

ABSTRACTS Rivista di Studi Indo-Mediterranei XII (2022)

Lidia Corna, *Architettura indo-islamica e mitologia politica, eredità coloniale e rivendicazioni recenti*

Abstract It is well known how the instrumental use of prejudice provides a solid basis for fictitious narratives, which, in specific political contexts, receive the status of historically valid reconstructions. By 'political mythology' we wish to emphasize the process that often led to the conception of such narratives, and how it, albeit in different eras and contexts, was intentionally activated for a political purpose. Architecture, within this mechanism with ancient roots, often pays the consequences, becoming nowadays a compromised and contested object within religious controversies.

Keywords Indo-Islamic architecture, reuse, political mythology, religious controversy, iconoclasm.

Nahid Norozi, *Note sulle traduzioni italiane delle opere del poeta mistico persiano Rūmī (XIII sec.), dalla fine dell'Ottocento agli inizi del XXI secolo*

Abstract The article begins by reflecting on the growing interest of European publishers in Islamic mysticism, especially through a concise review of the scholars who have contributed most to the knowledge of Muslim spirituality. The article goes on to focus more on Islamic mysticism of Persian expression, Among the many translated Persian authors of mystical or Gnostic inspiration ('Aṭṭār, Sanā'ī, Suhrawardī, etc.) is the Persian poet Jalāl al-Dīn Rūmī (1207-1273), made the subject of some relevant translations, which are presented here and briefly analyzed from the point of view of the critical approach adopted by the respective editors and, in particular, trying to highlight some basic lines of interpretation.

Keywords Rūmī, *taṣawwuf*, spirituality, translatology, Persian literature, Sufism

Paolo Branca, *To be different... or not to be at all. The Bible and the Qur'an on the creation of the first woman*

Abstract The Bible and the Quran agree on many points in the Creation narrative. A crucial event is obviously its culmination with the advent of the human being. In these pages we will focus on a detail, not always taken by commentators with due interest: the temporal hiatus that separates the creation of the first woman from that of the first man. Inserted into the general framework of the narrative and unlike much exegesis which has considered Eve almost as a 'necessary evil', thanks to a more careful analysis, another explanation seems possible which on the one hand helps to overcome still rooted prejudices towards feminine gender and on the other reveals the 'relational' nature of humanity in a game of opposition and complementarity that opens up new horizons and offers a suggestive path in adequately addressing gender issues today so much discussed in often harsh and controversial forms.

Keywords Creation, gender, relationship, Bible, Quran

Marco Demichelis, *Al-Andalus oltre la geografia di al-Andalus. Jabal al-Qilāl-Fraxinetum: storia, narrazioni e controversie*

Abstract The story about the presence of the Andalusian Arab Muslims or Berbers who in a limited historical phase - during the early Middle Ages (8th-11th centuries) - established communities outside the Iberian Peninsula, is a topic of little research, both due to the absence of specific primary sources and the lack of clarity of the existing ones. The borders and clashes between the Andalusian Muslim world and the Latin world in Septimania (which in Roman times was called Gallia Narbonensis and extended to the French Alps), can be considered part of a history of conquest, expansion and defense

between the pre-Omayyad Andalusian Iberian world and the Carolingian world between the rise of Charles Martel (d.741) and Pippin the Short (d. 768) and the crisis, which began after the death of Charlemagne. This preliminary article focuses on the Muslim presence in Provence, one of those communities, created by Andalusian "outsiders", who for reasons still to be ascertained left the Iberian Peninsula to establish an enclave in southern France.

Key words Al-Andalus, Fraxinetum, Jabal al-Qilāl, Provence, Carolingian world, Charles Martel, Pippin the Short

Carmela Galetta, *La simbiosi ebraico-tedesca attraverso Heinrich Heine e Max Brod*

Abstract This essay aims to study the German-Jewish symbiosis from a new perspective, intercepting the figure of the German Heinrich Heine and the Prague-born Max Brod, both Jews. Against the background of an assimilation that spans two generations and two social contexts, the little-known biography Heinrich Heine establishes a network of connections that Brod invites us to grasp even when he does not explicitly hint at them, and which acts as a catalyst for the rediscovery of Judaism. Thus, Jewish identity, linguistic and literary dimensions resurface where they seem to have been removed, or at least kept at a distance, from a perspective that considers Jewish and German cultures as components of a still close history.

Key words Heinrich Heine, Max Brod, Jew, symbiosis, assimilation, identity, language, Prague

Giuseppe Cecere, *A Tree Without Branches? On Coptic Arab historian Mufaḍḍal Ibn Abī l-Faḍā'il and His Conjectural Stammbaum*

Abstract The Coptic Arab writer Mufaḍḍal Ibn Abī l-Faḍā'il (d. after 759 AH/1358 AD), author of *al-Nahj al-saḍīd* ("The Correct Path"), a chronicle of the early Mamluk period, is apparently "a historian without history". Indeed, the only known information about his life is the date of completion of his work : the 11th of Shawwāl, 759 AH, i.e. the 16th of September 1358 AD, as the author himself declared in the introduction of his book. Apart from this, he did not provide any information on himself and he apparently left no trace on any writer in his generation or in the following ones. Nevertheless, some modern scholars tried to speculate on possible connections between Mufaḍḍal and some personalities mentioned in sources of the time. In particular, Edgard Blochet, in 1919, argued that some Coptic notables mentioned in other manuscripts should be identified as members of Mufaḍḍal's family. His hypothesis has been accepted by scholars until now, in spite of its merely conjectural nature, and has been the basis for further speculations. In the present paper, we argue that the whole matter deserves to be carefully reconsidered and we endeavour to demonstrate that none of the hypotheses made on Mufaḍḍal's family until now can be considered as conclusive.

Keywords Mufaḍḍal Ibn Abī l-Faḍā'il, Mamluk Egypt, Arab historiography of the Mamluk period, Coptic Arab historiography.

Ephraim Nissan *The Adam Narrative in Political Cartoons: From Cavour and Piedmont's Kulturkampf (1855), through Lloyd George (1922), to Morsi's Referendum in Egypt (2012), and Trump's Presidency (2019)*

Abstract: Adam and Eve, possibly with the Serpent, are a theme that occurs in gag cartoons, and sometimes also in the political cartoons. We survey occurrences in the latter category, as early as a British cartoon during the French Revolution about John Bull's claim that the apple the Tempter offers him is just a lesser and undesirable medlar (a rotten-looking and somewhat sickly-sweet fruit now usually not on offer at supermarkets), whereas John Bull prefers his pockets already full of pippins from the monarchist tree, the Tree of Justice; through Piedmont's Francesco Redenti's championing an extreme version of neo-jurisdictionalist anticlericalism (he would have the Carabinieri expel monks and nuns like a sword-wielding angel chasing Adam and Eve away from the Garden of Eden); then David Low's cartoon depiction of Sir Austen Chamberlain as a lanky Eve siding with the Tempter (prohibitionism) in swaying a diminutive Adam being David Lloyd George; and as late as cartoons from the 2010s, from the United States about Donald Trump's presidency, and from Egypt about Mohamed Morsi's presidency. We show that the bald angel in the cartoon from Egypt has a typological parallel in the medieval, Jewish *Bird's Head Haggadah*. We also consider an American cartoon showing Jerry Falwell as the Serpent remaining in the

Garden of Eden, declaring to a television camera that Jim and Tammy (Bakker, his rival televangelists) had been chased away. A Malay cartoon of 1936 criticises such locals who ape Western mores, and depict them as a male and a female apes in Western colonial clothes going for a stroll in the (Edenic?) forest. In an appendix, we survey hypotheses about the place of the Earthly Paradise in the history of ideas, as well as the idea of atopism: nowhere (thus beyond geographical space), rather than anywhere on Earth. Even Arctic and Antarctic positions were claimed for the Earthly Paradise, as well as places in hot countries.

Key Words Political cartoons or editorial cartoons; Adam and Eve; Garden of Eden / Earthly Paradise; *Paradisus voluptatis*; *Hortus conclusus*; *Locus amoenus*; *Bona carnalia* (scribed imaginary of *bona carnalia* in Paradise); Ethiopia, Empress Zauditu; Hayle Selassie (Ras Tafari Makonnen); Cyril of Jerusalem; William of Auvergne; Serpent in the Garden of Eden; David Low, David Lloyd George; Sir Austen Chamberlain; Protectionism; Stanley Baldwin; *Super-Baldwin cartoon*; Well of Truth; *The Arcadians* (comedy); Joan Bull and misogyny; cartoonic gender-bending (male politicians caricatured as though they were women); James Ramsay MacDonald; Frederick Edwin Smith, Earl of Birkenhead (“Lord Burstinghead”); Francesco Redenti; Camillo Benso di Cavour; Victor Emanuel II; Italian Risorgimento; *Kulturkampf* (anticlerical *Kulturkampf* in the Italian Risorgimento); Urbano Rattazzi; Piedmont’s 1855 Convent Bill; Piedmont’s 1848 law against religious orders in 1848 inaugurating an anticlerical official trend; Piedmont post-1848 Neo-jurisdictionalist policy; Luigi Des Ambrois; Giacinto di Collegno; Clemente Solare della Margarita; Massimo D’Azeglio; Luigi Nazari di Calabiana; Calabiana crisis; Paolo Angelo Bellerini; Pius IX; Masaccio; Brancacci Chapel in Florence; Carabinieri as the angel of the expulsion from Eden; William Shakespeare’s *Richard II*; C.S. Lewis’ 1943 science fiction novel *Perelandra*; French Revolution; James Gillray; Tree of Liberty; John Bull; Apple vs. medlar; Tree of Justice (of the British monarchy, in a Gillray cartoon); Hugo van der Goes; Tempter in the Garden of Eden as a female-headed snake; Serpent wound about the Tree of Knowledge; Tempter in the Garden of Eden painted as a salamander; Giovanni Pico della Mirandola; Egidio da Viterbo; Egypt in the 21st-century; 2011 Arab Spring Revolution; Hosni Mubarak; Muslim Brotherhood; Mohamed Morsi; Egypt’s constitutional referendum under Morsi’s presidency; Salafist Front’s National Centre for Defending Freedoms; Talaat Abdallah; Doaa el-Adl or Eladl; *Bird’s Head Haggadah*; angel’s pate like a back-office accountant’s; Zofia Ameinesowa; Doug Marlette; Donald Trump; Matt Wuerker; Michelangelo’s *Creation of Adam*; Trump’s habit of sacking his collaborators; Mike Luckovich; Ku Klux Klan; Jim and Tammy Bakker; Jerry Falwell; embezzlement; televangelism; Clay Bennett; Bill Schorr; Darwin’s theory of human descent; gorilla (Eve with a gorilla in a cartoon); demonic offspring, or monsters among the progeny of Adam or Eve or both; Malay editorial cartoons; Abd. Manan; *Beowulf*; Laocoon; Mathematics’ terminology; Cellular automata; Garden-of-Eden configurations in cellular automata (they are unreachable from within the system); Christopher Columbus; Cosmas Indicopleustes; atopism.

Pamela Murgia and Marco Ammar, #Vaccine_for_Lebanese_first debate on Twitter and argumentation strategies: a pragma-dialectical approach

Abstract At the end of January 2021, a Twitter thread began with the hashtag “#Vaccine_for_Lebanese_first, advocating the privileged access to the vaccine for Lebanese nationals. The context of Lebanon’s political and economic crisis as well as the Syrian and Palestinian refugees issue were the background to a debate which triggered heated reactions among both the Lebanese and other Arab nationals, especially Saudi. The topics dealt with were beyond a simple opinion polarization, touching issues ranging from national identity to regional politics. The complexity of the debate provided for an interesting case to be examined through argumentation analysis. The present paper looks into the argumentative strategies employed by the means of pragma-dialectical approach, especially concerning strategic manoeuvring, in order to reconstruct the argumentation schemes employed, explicate implicit standpoints and assumptions, and finally interpret them in the context of Twitter’s mediated communication by the means of qualitative analysis. The findings show that the specificities of the channel (Twitter) and the political implications and understanding of the hashtag resulted in a reduplication of assumed starting points at topical choice level, a high degree of variation at presentational device level, and the construction of multiple simultaneous ingroups and identities.

Keywords discourse, argumentation, Twitter, Lebanon, Covid, vaccine.

Ephraim Nissan, Disguising Oneself inside a Hollow Tree: On the Occurrences of a Motif

Abstract Trees that let somebody pursued hide inside are known from international folklore. This article examines some instances. Post-biblical Jewish and Christian traditions relate about

the prophet Isaiah hiding in a tree and being sawn. In Iranian myth, Jamshid is sawn in half, which is not inside a tree. Men disguised inside a fake tree were used in the First World War as part of military camouflage for the purposes of observation, and this is mirrored by the use of fake sniper heads made of papier-mâché being raised out of ditches in order to entice enemy snipers to shoot, thus revealing their location. In a WW1 film, Charlie Chaplin disguises himself as a tree, and hits German soldiers on the head. Chaplin turned this into a farce, but soldiers erecting a camouflage tree under the cover of night are deeply tragic, something conveyed in a painting at the Imperial War Museum in London.

Key Words Disguise; Hiding; Fake trees; Folklore typology; Popular culture; Jewish or Christian post-biblical traditions about characters of the Hebrew Bible; Sawing a person as a form of capital execution; Isaiah; Only vulnerable body-part of a cultural hero; Babylonian Talmud; Rabbi Isaac ben Joseph; Man-eating plants; Iranian myth; Jamshid; King Zakhāk (Dahhak); Turkish myth; Oghuz Khan; Maiden in the hollow of a tree; Alonso de Ercilla y Zúñiga's epic *La Araucana*; Spanish conquest of Chile; Charlie Chaplin; *Shoulder Arms* (film); First World War; Camouflage tree; *The Wizard of Id* (syndicated cartoon); Sir Rodney the Chicken-Hearted.