature

18:30-19:00
Arianna Tondi: The Nile Between Water Imagery and Discourse of Place in a Mamluk-Era Epistle

## Bâtiment Sud, 0.033 17:00 – 19:00

**12 Biographies of Rulers in the Islamicate World (pre-organised)**
Chairs: Ekaterina Pukhovaia / Christian Mauder

17:00-17:30
Jaimee Comstock-Skipp: A 16th-century Book of Khans from Chinggīs to Muḥammad Shaybānī: The *Tavārīkh-i Guzīda-yi Nuṣratnāma* in the British Library

17:30-18:00
Christian Mauder: An Unpublished(Auto-) Biographical Source on the Birth and Early Life of the Mamluk Sultan Qāniṣawh al-Ghawrī (r. 906–922/1501–1516)

18:00-18:30
Yusuf Ünal: Unbound Biography: The Archival Life of a Safavid Princess, Mahin Bana Sultanum (1519–1562)

18:30-19:00
Ekaterina Pukhovaia: An Ottoman-Yemeni Synthesis: Two Biographies of Ottoman Governors in 17th-century Yemen

# WEDNESDAY, 9 September

## Centre de Colloques, Auditorium 09:00 – 10:30

**13 Islamic Law 1**
Chair: Christian Müller

09:00-09:30
Stefan Knost: How do I sell my house in Sharia court? Legal and historical aspects of the housing market in Aleppo, Damascus, Hama, and Tripoli (18th–19th centuries)

09:30-10:00
Levente Teklovics: Extra-*maḏhab* positions adopted by late Ḥanafīs

10:00-10:30
Joonas Maristo: Tradition, Authority, and Modernity in Four Seminal Works on *Fiqh al-Aqalliyyāt*

## Bâtiment Sud, 0.015 09:00 – 10:30

**14 Cultural Transfer, 20th – 21st Centuries**
Chair: Constance Arminjon

09:00-09:30
Dominique Avon: Les oulémas sunnites au défi de la modernité. Quelques enjeux de traduction

09:30-10:00
Marek Dziekan: Malek Bennabi and Muṣṭafā al-Sibāʿī on Oriental Studies: Transfer and Re-Transfer of Knowledge

10:00-10:30
Annamaria Bianco: Exile, Translation, and Political Theory: Syrian Re-readings of Hannah Arendt

## Bâtiment Sud, 0.033 09:00 – 10:30

**15 Early and Classical Arabic Literature 1**
Chair: Lale Behzadi

09:00-09:30
Sebastian Günther: Leadership Education in Early Islam: Ibn al-Muqaffaʿ's *K. al-Ādāb al-kabīr*

09:30-10:00
Ingrid Austveg Evans: Reverse-Engineering a Publishing Success: Ibn Nubāta al-Miṣrī's Commentary on Ibn Zaydūn's *Risāla hazliyya*

10:00-10:30
Ingrid Hehmeyer: Love, loss and human vulnerability: The role of water in 13th-century storytelling

## 10:30 – 11:00: Coffee break

# WEDNESDAY, 9 September

## Centre de Colloques, Auditorium
## 11:00 – 13:00

**16 Islamic Law 2**
Chair: Stefan Knost

11:00-11:30
Belal Alabbas: Early Debates on the post-Prophetic Introduction of *Zakāt al-ʿurūḍ*

11:30-12:00
Rocio Daga Portillo: The merging of Islamic and Byzantine law in the law of the Copts, with a reference to the process of codification in modern times

12:00-12:30
Christian Müller: Digital Approaches to Fiqh Texts: A Taxonomy of Rules in Six 11th–13th-Century Law Books

12:30-13:00
Ismail Warscheid: Islamic Law and Pastoralism in the Saharan West (1650-1850)

## Bâtiment Sud, 0.015
## 11:00 – 13:00

**17 Sociological Aspects of Modernity**
Chair: Annamaria Bianco

11:00-11:30
Rachid El Hour: Sainteté musulmane au féminin dans le Maroc moderne

11:30-12:00
Rosa Pennisi: Circulation et légitimation de l'arabe non-standard dans les médias numériques diasporiques marocains en Europe

12:00-12:30
Lisa Maria Franke: Emotions, Beauty and the Religious Self: Reframing Gendered Body Politics in Muslim Majority Contexts

## Bâtiment Sud, 0.033
## 11:00 – 13:00

**18 Early and Classical Arabic Literature 2**
Chair: Kirill Dmitriev

11:00-11:30
Barbara Jockers: Some thoughts on the beginnings of fictionality in Arabic poetry

11:30-12:00
Pamela Klasova: Al-Hadira: Convention and Creativity in Early Arabic Poetry

12:00-12:30
Arzu Sadykhova: The Poet as a Hero of a Romantic Story: The Case of Waḍḍāḥ al-Yaman (d. c. 93/712)

## 13:00 – 15:00: Lunch break (not provided)

# WEDNESDAY, 9 September

## Centre de Colloques, Auditorium 15:00 – 16:30

**19 al-Andalus and the Maghrib from the 9th to the 15th Centuries**
Chair: Zeinab Abdelhamed

15:00-15:30
Anastasia Stepanova: Ṣanhāja and the Writing of the Maghrib: Classification and Knowledge Configuration in Medieval Arabic Texts

15:30-16:00
Virginia Vázquez Hernández: The Ribāṭ of Tīṭ-n-Fiṭr: A Brief Overview of its History

16:00-16:30
Antonio Peláez Rovira: Why Nasrid Kingdom of Granada was not a Caliphate?

## Bâtiment Sud, 0.015 15:00 – 16:30

**20 Religious Studies 1**
Chair: Alexandre Caeiro

15:00-15:30
Jan M. F. van Reeth: Les *ḥawāriyyūn*: disciples impeccables et glorieux des prophètes

15:30-16:00
Riccardo Paredi: Transmitting Sufi Knowledge: Manuscripts, Networks, and Scribal Practice in *Kitāb al-Lumaʿ*

16:00-16:30
Pavel Pavlovitch: Dreaming Authority: Visions and Transmitter Evaluation in Early Systematic Ḥadīth Criticism

## Bâtiment Sud, 0.033 15:00 – 16:30

**21 Linguistics and Lexicography**
Chair: Beatrice Gründler

15:00-15:30
Gyöngyi Oroszi: Meaning Theory in al-Sakkākī's *Miftāḥ al-ʿUlūm*

15:30-16:00
Jean-Claude Rolland: Le dictionnaire des séquences bilitères initiales de l'arabe classique

16:00-16:30
Hilary Kilpatrick: Jirmānūs Farḥāt's project of de-Islamizing Arabic

## 16:30 – 17:00: Coffee break

# WEDNESDAY, 9 September

## Centre de Colloques, Auditorium
17:00 – 19:00

**22 Classical Geography and Travel Literature**
Chair: Daniel de Smet

17:00-17:30
Sofia Tabari: Observer, mesurer, et filtrer le paysage de la terre

17:30-18:00
Maxim Romanov: Nom dévoilé: What do Geographical Nisbas Actually Tell Us?

18:00-18:30
Helen Geršman: The Tricky "Koluvan" in al-Idrīsī's "Book of Roger"

18:30-19:00
Nadine El-Hussein: Religious Knowledge and Political Criticism in Ibn Jubayr's *Riḥla*

## Bâtiment Sud, 0.015
17:00 – 19:00

**23 Religious Studies 2**
Chair: Ismail Warscheid

17:00-17:30
Rosanna Budelli: Fakhr al-Dīn al-Rāzī (d. 1210): On Magic, Commentary on Qur'an 2:102 and Other Verses

17:30-18:00
Alexandre Caeiro: Notes towards a History of the *kabā'ir*

18:00-18:30
Stoyan Doklev: Ibn Qayyim al-Jawziyya (1292–1350) and the Apocalypse: A Proto-Salafi Perspective

18:30-19:00
Moussa Bshara: Islamic Heritage Literature and the Formation of Contemporary Qur'ānic Exegetical Discourses

## Bâtiment Sud, 0.033
17:00 – 19:00

**24 Islamic Culture in Pre-modern Europe**
Chair: Johannes Thomann

17:00-17:30
Frank Griffel: Philosophy in the Islamic World and in Late Medieval and Early Modern Paris. Parallels, Differences and Influences

17:30-18:00
Vincenza Grassi / Ennio Napolitano: Reframing Islamic Visual Idiom in Christian Lands. The case of Medieval France

18:00-18:30
Katarzyna Pachniak: Muslim science in medieval and Renaissance Poland. Hypothetical influences

18:30-19:00
Antonella Ghersetti: Les histoires ne connaissent pas de frontières: l'histoire des fils de Nizār ibn Maʿadd et sa diffusion en Europe

# THURSDAY, 10 September

## Centre de Colloques, Auditorium 09:00 – 10:30

**25 Early Islamic History & Shiism**
Chair: Rainer Brunner

09:00-09:30
Andreas Görke: The first *hijra* to Ethiopia and the pitfalls of hyper-scepticism

09:30-10:00
James Weaver: Early Shīʿī History and the Islamic Heresiographical Tradition

10:00-10:30
Robert Gleave: "Is the Menstruation in your Hand?" Links between Sunni and Shīʿī hadith literature

## Bâtiment Sud, 0.015 09:00 – 10:30

**26 Classical Literature and Modern Ramifications 1**
Chair: Julia Bray

09:00-09:30
Ioana Feodorov: Traductions roumaines des *1001 Nuits*: Une affaire inachevée

09:30-10:00
Johannes Thomann: The Frame Story of the *1001 Nights*, the Book of Esther and 4QProto-Esthera–e ar: New Evidence in the de Goeje-Cosquin Controversy

10:00-10:30
Orhan Elmaz: Translation as Knowledge Transfer: Fostering Muslim Women's Education

## Bâtiment Sud, 0.033 09:00 – 10:30

**27 Pre-modern Philosophy 1**
Chair: Giuseppe Brocato

09:00-09:30
Beatrice Gründler: Ibn Rushd's Cultural Adaptation of Aristotle's *Poetics*

09:30-10:00
David Bennett: "Imagination" in the Graeco-Arabic tradition

10:00-10:30
Hugh Kennedy: The relationship between philosophy and history in the work of Miskawayh

## 10:30 – 11:00: Coffee break

# THURSDAY, 10 September

## Centre de Colloques, Auditorium 11:00 – 13:00

**28 Arabic Culture, 19th – 21st Centuries**
Chair: Monika Winet

11:00-11:30
Kurstin Gatt: Between Tunis and Valletta: A Preliminary Study of a 1810 Riḥla Manuscript

11:30-12:00
Kamen Velichkov: Ambitions and Impediments: Commercial Practices between Bulgaria and Egypt in the early 20th Century

12:00-12:30
Ekaterina Dokleva: Rifāʿa al-Ṭahṭāwī's Vision of Women in Modern Society

12:30-13:00
Silvia Naef: Writing the History of Modern Art in the Arab World: A Review After Thirty Years (1996-2026)

## Bâtiment Sud, 0.015 11:00 – 13:00

**29 Classical Literature and Modern Ramifications 2**
Chair: Sebastian Günther

11:00-11:30
Yordan Peev: La pièce satirique « Civilisation mal comprise » (1871) et les passions des bulgares

11:30-12:00
Galina Evstatieva: The Infidel's Paradise: Representations of the Houris (*ḥūrʿīn*) in Nineteenth Century Bulgarian Revival Literature

12:00-12:30
Assaad Khairallah: Arabic and World Literature, Ancient and Modern

## Bâtiment Sud, 0.033 11:00 – 13:00

**30 Pre-modern Philosophy 2**
Chair: Jens Scheiner

11:00-11:30
Ivana Panzeca: A Polychrome Mosaic: New Sources on the Reception and Transmission of Avicenna's *Kitāb al-Šifāʾ*

11:30-12:00
Giuseppe Brocato: Did al-Ǧuwaynī ultimately Adopt Avicenna's Theory of Divine Knowledge? Reflections on *al-Burhān fī uṣūl al-fiqh* and its Later Reception

12:00-12:30
Johannes Waardenburg: Abū Yūsuf Yaʿqūb bin Isḥāq al-Kindī's metaphysics in translation

## 13:00 – 15:00: Lunch break (not provided)

## THURSDAY, 10 September

### Centre de Colloques, Auditorium
### 15:00

**General Assembly**

### 19:00

**Conference Dinner**
Restaurant:
Bouillon Racine – Bar du Bouillon, 3 Rue Racine, 75006 Paris
www.bouillonracine.fr

## FRIDAY, 11 September Excursion

### Departure from Campus Condorcet
### 09:00

**Excursion to Château de Chantilly**

www. chateaudechantilly.fr/en/
Guided tour of the Castle
Lunch at the Restaurant "Le Hameau" in the park of the castle.
Presentation of a selection of manuscripts and documents about ʿAbd al-Qādir al-Jazāʾirī
(in two groups)

### Departure from the Castle
### 18:00

www.bibliotheque-conde.fr/manuscrits
www.chateaudechantilly.fr/app/uploads/2022/04/Dossier-2022-Dossier_DP_Tagdemt.pdf
Exhibition "Napoleon à Chantilly"
www.chateaudechantilly.fr/evenement/exposition-napoleon-a-chantilly/

### Return to Campus Condorcet
### 19:00

# Abstracts (in alphabetical order by author's surname)

## *Zeinab Abdelhamed:* Reconstructing Mamluk Sensory Worlds: Knowledge Transfer Between Text, Architecture, and Embodied Experience in 14th-Century Cairo

This paper presents the foundational framework of an ongoing PhD project currently in its initial phase, focusing on the theoretical and methodological underpinnings of recovering the Mamluk sensorium. As the research is in its early stages, this discussion prioritizes the development of a multidisciplinary approach over final data sets, which are scheduled for collection and analysis in the second year of the project. The project investigates how multisensory experiences in Mamluk religious architecture constituted a form of knowledge transfer between patrons, designers, and audiences in 14th-century Cairo. Focusing on the Sultan Ḥasan Complex (1356–1363) and the Khānqah of Faraj ibn Barqūq (1399–1411), I argue that these monuments were not merely static expressions of political authority and piety, but dynamic sites where sensory knowledge – encompassing sight, sound, smell, touch, and taste – was transmitted to and embodied by their audiences. While scholarly approaches to Islamic aesthetics have traditionally privileged visual analysis, this study draws upon sensory anthropology, phenomenology, and underutilized *waqf* documents to reconstruct how these spaces engaged the full sensorium. This research addresses a critical gap in the field: how can we understand Islamic aesthetics as a lived, immersive tradition rather than a purely visual one? By examining archival sources – including *waqf* deeds that have not previously been analyzed through a sensory lens – alongside architectural analysis, this paper demonstrates that Mamluk monuments functioned as vehicles for transferring not only religious and political ideologies but also embodied forms of knowing. In doing so, it contributes to the emerging field of Islamic sensory history and offers new methodologies for studying how premodern Islamic architecture mediated between textual traditions, material culture, and human experience.

## *Belal Alabbas:* Early Debates on the post-Prophetic Introduction of *Zakāt al-ʿurūḍ*

This study investigates the origins, development, and juristic debates surrounding *zakāt al-ʿurūḍ*, also known as ʿushūr and *tijāra* (trade tax), as a distinctive tax category in early Islamic law. Traditionally attributed to the Second Caliph, ʿUmar I (r. 13–23/634–644), this form of taxation on trade goods and commercial property persisted as a viable classification in subsequent legal discourses, particularly within the Sunni madhhabs. By examining a wide range of early legal writings, this paper explores both the legitimacy and the contested nature of *zakāt al-ʿurūḍ* in the formative period of Islamic legal thought. I examine related reports in the Sunni, Shīʿī, and Ibāḍī hadith collections as sources of normative teaching but also sources that provide historical context for the emergence of certain legal dicta, rulings or opinions in a particular region. In doing so, I engage with existing literature on the nature of early Islamic law, caliphal authority and ancient regional schools. Central to the inquiry is the question of authority: how was the caliph, as political and religious leader, able to sanction new tax obligations beyond the well-established canonical categories of *zakāt*? The investigation reveals that the introduction and endurance of this tax became a site of debate not merely on fiscal matters, but on the broader issue of the religious and legal authority of the caliphate and, by extension, the Imamate. The analysis, therefore, situates *zakāt al-ʿurūḍ* not only as a matter of taxation but also as a window into wider transformations in Islamic legal theory. Its contested status illustrates the evolving relationship between political institutions and religious law,

particularly regarding who holds the authority to define or extend legally binding obligations. By demonstrating the interconnectedness of perspectives on religious authority, the paper contributes to a more nuanced understanding of the formative processes of Islamic law. In doing so, it sheds light on how competing notions of authority (caliphal, prophetic, and imamic) were negotiated across Sunni, Shīʿī, and Ibāḍī traditions, leaving lasting implications for the development of Islamic jurisprudence.

### *Hanif Amin-Beidokhti:* Knowledge of Relatives and Incidental Perception in Ibn Sīnā and Bahmanyār b. Marzbān

In Ibn Sīnā's philosophy, cognition begins with the reception of sensible forms from the external world through the five external senses. Sight perceives colour, hearing sound, smell odour, taste flavour, and touch tangible qualities such as temperature, moisture, solidity, roughness, and their opposites. These are objects perceived "by themselves" (*mudrak bi-l-ḏāt*). Yet, every act of perception is accompanied by additional perceptual data that are not directly apprehended by a specific sensory faculty, including quantitative features such as size, distance, and magnitude; qualities dependent on quantity such as shape; and various relational properties. These are known as incidental perceptibles (*mudrak bi-l-ʿaraḍ*). Although Ibn Sīnā sharply distinguishes the perceptive faculties according to their proper objects, no faculty appears to be exclusively responsible for the perception of incidental perceptibles. This paper examines how Ibn Sīnā and his direct successor, Bahmanyār b. Marzbān, integrate incidental perception into their epistemology, with particular attention to their explanations of the perception of relational properties.

### *Dominique Avon:* Les oulémas sunnites au défi de la modernité. Quelques enjeux de traduction

Dans la traduction qu'il donne de la Charte constitutionnelle de 1814, Rifāʿa Rāfiʿ al-Ṭahṭāwī ne semble pas prendre la mesure de l'importance acquise par le concept de «liberté» en langue française. Celui-ci figure à trois reprises dans le document (articles 4, 5 et 8), mais l'azhari ne le traduit qu'une fois. Inversement, en 1857, l'auteur de la traduction française du «*ʿahd al-amān*» promulgué par la Régence de Tunis utilise ce même terme de «liberté» pour traduire, sans que cela soit systématique, les catégories de «*amān*» ou de «*amn*». Au xx^e^ siècle, des écarts subsistent dans la traduction de textes majeurs. Ainsi, dans la version originale, en français, de la Constitution libanaise de 1926, il est spécifié à l'article 9 que la «liberté de conscience» est «absolue» ; or, dans sa version officielle, en arabe, l'expression retenue est «*ḥurriyyat al-iʿtiqād*». En s'appuyant sur ces exemples, et en les enrichissant d'autres cas liés aux discours des oulémas sunnites, l'intervention visera à s'interroger sur les choix qui ont été opérés pour transposer d'une langue à l'autre des catégories qui structurent les champs juridique, politique et religieux.

### *Carmela Baffioni:* Influences of the pseudo-Aristotelian *Theologia* in the *Risāla al-Jāmiʿa*

This paper explores the potential antecedents of the concepts of *ibdāʿ* (origination) and *al-mubdaʿ al-awwal* (the first originated being) as discussed in the *Risāla al-Jāmiʿa*, known as "the crown of the Epistles of the Ikhwān al-Ṣafā'" – that is, their esoteric interpretation. The relationship between these concepts and God is characterised by a significant degree of

ambiguity. In this study, a number of pertinent texts will be analysed in the context of Arabic Plotinus and the so-called longer version of the *Theologia Aristotelis*. The following comparisons will further demonstrate the similarities between the views of the *Jāmiʿa* and those of the Ikhwān al-Ṣafāʾ on these issues and may add some support to the hypothesis of an earlier chronology for the *Jāmiʿa*.

### *Kübra Bahçi:* Knowledge Transfer in *al-Mubāḥaṯāt*: Bahmanyār as a Transmitter of Questions and Critiques to Avicenna

*al-Mubāḥaṯāt* occupies a unique place among Avicenna's works. Unlike his systematic treatises, it takes the form of questions and answers, exchanged primarily between Avicenna and his student Bahmanyār. Yet, Bahmanyār's role in this dialogue exceeds that of a mere interlocutor. At several points he acts as a transmitter, relaying critiques formulated by Abū l-Qāsim al-Kirmānī or importing arguments from kalām traditions – most notably from the Muʿtazila – into his questions and discussions. Through this mediating function, *al-Mubāḥaṯāt* becomes a text in which Avicenna is brought into dialogue with a broader intellectual landscape, even if that dialogue remains indirect. This presentation pursues three related aims: First, it maps the range of schools, thinkers, and arguments that Bahmanyār transmits to Avicenna, situating them within the structure of the text. Second, it presents case studies in which this transmission compels Avicenna to address questions and develop positions that find no parallel in his other works, thereby illuminating the heuristic value of the text. Finally, it examines the pedagogical dimension of this dynamic: how does Avicenna respond when his student confronts him not with his own doubts, but with the critical voices of rival traditions?

### *Salar Barvary:* Suffering and the Problem of Life: A Contemporary Islamic Philosophical Approach from the Perspective of Allāma Ṭabāṭabāʾī

This study explores the problem of suffering through the philosophical framework of Allāma Muḥammad Ḥusayn Ṭabāṭabāʾī (d. 1981), with particular attention to his ontological and anthropological perspectives. Drawing on his doctrines of *al-ḥaraka al-jawhariyya* (substantial motion) and *aṣālat al-wujūd* (the primacy of existence), suffering is situated within a universe conceived as being in continuous motion. Within this ontology, suffering is understood not as an isolated metaphysical evil but as a relational phenomenon arising from the very process of existence. From an anthropological standpoint, Ṭabāṭabāʾī interprets suffering as integral to human development, functioning as a means of self-purification and transformation. This process extends beyond earthly life to encompass the afterlife, where suffering is framed as a vehicle for refinement. In Ṭabāṭabāʾī's framework, conscious engagement with suffering empowers human beings to have gravity in shaping their world, transforming anxiety into a force for ethical and spiritual advancement. In this melioristic view, suffering is reconstituted as a source of change at both individual and collective levels.

### *David Bennett:* "Imagination" in the Graeco-Arabic tradition

Aristotle devised and defined a particular power of the soul to mediate between sense perception and the intellect: imagination (*phantasia*). Even (many) non-rational animals, who lack a faculty of reason, use *phantasia* to coordinate their appetites and actions. The

practitioners of *falsafa* in the Islamic tradition, adopting Aristotelian psychology, refined and disambiguated the received array of the soul's faculties, recognising imagination as an indispensable power. The psychology they bequeathed to the medieval Latinate philosophers preserved this classical scheme, now rigorously categorised according to the system of Ibn Sīnā (d. 1037), who made things substantially more complicated. In modern European languages, we conceive of "imagination" in many ways; this has agitated our reception of Aristotle. In Arabic, translators and philosophers experimented: in addition to the basic transliteration *fantasiyya*, we find variations of *khayāl* and *tawahhum*, as well as several technical terms relating to "formation" (i.e., iterating or apprehending Aristotelian "forms", derived from *ṣ-w-r*). This paper shows how terminological decisions taken by early Graeco-Arabic translators affected the reception of *phantasia*. The translators' efforts reflected the complexity of the *De anima* commentary tradition (particularly the interventions of Themistius and Alexander of Aphrodisias), further straining attempts to articulate this elusive faculty. Their work was not solely for philosophers, or conditioned solely by Aristotelian sources; this study of the translators' work traces the influence of contemporary *kalām* on human activity associated with the internal senses, as well as the evolution of ʿAbbasid-era "literary theory" among theorists of *adab* such as al-Jurjānī (d. 1081) and Abū l-Barakāt (d. 1164), for whom *takhyīl* was a crucial poetic mode.

### *Annamaria Bianco:* Exile, Translation, and Political Theory: Syrian Re-readings of Hannah Arendt

This paper examines the contemporary reappropriation of Hannah Arendt's political thought within the transnational Syrian intellectual field, focusing on the writings of three exiled Syrian authors: Yassin al-Haj Saleh, Rosa Yassin Hassan, and Mohamad Alaaedin Abdul Moula. Drawing on essays, autobiographical reflections, fiction, and poetry, it explores how Arendt's concepts of totalitarianism, freedom, moral responsibility, and exile are reread, translated, and transformed through the experience of forced displacement after 2011. Rather than treating Arendt as a canonical Western theorist received through a unidirectional model of influence, the analysis situates her work within multilingual and exilic circuits of intellectual circulation. Particular attention is given to *We Refugees* (1943), whose reflections on legal precarity, identity fragmentation, and belonging resonate strongly with contemporary Syrian experiences in Europe. Through al-Haj Saleh's political essays, Yassin Hassan's engagements with refugeehood, and Abdul Moula's poetic dialogue with Arendt's German poems, the article argues that Syrian writers mobilize Arendt as a fellow thinker of displacement and ethical responsibility. Their works both extend and critique her framework, foregrounding its Eurocentric blind spots while rearticulating political theory from contemporary Arab exile.

### *Giuseppe Brocato:* Did al-Ǧuwaynī ultimately Adopt Avicenna's Theory of Divine Knowledge? Reflections on *al-Burhān fī uṣūl al-fiqh* and its Later Reception

al-Ǧuwaynī (d. 478/1085) is generally regarded as the first Ašʿarite theologian to have thoroughly engaged with Avicenna's theories, and subsequently integrated them into the Ašʿarite theological framework. Although most scholars agree with this claim, very few studies have actually explored the topic in detail; consequently, it is still unclear to what extent al-Ǧuwaynī drew on the teachings of *falsafa*. My paper aims to shed light on this topic by examining al-Ǧuwaynī's *al-Burhān fī uṣūl al-fiqh*, a book that, according to the most recent

scholarship, belongs to his later works and contains some of his most innovative theological ideas. In one passage from *al-Burhān*, al-Ǧuwaynī comments on the nature of divine knowledge, expressing a position that, at first glance, appears very close to Avicenna's perspective. According to Avicenna, God can only know particulars in a universal way, a view that conflicts with the description of divine foreknowledge found in the Qurʾān, and which has therefore been refuted by most Islamic theologians, including al-Ġazālī. I shall first provide a textual analysis of the passage cited above, and subsequently focus on two later authors who have addressed this section: al-Mazārī al-Imām (d. 536/1141) and Tāǧ al-Dīn al-Subkī (d. 771/1370). By comparing their diametrically opposed interpretations, the paper shall ultimately offer new research perspectives on al-Ǧuwaynī's Avicennism, a topic that raised questions even among the Ašʿarite theologians who succeeded him in the following centuries.

### *Rainer Brunner:* Between al-Shāfiʿī and the B.B.C.: Joseph Schacht in the U.K. in the 1940s

Joseph Schacht (1902-69) had spent his pre-war academic career at the Universities of Freiburg (1925-32) and Königsberg (1932-39), as well as a regular visiting professor at Cairo University. In September 1939, when he was caught by the outbreak of the Second World War during his vacation in England, he did not return to Germany, but stayed in the U.K. where he immediately began working for the B.B.C. and the Ministry of Information. In the course of the following years, he not only wrote numerous radio talks, which were partly also published in the B.B.C.'s magazine, but also continued working on his book on *The Origins of Muhammadan Jurisprudence*, which, when it finally appeared in print in 1950, was to become his most important contribution to the study of Islamic law. My paper intends to shed more light on this largely unknown period of Schacht's life, by tracing both his activity against Nazi propaganda during the war, as well as his scholarship which, from 1947 on, enabled him to continue his academic career at the University of Oxford.

### *Moussa Bshara:* Islamic Heritage Literature and the Formation of Contemporary Qurʾānic Exegetical Discourses

This paper deals with the status of Islamic heritage sources (*kutub al-turāth*), namely the pre-modern scholarly corpus encompassing *ḥadīth*, Qurʾānic exegesis (*tafsīr*), Prophetic biography (*sīra nabawiyya*), and other literary and intellectual disciplines that constitute the textual legacy of Muslim societies. The formation, transmission, and late codification of this literature have long been and remain major subjects of scholarly debate in both Western and Eastern academic traditions. This debate is clearly reflected in the classical Orientalist tradition, while revisionists rejected much of the Islamic literary tradition as a late construction, arguing that the gap between early Islamic events and their written documentation resulted in sources reflecting later political and cultural realities. However, revisionist attempts to reconstruct the origins of Islam independently of the Islamic tradition have failed to establish a durable alternative historical narrative. A parallel debate has emerged in the Islamic world, particularly in *tafsīr*, where the late codification of religious texts has shaped diverse exegetical methodologies and religious discourses. This presentation examines how attitudes toward Islamic heritage literature have influenced Salafi, Wahhabi, Muslim Brotherhood, and modern reformist Qurʾānist approaches to *tafsīr*.

## *Rosanna Budelli*: Fakhr al-Dīn al-Rāzī (d. 1210): On Magic, Commentary on Qur'an 2:102 and Other Verses

With this article we want to show the distinctive traits that characterize Razi's thought on magic, on the basis of what he states in his exegesis of Q. 2:102, as well as the differences that exist with the other work on magic attributed to him entitled *al-Sirr al-Maktūm fī muḫāṭabāt al-nuǧūm*. Rāzī's interest in magic is demonstrated by the extensive space he dedicates to the subject in his *al-Tafsīr al-kabīr* or *Mafātīḥ al-ġayb* not only in the commentary on sura 2, but also in the exegesis of the last two Suras of the Qur'an. Like other scholars of the early centuries of Islam, he considers magic a reality willed by God to test the faithful. The Prophet Muḥammad himself resorted to *ruqya* (ancient incantation formulas) and saliva as a sign of blessing and protection against evil. In his exegesis, Rāzī try to theologically and philosophically justify the possibility of magical intervention both at the cosmic and individual levels. After explaining the meaning of the term *siḥr* in the sense of "harmful magic", "witchcraft", prohibited by the Qur'an, Rāzī goes on to present and refute the theses of the Muʿtazilites, who rationally deny any foundation for magic. For them, God alone has the ability to create and transform reality: He is the separate being (*mutaḥayyiz*) capable of creating from nothing. Only someone of whom the same thing can be predicated, or who subsists in God, can possess the same faculties. Rāzī responds to these claims by arguing that philosophy has demonstrated the existence of entities, such as intellects (*ʿuqūl*), celestial souls (*al-nufūs al-falakiyya*) and rational souls (*al-nufūs al-nāṭiqa*), which are neither separate entities nor subsisting in the Separate. To the objection that these beings should be similar to God, he replies that "sharing the way of acting (*al-ištirāk fī al-uslūb*) does not necessarily imply sharing in substance (*māhiyya*)".

## *Ana Maria Cabo-Gonzáles:* La transferencia del conocimiento científico: Ibn al-Baytar y la farmacología árabe medieval

Ibn al-Bayṭār (Málaga, 1197– Damasco, 1248) fue una figura clave en la ciencia medieval y uno de los máximos representantes de la farmacología en al-Andalus. Su extensa obra está dedicada al estudio de la botánica, la zoología y la mineralogía con fines farmacológicos. La más importante de sus composiciones es la titulada *Colección de medicamentos y alimentos simples*: un ingente repertorio lexicográfico, ordenado alfabéticamente, en el que se recogen las propiedades farmacológicas de alrededor de mil cuatrocientos simples (vegetales, animales y minerales). La información compilada procede tanto de la tradición médica clásica, representada por autores como Galeno y Dioscórides, como de un amplio conjunto de autoridades hindúes, persas y árabes, a lo que se suma la aportación original derivada de la observación y experimentación directa del propio autor. El orden interno de cada término estudiado siempre es el mismo: los diferentes sinónimos árabes, griegos y de otras lenguas por los que es conocido el simple propuesto, la descripción física del mismo, las propiedades terapéuticas que contiene, las enfermedades que cura y sus formas de aplicación. Así pues, Ibn al-Bayṭār no solo representa el culmen de la farmacología andalusí, sino que encarna un modelo paradigmático de transmisión del conocimiento en la Edad Media, ya que estudió, recopiló, contrastó, organizó y amplió de manera sistemática todo el saber del mundo antiguo y medieval, contribuyendo a su preservación, consolidación y difusión hacia las generaciones venideras y posterior Renacimiento.

## *Alexandre Caeiro:* Notes towards a History of the *kabāʾir*

*Kabāʾir* lists form a distinctive genre of Islamic practical morality. The first known lists which circulated in the 3rd / 9th c. reproduced a set of prophetic hadiths alongside their chains of narration (Abū Bakr al-Aṣamm; al-Bardījī). *Kabāʾir* literature proliferated in the Mamluk era, when some of its most famous texts were written (Ibn Farḥūn, al-Dhahabī, Ibn al-Naḥḥās, Ibn al-Mubarrad). New *kabāʾir* lists, as well as commentaries and abridgments of existing texts, continued to be produced apace under the Ottomans, most famously by Ibn al-Nujaym (d. 1563), Ibn Ḥajar al-Haytamī (d. 1566), and, in the Arabian Peninsula, Muḥammad b. ʻAbd al-Wahhāb (d. 1791). In the 20th century, the *kabāʾir* were popularized by scholars such as al-Shaʻrāwī (d. 1998), Ibn Bāz (d. 1999), and Ibn Ḥajar Āl Bū-Ṭāmi (d. 2002). The lists stem from the systematic and encyclopedic endeavors of hadith scholars, jurists, and theologians. Lists differ from one author to another due to the conceptual instability of the *kabīra/saghīra* distinction. They vary according to classificatory choice, hadith methodology, theological and legal affiliation, and historical context. Despite their popularity, *kabāʾir* texts have largely escaped the recent scholarly interest in hadith commentary. Although the *kabāʾir* have been the object of a few punctual studies, the history and function of the genre have yet to be examined in any detail. This paper makes the first attempt at highlighting the functions of *kabāʾir* texts and outlining the genre's changing assumptions.

## *Mirella Cassarino:* Under the sign of the talisman. Minerals in al-Abshīhī's Encyclopaedia

Chapter LXVII of *al-Mustaṭraf fī kull fann mustaẓraf*, a renowned Mamluk encyclopaedia by al-Abshīhī (d. 1446?), explores the properties of metals and precious stones. Adopting an integrated approach informed by ecocriticism, my paper investigates the territories of imagination to address the understudied relationship between humans and the lithic world in Arabic culture. Beyond practical applications, Arab authors engaged with earthly materials through sophisticated intellectual frameworks, treating stones as "earth-beings" that shaped human perception and practices across the pre-Islamic and Islamic eras. Moving forward from my previous research on gold, diamonds, and the swallowstone in al-Abshīhī's encyclopaedia, this paper focuses specifically on rock crystal, the snakestone, and other precious minerals.

## *Jaimee Comstock-Skipp:* A 16th-century Book of Khans from Chinggīs to Muḥammad Shaybānī: *The Tavārīkh-i Guzīda-yi Nuṣratnāma* in the British Library

The paper focuses on the *Tavārīkh-i guzīda-yi nuṣratnāma* (chronicle of select histories) illustrated manuscript located in the British Library (ms. Or. 3222), and the process of its production spanning several decades. It is an important prose Turkic-language chronicle consisting of composite textual sources. The work is held to be the first Abu'l-Khayrid (commonly known as Shaybanid or Uzbek) historiographic composition and is indebted to older dynastic chronicles. Its illustrations depict Abu'l-Khayrid rulers and their Mongol predecessors, and glorifies their descent traced through Chinggis Khan's eldest son Jūchī. The pictorial schema combines a few fine paintings attributed to mid 16th-century Bukhara, with the majority invoking pictures from much earlier manuscripts from the Ilkhanid and Timurid dynasties. The discussion first overviews the text, then analyzes the single illustrated copy held in London, and explains the art's stylistic archaism that is the key to comprehending its visual program. Not

found in any other manuscript from their reign, the iconographic style of the illustrations is a politicized choice placing Abū l-Khayrid rulers in the continuum of their Mongol predecessors.

### *Pieter Coppens:* Dying with the Homeland in Mind: Ṭāhir al-Ṭanāḥī's (1903-1967) *ʿAlā firāsh al-mawt* and the Shaping of a New Ethic of Dying in Modern Egypt

The Egyptian author Ṭāhir al-Ṭanāḥī's (1903-1967) *ʿAlā firāsh al-mawt*, published in 1939, contains a literary description of the final moments of politicians, literati, and religious figures important to Egypt's nationalist movement in the 19th and early 20th century. This paper analyzes how al-Ṭanāḥī through these deathbed stories aimed to shape a new national, secularized and medicalized approach to death fitting for an Egyptian bourgeois. Special attention will be given to the place of emotions in the deathbed norms expressed in the work: which emotions were considered most befitting for the Egyptian bourgeois in this ultimate liminal phase that fit with the new Egyptian nationalist identity?

### *Rocio Daga Portillo:* The merging of Islamic and Byzantine law in the law of the Copts, with a reference to the process of codification in modern times

The paper examines the convergence of Islamic and Byzantine legal traditions within the Coptic Nomocanon, from the period starting in the 11th century to the 14th century, expanding to a quick mention on modern transformations due to codification of the laws. The role of both legal systems will be explored by studying the manuscript of the Macarius collection, examining the role of the Byzantine works on civil law, named the Books of the Kings. Furthermore, the main compilations of Nomocanons, from Abu Ṣulḥ, Ibn Turayk, Michael of Damietta and Ibn al-ʿAssāl, will be studied in order to track down the merging of Islamic law into the law of the Copts. Indeed, the Coptic Nomocanons were adapted, and expanded in response to new administrative and social realities under Muslim rule. While their structural framework derives from Byzantine prototypes, the content reveals a gradual assimilation of Islamic legal vocabulary, procedural forms, and ethical categories in issues such as marriage, inheritance, property, and the legal system in general. Byzantine norms were maintained in principle, yet incorporating new laws from the Islamic legal corpus, resulting in a hybrid legal discourse that redefined identity while ensuring coexistence. By tracing manuscript evidence, terminological shifts, and parallels in administrative practice, this paper argues that the Coptic Nomocanon represents a dynamic zone of legal activity where Byzantine legal system met Islamic legal production. Case studies will be presented, a short excursus on the transformation of Coptic canon law within the process of codification in modern times will be added.

### *Daniel de Smet:* Une prière aux dix Intellects cosmiques attribuée au *dāʿī* ismaélien d'époque fatimide al-Muʾayyad fī l-Dīn al-Shīrāzī (m. 470/1078)

Le système cosmologique avec dix Intellects, que Ḥamīd al-Dīn al-Kirmānī avait emprunté au philosophe al-Fārābī, ne fut pas un succès dans l'ismaélisme fatimide. Ainsi, selon l'opinion généralement reçue, son successeur immédiat à la tête de la *daʿwa*, al-Muʾayyad, retourna au vieux schéma néoplatonicien avec deux hypostases : l'Intellect universel et l'Âme universelle. Pourtant, la littérature ṭayyibite transmet une prière aux dix Intellects attribuée à al-Muʾayyad. Si ce texte est vraiment de lui, il remet en question la position philosophique d'al-Muʾayyad, tout

en témoignant de l'existence, à l'époque fatimide, d'une sorte de religion cosmique qui prendra une ampleur considérable dans l'ismaélisme ṭayyibite du Yémen.

### *Kirill Dmitriev:* *Kitāb Bilawhar wa-Būdhāsaf* as an Ismāʿīlī Text

The earliest known complete version of *Kitāb Bilawhar wa-Būdhāsaf* has been preserved in Arabic manuscripts circulating in Ismāʿīlī communities in the Middle East and India. This work enjoyed great popularity by Ismāʿīlīs at least since the Fāṭimid period even though its content does not seem to convey any explicit references to Ismāʿīlī religious teachings. By re-examining the transmission of *Kitāb Bilawhar wa-Būdhāsaf* in Arabic Ismāʿīlī sources the paper will illuminate its main functions among Ismāīlīs and trace the motivations which have been stimulating their interest in this text.

### *Stoyan Doklev:* Ibn Qayyim al-Jawziyya (1292–1350) and the Apocalypse: A Proto-Salafi Perspective

The paper provides an analysis of the distinctive features of Ibn al-Qayyim's proto-Salafi perspective on the End of Time within the context of the prevalent apocalyptic tradition in Islam. A close examination of extant research on Islamic apocalyptic has revealed a clear dichotomy of acceptances and rejections. This is due to the fact that the Islamic apocalyptic, on the one hand, draws heavily on characters and events from the canonical and apocryphal Christian and Jewish writings, but, at the same time, reinterprets and modifies these pre-Islamic narratives. As articulated by Ibn al-Qayyim in his treatise on hadith, *al-Manar al-Munif*: "The Christians are waiting for the Messiah, Jesus son of Mary, and there is no doubt about his coming, but when he comes he will break the cross, kill the pig, and destroy all religions except the religion of Islam." Within the Islamic tradition, there exists a modicum of uncertainty with regard to the major redemptive figure that is expected to emerge in the final days. This is reflected in the Sunni hadith, which states that "there is no Mahdi except Jesus Christ". Ibn al-Qayyim refutes the authenticity of this particular narration, asserting that the figure of Christ will indeed slay the Antichrist, yet subsequently join the Muslim prayer led by Mahdi, who is a descendant of the Prophet Muhammad. The paper will also reflect on the influences exerted by Ibn al-Qayyim on the eschatological perceptions of modern Salafi religious leaders.

### *Ekaterina Dokleva:* Rifāʿa al-Ṭahṭāwī's Vision of Women in Modern Society

The renowned 19th-century Egyptian intellectual Rifāʿa Rāfiʿ al-Ṭahṭāwī needs little introduction among Arabic and Islamic scholars. He is probably best known for his travelogue *Takhlīṣ al-ibrīz fī talkhīṣ Bārīs*, the first of its kind, as well as for his work in translation and education. His later works, however, are perhaps less well known. In *Manāhij al-Albāb al-Miṣriyya fī Mabāhij al-Ādāb al-ʿAṣriyya* and *al-Murshid al-Amīn li-l-Banāt wa-l-Banīn* he elaborates on his vision for a modern Egyptian society, touching on topics such as the state, education, economics, law, religion, family life and the development of individuals. The following paper focuses particularly on al-Ṭahṭāwī's views on women in society and the family, as set out in his aforementioned two books. As a recurring theme in the *nahḍa* period, the issue of Arab women in modern society was addressed by many, if not all *nahḍa* enlighteners. Al-Ṭahṭāwī was no exception. Having witnessed the much more elevated status of French women in the first half of the 19th century

and its effect on French society in general, al-Ṭahṭāwī realized that changes needed to be implemented in his very own predominantly Muslim *patrie*. This research aims to highlight al-Ṭahṭāwī's main viewpoints on how the status of Arab women should be improved, starting with education and family life and extending to the subsequent impact on Egyptian society as a whole.

### *Jean-Charles Ducène:* Le genre et la détermination sexuelle chez l'être humain dans le *Ṭabāʾiʿ al-ḥayawān* de Šaraf al-Zamān Ṭāhir al-Marwazī (fl. 523/1128)

Les médecins arabes médiévaux se sont interrogés sur la détermination sexuelle de l'embryon, les raisons et les causes qui faisaient que l'on naissait garçon ou fille, mais aussi hermaphrodite, et que par la suite le garçon adulte pouvait s'avérer féminisé ou la fille masculine, sans parler des raisons « naturelles » qui justifier les désirs homosexuels. Évidemment, ce sont les textes de Galien (« *De semine* »), d'Aristote (« Sur la génération des animaux ») mais aussi les *ḥadīṯ* qui servent de base à la réflexion, notamment chez Rāzī, Ibn Sīnā et Ibn Rušd. Nous voudrions interroger sur cette question « Les caractères des animaux » du médecin d'époque seldjoukide al-Marwazī (fl. 523/1128). En effet, médecin et sans doute vétérinaire de Malikšāh, al-Marwāzī a laissé un ouvrage de sciences naturelles où les caractéristiques des animaux, dont l'homme sont énumérées et réfléchies, avant que les différentes « espèces » ne soient cataloguées. Ils s'arrête ainsi sur le mâle, la femelle et le castrat, exposant les conceptions d'un savant et praticien.

### *Ivan Dyulgerov:* Development of the Concept of *dīn* within the Qur'ān: To Interpreting the "Non-Compulsion in Religion" in its Narrowest Qurʾanic Context

The qur'anic locution *Lā ʾikrāha fī l-dīn* (Q *al-Baqarah* 2:256) elicited a great variety of exegetical responses. Within the broad Islamic tradition, it had been frequently interpreted as a negative command, either abrogated or exclusively referred to jizya-paying non-Muslims. In other Islamic sources, however, it had been construed as a statement affirming free will and religious freedom in light of the opposition between inner individual faith and outer communal affiliation. These latter writings appear as patent harbingers of several contemporary studies. Thus, while Fred Donner argues that the nascent community of believers must have been inclusivist, both Mohsen Goudarzi and Ilkka Lindstedt persuasively interpreted the qur'anic word *dīn* not in the meaning of "religion" – which implies for them a reified, confessional notion – but largely in the sense of "warship" or "law". In this paper, I argue that the qur'anic *dīn* developed additional meanings, which are based on its original meaning of "judgment in the world to come" and remained closely related to it throughout the Qur'an. My main argument is that since dīn stands for deeds determining the hereafter's judgment of everyone, it should be exclusive of deeds coming out of avoidance of free will. Therefore, applied to Q 2:254 the *Lā ʾikrāha fī l-dīn* phrase seems to address the believers, assuring them that coercion cannot affect their requital in the afterworld.

### *Marek M. Dziekan:* Malek Bennabi and Muṣṭafā as-Sibāʿī on Oriental Studies: Transfer and Re-Transfer of Knowledge

The problem of "Orientalism", its meaning, significance, and influence on Eastern cultures, did not emerge with Edward Said's famous book in 1978. It had been considered by Arab scholars and journalists decades earlier (e.g. Muḥammad Kurd ʿAlī's article, 1927), a fact Said ignores, though it is unlikely he was unaware of these works. The subject of this presentation, however, is not Said's concepts, but rather those of his predecessors, with whom his "Orientalism" shares much in common. I would like to focus here on two Muslim thinkers from distinct parts of the Arab world, with different life and intellectual experiences: Malek Bennabi (1905-1973) from Algeria and Muṣṭafā as-Sibāʿī (1915-1964) from Syria. In the essays that will be analyzed here (*L'Oeuvre des orientalistes. Son influence sur la pensée islamique moderne*, 1968, by Bennabi and *al-Istišrāq wa-l-mustašriqūn – mā lahum wa-mā ʿalayhim*, 1968, by as-Sibāʿī), they critically address both the scholarly and non-scholarly activities of Orientalists, but they also draw attention to the ways in which Oriental studies influenced the thinking of some Muslim scholars and intellectual elites in the Arab world. We are thus dealing here with a reflection on the transfer of orientalist knowledge in the form of Western scientific research and its retransfer to the Oriental world, which exerted an influence on the people who carried the culture that was the starting point of the research.

### *Rachid El Hour:* Sainteté musulmane au féminin dans le Maroc moderne

Les recherches contemporaines soulignent que la visibilité des femmes saintes est conditionnée par des processus sociaux et politiques: la marginalisation documentaire (due à la rareté des biographies féminines dans les corpus officiels), les transformations urbaines et patrimoniales des sanctuaires ainsi que la politisation contemporaine de la mémoire religieuse. Face à des interprétations qui ont eu tendance à masculiniser aussi bien le domaine soufi que le champ hagiographique, des travaux récents montrent comment les femmes ont exercé des fonctions spirituelles et sociales significatives - parfois dans l'ombre, parfois publiquement - et comment leur mémoire se perpétue à travers des rituels cultuels, des pratiques thérapeutiques et des topographies sacrées. Pour la période qui nous intéresse, à savoir les XVI$^{e}$-XVIII$^{e}$ siècles, on observe une visibilité accrue des femmes saintes, liée à l'essor du chérifisme et des confréries soufies. Toutefois, cette présence plus marquée ne se traduit pas par des biographies plus détaillées: les récits demeurent brefs, fragmentaires et souvent proches du légendaire. Comparée à celle des saints masculins, la rareté des informations reflète une transmission sélective qui reproduit la place secondaire assignée aux femmes aussi bien dans la société que dans la mémoire écrite de la sainteté. Cette contribution abordera plusieurs aspects: d'une part, elle présentera certaines caractéristiques des hagiographies maghrébines médiévales ; d'autre part, elle mettra en lumière les mécanismes de la sainteté féminine dans le Maroc moderne, en insistant sur les différentes catégories existant durant cette période et qui font l'objet d'études dans cette occasion.

### *Nadine El-Hussein:* Religious Knowledge and Political Criticism in Ibn Jubayr's *Riḥla*

The Andalusi scholar Ibn Jubayr (d. 614/1217) and his *Riḥla* seem to be well-known and hardly require any further introduction. However, this paper aims at historicising the text and proposes a new reading of the *Riḥla*. Thus, this text will not be examined as a 'travelogue', but – according

to its context – as a political text instead, in which Ibn Jubayr reflects on the interdependencies of religion and politics in al-Andalus and the Maghrib in the Almohad period. The depictions in the *Riḥla* should not be taken for granted and require a critical re-examination. Therefore, the paper argues that Ibn Jubayr defines 'legitimate' religious knowledge and expresses political criticism vis-à-vis the Almohads as the ruling elite. Furthermore, the contribution will deliberate on Ibn Jubayr's reasons to negotiate religious knowledge and to convey political criticism as they reveal underlying claims on authority. Drawing on the *Riḥla* as a case study, the paper will also address these central questions: How do religious knowledge and political criticism relate to each other? In how far does Ibn Jubayr's Riḥla change our understanding of the production and transmission of knowledge in the Western Mediterranean in the late 6th/12th century?

### *Ziad Elmarsafy:* Fiction as a Response to Scepticism: Racism, Forced Migration, and Modern Slavery in Contemporary Arabic Fiction

This paper explores the ways in which literature responds to racism, forced migration, and modern slavery through a reading of contemporary Arabic fiction. Although the history of the late twentieth and early twenty-first centuries in the Middle East and North Africa (MENA) region has witnessed a steady recurrence of forced migration, a reinvention of slavery, and a marked increase in racism and xenophobia, the evocation of these matters is often met with denial, scepticism, or worse. Live news reporting and thorough institutional documentation does little to dispel widespread indifference and frequent sceptical responses. I will rely on Stanley Cavell's arguments about acknowledgement as a response to scepticism to investigate the ways in which contemporary Arabic fiction describes and narrates these phenomena, pleading as I do so for the literary register as a privileged means of confronting disbelief. Drawing on works by Saud al-Sanousi, Jokha al-Harithi, Abdulaziz Baraka Sakin, and Haji Jaber, I will examine how literary style and form – in particular narrative voice, temporality, focalisation, and imagery – combine to make literary fiction a vital instrument in addressing unspeakable social and political realities.

### *Orhan Elmaz:* Translation as Knowledge Transfer: Fostering Muslim Women's Education

This paper explores translation as a mode of knowledge transfer in the making of Muslim women's education, tracing how literary archetypes, reformist discourse, and translated texts shaped educational ideals across languages and contexts. It argues that translation did not simply move ideas from one setting to another; it reconfigured their meaning, authority, and pedagogical force. The first part turns to *The Thousand and One Nights*, focusing on Scheherazade, Tawaddud, and Sitt al-Mashāyikh as models of female learning, eloquence, and interpretive authority. These recognisable archetypes of the educated Muslim woman embody forms of education grounded in literary skill, memory, argumentation, and intelligence. The second part examines Qasim Amin's *Taḥrīr al-Marʾa* in light of these narrative precedents. Amin's arguments for women's education , domestic reform, and social progress resonate with the earlier archetype of the cultivated and articulate woman whose knowledge has moral and social value. Read alongside the *Nights*, *Taḥrīr al-Marʾa* appears not as a modern break, but as part of a longer genealogy in which female education is imagined through intellect, refinement, and agency. The final part considers translations of *Taḥrīr al-Marʾa* themselves as acts of knowledge transfer. These translations did not merely reproduce Amin's text; they recast its arguments for new audiences and new educational debates. Translation thus emerges as a

productive process through which models of Muslim women's education were circulated, adapted, and adopted.

### *Ingrid Austveg Evans:* Reverse-Engineering a Publishing Success: Ibn Nubāta al-Miṣrī's Commentary on Ibn Zaydūn's *Risāla hazliyya*

Nearly two hundred manuscripts of Ibn Nubāta al-Miṣrī's (d. 768/1366) commentary (known as *Sarḥ al-ʿuyūn fī sharḥ risālat Ibn Zaydūn*) to the Andalusi poet Ibn Zaydūn's (d. 463/1070) so-called "frivolous letter" (*al-risāla al-hazliyya*) are known to have survived to the present day. Ibn Zaydūn's letter, the base text of the commentary, is written in the fictional voice of his beloved Wallāda bint al-Mustakfī (d. 484/1091), the caliph's daughter who presided over literary salons in post-Umayyad Córdoba. On the surface level, the letter is a humorous rebuttal of Ibn Zaydūn's rival for Wallāda's affections, the vizier Ibn ʿAbdūs, and it is composed of a long list of boasting comparisons that Ibn ʿAbdūs has apparently drawn between himself and celebrated figures of the pre-Islamic and early Islamic periods. The bulk of Ibn Nubāta's commentary is taken up by micro-biographies of these figures. The unusually rich material heritage of the work indicates that its premodern Arabic readers considered it to be a classic. But what made the commentary so popular? In this presentation, I will argue that Ibn Nubāta's text amounts to an authoritative update of an integral tradition of *adab* geared towards a contemporary audience. In doing so, it allows its readers the opportunity to engage in a form of guided instruction that proved wildly successful along premodern routes of transregional Arabic manuscript dissemination.

### *Simeon Evstatiev:* The Formation of Arabic and Islamic Studies in Bulgaria: Ivan D. Kimryanov (1883–1913) and Alexander Y. Shishmanov (1889–1949)

This study examines the little-known formative period of Arabic and Islamic Studies in Bulgaria. While briefly outlining earlier nineteenth-century manifestations of scholarly interest in the „Islamic Orient", it focuses on the contributions of pioneering figures who established these fields within the Bulgarian academic context following the restoration of statehood in 1878. Conceptually, the paper approaches this process through the lens of knowledge transfer, understood as the cross-cultural circulation, adaptation, and institutional embedding of scholarly models, methodologies, and epistemic frameworks. From this perspective, the emergence of Arabic and Islamic Studies in Bulgaria is analyzed as part of a broader transnational academic network linking Southeast Europe with major centers of Orientalist scholarship, while also reflecting center–periphery dynamics in the production and dissemination of academic knowledge. The paper highlights two prominent intellectuals who played a key role in the institutionalization of Arabic and Islamic Studies through their participation in a multidirectional process of intellectual exchange, whereby the emerging Bulgarian academic milieu engaged with and drew upon both Russian and German scholarly traditions. The first figure, Ivan Dimitrov Kimryanov (1883–1913), pursued studies in Arabic and Islam alongside Turkish and Persian, completing his doctoral dissertation (1908) at Friedrich Wilhelm University in Berlin on the eminent Ḥanafī jurist Muḥammad al-Shaybānī (d. 189/805). The second, Alexander Y. Shishmanov (1889–1949), was a student of the distinguished Russian Arabist Ignatiy Y. Krachkovskiy (1883–1951), whose intellectual influence profoundly shaped his scholarly trajectory.

## *Galina Evstatieva:* The Infidel's Paradise: Representations of the Houris (*ḥūrʿīn*) in Nineteenth Century Bulgarian Revival Literature

Unlike many other aspects of Islamic doctrine, eschatology and the concepts of paradise inherently contain a more emotional and sensuous sacred imagery, which has subsequently become a rich source of motifs and allusions for interpretation – not only within the Muslim tradition, but also within non-Muslim cultural perceptions and imagination. The present study draws on key tenets of classical Islamic exegesis concerning one of the Qurʾān's central eschatological concepts – the *ḥūrʿīn* (the heavenly virgins). Its primary aim is to examine the uses of the concept of houris as religious and cultural *realia* in Bulgarian literature from the period of the nineteenth-century National Revival, a multifaceted process that unfolded during the final stage of Ottoman rule in the Balkans. Through comparative observations and imagological inquiry, the paper explores literary representations of Islamic paradise and the celestial maidens. The discussion focuses on the approaches of Sophronius of Vratsa (1739–1813), Georgi Sava Rakovski (1821–1867), and Hristo Botev (1848–1876) in their portrayals of the somatic and the sexual in the notions of afterlife characterizing the religious Other, as well as the factors contributing to the desacralization of these notions – developments that helped shape enduring attitudes within emerging modern Bulgarian nationalism.

## *Ioana Feodorov:* Traductions roumaines des *1001 Nuits*: Une affaire inachevée

Pour le public avide de contes orientaux, *Les Mille et Une Nuits* sont l'œuvre la plus remarquable et la plus répandue, présente dans de nombreuses bibliothèques publiques et privées. Depuis le XIXe siècle, la plupart des grandes maisons d'édition européennes proposant de la littérature orientale ont inclus *Les Mille et Une Nuits* dans leur catalogue. La récente parution de plusieurs traductions du journal de voyage d'Hanna Diyâb, le Syrien qui aurait inspiré à Antoine Galland des contes de sa célèbre collection, a ravivé l'intérêt pour cette histoire qui n'a toujours pas été élucidée. Toutefois, aucune traduction roumaine de l'une ou l'autre de ces versions proches de l'Orient, en version complète, n'a été publiée à ce jour. En Roumanie, les premières traductions de contes des *Mille et Une Nuits* ont été publiées en 1957, la même année que la création de la première section d'arabe à l'Université de Bucarest. Même si des arabisants ont commencé à traduire des nouvelles et des romans arabes de l'arabe dans les décennies qui ont suivi, *Les Mille et Une Nuits* n'ont pas été incluses dans ce programme. Dans mon intervention, je discuterai des traductions roumaines de cette œuvre, qui ont été réalisées à partir de versions françaises ou allemandes jusqu'au début du XXIe siècle, puis à partir de versions arabes inachevées, ainsi que de la sélection des contes par les traducteurs roumains. Ceux devenus célèbres pour avoir traduit une partie des contes, tels que Haralambie Grămescu ou Eusebiu Camilar, étaient connus pour leurs livres de contes destinés aux enfants. Les éditeurs roumains des *Mille et Une Nuits*, quand ils n'étaient pas dédiés uniquement aux enfants et aux jeunes (comme Editura « Ion Creangă » de Bucarest), les incluaient toujours dans des séries pour enfants (*Cartea cu povești*, « Livre de contes »), ce qui en restreignait la diffusion. Un bref commentaire sur les particularités des traductions roumaines anciennes et modernes accompagnera cette intervention.

## *Lisa Maria Franke:* Emotions, Beauty and the Religious Self: Reframing Gendered Body Politics in Muslim Majority Contexts

This paper explores the entangled relationships between emotions, beauty practices, identity formation, and religion in Muslim majority contexts, with a particular focus on embodied experiences and everyday lifeworlds. It builds on the ERC project *HAIR: Hair, Identity, Beauty, and the Self in Muslim Contexts,* which examines how Muslim women's bodies operate as key sites where gendered dynamics, religious norms, individual lifeworlds and emotional practices intersect. While public and scholarly debates have long centered on veiling, far less attention has been paid to the broader aesthetic, emotional and embodied dimensions of beauty practices, such as hair care, styling, concealment and display. Yet these practices are thoroughly embedded in negotiations of piety, selfhood, social expectations and belonging. Beauty and embodied practices are not merely superficial concerns; rather, they function as powerful mediators of religious subjectivities, moral frameworks and emotional experiences in contemporary Muslim majority societies. The paper moves beyond binary framings of religion versus modernity by foregrounding lived religion, emotional landscapes, processes of transformation and the materiality of the body. It asks how individuals, particularly women, navigate tensions between beauty ideals, socio-religious expectations, and intimate desires and aspirations, and how these negotiations are shaped by changing socio-political contexts, digital environments and global circulations of aesthetic norms. By focusing on the emotional dimensions of beauty practices, such as shame, desire, envy and empowerment, and on hair and other embodied practices as sites of identity negotiation, the paper reconceptualises beauty practices as central to understanding contemporary Muslim subjectivities. It highlights how emotions and embodied experiences reshape the boundaries of religion, gender, identity and social hierarchies. Methodologically, the paper adopts a multi-sited and interdisciplinary approach that combines qualitative field research, literary analysis, and digital ethnography. Fieldwork engages with women's lived experiences through interviews and participant observation in Egypt, Lebanon and the UAE, allowing close attention to everyday practices and emotional narratives. This is complemented by a literary analysis of contemporary religious advice literature, including popular Islamic guidance materials, in order to trace normative discourses surrounding beauty, piety and the body. In addition, digital research examines social media platforms and influencer cultures as key spaces where aesthetic norms, religious interpretations, and emotional expressions are negotiated and contested.

## *Bruce Fudge:* Khālid ibn al-Walīd in Algeria

The starting point is the execution of the poet and clan leader Mālik ibn Nuwayra in the eleventh year of the Hijra. Although there are two or three versions of the event in the early sources, all state that his death was ordered by the Muslim commander Khālid ibn al-Walīd. The order was controversial for two reasons. First, the pretext was that Mālik (and his clan) had apostatized, a claim hotly disputed. Second, Khālid immediately married Mālik's (apparently quite beautiful) widow, Umm Mutammim. Opinions on Khālid's actions varied: Abū Bakr pardoned him, but ʿUmar remained hostile. Two contemporary Algerian novels take up this episode: *al-Walī al-ṭāhir yaʿūd ilā maqāmih al-zakī* (1999) by al-Ṭāhir Waṭṭār (1936-2010) and *Loin de Médine* (1991) by Assia Djebar (1936-2015). Both authors focus on the moral ambiguity or the questionable justification of Khālid's violent actions. Assia Djebar focusses her attention especially on the fate of Mālik's widow, while al-Ṭāhir Waṭṭār sees echoes of the bloody Algerian civil war of the 1990s, when Islamic groups and the military slaughtered each other and many

civilians. Conventional wisdom holds that historical fiction says more about its own period than that it purports to describe, and it is hard to argue otherwise. The case of Khālid and Mālik is nonetheless interesting to consider, as it presents what the modern authors see as a moral or ethical dilemma: the difficulty in distinguishing religious and pious motives from the personal and worldly, and the ease with which violence is justified by belief. The "primary sources", on the other hand, never address this question directly, or at least not in the same manner, being concerned primarily with what really happened. And yet the moral question seems so obvious to the modern reader; is it really absent in the early accounts?

### *Kurstin Gatt:* Between Tunis and Valletta: A Preliminary Study of a 1810 *Riḥla* Manuscript

This study is currently at a preliminary stage and examines an unpublished Arabic manuscript dating to 1810 C.E., originating from Tunisia and belonging to the genre of *riḥla* (travel literature). The manuscript, written in the first person by a Tunisian traveller, recounts a journey undertaken on behalf of the notable Muḥammad al-Jallūlī to the island of Malta. At this stage, the study will offer an initial analysis of the manuscript's structure, authorship, genre, and narrative plot, tracing its progression from a classical religious preface to a chronological account of departure, sea travel, arrival, and observation of Malta. Particular attention will be given to its descriptive and ethnographic dimensions, including representations of Malta's urban landscape, social practices, and colonial context. The manuscript refers to key locations such as Tunis, Ḥalq al-Wādī, Gozo, the Grand Harbour, the Lazaretto quarantine station, and Valletta, giving a view of Malta by a Tunisian traveller in the early nineteenth century.

### *Helen Geršman:* The Tricky "Koluvan" in al-Idrīsī's "Book of Roger"

It has been a prideful notion taught in Estonian schools for decades that an Arab geographer, al-Idrīsī, has mentioned Estonia's capital city, Tallinn, in his famous work *Kitāb Nuzhat al-Muštāq fī Iḫtirāq al-Āfāq* by the name Koluvan in 1154. It is the first time for one of the previous names of Tallinn to reach a written document. The first ones to speculate whether the combination of consonants QLWRY could mean Koluvan, were the Swedish Slavist Richard Ekblom in 1924 ("Kolyván: une contribution à l'histoire des noms de la capitale de l'Estonie") and Finnish brothers, Romanist Oiva Johannes Tuulio and archaeologist Aarne Michael Tallgren in 1930 ("Idrīsī, la Finlande et les autres pays baltiques orientaux"). Starting from then, the reading of QLWRY changed into QLWNY. There is no clear manuscript-based proof for this particular change in reading. The brothers Tallgren-Tuulio were working with al-Idrīsī's two manuscripts from the National Library of Paris, and the Leningrad and Oxford manuscripts, where also the consonant combination QLWNY is not found in the section of the 7$^{th}$ climate's 4$^{th}$ part. Furthermore, according to al-Idrīsī's text, QLWRY is not placed on the sea coast as is Tallinn. The paper aims to explore the reasoning behind Ekblom's and Tallgren-Tuulio brothers' conclusions and also how the topos of al-Idrīsī mentioning Koluvan developed further during the Soviet times in Estonia.

## *Antonella Ghersetti:* Les histoires ne connaissent pas de frontières: l'histoire des fils de Nizār ibn Maʿadd et sa diffusion en Europe

Cette communication est axée sur la diffusion de l'histoire des fils de Nizar ibn Ma'add. Largement attestée dans la littérature arabe, cette histoire illustre la circulation et l'intégration du patrimoine narratif « oriental » dans la littérature européenne, où elle est reprise à partir du XIII^e^ siècle. C'est l'interprétation de cette histoire comme « épreuve de perspicacité » (*Scharfsinnsprobe*) qui a assuré son succès en Europe, comme en témoigne l'exemple célèbre « Le chien et le cheval » contenu dans *Zadig* de Voltaire. L'histoire est également connue en Angleterre : le « silly fairy tale » auquel Horace Walpole fait référence en 1754, connu sous le nom de *The Travels and Adventures of Three Princes of Sarendip*, reprend la version parvenue en Europe par le biais d'un ouvrage publié à Venise en 1557. C'est à partir du titre anglais que le terme « serendipity » (« sérendipité »), qui désigne « la capacité ou la chance de faire par hasard des découvertes inattendues et heureuses » a été forgé. Dans ma communication, je retracerai rapidement les différentes attestations de cette histoire dans la tradition textuelle arabe, puis sa réception et sa réinterprétation dans la littérature européenne.

## *Robert Gleave:* "Is the Menstruation in your Hand?" Links between Sunni and Shīʿī hadith literature

The Prophet Muhammad reportedly asked a slave woman to collect his prayer mat from the mosque. "But I am menstruating" she objected. "Is the menstruation in your hand?" he replied. This could be a quip; or a snarky comment; or a rhetorical question; or an annoyed retort; or a plea for everyone to not get so obsessed with purity regulations. Whatever it was, the story was repeated multiple times, with interesting variants, and with changes in the dramatis personae. Versions of the story can be found across the hadith corpus of both the Sunni and Shīʿī traditions. In this paper, I explore how the story of this story can inform some methodological aspects of the study of Shīʿī hadith literature, and its place within the wider study of hadith. My assertion is that reports like this undermine the assumption that Shīʿī hadith literature has little to contribute to the early history of Islamic law.

## *Yasemin Gökpınar:* al-Urmawi Takes Over: The Transmission of Musical Knowledge

For over three centuries, al-Fārābī's (d. 349/750) *Great Book on Music* shaped the understanding and study of music as a mathematical science within the Arabic intellectual tradition. In this conception, music theory was deeply rooted in ancient Greek models. Al-Fārābī's approach was characterised by systematic categorisation, precise definitions, and the division of the octave according to mathematical ratios corresponding to the division of the string. So comprehensive was his treatment that even Ibn Sīnā could add little of substance to it. Yet in the thirteenth century, a young musician at the court of the caliph al-Mustaʿṣim, Ṣafī ad-Dīn al-Urmawī, succeeded in supplanting this tradition. His *Book on Circles*, preserved today in numerous Arabic, Persian, and Turkish manuscripts across libraries worldwide, came to eclipse al-Fārābī's monumental work. How did it come to pass that this comparatively concise treatise outstripped al-Fārābī's *Great Book*? And what role did al-Urmawī's second treatise play in this development? This paper seeks to address these questions and, more broadly, to explore the mechanisms underlying the successful transmission of knowledge.

### *Andreas Görke:* The first *hijra* to Ethiopia and the pitfalls of hyper-scepticism

According to Muslim sources, some years before the *hijra* of the Prophet Muhammad a number of Muslims emigrated to Ethiopia to flee persecution in Mecca. They were warmly received by the Christian ruler of Ethiopia, the Negus, and were granted refuge. In Muslim scholarship, this first hijra to Ethiopia has always been regarded as a significant event in the history of the early Muslim community, and it features in all major biographies of the Prophet Muhammad. In contemporary times, it was also used to justify the emigration of Muslims to non-Muslim countries or as a model for good relations between Christians and Muslims. Academic scholarship has for a long time raised doubts about some of the reports, such as those of the Negus converting to Islam upon hearing about the Qur'anic message. But while scholars identified several of the narratives as later inventions and examples of salvation history, they have in general not doubted that some of the early followers of Muhammad did indeed emigrate to Ethiopia. Over the past few years, this view has been challenged, and some scholars have started to argue that no such emigration to Ethiopia has ever taken place. Instead, it should be seen as an exegetical and apologetic construction. The presentation will look at these arguments and at the same time highlight the systematic methodological flaws and fallacies from which many of the hyper-sceptical studies of early Islam suffer.

### *Francesco Grande:* The etymology of *Jāhiliyyah* and other pre-Islamic proper names: Acceptances or rejections?

The present talk aims to assess whether the etymologies of some terms concerning pre-Islamic heritage, as they are found in Arabic language and literature, can be accepted or rejected. This talk deals with the related terms jaahilii and jaahiliyyah, to assess whether their traditional etymology in terms of 'ignorance' and the like is acceptable if one carries out a close reading of some lexicographical and narrative sources and, partly, of the Qur'aan itself. The talk also deals with two case-studies. One is the etymology of the proper name QuSayy, ascribed to a remote ruler of Mecca, whose historical reality has been debated from Caetani onward. In particular, an onomastic etymological suggestion is developed, which Caetani first articulated in his work "Annali dell'Islam". This etymological proposal makes the traditional etymology of QuSayy questionable. The second case-study concerns the etymology of the proper name 'Aad, a well-known mythical people, which some Arab historical sources genealogically link to the equally mythical figure Og, of Biblical origin. It is proposed that underlying to this fictional genealogical link is an etymological link, which is explored through the examination not only of linguistic data but also of narrative motifs. This etymology leads to reconsidering the uncertain etymologies so far proposed for this proper name.

### *Vincenza Grassi / Ennio Napolitano:* Reframing Islamic Visual Idiom in Christian Lands. The case of Medieval France

A preliminary analysis of the few epigraphic finds in France reveals a significant number of imported inscriptions, which provide no information about the impact of the Arab-Islamic presence on French territory. In order to investigate such an impact, we decided to focus our attention on the presence of decorative patterns of clear Islamic origin in Christian architecture and sumptuary art. A debate on their meaning in a context other than their original one is not new, but the absence of conspicuous evidence supporting the veracity of one interpretation or

another is what keeps the proposed theories, although convincing, within the scope of plausible hypotheses. Our long-standing research on the use of Arabic inscriptions that have moved away from the constitutive norms of Arabic script has shown that they do not have a univocal value in the process of their recontextualization within the cultural system of the Christian West. In this paper we aim to verify the applicability of the conclusions reached in our previous studies also to the French finds, trying to reconstruct the thread that links a series of objects that have been studied separately or interpreted as manifestations of the fashion of the time. This simplistic explanation does not account for medieval art, whose symbolism is highly complex and requires a multidisciplinary approach in order to be properly understood. The material scrutinised suggests that these inscriptions cannot be assigned to a single typology, since they differ both in content and in epigraphic style. This diversity calls for a reconsideration of the criteria used for their comparison with other inscriptions produced in Christian contexts, in order to identify and distinguish more precisely recurring tendencies, uses, and meanings. What attracted our attention was the question of what prompted the medieval artist to draw on this alien visual idiom within a cultural programme, both architectural and literary, strongly linked to the concept of imperial renewal and religious reform. We propose here some reflections that may shed light on the intriguing question of a possible use of Arabic inscriptions as an agent in a programme for the unification of the Christian kingdoms under the aegis of the Holy See.

### *Frank Griffel:* Philosophy in the Islamic World and in Late Medieval and Early Modern Paris. Parallels, Differences and Influences

The translation movement from Arabic into Latin during the 12th and 13th centuries was a monumental event for European's history of philosophy and Paris was one of its centers. No translations were produced here, but the city was a place where texts translated in Toledo, Palermo or Naples were read and studied. Arabic philosophy was attractive to thinkers in Paris because some of it dealt with similar intellectual problems. This paper will first look at Albert the Great's (d. 1280) *De unitate intellectus* (*On the Unicity of the Intellect*) of 1256 and try to show how the intellectual strategy in this text resembles that of al-Ghazālī (d. 1111) in his *Tahāfut al-falāsifa*, published 160 years earlier in Bagdad. More general, the attitude that leading Parisian scholastics such as Albert or Thomas Aquinas (d. 1274) developed toward conflicts between the truth-claims of philosophy and those of religious authorities resembles – one could even say: mirrors – that of Ashʿarite *mutakallimūn*, developed centuries before them. Al-Ghazālī's "rule of allegorical interpretation" (*qānūn al-taʾwīl*) – a development of early Ashʿarite principles – was implicitly accepted not by scholastics such as Albert or Thomas, who apply the very same rule in their dealings with the truth-claims of philosophy. *Kalām*-literature, however, was absent from the programme of translations in the 12th and 13th centuries. This indicates a disconnect between the translators in Southern Europe and the earliest consumers of their translations in Paris and elsewhere. This presentation will try to determine why *kalām* literature was left out, despite the great interest that a book which directly engages with *kalām* and which resembles this genre (namely Maimonides' *Guide of the Perplexed*) had met in Paris.

### *Beatrice Gründler:* Ibn Rushd's Cultural Adaptation of Aristotle's *Poetics*

Ibn Rushd's (d. 1198) *Talkhīṣ Kitāb Aristūṭālīṣ fī l-Shiʿr* on Aristotle's *Poetics* enjoyed a transcontinental reception. Here I focus on the way he reworked Abū Bishr's ninth century Arabic translation of Aristotle in terms of its primary sources, i.e., the literature quoted and

discussed in it. For Ibn Rushd excised specifics pertaining to Greek tragedy and substituted these with Arabic poetry. He quite openly used the *Poetics* as an universal template which he fleshed out to make it an aid for understanding Arabic poetry und religious prose. While retaining Aristotle's universal thought, Ibn Rushd attempted to make sense of concepts, such as "inference" (*istidlāl*, rendering Greek *peripetia*) and "reversal" (*idāra*, rendering Greek *anagnorisis*) within Arabic poetry. He adds numerous passages to fit his selections of Arabic verse into the work's structure, especially in chapters sixteen on types of inference (understood as metaphor) and twenty-two on types of words and their agreement. Another aspect is that the *Poetics'* covering the structure of entire works makes Ibn Rushd likewise speak about macrostructure, discussing poems and their parts, which is rare in classical Arabic poetics. In consideration of his invasive adaptation and rewriting, one may reconsider what to call his *Talkhīṣ*. Its frequent designation as a "paraphrastic commentary" fails to reflecting his in-depth interventions and reorientation of the entire work towards Arabic literature – one may speak instead of an "Arabic Poetics" in Ibn Rushd's *Poetics*.

### *Sebastian Günther:* Leadership Education in Early Islam: Ibn al-Muqaffaʿ's *K. al-Ādāb al-kabīr*

While Ibn al-Muqaffaʿ (d. ca. 757) is well known as the translator of *Kalīla wa-Dimna* and as a leading figure in early Arabic *adab* literature, his *Kitāb al-Ādāb al-kabīr* (The Principal Guide to Rules of Conduct) has received comparatively little scholarly attention. Composed during the first years of the Abbasid state, the work offers guidance to rulers, princes, senior administrators, and political advisors. By analyzing the structure, intended audiences, and educational vision of this work, the paper explores how Ibn al-Muqaffaʿ presented 'good governance' as a matter not only of power and justice, but also of practical wisdom, ethical self-cultivation, and disciplined learning. The appeal of this synthesis is evident in the lasting influence that this work had on later Muslim scholars, including al-Jāḥiẓ and Miskawayh, and in its contribution to the development of Islamic ethics, educational thought, and political culture.

### *Ingrid Hehmeyer:* Love, loss and human vulnerability: The role of water in 13th-century storytelling

The medieval Arabic *Story of Bayāḍ and Riyāḍ*, composed by an anonymous author (or authors), has survived in a manuscript copy that is kept in the Vatican Library (MS Vat. ar. 368). The manuscript is lavishly illustrated. Based on the style of handwriting, certain pictorial motifs and architectural details that one can recognize in the images, the manuscript was almost certainly created in al-Andalus in the early 13th century. The story revolves around a young man called Bayāḍ and a young woman by the name of Riyāḍ. They fall passionately in love with each other. As in any good love story, the lovers encounter many obstacles that they have to overcome before the plot reaches a happy ending and Bayāḍ and Riyāḍ are reunited. Of the fourteen extant images, seven are set in gardens or river landscapes. These seven form the subject of my presentation. The focus will be on the water-related features in the illustrations and what they tell us about hydraulic engineering in the Iberian Peninsular at the time when the manuscript was created. Furthermore, water plays an important symbolic and metaphorical role. I will argue that the artist deliberately deployed the water theme at key points in the unfolding of the plot.

### *Elodie Hibon:* Knowledge and Learning in Muḥammad al-Anṣārī al-Mawṣilī's *Kitāb ʿuyūn al-akhbār fī l-adab* (d. 600/1203)

Muḥammad al-Anṣārī al-Mawṣilī's *Kitāb ʿuyūn al-akhbār fī l-adab* constitutes a valuable source for understanding the world of religious scholars in Mosul, and more broadly in the Near East during the Zankid and Ayyubid periods. The author, a judge from Mosul, recounts his own scholarly trajectory through the prism of learned mobility: first travelling alongside his father, then studying with masters in Baghdad and further east as far as Hamadhān. He subsequently pursued a judicial career in Upper Mesopotamia and Syria under Nūr al-Dīn before ending his life in Ayyubid Egypt. In this respect, he is highly representative of the scholarly and professional mobility of the *ʿulamāʾ* of his time across the medieval Near East. His work contains three types of material that are particularly valuable for the study of knowledge and its transmission: isnad-s, which reveal networks of scholarly transmission; *ḥadīth*-s, some of which display points of contact with Shiʿi traditions; and finally, more personal anecdotes through which one glimpses the interest of Mosuli *qāḍīs* in mystical knowledge.

### *Peter Hill:* Civilising Egypt, Egypt as Civiliser: Mehmed Ali, al-Ṭahṭāwī, and the European Gaze

Rifāʿā al-Ṭahṭāwī's stay in Paris in 1826-1831 has often been taken as a moment of encounter between civilisations. This lecture will take a different but related approach, asking what work the concept of 'civilisation' was doing at the time for al-Tahtawi and the Egyptian state of Mehmed Ali. What was at stake in being seen as civilised, or uncivilised in the 1820s-1830s? The lecture places al-Ṭahṭāwī's writings alongside a range of views in European, largely French, sources on the 'civilisation' or otherwise of Mehmed Ali's regime. While many doubted Egypt's capacity for civilisation, Mehmed Ali's European admirers saw his state-building project as an opportunity to civilise Egypt, and spreading civilisation to adjacent lands. Egyptians working for Mehmed Ali, like al-Ṭahṭāwī, embraced these themes, but with a twist: they saw Egypt as already civilised, as well as capable of civilizing others. What they accepted and rejected of European discourses of 'civilisation' was determined by their cultural heritage and intellectual choices, but also, and perhaps more crucially, by their situation in world politics. With the climax of Mehmed Ali's expansionist project, his occupation of Syria in the 1830s, the European debate became sharper: should he be allowed to rule Syria, or forcibly evicted in favour of Ottoman rule? Did he, or the Ottoman Sultan – or perhaps a European takeover – offer better chances for Syria's future civilisation? As Mehmed Ali made his bid for autonomy and hereditary rule, he entered an international society dominated by the Great Powers of Europe. Would Egypt end up like Greece, independent in 1830, or Algeria, conquered by France in the same year? The different paths of Ottoman and ex-Ottoman lands in this hierarchical world were determined by material power and legal status, but also by the claims they could make to the standard of civilisation. In this light, the arguments of al-Ṭahṭāwī and Mehmed Ali's European allies and critics take on a different significance. 'Civilisation' in the early nineteenth century was a matter of geopolitical status as much as cultural identity.

### *Barbara Jockers:* Some Thoughts on the Beginnings of Fictionality in Arabic Poetry

For many centuries, poetry was usually recited orally in front of an audience and thereby played an important and institutionalized role in public life. This aspect was often neglected in research

on Arabic poetry and even more so in research on its fictionality. I will follow Rainer Warning's approach, who based his understanding of medieval European troubadour poetry on the linguistic theory of speech acts, focussing especially on pragmatics and its relation to semantics. In the planned research paper, I will present the gradual formation and development of the fictional in ancient Arabic poetry based on the four genres of pre-Islamic poetry as distinguished by Alfred Bloch: First, rajaz verses accompanying a specific action, then monothematic qariḍ-poetry intended to convey a message to one or more persons; third, poetry of wisdom and asceticism called 'elegies' by Bloch, and, finally, the qasida. The research will demonstrate that in each of these genres fictionality is established in a distinctive manner.

## *Faisal Kenanah:* Transfert des savoirs, régimes d'acceptation et formes du rejet dans les *maǧālis* des nuits d'Abū Ḥayyān al-Tawḥīdī (m. 414/1023)

Cette communication étudie plusieurs *maǧālis* des nuits du *Kitāb al-Imtāʿ wa-l-muʾānasa* d'Abū Ḥayyān al-Tawḥīdī (m. 414/1023), en particulier les 6ème, 7ème, 8ème, 17ème et 25ème nuits, comme autant de scènes de mise à l'épreuve du savoir. L'hypothèse est que ces passages ne se limitent pas à exposer des contenus savants ; ils mettent en lumière les conditions mêmes selon lesquelles un savoir peut circuler, être reconnu comme valable, ou au contraire susciter contestation et rejet. Dans la 6ème nuit, le débat sur la supériorité des Arabes et des non-Arabes montre que la recevabilité d'un énoncé dépend de la médiation de l'autorité, de la gestion du soupçon et de la transformation du cadre d'évaluation. La 7ème nuit met en scène l'opposition entre calcul et éloquence administrative, avant de reconfigurer cette hiérarchie en complémentarité fonctionnelle. La 8ème nuit, à travers la *munāẓara* entre al-Sīrāfī et Mattā, interroge l'acceptation d'un savoir importé, la logique, en soulignant le rôle décisif de la langue et de la traduction. La 17ème nuit examine les résistances à un projet d'hybridation entre philosophie et *šarīʿa*, tandis que la 25ème nuit montre comment les formes du discours conditionnent la transmissibilité du savoir et peuvent produire, lorsqu'elles deviennent trop techniques, des effets d'exclusion. L'ensemble du corpus révèle ainsi que l'acceptation ou le rejet d'un savoir dépend moins de son contenu isolé que de ses conditions d'énonciation, de légitimation, de traduction et de réception.

## *Assaad Khairallah:* Arabic and World Literature, Ancient and Modern

This paper sketches quickly the project undertaken by the "Stockholm Collegium of World Literature", through the 18 years that produced four large volumes of a major work titled: *Literature: A World History*, (LAWH; WILEY Blackwell, 2022). It describes shortly the way it started about two decades ago, the way it developed, and then focuses on my own experience in writing about Arabic Literature within that context. Then comes my analysis of the main characteristics of Arabic Literature and its being rooted in the ancient Arabic society as the original background of a dozen of works that have crossed geographic, linguistic, and cultural boundaries to other world cultures, and were able to interact with them creatively. Pondering about the secret of producing transcultural works based on the aesthetics of a semi-nomadic society, I was helped by the genial al-Khalīl b. Aḥmad, who devised for the structure of the verse a whole terminology borrowed from the structure of the tent. This prosodic strike of genius confirmed that Arabic aesthetics is basically different from western aesthetics, namely in what is called organic composition. Modern Arabs were too impressed by the Romantic concept of organic unity that they felt somehow ashamed of its absence in Arabic literature. Many books

and articles try to prove the existence of organic unity particularly in Arabic poetry that was famously described as consisting of "pearls at random strung." In conclusion, I try to show why the polythematic *qaṣīda*, with its single "pearls", is the main pattern of later compositions in almost all the Arabic world-literary works. Of course, in modern times the introduction of Romantic theories and their later ramifications, and with the breaking of the traditional verse, a totally new aesthetics takes over. For those interested in a general introduction to the background of the present paper, please see: "Love, Madness, and Beyond: Reflections on Arabic Literature": https://www.youtube.com/watch?v=o1rK39YxSv0

## *Hilary Kilpatrick:* Jirmānūs Farḥāt's project of de-Islamizing Arabic

The 18th and 19th centuries saw the revision and expansion of the Arabic lexicon, with scholars taking al-Fīrūzābādī's (d. 817/1415) *Qāmūs* as their starting point. The first to embark on making the *Qāmūs* more accessible was Jirmānūs Farḥāt (d. 1145/1732). His dictionary was published under an expanded title as *Bāb al-iʿrāb ʿan lughat al-aʿrāb* in Marseille in 1849. Later in the 18th century Murtaḍā al-Zabīdī (d. 1205/1791) compiled the *Tāj al-ʿarūs min jawāhir al-Qāmūs* which adds to and expands the *Qāmūs*. The *Tāj* was first published in an incomplete edition (5 vols.) in Cairo 1286-7/1869-71). Finally, with *Muḥīṭ al-Muḥīṭ* (2 vols., Beirut 1867) Buṭrus al-Bustānī (d. 1301/1883) produced what is commonly considered the first 'modern' dictionary of Arabic. This paper looks at the presentation by these three dictionaries of religious terminology of the Jewish, Christian and Islamic traditions. The terms are given in the *Tāj* in quotations from older dictionaries, while the *Muḥīṭ* also includes them and lengthens the list of communities mentioned. *Iḥkām bāb al-iʿrāb*, by contrast, omits the Islamic meanings of religious terms also found in Judaism and Christianity. The paper will give examples from these three dictionaries and explore the wider implications of these differences.

## *Pamela Klasova:* Al-Ḥādira: Convention and Creativity in Early Arabic Poetry

The earliest surviving corpus of Arabic poetry, reaching back to the sixth century, is remarkable for both its refinement and the striking stability of its motifs and conventions. Among its most persistent themes are the poet|s endless journey through the desert, the lament over abandoned encampments and absent beloveds, scenes of wine-drinking with companions, and vivid depictions of hunting and desert animals such as onagers and oryxes. These motifs recur across the corpus again and again. Yet rather than diminishing the poetry's artistic force, their repetition raises central questions: how does a poet create works of enduring appeal from a fixed repertoire of motifs? Where do originality and creativity reside? And how do these recurring images construct a broader vision of the world? My case study is the ode by al-Ḥādira beginning with the words *bakarat sumayyatu*. Although included in the *Mufaḍḍaliyyāt* and well known in the Arabic literary tradition, the poem has received relatively little scholarly attention. It nevertheless contains many of the foundational motifs of the classical Arabic ode in a concentrated form, making it an ideal case study for these questions. Over the past half century, classical Arabic poetry has inspired a rich body of scholarship, much of it focused on the social and political role of poetry in early Islamic society. This paper instead foregrounds a perspective often neglected: the Arab poet as artist.

### *Stefan Knost:* How do I sell my house in Sharia court? Legal and historical aspects of the housing market in Aleppo, Damascus, Hama, and Tripoli (18th–19th centuries)

This paper examines 18th- and early 19th-century court documents on house sales from the Sharia courts of Aleppo, Damascus, Hama, and Tripoli. Sales contracts represent an interesting case, important for at least two reasons. First, from a legal perspective, they serve as a model for private contracts involving mutual obligations – a subject thoroughly discussed by jurists. Second, these documents and the transactions they record and validate serve as key social and economic indicators, offering insights into economic dynamics, investment strategies, and price levels of one of the most significant traded commodities: real estate. A comparative approach reveals differences in formularies, procedures, and legal terminology across these cities. This study explores the relationship between private documents (pl. *ḥuǧaǧ*), retained by the buyer, and the corresponding entries in the court records (*siǧillāt al-maḥākim al-šarʿiyya*), where copies of these documents were typically registered. The legal practices of these cities will be analysed in relation to the legal theory presented in postclassical law books from the Bilād al-Shām. In a second step, the historical implications of house sales will be examined. Each of the four cities exhibited distinct social and economic environments that shaped its real estate market. This comparative analysis will yield new insights into the legal cultures of Ottoman Syria's major cities in the century preceding the Tanzimat reforms, which standardized these practices empire-wide.

### *Krzysztof Kościelniak:* Western Perceptions of Baghdad Ophthalmology: The Case of *Taḏkirat al-Kaḥḥālīn*

The *Taḏkirat al-Kaḥḥālīn* ("Ophthalmologists' Notebook"), authored by the 11th-century Christian ophthalmologist from Baghdad, ʿAlī b. ʿĪsā al-Kaḥḥāl, reflects a profound engagement with ocular anatomy and physiology. This treatise was translated into Latin as *Tractatus de Oculis* by Dominicus Marrochinus, earning its author the Latinized name Jesu Hali in European scholarly circles (as evidenced by its publication in the *Cyrurgia parva Guidonis*, 1500/1501: aa1r–bb9v). This presentation aims to demonstrate the relevance and impact of al-Kaḥḥāl's work within both the Muslim and Latin medical traditions. Regarding the Arabic textual tradition, this presentation examines among others the colophons of the manuscript copied by Aḥmad ibn Niẓām ad-Dīn al-Awīb (British Library, Oriental Manuscripts 5916 of 1489: 1v; 197v) alongside the reception of Jesu Hali's ophthalmological insights in Western sources. Furthermore, it explores the understudied aspect of al-Kaḥḥāl's Christian denomination, analyzing his position at the intersection of Nestorian and Melkite identities. By tracing the reception of the *Taḏkirat al-Kaḥḥālīn* in European ophthalmology, this paper highlights the dynamics of Arabic-Latin scientific exchange. This case serves as a prime example of cross-cultural interaction where the expertise of an Eastern Christian scholar cross-pollinated both Muslim and Western medical thought, underscoring the universality of medicine as humanitarian and scientific reality beyond confessional and political boundaries. Finally, a comparative analysis between the Arabic original and its Latin translation, *De Oculis*, serves to illustrate medieval knowledge transmission, focusing on structural features, specialized terminology, and underlying cultural and religious nuances.

### *Magdalena Kubarek:* The Dynamics of Oil Culture Transfer: Processes of Acceptance and Rejection in Arabic Petrofiction

This paper examines the transfer of oil culture to the Arabian Peninsula and its literary representations in contemporary Arabic petrofiction. Drawing on Ross Barrett and Daniel Worden's concept of oil culture as a system of meanings and imaginaries that naturalizes petroleum-based modernity, the study situates oil culture within the global expansion of petroleum capitalism. As scholars such as Imre Szeman have shown, oil played a central role in shaping modern capitalism, new forms of mobility, consumer culture, and everyday life, while simultaneously generating environmental degradation and labor exploitation. Using Mustafa Switat's distinction between transfer between cultures and cultural transfer, the paper argues that the arrival of oil culture in the Gulf should be understood as a case of cultural transfer, shaped by hierarchical and asymmetrical power relations. Petroleum capitalism transformed the everyday life of formerly nomadic societies while also producing representations that legitimized rapid modernization. The paper focuses on contemporary prose from the Gulf states, where writers increasingly address the economic, political, and cultural consequences of oil modernity. Although oil itself appears relatively rarely as a direct literary object, these texts explore transformations shaped by migration, hybrid identities, linguistic encounters, and life between cultures. They reveal tensions between apologetic narratives celebrating technological progress and prosperity, and critical narratives exposing authoritarian state power, social dislocation, and ecological damage. By analyzing selected Arabic novels, the paper demonstrates that literature provides a productive lens through which to examine the dynamics of acceptance and rejection accompanying the transfer of oil culture, and the contested formation of petromodernity in the Arab world.

### *Christian Lange:* Sweet-smelling Breath of the Foul-mouthed Idol: Fragments for a History of Halitosis in the Islamic World

The 4th/10th-century *History of Balʿamī* tells the curious story of two tribes from the mountain city of Ṭāʾif in western Arabia, the Banū Khuzāʿa and Banū Tihāma. In pre-Islamic times, Balʿamī informs us, these two tribes worshipped an enormous stone idol, whose belly was hollow and filled with musk, "so that when a breeze entered the belly of the idol, the scent of musk would exit from its mouth." In this paper, I seek to triangulate this odd anecdote with the Prophet's well-known dislike of halitosis, the foul breath attributed to various unpopular rulers in Islam's history, poetic references to the sweet breath of the beloved in premodern Arabic literature, and the notion of God's creative breath, the *nafas al-raḥmān*. I argue that such phenomena should not be dismissed as frivolous by historians, simply because they do not map onto our own secularized, sanitized lives. Rather, they provide important insights into the cultural, social and even political history of Islam.

### *Ilenia Licitra:* The Teaching Landscape: Poetry Weaving the Wild with the Anthropic

This paper proposes a critical reassessment of pre-modern Arabic poetry from the western Mediterranean region, through a poly-focal lens, aimed at dismantling the centrality of the lyrical 'I' to achieve a non-anthropocentric humanism, grounded in the re-evaluation of co-presence and "eco-logical" interdependence. Moving beyond zoocentric perspectives that view the animal as a sentient kin, this study explores how these texts extend subjectivity to the

inanimate and the rooted. At the heart of this enquiry lies the work of Ibn Ḫafağa (d. 533/1138) and his celebrated "Poem of the Mountain", analysed here as a primary case of perspectival enlargement and reversal. The mountain is not merely an object of contemplation but an inanimate subject capable of "taking the floor", acting as the custodian of a mineral wisdom that precedes and transcends the human. Within this framework, the mountain constitutes a hybrid macro-entity where the mineral and the vegetal converge; this integrated mineral-vegetal agency is further examined within the dialectic between wild spaces and the anthropic dimensions of the garden landscape: a dynamic site of co-existence where architectural structures and biological life merge. The Arab-Sicilian and Andalusian landscapes thus emerge as dis-anthropocentric narratives in which nature, in both its indomitable and cultivated forms, ceases to be a "backdrop" and becomes an entity that teaches and suggests creative solutions for co-existence. Through a multidisciplinary and comparative dialogue, the research highlights a fundamental ethical transition: from the landscape as a mirror of the ego to nature as an ethical space rooted in the shared value of all existing things.

### *Ilkka Lindstedt:* *Dīn* Before Islam: The evidence of pre-Islamic verse and inscriptions

In several reference and other works on the Qurʾan, it is stated that, in the early Meccan period, the word *dīn* denoted "judgment"; the word then developed to signify, in the Medinan period, "religion", possibly even "a religion". It is understood that the meaning "judgment" has cognates in other Semitic languages, while the signification "religion" derives from the Middle Persian *dēn*. In this talk, I will analyze in detail the occurrences of *dīn* (and related words from the root *d-y-n*) in pre-Islamic poems and inscriptions from Arabia. I will argue that, in light of pre-Islamic Arabic verse, the word *dīn* is more polysemous than previously thought; also, it appears doubtful that *dīn* meant "religion" in, at least, pre-Islamic Arabic. Words from the root *d-y-n* also appear in ancient south Arabian epigraphy and, possibly, in one recently found paleo-Arabic inscription; these epigraphic texts should be considered when discussing the semantic field of the Arabic *dīn*. Finally, I will connect my analysis of the pre-Islamic *dīn* to recent studies of the Qurʾanic *dīn* by Mohsen Goudarzi, Nicolai Sinai, and myself.

### *Danilo Marino:* Anger in Pre-modern Islam. An Ethical Perspective on a Contested Emotion

Anger is a universal human emotion experienced in everyday life and deeply embedded in social and political contexts. It is often understood both as a potentially disruptive force and as a response to a perceived injustice. Therefore, when properly directed and carefully restrained, not only is anger tolerated but also ethically justified. Moreover, anger unfolds along a continuum, ranging from mild irritation and frustration to more sustained states such as indignation or resentment. At its extreme, it can culminate in rage, characterized by intense arousal, reduced self-control, and potentially destructive outcomes. Previous scholarship has demonstrated that Western intellectual traditions developed diverse and nuanced conceptualizations of anger-related emotions. In the field of Arabic and Islamic studies, although important contributions exist, there has been no systematic investigation of how anger was conceptualized both in medical and physiological literature, on the one hand, and in Islamic philosophical ethics and psychology, on the other. This presentation addresses this gap by first examining Galenic-influenced accounts of the physiological effects of anger in ʿAlī ibn al-ʿAbbās al-Majūsī's (d. 994 CE) *Kitāb al-Malakī*. It then analyses discussions of anger and its regulation in Miskawayh's (d. 1030 CE) *Fī tahdhīb al-akhlāq wa-taṭhīr al-aʿrāq* and al-Ghazālī's

(d. 1111 CE) *Iḥyāʾ ʿulūm al-dīn*. The aim is less to explore definitions of emotion, but rather to investigate what emotions "do", namely how these scholars treated emotions like anger not merely as natural reactions or socially shared experiences, but as ethical dispositions to be disciplined, balanced, and aligned with reason and virtue. In so doing, this paper follows Paul L. Heck's recent call to move beyond the paradigm of "emotional communities" toward a more explicitly ethical understanding of emotionality.

### *Joonas Maristo:* Tradition, Authority, and Modernity in Four Seminal Works on *Fiqh al-Aqalliyyāt*

In my presentation, I will examine on four seminal books on minority jurisprudence (*fiqh al-aqalliyāt)* focusing on four key themes: a) religious authority, b) the relationship to tradition, c) the intended audience, and d) attitudes toward modernity and change. The books, in chronological order, are: 1) Yūsuf al-Qaraḍāwī's *Fī fiqh al-aqalliyyāt al-muslima* (2001); 2) Taha Jābir Alalwani's *Towards a Fiqh for Minorities* (2003); 3) ʿAlī al-Sīstānī's *al-Fiqh li-l-Mughtaribīn* (2004); and 4) Jamāl al-Dīn ʿAṭiyya's *Naḥwa fiqh jadīd li-l-aqalliyyāt* (2007). In comparison, these works present strikingly different attitudes and ideas regarding the topic. Al-Qaraḍāwī's text draws from traditional sources while creating a new hermeneutic framework, directing his message primarily to other Islamic scholars. Alalwani's work aims to establish a new epistemological framework (Islamizing knowledge) and addresses both Muslims and a broader Western audience. Al-Sīstānī's collection of fatwas, accompanied by an introduction, appears to seek to guide the lives of Muslims living in the West by adhering uncompromisingly to tradition. Meanwhile, ʿAṭiyya's text addresses both Muslim minorities in Western countries and other minorities in Muslim-majority countries, promoting the idea that international treaties, national laws, and Islamic law are interconnected elements influencing the lives of Muslims.

### *Christian Mauder:* An Unpublished (Auto-)Biographical Source on the Birth and Early Life of the Mamluk Sultan Qāniṣawh al-Ghawrī (r. 906–922/1501–1516)

The Mamluk period (1250–1517) has long been recognized as a heyday of the writing of Arabic biographies of rulers. Earlier research by Little, Holt, Van Den Bossche and others has advanced our understanding of the conditions of production and transmission of these texts, their political and ideological contexts, and the literary and social worlds to which their authors sought to contribute. Yet there are still significant gaps in our knowledge of Mamluk biographies of sultans, as earlier scholarship has primarily focused on works from the 13th and 14th centuries, has paid little attention to accounts of the early lives of Mamluk rulers prior to their investiture, and has not systematically studied how the sultans whose life was depicted in these texts were involved in their composition. This paper contributes to closing these gaps by examining the unpublished biographical text *al-ʿUqūd al-jawhariyya fī al-nawādir al-Ghawriyya* about the penultimate Mamluk sultan, al-Malik al-Ashraf Qāniṣawh al-Ghawrī (1501–1516). The paper thereby focuses on the sections of the work about sultan's life up to the point when he was forty years old. Exploring what these passages say, how they were written, and what their textual and social functions were, the paper argues that *al-ʿUqūd al-jawhariyya* was the result of a multi-layered and in part autobiographical writing process. While clearly useful in legitimating al-Ghawrī's rule, the account of the sultan's early life also suited the goals of its unnamed author to showcase his political knowledge, his literary abilities, and his closeness to the ruler.

### *Kata Moser:* Kant's Legacy in Nāṣīf Naṣṣār's Theory of Secularism

This paper aims to examine Naṣṣār's theory of secularism, as set out in his article "Secularism as a Victory for Justice" (2009). Close attention is paid to the Kantian motifs and references within this theory. First, they will be traced in the context of Enlightenment ideas in Naṣṣār's definition of secularism as "man's emergence from the dominance of religion", as well as in the emphasis on the general historical dynamic of a steady increase in consciousness which necessarily leads to secularism. The connection to Kant will also be reflected in regard to Naṣṣār's anthropological anchoring of secularism in the fundamental powers (*suluṭāt aṣliyya*) of human beings, and the necessity of secularism for their just arrangement. Finally, in the socio-political dimension of secularism, Naṣṣār's suggestion of a new understanding of the public sphere as a "confessional public sphere" will be examined in relation to Kant's ideas on the public – private dichotomy. This article demonstrates that, despite – or perhaps precisely because of–the significance of Kant's legacy, Nāṣīf Naṣṣār's theory of secularism is intended primarily as a thoughtful response to the contemporary philosophical and social challenges facing his own country and its people. This is also a trait of Kant's work. However, precisely for this reason, Naṣṣār goes beyond Kant, both theoretically and in terms of his intellectual horizon.

### *Christian Müller:* Digital Approaches to *Fiqh* Texts: A Taxonomy of Rules in Six 11th–13th-Century Law Books

Premodern Muslim legal thought (*fiqh*) employed a sophisticated rule-taxonomy, categorizing actions as forbidden, permitted, obligatory, or proscribed, among other distinctions. In contemporary scholarship, these taxonomical terms are frequently treated as polysemic or synonymous—a characterization that fails to capture their historical application in legal practice. As part of the ongoing ERC project "Mapping Change in Islamic Law, Rules, and Practices" (MCILRaP), we examine the shifting semantics of taxonomical expressions in legal manuals from the 11th to 13th centuries. This taxonomy can be divided into two scales: a deontological scale (obligatory, recommended, neutral, reprehensible, and forbidden) and a scale assessing individual actions (legally permitted or prohibited, valid, invalid, void), along with their implications for subjective rights and obligations. Our analysis focuses on the syntactical context of taxonomy within a corpus of six Arabic legal manuals to identify semantic parallels and divergences in its usage. The texts under study include: al-Qudūrī's (d. 1037) *Mukhtaṣar* (43,128 words); al-Marġīnānī's (d. 1196) *Bidāya* (77,968 words) and *Hidāya* (345,908 words); Muwaffaq al-Dīn Ibn al-Qudāma's (d. 1223) *ʿUmda* (29.298 words) and *Muġnī* (1,748,850 words); Šams al-Dīn Ibn al-Qudāma's (d. 1284) *al-Šarḥ al-kabīr* (1,694,636 words). Using computational methods, we analyze each taxonomic element by examining whether it refers to an acting subject, a direct object, or employs past or imperfect tense in defining rule-casuistry. The quantitative comparison of taxonomies across these texts offers fresh insights into the rule-systems that formed the backbone of legal schools for centuries.

### *Silvia Naef:* Writing the History of Modern Art in the Arab World: A Review After 30 Years (1996-2026)

Although the history of modern Arab art began to be written relatively early on, with works published in Arabic in the 1950s, the discipline is still struggling to find its way into the academic field. While the number of museums and private collections accessible to the public

has increased since the 2000s, research remains the stepchild of this development, in the region itself as well as in Europe and the United States. Instead of having to criticize a canon that would impose itself as this is the case with Western art, we are faced with bits and pieces, often of unequal value. While essential aspects have been dealt with here and there, there are still many unanswered questions. We will attempt here to analyze the reasons for this, to show the progress that has nevertheless been made in the last 30 years, and to draw up a provisional assessment.

### *Gyöngyi Oroszi:* Meaning Theory in al-Sakkāki's *Miftāḥ al-'Ulūm*

Reading the third chapter of al-Sakkākī's *Miftāḥ al-ʿulūm*, more precisely, the section on *al-maʿānī*, one is struck by how similar its structure and terminology are to what we would call grammar. And yet, many terms in this section definitely do not belong to grammar. It is enough to call attention to the concepts of *speaker* and *listener*, for instance, which are hardly mentioned in the chapter dedicated to grammar proper (*naḥw*). In *Miftāḥ al-ʿulūm*, al-Sakkākī produced a well-thought-out system in which it is by no accident that *al-maʿānī* receives its own discipline. It is my purpose to discuss how this discipline works and how it may aid our understanding of how medieval Arab authors produced texts, and with that, meaning. The present study shows how al-Sakkākī defines the terms that set al-maʿānī apart from other disciplines in *Miftāḥ al-ʿulūm*, and discusses how they are used to construct a theory of meaning. My focus is not only on describing what al-Sakkākī writes about meaning-making, but on raising the question of whether his theory can be understood as a model of communication. I intend to show to what extent the meaning-making process al-Sakkākī describes is intentional and context-dependent, in which both speaker and listener actively participate.

### *Letizia Osti:* Performing Stories

This paper proposes ways of studying premodern Arabic narratives that take into account its performative aspects. Starting from a story in al-Tanūkhī's (d. 384/994) *Deliverance Follows Adversity* (*al-Faraj baʿd al-Shidda*), I investigate clues of how the story may have been read aloud and performed before an audience. In particular, I illustrate how a performer may enhance the representation of space and movement in the text, triggering a specific visualisation of events and driving the audience's response to the narrative.

### *Katarzyna Pachniak:* Muslim science in medieval and Renaissance Poland. Hypothetical influences

The Middle Ages were a period of Golden Age of science in the Islamic world. Building upon the Greek scientific treatises the Muslims created outstanding works in the fields of philosophy, mathematics, physics, optics, astronomy, medicine and many other. By virtue of the Latin translation movement a large part of these treatises had been assimilated into the Latin Europe. In the Middle Ages Poland had very few active contacts with the Islamic world. It is therefore impossible to argue it was the Muslim science that had directly inspired scholars stemming from the territory of today's Poland. However, in some works one can find threads and references to Muslim scientific treatises, although most probably in the form of already assimilated Latin ideas. Scholars such as Vitello (d. after 1280) and Copernicus (d. 1543) belonged to the cross-

border realm of academics writing in Latin and associated with the Roman Catholic Church. They could have come upon the works of Muslims in Latin translation during their travels across Europe. Vitello occupied himself with optics and did not hide his close links to the Muslim scientists. In the brilliant works of Copernicus contemporary researchers discover powerful influences of the treatises of astronomers from the Maraga school. Renaissance scholars connected with the Jagiellonian University were familiar with the Arabic astrology and alchemy. The paper will point both to the common elements in the works of the Muslim and Polish scholars as well as to the hypothetical influences. It is meant as an attempt at reconstructing the model of transmission of scientific knowledge in times of the Middle Ages and the Renaissance.

### *Ivana Panzeca:* A Polychrome Mosaic: New Sources on the Reception and Transmission of Avicenna's *Kitāb al-Šifāʾ*

Avicenna's *Kitāb al-Šifāʾ* was a milestone of the philosophical tradition and for centuries it has been commented, glossed, paraphrased, summarised, and translated by leading exponents of the learned milieu, occupying a pivotal role in the intellectual genealogy and transmission chain of philosophy in the Islamic East. The purpose of this paper is to provide an overview of the manuscripts that preserve commentaries, *scholia* or *compendia* on the most important Peripatetic *summa* of Ibn Sīnā, preserved in India, Iran, Turkey, and compiled to a large extent during the Safavid dynasty (16th–18th cent.). To date, a systematic survey of this massive and flourishing exegetical activity is still lacking. The number of works produced, as well as the number of copies, suggest a deep and intense interest in the prestigious encyclopedic work in different eras and contexts. The length of the works clearly differs depending on the chosen typology and the part covered; the commentaries usually focus on a specific section of *Šifāʾ* (Logic, Natural Philosophy, Mathematics, and Metaphysics), depending on the tradition and the school to which the authors belonged. Many works are known to contemporary scholarship, while others still remain to be identified; at the same time, many doubts remain regarding the authorship of some texts or their authenticity, and sometimes also on the content of some witnesses. The high number of works, and their widespread in Islamic countries, attest to the immense impact, the intense circulation, and the extraordinary influence of the Avicennian masterpiece in the Islamicate and Persianate world.

### *Riccardo Paredi:* Transmitting Sufi Knowledge: Manuscripts, Networks, and Scribal Practices in *Kitāb al-Lumaʿ*

This paper presents preliminary findings from the preparation of a new critical edition and annotated English translation of Abū Naṣr al-Sarrāj's (d. 378/988) *Kitāb al-Lumaʿ* ("The Book of Flashes"), the earliest extant systematic exposition of Sufism as an Islamic science. Drawing on old and newly identified manuscripts, it reexamines the work's dating and textual history with particular attention to paratextual features, audition and ownership notes, and transmission records. Taking as a case study Chester Beatty MS Ar. 4094, copied by Ibn al-Ẓāhirī (d. 696/1296), the paper shows how early Sufi knowledge circulated within networks of *ḥadīth* transmitters, challenging the conventional separation between the two domains. It highlights the role of scribal practices in preserving chains of transmission, documenting pedagogical and readership contexts, and reproducing authoritative exemplars with precision, thereby minimizing temporal and epistemic distance from foundational authorities. The paper also advances a methodological reflection on editing premodern Arabic sources in the digital age. By

"atomizing" *al-Lumaʿ* into discrete textual units and encoding them in a relational digital framework, the edition enables systematic comparison with parallel Sufi and *ḥadīth* corpora. Combining philology, codicology, and digital humanities, it proposes a model of critical editing that foregrounds the mechanisms through which Sufi knowledge was preserved, circulated, and reconfigured over time.

### *Pavel Pavlovitch:* Dreaming Authority: Visions and Transmitter Evaluation in Early Systematic *ḥadīth* Criticism

Building on the pioneering studies of Leah Kinberg and Eerik Dickinson, this paper further examines the role of dreams in the evaluation of *ḥadīth* transmitters. To this end, it analyzes twenty-two collections compiled by traditionists and *ḥadīth* critics active during the third and early fourth century H (ca. 816–ca. 938 CE). Contrary to expectations, the founders of systematic *ḥadīth* criticism, including Ibn Maʿīn (d. 233/848) and Ibn al-Madīnī (d. 234/849), show little interest in dreams. Their use increases among critics of the later third/ninth century, reaching its apex in Ibn Abī Ḥātim al-Rāzī's (d. 327/938) seminal *al-Jarḥ wa-l-Taʿdīl*. Ibn Abī Ḥātim not only preserves a substantial body of *rijāl*-critical dream reports but also, for the first time, treats such reports as an integral component of transmitter evaluation. The study develops a detailed typology of dream descriptions, showing that *ḥadīth* collections – such as Ibn Ḥanbal's (d. 241/855) *Musnad* and the *Ṣaḥīḥ*s of Muḥammad b. Ismāʿīl al-Bukhārī (d. 256/870) and Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875) – prioritize edifying, legal, and political visions.

### *Yordan Peev:* La pièce satirique « Civilisation mal comprise » (1871) et les passions des bulgares

En tant qu'indicateur de la vie, expression culturelle, et manifestation spectaculaire de masse, le théâtre exerce une influence significative sur la société. L'exemple de sa nature et ses conséquences est l'introduction du théâtre européen dans l'Empire ottoman, dans le contexte des vastes réformes entreprises en vue de sa modernisation. Désignées sous le terme de *Tanzimat* (1839-1878), elles impliquent aussi l'emprunt aux acquis de l'Occident. Pour les adeptes des traditions conservatrices dominantes au sein de la population, cette concession envers les «infidèles» chrétiens trahit l'islam. Ainsi, l'introduction du théâtre, en tant que marqueur emblématique de la culture européenne, revêt un caractère ambivalent, oscillant entre acceptation et rejet selon les caractéristiques ethniques et religieuses des régions de l'Empire. Le cas de la Bulgarie apparaît révélateur. Conquise par les Ottomans (fin du XIVe s.), en tant que chrétienne, sa population est placée en position de subordination. Cette situation commence à évoluer au cours des réformes du *Tanzimat*, qui accélèrent le processus de Réveil national. Il est inspiré par la conviction que l'accession à l'indépendance politique permettra aux Bulgares de rétablir les structures sociales, politiques et culturelles propres à leur tradition chrétienne et aux souvenirs de la mémoire collective. L'acceptation du théâtre européen constitue une étape sur cette voie. Elle n'est pas facile et se heurte à l'empreinte de plusieurs siècles de domination ottomane sur les structures sociales ainsi que sur les dimensions matérielles et spirituelles de la culture. S'ajoutent les animosités entre les orthodoxes bulgares, les catholiques et les protestants. L'étude examine dans quelle mesure et de quelle manière la société s'approprie, ou s'oppose aux idées et aux modes de vie occidentaux. À cet égard la comédie satirique « Civilisation mal comprise » offre de nombreux exemples révélateurs et instructifs.

### *Antonio Peláez Rovira:* Why Nasrid Kingdom of Granada was not a Caliphate?

The head of state in the Nasrid Kingdom of Granada (1232–1492) exercised power under the titles of king (*malik*), sultan (*sultan*) and emir (*amir*), with various degrees of application across different areas of the Nasrid administration. At no point in its history did the sovereign hold the title of *amir al-muʾminin*, which is associated with the caliphate, despite the fact that some North African dynasties exercised power under that title in states with characteristics similar to those of the Nasrid one. Nor does there appear to have been an intellectual, legal or religious climate that supported the creation of a caliphate in Granada during the last state of al-Andalus. However, the processes of political power legitimisation tended to reinforce the power of the Nasrid dynasty over time, with no apparent need to resort to this mechanism of legal and religious leadership. From this perspective, the title of caliph would have helped to consolidate the Nasrid state within its Islamic environment and the Banu Nasr dynasty amongst the families belonging to important lineages of power within the Nasrid territory. In this context, the study analyses the institutional situation with the aim of identifying which factors prevented the convergence of legitimising forces around the establishment of a caliphate in Nasrid Granada. To this end, it presents the institutional overview, the specific elements of legitimation within the Nasrid Kingdom, and the reasons for not adopting a caliphate state model.

### *Rosa Pennisi:* Circulation et légitimation de l'arabe non-standard dans les médias numériques diasporiques marocains en Europe

À partir des travaux sur l'écriture de la *dāriǧa* marocaine dans les médias numériques, sur les représentations sociolinguistiques de l'arabe marocain et sur les usages de l'arabe non-standard en ligne de communautés marocaines diasporiques, cette étude, développée dans le cadre du projet SABIRANET, interroge la circulation de l'arabe mixte dans la communication numérique des diasporas marocaines en Europe. Elle s'appuie sur un sous-corpus de contenus arabophones diasporiques – articles en ligne, podcasts, publications sur les réseaux sociaux et commentaires – principalement en Italie, avec des observations en France et en Espagne. L'enjeu est d'observer dans quels contextes les formes non-standard et mixtes relevées dans le corpus fonctionnent comme ressources de proximité, d'appartenance et de reconnaissabilité diasporique, et comment elles sont évaluées dans des espaces plus ou moins formalisés. Ces usages sont analysés comme indices de positionnement social et communautaire, mais aussi comme formes récurrentes auxquelles les discours numériques attribuent des valeurs de proximité, d'authenticité, de correction ou de légitimité. L'analyse articule deux niveaux : un volet quantitatif, fondé sur des marqueurs de non-standardité repérés dans le corpus SABIRANET – fréquences normalisées, concordances et dispersion –, et une lecture qualitative des séquences où ces marqueurs sont commentés, corrigés, valorisés ou problématisés. Ces résultats seront mis en regard avec les premiers entretiens exploratoires du terrain italien, afin de comparer les pratiques observées dans le corpus avec les représentations diasporiques de la *dāriǧa*, de l'arabe mixte et de la *fuṣḥā*.

### *Ekaterina Pukhovaia:* An Ottoman-Yemeni Synthesis: Two Biographies of Ottoman Governors in Seventeenth-century Yemen

The paper investigates two biographical texts written about Ottoman governors of Yemen in the late 16th and early 17th centuries. These texts, composed by local Yemeni functionaries and

scholars, use elements known from the Zaydī biographical tradition to draw images of the Ottoman governors that present them as paragons of Zaydī political virtues. While noting also striking differences between the texts examined, Pukhovaia argues that their similarities bear witness to cross-pollination of the Zaydī and Ottoman tradition of rulers' biographies.

### *Muriel Roiland:* Préserver et transmettre un patrimoine en danger: la technologie au service de l'école calligraphique de Bagdad

Depuis le IXe siècle, la calligraphie arabe se transmet de maître à disciple à Bagdad, berceau historique de cet art raffiné. Ghani Alani, l'un de ses derniers grands représentants, incarne la perfection d'une tradition fondée sur une transmission rigoureuse, par le biais de *l'ijaza*, licence formelle d'innover et d'enseigner. Face aux menaces pesant sur certaines écoles calligraphiques, l'innovation technologique apporte un soutien vital à leur préservation. Le projet IDEM a développé un numériseur de gestes capable de capturer non seulement la trace écrite, mais aussi le mouvement du *qalam* dans l'espace, produisant des modèles en 3D et 4D. Cet outil avancé permet d'enregistrer de manière authentique la technique du calligraphe. Ghani Alani est le premier calligraphe islamique dont les gestes ont été archivés numériquement de cette manière. L'objectif plus large est de préserver les techniques d'écriture menacées dans des régions touchées par la guerre, l'isolement ou la perte de la transmission orale. Avec ma collègue Maria Gurrado, paléographe, nous avons produit un film documentaire pour valoriser cette première expérience de sauvegarde d'une écriture menacée pour en garantir la transmission: https://www.youtube.com/watch?v=zzRDKYurKng&t=325s

### *Jean-Claude Rolland:* Le dictionnaire des séquences bilitères initiales de l'arabe classique

Dans son *Dictionnaire arabe-français* (1860), Kazimirski a traduit en français et classé les données recueillies par lui-même et ses prédécesseurs, notamment les auteurs du *Lisân* et du *Qâmûs*. Cette publication est devenue un ouvrage de référence dans l'histoire des études arabes en français. Son auteur a respecté la tradition consistant à regrouper sous une seule entrée tous les mots du lexique apparemment dérivés d'une même structure triconsonantique appelée « racine ». Il en résulte que, en raison de la polysémie notoire des racines arabes, la plupart de ces entrées sont très hétérogènes. Quelques années auparavant, Renan avait publié son *Histoire générale et système comparatif des langues sémitiques*. Il y exposait sa célèbre hypothèse en ces termes : « … Nous sommes ainsi amenés à imaginer chaque racine sémitique comme essentiellement composée de deux lettres radicales, auxquelles une troisième a été ajoutée par la suite, qui ne fait que modifier le sens principal par des nuances, et ne sert parfois même qu'à compléter le nombre ternaire. Les monosyllabes bilitères obtenus par cette analyse auraient servi […] de source commune à des groupes entiers de racines trilitères, offrant toutes le même sens sous-jacent. » Ce projet – un peu titanesque, il faut bien le dire – consistant à entreprendre la rédaction d'un ouvrage couvrant l'ensemble des 650 séquences biconsonantiques initiales, est né de la constatation d'une lacune : entre le *Dictionnaire des racines sémitiques*, encore inachevé, de David Cohen et al., et l'ouvrage moins connu *Les étymons en arabe* de Bohas et Bachmar, il n'existait aucun travail répertoriant systématiquement ces séquences ayant la même charge sémantique. C'est cette lacune lexicologique et lexicographique que nous avons cherché à combler ici en analysant systématiquement toutes les entrées du Kazimirski. Chaque séquence est subdivisée en deux parties principales : la première consacrée aux différentes significations telles qu'elles apparaissent dans les racines ayant la même séquence radicale supposée, et une seconde pour les autres éléments.

### *Maxim Romanov:* Nom dévoilé: What do Geographical *Nisbat*s Actually Tell Us?

The Arabic written tradition preserves an extraordinary wealth of biographical information. Geographical "descriptive names" (*nisbat*) encode a variety of geographical affiliations—birth, residence, or familial origins—yet, so far no study has demonstrated at scale how reliably they map onto actual geography. This paper addresses this question through large-scale quantitative analysis, drawing on a corpus of ~600,000 biographical records from ~285 digitized biographical collections. These sources yield ~3.4 million onomastic units across categories such as *ism, kunyat, nasab, nisbat, laqab*, and *šuhrat*. The reliability of geographical *nisbat*s can be assessed by examining cases in which biographies contain both explicit statements of origin (e.g. *min ahl Ġarnāṭat*) and corresponding onomastic markers (e.g. *al-Ġarnāṭī*). Additionally, by comparing biographies of the same individual written by different authors, we may observe what I would call *nisbat-fication*. A striking case appears in al-Ḏahabī's *Tārīḫ al-islām*: he incorporated ~2,110 biographies from Andalusian sources that together contain ~6,780 entries; in 85% of relevant cases, he systematically re-coded explicit initial statements of origin (*min ahl al-makān*) as the corresponding geographical *nisbat*s. The present study tests whether such evidence generalizes across the wider corpus and whether identifiable patterns are specific to certain authors, periods, or regions. The analysis is enabled by machine-learning models, achieving over 95% accuracy in identifying and classifying onomastic elements in biographies. The paper presents the overall method, reports the latest findings, and reflects on their implications for the social history of the premodern Islamic world.

### *Arzu Sadykhova:* The Poet as a Hero of a Romantic Story: The Case of Waḍḍāḥ al-Yaman (d. c. 93/711-712)

Waḍḍāḥ al-Yaman, one of the love poets of the Umayyad period of Arabic literature, became renowned for his fatal love for the caliph's wife, Umm al-Banīn, and for his tragic death in a chest used as a coffin. Previous studies devoted to this poet have focused primarily on the question of his historicity. This paper offers a literary analysis of the story as presented in the *Kitāb al-Aġānī* ("The Book of Songs") by Abū al-Faraǧ al-Iṣfahānī (d. 356/967), the principal source for the poet's biography and poetry. Such an analysis sheds light on the formation of the love-story canon in medieval Arabic literature. A structural analysis of the narrative reveals that it combines two distinct love stories. The first is a conventional, canonical tale centered on his beloved Rawḍa, whereas the second is a non-canonical story involving the caliph's wife, Umm al-Banīn. This study focuses on how and why Waḍḍāḥ came to be constructed as the hero of a romantic narrative.

### *Clément Salah*: Entre découverte et analyse: Repenser l'usage des manuscrits juridiques chez Joseph Schacht

Joseph Schacht est généralement reconnu pour avoir profondément renouvelé l'étude du droit islamique des premiers siècles. Pourtant, son rapport aux manuscrits juridiques a suscité relativement peu d'attention. Cette communication propose de revenir sur son usage de ces sources en interrogeant la tension entre leur découverte et leur exploitation analytique. Elle soutient que la contribution de Schacht fut décisive en ce qu'elle a permis de mettre au jour un corpus de manuscrits juridiques anciens, notamment à travers ses travaux de catalogage et l'identification de témoins précoces. Toutefois, ces matériaux restent relativement périphériques

dans son raisonnement : ils sont mobilisés comme supports documentaires plutôt que comme objets d'analyse à part entière, et leurs caractéristiques matérielles — organisation, stratification, transmission — jouent un rôle limité dans ses reconstructions historiques. En mettant en lumière cet écart entre découverte et analyse, la communication propose de relire la place des manuscrits dans l'œuvre de Schacht et d'en tirer des implications historiographiques. Elle suggère notamment que cette tension permet de comprendre pourquoi la recherche ultérieure a pu revenir sur les manuscrits qu'il avait contribué à rendre visibles afin d'en exploiter pleinement le potentiel analytique et de nuancer certains aspects de son récit sur la formation du droit islamique. À partir de quelques exemples tirés de travaux récents sur les manuscrits juridiques anciens, cette communication montrera comment l'attention accrue à la matérialité des sources a renouvelé l'étude de la transmission et de l'élaboration des textes juridiques.

### *Jens Scheiner:* Josef Horovitz's (d. 1931) Transformation

Josef Horovitz is mainly perceived as an expert in Quranic Studies. This being the case, Horovitz engaged in far more disciplines than that and is, hence, an underestimated figure in early 20th-century German academia. As newly discovered letters of his in the Goldziher collection show Horovitz's vita and academic impact must be revisited. These letters evidence the influence Golziher had on Horovitz intellectually and Horovitz's indebtedness to his contemporary Carl Heinrich Becker (d. 1933). They also shed new light on Horovitz's research stay in Cairo and the Middle East as well as his activities at the M.A.O. College Aligarh in British India. Therefore, in the presentation I will argue that due to his methodological approaches and national as well as international networks Josef Horovitz intellectually transformed from a classical Orientalist to one of the emerging Islamicists (*Islamwissenschaftler*) active in Germany.

### *Anastasia Stepanova:* Ṣanhāja and the Writing of the Maghrib: Classification and Knowledge Configuration in Medieval Arabic Texts

This paper examines how the name Ṣanhāja – the name of a Berber tribal confederation in the Maghrib and the Sahara – appears and moves across a selection of medieval Arabic historiographical, geographical, and genealogical texts. Rather than treating Ṣanhāja as a stable tribal or ethnic entity, the paper approaches it as a classificatory term whose meaning shifts depending on the textual contexts in which it appears. Building on recent work in Islamic historiography and critiques of identity-based categories, the analysis proceeds from the assumption that collective labels are best understood through the roles they play within texts. Focusing on a limited set of examples, the paper considers cases in which Ṣanhāja is embedded within genealogical and spatial frameworks, alongside instances where its use appears more situational and less clearly bounded. Across these materials, references to Ṣanhāja do not produce a consistent or cumulative picture. Their scope and function vary: at times the name helps organise groups within broader classificatory schemes, while in other contexts it operates more flexibly, adjusting to the demands of narrative, geography, or lineage. By tracing these variations, the paper suggests that attention to how names such as Ṣanhāja are deployed offers a useful way of approaching how medieval Arabic authors organised knowledge about groups and regions. In doing so, it explores how such categories may stabilise in certain contexts while remaining open in others, reflecting the differing logics of the texts in which they appear.

### *Alba Rosa Suriano:* Eco-critical perspectives on contemporary Egyptian literature

Pre-modern Arabic literature, as well as folk literature, is rich in references to zoopoiesis, human-animal hybrids and anthropomorphised animals. Contemporary Arabic literature contains elements that allude to the perception and significance of classical and popular traditions, yet at the same time, authors are aware of the precarious state of the environment in which we live and the increasingly concrete and tangible risks posed by human policies and behaviour. Writers' environmental awareness is becoming increasingly evident, and many analyses by Arab scholars are based on the theories proposed by Timo Müller, who draws on Bakhtin's chronotope and literary ecocriticism, arguing that the former "shares both structural and thematic affinities with the ecological approach to literature" as both regard the literary text as a complete discursive unit that embraces and perpetuates culturally regenerative principles such as openness and complexity. In Egyptian prose and drama of the last two decades, there has been a growing interest in these themes and in the ecocritical approach. Following on from my previous research on contemporary Egyptian literature, this article aims to focus specifically on the themes mentioned above from the perspective outlined below.

### *Sofia Tabari:* Observer, mesurer, et filtrer le paysage de la terre

L'exploration de la terre dans le monde islamique a été initiée par des scientifiques et des hommes de cultures, assoiffés de curiosités variées, ce qui a fait paraître des perceptions nouvelles acceptant ou rejetant les données historiques et les observations empiriques. Par la volonté de l'élaboration de l'image de la terre, se recompose une science que l'histoire moderne nomme géographie, cependant la lecture de son évolution, fait remarquer qu'elle ne porta que rarement le nom de cette dernière. Si les cartes de Ptolémée ainsi que les récits de Pline et d'Hérodote ont ouvert les portes de l'interrogation en installant l'incertitude. Les calculs mathématiques, l'évolution technologique ainsi que le développement de la culture du grand tour par les musulmans ont initié la science du paysage, celle de l'observation des lieux pour en apporter les informations nécessaires aux gouverneurs, aux commerçants et aux hommes de culture. La recherche des images des civilisations a incité les hommes de sciences et de lettres à les situer et à les décrire. Alors qu'al Khawarizmi et les frères Banu Mussa reprennent les calculs des mesures de la terre, al-Balkhi en décrit ses lieux. Il sera suivi par d'éminents chercheurs à l'instar d'Ibn Hawqal, al-Masʿūdï, al-Bekrī, al-Idrīsī et bien d'autres qui adoptèrent une méthode d'analyse pour retracer chacun selon ses sensibilités des images des villes de l'époque. Il s'agit dans cette communication de revisiter les images de certains de ces auteurs, afin de saisir le rôle de ces représentations littéraires pour la clarification de l'image d'une civilisation.

### *Levente Teklovics:* Extra-*maḏhab* positions adopted by late Ḥanafīs

The doctrine of the Ḥanafī school of jurisprudence went through a gradual standardization that was all but complete by the sixteenth century due partly to organic, internal processes, and partly to the Ottoman state's expressed desire for a uniformly applicable code for its core territories. However, later, provincial (from the Ottoman standpoint) Ḥanafī jurists such as Ibn ʿĀbidīn favored positions on a number of legal issues that not only diverged from the preponderant opinion of the school, but came from outside the Ḥanafī tradition. The extra-*maḏhab* opinions thus adopted include rulings on *ʿibādāt*, the theological foundations of key legal concepts as well as rulings on practical issues from the area of family law. Commentators

of late Ḥanafī works engaged with the original, non-Ḥanafī works these opinions were based on, and sometimes even remarked that the selected opinion has become the prevailing position of the school in their time. Examination of the specific examples shows a preference for non-Ḥanafī scholars hailing from nearby regions, and a deeper familiarity with their writings than those of other, widely regarded authors. Broad acceptance of *taḫayyur* among late Ḥanafīs shows that the reliance on more than one *maḏhab* in the positive personal status codes of modern majority-Muslim states was not a radical departure from the methods of religious scholars of preceding generations.

### *Johannes Thomann:* The Frame Story of the *1001 Nights*, the *Book of Esther* and 4QProto-Esther[a–e] ar: New Evidence in the de Goeje-Cosquin Controversy

Michael Jan de Goeje argued that the biblical *Book of Esther* served as a model for the frame story of the *Thousand and One Nights*. Émanuel Cosquin denied this and claimed that the models for the story were exclusively of Indian origin. Cosquin's view prevailed in scholarship, and de Goeje's thesis is considered refuted. Recent research findings make it seem worthwhile to re-examine this old controversy. Józef Tadeusz Milik published fragments of an Aramaic text that had been discovered in cave 4 of Qumran and which he considered to be the prototype of the *Book of Esther*. This was later disputed, but in any case, the text contained a story about the fate of some Jews at the court of the Achaemenid king and was therefore closely related to the *Book of Esther*. Since Aramaic was the lingua franca in the Persian Empire, the story was accessible to a wide audience and there was no language barrier for the author of the *Hezār afsāne*. Furthermore, arguments have been put forward in recent years that the prologue and epilogue of the *Thousand and One Nights*, as they exist in the oldest manuscripts, form a narrative unit and can only be meaningfully interpreted as a whole. So far, no Indian model for the epilogue is known, but there are undeniable parallels to the story of Esther. In summary, de Goeje's thesis scored points against Cosquin's thesis and should be reconsidered.

### *Arianna Tondi:* The Nile Between Water Imagery and Discourse of Place in a Mamluk-Era Epistle

The creative and destructive power of the Nile has been a major theme in Mamluk-era literary production, to the point that – as I have argued elsewhere – a "hydropoetics" of the Nile established itself. In my contribution, I take a *risāla iḫwāniyya* composed in the 14th century as a case study to delve into a specific kind of employment of Nile-related imagery. The epistle aims to praise Egypt in response to an attack on this land by a friend of the author living in Damascus. Central to this praise are the grandeur of the Nile, its unrivalled beauty and fertilising power, along with the uniqueness of the riverine ecosystem. I explore how this panegyric centred on the natural world is articulated through specific literary strategies and enumerative devices, such as ekphrastic and accumulating descriptions, parallelisms, and lexicographical lists embellished with rhyme. Particular attention is devoted to the epistemic function of the "art of enumeration" at work in the text, especially in the hyperbolic listing of the positive attributes of Nilotic waters and of the many vegetal species and migratory birds inhabiting the fluvial environment. The analysis shows that the discourse of nature centred on the Nile serves to articulate a discourse of place, producing a text that is a sample of regional apology and fosters attachment to homeland.

### *Peter Tully:* Receiving and Reforming Aristotle in the Islamicate Context: The Case of Abū Sahl al-Masīḥī

Abū Sahl al-Masīḥī (fl. at the turn of the fourth/tenth to the fifth/eleventh century) is a little-known figure from one of the most intriguing eras in the history of philosophy. A colleague, and perhaps even teacher, of Avicenna, as well as being a friend and correspondent of the esteemed scholar al-Bīrūnī, al-Masīḥī has been acknowledged as a significant contributor to the history of medicine, but his philosophical work has, until recently, received only little scholarly attention. In this paper, I aim to demonstrate that al-Masīḥī's philosophy, which appears superficially to align with orthodox Aristotelian thought, is in fact intended as a thoroughgoing revision of Aristotle's ideas, driven particularly by a scepticism towards metaphysical inquiry. Furthermore, al-Masīḥī's approach to handling Peripatetic source material exhibits notable similarities to Avicenna's treatment of Aristotle. This suggests a broader intellectual trend within the shared milieu in which both figures were active, indicating a shared inclination to reinterpret and innovate upon classical philosophical texts.

### *Yusuf Ünal:* Unbound Biography: The Archival Life of a Safavid Princess, Mahin Bana Sultanum (1519-1562)

This study reconstructs the life of Mahīn Bānū Sulṭānum (1519–1562), a highly influential princess of the early Safavid empire, to challenge entrenched historiographical assumptions regarding early modern Islamic life writing. As the daughter of Shah Ismāʿīl I (r. 1501–24) and the sister of Shah Ṭahmāsb I (r. 1524–76), she wielded immense political power, amassed significant wealth, and cultivated an expansive patronage network. She remained celibate as the designated fiancée of the awaited Hidden Imam, which illustrates the intense messianic expectations of the era. Rather than appearing in a singular, bound biography or traditional biographical dictionaries, the details of her life are dispersed across an archival mosaic of chronicles, endowment deeds, diplomatic correspondence, and commissioned prefaces. By analyzing this scattered archive, this study refutes prevailing assumptions that the absence of unified biographies signifies a lack of biographical instinct or a reactionary, patriarchal erasure of elite women. Instead, her life was actively recorded through collective authorship and performative inscription. Through her targeted patronage of Twelver Shīʿī scholarship, vernacular translation projects, and vast charitable endowments, Mahīn Bānū emerged as a formidable architect of Safavid religious and intellectual life. Her carefully curated public persona bridges the perceived divide between Qizilbash messianic fervor and normative Twelver Shīʿī orthodoxy, proving them to be mutually reinforcing pillars. Utilizing biography as a micro-historical lens, this study reveals how elite female authority was systematically articulated through material, intellectual, and symbolic registers in early modern Safavid Iran.

### *Jan van Reeth:* Les *ḥawāriyyūn*: disciples impeccables et glorieux des prophètes

Il est généralement admis que le mot *ḥawāriyyūn*, appliqué trois fois dans le Coran (3 : 52 ; 5 : 111-112 ; 61 : 14) aux disciples ou apôtres de Jésus, est d'origine éthiopienne. Nous montrerons que le terme, chargé d'une haute et riche tradition de symbolisme mystique, remontant à plusieurs siècles avant l'islam, a gardé toute sa signification théologique, surtout dans l'exégèse chiite, et établit ainsi le lien entre la succession prophétique chrétienne et musulmane.

## *Virginia Vázquez Hernández:* The Ribāṭ of Tīṭ-n-Fiṭr: A Brief Overview of its History

In recent years, the institution of the *ribāṭ* has attracted considerable scholarly attention, yielding important insights into the circumstances surrounding its emergence in the Islamic West and the course of its historical development. To this end, researchers have drawn upon a wide range of source materials, including historical and geographical works, while also demonstrating that hagiographical literature constitutes an indispensable source for the study of *al-Maghrib al-Aqṣā*. In this paper, I examine *Bahjat al-nāẓirīn wa-uns al-ḥāḍirīn* by al-Zammūrī (8th/14th century), a *manāqib* work of particular importance, insofar as it provides valuable information concerning the foundation and development of one of the earliest *ribāṭs* in Morocco, ʿAyn al-Fiṭr, established by the prestigious and renowned Banū Amgār lineage. In doing so, I shall outline a broader panorama of the history of ʿAyn al-Fiṭr, with particular attention to its principal educational, economic, and Sufi foundations, as well as to the genealogy of its leading figures.

## *Kamen Velichkov:* Ambitions and Impediments: Commercial Practices between Bulgaria and Egypt in the early 20th Century

On the eve of proclaiming independence in 1908 Bulgaria sought to safeguard its presence on the Eastern markets for its traditional export items - tobacco, livestock, cereals and flour, etc. It established a Trade Agency in Alexandria and signed a Convention on trade and navigation with Egypt. The Chambers for commerce and industry in Sofia, Plovdiv and Varna dispatched trade delegations on a mission to the Eastern Mediterranean, who surveyed the markets conditions, and made policy recommendations. Egypt was recognized as promising export destination, an alternative to Turkey and Greece. Bulgarian exporters had to adapt to the commercial practices in Egypt, including specific veterinary and sanitary requirements, differentiated tariffs, maritime transport or banking services. Initially, the small Bulgarian community in Alexandria, comprising mostly traders in milk products, was perceived as potential intermediary. However, the Egyptian government used Bulgarian independence as a pretext to exclude the Bulgarians from the list of beneficiaries from the capitulations, where they belonged as Russian protégés. The economically and ecclesiastically dominant Greek community in Alexandria added to the pressure on the Bulgarian subjects and boycotted the activities of Bulgarian companies. Based on trade missions reports and publications in the Bulletin of the Bulgarian Economic Society, and other specialized outlets, on relevant statistical data and on diplomatic correspondence this paper seeks to prove that Bulgarian entrepreneurs gained valuable experience from their commercial interaction with Egyptian counterparts, overcoming impediments arising from competition and geopolitics.

## *Johannes Waardenburg:* Abū Yūsuf Yaʿqūb bin Isḥāq al-Kindī's metaphysics in translation

The text under consideration in this presentation was written by the generally recognised initiator of the classical Arabic philosophical tradition. It goes back to the ninth century of our era. Initially we will enquire if any relevant scientific research has been carried out in terms of translation into Western languages, since Alfred Ivry's English translation of 1974 – reviewed by Angelika Neuwirth in 1977 – and Roshdi Rashed & Jean Jolivet's French translation of 1998 (Brill edition). Then the importance of the text in the broader history of metaphysics will be explored and also its specific layout explained. Finally, some relevant elements of discrepancy

between the above-mentioned translations will be looked into. Reference will be made to the only manuscript currently available, which is kept in Istanbul.

### *Ismail Warscheid:* Islamic Law and Pastoralism in the Saharan West (1650-1850)

This paper explores how Islamic legal culture shaped the pastoral economy of the Saharan West (present-day Mauritania and Mali) between 1650 and 1850. Drawing on various fatwa collections, it examines how Muslim jurists addressed practices of livestock management, exchange, and transmission in societies where animal husbandry structured much of social and economic life. The paper suggests that juristic interventions gave pastoral exchanges a more explicit transactional and normative form. In this respect, they invite comparison with the contractual and adjudicative frameworks that have been identified for the caravan trade. Yet in the pastoral sphere, the role of Islamic law appears both more pervasive and more contested, as customary norms and vernacular values continued to shape local practice. More than simply documenting pastoral life, the fatwa collections from the Saharan West show how Islamic law reshaped the normative terms under which pastoral resources were produced, traded, and transmitted, while also revealing the tensions such interventions provoked.

### *James Weaver*: Early Shīʿī History and the Islamic Heresiographical Tradition

The so-called Islamic heresiographies constitute one of our main bodies of sources for the history of the early Shīʿa, but this is a corpus that has often been problematized. William Montgomery Watt's 1978 *The Formative Period of Islamic Thought* set out the most commonly cited criticisms. First, the heresiographers were theologically biased, presenting their own, usually Sunni Islam as original and constant, while all others are later deviations. Second, they were manic systematizers, more interested in building elaborate classifications and inventing factions to fill them than in representing historical realities. A possible response to these problems is to try to circumvent the heresiographies entirely and somehow bring other sources to bear on the relevant period. But it is difficult to avoid falling back on heresiographical accounts entirely. And it remains the case even today that the narratives of early Shīʿism that we find in most introductory works and textbooks largely reproduce the frameworks of the heresiographers. My paper, drawing on my 2025 monograph, *The Shīʿa in Iraqi Heresiography*, has two aims. First, I will make Watt's abstract observations more specific and concrete by identifying the fundamental, structuring assumptions about Shīʿī history made by the earliest heresiographers when producing their systematizing accounts. Then, I will discuss how these assumptions were reproduced and built into popular, later heresiographies like al-Shahrastānī's (d. 548/1153) *Kitāb al-milal wa-l-niḥal* and ultimately into the still-dominant narratives of early Shīʿī history we find in contemporary Islamic Studies.

# Pre-organized Panels

## Arabic Literature and Environment between Past and Present

This panel examines the shifting representations of the interdependent relationship between humans and the environment, spanning a broad chronological trajectory from the foundational expressions of Arabic culture to the contemporary era. Drawing on an integrated approach informed by recent developments in ecocriticism, the contributors – Mirella Cassarino, Ilenia Licitra, Alba Rosa Suriano, and Arianna Tondi – conduct close textual analyses to discern pivotal ecological paradigms and contrast historical perspectives with present-day environmental discourse. The principal aim is to trace the evolution of the human-nature dynamic over time, examining how nature has been alternately conceptualized as benign or hostile, and as a dominated or dominating force. Furthermore, special emphasis is placed on the correlation between environmental themes and the specific literary and formal devices employed to depict them.

## Biographies of Rulers in the Islamicate World

The forthcoming edited volume *Biographies of Rulers in the Islamicate World* (Edinburgh University Press, 2027) brings together for the first time a broad array of studies on textual and visual sources about the lives of premodern Muslim political leaders from the tenth to the eighteenth centuries, ranging from the Iberian Peninsula to South Asia and from Ethiopia to the Caucasus. The papers in this panel present four of the case studies included in the volume. They showcase the core contribution of the volume – an attempt to overcome the isolated study of biographies of rulers in the Islamicate world and, instead, suggest a common language allowing meaningful comparisons and a renewed appreciation of the significance of these sources for the functioning of premodern Islamicate states and societies. This is achieved by using a shared set of theoretical concepts such as agency, legitimation, aesthetics, memory, context, audience, and reception.

## Philosophy Live in Context

In collaboration with the global network of the "Avicenna Study Group" (ASG), this panel explores the processes of knowledge transfer within the intellectual milieus of the fourth/tenth and fifth/eleventh centuries, centring on the circle of Avicenna (Ibn Sīnā) and his immediate contemporaries and companions. Moving beyond a static view of both philosophical knowledge transfer and the persona of Avicenna, the three papers presented here – emerging from the "Avicenna Live" ($A_{LIVE}$) project hosted by the "Avicenna Study Center" (ASC) at the Institute of Arabic and Islamic Studies (RUB:AI) of Ruhr University Bochum – examine how knowledge was not merely passed on but actively negotiated by engaging participants in their lived contexts. The first paper by Peter Tully investigates the reception and reform of the Aristotelian tradition through the lens of one of Avicenna's teachers, Abū Sahl al-Masīḥī, demonstrating how the transfer of Greek thought was a selective process of adaptation and criticism. Then, Kübra Bahçi focuses on the living context of discussing Avicenna's philosophy as demonstrated by the discussions (*al-Mubāḥaṯāt*) between him and his disciples, especially Bahmanyār. In particular, she highlights how Bahmanyār sometimes acted as a mediator between his master and his intellectual environment. Finally, Hanif Amin-Beidokhti examines the transfer of incidental knowledge between Ibn Sīnā and Bahmanyār, who may also have played a key role in disseminating Avicennian philosophy.

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