

# ISLAM IN BLIŽNJI VZHODI

13–28 Raid Al-Daghistani

## Islam kot kultura večpomenskosti

Klasično islamsko kulturo so zaznamovali fenomeni večpomenskosti, strpnost do dvoumnosti, pluralnost diskurzov in dopuščanje raznolikih interpretacij. Nasprotni takšni drži se postavljajo moderni fenomeni islama, ki so se izoblikovali v sredini 19. stoletja in so se vse močneje uveljavljali v 20. stoletju. Nastanek politično ideologiziranega islama, ki se je pojavil predvsem kot reakcija na geopolitično kolonializacijo ter gospodarsko in vojaško dominacijo Zahoda, je navsezadnje povzročil sovražnost do bogatstva lastne islamske tradicije, ki se je izražala prav skozi zahteve po absolutiziranju ene same razlage duhovnega izročila oz. *resnice*.

Ključne besede: islam, kultura, modernizem, večpomenskost, dvoumnost.

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29–45 Sami Al-Daghistani

## Koran, filozofija arabskega jezika in islamska estetika

V članku proučujem islamsko estetiko in Koran kot literarni fenomen. Branje svetega teksta in njegovo literarno-estetsko vrednost še danes priznavajo ključni arabski mojstri žlahtnih besed in poezije. V članku predstavim kod Korana – arabski jezik in njegov filozofski pomen, obdobje islamskega pesništva kot potrjevanje literarne moči koranskih ajetov ter islamske estetike kot točke, kjer se področje teologije in družbe spaja

z umetniškimi. Prispevek proučuje umetniški mozaik Korana in estetsko vrednost islamske misli nasploh.

Ključne besede: arabska poezija, Koran, filozofija arabskega jezika, islamska literatura, islamska estetika.

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47–52 Sami Al-Daghistani

## Islamski model družbenega življenja: pravna in ekonomska misel islama

Članek proučuje družbeno dimenzijo islama preko islamskega svetovnega nazora kot sistema dualnosti, ki je osnovan na ideji *enotnosti*, katere temelj je islamsko pravo. Del islamskega prava je islamska ekonomska misel, ki je nepreklicno povezana s koranskimi postulati etičnega poslovanja, ta pa temelji na nasprotni logiki, ki usmerja globalni kapitalizem, kakor je poskušal dokazati tudi že Max Weber. Sodobno obliko islamske poslovne etike predstavlja tudi islamsko bančništvo, ki velja za spoj finančnega sektorja in šerijatskih predpisov.

Ključne besede: islamski svetovni nazor, islamsko pravo, islamska ekonomska misel, kapitalizem, islamsko bančništvo.

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63–76 Maurits Berger

## Zahodni in islamski koncepti religiozne strpnosti

Članek proučuje pojem strpnosti v islamski tradiciji in zahodni misli. Primerja socialne in pravne prakse zahodnih in muslimanskih družb ter različno uveljavljanje koncepta verske strpnosti v njih. Verska strpnost je

imela v obeh kontekstih enak pomen, a se je drugače uresničevala. Prav ta razlika lahko postavlja oviro v primerih, ko se v toleranci išče rešitev za pomanjkanje zaupanja in za napačne predstave na obeh straneh.

Ključne besede: islam, Zahod, strpnost, svoboda govora, svoboda veroizpovedi.

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77–98 Nikolai Jeffs

Etika in estetika globalnega kulturnega boja: primer *Palestinskih sprehodov*  
Raja Shehadeha

Članek raziskuje način, kako knjiga *Palestinski sprehodi: Zapiski o pokrajni, ki izginja* preobrne nekatere postavke kanoničnih potopisov o Palestini, predvsem trop »prazne zemlje«. Opozori, kako se pripoved izogne asimetriji ideologije izključevanja in katere bolj materialistične strategije upodabljanja Palestinec in Judov pri tem uporablja, da bi se s tem izognila reprodukciji prav tiste epistemologije, ki motivira izraelsko-palestinski konflikt. Omenjeni so tudi nekateri psihogeografski elementi knjige in način, kako ti ob lokalni omogočajo tudi globalno identifikacijo in družbeno tvorno akcijo. To analizira preko konceptov »dekompresije časa in prostora« ter »steklena vrata«. Poleg tega lahko *Palestinske sprehode* beremo tudi kot odgovor na nekatere anglofonske medijske podobe Izraela/Palistine.

Ključne besede: potopis, multikulturalizem, nacionalizem, Zahodni breg, Palestina, Izrael.

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99–112 Ana Frank

Pomeni feminizma v islamskem svetu  
in primer Turčije

V članku se osredinjam na različne pomeni feminizma in feministične (o)pozicije, s poudarkom na vlogi in razumevanju feminizma v islamskem svetu, še zlasti v Turčiji. Feminizem je odprt koncept, ki nima trdno določenega pomena in oblike, temveč je vsakič znova redefiniran glede na kontekst, v katerem se feminizma poslužujejo različni subjekti. Feminizem namreč ni ekskluzivno zahodna misel, ki bi si pridržala pravico do definiranja feminističnih zahtev v skladu z določenimi partikularnimi normami in vrednotami, temveč je kontekstualiziran in zmeraj znova drugače interpretiran glede na kontekstualno (o)pozicijo in potrebe žensk.

Ključne besede: feminizem, islam, kontekst, interseksionalnost, subjekt, Turčija, pokrivanje.

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113–122 Uroš Dokl

Muslimanke v ženski popotniški literaturi  
19. in 20. stoletja

V prispevku predstavim položaj muslimank v času od druge polovice 19. stoletja do konca 2. svetovne vojne skozi oči pisateljic popotnic, ki so kot prve potovale na dotlej precej neznan Bližnji vzhod. Prve popotnice so bile sprejete tako v moško kot žensko družbo islamskega sveta. Slednja je bila za moške popotnike popolnoma tuja in zaprta. Bile so prve, ki so поблиže spoznale življenje za tančico in ga podrobneje opisale. S primerjavo izkušenj pisateljic sem opisal položaj muslimank na območju Bližnjega vzhoda.

Ključne besede: pisateljice popotnice, ženske v islamu, poliginija, Isabel Burton, Freya Stark, Gertrude Bell, Lucie Duff Gordon, Lady Mary Sheil.

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123–135 Enes Karić

### Muslimani, kristjani in judje danes – sosedstvo v dobi globalizacije

Ko danes želimo govoriti o sosodstvu, je treba upoštevati različne jezike, vere, običaje, poglede, mišljenja in nazore. Kaj pomeni sosodstvo danes, kaj pomeni živeti v sosodstvu v času globalizacije? V članku razpravljam o afirmaciji institucije sosodstva med muslimani, kristjani in judi danes. Menim, da je danes to ena najpomembnejših nalog, saj živijo simboli, ideje in religijska prepričanja muslimanov, kristjanov in judov že dolgo časa v sosodstvu. Kako ohraniti in rešiti takšno sosodstvo? Kako snovati sosodstvo človeških življenj in usod iz sosodstva religijskih simbolov, predstav in idej? Članek skuša odgovoriti na taka vprašanja.

Ključne besede: muslimani, kristjani, judje, strpnost, globalizacija, sobivanje.

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137–150 Damjan Mandelc

### Arabska vstaja: kontekst, perspektive in učinki

V članku razpravljam o treh med sabo povezanih temah, ki uokvirjajo diskurze individualnih in kolektivnih človekovih pravic, pravice do samoodločbe, demokratičnih procesov, ljudskih vstaj, geopolitičnih (ne)ravnotežij. Zanima me položaj Zahodne Sahare, ki doživlja že 37. leto maroške okupacije in velja za zadnjo afriško kolonijo. Razprava vodi do premisleka o političnih strategijah Zahodnih Saharcev za doseg nacionalne osvoboditve; eden takih je upor v Gdeim Iziku, ki ga več relevantnih avtorjev razume kot simbolni začetek arabske pomladi. Arabska pomlad je v središču razprave, v kateri pretresem kontekst dogajanja od za-

hodnosaharskega poskusa v Gdeim Iziku, preko vstaj v Tuniziji, Egiptu in Jemnu, ki so rezultirale v strmo-glavljenju voditeljev, državljanskih vojn v Siriji in Libiji, do večjih in manjših protestov in njihovih posledic v Omanu, Kuvajtu, Bahrajnu, Jordaniji, Maroku, Mavretaniji, Alžiriji, Sudanu, Savdski Arabiji, Iraku, Libanonu in Džibutiju. V tretjem vsebinskem sklopu razpravljam o izraelsko-palestinskem konfliktu in o perspektivah za rešitve. Zadnji del namenjam razmisleku o geostrateških, družbenih in političnih implikacijah arabske pomladi, vloži in odzivu mednarodne skupnosti ter o novem, globalnem valu upora proti političnim in finančnim elitam, represiji trga in politike.

Ključne besede: arabska pomlad, Zahodna Sahara, Izrael/Palestina, Facebook, ljudska vstaja.

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151–180 Primož Šterbenc

### Iranski jedrski program: grožnja ali zahteva po enakopravnosti?

Problematika iranskega jedrskega programa vse od leta 2002 zastruje odnose med Zahodom in Izraelom na eni ter Iranom na drugi strani. Predvsem Izrael in ZDA poudarjata, da želi Iran pridobiti jedrsko orožje, dokaz za to pa naj bi bilo iransko vztrajno prizadevanje za samostojno bogatenje urana in omejevanje inšpekcijskega nadzora Mednarodne agencije za jedrsko energijo. Iran odgovarja, da je njegov jedrski program izključno miroljuben. Do danes je spor dosegel točko, ko bi lahko prišlo do vojaških napadov na iranske jedrske obrate. Problematike ni mogoče ustrezno razumeti brez upoštevanja zgodovinskega in strukturnega konteksta. Na delovanje Irana na področju jedrske energije namreč odločilno vpliva odločenost države, da bo pridobila neodvisnost in samostojnost na vseh področjih, kar je posledica njene izjemno negativne zgodovinske izkušnje. Tako želi Iran polno izkoristiti pravico do miroljubnega jedrskega razvoja, ki mu jo daje Pogodba o

neširjenju jedrskega orožja. Pri tem prizadevanju želi preseči strukturno podrejenost držav v razvoju, ki jim jedrsko razvite države odrekajo možnost polne uporabe jedrske energije za miroljubne namene, s tem pa je zanikano ravnotežje, ki je vodilo k sprejetju Pogodbe o neširjenju jedrskega orožja.

Ključne besede: Iran, zgodovina Irana, zahteva po neodvisnosti, strukturalistična teorija mednarodnih odnosov, Pogodba o neširjenju jedrskega orožja, prepoved širjenja jedrskega orožja, miroljuben jedrski razvoj, iranski jedrski program, bogatenje urana.

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181–188 Mirt Komel

Orientalizem islamskega fundamentalizma: asasini, teroristi in druge zahodnjaške prikazni

Tekst se ukvarja z dekonstrukcijo orientalistične konstrukcije islamskega fundamentalizma, predvsem diskurza in predstave, ki za njegovo distinktivno potezo izpostavlja nasilje, izvor pa vidi v še danes krožečem mitološkem izročilu o tako imenovanih asasinih, domnevnih predhodnikih sodobnih teroristov.

Ključne besede: orientalizem, imperializem, terorizem, fundamentalizem.

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## SUMMARIES

# ISLAM AND THE MIDDLE EASTS

13–28 Raid Al-Daghistani

Islam as a Polyvalent Culture

Classical Islamic culture was characterised by phenomena of equivocation, tolerance of ambiguity, plurality of discourses, and acceptance of different interpretations. Contrary to this stance, various modern Islamic attitudes formed during the 19th century and entrenched during the 20th century are set. The emergence of politico-ideological Islam, which appeared foremost as a reaction to the geopolitical colonization and economic-military domination by the West, induced hatred of the rich Islamic tradition, which was exactly expressed by the suspension of a demand for an absolute single interpretation of spiritual tradition or *Truth*.

Keywords: Islam, culture, modernism, equivocation, ambiguity.

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29–45 Sami Al-Daghistani

The Quran, the Philosophy of the Arabic Language and Islamic Aesthetics

The article deals with Islamic aesthetics and the notion of the Qur'an as a literary phenomenon. Even nowadays, reading the sacred text and considering its literary and aesthetic value is reckoned to be essential by the key Arabic poets and theologians. The article addresses the code of the Qur'an – the Arabic language and its

philosophical meaning, the period of Islamic poetry as a confirmation of the literary might of Qur'anic verses, as well as Islamic aesthetics as a point where the fields of theology and society bind with the artistic. The article focuses on the artistic mosaic of the Qur'an and the aesthetic value of Islamic thought in general.

Keywords: Arabic poetry, Qur'an, philosophy of the Arabic Language, Islamic literature, Islamic aesthetics.

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47–52 Sami Al-Daghistani

### An Islamic Model of Social Life: Legal and Economic Thought in Islam

In the article I assert the societal dimension of Islam based on the duality of an Islamic worldview, based on the notion of *tawhid*, whose foundation is in Islamic law. One component of Islamic law is Islamic economic thought, irrevocably bounded within the Qu'ranic postulates of ethical conduct, founded on a logic contrary to global capitalism, as Max Weber also pointed out. Islamic banking is an expression of contemporary Islamic business ethics, regarded as a conjunction of the financial sector and shari'a-based principles

Keywords: Islamic worldview, Islamic law, Islamic economic thought, capitalism, Islamic banking.

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63–76 Maurits Berger

### Western and Islamic Concepts of Religious Tolerance

The article analyses the notion of tolerance within Islamic tradition and Western thought. I will compare the social and legal practices of Western and Muslim societies, as well as their different application of the concept of religious freedom. Religious tolerance has the same meaning in both contexts, but is applied quite differently. This difference may very well pose an obstacle when tolerance is suggested as a solution for the mistrust and misconceptions between the two sides.

Keywords: Islam, West, tolerance, freedom of expression, freedom of religion.

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77–98 Nikolai Jeffs

### The Ethics and Aesthetics of Glocal Cultural Struggle: the Example of Raja Shehadeh's *Palestinian Walks*

This article first explores how *Palestinian Walks: Notes on a Vanishing Landscape* overturns some of the conceptions of canonical works of travel writing on Palestine, especially the trope of the »empty land«. After this it draws attention to how the narrative avoids the asymmetry of exclusionary ideology and what kind of more materialistic strategies in the representation of Palestinians and Jews it deploys and so as to avoid the reproduction of precisely that epistemology that also motivates the Israeli-Palestine conflict. Some of the psychogeographical elements of the book are also mentioned and the ways in which these, despite being local, nonetheless allow for global identification and socially productive action. This is analysed through the concepts of the »decompression of time and space« and »glass doors«. In addition, *Palestine Walks*

can also be read as an answer to dominant anglophone media images of Israel/Palestine

Keywords: travel writing, multiculturalism, nationalism, the West Bank, Palestine, Israel.

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99–112 Ana Frank

### The Meanings of Feminism in the Islamic World and the Case of Turkey

The article focuses on different meanings of feminism and feminist (op)position, with special attention on understanding feminism in the Islamic world, especially in Turkey. Feminism is an open concept, which has no fixed meaning and form, but is always re-defined according to the context within which different subjects employ it. Feminism in these contexts is not just a privileged position of the West, which claims the right to define feminist demands in its own terms according to specific and particular norms and values. Indeed, feminism is always contextualised and re-interpreted according to specific needs and (op)position of women.

Keywords: feminism, Islam, context, subject, Turkey, veiling.

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113–122 Uroš Dokl

### Muslim Women in Women's Travel Literature of the 19<sup>th</sup> and 20<sup>th</sup> Century

In this article I examine the position of women in Islam, from the beginning of the 19th century till the end of the Second World War, through the eyes of female travel writers. The first women travellers who set out for the Middle East were the first outsiders

to be accepted into women's societies in the Islamic world, and thus they entered the life behind the veil. Comparing writers' encounters with Muslim women and the Muslim world in general, I describe Muslim women throughout various stages of life.

Keywords: women travel writers, women in Islam, polygamy, Islamic society, Isabel Burton, Freya Stark, Gertrude Bell, Lucie Duff Gordon, Lady Mary Sheil.

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123–135 Enes Karić

### Muslims, Christians, and Jews Today: Neighbourliness in the Era of Globalisation

Humankind is diverse, and religious humankind especially so. Different languages, faiths, customs, views, thoughts and opinions are all to be considered when one wants to talk about neighbourhood and neighbourliness today. Indeed, what do neighbourhood and neighbourliness mean, and what it means to live in neighbourhood with others in the period labelled as globalization? My paper discusses the modern day affirmation of the idea of neighbourhood among Muslims, Christians and Jews. I consider that task most important, since symbols, ideas, and religious representations of Muslims, Christians and Jews have been somehow a part of neighbourhood and neighbourliness for a very long time. How can we preserve a neighbourhood and neighbourliness? How can we extract a neighbourhood of human lives and fates from a neighbourhood of symbols, representations and ideas? This paper will try to give answers to these questions.

Keywords: Muslims, Christians, Jews, tolerance, globalization, coexistence.

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### The Arabic Revolt: Context, Perspectives and Effects

In this article we discuss three interrelated topics, framed within discourses of individual and collective human rights, right of self-determination, democratic processes, people's uprisings, and geopolitical (im)balances. First, we are interested in the situation of Western Sahara and the 37 years of ongoing Moroccan occupation; we refer to this country as Africa's last colony. Discussion leads us to reflection of the political strategies of Sahrawis to achieve their national liberation, one of them being Gdeim Izik camp, understood by some relevant authors as the beginning of the »Arab spring«. The »Arab spring« is the second focus of our discussion. We offer a timetable and stress the context of events from the Western Sahara attempt in Gdeim Izik, popular uprisings in Tunisia, Egypt and Yemen that ended in the resignations of their leaders and governments, civil wars in Syria and Libya, to bigger and smaller protests and their consequences in Oman, Kuwait, Bahrain, Jordan, Morocco, Mauritania, Algeria, Sudan, Saudi Arabia, Iraq, Lebanon and Djibouti. We try to offer a deconstruction and reconstruction of the »Arab spring«. In the third part, we discuss the Israeli/Palestinian conflict and the perspectives for solution. The conclusion reflects on the strategic, social and political implications of the »Arab spring«, the role and response of the international community, and the new global wave of resistance against political and financial elites.

Keywords: Arab spring, Western Sahara, Israel/Palestine, Facebook, popular uprising.

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### Iranian Nuclear Program: a Threat or a Demand for Equality?

Ever since 2002 relations between the West and Israel on the one hand and Iran on the other have been deteriorating due to the contentious issue of Iranian nuclear programme. Israel and the US have been claiming that there has been a secret Iranian nuclear weapons program, on the grounds that Iran has persisted in its effort to acquire independent uranium enrichment capability and has since 2006 allowed only limited inspections by the International Atomic Energy Agency. Iran has been claiming that its nuclear program is entirely peaceful. Today, one certainly cannot exclude possibility of a military attack on Iranian nuclear facilities. However, one cannot properly understand the problem without taking into account the historical and structural dimensions. Namely, Iran's nuclear policy has been guided by country's determination that it will become independent and self-reliant in every possible field – a result of its very negative historical experience. Thus, Iran has been determined to fully exercise its right to peaceful nuclear development, to which it is entitled according to the Treaty on the Non-Proliferation of Nuclear Weapons. Iran has been striving to overcome the structural dependence of developing countries in the field of nuclear energy, as they have been denied the possibility of comprehensive nuclear development for peaceful purposes by countries possessing developed nuclear industries. The latter have prevented balanced implementation of the Treaty on the Non-Proliferation of Nuclear Weapons.

Keywords: Iran, history of Iran, demand for independence, structuralist theory of international relations, the Treaty on the Non-Proliferation of Nuclear Weapons, ban on proliferation of nuclear weapons, peaceful nuclear development, Iran's nuclear program, enrichment of uranium.

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Orientalism of Islamic Fundamentalism:  
Assassins, Terrorists and other Western  
Phantoms

The article tries to deconstruct the orientalist construction of Islamic fundamentalism, especially those discourses and images that are specifically related to the question of violence originally found in the mythologies of the alleged forerunners of modern terrorism, the so-called »Assassins«, mythologies still in circulation today.

Keywords: orientalism, imperialism, terrorism, fundamentalism.

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