

## ABSTRACTS

László Csibi

■ ***Count Sámuel Teleki's Unpublished Documents: Dissertation Excerpts***

Keywords: *Count Sámuel Teleki, expedition, East-African diary, letters, photography, Lajos Erdélyi*

Following his expedition in East-Africa, Count Sámuel Teleki became a representative of the pioneering era of the great geographic discoveries. This study publishes a large collection of documents from his campaign (1886-1888). Some of them were in danger of destruction at the end of the Second World War. The photographs of this expedition were "rediscovered" by Lajos Erdélyi, and a number of them was published in 1977. Following this research path, the author discovered in the Romanian State Archives a large number of unpublished photographs and documents. Another essential and less known source is the diary that Count Teleki himself scrupulously kept during his journey.

George Grigore

■ ***Wine and Its Significances within the Islamic Mystical Writings***

Keywords: *mysticism, Islam, Qur'an, wine, Rabi'a, al-Hallaj, Sohrawardi, Sana'i, Rumi*

The starting point for embarking upon this endeavour was our desire to understand the very status – a paradoxical one – that wine holds within Islam. On the one hand, wine is prohibited under the Islamic law, but on the other hand, wine represents an outstanding element pertaining to Islamic mysticism. The research we have conducted is based on the data garnered from main books of Islam – i.e. the Holy Qur'an and the Hadith – as well as from the writings of many great Muslim mystical writers. From Rabi'a to al-Hallaj, to Sohrawardi, to Sana'i, to

Rumi, the mystical poem with an apparently bacchanalian related subject, that is a subject exclusively used as pretext for expressing the deepest religious feelings so unique, beyond any constraint – be it denial or faith, as Sohrawardi said – was for a long time an essential element of the mystical incantation throughout the Islamic world.

Csilla Gyöngyösi

■ ***Feminist Interpretations of the Qur'an and Sunnah***

Keywords: *feminism, Qur'an, Sunnah, Islam, Amina Wadud, Fatima Mernissi*

Feminism has had a huge impact on Islamic societies recently. This manifests itself in theology as well, where women try to define their space within the religious space. Islamic feminists such as Amina Wadud and Fatima Mernissi locate the place of modern women inside and not outside religion, trying to find new ways to understand what the Qur'an teaches about women and why. They redefine this place using new and old exegetical methods, re-examine old and common misconceptions. This movement aims basically to show that women have an equal place in religion and this is in the Qur'an.

Klára Hegyi

■ ***Vicissitudes of the Ottoman Age in Bihar County***

Keywords: *Ottoman Hungary and the Transylvanian border region, the Tatar invasion of 1599, increase of Ottoman tribute-paying areas*

The border region separating the Hungarian Kingdom and the Transylvanian Principality from Ottoman Hungary was a frontline of daily battles, aimed at forcing new territories to pay tribute. This study presents the submission process in Bihar county from the Transylvanian border region, with special emphasis

on the Tatar invasion of 1599, which devastated more than half of the localities. The description of the 17<sup>th</sup> century tributes, of the exposure of the villages, and of the division of the lands between the Hungarian and Turkish landowners is based on a Hungarian investigation from 1645. The tributes imposed in the previous century have increased manifold, and the Ottoman owners have also begun to hold judgements and impose fines. Neither the Hungarian soldiers of the Transylvanian castles, nor the Hungarian owners of the settlements were able to limit these excesses.

Éva Marcinkó

■ ***The Gülen or Hizmet Movement***

Keywords: *Turkey, Fethullah Gülen, Recep Tayyip Erdoğan, Islam, liberalism, religion and science*

The Gülen or Hizmet movement is a well-organised community of people all around the world. The follower of the movement build their institutions, schools, universities on the thoughts of Fethullah Gülen, an Islamic cleric living in the US. According to him, the most important point is to invest in education and to teach the new generation of young people to find a way back to liberal Islam, which is not separated from the sciences. In the course of time, this movement has evolved into a strong network in Turkey. To stop Gülen's influence, the Turkish president Recep Tayyip Erdoğan blamed him and his followers for the military coup of 2016. The Turkish government formally declared the Hizmet movement a terrorist organisation: all their schools and institutions had to be closed in Turkey, and the people involved in the movement had to flee. Hizmet played an important role in the rising of Islam in Turkish society. Gülen teaches that the Turks should not forget about the interculturalism and

tolerance of the Ottoman Empire, and that tradition and modernity can sit by the same table.

Péter Tamás Nagy

■ ***The Kaaba Leaves Mecca: Mediaeval Examples for Local Analogies of the Holiest Islamic Building***

Keywords: *Islam, Mecca, Kaaba, Mosque of the Haram, Middle Ages*

The square sanctuary of the Kaaba, located in the Mosque of the Haram in Mecca, has a central role in Islam: it orients people who pray towards it and desire to visit it once in their lifetime as part of their religious beliefs. Besides these normative regulations of Islam, there is a parallel, though less known, phenomenon, namely that several buildings were – and still are – revered as local analogies of the Kaaba. The present paper touches upon some examples of this phenomenon in the mediaeval Islamic world, ranging from the Dome of the Rock in Jerusalem the Shalla in Rabat (Morocco), the Eski Mosque in Edirne (Turkey), and the Shrine of Imam Reza in Meshhed (Iran). What unifies these, admittedly diverse and remote, sites is the fact that they have adopted some functions of the Kaaba, and made their visitors perform rites that are traditional parts of the pilgrimage to Mecca. To that end, given that the journey to Mecca often led through hostile territories and was thus rightly considered to be dangerous, many communities in the Islamic world would rather establish their own local 'Kaaba'.

Sárközy Miklós

■ ***A Brief History of Zurkhāne in Iran***

Keywords: *Islamic civilization, zurkhāne, Iran, Sufism, Shiitism*

The present paper addresses the brief history of the zurkhāne (literally 'house of strength'), a socio-religious gymnasium of Iranian origins.

In the first part of the paper, we try to shed light on the origins of this institution. Unlike many Iranian and Western authors who support the idea of the 'pre-Islamic' Iranian origins of the zurkhānes, we believe that zurkhānes developed gradually in the Iranian Islamic civilization, and different social and religious influences contributed to its formative period, such as Iranian military traditions of the early Islamic period, the movements of urban outlaw circles of Iranian bazars and the institutionalization of their sport guilds. Furthermore, one can detect a certain impact of Sufi and Shii rituals on the zurkhānes as well. It is worth noting that zurkhānes appeared only in the second half of the 16<sup>th</sup> century. In the second part of paper, we offer a brief overview of the inner structure of the contemporary Iranian zurkhānes, including their different rituals and their symbols used during the ceremony. Furthermore, a brief summary is added to demonstrate the modern zurkhāne revival and to introduce the different ideological concepts behind the present popularity of the zurkhāne movement in the Middle East.

**Laura Sitaru**

■ ***The Representation of the Stranger in Mediaeval Arab Travellers' Notes: Linguistic Remarks***

Keywords: *Middle Ages, Islam, Arabian travellers, linguistic alterity, aḡam, alterity*

Linguistic remarks are quite frequent and significant in the characterization of the Stranger in mediaeval Arabic travel notes. Our sources measure the Stranger's alterity with respect to their knowledge of Arabic, the medium through which the domain of alterity is accessed. This alterity is constantly associated with a reprehensible social behaviour and with the strangers' poor assimilation

of Islam and its rituals. Thus, the representatives of the cultural centre (markaziyya) mercilessly note the strangers' linguistic, religious, and behavioural "deficiencies". A good knowledge of Arabic has to be associated with a correct assimilation of the Islamic religion, the two elements jointly representing the essential criteria for inclusion in this most prestigious culture.

**Gitta Szekér**

■ ***Islam in Central Asia: Variations on a Religion***

Keywords: *Islam, Central Asia, mystical Islam, folk-Islam, Bukhara, Soviet Union*

The paper reviews the history of Islam in Central Asia and its form of Islamic practices, both "mystical Islam" and so-called "folk-Islam". The text examines the importance of oral narratives and their socio-cultural constructions within its particular context. While the presence of Islam in certain parts of Central Asia dates back to the 17<sup>th</sup> century, the spread of the faith in regions that are now the modern states of Uzbekistan, Turkmenistan, Tajikistan, Kazakhstan and Kyrgyzstan, was, in actuality, a gradual process. We can talk about the case of Islamisation in multiple waves. The first section of the paper aims to present the main historical events, including Bukhara, "the Mecca of the East", and the importance of the "Central Asian Golden Age". It reviews the Soviet era (together with the birth of the modern nations within the Soviet nationalities policy), the shaping of Islamic practices during this time and the effect of both the "underground Islam" of the Soviet times and the foreign impact in the Islamic discourse of these independent states beginning from the Nineties. It assesses the rebirth of Sufism in a national context and the possible in-

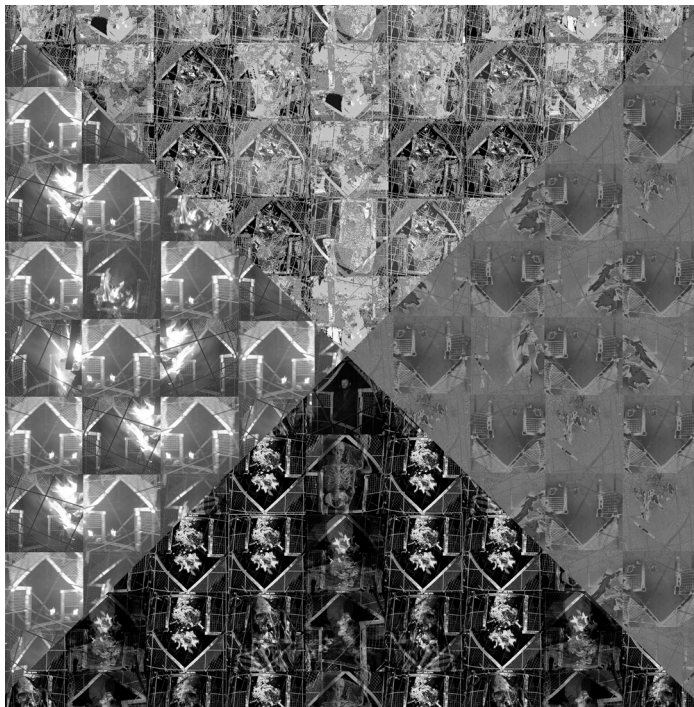
fluence of foreign jihadi movements. The second part of the research seeks to demonstrate the religiously diverse nature of the region and its encounter with Islam. It notes the effect of certain Shamanistic rituals and beliefs that shaped the religious practices, such as the Osh Bibiyo (and, through this, women's possible empowerment by their leading role in healing and religious rituals), that is now an organic part of Islam in the region. By exploring the spiritual past of Central Asia, the paper aims to prove the deep implantation of Islam into the life of the people, though with peculiar local characteristics.

**Zoltán Szombathy**

■ ***Pluralism and Secularisation in Contemporary Muslim Thought: Nurcholish Madjid and Abdullahi Ahmad An-Na'im***

Keywords: *Islam, pluralism, secularism, liberalism, Nurcholish Madjid, Abdullahi Ahmad An-Na'im*

The article offers a sample of tolerant and pluralistic interpretations of Islamic precepts and law by contemporary Muslim thinkers, focusing on their understandings of the controversial concepts of religious pluralism and secularism. It demonstrates the ways in which the Indonesian Nurcholish Madjid and the Sudanese Abdullahi Ahmed An-Na'im use the concepts and methodological tools of the traditional Islamic religious sciences to find convincing arguments for peaceful coexistence with other religious communities, for freedom of thought and conscience, and for the adaptation of Muslim thought to the demands of contemporary society. It is also shown that, far from being marginal figures of contemporary Islam, the ideas of these thinkers do have a profound influence among Muslims wherever people can freely express their opinions and authorities do not stifle discussion.



A lapszámot szerkesztette:

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**Rigán Lóránd**

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történész, PhD, Budapest

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hallgató, BBTE, Kolozsvár

**Szekér Gitta** (1982) – orientalista,  
független kutató, Budapest

**Szombathy Zoltán** (1972) – orienta-  
lista, habil. egyetemi docens, ELTE,  
Budapest

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„Az utóbbi évtizedekben még a korábban megszokottnál is hangosabban jut el hozzánk a kortárs muszlim kultúra legtűrelmetlenebb és legagresszívabb képviselőinek hangja. Kifejezetten lehangoló, hogy az ilyen személyek és csoportok gátlástalansága és hangereje mellett nem vagy alig találkozzunk a nem is kevés türelmes és jó szándékú jelenkori muszlim gondolkodó nézeteivel. Ez azt a benyomást erősíti – ami egyáltalán nincs a türelmetlenebb muszlim irányzatok ellenére –, hogy ezek az irányzatok az iszlám vallási hagyomány egyetlen lehetséges megnyilvánulását képviselik, vagy más szavakkal: hogy a velejéig átpolitizált, agresszív vallási fundamentalizmus a kortárs iszlám egyetlen »autentikus« formája.”

(Szombathy Zoltán)

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