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ABSTRACTS

GEULA ELIMELEKH *Existentialism in the Works of ʿAbd al-Raḥmān Munīf*, p. 1-31

Abstract: This article examines existential themes in three of ʿAbd al-Raḥmān Munīf's novels: *The Trees and the Murder of Marzūq*, *East of the Mediterranean* and *Here and Now or East of the Mediterranean Revisited*. The innovation of existentialist literature lies in the strength with which it describes alienation in the modern era, the meaninglessness of life and the pursuit of truth and absolute values. Munīf's characters reflect the central themes of existentialist philosophy and literature. Like the protagonists of Sartre and Camus, they are aware of the absurdity of human existence and attempt to rebel against it, though often rebellion leads them to death and obscurity. Munīf's works, some of which belong to the unique Arabic prison literature sub-genre, highlight individuality and authenticity in his characters and portray other issues that preoccupy Western existentialist writers: anxiety and distress, fear of death, loneliness, alienation and moral decline. In Munīf's literary world the existentialist fate is inevitable. However, most of his leading characters do not give up and do not succumb to fate, but fight against it in body and spirit. Across the spectrum of his writings, Munīf's indomitable, yet highly human figures live and die lives committed to the existential ideals of freedom and authenticity, because they are aware that if they give up the struggle, all hope for a better future is lost.

Keywords: ʿAbd al-Raḥmān Munīf; Existentialism; Alienation; Commitment; Absurdity; Individualism; Exile literature

MAHMOUD JARAN *Voci italiane ed egiziane da Alessandria d'Egitto: un dialogo tra Fausta Cialente e Nağīb Maḥfūẓ*, p. 32-54

Abstract: The city of Alexandria has always been a source of inspiration for many writers, poets and novelists, Western and Eastern. We may think of the works of Kavafis, the poems of Ungaretti and the novels of Lawrence Durrell. In addition to its historical value and its oriental charm, Alexandria remained in the collective memory as a multiethnic city *par excellence* in the first half of the Twentieth Century. After the coup of 1952, Alexandria has become a city-symbol of the Revolution of the Free Officers. There was born Ğamāl ʿAbd el-Nāṣer and from its squares, he announced the nationalization of the Suez Canal. This article considers these two historical moments in order to analyse two novels, *Cortile a Cleopatra* by the Italian writer Fausta Cialente and *Miramar* by the Egyptian novelist Nağīb Maḥfūẓ, both set in Alexandria, but in two different eras. The literary analysis focuses primarily on the realistic descriptions of the multi-ethnic society Cialente's work and on the symbolism, which typifies *Miramar*. The result is a dialogue between two perspectives: one is Italian; the other is Egyptian, both choose Alexandria, however, as a stage of the drama of human experience.

Keywords: Fausta Cialente; Nağīb Maḥfūẓ; Alessandria d'Egitto; Letteratura comparata; Comunità italiana in Egitto; Rivoluzione degli Ufficiali Liberi del 1952

ANNA RITA COPPOLA *Oman and Omani identity during the* nahḍahs*: A comparison of three modern historiographic works*, p. 55-78

Abstract: The present article analyzes the historiographic works of three Omani *ʿulamāʾ* during the twentieth century. It tries to contextualize them in the historical period in which they were written, showing the peculiarity of Omani literature in the context of the Arab world. This is due to various factors: first of all the development of its history constantly characterized by the Ibadhi religion. For example the *nahḍah* and the reformism have taken on different meanings in Oman, especially in the modernizing era of Sultan Qābūs's rule. Omani historiography is part and the product of this peculiarity. It narrates the changes and events in Oman and shows how the historiographer is affected by history, culture and religion.

Keywords: Oman history; Omani historiography; Qabus, Nahḍah; Nation-building; Islamic religion

MARINA ROMANO *La Costituzione egiziana del 1923: il rapporto tra Stato e Islam nella costruzione di un'identità nazionale*, p. 79-98

Abstract: The present paper aims at examining the role devoted to Islam in the 1923 Egyptian Constitution and argues that its original draft had far more ideological implications than the version that was ultimately *octroyée* by King Fuʾād I on 19 April 1923. The latter represented a retreat from the quite bold stances taken in the first draft, which was caused on one side by the complex relationship with Great Britain, and on the other by the pressures exerted by the king in shaping the constitutional text. A comparison between these two documents and the use of the available data on the discussions occurred during the constitutional debates (such as the contents of the memoirs and autobiographies of the most prominent nationalist leaders of the time) will show the several steps that led to the promulgation of this text and how it was progressively drained of ideological value and sharpness in favour of a major vagueness and neutrality that could meet the expectations of each involved party.

Keywords: Egypt; 1923 Constitution; Liberal age; Islam; Colonialism; Nationalism

GIAMPAOLO CONTE *Economic Relationship between Italy and Lebanon in the Fifties*, p. 99-112

Abstract: Italy and Lebanon signed the first friendship agreement between an Arab and a Western country after the Second World War. Both countries profited from this agreement: Italy could use it as a model for future agreements with other Arab countries and Lebanon with other Western countries. The uniqueness of this agreement is the fair-trade which was unusual in international agreements signed between Western countries and Arab countries. As one of the defeated countries, it was very important for Italy to build a new relationship with the Mediterranean countries. Therefore the first step had to be a political agreement and then an economic and trade agreement.

The United Kingdom and France did not want Italy to start a new relation with Lebanon, particularly France which was jealous of her ex-mandate. Nevertheless, Italy succeeded in setting a very good relationship with Lebanon along the Fifties.

Keywords: Italy; Lebanon; Economic History of the Near East; Trade in the Mediterranean Area; Mediterranean Countries; International Relationships in the Near East

BELKACEM BELMAKKI *Muslim Separatism in Post-Revolt India: A British Game of* Divide et Impera*?*, p. 113-124

Abstract: The emergence of a separatist tendency among the majority of the Muslim community in British India in the wake of the happenings of 1857 has been a bone of contention among scholars concerned with the history of the Indian Subcontinent. In this regard, various theories and explanations have been put forward. While some claim that this separatism was in fact a ploy used by the elite of the Muslim community to safeguard their interests, others consider the fear of the overwhelming Hindu majority as a bona fide factor that triggered alienation with the latter, and still others evoke the many religious cum cultural divergences that exist between the Muslims and Hindus. Nevertheless, the present article seeks to set out another element of equal importance, namely British rule, whose role was to a large extent instrumental in polarizing the Indian society, dividing it into two main separate communities, Muslim and Hindu.

Keywords: Separatism; British rule; Divide et impera; Hindu majority; Muslim minority

MARCO DEMICHELIS *Islamic Liberation Theology. An Inter-Religious Reflection between Gustavo Gutierrez, Farīd Esack and Ḥamīd Dabašī*, p. 125-147

Abstract: In the published text by Ḥamīd Dabāšī, *Islamic liberation theology*, there is no mention within it of the essay by Farīd Esack, *Qurʾān, liberation and pluralism*, published in 1997, and after reading both introductions. Perhaps it will be helpful to better recognize the relationship between these two authors, and those who have gone before them (Ašgar ʿAlī Engineer and Šabbir Aḫtar), concerning Islamic Liberation Theology and Theodicy, not only in connection to their thinking and methodological approach, which emerges as being very different, but with respect to the historical events that are affecting the Islamic Middle East in recent years. The hermeneutic and theological approach of F. Esack, the South African citizen, contrasts markedly with the political Šīʿah terminology and methodology, used by Ḥ. Dabāšī, who is a US citizen of Iranian origin. However, their use of similar sources, including such Christian liberation theology authors as Gustavo Gutierrez, allows them to promote a study which is capable of reinterpreting contemporary Islamic theodicy against the background of the recent Middle East uprisings. The analysis to which I am particular attracted concerns the relationship between two reinterpretations of the *takfīr* concept and the plural identification of the Arab-Islamic holy prophecy, described as advocating religious pluralism. The deconstruction, leading from a purely theological analysis of the *takfīr* and the

interpretation of a plural Islam, is not openly tolerant, but is able to consider a more shared concept of Truth, and could be politically contemplated by a faith approach which remains Islamic-oriented whilst not being culturally tied to the Western world. The balance of political Islam through a faith still acknowledging the transcendent and acting as the backer of human freedom continues to be sought by theorists but is not appreciated by the most uncompromising Muslims believers.

Keywords: Islamic Liberation Theology; Islamic Theology; Theodicy; Takfir; Inter-religious dialogue

PEJMAN ABDOLMOHAMMADI

The Political Thought of Mirzā Aqā Khān Kermānī, The Father of Persian National Liberalism, p. 148-161

Abstract: The second half of the nineteenth century is one of the most important periods for the evolution of political thought in Persia. Notable intellectuals started to develop a critical perception of the social, economic and political issues, giving life to a new current of thought which became known as the constitutionalist movement of Iran. Mirzā Aqā Khān Kermāni (1853-1896) is one of the most important thinkers of this time who, in numerous books and articles, puts forward constitutionalist and nationalist ideas for the first time in Iranian contemporary history. This article will examine his political thought, highlighting how Kermāni, after being in contact with the liberal and constitutional ideas of western thinkers and also after a new revision of his own Persian history and philosophy, was able to work out a new way of thinking which contributed to creating the ideological basis for a modern concept of Nationalism in Iran and for the first attempt at secularization of Iranian society. This article shows how the Iranian constitutional revolution of 1906 (*mashrūṭeh*) was in fact partially the fruit of ideas of this first generation of secular thinkers such as Kermāni, who were able to spread a new civil concept of the state which separated religion from politics, by introducing the rule of law and limiting the absolute power of the monarch.

Keywords: Iran; Constitutional revolution; Kermāni; Secularism; Nationalism; Political thought

DANIELE SICARI

Mudarrisūn *e* muḥaddiṯūn *a Damasco negli* awāmir sulṭāniyyah *(1876-1908)*, p. 162-175

Abstract: The Center for Historical Documentation of Damascus, which was founded in 1960, houses a relevant variety of first-hand sources dating back to the Ottoman period, which prove to be fundamental in order to better define some peculiar aspects of history of *Bilād al-Šām*, such as the role of *ʿulamāʾ* and transmission of knowledge. As far as this is concerned, the *awāmir sulṭāniyyah* represent an essential part of the documentation, not only for the number of biographical data about *mudarrisūn* and *muḥadditūn* who were living and teaching in Damascus, but also for the particular relationship that they established with the main cultural institutions of the city, such as the traditional *madāris*. Through the analysis of the *awāmir*, which still require a specific attention by the Oriental studies, our research focuses on some representative cases, in order to give evidence of the cultural richness and the extraordinary ferment in a period most marked by administrative, social and

institutional reforms.

Keywords: Damascus; Ottomans; awāmir; mudarris; ḥadīt; madrasa

MARCO SALATI

Tre documenti sull'uso della ğizyah *nella Aleppo ottomana del XVII secolo*, p. 176-185

Abstract: The article analyzes three 17th century documents from the Aleppo Ottoman archives on the use of *ğizyah*, the classic Islamic tax to be levied on Christians and Jews.

Keywords: Ğizyah; Aleppo; Ottoman Court Records; Legal Practice

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LEBANON AND THE 'ARAB SPRING'. MISSED OPPORTUNITY?

Rosita DI PERI (Editor)

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FADIA KIWAN — *La société civile au Liban: ses forces et ses faiblesses*, p. 285-301

Abstract: This paper investigates the multiple faces of Lebanese civil society, particularly focusing on the evolutions of the recent years. It reconstructs the state of the art in this field in order to see if Lebanese civil society could represent an alternative to 'communitarian society' and to the government of the traditional elites. The analysis starts from some relevant questions: which are, today, the most active components of Lebanese civil society and to which extent are they able to trigger change? To what extent the participation of the associations in Lebanon could be considered a mean of democratizationor, at least, a mean of political change? Was it possible for the civil society's Organisations crossing the border lines of communitarianism, to develop a critical mass for

change? The domestic and regional evolutions show a very complicated panorama where it seems very difficult to get out of confessionalism.

Keywords: Lebanon; Democratization; Confessionalism; Trade Unions; Traditional Elites; Religious Institutions

GEORGE CORM *Le Liban et les retombées économiques des révoltes arabes*, p. 302-316

Abstract: The article focuses on the impact on the Lebanese economy of the major political and military events that have affected the country since the 1943 independence. In particular the article discusses the consequences of the Arab Uprisings and comparatively analyzes them within the context of previous external and domestic crises affecting Lebanon. The study shows how and to which extent, the Lebanese economy often took advantage from the crisis of its neighbors but, at the same time, how those crises had some long-term destabilizing effects on the country, especially between 1975 and 1990. The external interferences on the current Syrian crisis and its disruptive consequences on the Lebanese political and economic system are also considered.

Keywords: Lebanon; Economy; Regional Threats; Syria; Arab Uprisings

LORENZO TROMBETTA *Le Liban, entre révoltes arabes et conflit syrien: un exercice de flexibilité*, p. 317-334

Abstract: Since the beginning of the Syrian uprising in Spring 2011, the social, economic and political Lebanese landscape – described as one of the most unstable and fragile of the Middle East – has unexpectedly showed a great ability in absorbing the effects of the crisis. The massive influx of Syrian refugees and the prolonged status of war in Syria have indeed exacerbated the pre-existent domestic political and sectarian tensions in various Lebanese regions. But the country appears far from being on the brink of a new nationwide 'civil war'. This paper intends to discuss the exceptional flexibility of the Lebanese system in the light of its modern and contemporary history and to examine the crucial role played by local actors in the current transition.

Keywords: Lebanon; Arab Uprisings; Syria; Sectarianism; Ḥizb Allāh; Elections

FRANCESCO MAZZUCOTTELLI *Les «printemps arabes» au miroir du Ḥizb Allāh*, p. 357-381

Abstract: This essay analyzes how Ḥizb Allāh frames its reading of the 'Arab Spring' and the ongoing Syrian conflict within the lines of a global interpretation of regional politics. The Middle East is seen as the battleground between 'the American-Zionist axis' and its local proxies, on the one hand, and the 'axis of opposition and rejection' (*al-mumāna'ah*), on the other hand. According to Ḥizb Allāh's thought, the Arab uprisings should be assessed according to the role that they can play in the ongoing conflict between the 'logic of hegemony' of the American-Israeli policies in the region and the 'anti-imperialist resistance'. Therefore in this binary logic, the key element of

evaluation is not democracy per se but the position of existing regimes and opposition movements vis-à-vis the Israeli-Palestinian conflict and the US-Israeli plans in the Region.

Keywords: Ḥizb Allāh; Arab Spring; Anti-imperialism; Israel and Lebanon; Syrian conflict

DANIEL MEIER *Lebanon: The Refugees Issue and the Threat of a Sectarian Confrontation,* p. 382-401

Abstract: This article highlights the many dimensions of the threat that exists nowadays in Lebanon regarding the impact of the Syrian uprising turning into a civil war. To do so, I will firstly focus on the issue of Syrian refugee in Lebanon. Recalling the Syrian-Lebanese complex relationship, the article delves in the collective memory of the Palestinian issue in Lebanon that pops up again as thousands of them are fleeing Syria to seek refuge in Palestinian camps. In the second part, the article addresses the related question of Sunnis/Shiites tensions that have become a significant factor in the Syrian civil war and that have been imported into Lebanon by major political parties and entrepreneurs of violence.

Keywords: Syrian Refugees; Palestinians Refugees; Sectarian Tension; Ḥizb Allāh; al-Mustaqbal; Entrepreneurship of Violence

ESTELLA CARPI *The Political and the Humanitarian in Lebanon. Social Responsiveness to Emergency Crisis from the 2006 War to the Syrian Refugee Influx,* p. 402-427

Abstract: This paper primarily aims at enlarging qualitative knowledge on how social settings and personal relations change while turning into spaces of humanitarian aid provision. The two major emergencies that Lebanon has faced so far will be taken into analysis: the Israel-Lebanon July War in 2006 and today's unprecedented influx of Syrian refugees. In this framework, while dealing with the sudden presence of non-state actors replacing the void historically left by the central state, this paper will illustrate how the 2006 displaced and now the Syrian refugees have locally developed moral resilience, gratitude or mistrust towards the humanitarian programmes, and cultivated expectations of mutual assistance. In the wake of what has been first applauded—and then discarded—as the "Arab Spring", a phenomenological analysis of the social changes, engendered by the temporary presence of humanitarian actors in chronically neglected settings, can offer an inner perspective of how people socially respond to emergency crises.

Keywords: Lebanon; Politics of Humanitarianism; Syrian Refugees; 2006 War; Social Responsiveness

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ABSTRACT

ROBERTO TOTTOLI — *The Latin Translation of the Qurʾān by Johann Zechendorff (1580-1661) Discovered in Cairo Dār al-Kutub: A Preliminary Report*, p. 5-31

Abstract: The manuscript *Maṣāḥif* 198 of Cairo Dār al-kutub preserves an interlinear Latin translation of the Qurʾān. It is the work by Johann Zechendorff (1580-1662) who made it in the first half of the seventeenth century but could not find a publisher for it. Handwriting and further information from his published booklets on the Qurʾān confirm this. Zechendorff copied the Qurʾānic text from a manuscript of the Qurʾān he had acquired and produced an Arabic text which he translated inserting the corresponding Latin for each word. Notes in margin correct some inconsistencies and add comments from various sources. The manuscript as a whole is a unique testimony on the way a western scholar of the Qurʾān dealt with the Muslim holy text. Further, it is a new complete translation of the Qurʾān from the seventeenth century, which is brought to the attention of scholars.

Keywords: Islam; Qurʾān; Latin translations; Orientalism

MAJID DANESHGAR — *An Approach to Science in the Qurʾān: Re-Examination of Ṭanṭāwī Ǧawharī's Exegesis*, p. 32-66

Abstract: The purpose of this analytical study is to re-examine Ṭanṭāwī Ǧawharī's (1862-1940) so-called *scientific exegesis* of the Qurʾān. Some academics have praised him, while others critiqued or even called him a dreamer. However, this study takes into account Ṭanṭāwī's view concerning science and explores his true motives for invoking science. The main purpose for analyzing his view in the course of this article is to further explore his definition of science. Nonetheless, the essential question is: Was science a tool he employed to help comprehend the Qurʾān or a vehicle by which to convey his personal messages? In this regard, two phases will be considered: (a) Ṭanṭāwī and his

exegesis; and (b) Ṭanṭāwī's definition of science in his exegesis, which will be achieved through an investigation of his viewpoints about different Qurʾānic verses.

Keywords: Ṭanṭāwī Ǧawharī; Exegesis; Tafsīr; Qurʾān; Muḥammad ʿAbduh; al-Ġazālī

MOHAMMED HASHAS *Taha Abderrahmane's Trusteeship Paradigm: Spiritual Modernity and the Islamic Contribution to the Formation of a Renewed Universal Civilization of Ethos*, p. 67-105

Abstract: This paper synthetically introduces "trusteeship paradigm" of Taha Abderrahmane (b. 1944), a leading philosopher of language, logic, ethics and metaphysics in the Arab-Islamic world. The core of his argument is that the four entities of revelation, reason, ethics and doing (or practice) are neither separable nor antagonistic to each other in the Islamic philosophy he aims at re-grounding; their centripetal force is essentially ethical. Islamic philosophy is primarily ethical. It is only this ethical force that can regenerate the politico-philosophical awakening of the Arab-Islamic world in particular, and can contribute to the formation of a pluralist civilization of ethos in general. Otherwise put, Abderrahmane envisions an ontological-epistemological revisionary revolution in the Arab-Islamic tradition to overcome what may be referred to as "classical dichotomous thought" that dominates some classical and contemporary Islamic thinking as well as much of the Greek heritage and Western modern thought. This ethical revolution is summarized in what he has developed as trusteeship paradigm (*al-iʾtimāniyyah*) or trusteeship critique (*al-naqd al-iʾtimānī*), a paradigm the heart of which is a theory of ethics that overcomes dichotomies like religion vs. politics, divine vs. secular, physical vs. metaphysical.

Keywords: Taha Abderrahmane; trusteeship paradigm; re-grounding Arab-Islamic philosophy; spiritual modernity; civilization of ethos; awakening

MARIA GRAZIA SCIORTINO *In Other Words: The Ethics of the Translator in 17th-century al-Andalus. The Perspective of Aḥmad ibn Qāsim al-Ḥaǧarī al-Andalusī*, p. 106-124

Abstract: This study focuses on a particular aspect of the Translation Studies or *Dirāsāt al-tarǧamah*, i.e. the ethics of the translator. Starting from the analysis of concepts like "cultural otherness" or "linguistic hospitality", theorized by Antoine Berman, Lawrence Venuti and Paul Ricoeur, and concerning the translator's process of mediating between languages and between cultures, it will be taken into account the specific case of a muslim traveller and interpreter, Aḥmad ibn Qāsim al-Ḥaǧarī al-Andalusī (d. 1051/1641), author of the *Kitāb Nāṣir al-dīn ʿalà l-qawm al-kāfirīn*, who was asked, by a Christian authority (the Archbishop of Granada), to translate some Arabic manuscripts. In such a context, the act of translating highlights not only the problem of hermeneutics and inter-religious dialogue, as interpretation of a different text and a different faith's language, but also the problem of ethic relationships inherent in encountering *the Other*.

Keywords: Translation Studies; Linguistic hospitality; Ethics of the Translator; Riḥlah; 17th-century al-Andalus

PATRIZIA MANDUCHI *Students and Dissent in Egypt: From the Khedival Period to the Protests of 1968*, p. 125-144

Abstract: This essay aims to describe the Egyptian university movement from the birth of University in Egypt (1908) until the end of Nasser period (1970). A particular focus is provided on the political and social role that students' opposition movements assumed during all the national events, both in the liberal-monarchic age and under the Nasser presidency. A special attention has been payed to the evolution of Islamic student organizations inside Egyptian universities. The ultimate goal is to stress, with an historical perspective, the relations between the history of universities and students movements as a part of the past and recent history of Egypt. The analysis of the history of thought, the progressive evolution of civil society, the complex articulation of political discourse, the authoritarian and repressive regimes, the censorship, is relevant to better understand the actual political Egyptian context.

Keywords: Near East; Egypt; University; Students movement; Political dissent; Muslim Brotherhood

FRANCESCO ALICINO *Morocco: An Islamic Globalizing Monarchy within the Elusive Phenomenon of Arab Springs*, p. 145-172

Abstract: Far from taking place in a vacuum, in Morocco the 2011 constitutional revision was assessed both from an internal political perspective and within the broader context of what has come to be called the 'Arab Spring'. In this manner, the 2011 Moroccan Constitution has indeed marked an unprecedented change, declaring the State's adherence to the protection of human rights, which are strictly related to the Western history of 'secular constitutionalism'. Yet, in order to better understand the constitutional transition, one has to consider the religious characteristic of Moroccan monarchy which, on the other hand, makes it a prototype of a 'globalizing monarchy', especially within the context of MENA (Middle East and Nord African) region.
The Moroccan constitutional transition can in fact be seen as a peculiar tool for taking into account endogenous and exogenous factors respectively. On the one hand, it allows us to investigate how an Islamic specific legal tradition interacts with some principles that represent the pillars of constitutional democracies and that, as such, have been universally recognised; at least in the West. On the other, the exceptionalism of 'Moroccan spring' lets us to evaluate how these very principles are contextualized in a peculiar context of MENA region; by which, for the same reasons, one can draw more general considerations concerning the relationship between the pressing process of globalization and post-colonial Muslim-majority States.

Keywords: Morocco; Religion; Constitution; Islam; Revision; Interaction

CRISTIANA BALDAZZI *Time Off: Entertainment, Games and Pass Times in Palestine between the End of the Ottoman Empire and the British Mandate*, p. 173-192

Abstract: In this article I would like to provide a little piece of the mosaic of everyday life in Palestine by analyzing some of the places and types of free time in the area between Nablus and Jerusalem in the period between the end of the Ottoman Empire and the beginning of the British Mandate. In particular the paper considers both the games and pastimes in vogue among the men of the so-called middle class, and forms of recreation practiced by women, and it provides an overview of the most popular leisure activities among children, for both boys and girls. The reconstruction of these "fragments of life," through the "history" of the memoirs (Palestinian diaries and autobiographies) provides a picture of Palestine at that time which is in many respects unusual and not at all static. There are already clearly perceptible elements of discontinuity, change and modernity which penetrate everyday life under the influence of factors which are internal as well as external.

Keywords: Everyday life; Palestinian free time; Arabic cafes and hammam; children's games; Late Ottoman Palestine; autobiographical writings

ENRICO BARTOLOMEI *Origine, caratteri e principali correnti del pensiero palestinese di resistenza, 1967-73*, p. 193-210

Abstract: The 1967 defeat thoroughly discredited Arab nationalist regimes and movements that proved incapable of liberating Palestine and achieving Arab unity. This contributed to the rise of several Palestinian guerrilla groups who took up popular armed struggle as a primary means of achieving their goals. The takeover of the Palestine Liberation Organization by *Fatḥ* and other armed organizations in 1969 was a watershed in the history of the Palestinian struggle and marked the emergence of an independent national liberation movement. This paper focuses on the origins, the ideological developments, and the main currents of Palestinian resistance thought in the years 1967-1973, when the fundamental documents and principles that were to constitute the basis of Palestinian resistance movement were elaborated. While doing that, it also shows what influence Palestinian resistance thought had on the shaping of contemporary Middle East.

Keywords: Ideology; political thought; Palestinian resistance; Palestine Liberation Organization; Fatḥ; Popular Front for the Liberation of Palestine

YASMINE DI PUCCHIO *Microfinance in Iran: a Case Study of the Rural Microfinance Support Project*, p. 211-232

Abstract: Microfinance programs in Iran began to be implemented at the end of the 1990s thanks to both the local government and international organizations' efforts to eradicate poverty. Today microfinance is a growing sector in the country and has been officially recognized by the Iranian government, which included its development as one of the main points of the last Five Year Development Plan. A number of efficient microfinance programs are active in Iran among which the Rural Microfinance Support Project, promoted by the Iranian Agricultural Bank and IFAD, stands out. The following study is an attempt to identify the impact of this program on women empowerment and poverty reduction through a research conducted on a sample of one hundred women clients of the program in the province of Šabestar, East Azerbaijan.

Keywords: Iran; Microfinance; Microcredit; Women; Empowerment

MICHELINA DI CESARE *The* Qubbat al-Ṣaḫrah *in the 12th Century*, p. 233-254

Abstract: This paper investigates the reasons for the unexpected importance acquired by the *Qubbat al-Ṣaḫrah* in Crusader Jerusalem and its relationship to the Basilica of the Holy Sepulcher. It will be argued that Crusader pilgrims regarded the *Qubbat al-Ṣaḫrah* as the eschatological Temple or Solomon's Temple because of their knowledge of the Scriptures and local Jewish and Islamic traditions regarding the Temple Mount/*ḥaram al-šarīf*. Consequently, the Crusader rulers' adaptation of the *Qubbat al-Ṣaḫrah* as the church of the *Templum Domini* and its identification as Herod's Temple will be explained as a reaction to these interpretations, which risked re-establishing the pre-Christian centrality of the Temple, thus jeopardizing the supremacy of the Basilica of the Holy Sepulcher.

Keywords: Qubbat al-Ṣaḫrah; Templum Domini; Solomon's Temple; eschatology; Jewish traditions; Muslim traditions; Christian traditions; pilgrimage; Crusader Jerusalem

MAHMOUD JARAN *Beirut e la guerra: Elias Khuri e Oriana Fallaci*, p. 255-276

Abstract: "Switzerland of the Middle East" and "the oriental Paris" are some of the names that the beautiful city of Beirut had earned before the disasters of the Lebanese Civil War (1975-1990). This historical event is considered the most important one in the contemporary history of Lebanon, not only because it marks the end of a difficult peaceful coexistence among the various ethnic and religious groups during the period between the Independence (1943) and the beginning of the conflict (1975), but also because it made radical geopolitical changes to the entire region. At the end of the "Swiss epoque", the city of Beirut begins to undergo a series of transformations in terms of urban planning, landscape, etc. This paper aims to study the literary representation of Beirut during the conflict, taking as examples two authors, one Lebanese, Elias Khuri, who shows, in his novel *The Journey of Little Gandhi*, the irrationality of war and its effects on the city and on the inhabitants; the other one is the Italian writer, Oriana Fallaci, who describes in his novel *Inshallah* the experience of the Italian contingent in the peacekeeping mission in Beirut. Despite the considerable differences between the two authors, the papers shows the narratives' affinity which highlight the transformation

of Beirut, the image of its citizens and the problematic of the assimilation process between them and their city.

Keywords: Lebanese Civil War; Oriana Fallaci; Elias Khuri; Italian narrative; Lebanese narrative; Ghada al-Samman; Beirut

ENRICO FERRI *The Armenian Diaspora in Italy: Rights Sought and Denied*, p. 277-299

Abstract: Taking inspiration from some analytical paths in a recent book by Agop Manoukian—*Presenza Armena in Italia. 1915-2000*, Milano, Guerini e Associati, 2014)—the author traces some significant moments of the Armenian diaspora in Italy during the 20th century including its complex relations with socio-political Italy, in context with Middle Eastern and international relations, which during the World Wars also involves the United States. In particular, the author considers the relations of the Italian Armenian diaspora with the kingdom of Italy in the first instance and then with the fascist regime, during the period when racial laws involved the small Armenian community. Then the author focuses on the new realities of Republican Italy and the Socialist Republic of Armenia and the debate that developed during the second half of last century, between those who believed it possible to preserve the Armenian identity and those in the diaspora who supported a political initiative in favour of the re-conquest of Armenia's historic lands. Particular attention is reserved for the genocide of 1915 and the new entity of the Republic of Armenia.

Keywords: Armenia; Armenian diaspora; Genocide; Historical Negationism; Survival

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STUDIES ON KAZAKHSTAN

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ABLET KAMALOV — *Birth of Uyghur National History in Semirech'ye: Näzäryoja Abdusemätov and His Historical Works*, p. 181-194

ABSTRACT

RISALAT U. KARIMOVA *On History of Cultural Traditions Transformation: Arts and Crafts of the Uighurs of Kazakhstan*, p. 3-24

Abstract: The article examines the development of traditional arts and crafts among Kazakhstan's Uyghurs under the influence of various historical factors. The Uyghurs of Kazakhstan and other Central Asian countries comprise ethnographic group which developed over the last centuries separated from the main Uyghur population in Xinjiang, China, which resulted in emergence of their particular features. The article argues that the transformation of traditional arts and crafts among the Uyghurs of Kazakhstan occurred under the influence of political events, which changed dramatically the life of the entire population of the Russian Empire. With the establishment of Soviet power, the country's rapid industrialization meant that products produced by individuals in workshops could not compete with less expensive and more practical products manufactures at factories and plants. Thus, blacksmiths, and artisanal producers of leather and cloth declined. Nevertheless, certain types of traditional art crafts (jewellery art, production of musical instruments, working out calabash) survived albeit on a limited scale due to the development of national idea, which requires symbols of ethnic culture. Modern artists exploit fantasy and go beyond traditional frames of ethnicity. The article argues that the arts and crafts of the Uyghurs received a new impetus in the Soviet era, despite the threat of a certain loss of ethnic peculiarities.

ZHULDYZ TULIBAYEVA *Kazakhs and Central Asian principalities in the 18th and the first half of the 19th centuries*, p. 25-45

Abstract: The purpose of the article is the introduction and critical study of new materials about Qazaq political and commercial relations with the Central Asian khanates. This article is primarily based on the Bukharan narrative sources as well as archival documents in the Turkic and Russian languages from the Central State Archives of Kazakhstan (Almaty), which contain material not yet analyzed from our perspective. These primary sources contain the most important and comprehensive information on the various aspects of the history of the Qazaqs and their relations with the Central Asian principalities in the 18th and the first half of the 19th centuries. Relations between Qazaq khans and other Central Asian khanates took various forms. The periods of military conflict between Qazaq Jüzes and Central Asian khanates and mutual attacks alternated with periods of peaceful neighbourly relations. Some Qazaq khans and sultans found in the Central Asian khanates a refuge from their pursuers; others maintained vassal relations with the Central Asian states.

ANUAR GALIEV *Mythologization of History and Invention of Tradition in Kazakhstan*, p. 46-63

Abstract: This paper is dedicated to the issue of mythologized history andthe invention of traditions in independent Kazakhstan. Every nation state encounters this phenomenon, but it is particularly relevant during the struggle for independent and the process of state building. In this article the author reviews different sources for this in Kazakhstanand reviews often-encountered topics, which are

used by mythologizators. First of all, there is the effort to show that the Kazakhs are a very ancient people and tribes and people that were well-known in ancient history like the Sumerians, Sakas, Huns and other ethnic groups were in fact Kazakh tribes. They also often try to prove that Chingiz khan was a Kazakh. Most of those who create these myths are not professional historians, they are mobilizorsof ethnicity, and usually they are physicists, mathematicians, and engineers. They invent traditions too. The mythologized history of Kazakhstan has various functions, one of them to delineate the territory of state. Another is to prove the special claims to authority of some Kazakh tribes. These myths are also used to counter the claims of other peoples to the territory of Kazakhstan.

GULZHAN OTARBAEVA *The Russian colonial policy and spiritual life of the Kazakh population in Tashkent (late 19th–early 20th cc),* p. 64-75

Abstract: The article discusses the traditional, predominantly Islamic, educational system (with its *maktab*s and *madrasah*s) in Tashkent and Turkestan in general, prior to the region's colonization by the Russians, and the (limited) effects of the colonial authorities' attempts to impose their policy of Russification through the establishment of Russian-indigenous schools. The Russian policies in Turkestan resemble those of the French in Algeria, but they were less successful.

SAULE K. UDERBAEVA *Origination and Formation of the "Proceedings" of the Orenburg Scientific Archival Commission Being a Historical Source,* p. 76-98

Abstract: In this article the author presents an analysis of the history of the "Proceedings" of the Orenburg Scientific Archive Commission (OSAC) as a historical source. In the course of the thirty years of its activities, the OSAC has done great work sorting out of archival files of the Orenburg Governor-General's office and the archives of other institutions of the province, as well as of the archival institutions in other regions. From the beginning the OSAC's members were engaged in active scientific-research work and publication of sources. By the efforts of the OSAC activists, 35 volumes of "Proceedings" have been published.

ZH. S. AUBAKIROVA *Regional segment in the demographic processes in Kazakhstan in the context of cluster division into districts (1999-2009),* p. 99-117

Abstract: The article looks at regional segment in the demographic processes in Kazakhstan during the decade of 1999-2009. The author uses method of cluster analysis to study demographic zones that includes specific weights of: a) Russian and Kazakh population in the total structure of the population, b) urban population in the total structure of population, c) people over 65, d) women of fertile age between 15 and 44, e) cumulative rate of natality, f) general mortality rate, g) rate of natural increase and h) crude marriage and divorce. These criteria enabled to distinguish several clusters using the concept of 'ethnic and demographic area' denoting a territory with relatively homogenous demography. Five clusters described comprise 1) Mangystau region, 2) region that

includes East and North Kazakhstan with Akmola and Kokshetau, 3) South Kazakhstan with Atyrau and Kyzylorda, 4) Karaganda and Pavlodar regions (oblasts), 5) Aktobe, Almaty, Zhambyl and Western Kazakhstan region. Analysis of these areas made it possible to reveal their specific features. Differences between regions turned out to be substantial. While demographic situation in Mangystau and South Kazakhstan with Akmola and Kokshetau was favorable, demographic trends were negative in Eastern, Northern Kazakhstan and Akmola and Kokshetau regions as well as Karaganda and Pavlodar regions. Demographic trends in Aktobe, Almaty, Zhambyl regions and Western Kazakhstan can be characterized as transitional one from negative to positive extremes revealed between other two groups of clusters. The study of fertility in various regions of Kazakhstan allowed distinguishing two periods the first one being the 1989-1999s, when fertility declined dramatically and the period of its rise during the 1999-2009s. The article also discusses regional particularities of morality and reproduction in Kazakhstan, which are also determined by ethnic composition of these regions.

ZHANAR JAMPEISSOVA *Statistics as Ethnographic Science: the nomadic Kazakh land tenure in interpretations of Russian scientists of the end of 19th - the beginning of 20th century*, p. 118-131

Abstract: The notion of a ‘commune’ has become a part of evolutionistic view on social development over the course of 19th-20th cc. and heavily influenced various fields of Social Sciences and Humanities. The Russian statisticians have also accepted the category of a commune while they were investigating the Russian peasants’ household budgets. This theoretical pattern was also applied to Kazakh land tenure during the carrying out the Russian colonial project on searching land ‘surpluses’ for Russian settlers in the Kazakh steppes. In particular, it was used in the statistical research “Materials on Kirgiz land tenure collected and developed by the expedition for research of the Steppe area” under Fedor Shcherbina’s leadership (1896-1903). In fact, the statisticians could not identify the commune borders among the nomads as those borders were very conditional. As a result, the surveyors turned from investigating commune to their creation. Soon the maps on Kazakh land tenure were made and ‘communes’ were established on the juridical base. After finishing that statistical research those invented communes served for colonial authorities as the ground for ceasing land in favor of the Russian peasants.

ERLAN MEDEUBAYEV *Political, Interparty and Moral Crisis of the “War Communism” Policy in Kazakhstan of 1920-1922*, p. 132-155

Abstract: The article deals with the implementation of the complex of political and socio-economic measures of the Soviet state, called the policy of “war communism” in the cities of the Steppes and Turkestan in 1918-1921. Based on materials gleaned from various sources, the author endeavours to explore the processes of socialization and municipalization of private houses and dwellings, the nationalization of private property, which took place in the cities of the KazASSR and TASSR; highlight some of the issues related to the subject policy of “war communism” in the cities of Kazakhstan. Various restrictive decrees and orders of the Soviet power in this period, aimed at limiting commodity-money relations and the prohibition of the right to private property put people

into a rigid framework of survival. Approved in the sphere of public life, the ideology of "war communism" inevitably left its mark on the life of the city. This ideology was a special sociocultural phenomenon, strengthening other social psychology and ethics which propagandized the need to destroy the old "bourgeois" culture and create a new "proletarian culture". "War Communism" as opposed to "bourgeois individualism" principles of the socialist community, broske vital foundations of society. A characteristic feature of this period is the legitimization of violence and its use as a universal remedy of solving all problems. Under the pressure of revolutionary changes the sense of justice in society underwent considerable transformation. The right to inviolability of private property was completely ignored. The ruling regime no longer recognized the existing legal mechanisms, replacing them with the amorphous concept of "revolutionary legality."

GULBANU BOLATOVNA IZBASSAROVA *South-Eastern Policy of Tsarizm: on the Character of Mutual Relations of the Kazakhs and Bashkirs in 18th Century,* p. 156-180

Abstract: This article is devoted to the penetration of the Russian Empire to the territory of the Junior Horde of Kazakhs and the strengthening of Russian power in South Volga Region. Taking into consideration the ethnical origin and territorial contacts due to close proximity, cultural connections of Kazakhs and Bashkirs during the period under research, the article sheds light on the involvement of Kazakhs in Bashkir rebellions and looks into the changing character of the relations between these two Turkic ethnic groups. The nature of Orenburg expedition has been studied through the activities of the following rulers of the region: I.K. Kirillov, V.N. Tatishev, V.A. Urussov, I.I. Neplyuev. The construction of the city of Orenburg, the fortresses along the border with Bashkiriya and Western Kazakhstan, the colonization of the Orenburg region by Russians, and locating military units in a number of fortified cities was aimed at ensuring free and safe rear for further penetration into Central Asia. The issue of the participation of Kazakhs in Bashkir rebellion in 1737-1740 and its causes are under study. The author dwells on the decision of Bashkir officers to surrender to the reign of Kazakhs and to invite one of the Kazakh sultans to become a sovereign Bashkir khan. The attitude of Kazakhs toward Bashkirs is studied through the activity of Abulkhair, the Kazakh Junior Horde khan, Semeke, the Kazakh Middle Horde and sultans Abulmambet, Ablay and others. The author estimates the number of casualties during the rebellion and the number of refugees seeking asylum in the Kazakh steppe. The marriage of Abulkhair Khan to a daughter of a Bashkir officer is considered as one of the methods of Bashkir influence on the Kazakh khan.

ABLET KAMALOV *Birth of Uyghur National History in Semirech'ye: Näzärγoja Abdusemätov and His Historical Works,* p. 181-194

Abstract: The article discusses the birth of a national historical discourse in Central Asia at the turn of the 20th century with special reference to the Taranchi Turks of Russian Semirech'ye (Zhetissu) and early example of Uyghur national history written by the Taranchi intellectual Näzärγoja Abdusemätov (d. 1951). The article shows how intellectuals among the Taranchi Turks, an ethnic

group who settled in the Semirech'ye oblast of the Russian Empire in late 19th century, became involved in debates on nations and national history organized on the pages of the Tatar newspapers and journals in the Volga region of Russia. Näzärγoja Abdusemätov's published work *Ili Taranchi Türklirining tarihi* ('History of the Taranchi Turks of Ili') receives particular attention as part of an examination of the evolution of the author's ideas about an Uyghur nation.

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ABSTRACT

LAURA BOTTINI — *Three manuscripts of Muḥammad ibn ʿAlī al-Sanūsī in the Istituto per l'Oriente C. A. Nallino in Rome*, p. 197-210

Abstract: In Rome, the Istituto per l'Oriente houses the library belonging to one of the most important scholar of the last century, Carlo Alfonso Nallino who, during his life, collected a large amount of printed and lithographed books as well as a small number of manuscripts in Arabic. The *Īqāẓ al-wasnān fī l-ʿamal bi-l-ḥadīṯ wa-l-Qurʾān* by al-Sanūsī, the only manuscript copy identified so far, is part of this small collection. My intent is to present its description along with the description of other two manuscripts acquired by Nallino containing two works written by the same Sufi scholar, *al-Salsabīl al-maʿīn fī l-ṭarāʾiq al-arbaʿīn* and *al-Manhal al-rāwī al-rāʾiq fī asānīd al-ʿulūm wa-uṣūl al-ṭarāʾiq*.

VALENTINA FEDELE *Training Imams of France. A socio-islamological approach*, p. 211-229

Abstract: In the frame of European Islam, imams assume a fundamental socio-theological relevance. In a minority context, they have to face the main task of, on the one hand, preserving religion, on the other, adapting God's message to daily life, filtering it between different universes of sense, elaborating new interpretations to legitimate diverse practices and habits. The increase of imams' tasks and skills has raised the question of their training, in particular that provided in European Institutes. Using an approach conjugating an islamological analysis with some concepts of the phenomenological sociology, the article analyses the history and the training programs of the main institutes for imam in France, in order to highlight their main limits, opportunities and risks.

DORIT GOTTESFELD *"The Other Voice": New generation Palestinian Women's Writing as Reflected in Palestinian Anthologies*, p. 230-252

Abstract: This article examines two anthologies of Palestinian women's literature, published in Ramallah in the 1990s. Its objective is to map the writing trends of new generation Palestinian women writers whose works appear in the anthologies and to highlight the factors and constraints that influence their writing. The article reveals that while only a few stories focus wholly on a description of the female "self", most of the stories relate to the Palestinian political reality in two principal ways: one which blurs the female presence almost completely, second which portrays the interaction between the political-national reality and the "female" reality. The article also illustrates how the nature of Palestinian women's literature is influenced by the location of the writer and also by the extent of her desire to be "accepted" culturally and so to be included in anthologies such as those under discussion.

Keywords: Palestinian women's literature; Palestinian women writers; Sāmiyah ʿAṭʿūṭ; Raǧāʾ Bakriyyah; Ḥuzāmah Ḥabāyib; Laylà al-Aṭraš; Ilhām Abū Ġazālah; Fāṭimah Ḫalīl Ḥamd; Hālah al-Bakrī; Imān al-Ṭawīl

FAYYAD HAIBI
YASEEN KITTANI *Homosexuality in the Shadow of War*, p. 253-270

Abstract: This study deals with homosexuality in modern Arabic literature in the context of the civil war in Lebanon, as reflected in Hudā Barakāt's novel *Ḥaǧar al-ḍaḥk* (*The Laughter Stone*). The study concludes that homosexual relations were a fundamental and direct result of the war and the twisted reality it engendered. This becomes clear in light of the three stages through which the figure of Ḫalīl the homosexual goes in the course of the novel: From absolute homosexuality, through uncertainty to transformation. The last of the three afore-mentioned stages highlights the totally masculine nature of war. The study also demonstrates that the fact that the author chose a homosexual

figure as the novel's protagonist to demonstrate her principled ideological opposition to war in any form.

DENISE AIGLE — *ʿAṭṭār's* Taẕkirat al-awliyāʾ *and Jāmī's* Nafaḥāt al-uns*: Two visions of sainthood*, p. 271-315

Abstract: This article presents two famous collections of the lives of saints: ʿAṭṭār's *Taḏkirat al-awliyāʾ* and Jāmī's *Nafaḥāt al-uns*. Every collection of the lives of saints shares the common tradition of Arabic-language works. Indeed, Hujvīrī's *Kašf al-maḥjūb* and Anṣārī's *Ṭabaqāt al-ṣūfiyyah* ensured the transition with Sufi literature written in Arabic. However, the *Taḏkirat al-awliyāʾ* is the first truly original work in Persian. ʿAṭṭār and Jāmī sought to make known to their respective communities of belief the words and deeds of spiritual masters, but they did so in two different ways. ʿAṭṭār chose a limited corpus of saints that, in his eyes, represented the primary movements of the first centuries of Sufism. Jāmī instead favoured exhaustiveness, amassing a great number of biographies, especially on the shaykhs of the Naqshbandi order. While Jāmī conveyed the paths of saintliness in accordance with the religious orthodoxy of his order, ʿAṭṭār showed a special attachment to the ecstatic masters. The *Taḏkirat al-awliyāʾ* and *Nafaḥāt al-uns* thus represent two different ways of commemorating the memory of the spiritual masters who embodied the mystical thought of Islam.

HELIA TAVAKOLI — *1771 et au delà : le passage de la "persanerie" au "persanisme" en France*, p. 316-328

Abstract: This article summarizes the birth and evolution of Persian studies in France. The year 1771 marks the beginning of Persian studies in Europe. In that year the major translation of the holy book *Avesta* by Anquetil-Duperron appeared in French, while *A Grammar of the Persian Language* by William Jones was published in England. Focusing on the knowledge of and allusions to Persian culture and literature in France from 1771 on, the study offers to answer these questions: How did the publication of these two major works contribute to the genesis of Persian studies in France? What changes emerged after the appearance of these two books in France? Was the nineteenth century also influenced by the work of these two scholars, or was their effects limited to the eighteenth century?

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ARAB NATIONALISM(S) IN THE TWENTIETH CENTURY

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ABSTRACT

PATRIZIA MANDUCHI — *Arab Nationaslism(s): Rise and Decline of an Ideology*, p. 4-35

Abstract: When speaking about Arab nationalism, at least three phenomena, only partially distinct from one another, must be identified: Arabism, Pan-Arabism and Nationalisms on a local basis. The first is Arabism (*ʿurūbah*, being Arab) in the sense of belonging to the same world, in a single context from Morocco to Iraq, that emerged in Egypt and Near East in the last decades of the XIX century. From this cultural awareness of an Arab identity, the Pan-Arabism (*qawmiyyah ʿarabiyyah*) developed in the interwars period, but especially

after the Second World War. Finally, with the acquired national Arab independences, Nationalism emerged on a local basis, and took the name of *waṭaniyyah*. The debate has never closed and all the major questions are still open: if an Arab nation (and therefore an Arab nationalism) has ever existed; if we can talk about a Pan-Arab nationalism once local based nationalisms emerged; which are the ideological principles of Arab Nationalism that are not uncritically assimilated from outside; finally, how and why the nationalistic ideologies have suffered an heavy crisis in front of the impressive rise of contemporary radical Islamism after the Seventies. Finally, if the figure of the global jihadist, not tied to this or that national cause but fighting anywhere you have to fight a *ǧihād* in the way of God, is the antithesis of the militant of nationalistic movements, for his absolute disregard for any cause that can be defined national. The goal is the creation of an Islamic State, no matter how utopian this project is, not based on the concept of nation but on that of *ummah*. It's the phase of the "*après panarabisme*": the myth of cohesion from the Gulf to the Atlantic no longer enchants Arab people and Arab States, and the era of Nasser and the Ba'athist dream has finally ended.

DOMENICO TORRE *Islam, Impero ottomano e nazionalismo nell'opera di Muṣṭafà Kāmil. Un equilibrio impossibile*, p. 36-66

Abstract: The purpose of this paper is to examine the complex balance between nationalist tendencies and loyalty to the Ottoman Empire in the works of the Egyptian politician Muṣṭafà Kāmil (1874-1908). More specifically, this analysis tries to understand how the young author, despite the controversial aspects of his experience as activist, managed to establish one of the most powerful theories in early Egyptian nationalism. Islam and patriotism, Western influences and chauvinism—all these elements blended together in a totally new approach to that debate on communal identity which involved the Arab world from the last decades of 19th century, modifying also the political vocabulary used by Egypt's intellectual elites.

LEILA EL HOUSSI *The History and Evolution of Independence Movement in Tunisia*, p. 67-88

Abstract: After the establishment of French protectorate in 1881, the role played by the domestic nationalist movements that emerged in Tunisia during the early twentieth century is fundamentally important for any analysis of the long chain of events that ultimately led to the decolonization of the country. The first Tunisian nationalist movement was that of the *Jeunes Tunisiens* (Young Tunisians) in 1907, which was fronted by two charismatic leaders: al-Bašīr Ṣafar and ʿAlī Bāš Ḥānbah. Al-Bašīr Ṣafar, the undisputed heart and soul of the movement, was among the founders of the Ḥaldūniyyah, a journalist for *Le Tunisien*, and, after 1908, the governor of Sousse. ʿAlī Bāš Ḥānbah as an administrator at the *Collège Sadiki* and co-founder of *Le Tunisien*. After the Great War, another movement emerged demanding the creation of a parliamentary assembly made up of both French and native citizens: the *Parti Libéral Constitutionnel*, or *Dustūr*, led by ʿAbd al-ʿAzīz al-Taʿālbī, which founded the Arabic-language newspaper "Sabīl al-Rašād". Initially underestimated by the French authorities, Dustūr would go on become a legitimate nationalist movement. In 1934, at the Congress of Ksar Hellal, the party line imposed by Dustūr frustrated and disappointed many young nationalist militants, who split away from the group and founded a movement of their own that would go on to become the primary champion of the independence struggle: *Néo-Dustūr*. Among these young militants were Ḥabīb Būrqībah, the leader of the new party, which radically transformed itself

with a cross-class platform capable of winning the allegiance of the Tunisian masses in the fight for greater independence. As we shall see, the origins of decolonization in Tunisia indisputably lay in the creation and evolution of these nationalist groups, which built upon and succeeded one another during the first four decades of the twentieth century.

MARISA FOIS *Algerian Nationalism: From the Origins to Algerian War of Independence*, p. 89-110

Abstract: Arab nationalism is not a monolithic construct. In the case of Algeria, the nationalist period undoubtedly played a significant role in determining the nature of its nationalist movement, its foundational principles and the nature of the future independent country. It was during the nationalist period that disputes regarding the colonial order, autonomy versus independence and the definition of Algerian identity emerged. The anti-colonial revolution occurred after a long period of gestation, the result of a combination of people's spontaneous initiative, the action of forces fed by new or existing ideas and the influence of the international context. This article provides an overview of Algerian nationalism—including both Arab and Berber nationalisms—from the 1920s to the 1950s, identifying parties, leaders and currents of thought.

ANTONIO M. MORONE *Idrīs' Libya and the Role of Islam: International Confrontation and Social Decolonization*, p. 111-132

Abstract: The formation of the Libyan state had an atypical chronology and history. It was not until the 1940s that the construction of the state and the formation of the Libyan nation took place, during the death throes of Italian colonial rule. The arrival of Idrīs on the throne was a compromise: although on the one hand it was the return to a pre-colonial and pre-modern political leadership, on the other this leadership lay within a modern institutional framework, derived from European constitutionalism. In the process of renewal of the tradition linked to the figure of Idrīs, the leader of the al-Sanūsiyyah, the Islam has been inestimably important. At the point of independence, the task was to transform Libya from an artifice of colonialism into a shared political and cultural reality; it was Islam, much more than Arabism, that was identified as the lowest common denominator. The twenty years of rule by Idrīs, from his appointment as Amīr of an autonomous Cyrenaica on 1 July 1949 to the revolution of 1 September 1969, can be summarized as a continual attempt at the opening-up and controlled reform of a strongly conservative political system, which, in view of a rapidly changing society, sought to move from a fragmented political perspective to a truly national one, without any conclusive success. Internal instability became increasingly related to external interference, not just by former colonial countries or the superpowers but also by other Arab countries such as Egypt, who were the purveyors of a project of militant nationalism: Libya became a zone of political and ideological conflict between the West and the Third World.

GIORGIO MUSSO *The Making of a Fragmented Nation: sufi* ṭuruq *and Sudan's Decolonization*, p. 133-153

Abstract: This article focuses on the role of sufi ṭuruq during Sudan's struggle for independence from the Anglo-Egyptian Condominium. The decolonization of Sudan unfolded within a fragmentary political landscape characterized by a complex stratification of interests. The role of *ṭarīqah*-inspired political factions—later evolving into full-fledged parties—contributed to inhibit the birth of a cohesive nationalist movement, giving way to the emergence of a sectarian political system. As prominent members of the traditional establishment of Sudanese society (along with tribal leaders, merchants and other notables), Muslim leaders were afraid of the rising radical nationalist movement, that could have challenged recognized social hierarchies. Their interests converged with those of Great Britain, that since the early 1920s tried to foster the emergence of a moderate nationalist elite under the slogan al-Sūdān li-l-Sūdāniyyīn ("the Sudan for the Sudanese") to counter Egypt's influence in the country without subverting the structures of imperial dominance. In this sense, the decolonization of Sudan can be analysed as a "passive revolution": a gradual regime transition that allowed the dominant classes to take over political power while preserving their fundamental interests.

CARLOTTA STEGAGNO *Mīšīl ʿAflaq's Thought between Nationalism and Socialism*, p. 154-176

Abstract: This article analyses and describes the political thought of Mīšīl ʿAflaq, the founder—together with Ṣalāḥ al-Dīn al-Bīṭār—and the main ideologue of the Arab Baʿṯ Socialist Party (*Ḥizb al-Baʿṯ al-ʿarabī al-ištirākī*). Mīšīl ʿAflaq was an atypical figure in his contemporary Middle Eastern society, who differ from the strongmen that typified his era such as Ǧamāl ʿAbd al-Nāṣer and Qaḏḏāfī. He was an intellectual, a philosopher, who, with his ideas of Panarabism and Arab socialism affected more than a generation of Arab youth. His dream of Arab Unity became a reality from 1958-1961 with the merger of Egypt and Syria into the United Arab Republic, and the Panarabist Party he created became one of the key players in Middle East from the 1940s onwards. This paper, after sketching a brief biography of Mīšīl ʿAflaq, focuses on his understanding of Nationalism and Arab Socialism, on which his ideology is grounded. By connecting these two ideas, he created a monist ideology in which the mission of Arab Unity is both the starting point and the final goal.

MARGHERITA PICCHI *Islam as the Third Way: Sayyid Quṭb's Socio-Economic Thought and Nasserism*, p. 177-200

Abstract: This article aims to critically engage the representation of Sayyid Quṭb as the pioneer of modern Jihadism. It will do so by casting light on his social and economic theories as elaborated in the first half of the 50s, focusing on a pamphlet published in 1951 with the title "The Battle between Islam and Capitalism." The purpose of this article is to present the content of the pamphlet in the context of the historical and intellectual landscape of its time, as well as showing how it is part of Quṭb's body of thought as a whole. The intention is to show how, in a post-colonial world dominated by the Cold War, Quṭb presents Islam as the "Third Way" that combines the qualities and the advantages of communism and capitalism without sharing their faults. A system that, as this article

is meant to demonstrate, shares many similarities with Nasserism, the socialist, anti-imperialist ideology elaborated by Quṭb's archenemy, Ǧamāl ʿAbd al-Nāṣer.

RENATA PEPICELLI *Rethinking Gender in Arab Nationalism: Women and the Politics of Modernity in the Making of Nation-States. Cases from Egypt, Tunisia and Algeria*, p. 201-219

Abstract: In the late XIX century and the beginning of the XX century, Arab nationalism identified women as the "bearers of the nation", the symbolic repository of group identity. Nationalists, both modernists and conservatives, shaped the image of the nation around an idealized image of the woman, functional in different political projects. If the latter exalted women's domestic roles as part of the defense of the Islamic cultural authenticity, the former criticized women's seclusion and promoted their inclusion in the public sphere as an essential part of the making of the modern nation. The woman unveiled became a symbol of modernity and progress. In nationalist projects, politics of modernity intersected deeply with the gender issue. This article analyzes, from a gender perspective, modernist discourses on the nation and women, and studies the way in which women were involved in such debates. It underlines, on one hand, how women participated in anti-colonial struggles and on the other, their challenge, resistance and renegotiation of men's nationalist projects. Through poems, tales, novels, short stories, memoirs, essays, journalistic articles, speeches educated women from the upper and middle classes shaped their nationalist and feminist agenda, in continuity and in contrast to the men's. To combat national forms of patriarchal domination, firstly, under colonial rule, and, subsequently, under the independent state, some of them established feminist organizations. During colonization, women's struggles were characterized by both nationalist and feminist goals, but having achieved independence, women had to fight to obtain their rights as citizens in the new nation-states. Post-independent governments marginalized women and/or co-opted their claims in what is called "state feminism". Focusing on three countries, Egypt, Tunisia and Algeria, this essay highlights differences and similarities in nationalist discourses and projects in the Arab world.

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ABSTRACT

GEULA ELIMELEKH — *Disintegration and Hope for Revival in the Land of the Two Rivers as reflected in the Novels of Sinan Antoon*, p. 229-255

Abstract: This article deals with three metafictional novels by the Iraqi-American writer Sinan Antoon: *Iʿğām* (An Iraqi Rhapsody, 2004), *Yā Maryam* (Hail Mary, 2012), and *Waḥdahā šağarat al-rummān* (The Pomegranate Alone, 2010), author-translated into English as *The Corpse Washer* (2013). The novels are set in Iraq during Ṣaddām Ḥusayn's dictatorship and in the aftermath of America's invasion. Antoon juxtaposes the terror of Iraqi life against characters seeking to survive through their mind-bending determination to see beauty in their fragmented world. To achieve his paradox, Antoon transports readers of his narrative's here-and-now into transcendent unrealities by using magical realism. A kind of three-dimensional dialectic operates between the natural and supernatural, and rationality and irrationality in which characters' find in their dreams respite by suspending accepted definitions of time, place, and identity. Writing in Arabic, Antoon highlights two conflicting functions of language and letters as vehicles of destruction and creativity. Antoon's three novels, each from its own perspective, reflect his belief that although Iraq is presently in a state of disintegration, the Iraqi people are resolute in their willingness to overcome hardship and to resurrect their nation in their lifetime.

STEFEN WINTER — *The Reşwan Kurds and Ottoman Tribal Settlement in Syria, 1683-1741*, p. 256-269

Abstract: The Reşwan were one of the most important tribal confederations in the Ottoman Empire in the eighteenth century. Yet their history remains almost completely ignored, while the few

contemporary authors who refer them almost invariably fail to mention that they were Kurds. This article seeks to retrace the history of the Reşwan confederation and particularly their place in the Ottoman imperial tribal settlement (*iskan*) scheme of the eighteenth century. Drawing on both Ottoman chancery documents and local *şeriat* archives, it seeks to show that the Reşwan enjoyed relatively good relations with the Ottoman authorities and a high degree of integration with other groups in northern Syria and Mesopotamia, with individual members attaining high office in the region. While the Reşwan name has virtually disappeared, members of the confederation in Turkey today still trace their origins to the Syrian settlement initiative.

VALENTINO CATTELAN *L'economia islamica: alternativa apparente o reale?*, p. 270-290

Abstract: This article deals with the nature of Islamic economics as a scientific paradigm which claims to be alternative to conventional economic thinking. To critically evaluate this claim, the work investigates the peculiar religious and moral principles that shape the idea of social justice in Islam. Subsequently, it outlines how Islamic economics derives from these principles a specific conceptualization of property rights and commercial relations that embraces parameters of (1) primacy of real economy; (2) transactional equilibrium; (3) and profit- and risk-sharing. By endorsing the conceptual autonomy of Islamic economics from conventional capitalism, the article also refers to the current emergence of the Islamic financial market at a global stage, and the possible implications for a plural financial system in the future.

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ABSTRACT

ULRICH MARZOLPH — *The Arabic Source Text for Galland's* Dormeur éveillé, p. 1-32

Abstract: For his adapted and enlarged French translation of the Arabic *Alf laylah wa-laylah*, Antoine Galland mainly exploited the incomplete fifteenth-century Arabic manuscript at his diposal and the tales narrated to him by the Syrian Maronite storyteller Ḥannā Diyāb. The Arabic source texts of the tales of *Gānim b. Ayyūb* at the beginning of vol. 8 and of *The Sleeper Awakened* at the beginning of vol. 9, until recently unknown to research, have now been identified by Ibrahim Akel. In extension of the present author's previous publications on *The Sleeper Awakened*, this contribution presents the Middle Arabic text of the version used for Galland's translation, introduced by a short discussion of the general context and of this version's specifics.

VALENTINA ZECCA — *The* Ṭāʾifiyyah *or Sectarianism in Syria: Theoretical Consideration and Historical Overview*, p. 33-51

Abstract: This article explores the sectarian issue in the Syrian context, analyzing different theoretical perspectives from which we can examine sects and sectarianism as social and political phenomena. Through this analysis we draw the historical frame in which sectarianism originated, giving an overview of the features which define the strict relation between sectarianism and the modern political system of the national State. Furthermore, this article examines the historical

development of sectarianism in the Syrian State and the role the sectarian ties assumed inside the authoritarian political system created by the Syrian president Ḥāfiẓ al-Asad.

MARGHERITA FARINA *Giovanni Battista Raimondi's Travel in the Middle East*, p. 52-72

Abstract: The paper publishes the inedited document Miscellanea Medicea 719, ins. 56, n. 1 of Florence State Archive, containing the account of a journey by land from Hormuz to Venice, dated to 1575, preceded by a brief critical introduction. 19th century Italian historiography has attributed the account to Giovanni Battista Raimondi (1536 ca.-1614), scientific director of the Typographia Medicea (Rome 1584). Raimondi has been considered also as the author of the travel, describing his experience in the first person (plural). This paper argues, on linguistic and text-critical grounds, that Raimondi did not make such a travel, nor did he compose the account, but merely copied the document in the context of the preparation of a mission to Egypt and Persia of Giovanni Battista Vecchietti, who left to Alexandria in 1584, as a papal envoy.

MARCO DI DONATO *Ḥizballāh and Lebanese Nationalism: The* muqāwamah *Proposal, Limits and Perimeters*, p. 73-90

Abstract: In this paper, an attempt was made to understand whether the ideological proposal of the *muqāwamah* (Islamic resistance), advanced by Ḥizballāh from 1982 until the present day, can be considered as a national value that is valid not only for the Shia community, but also for other communities, such as Christian or Sunni. In this paper, an attempt was made to understand whether the ideological proposal of the *muqāwamah*, advanced by Ḥizballāh from 1982 until the present day, can be considered as a national value that is valid not only for the Shia community, but also for other communities, such as Christian or Sunni.

ROSITA DI PERI *Le relazioni tra Siria e Libano nel sistema geopolitico vicino-orientale prima e dopo le rivolte arabe*, p. 91-117

Abstract: The relationships between Syria and Lebanon have been historically marked by a deep asymmetry. From the French Mandate, regional and international events have shaped the life of the two countries of the Mashreq, underlining the steady presence of Syria over Lebanese affairs. Pushed by the need of accreditation as a regional power, Syria has elaborated, over the years, a clear and precise strategy towards Lebanon, by using the Pan-Arab narrative but also economic, identititarian and political incentives. Consequently, the paper argues, in the frame of a Westphalian narrative, that Lebanon has been used by Syria as a tool for domestic, regional and international accreditation. This hypothesis will be tested through the analysis of the relationships between the two countries from the 1970s until the more recent events of the Arab uprisings.

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GENDER EQUALITY AND WOMEN'S RIGHTS IN THE CONSTITUTIONS OF THE MIDDLE EASTERN AND NORTH AFRICAN COUNTRIES

Serena Tolino (Editor)

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ABSTRACT

SERENA TOLINO — *Gender Equality in the Egyptian Constitution*, p. 140-165

Abstract: In this article I analyse how the political changes that were triggered by the Egyptian Revolution of 2011 affected women's rights on the constitutional level. Through a *longue durée* perspective, I look at women's rights starting from the 1923 Constitution. I then focus particularly on the two post-revolutionary constitutions (2012 and 2014) and on what they meant for gender equality. Even though the different constitutional texts represent the main source of this article, constitutions are social contracts and, as such, cannot be analysed without taking into account the historical context in which they were drafted and enacted. For this reason, I will also offer some input on the woman question and Egyptian feminism during the same period.

TINA MARAUCCI *Women in Law, Women in Literature: Gender Equality in Turkish Constitutional Experience*, p. 166-186

Abstract: This paper tries to reconstruct the historical evolution of the Turkish-Ottoman debate on the subject of women's rights and emancipation through a cross-analysis of the three Republican-era constitutions. The analysis will refer to the narrative productions of female writers, both Muslim and secular, as an auxiliary source for inquiring legal effects at the sociocultural level with regard to the redefinition of gender relations. I will thus attempt to illustrate, on the one hand, the positions that countered the emergence of feminist discourse and, on the other, the ways in which women's claims took shape within the unique Turkish dialectic between secularism and Islam.

LEILA EL HOUSSI *The Role of Women in Tunisia from Bourguiba to the Promulgation of New Constitution*, p. 187-202

Abstract: The question of women became one of those fundamental issues used by North African nations in order to demonstrate to Western countries just how "democratic" they were. In this regard, the legislation in favour of women's emancipation in Tunisia undoubtedly reveals an important peculiarity. In 1956 Tunisia underwent an important modernisation following the independence obtained from France. This produced a social emancipation not found in other Islamic countries, resulting in the acquisition of women's rights, for example, the abolition of polygamy. Since the 1970s, women have felt as if they are hostages to politics and, through some feminist associations, denounce inequalities despite enjoying certain rights, becoming aware of their subordination in a male-dominated society. With Bourguiba's successor, Ben ʿAlī, assuming power in 1987, a policy emerged in which the rights of women seemed to be guaranteed, without guaranteeing human rights. And Tunisia revealed, much like other countries, a sort of mutilated modernity, in which the modernisation process was put in motion, without the modernising state committing itself to promoting a political modernity with the adoption of true democratic principles. Moreover, how much did the secularism of the Ben ʿAlī regime coincide with the transformation of Tunisian society? Perhaps the abuse of power by the dictator neutralised the paradigm of human rights? Social and cultural transformation beginning with Bourguiba and continuing with Ben ʿAlī produced an "Islamic-secular" country also as it relates to gender issues. But, with the victory of the Islamic party al-Nahḍayn the 2011 elections, will there be a radical transformation of women in society? And with Tunisia's new constitution finally being adopted in January 2014, has it been considered a victory for women? This paper seeks to stimulate debate on the issue in the context of post-colonial studies through a social-historical perspective.

SCHIRIN FATHI *The Move towards Gender Equality and Political Participation in Jordan*, p. 203-224

Abstract: This paper aims to trace the development of women's political participation in Jordan and the efforts exerted in a top-down and bottom-up approach towards gender equality. Special consideration is accorded to the constitution, in its function as a social contract mirroring societal

developments and the role of the monarchy and its available tools to influence decisions and nudge societal development in ways deemed necessary. At the same time the constraints imposed on Jordan due to its special circumstances are pinpointed.

SOUADOU LAGDAF
YAHIA H. ZOUBIR — *The Struggle of the Women's Movements in Neo-patriarchal Libya*, p. 225-246

Abstract: After the 2011 revolution, the new Libyan authorities launched a political and constitutional debate, which focused, *inter alia*, on democracy and the role of women in the new order. The autonomous initiatives of women's associations, which demanded female quotas and equal rights, is an important aspect of the post-revolution reality and highlights the contradictions between the cultural conditions and the policies of the authoritarian past in a society that for the most part aspires for equal rights, the nature of its neo-patriarchy[1] notwithstanding. In this article, the authors analyse the historical trajectory of women's claims and the contributions of women's associations to the constitutional debate for women's rights. Women's activism has characterised this new era, one full of incongruities, such as the opposition of past ideas against innovative, more modernist, progressive ones.

ROSITA DI PERI — *Speaking Secular, Acting Sectarian. Lebanese Women's Rights beyond the Constitution*, p. 247-264

Abstract: The aim of this paper is to show that, despite the constitutional provisions that sanction the equality of all Lebanese, women's rights in Lebanon are subject to different (social, religious and political) constraints. In a system characterised by a complex and often perverse interweaving of state norms, religious tribunal norms, society structure and politics, women's rights have received little to no attention or protection. This is the result, we argue, of the institutionalisation of the communities in the 1900s that has created, over the years, a system of power that has increasingly aimed to exclude state sovereignty from specific areas. The creation of autonomous spaces of power exempt from constitutional dictates and state laws has given religious leaders enormous decision-making (and contractual) power that has contributed to creating systems parallel to the state to manage individuals' lives. This has had major consequences, especially for women.

KATAJUN AMIRPUR — *Gender in the Iranian Constitution*, p. 265-283

Abstract: My aim in this paper is to show that the Iranian constitution, with respect to women's rights, is vague and ambiguous. If one only looks at the text of the constitution and its current interpretation, both cannot be considered as guaranteeing women's rights in the sense of modern human rights. But one can still ask the question: Could it not be the case that this arbitrary character of the constitution can be exploited? This is where the actual role of the people comes in, which is not the topic of this paper but its most important context.

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FEDERICO CRESTI — *Una questione di famiglia: la* ṭarīqah al-sanūsiyyah *tra Aḥmad al-Šarīf e Muḥāmmad Idrīs (Libia, 1914-1918) – Memorie, Interpretazioni, Documenti*, p. 299-351

Abstract: Based fundamentally on the Italian archival documents, this essay examines the internal affairs and the struggle for power of the *ṭarīqah al-sanūsiyyah* during the First World War, a strongly problematic period for the brotherhood. The decision to take the side of the Ottoman Empire by the *šayḫ al-kabīr* Aḥmad al-Šarīf was not unanimously shared: his cousin (and future king of independent Libya) Muḥammad Idrīs inclined for an alliance with Great Britain. Inside the Sanūsī tribes, decimated by the war and its scourges, the question arose of the legitimacy of the supreme charge between the branch of direct descent from the founder (to which Idrīs belonged) and the collateral branch represented by Aḥmad al-Šarīf. In 1902 the latter had been chosen to direct the *ṭarīqah* due to the young age of Idrīs: some thought that Idrīs would have to take up the post that had been his father's when he became of age. This 'family affair', linked to the political and economic control of the country and to the ambitions of the leading members of the brotherhood, remains controversial, and had dramatic consequences even during the monarchy.

Keywords: Muslim brotherhoods; Ṭarīqah al-sanūsiyyah; Aḥmad al-Šarīf al-Sanūsī; Muḥammad

Idrīs al-Sanūsī; First World War; Libya 1914-1918

HÉLIA TAVAKOLI *Les sources de Victor Hugo par rapport à la Perse*, p. 352-372

Abstract: En tant que le chef de file du romantisme, Victor Hugo a énormément influencé le XIX[e] siècle par ses idées et sa philosophie. Comment pouvons-nous étudier l'Orient et ne pas parler des *Orientales* ? C'est en lisant *Les Orientales* de Hugo que nous avons aperçu à notre grand étonnement, en tête de ses poèmes, les épigraphes de poètes persans. Cet article illustre une étude sur Victor Hugo et la Perse et essaie de répondre aux questions suivantes : Que savait Hugo de la Perse ? Comment pouvait-il connaitre les poètes persans ? Qui étaient ses poètes persans préférés ? Ses informations sur la Perse étaient-elles seulement littéraires ou étaient-elles également inspirées par l'histoire et la religion de ce pays dans lequel n'avait jamais voyagé ? S'il connaissait la Perse ancienne, avait-il eu des idées sur Zoroastre et Mani ?

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NAHḌAH NARRATIVES: ARAB LITERARY MODERNITY AND THE DIALOGUE BETWEEN GENRES
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ABSTRACT

MARIA ELENA PANICONI AND JOLANDA GUARDI — *Introduction: Nahḍah* Narratives, p. 1-8

Abstract: In the last decade, the field of *Nahḍah* Studies has been gathering momentum. Scholars from different subject-areas have highlighted several aspects of the 19th–early 20th century cultural fervor in the Arab and south Mediterranean area. Accordingly, the whole set of *Nahḍah* narratives has been readdressed. By "*Nahḍah* narratives" we mean both the set of theoretical readings, definitions and views developed by the *nahḍawī* groundswell, itself and the metacritical narratives developed by international scholarship *on* the Arab *Nahḍah.* In dialogue with the recent scholarship, the papers collected here represent a contribution in questioning the "Arab awakening": their theoretical approaches, crossing comparative literature, literary analysis, history of ideas — achieve a broader understanding of the movement, dwelling especially on intersections with other disciplines and widening the research on the *Nahḍah* from the point of view of cultural production. The focus on modern Arab journalism, theatre, translation, political essays, prose and poetry writing which characterizes this special issue of *Oriente Moderno* attempts at going beyond the critical perspectives of a *Nahḍah* molded on Euro-centric modernity, on a diffusionist model of text circulation and on a "retrospective" idea of a modernity-to-be.

Keywords: Nahḍah; Nahḍah Studies; Nahḍah narratives; metacritics; modern Arab culture; modern Arab literary canon

ELISABETTA BENIGNI — *Renaissances and The Margins of Literary Modernity from a Comparative Perspective*, p. 9-29

Abstract: This article examines the possibility to draw a comparison between intellectual features of the Italian peninsula and of the Arab provinces of the Eastern Mediterranean during nineteenth century movements of "awakening" (*Risorgimento* and *Nahḍah*). By putting aside issues of national historiography, this study attempts to investigate the cultural debates in the area with a comparative approach and a focus on the concept of cultural transfer. It discusses in particular the widespread circulation of translations and the rise of debates about language, to underscore the need to interrogate the concept of modernity from a multidisciplinary and comparative perspective.

Keywords: Center and Eastern Mediterranean literatures; translations between Italian and Arabic; nineteenth century language debates; Risorgimento and Nahḍah

LORENZO CASINI — *Muḥammad Ḥusayn Haykal's anti-Enlightenment modernity (1916-1925)*, p. 30-47

Abstract: In public discourse and scholarly literature alike, the notions of "modernity," "Enlightenment" and "the West" are often associated. This article underscores the problems inherent in these associations by focusing on the Egyptian context of the second and third decades of the twentieth century, and in particular on several nationalist articles published by Muḥammad Ḥusayn Haykal (1888–1956). The article contends that Haykal's writings contributed to the shaping of a

modern worldview, the unifying elements of which are represented by the tenets of the anti-Enlightenment tradition. Reference to this intellectual tradition, which the eminent historian of ideas Zeev Sternhell theorized almost exclusively in relation to European intellectual debates, proves to be a far more accurate approach to Haykal's ideological orientations than the paradigms traditionally employed in the critical analysis of his writings.

Keywords: Muḥammad Ḥusayn Haykal; anti-Enlightenment; Arab modernity; Egyptian nationalism; Pharaonism; modern Arabic literature

JOLANDA GUARDI *Ḥammūd Ramaḍān: modernity and poetry in Algeria*, p. 48-67

Abstract: Starting from Pierre Bourdieu's claim that "the impetus for change" — what I identify with modernity — "resides in the struggles that take place in the corresponding fields of production" (Bourdieu 1995: 81), and from a reading of literary texts I discussed elsewhere (Guardi 2016), in this paper I will present the life and work of Ḥammūd Ramaḍān (1906–1945). My aim is to highlight the "impetus for change" that occurred in the Algerian literary field long before 1962. Ḥammūd Ramaḍān, an Algerian poet and intellectual, thoroughly discussed the role of poetry in society and proposed new ways of writing in a changing era. He can be considered the first Arab poet who challenged the classic mode of Arabic language poetry in Algeria, and this happened before the emergence of the free verse movement in Iraq. His work will be analysed not only within the general framework of Arab modernity with the aim to provide a new definition of the Arab modernity's canon, but also within the framework of Algerian literary production in Arabic. My main focus will be on some of his theoretical writings, in which he urges his fellow poets and intellectuals to make fundamental changes in their use of language in poetry so as to get closer to society. Although well versed in classical Arabic and in the Arab-Muslim classical heritage, Ramaḍān sees all this not as a chain that keeps the poet tethered to the past, but as a springboard to jump into the future.

Keywords: Arabic literature; Algerian literature; Nahḍah in the Maghreb; Ḥammūd Ramaḍān; Algerian poetry; Arabic literature canon

BARBARA WINCKLER *Embarking upon a New Era through an Old Genre: Biographical Essays in Journals of the Nahḍah period – Ǧurǧī Zaydān and al-Hilāl's Early Years as Example*, p. 68-93

Abstract: Biography is a genre with a long history in Arabic literature. This paper aims at demonstrating how Ǧurǧī Zaydān (1861–1914), one of the most prominent figures of the *Nahḍah*, adapted biographical writing to the needs of his time. The new medium of the periodical press seemed to be the most adequate means for him to realize his endeavors. The paper points to the central position accorded to biographical essays in *al-Hilāl*, the journal founded by Zaydān in 1892. Zaydān who saw himself in the role of the 'educator of society' pursued a twofold aim: the dissemination of historical knowledge and the presentation of role models. Through an exemplary reading of selected biographical essays published in the early years of *al-Hilāl*, the paper analyzes the style and structure of the essays and demonstrates how Zaydān selected and grouped the

portrayed persons, building up a body of texts to be read as a series of exemplary lives. Focusing on the specifics related to the publishing medium, it examines various forms used by Zaydān to interact with the reader. Whereas, in previous research, much emphasis has been laid on the contents debated in the periodical press, I argue that it is particularly revealing to examine the effects and impact of form and style, of textual strategies and medial practices.

Keywords: biography; periodical press; historical knowledge; role models; textual strategies; medial practices; Ǧurǧī Zaydān (1861–1914); al-Hilāl; Nahḍah

MARINA ROMANO — Muḏakkirāt fi l-siyāsah al-miṣriyyah: *Nationalism and the Politics of Memory in 20th Century Egypt*, p. 94-115

Abstract: Despite the massive research carried out on Egyptian nationalism and its ideological premises in the first half of the 20th century, little is known on the copious political memoirs composed and published in the same period and on their contribution to the development of a nationalist discourse in its strict sense. Among these "political autobiographies", the *Muḏakkirāt fī l-siyāsah al-miṣriyyah* (Memoirs on Egyptian Politics) by Muḥammad Ḥusayn Haykal played a crucial role in the dissemination of a shared sense of identity based on the nation-state. By performing the act of remembering, Haykal continually reshapes the boundaries of his community and questions the inner meaning and the long-term impact of concepts drawn from the liberal-democratic ideology, such as "freedom", "justice", "equality", on the Egyptian system of government and socio-cultural context. This study will therefore attempt to unveil the 'sense of community' conveyed by Haykal's political memoirs by following the theory of Benedict Anderson on the nation defined as an imagined community.

Keywords: Muḥammad Ḥusayn Haykal; Egyptian nationalism; Memoirs on Egyptian Politics; Muḏakkirāt fī l-siyāsah al-miṣriyyah; Nahḍah

MARCO LAURI — *Tradition, Modernity and Utopia in Muṣṭafà Luṭfī al-Manfalūṭī's* Madīnat al-Sa'ādah, p. 116-135

Abstract: Utopian and dystopian writing does not generally belong to the established canon of Modern Arabic prose, which is largely founded upon realism. However, utopian elements appear with relative frequency in the Nahḍawī literary output, as testified by early texts such as Faransīs Marāš' *Ġābat al-Ḥaqq*, Faraḥ Anṭūn's *al-Dīn wa-l-ʿilm wa-l-māl* and Muṣṭafà Luṭfī al-Manfalūṭī's *Madīnat al-Saʿādah*. Utopian concepts in these and other similar works are deployed to introduce ideas and debates of modernity to their Arab readers, in a context where entrenched views on how social life should be organized were under deep scrutiny. Utopian writing is concerned with debating and challenging social organizations. While it is sometimes regarded as typical of a Western Modern "critical" tradition of thought, in which it came to be codified into a specific literary genre, most of its features appear in pre-modern literatures as well. This is particularly unsurprising in Islamicate contexts, whose literature and philosophy have been in continuous mutual exchange with the "West" and share with it both Classical (Hellenic) and Abrahamic foundations. I argue that, in the *Nahḍah*

context, utopian writing could have provided an instrument to convey selected "modern" ideas and writing styles while consciously melding them with the local Arabic traditions. This paper analyzes Manfalūṭī's short story *Madīnat al-Saʿādah* (The City of Happiness), one of the earliest examples of Nahḍawī utopian writing by a Muslim writer. I show that in displaying, as already known, marked references to the Classical Arabic literary tradition, while incorporating, engaging, and selectively suggesting several ideas central to Western discussions on modernity, this short story exemplifies the richness of Nahḍawī reflection.

Keywords: Nahḍah; Utopia; Manfalūṭī; modernity; Madīnat al-Saʿādah

MARIA ELENA PANICONI *Women fictional writing and social morality: a reading of Qalb al-raǧul (The Heart of a Man, 1904) by Labībah Hāšim*, p. 136-156

Abstract: Labībah Hāšim (1880–1947), a Lebanese-born intellectual and writer, moved to Egypt at the very beginning of the twentieth century and took part in the literary life of Cairene circles, frequenting prominent intellectuals such as the lexicographer Ibrāhīm al-Yāziǧī (1847–1906). She is generally quoted as the founder of the periodical *Fatāt al-šarq* (Eastern Young Woman, 1906), and subsequently of the first Arab periodical in Latin America (*Šarq wa-Ġarb*, East and West) during her four-year experience in Chile. Her juvenile novel *Qalb al-raǧul* (Man's Heart), published in 1904, is set during and after the social events that shook Lebanon in 1860. The story initially is based on the traditional *topos* of a contrasted, romantic love and then evolves into an original narrative, characterised by the acute observation of social reality. I highlight here how Hāšim's narrative embodies a formal and substantial shifting from a romantic and pastoral narrative to a more realistic model. In particular, issues as love, friendship and the quest for self-realisation are vividly discussed throughout the novel, through dialogic and realistic scenes from the daily life of the merchant class.

Keywords: Labībah Hāšim; Qalb al-raǧul; Egyptian Nahḍah; Lebanese authors in modern Egypt; women's modern Arabic fiction

ADA BARBARO *Fluctuating Genres and The Emergence of New Voices from Within: The Uncanny of The Voyage through Time in Some Egyptian Narratives*, p. 157-178

Abstract: The Cultural *Nahḍah* age (Arab Renaissance) has represented, throughout the Arab world, the speculative axis on which to reflect on cultural modernity, inaugurating a process that, in some ways, is still ongoing. From a purely literary point of view, it has been characterized by the progress of new and increasingly varied genres. This article focuses on two works by Naǧīb Maḥfūẓ (1911–2006) and Muṣṭafà Maḥmūd (1921–2009). Both the writers use the narrative device of the voyage in Time that reveals the original commingling of realistic observations and dreamlike fantasies. In this way, the reader is encouraged to meditate on the presence of two principles that exist within modern Arabic literature: the hybrid character that fluctuates among more or less canonised genres, and the marginal nature of some works that were relegated to the margins by the academic environment. Neither represent limits, but rather supplementary qualities whose specificity in

relation to the Arab world deserve to be investigated.

Keywords: Nağīb Maḥfūẓ; Muṣṭafà Maḥmūd; modern Egyptian fiction; Egyptian Nahḍah; time travels in the Arabic fiction

TERESA PEPE *Critics, moralists and intellectuals. The transformation of the (udabā') in the Arab Nahḍah: a historical-conceptual approach*, p. 179-202

Abstract: This article analyzes the importance of the *Nahḍah* (Arabic Renaissance) for current developments in the field of Arabic literature. In particular it links the contemporary debate concerning the role and nature of writers and intellectuals (*udabā'*) in Arabic society to the semantic transformations undergone by the term *adīb* during the *Nahḍah*. The study analyses a number of statements made by Egyptian writers in the historical cultural press, critical essays, and literary works, in which the term *adīb* is discussed, using R. Koselleck's method of conceptual history. It shows that, during the *Nahḍah*, the term absorbed the European concepts of "author", "man of letter", "intellectual". Nonetheless, the classical meanings of *adīb* as a subject associated with eloquence, encyclopaedic knowledge and moralistic attitude, were also revived, and this spurred a lively debate characterized by plurality of views and intellectual dispositions. Linking the *nahḍawī* debates to the debate concerning writers and intellectuals (*udabā'*) in contemporary society, the article shows how these same meanings are being re-disputed today in the midst of global and local cultural transformations.

Keywords: adīb; muṯaqqaf; author; man of letter; intellectual; Egypt

ALBA ROSA SURIANO *La modernità nel teatro egiziano: l'esempio di Nağīb al-Riḥānī*, p. 203-219

Abstract: Arab modernity, in theatre, is characterized by the foundational discourse that grew out of the encounter with European theatre and culture. Traditional types of dramatic representation, some even going back to the pre-Islamic period, were largely neglected by authors and critics, between the end of the 19th and the beginning of the 20th century. They preferred to overlook the influence of popular Arabic theatre and reconnect to the 'Italian' theatre. Egyptian playwrights imported the structure of the plays, but they adapted it to the Arabic social context and used it for their own cultural project. This study deals with the themes, the reference samples and the characters, in their relationships with the Egyptian cultural field. After a presentation of the major models in the modern Arab theatre, I will focus on Nağīb al-Rīḥānī in order to investigate which were the paradigmatic references and characters for one of the main actor and playwright of Egyptian modernity.

Keywords: theatre; Egypt; modernity; Nağīb al-Rīḥānī; muḏakkirāt; fallāḥ

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ABSTRACT

VALENTINA SAGARIA ROSSI — *Leone Caetani* en voyage *da Oriente a Occidente*, p. 237–262

Abstract: Leone Caetani's life (1869-1935) was definitely not a common one. Prince of Teano and duke of Sermoneta, he was immersed on the cream of Italian and international aristocracy of his age age of colonialism, age of adventurous travelling. On the tracks of his travels in the Middle East and in the far West, his studies and his personal writings, we tried to sketch this extraordinary figure of Orientalist on the field, of refined and renowned historian of the first period of Islam. A life through the life itself. This — we imagine — may be the right keyword to interpret his natural aptitude for extreme travels from East to West and the back to East — in the Sinai (1888-1889) and Sahara deserts (1890), in the Far West and the Rocky Mountains of Canada (1891), and back in Persia (1894) and India (1899) —, his pulsating interest for the Arabs and their origins, his craving desire to be "with boots in the mud" and "geography in his pocket". Versed in the languages he used them to get in touch with cultures and peoples almost unknown — such as the Yazidi —, steadily convinced that only a first-hand experience could give back the exact taste of the truth. He was among the first Italians to explore the Sinai and the first Italian traveller ever in the sands of the Algerian Sahara.

Keywords: 19th century Middle Eastern travellers; Orientalists and Islamists in the West; Leone Caetani in the Middle East and the West; Italian Orientalist travellers in Sinai, Sahara, Persia, India

MARIA GRAZIA SCIORTINO *Il nucleo di manoscritti arabi provenienti da San Martino delle Scale e conservati presso la Biblioteca Centrale della Regione Siciliana*, p. 263-279

Abstract: Among the manuscripts located into the Central Library of the Sicilian Region "Alberto Bombace" in Palermo there is a corpus of Arabic manuscripts coming from the Benedictine Monastery of San Martino delle Scale, as testified by the shelf-mark S.M., indicating that they used to belong to the Library of San Martino delle Scale's Monastery. Through an in-depth philological and historical investigation, the author will try to give a general description of the documents providing a reconstruction of their arrival to San Martino delle Scale first and then to the Central Library of the Sicilian Region.

Keywords: Arabic manuscripts; Central Library of the Sicilian Region; San Martino delle Scale; Sicily; Germano Adami

SEBASTIAN ELSÄSSER *Sufism and the Muslim Brotherhood: Ḥasan al-Bannā's* wird *and the Transformation of Sufi Traditions in Modern Islamic Activism*, p. 280-305

Abstract: Scholarship on the Muslim Brotherhood has often commented on its initial connection with Sufism. However, the question of how and why Sufism matters in the fully established Muslim Brotherhood movement has so far gone unanswered. This article gives a detailed account of the Sufi elements adopted into Muslim Brotherhood activism by its founder, Ḥasan al-Bannā (1906-1949). It analyses their function, especially their important role in the education of recruits as they become members of a hierarchical organisation based on the 'family system'. Among the Sufi practices and ideas relevant in the Muslim Brotherhood tradition are the heart-bond (*rābiṭah*) prayer and self-examination, as well as concepts such as the spiritual path and 'friendship of God'. Their incorporation into an Islamic project focused on activism and politics radically altered the meaning of these Sufi elements. Beyond al-Bannā and Egypt, the article follows this development within the Muslim Brotherhood movement across the Arab world from the 1950s until the present day.

Keywords: Muslim Brotherhood; Sufism; education; organisation; Islamic activism

MUSTAFA DEHQAN AND VURAL GENÇ *The Kurdish Emirate of Brādōst, 1510-1609*, p. 306–320

Abstract: The Brādōst Kurdish emirate, ruling over Rawāndiz and adjoining areas including parts of Urmīya, is one of the numerous Kurdish ruling families of Kurdistan, which succumbed to the conquering Ottoman and Safavid arms in the 16th-century. While Ardalān, Ḥakkārī, Chamīšgazak,

and many other Kurdish emirates were yielded to the several recent studies, Brādōst remained a neglected Kurdish emirate. By analyzing written documents produced during the 16th-century — from both Ottoman and Safavid sources — a better understanding can be had of what political interactions were possible at this emirate in Ottoman-Safavid frontier history. This paper critically contributes to scholarly discussions of 16th-century political history of Brādōst and Ottoman-Safavid borderlands.

Keywords: Bradost; Kurdistan; Safavid; Kurdish emirate; Ottoman; 16th Century