

Maher ABU MUNSHAR

Islamic Jerusalem: a Model for Multiculturalism with Special Reference to the Periods of 'Umar and Salâh al-Dîn

The main objectives of this paper are to examine the extent that 'Umar and Salâh al-Dîn's have adhered to the Islamic vision toward non-Muslims and to see whether they have established a multicultural society in Islamic Jerusalem after the first and second conquest of Islamic Jerusalem. The paper will give a historical perspective on these two important events. This paper will also focus on the attitude of the two Muslim leaders towards the non-Muslims living in Islamic Jerusalem and to see if Muslims understanding of other religions is possible; and whether it is an integral part of pluralist, multicultural society.

Olga AKININA

"Al-'idafa gayr al-mahda" in the Traditional Arabic Grammar

According to the classification accepted in the traditional Arabic grammar (TAG), genitive construction ('idafa) is studied in two types: "al-'idafa al-mahda" – so called "pure" or true, semantic 'idafa and "al-'idafa gayr al-mahda" – lexical (lafziyya) or figurative (majaziyya) 'idafa. A close study of this classification is of an obvious interest, because it touches upon the difference of approaches which characterize the TAG, on the one hand, and the European Arabic philology, on the other, where genitive construction is often divided into three main branches: substantive (tilmizu l-madrasati "a pupil of the school"), adjective (jamilu l-wajhi "with beautiful face") and 'idafa with verbal noun (masdar) (dirasatu l-lugati "a study of a language"). The Arab grammarians refer to "al-'idafa al-mahda" such a construction in which there is a very tight connection between its components and it is impossible to divide them by another word (for ex. pronoun). This type of 'idafa also expresses concrete definition (tahsis and ta'rif) of the first component of 'idafa (mudaf) by means of the second (mudaf 'ilay-hi). As regards "al-'idafa gayr al-mahda", it's notable for the possibility to express a definite connection with some time, because it's first component is a derivative noun ('ism mushtaq) from a verb in Past, Present or Future tenses. The

“mudaf” position may be replaced by Participle I, Participle II and so called “sifatun mushabbahatun” or an adjective like Pc. I, for ex.: rakibu t-ta’irati “a passenger of a plane”, majhulu l-qadri “ignorant of his capacity”, ‘azizu n-nafsi “self-respected”. Al-’idafa al-majaziyya is also characterized by such semantic features as quality (wasf) and government (‘amal). At the same time this type of ’idafa does not express concrete definition (tahsis and ta’rif) of the first component by means of the second. This fact is confirmed, in particular, by using the word “rubba” “maybe, perhaps” before “mudaf” even if mudaf ‘ilayhi is a definite name, for ex.: rubba muxriji z-zakati “perhaps, (a man) who is giving alms...”. On the other hand, al-’idafa al-majaziyya containing a definite name in the position of the second component may as a whole be an attribute to an indefinite name, for ex.: zamilun bazilu l-jahdi fi l-’ixa’ “a friend making efforts for a friendship”. The study of so-called “al-’idafa al-majaziyya” in Arabic shows that it’s distinguished in TAG as a special type of a genitive construction not only according to its formal features but mainly on the basis of its functional-semantic characteristics. Their study in the light of syntactic investigations is one of the actual problems of Arabic philology.

Muhammed ARUÇI

Balkans’ Arabic Poetry

This paper aims to examine the historical reality of the Arabic Poetry in the Balkans. Muslim poets in the Balkans wrote in Ottoman Turkish, Persian and other local languages. However, Arabic was one of the most important literary languages among Muslim scholars in the Balkan region. The paper will try to shed light on experiences of some Balkan poets who left significant works in Arabic language. Although it is not possible to include all poets and poems in this short essay, the selected examples will give an overview of the style and the content of the Arabic poetry in the Balkans. I will focus on some poets such as İlhami Abdulvehhab (1773-1821) and Mehmed Handzic (1906-1944) from Bosnia and Herzegovina (B&H), and Abdulfettah Rauf (1910-1963) from Macedonia. There have not been enough studies pursued on this issue. Therefore, I hope this paper will be the starting point for those who are interested in the subject of Balkan contribution to Arabic poetry.

Rim AL-ATTRACHE

L'identité arabe et l'identité musulmane: ressemblance et différence; et expérience personnelle

Le monde arabe, ou comme je le nomme, la Nation arabe, ainsi que le monde musulman, représentent une extension géographique et historique. Mais, est-ce possible confondre ce qui est arabe et ce qui est musulman ou islamique? Certainement, il y a des identités culturelles distinctes entre la Nation arabe et le monde islamique, surtout par rapport au rôle culturel joué par les Arabes chrétiens dans le monde arabe. Mais il est important aussi de ne pas nier les choses communes entre le monde arabe et musulman, du point de vue historique, culturel, économique, etc. Finalement, peut-on rêver d'une relation équitable entre les deux mondes, afin d'oeuvrer ensemble pour un meilleur avenir?

Fawwaz AL-HAQ

The Status of Arabic in the United States: Implications for Language Planning

The ability to communicate in Arabic is a relatively rare achievement among Americans, but it is economically important one and rapidly becoming more so. There are many reasons for the growing importance accorded to Arabic in the US. Most obviously, the US has vast political and economic interests in the stability and prosperity of the Arab countries, and tending these interests is impossible without diplomats, business people, and others who are proficient in Arabic. (Arabic is the sixth of the major international languages recognized by the UN). The study investigated a variety of attitudes towards Arabic among American students studying Arabic at the Univ. of Wisconsin-Madison. Among issues investigated were students' attitudes to wide variety of factors and issues, including the quality of their teachers and course materials, the relationship between Arabic language and Arabic culture, the promotion of Arabic in the USA, The Arabic for Specific Purposes program, and students' self-reported level of competency in Arabic.

Roswitha BADRY

“Democracy” versus “Shura-cracy”: Failures and Chances of a Discourse and its Counter-Discourse

The debate over the extent to which “Islam” is compatible with “democracy” has been continuous for more than a century in the Arab world. Several internal and external factors have determined its course and content as well as the shifts in emphasis. In this debate, reference is frequently made to the idea of “shura” (consultation) – a principle anchored in the Koran and the Sunna. In fact, “shura” has never played a central role in pre-modern Muslim political reasoning. In the 19th century reformers began to seize upon the ideal of a consultative government as a way of arguing for the basic compatibility between “Islam” and “democracy”. However, not before the later 1960s, “shura” has become the fundamental value of a then propagated “Islamic system”. The present paper consists of three parts. It starts with an outline of the development of the debate over democracy in the Arab countries. The second segment surveys the major tendencies of the different “shura”-conceptions. Finally, the contribution tackles the following issues: What are the preconditions to the institutionalising of democracy, and what are the chances of a culturally embedded democracy in the Arabo-Islamic context? In the time in which many of the deep-rooted dogmas of democracy (secularism, capitalism, individualism, and nationalism) are being challenged – is there an opportunity to cross-cultural exchange?

Velin BELEV

La présence d’Abū Hamīd al-Ghazālī dans l’œuvre al-Futūḥat al-Makkiyya d’Ibn Arabī

La figure d’al-Ghazālī se présente dans l’œuvre d’Ibn Arabī comme une référence de premier ordre. Mentionnée plusieurs fois dans les Futūḥat al-Makkiyya, la pensée d’al-Ghazālī subit à la fois l’éloge et la critique ouverte sur certains points de la connaissance mystique de la part du grand soufi andalou. Est-ce une critique entièrement négative qui penche vers une démonstration de l’impuissance d’al-Ghazālī à atteindre le sommet de la réalisation totale en Dieu, ou bien s’agit-il de

finaliser un discours sur les secrets divins, commencé par le Maître du Khorassan un siècle auparavant? Tel est le sujet de cet exposé qui s'appuie avant tout sur les passages des Futuhat al-Makkiya l'Opus magnum d'Ibn Arabi.

Ramazan BICER

The Foundations of the Cultural Identity of Turkish People (Turkey: Western or Moslem)

The modern Turkish society is an extension of the Ottoman state. Two elements have been playing significant roles in the formation of Turkish identity during the time period of Ottoman Turkey up to present time. These are religious and socio-cultural elements. The former reflects the characteristics of Islam whereas the latter implies that Turks possess some unique and specific characteristics as every nation possess. These socio-cultural features combined with the religious ones in modern Turkish society as well as in Ottoman times. We will discuss on this paper the structure of Modern Muslim Turkish people as historic and socio-cultural.

Mirena CHRISTOFF

Translating the Other into Oneself: The Arabic Translations of Paul et Virginie by Bernardin de Saint-Pierre

In the decades around the turn of the twentieth century, Egypt was the foremost center of Arabic translation. Writers and journalists engaged in this thriving creative activity alongside professional translators. For the first time translations represented fictional genres of Western origins not found in the traditions of Arabic literature. The French romantic novel *Paul et Virginie* by Bernardin de Saint-Pierre, among other literary texts, attracted significant attention on the part of translators and audiences alike. It was transmitted into Arabic by the professional translator Muhammad 'Uthman Galal (1872), followed by the publicist Farah Antun (1902), and by the famous writer Mustafa al-Manfaluti (1923). The comparative study of these translations sheds light on individual styles and techniques employed by Arab authors in their renderings of foreign cultural contents cast in a generic form that became one of the models for the emerging modern Arabic narrative.

Vladimir CHUKOV

Islamic Movements and Islamist Movements

The Islamic movements became the main instrument for Islamic revival ideas realization within the Arabic world. Those political subjects benefit by a long-term history from structural and ideological point of view. During the process of European colonization penetration and the abolition of the institution of *Califat* sprang up the first organized movements that adopted Islam as political doctrine, not only as religion. The peculiarity of the local society development defined the messages nature that the political leadership relied on in aiming to recruit their followers. The Islamic movements passed four different periods within about one century-history. The first one began with the ideas of Djamaladin Afghani, Mohamed Abdu, Mohamed Ikbal, etc... The most interesting period is the last one which started with the fall of Berlin wall. Then the radical Islam became one of the main antagonists of the Liberal democracy led by USA and their European allies.

Anissa DAUDI

Idiom Identification, Comprehension and Translation: Are Bilingual Dictionaries Arabic-English-Arabic Satisfactory Tools?

Idioms are universal to all languages. However, despite their frequency they remain an obstruction to a lot of foreign language learners. Translating idioms from the source to the target language and from the literal to the metaphoric meaning is processed and accessed in different ways. This paper describes the result of a study conducted with 60 Arab (Saudi and Algerian) university students of Translation Studies, in order to investigate the degree to which idiom type affects the comprehension and the production levels. Dictionaries, particularly bilingual ones (Arabic-English-English) are supposed to be a good source for learners in the decoding and encoding of idioms. The study will highlight related issues such as the inclusion of idioms in the bilingual dictionaries quantitatively and qualitatively. By, this I mean, how do bilingual dictionaries (Arabic-English-Arabic) deal with idiomatic strings and which ones are included? Additionally, it looks at whether

or not there is a meeting point between the lexicographers' theories and the learners' expectations and dictionary habits.

Ivan DYULGEROV

On the term 'Islam in its original context

According to the old interpreters (*mufassiruna*) of the Islamic Holy Scripture, as well as to the Koranic context itself, *'Islam* is considered as "surrender of oneself entirely to God" — a statement which is accepted by all Islamic scholars and the majority of their non-Islamic colleges. On the other hand, it is well-known that recently this term is commonly explained by most Islamic preachers as closely connected to the word *salam* and its meaning of "peace and harmony", while the anti-Islamic preaching activities are based on searching arguments against this view. Thus, the present study aims to define the meaning of the root */s l m/* by analyzing its lexical actualizations in Koran and with references to the *Tafsir* Literature and the old Arabic Dictionaries, in order to explore then in forms like *'aslama*, *'Islam* and others the relation between this meaning and the derivational one, as a pure linguistic construct, opposed to its denotative connotations and late theological developments.

Simeon EVSTATIEV

Switching Identities in the Religious Public Sphere of Muslim Societies: Sheikh Faysal Mawlawi

In a world where religion is a major source of identity, values and orientation, an increasingly larger number of Muslims worldwide are turning Islam into a significant public and political force. The re-emergence of Islam in the public sphere is a plural and varied process. Those modernist notions, which neglect the role of religion in the development and expansion of the public sphere by maintaining that religious movements and identities have become marginal to modern societies, are unable to explain some of the major trends in Muslim societies. Nevertheless, many still believe that Islamism is simply a hindrance to modernization and reform.

As Dale F. Eickelman and Armando Salvatore pointed out, “being a Muslim” is never an exclusive identity, for one also has identities of nation, region, language, family and gender. Designed as an interdisciplinary study of these switching identities, the present paper aims to analyze the views of Sheikh Faysal Anwar Mawlawi, the Secretary General of the *Islamic Group in Lebanon (Al-Jama‘a al-islâmiyya fî Lubnân)* – one of the most influential religio-political organizations in the Middle East. My basic working hypothesis is that Islamism is an important modernizing force which provides a means for a linkage between past and present by the creation of a new, socially sensitive religious public sphere in which the glory of early and classical Islam serves as a legitimate tool for socio-political reforms.

Rossitsa GRADEVA

Reading, Literacy, and Magic: Sketches from Everyday Life in 17th-century Sofia

The paper is based on a *tereke defter* (register of inheritances) from 1671-78. In the first part it will present my findings with respect to: books that we find in the estates of the deceased citizens and villagers, their contents (in most general terms); pieces indicating some level of literacy or usage of writing materials, involvement in trade with paper, books or related objects. In the second part I shall try to delineate the image of the reading and writing Sofian citizen based on the estates and in comparison with the rest of the *tereke*s; the role of the book in the spiritual life of the Sofians.

Mustafa Alish HADJI

The Attitude of the Prophet Muhammad towards the non-Muslims

Nowadays, the notion of Islam is formed by the mass media. Unfortunately, the information is not so correct. It is necessary that we should pay heed to the underlying principles if we want to have true information about this religion. This is possible through investigation of the nascence and the growth of Islam, as well as through researching the Islamic worth, which the image of the Muslims shapes on. That is why we should see the relationship between the Prophet Mohammed and people of different faith as well as with the Muslims. In this way we

shall obtain a notion of the tolerance in Islam and it's relation with the people who profess a different religion. As well it is possible to see the Islam as a fundamental means for differentiate and develop of a civilization.

Ibrahim HATI BOGLU

Intellectual and Religious Relations between Bulgarian Muslims and Arab Intellectuals in the First Half of the 20th Century

After the Enlightenment, the relationship between Islamic World and the West, as a consequence of the Western policy towards the East, reached to unprecedented level. The effect of this relationship was felt in social, technological and intellectual sphere as well as in religious one. The effect of this relationship was apparent in the social and religious because the religion is the constituent element of Islamic culture and society. The need of religious scholar in Bulgarian Muslim society was met by those who had been educated in Istanbul Seminaries until the 20th century when Ottoman Empire seemed to be declining. After Bulgaria gained her Independence and Istanbul seminaries lost their influence, the Muslim intellectuals were interested in Western thinkers and thought, on the one hand, and Arab scholars in Cairo, who were influenced by Western thinking. Jamaladdin al-Afghani and Muhammad Abduh, who pioneered in spreading an idea that Islamic and Western Civilization, are compatible and both can live together peacefully. On the other hand, there were important figures: Mustafa Sabri Efendi and Abdullah Cevdet. The former, who thought that Islamic civilization was not in need of what the others had achieved while Abdullah Cevdet, who was forced to stay in Cairo until Mesrutiyet in 1908 and continued his activities there, was of the opinion that there is no alternative civilization other than the one in the West. After Bulgarian Muslims their attention to Cairo, these three ideas just mentioned were spread in the region. In this paper, first we will examine how Bulgarian Muslims conceived these three main tendencies which can be classified as traditionalist, reformist and Pro-Western; secondly we will analyze what this perception meant for the Bulgarian society which was in the junction of cultural and civilization interrelations.

Bo HOLMBERG

The Umayyad Secretary Abd al-Hamid and His Epistles

Among the many epistles from the hand of the Umayyad secretary Abd al-Hamid there is a short piece of writing on the purchase of a slave girl. To a great extent the epistle consists of a list of physical and mental attributes, not always compatible with one another. In this paper it will be argued that Abd al-Hamid's risala on the purchase of a slave girl was used in an educational context with the view of teaching new secretaries the art of describing a woman with the appropriate attributes. In addition to this the very terse style of Abd al-Hamid in this risala will be demonstrated.

Mohamed IBRAHIM

The Interaction between the Arabic and the Kurdish Literature in the Poems of Mualla Ahmad al-Jazeerai

The Kurds are one of the peoples of the Middle East that were influenced by the Arabic-Islamic culture, indeed they are also believed to be one of the people with greatest influence over the Islamic civilization. Soon after the waves of the Islamic conquest had reached the Kurdistan area in the time of the caliph Umar bin al-Hattab, the Kurds embraced the new religion. They started exploring the basis of religion, the reading techniques of the Holy Koran, the commentaries of its meanings and learned in details the rules of the Arabic language and started writing books in all fields of Islamic science. The degree of the Islamic influence was so great that in the end of 10th – the beginning of 11th century, Kurds started writing all of their books using the Arabic alphabet. The most influenced group was that of the *Ulems* (Scholars) and the *Adibs* (Literature men, Authors). And here comes the example of the Kurdish poet Ahmad al-Jazeerai who used to write poetry in four different languages and was as such the glory of his people. In that context they used to say that: while the Persian poet Hafiz Shirazi knew three languages, Ahmad al-Jazeerai knew four. The last had a great role in the transfer of Islamic terminology into the Kurdish literature. For example he transferred successfully in this way terms from the fields of *fiqh* (Islamic Law) and *Sufism* (Islamic Mysticism), *Kalam* etc. Jazeerai was using in his texts words from all four languages he knew. For him the important issue was the meaning and not the form itself.

Adnan ISMAILI

Yusuf and Zuleyha in the Albanian Literature

The age-long physical contact of Albanians with the oriental culture, created through the Ottoman Empire, caused precious indent in the life of Balkans including Albania and the Albanians as well in the cultural life of this part of the world. Thus, Albanians, after a long period of Roman-Byzantine domination, with embracing Islam, they became the nation that provided more than took from the east culture, through that it was incredible to imagine its identity without involvement of Orient. All this vast contact, as we mentioned before, outspreaded in the architecture, music and drawing, and created interferences in the literature art. This way by that long coexistence with the nations of East, the Albanians learned the languages of East, and were attracted by the East culture, even due to the lack of their own Albanian alphabet, they wrote their books in the arabic-turkish alphabet (as it is recognized among the Albanians which in fact is the ottoman alphabet), certainly with the necessary adaptation. In the spirit of this interference the Albanians created variety of writing with oriental spirit that date since the beginning of 18 century, this time period by a lot of scholars is considered as the beginning of the literature writing among the art of literature of Albanians. They didn't take from orient only the language and the alphabet, but also the literature genres, types and literature forms. Additionally to this the borrowed plenty of topics which at that time were main leitmotif of that literature. Suchlike without any doubt is the Quranic subject about Yusuf and Zuleyha, which was deliberated long time ago by the Persian authors within their poems. Such modest endeavor, but very valuable about this subject will make two Albanian authors, Muhamed Chamy and Hafiz Ali Korcha. The poems Yusuf and Zuleyha of Chamy and Korcha manifest the sample of the time, they have touched the origin of the lyric forms in the Albanian literature from the initial of Chamy until the 20 century fo Korcha. Thus their poems become spokesmen of the orient aspiration and cultivation of this typology of the literature within the centuries. Even Chamy and Korcha Belong to different time periods, they have common subject and identical inspiration, but apart from all they have courage and creative skills to deal with such serious topic, which was cultivated by the famous world romantics as Firdeus, Jam and Attar.

Jana JELYAZKOVA

Turkish Borrowings of Arabic Origin in Culinary Lexics in Contemporary Bulgarian

As a recipient language Turkish borrowed numerous and various layers of Arabic lexics. During the Ottoman rule for almost five centuries Turkish played the role of a donor language of lexics for Bulgarian. Among the Turkish lexical borrowings in Bulgarian are words, denoting culinary art. Turkish cuisine is very rich and one of the most popular cuisines in the world, combining the peculiarities of nomadic culture and the various culinary traditions of other Eastern peoples. This study investigates the specific layer of lexics of Arabic origin reborrowed in Bulgarian through Turkish, concerning culinary art.

Stoyanka KENDEROVA

Les Intérêts spirituels et matériels d'Osman Pacha vali de Beyrouth et Sayda (Premier Quart du XVIII^e siècle)

Osman pacha (m . en 1727), Circassien d'origine et esclave de Selim Guiray Han, passe par l'École de Saray « Enderun » et accède au poste de *silâhdar* du sultan, *vezir* et *kaimmakam* d'Istanbul. Durant le dernier quart de sa vie il est successivement *vali* dans différentes villes d'Iraq et de Syrie. Quoique représentant du pouvoir administratif, politique et économique au Liban, il fait des dettes et après sa mort ses biens sont confisqués par l'Etat. Ceux-ci sont répertoriés dans trois registres qui sont conservés actuellement au Département oriental de la Bibliothèque nationale « St. St. Cyrille et Méthode » à Sofia. Ils forment la source essentielle de notre étude. La bibliothèque d'Osman pacha qui inclut 303 volumes de manuscrits arabes, persans et turcs aux sujets différents témoigne de ses intérêts intellectuels et du respect qu'il porte à l'égard du livre. Le *vali* vie dans un luxe auquel contribuent des objets rares et précieux provenant des différentes parties de l'Empire ottoman, de l'Inde, de la Perse et même de la France et de la Grande Bretagne. Dans son dépôt il garde des pièces de monnaie en or, plus de 200 fusils et instruments de musique militaire. Son bien-être matériel s'exprime également par les grandes quantités de céréales, de miel, d'huile et d'huile d'olive ainsi que par la possession de bêtes

de somme, de chevaux et d'autres sortes d'animaux domestiques.

Nedelia KITAEVA

Lecture européenne du recueil MILLE ET UNE NUIT

La lecture européenne des contes de MILLE ET UNE NUITS, réalisée à l'aide des premières traductions du français, de l'anglais et de l'allemand, rapproche et met en opposition l'Orient et l'Occident. A travers les traductions, l'Europe déchiffre les « nuits arabes » comme européennes et les interprètes y découvrent leurs propres idées sur l'Orient. Leur lecture suppose des corrections, des substitutions et des abréviations. La substitution et la réécriture du recueil sont imposées par le processus de l'adaptation envers le goût des lecteurs européens – les interprètes ont dû diminuer une distance de cinq siècles dans le domaine des goûts et faire la haute société du 18^e et 19^e siècle aimer les manuscrits arabes. Le contact entre les deux cultures se reflète le plus sur l'imagination des lecteurs – le conte oriental crée une conception plutôt imaginaire que réaliste. Le mythe d'un Orient féérique et inconnu où règne le délice, existera jusqu'à la moitié du 19^e siècle.

Suleyman KIZILTOPRAK

Unity and Diversity in the Arab World

There are 22 countries of the Arab League. Each Arab country has different economic, social, educational and political conditions. In order to take a clear picture of the Arab people, we will look at the UN's Human development index (HDI). Next, it will be focused on the Arab countries' economic structure. Their foreign trade capacity, partners, export and import commodities will be analyzed. On the other hand, economic and industrial structure in the Arab world is so weak. How can be analyzed this phenomenon. The industry in some Arab countries depends largely on oil production. It is considered as the backbone of the economic and social development especially in the six Gulf countries. Why some Arab countries are so poor while some others so rich? Political and economic unity among the Arabs is possible or not? What are the differences among them? What are the effects of the

colonization period today's problems? Who are the Arabs? This presentation will try to answer this question covering economic, cultural, social, historical and religious points.

Richard van LEEUWEN

Globalisation and Muslim Thought: Yusuf al-Qaradawi and Tariq Ramadan

In the last twenty years or so the intellectual debate within the Muslim community has to a large extent been influenced by an awareness of the growing importance of the process of globalisation. As scholars such as Peter Mandaville en Olivier Roy have argued, globalisation, with its profound impact on economic processes, communication, migration, and cultural exchange, has not only provided the Muslim communities all over the world with new media to convey the religious heritage and to conduct the intellectual debate on an unprecedented scale, it has also affected their position within the world community. Pressure from outside as well as internal tensions have forced Muslim thinkers to conceive various forms of religious reform, ranging from the renewal of philosophical insights to political mobilization and juridical reform. In all these fields, the issue of the relation between the process of globalization and the formation of local varieties of religion, culture and politics imposes itself. It is especially the attitude of Muslims towards the Western societies which is a focal point within the debate, even more so since the emergence of large Muslim communities in Europe and the U.S. In this paper the ideas of some prominent Islamic thinkers are related to the complex process of globalization, in particular strategies for an Islamic >awakening= laid down in works by thinkers such as Sheykh Yusuf al-Qaradawi and Tariq Ramadan, who both belong to the vanguard of contemporary Islamic thought, in Europe and the Muslim world.

Mila MAEVA

Arabic Language and Bulgarian Turks, Emigrants in Turkey

Many Turks left Bulgaria and immigrated into Turkey in the 1989-2003 period. They preferred to settle in the big cities like Istanbul, Bursa or Izmir. The paper will present how these emigrants accept Arabic language. I'll try to clarify the

connection between language and their religious identification. These emigrants think that the Arabic language is the only sacred language. It helps to put on touch to Allah. It contrasts with Turkish - the profane language. For that reason the elder emigrants protest against translation of Arabic religious literature on Turkish and don't accept it. Bulgarian Turks in Turkey identify themselves as "Muslims" and the knowledge of Arabic assimilate this identification. And for that reason emigrants think they must know some prayers on it. The study is based on a round of fieldwork researches, which have been made in the 2000-2003 period in Bulgaria and in Turkey and it's a part of my PhD thesis.

Mariana MALINOVA

Towards a Theory of Translation in Kitab al-Hayawan of al-Djahiz

It is well known that the period of "haraka at-tardjama" between VIII and X century has enormous influence on constituting and developing the medieval Muslim culture. Along with the scanty comments of the translators on the practical side of their work, there are also attempts to formulate some theoretical problems of translation. In his *Kitab al-Hayawan*, one of the most prominent Muslim minds of the IX century, Abu Uthman al-Djahiz (776-869), defines some important problems of the literary translation, which are the major topic of this paper.

Dimitar MIHAYLOV

Democracy's Alternative Vision

This summary explores some prospects for democracy to be spread in Pax Islamica and some contrary forces that obstruct it. Though a noble idea as it appears to be, the advent of democracy is confronted by serious obstacles. Main among them is a vision presented by Salafi Jihadi Islam. Its objective is to proclaim that democracy and Islam are completely incompatible and mutually exclusive. For the adherents of this vision, the question is non-negotiable, and there can be no concession regarding it whatsoever.

Barbara MICHALAK-PIKULSKA

The Beginnings of the Prose in Bahrain – Muhammad Abd Al-Malik

After the Second World War we observe the cultural and literary development in Bahrain. Literary clubs and publishing houses were set up. Their first fruits materialized in the form of the first newspapers: Al-Watan, Sawt al-Bahrain, as well as the literary journal Al-Adwa'. These served as a medium for the first literary efforts of Bahraini writers, such as 'Ali Sayyar or Khalaf Ahmand Khalaf. In 1969 Usra al-Udaba' wa al-Kuttab was established. The 1960s' had a significant impact on the further development of the short story in Bahrain. More matures writers appeared on the literary screen among them: Muhammad Al-Majid and Muhammad 'Abd Al-Malik. The last one seems to be one of the most popularly read Bahraini writer. He published many collections of short stories. Among them: Nahnu nuhibbu ash-shams (Beloved sunshine), As-Siyaj (Enclosure), An-Nahr yajri (The rivers flows), Ra's al-'arusa (Head of the Bride). The above collections testify to the fact that he is an unusually prolific writer. His authenticity regarding the art of writing mark him out. He is writing about local problems, a frequent lei motion being tradition and the past.

Beazedin MUSTAFA

The Differences and Similarities between the Capitalist and the Islamic Economics

Adam Smith was the 'forefather' of capitalist thinking. His assumption was that humans were self serving by nature but that as long as every individual were to seek the fulfillment of her/his own self interest, the material needs of the whole society would be met. In the neo-classical economic school the classical economic ideas were perpetuated on the demand side of markets. The second great revolution in economic thought was by John Maynard Keynes. Aggregation was not derived from the notion of sum-ranking of individual preferences at the institutional level.

The five major Islamic economic and financial instruments are, (1) abolition of interest, (2) profit-sharing under economic cooperation between labour and capital, (3) joint ventures, principally though not wholly through equity

participation; (4) the institution of charity; (5) avoidance of wasteful use of resources. When we study the Islamic economy as a way which Islam prescribes for individual and social behavior in the economic field and examine Islam's rules in this area, we can conclude that its most important attribute is *social justice*. Islam addresses the whole life in general and devises for it the best system which guides toward the goal in a deliberate manner and based on principles of justice and equity.

Raya NAYDENOVA

The Images of Muhammad and Ali in the Tradition of the Bulgarian Alevi

The purpose of the proposed work is to determine the social parameters of measuring the characters of Muhammad and Ali in one specific in confessional respect group of Bulgarian Turks – those of the Alevi. On the grounds of collected narrative stories, archive materials and literary sources, the problems of the influence of the mythic models, built up by the Koran and oral tradition, over the daily structures of behaviour of the representatives of the said society shall be studied. A special accent shall be put over the reflection of the concepts for Mohamed and Ali at the forming and reproduction of the basic masculine models, inherent in the investigated gender systems.

Harry NORRIS

The Source, and the Function, of Arabian Folk Tales of Arab Origins in the Beliefs of Three Muslim Peoples in Eastern Europe: the Circassians, the Albanians (Shqiptars) and the Bulgarians of Bulghar

The intention of my introduction of the Arabic texts and the stories which relate to the origins of the Circassians, the Albanians of the Elbasan district, the Muslim and non-Muslim people of Bulghar, together with a short note on Chechen claims of an Arabian origin, is to compare and contrast the Arabic material, the structure and origin of the stories, the dates of the borrowings from Arabian sources and the role and orientation of the Islamization of Muslim peoples in south-eastern Europe. The Arabic text or part of it from the Majalis of Al-Ghawri might also be of interest to Arab participants. My

paper argues the case for a project which would involve Arabists and Islamists in the countries of the Balkans which have historically important Muslim communities; communities which have been influenced by Islamic, and especially Arabic, folk epics, whether these be orally transmitted, by word of mouth, or else through locally composed Arabic texts, of sundry date and provenance, texts which have left their mark upon the local Islamic literature and upon the communities themselves. These stories are an essential part of their Islamisation and they cannot be ignored in any study of their beliefs, their social structure, their search for an identity and for their relations with other Muslims and non-Muslims in the region.

Mohamed NOUREDDINE

Les mouvements islamistes dans le monde arabe et la participation politique: l'expérience du Hizbollah au Liban

Depuis la restauration des entités politiques indépendants dans le monde arabe, ce dernier n'a pas expérimenté (à l'exception de Liban) la démocratie pluraliste en tant qu'une mécanisme de participation politique pour les formations qui reflètent la vivacité de la société. Le système politique arabe s'est caractérisé par le despotisme du régime du parti unique ou par le despotisme des familles royales héritières, de sorte que la plupart des autres groupes de la société n'avaient pas le droit à la participation. Cependant, les mouvements islamistes dans le monde arabe confrontaient un problème supplémentaire lié au point de vue de ces mouvements sur le processus démocratique (selon sa conception occidentale) et la participation politique, ainsi que sur la possibilité de l'harmonisation entre l'islame et la démocratie, et la légitimité de la participation politique dans des régimes laïques ou qui ne considèrent pas la religion comme la source de la législation. Nous tentons, dans ce texte, de revoir l'expérience inédite d'un mouvement islamiste dans une société pluraliste laissant libre accès à la démocratie et à la participation politique: L'expérience du Hizbollah au Liban. Nous allons voir son point de vue sur la démocratie, ainsi que sa participation aux élections parlementaires et municipales, aux actions syndicales et dans les organismes de la société civile. A savoir que l'expérience du Hizbollah représente un modèle de conduite d'un mouvement islamiste avec d'autres formations différentes idéologiquement et politiquement, et dans un régime

qui n'est pas islamique, et c'est au contraire de la plupart, sinon tous les mouvements islamistes dans le monde arabe et musulman.

Hussein OBEIDAT

The Pragmatics of Word Order in Arabic and the Translatability of Qur'anic Texts

This paper aims at exploring the pragmatic function of word order variation in Arabic and the impact it has on the translatability of Qura'nic texts. Word order in Arabic is two fold: semantic and structural. The former relates to the choice of lexical items; as to why a certain lexical item precedes another. The latter, which will be the focus of this paper, deals with structural variation and the pragmatic function of fronting certain constituents within language units. Furthermore, the paper examines this pragmatic markedness within Qura'nic texts and see if various translations of these texts have captured this markedness. The paper concludes with pedagogical implications for translation and language learning/teaching.

Eva ORTHMANN

World-Year Conceptions and Cyclical Time in the Early Ismâ'iliyya

Since the middle of the 8th century A.D., astrology has played an important part in the Muslim world. Hundreds of manuscripts in the libraries of East and West testify to its role over the centuries. But the importance of astrology has not always been the same for every region and every ruler. While some dynasties and rulers tried to suppress the astrologers' activities, others used it to support the ideological foundations of their reign. The early Ismâ'iliyya has been foremost in the employment of astrology at such ideological aims. The connection between this religious movement and astrology can be explained by its cosmological ideas based on cyclic conceptions of time. These conceptions were used to herald the end of time and the coming of the Mahdî in the near future. My lecture will deal with a manuscript which announces a major political change for the year 392/1001. The specific interest of

the text is given by its mingling of pro-Iranian with pro-Islmâ'ili propaganda.

Tatjana PAIĆ-VUKIĆ

The Ways of Transmitting Knowledge among Learned Bosnian Muslims in the First Half of the 19th Century as Recorded in Arabic, Turkish and Persian Manuscripts of Mustafa Muhibbi

The author presents results of the research conducted in the library of Arabic, Turkish and Persian manuscripts which belonged to the Muhibbiæ family from Sarajevo, now kept at the National and University Library in Zagreb. Its first owner was Mustafa Muhibbi (d. in 1854), an educated *kadi* who used to write in his personal notebooks (*maǒmû'as*) and copy whole texts. Some of his records are valuable sources for reconstruction of ways of transmitting knowledge among learned Muslims in Bosnia of that time. Those sources are: marks of ownership which display circulation of books, indicators of provenance of certain quotations which point to both oral and written transmission, *iǒâza*, the certificate of attendance to reading sessions issued to Mustafa Muhibbi and finally an Ottoman medical handbook which Muhibbi has copied and added to it excerpts in Turkish and Arabic from manuscripts of his fellow-citizens.

Tsvetomira PASHOVA-SALIM

The Arabic Conjunctions wa and fa as Discourse Connectives

Wa and *fa* are the most pervasively used conjunctions in Arabic written discourse. There are generally accepted assumptions about their meanings: *wa* has an additive meaning and *fa* has a temporal and a causal meaning, but these assumptions fail to provide an explanation of the use of the conjunctions in every particular case, as well as of their pervasiveness. In this paper I propose an explanation from the point of view of discourse coherence, and more specifically coherence relations. The two conjunctions are viewed as discourse connectives which function on the different levels of discourse organisation – ideational, interactional, and topical. On the basis of an analysis of a text corpus I reach the conclusion that the conjunctions have a basic meaning, realised on the

ideational level. The same meaning is metaphorically implied on the other two levels of discourse organisation. In their function as discourse connectives *wa* and *fa* are used to mark the relation between discourse segments of different length and complexity.

Pavel PAVLOVITCH

Trade, love and wine in early Arabia. About the circumstances of the marriage between Muhammad and Khadija

This paper is devoted to a source critical analysis of the accounts concerning Muhammad's marriage with Khadija bint Khuaylid sometime around the year 595 AD. We have at our disposal three major narrative lines dealing with the event. The first, and perhaps most popular of them, recounts the story of Muhammad's travel to Syria with a trade caravan of Khadija. A study of this report quickly reveals striking similarities with the events peculiar to the first travel of Muhammad to Syria said to have occurred around the year 582 AD. Combined with an *isnad* critical analysis these similarities cast a serious doubt upon the authenticity of the whole story. In the second place we have at our hands a report depicting Khadija as a petit merchant in Mekka. The authors of this account describe the marriage between Khadija and Muhammad as a deal between the two, which initially met the opposition of either Khadija's father or her uncle. Khadija's ward had had to be inebriated in order to give his unconscious consent to the marriage. As in the first case the story cannot be taken at face value as it betrays discernable anti-Arab traits. Last but not least there is a not so widely disseminated report telling us that Muhammad had been involved in a small size trade in the Hubasha emporium somewhere in Tihama. Could this be a real trace of the background of events where Muhammad established some sort of business relationship with a Meccan female-merchant, which developed with the time into a closer spiritual affinity and finally acquired the form of a marital union?

Yordan PEEV

La première "Encyclopédie de l'Islam".

Il y a trois siècles, en 1697 à Paris apparaît "La Bibliothèque Orientale ou Dictionnaire universel contenant tout ce qui fait connaître les peuples d'Orient". Son auteur est l'orientaliste

Barthélemy d'Herbélot (m.1695). On appelle à juste titre ce livre volumineux la première "Encyclopédie de l'Islam". Elle marque la transition de l'attitude religieuse chargée des préjugés, vers la méthode objective de la recherche rationnelle qui dissipera l'obscurité de l'ignorance. Les articles consacrés aux thèmes principaux du dogme et de l'histoire musulmane contiennent des informations intéressantes et illustrent le niveau des connaissances de l'Islam à la veille du «siècle des lumières»

Svetoslava PETKOVA

Ueber die anthropomorphen Bildern in dem klassischen Islam: Rolle fuer die Durchsetzung der Dekorative

Der vorliegende Artikel bezieht es, einige Fragen zu beleuchten, die mit den Gruenden fuer die Durchsetzung und die Erscheinungsformen der Dekorative in den islamischen Kulturkreisen verbunden sind. Einer der Gruenden fuer die Durchsetzung der Dekorative in dem islamischen Gestaltssystem fuer zu der traditionellen islamischen Vorstellung fuer Suedhaftigkeit der anthropomorphen Bildern und die Skulptur. Die Verbote, die allmaehlich einen dogmatischen Charakter gewinnen, beruhen voellig auf den hadissischen Texten und haben vielseitige und ziemlich widerspruechliche Kommentare unter den Theologen hervorgerufen, womit sich auch der Mangel an einer umfassenden und einheitlichen Stellungnahme zu dem Gestaltung in der islamischen Kultur erklart. Eine wichtige Rolle dafuer spielen auch die Standhaftigkeit von Bilder und Motiven, die in den vorislamischen Kunsttraditionen dominieren, ihre Lebendigkeit jahrhundertelang aufbewahren und noch heutzutage in dem Volkskunstschaffen zu treffen sind. Die Verzicht auf die plastikmalerische Formen von Bildhaftigkeit bestimmt andererseits die mehr vertretende Shematisierung und die geometrische Darstellung der Bilder, die ein typisches Merkmal fuer die Dekorativesdenkenweise sind. Die Stielisierung und die Unterordnung des Bildes den geometrischen Prinzipien gehoeeren naehmlich zu den Hauptmethoden, die die islamische Kultur nutzt, um die Gestaltungsformen der Vergangenheit in ihren eigenen Raum einzuschreiben und in eine neue Gedankensreihe anzustellen.

Francesca PREVEDELLO

Radwa Ashour's Trilogy Granada, Maryama and Al-Rahil. A Contemporary Literary Representation of the Muslim Cultural and Religious Identity in Al-Andalus after the Fall of Granada

This paper focuses on the historical novel *Granada*, the first part of a Trilogy written by the Egyptian writer Radwa Ashour (Cairo 1946-). The Trilogy, composed by *Granada, Maryama and Al-Rahil* (The Departure), was published in Cairo between 1994 and 1995. In her novels Radwa Ashour tells the story of Abu Gafar - an old Arab and Muslim copyist who lived in Granada - and his family, between the fall of the city after Santa Fe Capitulations (November 1491) and the expulsion of *Moriscos* in 1609. On the basis of an historical reconstruction of that period, Radwa Ashour narrates how the cultural and religious identity of the Muslim community was wiped out, notwithstanding the attempts made by its components to preserve it. Through the main character of *Granada*, Salima, the reader discovers the way of life of the Muslims in Granada, their cultural identity and social practices. The dramatic epilogue of the stake Salima was condemned by the Inquisition closes the narration, underlining the climate of religious persecution that will lead the Muslims of Granada to emigrate, to convert to Christianity or hide their real beliefs.

Stephan PROCHAZKA

The Desert versus the Sown in Modern Tunisian Bedouin Dialects

The continuous spreading of so-called prestige dialects and their impact on local vernaculars is a subject which has been thoroughly investigated in Arabic dialectology. The same is true for the increasing influence of Modern Standard Arabic on all varieties of spoken Arabic. One striking feature found by most of these studies is that most communities outside of urban centres have a negative attitude about their own dialect, which they feel to be backward and rustic. Therefore, typical features of the dialect are avoided in communications with outsiders and – especially among the young generation – even inside the community. This paper is a description of the linguistic situation in a Bedouin community that is – in contrast to many sedentary rural societies - proud of its own dialect,

which not only is an important part of the tribe's identity but has also become the vehicle of a prestigious oral literature. We have attempted to determine if and when the speakers of these Bedouin dialects, when communicating with outsiders, talk or act differently in comparison to speakers of other non-urban dialects. And we have attempted to determine how far these Bedouin speakers have adapted their dialect to the phonological and lexical features of the "prestige dialects" and of MSA.

Baian RAYHANOVA

Modern Arabic Prose between Reality and Dreams of the Hero

This paper presents some observations on the development of modern Arabic prose through the concept of the hero, who is an essential element in the works of any writer, though Arabic literature of the last century is close to us in time and fresh enough for us to identify with some accuracy the line dividing the concept of the hero in the past from of the present. It should, however be noted at the outset that there are at least two different artistic interpretations of a character: one is the hero's attitude towards the world and the other towards himself. A number of fictional works published mainly in the last few years will be examined in this light.

Tamara RAKIĆ

The Arab World in Serbian Travel Books from 1860 to 1940

The paper presents an attempt to call attention to the fact that the first Serbian literary travel book was written about Middle East and to underline the hybridization of travel writing as a literary genre in addition to a short review of Serbian travel writings. This paper offers a survey of Serbian travel books on Middle East and Northern Africa that were published as a whole (not published as serials) in the period from 1850 to 1940. According to purpose of traveling these writings can be divided into two groups: the ones that resulted from pilgrimage and modern adventure travel books. This paper provides an analysis of the impressions and opinions of Serbian authors who came into contact with the Arabian-Islamic culture in view of the circumstances in which their works had originated.

Shaker SALIM

*The Formal Structure in "Thousand and one nights"
(Preliminary Comments)*

The French arabist Gilbert Grandguillaume describes the way many researchers have dealt with the stories of "Thousand and one nights" in the following way: "A big number of researchers exposed themselves to these texts like a man that exposes himself to the warmth of the day." This comment reveals one of the important sources of problems for the aesthetical analysis of the stories. Their rich fictional world grasps the researcher and makes him see his own dreams, as though it is the story that reveals him instead of him revealing the story. In many cases this state of affairs results in the implementing of research methods and views that prevent the researcher from recognizing the real aesthetical values of the stories, be it the nature of the characters or the narrative structure: values, that are closely related to the cultural and historical context in which "Thousand and one nights" were created. This paper aims to draw the attention to some of the aspects of the problem and to reveal the obvious influence of the Arabic narrative tradition, the "hadith" and the "balagha" on the narrative structure and formal properties of the stories in "Thousand and one nights'.

Penka SAMSAREVA

The Interrogative Pronouns in Contemporary Literary Arabic

The present paper deals with the interrogative pronouns in contemporary literary Arabic on the synchronic plane. Brief attention is paid to the problem of the place of the interrogative pronouns in the general classification of words as grammatical classes /parts of speech/. Also presented are the basic views in this connection, held by Arab scholars and the representatives of Arabic studies elsewhere. Special attention is given to the semantics of the interrogative pronouns and to their opposition on the basis of the division of the signified into animates and inanimates. A more detailed analysis is made of the capability of the interrogative pronouns to fulfil different syntactic functions in

the sentence. Also treated are the polyfunctionality of the interrogative pronouns, and the relations of synonymy which are established among them.

Irina SARAIVANOVA

On the Symbolic Nature of Love Relationships in the Turkish Folk Story of "Kerem and Asli"

This study is an attempt to determine the relation between sacred and profane understanding of love in one of the most popular and loved Turkish folk stories – “Kerem and Asli”, a story from 16th-17th century about two beloved – a Muslim boy and an Armenian girl. It is based on folk love songs (türkü) from the story, found in a manuscript-blocknote (cönk) from the late 19th century, discovered in Bulgaria.

Mehmet Fatih SEYHANOGLU

The Lost Connection Brought on by Divergent Identities: The Case of Turks and Arabs

The emergence of nation states after the Westphalia (1648) that had led to considerable changes in the West was a first step towards differentiating nations. The French Revolution followed and strengthened it. The Islamic Civilization had a similar experience to that of Westphalia that the West had already gone through when the Ottoman Empire died and was replaced with nation-states, especially the ones that were founded in the former lands of Ottoman Empire. The fact that all nation states formed a notion of history of their own with their ideas at the center led Turks to have distinguished characteristics of identity from Arabs. This is because of the fact that Arabs and Turks, two important nations of the Islamic Civilization, turned into nation-states of their own, has led them to have different sets of values. This process by which Muslim peoples changed into nation states is actually an extension of European colonialism. The nationalist young Ottomans who had received their education in the West and got alienated towards their own culture, played a major role in leading the Arab and Turkish Identity to get different from each other. The young Turks ideologically hated anything new (all minority groups); their antagonism did not only destroy the quality of the Ottoman Empire being a multicultural country but also accelerated the process, which created different identities.

Following that, a Turkish nation state as established and nationalities policies emerged, which consequently started a new process for creating a new secular Turkish Identity. Nations that either separated themselves or were separated from the Ottoman Empire had already begun to create their own identity. In this way, the image of Arabs within the Turkish system of meaning got different place to occupy. This was also true of the Turkish image within the Arabic system of meaning. Turkish people took into using proverbs to create negative images of Arabs. Arabs also had a similar attitude towards Turkish people. The historical books of Arabs depicted Caravan robbers rebelling against the Ottoman Empire as heroes, while Turks tended to see these simple events of robbery as Arabs' betrayal of Turks. As I stated above first I will focus on the theoretical background of differentiation between the Arabic and Turkish Identity, and then I will relate the fact that Arabs and Turkish tend to perceive each other in a different way to the nature of structure of the international system. I believe that not the act of introducing nation states to religion but the introduction of an alternative political theory taking steps toward the actual Islam would prevent the differentiation of Identity and lead to the revival of lost ties.

Aziz SHAKIR-TASH

Some Aspects of Teaching Arabic as a Foreign Language via a Foreign Language (The Case of Using Arabic, Turkish and English i.e. a Semitic, a Turkic and an Indo-European Language Together)

This paper is inspired by my Arabic Language teaching experience (in the period 2001-2005) at the Faculty of Arts and Social Sciences in Sabanci University in Istanbul. The English basis of the course performed by the Cambridge University Press's two volumes of "Elementary Modern Standard Arabic", in combination with the fact that almost 100 % of the students are Turks, leads to the peculiar linguistic situation in which a foreign language is taught through another foreign language. However, besides English (used in reading basic texts, teaching grammar as well as in the written forms such as quizzes, take-homes and exams) – in some of the oral forms accompanying the Arabic lessons (such as asking questions, answering them and giving explanations to some

complex linguistic details) – Turkish is used, i.e. as a second spoken language in class students' native tongue is involved. This “dualism” can be observed not only as a result of the different levels of knowing English among the students, but also can be explained with the common Islamic background that leads to the lexical and morphological relationship between Arabic and Turkish languages. The teaching experience, obtained in the above mentioned conditions, shows that the co-existence of all three languages, grants both sides – teaching and taught – some extra linguistic and communicational skills that reflect positively on the working process of the classes as a whole.

Pavel STEFANOV

The Religious System of the Bulgarian Alians

The Alians are most probably Turcic nomadic tribes who have been resettled from Persia to Northeastern Bulgaria by the Ottoman authorities in the 1520s and 1530s. Studies about them are historical or ethnographical but a detailed analysis of their religious system is lacking. Most ancient in it seems to be the pagan Turcic layer which shares common traits with the Proto-Bulgarian religion. A number of elements are dualistic and can be explained only by the influence of Manichaeism which appeared in Persia in the 3rd century and spread across Asia Minor. The main body of the the Alian system is Islamic. The structure and function of the Kizilbas community (cem) and initiation into it (sacred brotherhood and ritual beating - tarik) are borrowed from the organization of the mystical Bektasi orders. Almost all fixed festivals and rituals of the Alians spring from Nestorian Christianity and they have been reinforced after contacts with the Bulgarian milieu. All in all, the religious and ritual system of the Bulgarian Alians can be determined as very complex and heterogeneous.

Galina STEFANOVA–EVSTATIEVA

Between Past Identities and Present Destinies: Adonis' Expanding of the Poetical and Philosophical Limits

Adonis (b. 1930), the Syrian poet, philosopher and theoretician of Arabic poetics, is well known as a 'tireless advocator' of modernity and artistic innovations. Since he co-founded (together with Yusuf al-Khal) the poetry review *Shi'r* in 1957 and founded *Mawaqif* in 1968 his influence on the contemporary Arabic poetry is immense. Adonis' book *al-Thabit wa al-Mutahawwil* (*The Static and the Dynamic*, 1973) was a landmark in the intellectual provocation for a radical and immediate change. According to Adonis' view, past and present Arabic poetry is basically similar, if not identical, in experience and expression. However, Adonis sees a conflict between this cultural reality and his own conviction that poetry must challenge boundaries and establish new aesthetics. That is why he is considered to be a poet of contradictory powers, a 'unified' self which experiences the most profound processes of rupture and fragmentation, a figure with the accent of a prophet (Kamal Abu-Deeb). Adonis argues that all he did was to concentrate on expanding the limits of poetry, as established by his ancestors, and suggesting another conception for poetry: "The land of creativity and culture, for me, is not the same as the geographical one. All my struggle could be said to be concentrated around this goal: for the geographic homeland to become a living part of the creative and universal one. No East, No West: only a man in one world."

Some poetical texts of Adonis contrast sharply with his theoretical principles: that organic unity above all is what distinguishes modern poetry from its predecessors. Through the poetic persona of Mihyar the Damascene Adonis denies the direct subjective discourse and speaks an unpersonal symbolic language. His poetry has no formalistic structure or form, each poem, being a work of art and insight, takes the form of the 'vision' of the poem. The aim of this paper is to explore and analyze some of the profound shifts and transformations in Adonis's work, which have made a powerful

impact on modern culture and pushed it towards a postmodern age because modern identities are basically modular and modularity is never self-sufficient and self-sustaining by overlapping 'ties that bind'.

Anka STOILOVA

The Lines in Arabic Manuscript Books

The present paper attempts to identify and arrange some of the main practices of writing of lines, presented in the medieval Arabic manuscripts. Characteristics of the Arabic alphabet, employed and developed during the handwriting process, are used to analyze these practices. It is known that lines are to be straightened and justified in the body of the main text. These rules, however, are not always observed strictly. In many cases single words and lines as well as small text items are rotated. The rotation of these elements of Arabic manuscripts is hardly discussed by investigators and it is even never mentioned in catalogues. It appears that this rotation has regular quantitative characteristics, and it can be well-defined and presented by means of geometry, and, in particular, by means of central symmetry. The graphic way of solving the problems of describing of rotated components of handwritten text is of great importance to paleography and descriptive archaeography.

Hristina TCHOBANOVA

The Linguistic Situation in al-Andalus

The Arabs conquered the Iberian Peninsula and their language and culture really took possession of this part of Europe during eight centuries which gave evidence of the longest period of contact between the Civilizations of the East and the West. The Arabic Language became the vehicle of the andalusi culture and identity persisting in a linguistic situation on which a great variety of ethnic, religious, linguistic and extralinguistic factors exerted their influence. Passing over different stages of bilingualism, monolingualism and multilingualism, carrying its status of diglossia in every of them, the Andalusi Arabic was mentioned by Ibn Xaldun as a third kind of Arabic (Dialect)

along with the dialects of al-Mashreq and al-Magreb in the Middle Ages.

In this paper I attempt to approach a systematization of Andalusí Arabic in its chronological, topographical and ethnical context as used in the area of the Iberian Peninsula by Arabs, Berbers, indigenous inhabitants (Celts and Visigoths) and Jews through the processes of social integration and disintegration, the doctrinal opposition between Kahtanids and Kaysits, the socio-economical confrontations between Shamiyun and Baladiyun, the ethnic, religious and economic relations between the Arab Muslims and Christians – Muwallads and Mozarabs, the Christians and the Mudejars Christianized completely or not converted muslims (Moors) with the semi apocryphal Aljamiado literature... A whole scale of terms which arise out of ethnic and confessional criteria and give us good reason to try to specify what variety of language, where and when, at what linguistic stage, used every one of these groups and for what purposes.

Victor TODOROV

Independent Personal Pronouns in Semitic

The paper offers a brief view of the development of independent personal pronouns starting with their reconstruction in Proto-Semitic. Two general stages of this development can be noticed: the distinction of independent personal pronouns paradigms for different cases by flexion (1), and by using new, compound forms (generally following the principle particle (noun) + suffixal pronoun) (2). The article will reveal more of the nature of those two types: The paradigm of the first type, preserved in all later Semitic languages, is the one for Nominative case. Accusative case is presented by various forms of both types; the elder forms for Dative case remain only in Acadian. No independent pronouns of the first type for Genitive case exist; such forms as independent possessive pronouns are later formations of the second type.

Todor TODOROV

Errores philosophorum: Whether God Knows the Individuals – Negative Reception or Avicenna's "Mistake"?

In his polemical work "Errores philosophorum" Gilles of Rome argues with the new *auctoritates* in Western Europe, that is Aristotle and some Arabic and Jewish philosophers, pointing out and refuting their "errors" with accordance to the Christian tradition and doctrine. Most errors are ascribed to Avicenna (Ibn Sina) who is also attacked for his position that God is unable of knowing the many individual natures because of his simplicity and transcendence. A position which is incoherent with the Christian belief of God's providence and therefore was officially condemned in Latin Europe. A belief shared by Islam as well. In his Metaphysics (*al-Ilahiyyat*) Ibn Sina is defending the philosophical concept of God, which excludes the possibility of knowing singular things as they are, but at the same time he states that God is omniscient exactly as revealed in the Quran, so not a single stone or leaf is left out of his sight. The problem is how God knows what he knows, does the way he knows allow him to really know the individuals? Did Gilles of Rome really understand Avicenna and what was Avicenna's authentic position on the disputed problem?

Aydin TOPALOGLU

The Philosophical Interactions and Influences between Islamic and Judaic-Christian Cultures in the Middle Ages

Muslims regarded wisdom (Hiqmat) as a "lost property of believer", wherever he finds he takes it. With this aspiration, they did not hesitate to get in touch with other cultures for exchanging scientific, philosophical, ethical, and cultural values even in the early expansion years of Islam. In addition to their religious establishments, they founded institutions for seeking *Hiqmat* regardless of its source and border as Abbasid caliph al-Ma'mûn did in the 9th century. He set up in AD 832 the House of Wisdom (bayt al-Hikmet) comprising an observatory and a library with a translation team for transmitting originally Greek texts into Arabic. This was not an ordinary historical event in the history of Muslims, but a wonderful attempt for encouraging scientific studies in different branches such as medicine, astrology, mathematics and philosophy from various sources. Beyond their religious, theological, ethical and logical

discussions, Muslims took a lot of philosophical elements from sophisticated Jewish, Christian and Manichean intellectuals. And vice versa, many Jewish or Christian intellectuals took many theological, mystical and philosophical elements from Muslims esp. between 9th and 13th centuries. In this paper, I will deal with the mutual intellectual endeavours between Islamic and Judaic-Christian Cultures, and then I will attempt to focus on the philosophical interactions and considerable influences between these two different civilisations in the Middle Ages with references to special works.

Maya TSENOVA

Bread in Arabic Proverbs

The place of bread in the notion about the world and the system of values of the Arabic peoples has its reflections in the treasury of Arabic proverbs. In general, the abundance of set expressions, formed around the family of synonyms for bread marks two types of attitude to it: on the one hand the geographical borders of the contemporary Arab area include the ancient granaries of the world – the Nile valley and Mesopotamia and this is the reason for the explicit recognition of bread as a value. On the other hand bread in the meaning of the daily provision has established itself as the food of the poor, which caused his appearance in some proverbs as an instrument for expressing contempt towards lower social groups. However the first tendency is dominating. The paper includes also some parallels with Bulgarian proverbs and allusions regarding some rites connected with the use of bread.

Fotini TSIBIRIDOU

Moslem Women in the Middle East of the 21st century: Subaltern Subjects or Postmodern Citizens of 'Oriental' Alternative Womanhood?

In this paper I am trying to examine the conditions under which Moslem women in the Middle East countries, are constructing postmodern female citizenship and womanhood by dealing with everyday reality. Considering the transformation of male power from the traditional to modern and postmodern era, women seem to move between controversial 'truths' and practices, constructed by powerful others as well as by

dominated selves. However, a lot of different powerful and dominated subjects exist in homosocial environments and class structured societies. In this paper, categories such as 'truth', 'domination' and 'oriental' are deconstructed, showing the power relationships in a social and gendered milieu as well as the different female experiences of womanhood in particular contexts. We will try to explore the limits of the new categories of the post-colonial and late feminist theories concerning the construction of the 'subaltern' subject as an analytical category and the 'alternative' womanhood, as a practice of citizenship adopted, proposed in contrast to the Western hegemonic categories. Ethnographic data from different Middle East countries in addition to a systematic fieldwork self-experience from Oman are analyzed in order to understand the experience of womanhood as subaltern subjects and/or as alternative citizens à l'orientale in the 21st century.

Kiriak TSONEV

De "1001 nuits" jusqu'à Andersen – rencontre de deux civilisations

L'auteur, qui a traduit entièrement pour la première fois dans l'histoire de la littérature bulgare la grande oeuvre épique arabe "1001 nuits" directement de la langue arabe à la langue bulgare, analyse sa liéson avec les contes du grand écrivain danois européen et mondial Andersen. Selon lui ce n'est pas seulement l'influence directe qui sans doute existe, mais les idées humanitaires sur la victoire du Bien sur le Mal, sur la caractère transitoire de l'existence humaine, sur l'Amour éternelle entre les Etres Humains sont les memes quoique soient leurs civilisations, qui ne sont jamais contradictoires, mais, au contraire, elles ne peuvent que se compléter une autre.

Kamen VELICHKOV

Constructivism in Middle East Foreign Policies

Constructivism is a relatively new theoretical orientation in the currently diverse agenda of Middle East foreign policy studies. It seeks to take stock of the changes in the structures of the global and the regional international system, and, more importantly, to examine the way perceptions influence

strategies of foreign policy. Its proponents emphasize the intersubjective (cultural, not material) set of norms and expectations created by the interactions of states. These, in turn, shape the identities of states and influence their behavior on top of power considerations.

Ibrahim YALAMOV

The Dialogue between the Islamic and the Western Civilization

In the 21st century the dialogue between civilizations turns into a paradigm and it seems to be the only alternative of the conflict between them. The cultural interchange between the Muslim world and the West started since the beginnings of the Arab-Muslim Caliphate and acquired a very intensive character in Spain and to some extent in the Balkans. But there were some periods of strong restriction and even interruption of the cultural relations. During the 19th century with the begin of strivings for effective means and paths of overcoming the backwardness of the Muslim world, the first thinkers of the Reformation and Modernism tried to form a new approach to the Western civilization. The starting point of their concepts was the objective interdependence and penetration of civilizations. And therefore the using of achievements of science and engineering, and the economic and politic ideas of the West became an objective necessity. The contemporary thinkers of Reformation are amending and supplementing the concepts of their ancestors in order to overcome the one-sidedness in the cultural exchange; in their concepts the “westernization” is replaced by the idea of “modernization” which has a wider content. Based first and foremost on its own culture, it has to guarantee the conservation of the own identity. With that aim in view it is necessary to undertake a new interpretational reproach to the Islamic cultural heritage and to enrich it with the common values of mankind, and on the other side the West has to accept its very values.

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