



**The North American Association of Islamic
and Muslim Studies (NAAIMS)**

**[Formerly the Association of Muslim Social
Scientists of North America (AMSS)]**

**Presents
The 51st Annual Conference**

“Lives of Hadith”

Thursday, October 20, 2022

Cosponsored By:

UF | Department of Languages, Literatures, and Cultures
UNIVERSITY of FLORIDA

The North American Association of Islamic and Muslim Studies (NAAIMS)

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Thursday, October 20, 2022

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**Department of Languages, Literatures and Cultures
University of Florida, Gainesville, FL**

A Virtual Conference on ZOOM Platform
All Sessions Held in Eastern Standard Time (UTC-05:00)

10:00 – 10:15 a.m. Welcoming Remarks by NAAIMS President
Sarra Tlili, University of Florida, Gainesville, FL
(Program Chair)

10:15 - 11:45 a.m. Panel Session 1
Hadith in Contemporary Islamic Thought
Chair/Discussant: Omer Awass, American Islamic College, Chicago, IL

Joel Blecher (George Washington University, Washington, DC): “Reflecting on Hadith
Commentary: Continuity and Change”

Emad Hamdeh (Embry Riddle University, Daytona Beach, Florida): “Are Ḥadīth the
Problem? Ḥadīth, Reform, and Modernity”

Nadir Ansari (University of Toronto, Ontario, Canada): “The Role of Ḥadīth in the Specification
of the Ambiguous (*ta yin al-mubham*) in the Qur’an: An Analysis of the Qur’an Exegesis of
Aḥmad al-Dīn Amrītsari (d. 1936, India)”

11:45 a.m. 1:15 p.m. Panel Session 2
Transmission and Transmitters
Chair/Discussant: Mairaj U. Syed, University of California-Davis, CA

Mohamad Anas Sarmini (University of Istanbul 29 of May, Istanbul, Turkey): “A Study
in the Network Transmission of Hadith: Analysis of Studies that Dealt with Individual
Narrations of Abu Hurairah as a Model”

Syeda Beena Butool (Florida State University, Tallahassee, FL):
“Transmitters as Storytellers: Authorship in an Eighth Century Hadith Collection”

Heba Arafa Abdelfattah (Grinnell College, Grinnell, Iowa): “Does Hadith Prohibit
Figural Representation (*Taswir*)?”

1:15 – 2:45 p.m.

Lunch Break

2:45 – 3:45 p.m.

Keynote Address

Keynote Speaker: Asma Sayeed

Program Director of Islamic Studies

University of California, Los Angeles, CA

“Women and Hadith Transmission: Retrospective and Future Directions”

3:45 – 5:15 p.m.

Panel Session 3

Hadith, Religious Identity and Ethos

Chair/Discussant: Jawad A. Qureshi, Zaytuna College, Berkeley, CA

Aisha Y. Musa (Independent Scholar – Qur’anic and Islamic Studies, Tigard, OR): “And Muhammad is His Messenger: The Role of Sunna and Hadith in the Formation of Islamic Identity”

M. A. Mujeeb Khan (University of Utah, Salt Lake City, UT): “Making Prophetic Therapy: Defeating the Competition with its Own Theories”

Erin Atwell (University of Chicago, Chicago, IL): “Textual Inheritances of *Taqwa* in the Hadith Citations of Contemporary Egyptian Preacher Training Manuals”

5:15 - 6:45 p.m.

Panel Session 4

Socio-political Uses and Invocations of Hadith

Chair/Discussant: Kamran Scot Aghaie, University of Texas, Austin, TX

Han Hsien Liew (Arizona State University, Tempe, AZ): “The Caliphate will Last for Thirty Years: Political & Historical Debates in the Afterlife of a Prophetic Hadith”

Masoud Shavarani (University of Islamic Denominations, Tehran Iran): “Man is *Khalifat Allah* or *Abd Allah* in Hadith”

Zahra Mohagheghian (Institute for Humanities and Cultural Studies, Tehran, Iran): “The Goddess al-'Uzza, from Idol to a Black Woman: A Feminine Study in the Growth of a Tradition”

6:45 pm.

Concluding Remarks

NAAIMS President and Program Chair

Biographical Profiles of Participants

Profiles are Listed in Alphabetical Order by First Name:

Aisha Y. Musa [draymusa@gmail.com] holds a Ph.D. in Near Eastern languages and civilizations with a specialization in Arabic and Islamic studies from Harvard University, Cambridge, MA. Her research and teaching interests include Hadith and Sunna, translation of classical Arabic texts, Qur’anic interpretation, women’s issues, Islamic Law, and modern-day reformist and neo-traditionalist movements. Musa’s publications include *Hadith as Scripture: Discussions on the Authority of Prophetic Traditions in Islam* (Palgrave, 2008); “And Muhammad is His Messenger: the Role of Hadith and Sunna in the Formation of Islamic Identity,” in *Non Sola Scriptura: Essays in Honor of William A. Graham* (Routledge, 2022); “Considerations in Hadith and Qur’an: Text and Interpretation in a Study of Civility,” in *Islam, Civility and Political Culture* (Palgrave, 2020); “Love and Marriage in Medieval Muslim Thought,” in *Journal of Islamic and Muslim Studies (JIMS)* Vol 4, No. 2 (2019); “The Sunnification of *Hadith* and the Hadithification of *Sunna*,” in *The Sunna and its Status in Islamic Law: The Search for a Sound Hadith* (Palgrave, 2015).

Asma Sayeed [sayeed@humnet.ucla.edu] is associate professor in the Department of Near Eastern Languages and Cultures, and director of the Islamic Studies Program at University of California, Los Angeles, (UCLA). Her primary research interests are in early and classical Muslim social history, the history of Muslim education, the intersections of law and social history, and women and gender studies. Her book, *Women and the Transmission of Religious Knowledge in Islam* (Cambridge University Press, 2013) analyses Muslim women’s transmission of *ḥadīth* from the rise of Islam to the early Ottoman period. She has published on topics related to Muslim women and their religious participation in early and classical Islam. Sayeed’s current research highlights Islamic higher education in Morocco, the evolution of texts and textual practices that have informed the dual tracks of education (*ta’līm al-aṣīr* and *ta’līm al-atīq*) and focuses on how “Islamic studies” is constituted in institutions such as Muḥammad V University and al-Qarawiyyin (especially Dār al-Ḥadīth al-Ḥassania). She hopes to return to her academic roots as an historian with her next project which will focus on the longue durée history of religious education in Morocco.

Emad Hamdeh [hamdehe@erau.edu] is associate professor of Arabic studies at Embry Riddle University, Daytona Beach, FL. His primary research interests include Islamic law, scripture, and modern reform movements. He is the author of *Salafism and Traditionalism: Scholarly Authority in Modern Islam* (Cambridge University Press, 2021) that examines the tensions between Salafis and Traditionalists concerning scholarly authority. Hamdeh’s book is the most detailed study of the work and polemical engagements of Nāṣir al-Dīn al-Albānī (d. 1999). Albānī is arguably the most important scholar from the past hundred years in the field of reports (*ḥadīths*) narrated from the Prophet Muhammad. His influence has been felt far and wide in modern Islam through the activism of the Salafi movement of which Albānī was a leading, if controversial figure. Hamdeh has also published several articles on contemporary Muslim reform movements and Islamic law. Among his most recent articles are “*Shaykh Google as Ḥāfiẓ al-‘Aṣr: The Internet*,” “*Traditional ‘Ulama’ and Self Learning*,” and “*The Qur’an and Sunna or the Madhhabs? A Salafi Polemic Against Islamic Legal Tradition*.”

Hamdeh is the editor of the Oxford Handbook on Islamic Reform. He is also working on a book on *fatwa* in Islam which examines the *adab al-fatwa* genre and how *fatwas* have evolved in the postmodern world.

Erin Atwell [atwell@uchicago.edu] is a Ph.D. candidate in classical Arabic literature and anthropology at the University of Chicago, Chicago, IL, where she works on intersections of classical Islamic texts, contemporary Muslim practices, and forms of modern power. Her research interests include early Islamic literature, classical and contemporary Islamic preaching, contemporary Egypt, material culture, ordinary language philosophy, virtue ethics, and religion and secularism. Her dissertation, “*Taqwā* in Time: Textual Inheritance, Secular Humanitarian Discourse, and Shifting Practices of Islamic Preaching in Egypt,” investigates the shifting ground of what it means to seek and attain *taqwā* in a world dominated by secular humanitarian discourses, principles, and structures of feeling. Through textual and ethnographic research on historical and contemporary print and online sermons, pedagogical preaching manuals and their source texts, and contemporary religious preaching at al-Azhar, this dissertation theorizes the entanglement of texts, discourses, and bodily practices as a key site of the critical re-elaboration and expansion of ethical life today. Atwell earned a B.A. in international studies from Loyola University Chicago, IL; an M.A. in international political economy and development from Fordham University, New York, NY; and an M.A. in Islamic studies from the University of Chicago Divinity School, Chicago, IL. She taught courses on Islamic history, thought, and literature and the multiple and interrelated political and social aspects of power. Atwell’s research is generously supported by the Fulbright Program and the University of Chicago Pozen Family Center for Human Rights, Center for International Social Science Research, and the Humanities Division.

Han Hsien Liew [Han.Hsien.Liew@asu.edu] is assistant professor of Islamic studies in the School of Historical, Philosophical and Religious Studies at Arizona State University, Tempe, AZ. He obtained his Ph.D. in history and Middle Eastern studies from Harvard University, Cambridge, MA, where he wrote his dissertation under the supervision of Professor Roy Mottahedeh. Although Liew’s main research focus is on medieval Islamic political thought, his research interests also include Islamic intellectual history, Islamic scholarly culture, transmission of texts and knowledge, *tafsir* studies, theological debates in the premodern Islamic world, Islam in Southeast Asia, and the history of emotions. His current book project, titled *Preaching Pious and Learned Rulership in Medieval Islam: Ibn al-Jawzī’s Political Thought*, is under contract with Edinburgh University Press. Through an intertextual study of Ibn al-Jawzī’s various writings, this book probes the relationship between preaching, emotions, and political thought in the 12th-century Islamic world. It also broadens the conversation on medieval Islamic political thought by examining Muslim political discourses outside of the theological and juridical genres. Liew’s research has been published in such peer-reviewed journals as *Arabica* and the *Journal of the American Oriental Society*, and the edited volume *New Trends in Qur’anic Studies: Text, Context and Interpretation*, edited by Mun’im Sirry.

Heba Arafa Abdelfattah [abdelfat@grinnell.edu] is assistant professor of Arabic and Islamic studies at Grinnell College, Grinnell, IA. After graduating from Georgetown University, Washington, DC in the Department of Arabic and Islamic Studies, she served as visiting assistant professor of Arabic and Islamic studies at Georgia Institute of Technology, Atlanta, GA, and a research fellow at the Aga Khan University Institute for the Study of Muslim Civilizations, London, UK. Abdelfattah has also served as a postdoctoral associate and lecturer of religious studies at the Institute of Sacred Music and the Department of

Religious Studies, Yale University, New Haven, CT. Her research interests and expertise range widely from classical religious texts, including the Qur'an and Prophetic tradition (Hadith), to modern Arabic literature, film, and popular culture. She works with literary texts, sacred scripture, archival documents, films, and artistic production to understand questions of creativity and creative expression at the intersection of discourses of modernity and Islam. Abdelfattah is currently working on a book manuscript titled *Filming Modernity and Islam in Colonial Egypt*. Her articles are published in such peer-reviewed journals as *Religions*, the *Review of Middle East Studies*, the *International Journal of Communication*, and the *Journal of Islamic and Muslim Studies (JIMS)*. Abdelfattah also serves as *JIMS* film review editor.

Issam M. Eido [Issam.m.eido@vanderbilt.edu] is assistant professor of the practice of religious studies, and director of undergraduate studies in the Department of Religious Studies, Vanderbilt University, Nashville, TN. He is also MESA Global Academy Scholar (2020-2022) affiliated with the Harvard Program in Islamic Law, and a former visiting professor of Islamic studies and Arabic at the University of Chicago Divinity School (2013-2015), Chicago, IL. Eido served as a lecturer at the *Shari'a* College of Damascus University, Syria, (2010-2012). Before that he served as a teaching assistant at the *Shari'a* College of Damascus University for seven years. His thesis focused on *Hadith* scholars and their criteria of *Hadith* criticism. Eido's research interests focus on the Qur'an and *Hadith* studies, *Tasawwuf* and ethics. His publications include *Early Ḥadīth Scholars and their Criteria of Ḥadīth Criticism* (Arabic), (Dār al-Muqtabas, 2018); *On the Origins of Ḥadīth Terminology: The Dividing Line Between Early and Late Ḥadīth Scholars* (Arabic), (Dār Arwiqa, 2016); "The Rise of Syrian Salafism: From Denial to Recognition" in *The Syrian Uprising Domestic Origins and Early Trajectory*, ed. Raymond Hinnebusch and Omar Imady (Routledge, 2018); "Ḥadīth Studies in Syria: Reshaping Ḥadīth Criticism in the 20th Century" (Arabic), in *al-Dars al-Ḥadīthi al-Mu'aṣir*, (Dār Namā', 2017); and "The *Sunnah*," in *The Oxford Encyclopedia of Islamic Bioethics*, 2019.

Jawad A. Qureshi [jqureshi@zaytuna.edu] is assistant professor of Islamic theology and philosophy at Zaytuna College, Berkeley, CA, where he also serves as the director of graduate studies and administration. He obtained his Ph.D. in Islamic studies from The University of Chicago Divinity School, Chicago, IL. He is preparing a monograph titled, "The Rationality of Sunni Tradition in Age of Revival and Reform: Said Ramadan al-Buti (1929-2013) and His Interlocutors." Qureshi's research interests pertain to contemporary Islam, classical Islamic thought (*kalam*-theology and Sufism), Qur'anic studies, and method and theory in religious studies. He is the author of "Ring Structure in Sūrat Yūsuf [Q 12]," in the *Journal of the International Qur'anic Studies Association* (2017), and "Reform," in the *The Wiley Blackwell Concise Companion to the Hadith* (2020).

Joel Blecher [jblecher@mail.gwu.edu] is associate professor of history at The George Washington University, Washington, DC. He is the author of *Said the Prophet of God: Hadith Commentary across a Millennium* (University of California Press, 2018). This book, recently translated into Arabic (Nahoudh Press, 2022), explores the rich history of the practice of hadith commentary in the times and places it flourished the most, from classical Andalusia, medieval Egypt to early modern India, while opening new avenues for scholars who study interpretive traditions over long periods of time and geographical expanses. He has also authored numerous scholarly articles published in such journals as *Oriens; Journal of Near Eastern Studies*, and *Islamic Law and Society*. Blecher is currently (1) translating Ibn Ḥajar al-

‘Asqalānī’s *Merits of the Plague* for Penguin Classics with Mairaj Syed; (2) editing a volume titled *Hadith Commentary: Continuity and Change* for Edinburgh University Press with Stefanie Brinkmann; and (3) writing a monograph called *Profit and Prophecy: Islam and the Spice Trade* for the University of California Press. His work has been supported by the National Endowment for the Humanities, the American Council of Learned Societies, the Kluge Center of the Library of Congress. In addition to being invited to serve as a fellow at the Institute of Advanced Study and the Wissenschaftskolleg zu Berlin, he has been invited to speak about the Islamic world on *Public Radio*, and has contributed to *The Atlantic*.

Kamran Scot Aghaie [Kamran.ghaie@austin.utexas.edu] received his Ph.D. in history, from the University of California, Los Angeles, in 1999. He is associate professor of Islamic and Iranian history at the University of Texas at Austin and has served as director of the Center for Middle Eastern Studies, and chair of the Middle Eastern Studies Department. His main publications include *The Martyrs of Karbala: Shi’i Symbols and Rituals in Modern Iran* (Seattle: University of Washington Press, 2004); *The Women of Karbala: The Gender Dynamics of Ritual Performances and Symbolic Discourses of Modern Shi’i Islam* (Austin: University of Texas Press, 2005); and *Rethinking Iranian Nationalism and Modernity: A Critical Re-evaluation*, ed. Kamran Scot Aghaie and Afshin Marashi (Austin: University of Texas Press, 2014). His research interests include Modern Iranian history, Islamic studies, Shi’ism, gender studies, historiography, religious studies, nationalism, and economic history. He teaches courses on the history of Islam, the Prophet Muhammad, modern political Islam, modern Iran, and the Islamic revolution of Iran.

M. A. Mujeeb Khan [mujeeb.khan@utah.edu] is assistant professor of Japanese, Islamic studies, and comparative literary and cultural studies at the University of Utah, Salt Lake City, UT. He received his Ph.D. from Cambridge University, UK, prior to which he obtained Master’s degrees in history of science and East Asian studies from Tokyo, and Harvard universities, respectively. His research has investigated medieval knowledge traditions, focusing on medicine in the medieval Islamic world and early Japan, including comparative studies examining how the two coopted neighboring and preceding traditions. Khan’s recent work has explored representation, identity, and intersections, related to these traditions as well as their modern receptions and conceptualizations. On intersections, he is particularly interested in the intersection between science, religion, law, and medicine, in both the medieval and modern periods. His published work includes studies on scholarly developments in the Islamic and Japanese medical literary traditions, the role of poetry in spreading knowledge, and texts and medical education. Currently, he has two monographs in preparation, the first, stemming from his doctoral dissertation, assesses the nature of medicine and knowledge in early Japan with respect to the larger Sinitic cultural sphere of East Asia. The second, based on his postdoctoral research, is a comparative study of medieval medical literary traditions, with a focus on the tenth century in the Islamic world and Japan.

Mairaj U. Syed [msyed@ucdavis.edu] is associate professor of religious studies, former director of the medieval and early modern program, and fellow of the College of Arts and Sciences at the University of California, Davis (2020-2023). He teaches classes in Islamic studies, comparative religion, ethics, digital humanities and social theory. He has published in

the fields of Islamic law, theology, comparative ethics, hadith literature, and digital humanities. His monograph, *Coercion and Responsibility in Islam* (Oxford University Press, 2016), is a comparative and historical examination of ethical and moral problems that coercion raises about responsibility. It offers a new model for analyzing ethical thought produced by intellectuals working within traditions in a competitive pluralistic environment. With his colleague Joel Blecher, he recently finished a translation of Ibn Hajar al-‘Asqalani’s treatise on the plague, (forthcoming, Penguin press, Spring, 2023). His recent research uses statistical and computational analytical techniques to understand the development of hadith literature in the first three centuries of Islam. With collaborators in Europe and North America, Syed has co-authored articles on the use of computational methods to detect errors in *isnads*, automatically identify narrators, improve natural language processing for Arabic, and use network structures to provide timely information on narrators with no recorded death or birth years. He is the recipient of numerous awards for his research on hadith, including the University of California, Davis Academic Senate Large Grant and the Middle Ages in the Wider World Summer Research Grant. In 2014, he was a Fulbright scholar in Istanbul, Turkey. In addition to his research and teaching, he is active in various American Muslim civil society organizations and has been retained as an expert witness in legal cases involving Islamic law and Muslims in the United States. He holds an M.A. and a Ph.D. in religion from Princeton University and a B.A. in business administration from the University of Texas at Austin.

Masoud Shavarani [Shavarani@gmail.com] born in 1983 to a Sunni Kurdish family in Tehran, Iran. Due to the cultural, religious and social status of his father, a Sunni Kurdish clergyman (*Mamustā* in Sorani Kurdish language), he became acquainted with Islamic theology very early during his childhood. He continued this interest throughout his university studies and received his Doctorate in religious studies from the University of Religions and Denominations, Iran. His dissertation was on environmental theology in Islam (with an emphasis on human-centered teaching). He is currently a member of the faculty of the Department of Religions and Islamic Denominations of the University of Islamic Denominations, Iran. Shavarani has taught courses on Islamic theology, history of Islamic mysticism and Sufism, Masnavi of *Mawlāwī*, including other texts of Islamic mysticism and Sufism, Islam and the environment, introduction to Christianity, Judaism, and religions of Iran before the advent of Islam (i.e., Ancient Persia). However, the main focus of his research is environmental theology in Islam, with two main orientations: Critique of human-centered teachings in Islamic theology, such as the critique of the teaching of the Caliph of God (*Khalifat Allāh*) in Islamic beliefs, and also finding principles in the verses of the Qur’an and the Hadiths of the Prophet, to create environment-oriented Islamic theology and to interact modestly with nature and other beings. The second orientation consisted of the compilation of environment-based ethics with the help of the teachings of Islamic mysticism and Sufism, such as: *Eḥsān* (beneficence), *‘Ubūdiyya* (servitude), *Tawāzū‘* (modesty), *Faḡhr* (poverty) and *Ghena‘at* (contentment).

Mohamad Anas Sarmini [anassarmene@gmail.com] is associate professor of Hadith at the Istanbul 29 of May University, Istanbul, Turkey. In 2015, he earned his Doctorate from the University of Jinan, Tripoli, Lebanon, in Islamic studies, with a focus on Hadith; his thesis was titled “*The Punishments That Are Only Adopted by The Legislative Sunnah.*” In 2010, he received his first M.A. degree from the University of Damascus, Syria, in the field of Hadith; his thesis was titled “*Muhammad Jamal al-Din al-Qasimi and his Participation in Hadith Knowledge.*”

In 2013, Sarmini earned an M.A. degree from the University of Jinan, Tripoli, Lebanon, in Arabic literature; his thesis was titled “*Classical Arabic in the New Media*.” He published both of his theses as books, his other publications include peer-reviewed papers such as “Peremptory and Presumptive Evidence, Between the School of Hadith and the School of Opinion;” “Studies in the Sciences of Hadith in Terms of ‘Diraya: “The Authenticity of the Sunnah, and Methods for Understanding it;” and “The Jurist and Music: A Study in the Dialectic of Religion and Art.” Sarmini delivered some academic lectures at Marmara University in Istanbul, Turkey; Harvard University, Cambridge, MA (via ZOOM); and Ritsumeikan University, Japan (via ZOOM). His research interests include Hadith, Orientalism, *Uṣūl al-fiqh*, modernity and Arabic literature.

Nadir Ansari [nadiransari@yahoo.com] is a Ph.D. candidate in the Near and Middle Eastern Civilizations Department, University of Toronto, Ontario, Canada. His dissertation examines the modernist *tafsīr* in South Asia, focusing on the seven-volume Urdu exegesis of the Qur’an by Sayyid Ahmad Khan (d. 1898, India). He earned his M.A. in humanities, from York University, Toronto, Canada, with a research paper on “The Grammar of Punishment Stories in the Qur’ān.” He has been a visiting lecturer on Islam, in the world religions course at York University for several years. He is trained in traditional Islamic disciplines, including the Arabic language and literature, *Tafsīr*, *‘Ilm al-Ḥadīth*, *Falsafa*, *Mantiq*, *Uṣūl al-fiqh*, and *Balāgha*. His interests include the history of *tafsīr* over the centuries, the early history of Islam, and the interaction of tradition and modernity in Muslim societies. He is proficient in classical Arabic, Persian, Biblical Hebrew, and Urdu. He has studied French, German, and the New Testament in Greek for research purposes. He has presented several conference papers on modernist Islam, classical *tafsīr*, coherence-based interpretation of the Qur’an, and Islamic law. His long-term interests include reviewing intellectual history, especially during the period in which the traditional Muslim communities encountered colonization and modernity, in order to investigate and understand why the modernist Islamic reform movements seem unable to overcome the resilience and vitality of the traditional Islamic intellect and scholarship.

Omer Awass [awass@aicusa.edu] is associate professor of Arabic and Islamic studies at the American Islamic College in Chicago, IL. He completed his Ph.D. in religious studies from Temple University, Philadelphia, PA. His current research interests center on religion, modernity, and globalization. He has been carrying out field research on contemporary *fatwas* across the Muslim world to assess how they are negotiating their postcolonial realities. In addition to his book, *Fatwa and the Making and Renewal of Islamic Law* (forthcoming, Cambridge University Press, 2022), he has published articles in the *Journal of the American Academy of Religion*, *Journal of World-Systems Research*, *Journal of Critical Historical Studies*, and the *Sociology of Islam* journal. He has spent more than twelve years of his life studying, researching, and teaching in various African and Asian countries, including Malaysia, Indonesia, India, Iran, Syria, Egypt, Turkey, Yemen, Saudi Arabia, Oman, Morocco, Kenya, Senegal, and Tanzania. During the summer of 2022, while in Taiwan, he began studying Mandarin to help pave the way for his long-term research project in comparative civilization between China and the Muslim World.

Sam Houston [Jhouston1@stetson.edu] is assistant professor of religious studies at Stetson University, Deland, FL. After completing graduate work at Princeton Theological Seminary (M.Div.) Princeton, NJ, and Boston College (M.A. in philosophy), Newton, MA, he earned

his doctoral degree from Florida State University, Tallahassee, FL, specializing in Muslim ethics and comparative religious ethics. Prior to pursuing his doctorate, he lived for two years in Abu Dhabi, UAE, teaching English at Zayed University and traveling throughout the Middle East and North Africa (MENA) region. During his doctoral studies at Florida State University, he was awarded a U.S. State Department-sponsored Critical Language Scholarship to study Arabic in Morocco. His current research explores models of ethical formation in modern Muslim activism and community organizing, with comparative interests in how such processes function in other faith-based activist movements. He is a member of the American Academy of Religion (AAR) and the Society for the Study of Muslim Ethics.

Sarra Tlili [satlili@ufl.edu] is associate professor of Arabic literature and language at the University of Florida, Gainesville. She obtained her M.A. and Ph.D. from the University of Pennsylvania, Near Eastern Languages and Civilizations Department. Before joining the University of Florida she taught at the American Department of State's Foreign Service Institute in Tunis, the Middlebury Arabic Language Summer Program, and the NELC Department at the University of Pennsylvania. Her main research areas are animal and environmental ethics in Islam and Qur'anic stylistics. Her publications include *Animals in the Qur'an*, (Cambridge University Press, 2012); "The Canine Companion of the Cave: The Place of the Dog in Qur'anic Taxonomy" in *Journal of Islamic and Muslim Studies (JIMS)*, (Indiana University Press, 2018) Vol 3. No. 2; "Animal Ethics in Islam: A Review Article," (*Religions*, 2018) 9, 269, <https://doi.org/10.3390/rel9090269>; "From Breath to Soul: The Qur'anic Word *Rūḥ* and its (Mis)interpretations," Joseph Lowry, Shawkat Toorawa, eds. in *Arabic Humanities, Islamic Thought: Essays in Honor of Everett K. Rowson* (Leiden: Brill, 2017) pp. 1-21; and "I Invoke God Therefore I am: Creation's Spirituality and its Ecologic Impact in Islamic Texts," John Parham and Louise Westling, eds. in *A Global History of Literature and the Environment* (Cambridge: Cambridge University Press, 2017) pp. 107-122. Tlili is president of NAAIMS and serves on the editorial board of NAAIMS' bi-annual double-blind peer-reviewed publication, the *Journal of Islamic and Muslim Studies (JIMS)*.

Syeda Beena Butool [sbutool@fsu.edu] is a Ph.D. candidate in religion, ethics, and philosophy at Florida State University (FSU), Tallahassee, FL. She notes that her academic interests which specifically include Islamic ethics, early Islamic history, Christian ethics, and science and religion are essential in her research to uncover the link between the ethics of jihad and the project of the Islamic empire. She received her MPhil degree in international relations from the University of Cambridge, UK. After obtaining her MPhil degree, she received the Lucius Moody Bristol Fellowship awarded by the Department of Religion, FSU to pursue graduate work, and in 2020, she was awarded the Wabash Teaching Fellowship. In 2021, she presented the following paper on "Chains of Transmitters as Chains of Justification: Second Century Muslim Legitimation of Empire" at the 19th Annual Graduate Symposium "Religion and Law" held by FSU's Department of Religion, for which she received an honorable mention; and in 2022, she presented a paper on "Painful Translations, Laborious Maps, and the Toolkit for Textual Ethicists" at the Annual Conference of the Society for the Study of Muslim Ethics (SSME). Butool has presented numerous papers at the annual meetings of the American Academy of Religion (AAR), the most recent of which was on "Money Begetting Money? Money and Distributive Justice in Islamic and Scholastic Economic Thought in the panel session on *Money, Justice, and Islamic Ethics*, November 20-23,

2021. Butool has prepared book reviews for such journals as *Religious Studies* and *Reading Religion*.

Zahra Mohagheghian [z.mohaghegh@gmail.com] born in 1984 in Isfahan, Iran, is a Qur'anic feminist scholar, specializing in pre- and early Islamic Arabia. She earned her Doctorate in Qur'an and Hadith studies from Isfahan University, Iran (2015). She is assistant professor of Qur'anic studies at the Institute of Humanities and Cultural Studies (Ihcs), Tehran (since 2016). Mohagheghian published a book (in Persian) titled *Sex and Sexuality in the Qur'an* (Ihcs Publications, Tehran, Iran, 2021). The book is reviewing mythical themes related to sex and sexual desires in Qur'anic verses, which have been analyzed with a psychoanalytic approach according to Jungian archetypes. During the last three years, Mohagheghian has been studying the ancient Arabian goddesses (al-Lat, al-Uzza and Manat) in late antiquity, and following their destiny in the Qur'an and traditional Islamic sources from a historical-gender perspective. This article is part of her ongoing research.

Abstracts

Abstracts are Listed in Alphabetical Order by Author's First Name:

Aisha Y. Musa (Independent Scholar, Tigard, OR): “And Muhammad is His Messenger: The Role of *Sunna* and *Hadith* in the Formation of Islamic Identity”

This paper examines how the concept of Prophetic Sunna and the vehicle of the Hadith has contributed to formation and maintenance of a uniquely Islamic identity with specific religious beliefs and practices that distinguish Muslims from other Abrahamic monotheists. The focus will be on the content and organization of the *muṣannaḥ* (topically arranged) and *sunan* (precedent setting practices) works in the Sunnī Hadith canon. Topically arranged (*muṣannaḥ*) works appear in the mid-second/eighth century. The earliest extant *muṣannaḥ* work is the *Muwatta* of the Medinan scholar Mālik b. Anas (d. 179 AH/795 CE), the eponymous founder of the Maliki school of Sunni jurisprudence and teacher of Muhammad ibn Idrīs al-Shāfi'ī (d. 204 AH/820 CE). The *Muwatta* eventually became part of the Sunnī Ḥadīth canon. The most famous and authoritative *muṣannaḥ* works are the two works that eventually came to form the centerpiece of the Sunni Ḥadīth canon: the compilations of al-Bukhārī (d. 256 AH/ 870 CE) and Muslim, also known in Arabic as the *ṣaḥīḥayn* (the two sound [collections]). *Sunan* works are arranged according to the precedent setting practices (*sunan*) of the prophet that they report. Among the most important of the *Sunan* works are those of Abū Dawūd (d. 275 AH/888 CE), al-Tirmidhī (d. 279 AH/892 CE), al-Nisā'ī (d. 303 AH/915 CE), Ibn Māja (d. 273 AH/886 CE), al-Dārimī (d. 255 AH/868 CE), and al-Dāraquṭnī (d. 385 AH/995 CE). All but the last two of these collections are considered to be part of the *Ṣiḥāḥ Sitta* (literally, the *Sound Six*), which, together with the collections of al-Bukhārī and Muslim, form the Sunni Ḥadīth canon. Examining the evolution and development of the content and organization of these works, with a focus on the variants of the Five Pillars Hadith, sheds light on the crucial role that the Hadith-dependent concept of Prophetic Sunna has played in the formation and maintenance of Islamic identity by providing details of praying, fasting, giving charity, and making pilgrimage that are recognized the world over as being distinctly Islamic.

Asma Sayeed (University of California, Los Angeles, CA): “Women and Hadith Transmission: Retrospective and Future Directions”

Research on women’s *ḥadīth* participation has proliferated in the past few decades. Scholarship has focused on the portrayal of women within these reports as well as women’s authorship and transmission of them. Debates on the historicity of the early reports notwithstanding, we now have a more nuanced understanding of various issues in early Muslim social, intellectual, and legal history. We also know that more than just a handful of female Companions, such as ‘Ā’isha bint Abī Bakr (58/678), transmitted *ḥadīth* and that women were active in this arena across the centuries. In spite of these studies, or perhaps because of the growing interest in them, the facticity and uses of the historical record on women and *ḥadīth*, continues to be contested and politicized. Perhaps unsurprisingly, the issue of female *ḥadīth* participation provokes strong reactions both among those who assert its historicity and significance and those who question it. This presentation will assess recent scholarly trajectories and disagreements with respect to “women and *ḥadīth* transmission,” and propose avenues for future research.

Emad Hamdeh (Embry Riddle University, Daytona Beach, FL): “Are Ḥadīth the Problem? Ḥadīth, Reform, and Modernity”

Over the last two centuries, the world has witnessed abrupt and drastic changes. Although change did impact the premodern world, there was nothing as rupturing as the experience of modernity. Mass communication, technological developments, scientific discoveries, industrialization, and globalization have impacted all facets of life, including religion and scriptural interpretation. This led to external and internal pressure for Muslims to reform Islam to meet the demands of modernity. There emerged, and remain, several different approaches to reforming Islam. Among these approaches, the status and role of *ḥadīth* was often at the center of heated debates about reform. All Muslims considered the Qur’an to be authentic and authoritative. *Ḥadīth* do not always enjoy the same status as the Qur’an. Today, *ḥadīth* remains subject to heated debates among Muslim scholars, some consider them the source of problems in the Muslim world, while others consider them to be the solution. In this paper, I consider the circumstances that led to a rise in attempts to reform *ḥadīth*. I then analyze three main groups and their approaches to *ḥadīth*. Hamdeh begins by introducing Qur’anists who completely reject the authority of *ḥadīth* and, as their name suggests, only want to follow the Qur’an and the responses they attracted from scholars. The second group discussed in this chapter are Modernists such as Muḥammad ‘Abduh and Rashid Riḍā. Finally, I examine modern *ḥadīth* scholars who seek to reform *ḥadīth* by returning to a strict commitment to the science of *ḥadīth*. In particular, I examine the impact of Muḥammad Nāṣir al-Dīn al-Albānī (d. 1999), the controversial Salafī scholar, on the field of *ḥadīth* studies.

Erin Atwell (The University of Chicago, Chicago, IL): “Textual Inheritances of *Taqwā* in the Hadith Citations of Contemporary Egyptian Preacher Training Manuals”

This presentation examines the role of *Ḥadīth* in rendering *taqwā* (translated variously as piety, fear of God, mindfulness, and God-consciousness) present for Egyptian Muslims today through poetic-aesthetic, rhetorical, and historical analyses of *Ḥadīth* citations in contemporary Egyptian preacher training manuals. Often considered the highest good in the Qur’an, *taqwā* is omnipresent in contemporary Egyptian society but is rarely discussed

everyday among ordinary Egyptians. By contrast, in the context of preaching, a context that for many serves as the locus of negotiations over normative religious practice, *taqwā* becomes an explicit object of discourse. Preacher training manuals are replete with intertextual citations including the Qur'an, Hadith, poetry, and orations of model preachers. The lives of these texts tell stories as artifacts through citational practices and conceptual shifts over time. Focusing on Hadith, this presentation follows these citations to understand the textual inheritances of *taqwā*. The analytical starting point is three preacher training texts important to contemporary Egyptian preachers: *Miftāḥ al-khaṭābah wa-l-wa'z* by Muhammad Ahmad al-'Adawī, *Sharḥ khaṭbat al-Islām* by Muhammad Ibrahim Okasha, and *Khaṭab al-jum'ah wa-l-'idayn* by a committee of Azhar scholars. While analysis begins with these texts, it quickly moves through a web of intertextual citations that traverses time and space, from the invocation of a medieval Ḥanbalī Hadith scholar likely by way of a contemporary Saudi preacher, to an obscure 14th century Sufi. Collectively, this analysis lends insight into how textual inheritance informs bodily, affective, and discursive constructions of *taqwā* today.

Han Hsien Liew (Arizona State University, Tempe, AZ): “The Caliphate Will Last for Thirty Years”: Political and Historical Debates in the Afterlife of a Prophetic Hadith”

The hadith, “The caliphate will last for thirty years, followed by kingship,” forms the crux of Muslim debates over the distinction between a legitimate caliphate and worldly kingship. With regard to its origins, Muhammad Qasim Zaman has argued that the hadith began to be circulated in the eighth century to legitimize the position of 'Alī b. Abī Ṭālib as one of the four Rāshidūn caliphs, bringing the Rāshidūn period to thirty years. By examining chronicles, theological writings, and hadith commentaries, this paper is less concerned with the hadith's provenance and more with how Sunni thinkers from the eleventh century onward invoked it when debating political and historical questions. Some theologians used it for polemical purposes in defending the collective reign of the four Rāshidūn caliphs against Shī'ī claims that 'Alī was the rightful immediate successor to Muḥammad. The historian Ibn Kathīr (d. 1373) mustered it in support of his argument that al-Ḥasan b. 'Alī (d. 670) was a true caliph, whereas Mu'āwiya (d. 680) was only a king, even though al-Ḥasan did not hold effective power. Other theologians, such as al-Nasafī (d. 1142), al-Āmidī (d. 1233), and al-Taftāzānī (d. 1390), grappled with the hadith's literal meaning but refused to draw a clear demarcating line between the Rāshidūn and post-Rāshidūn caliphs, insisting that a legitimate caliphate still existed after the Rāshidūn period. These positions show that the “thirty-years hadith” prompted different conclusions among medieval Sunni thinkers about the nature of the caliphate and the qualities of an ideal caliph during a time when the institution of the caliphate was losing its political significance in the Islamic world.

Heba Arafa Abdelfattah (Grinnell College, Grinnell, IA): “Does Hadith Prohibit Figural Representation (*Taswir*)?”

Islamic art historians seem to agree on a rising trajectory of “figural representation” (*taswir*), including that of Prophet Muhammad among Muslims in different times and localities even during the Prophet's lifetime (according to a report in *Akḥbar Mecca* by the Meccan historian al-Azraqī). The silence on the practice during the formative period of Islam is often attributed to the development of ideological Umayyad reaction against Byzantine art or the Christian iconoclasm movement coinciding with the rise of Islam. *Taswir* continued to flourish, especially in the Turco-Persian spheres, with the most notable depiction of the

Prophet's journey to Heaven (*mi'raj*) and until the early seventeenth century in works like Mirkhvand's *Rawdat al-Safa*, which shows the Prophet performing the "rain prayer" (*salat al-gayth*). Christiane Gruber goes as far as tracing the practice of depicting the Prophet Muhammad even in today's Iran. These compelling conclusions urge a reconsideration of the Islamic textual sources driving the modern narrative against *taswir* in general and that of the Prophet. While the Qur'an does not have an explicit statement against *taswir*, the six canonical books of hadith include a chapter dedicated to *taswir*. Indeed, Rashid Rida showed contradictions in the reports on *taswir* and used "public interest" (*maslaha*) to sanction all forms of *taswir*. However, he overlooks the most circulating hadith on *taswir* narrated on the authority of Abu Talha al-Ansari, a less popular companion of Prophet Muhammad. Ansari functions as a common link in the chain of transmission; he is also a central character in the stories narrated in the "text" (*matn*) of the hadiths in all canonical Sunni collections of hadith between the 7th and 13th centuries. This paper revisits the prohibition discourse by engaging with structuration theory and closely reading the hadiths and biographical entries on Ansari to examine his authority. I show that while Ansari's reports include explicit utterances against *taswir*, these reports equally emphasize that the prohibition is not absolute, thereby conveying a keenness to protect the permissibility of figural representation as a default position. Moreover, I draw attention to the chronological progression of the *matn*, which reveals a preference to elevate the legal opinion on *taswir* from the domain of "reprehensibility" (*karaha*) to the domain of "prohibition" (*tabrim*). This shift, I argue, has less to do with *taswir* itself and more to do with the sectarian divide over the practice of building mosques over graves and praying in those mosques since the hadith on *taswir* are often used as evidence in these debates.

Joel Blecher (George Washington University, Washington, DC): "Reflecting on Hadith Commentary: Continuity and Change"

This presentation offers a preview of the "Afterword" to Blecher's co-edited book with Stefanie Brinkmann on continuities and changes within the tradition and genre of hadith commentary from the classical to the contemporary periods (forthcoming with Edinburgh University Press). It is the first collected volume of its kind on this important, and sorely neglected, hub of Muslim social, intellectual, political and religious life. This presentation will offer an overview of the state of the field, which lacked an entry in the one-hundred year history of the *Encyclopedia of Islam* until 2018, and examines how this international collaboration of 13 scholars aims to push the field of hadith studies to go beyond the questions of transmission and authenticity which have dominated it since its inception. Methods and approaches from manuscript studies, social history, and the digital humanities will be discussed in order to outline a future research agenda that covers novel opportunities for scholars from the Americas to Oceania who focus on various geographies, including new media and themes of gender and race.

M. A. Mujeeb Khan (University of Utah, Salt Lake City, UT): "Making Prophetic Therapy: Defeating the Competition with its Own Theories"

This paper explores the tradition of Prophetic medicine to understand the nature of hadith within its discourse. Abū Ḥāmid al-Ghazālī's (d. 1111) proclamation against the philosophers produced *Tabāfut al-falāsifa (Incoherence of the Philosophers)*, which functioned to debunk philosophical claims through their own premises. Al-Ghazālī's approach reflects the Greco-Roman tradition of adversarial discourse, described by G.E.R. Lloyd as contrasting the authority-based discourse of the Sinitic tradition of Eastern Eurasia. Despite this

characterization of Western Eurasian intellectual traditions, *Ṭibb al-nabawī* (Prophetic medicine) legitimized its discourse through the appropriation of its adversaries' conceptual framework, the theories of Greco-Roman medicine. To investigate the nature of this appropriation and to explore the role and repurposing of hadith within it, this paper will consider three works attributed (with varying levels of veracity) to Ibn Qayyim al-Jawzīya (d. 1350), al-Dhahabī (d. 1348), and al-Suyūfī (d. ca. 1500). The analysis will be twofold, first to address the nature of medical discourse within the excerpted hadith and its relation to the translated Greco-Roman conceptual framework, and second to explore the relationship between these hadiths and the canonical hadith collections of Bukhārī. This presentation examines the complicated nature of hadith within Prophetic medicine, both in finding medicine within hadith, and the adoption of the contemporary authoritative framework of medicine. In doing so, it hopes to shed light on the complicated role of hadith in fields outside traditional religious disciplines.

Masoud Shavarani (University of Islamic Denominations, Tehran, Iran): “Man is *Khalīfat Allāh* or *Abd Allāh* in Hadith”

The word *Khalīfat* is mentioned in the main books of Hadith in phrases and sentences such as: “*Allāhumma anta ṣāhibu fī ssafar wa khalīfau fī-l-ahl*,” “*Allāhu khalīfī ‘alā kulli muslim*” and “*Allāhumma arḥim Khulafā’i*.” But Ibn Mājah and Aḥmad ibn Ḥanbal narrated only two Hadiths which say that *Mahdī* is the *Khalīfat Allāh* (Successor of God). In these two Hadiths, the word *Khalīfat* is mentioned with the word *Allāh*. Scholars such as Amin, Al-Albani, and Rashid Reza believe that the phrase *Khalīfat Allāh* was not used by the Prophet. In fact, *Abū Bakr* and ‘*Umar*, the successors of the Prophet, during their caliphate did not agree with the use of this term. However, in other books such as *al-kāmil fī zu‘afā’ al-rijāl* and *al-ferdaws bi-ma’sūr*, since the sentence attributed to the Prophet has been narrated as follows: “*man amara bi-l-ma’rūf wa nahā ‘ani l-munkar fa-buwa khalīfatu llābi fī l-arḍ*,” this sentence entered the Qur’anic exegesis. Therefore, the meaning of *Khalīfat Allāh* gradually became common or universal, and this concept was developed in reference to humans in Islamic theology. The phrase “*Khalīfat Allāh*” means that man replaces God on the earth, and it has an important role in Islamic theology. On the other hand, this human-centered doctrine is related to environmental issues. But from the point of view of the Qur’an and Hadith, man is a ‘*Abd Allāh* (servant of God) and not a successor of God.

Mohamad Anas Sarmini (University of Istanbul 29 of May, Istanbul, Turkey): “A Study in the Network Transmission of Hadith: Analysis of Studies that Dealt with Individual Narrations of Abu Hurairah as a Model”

This paper aims to study whether the hadith narration in the first three generations “Companions, *Ṭabi’een* and Followers of *Ṭabi’een*” up to the time of the Hadith authorship depended on the individual, on the group, or on the network transmission of the hadith. The paper assumes that the transmission was networked and that networks of narrators were numerous. It was rare for a person to narrate a sound report alone. The members of those networks were also widely far apart in their geography, their *fikhi* ideology directions, and in their politics up to the point that the possibility of them agreeing to lie or make the same mistake simultaneously was very unlikely. The study claims that the *muhaddithūn* have adopted this method in transmitting the reports, and that has led them to activate the method of induction and comparison of reports and to denounce the narrations that were

uniquely reported by one narrator. They called these reports particular negative terms such as *Shath* and *Munkar*. In order to verify those hypotheses, this study monitors many texts issued by hadith scholars declaring a negative attitude towards exclusivity (i.e., individual narration), and exalting the importance of seeking the narrations, increasing the lines of narrations, and the *Ribla* journey in pursuing them so that the narrations could intersect with more than one source. The study also monitors the issue of *Manawi tawatur*, and *Isbtibar* and the inherited sunnah according to the jurists, especially the issue of the generality of *Balwa* according to the *Hanafis*. On the other hand, the paper tends to discuss some claims based on certain texts and common ideas that imply that most hadiths and even the *Sahibs* are individuals. It also explains the reasons for failing to understand those texts, and it focuses, in this context, on studying the impact of the terminological distinction between *Shahid* and *Mutabi* and its role in making these claims widely accepted. This paper concludes with an analysis of some studies that dealt with the individual narrations of *Abu Huraira*, who is the most receptive to criticism because of the large number of his reports. Therefore, analyzing his individual narrations is of much importance, and multiple studies have tried to do that. This paper will focus on two of these studies by *Muhammad Zia Al-Adhami*, and *Abd al-Karim Al-Zahid* and compare their findings.

Nadir Ansari (University of Toronto, Ontario, Canada): “The Role of Ḥadīth in the Specification of the Ambiguous (*ta’yīn al-mubham*) in the Qur’an: An Analysis of the Qur’an Exegesis of Aḥmad al-Dīn Amritsari (d. 1936, India)”

The discussion on the *Specification of the Ambiguous (ta’yīn al-mubham)* occupies a conspicuous space in the standard manuals and exegeses of the Qur’an and constitutes a sub-field of the science of Qur’anic exegesis (*‘Ilm al-tafsīr*). It involves specifying the unspecified persons, objects, places, and rulings in the Qur’an (al-Zarkashī, *al-Burhān* Chapter 6 and al-Suyūṭī, *al-Itqān*, Chapter 70). The need and the desire for such specification is the reason why extra-Qur’anic sources, most importantly the ḥadīth reports, enjoy a key role in the interpretation of the Qur’an. This paper examines how the *Specification of the Ambiguous* has been addressed (or circumvented) by the modernist commentators who consider the hadith reports neither authentic nor normative. Aḥmad al-Dīn Amritsari’s seven-volume Urdu work, *Bayān li al-Nās*, is one of such Qur’an commentaries which, despite its significant status in the genealogy of the modernist *tafsīr* works, remains under-studied from the perspective of Specification of the Ambiguous in the Qur’an. Through examination of his commentary, this paper argues that the repudiation of ḥadīth reports compelled Amritsarī to be methodologically creative by reaching out to sources other than the ḥadīth, applying his method selectively, and adopting radically unconventional interpretations. The reception of Amritsarī’s work shows that his radical Qur’anic interpretations finally led to its marginalization. Furthermore, the subsequent trajectory of Urdu *tafsīr* works in South Asia demonstrates that the idiosyncratic opinions and the methodological sterility of Amritsarī’s approach actually proved self-defeating, and in turn ended up prompting an increased reliance on the ḥadīth works.

Syeda Beena Butool (Florida State University, Tallahassee, FL): “Transmitters as Storytellers: Authorship in an Eighth Century Hadith Collection”

How were hadiths about the idyllic past narrated in eighth century texts like the *Musannaf ibn Abd al Razzaq*? Whose voice counted and why? Some of these questions strike us as we study the *Kitab al Jihad*, i.e., the Chapter on Jihad in the fifth volume of *Musannaf ‘Abd al*

Razzaq. Moreover, the time of its compilation coincided with the second wave of Muslim conquests that lasted from 750-900 CE, the initial 150 years of the Abbasid caliphate. This era was also marked by Abbasid offensives against Byzantines and the formation of the frontier zones inside major Muslim cities like Kufa and Basra. The *Kitab al Jihad* comprises fifty-seven units; each unit carrying sub-sections of *hadiths*. I have translated twenty two out of the fifty-seven units. Different *hadiths* have varying *isnads* that reported about the ethics of jihad. I argue that the locations of hadith transmitters in centers of military power found in Kufa, Damascus, and Baghdad can offer clues about the function of hadiths compiled in the Chapter on Jihad. Second, I argue that at times the *isnads* acted more like authors and not just as mere transmitters. I substantiate my argument by carefully studying both the *matn* and the *isnads* of the hadiths. As far as the *matn* is concerned, the text reveals the immediate objectives of jurists and soldiers on the battlefield. The hadiths are less a recollection of the Prophet's example, and more an account of the stories and experiences of soldiers serving on the battlefield. I argue that it is largely the stories of later soldiers and jurists that informed the ethics of warfare and the imagination of empire for the early Muslim community. My second argument leads back to my central question: who are the transmitters? As my study demonstrates, a study of the *isnad* or the transmitters reveal deeper questions of authorship. My paper investigates the *hadith* transmitters mentioned in the *isnads* to locate their time-period and geographical location. I investigate each transmitter's background by using biographical dictionaries such as Ibn Sa'ad and Ibn Khallqan. I also employ online softwares like Jawam'ih al Kalim which is a collection of various biographical dictionaries. In my mind, the clusters of like-minded scholars, converge in garrison towns of Kufa, Basra and Damascus, and are closely tied with the caliphal court. I map the city-wide scholarly map of power to argue that the earliest texts on jihad appeared at sites of imperial expansion, not at havens of Muslim scholarship, like Medina. I argue this mapping offers us clues about the imagination of an Islamic empire in the minds of early Muslims and can also depict how the imagination of empire was justified to the early Muslim community.

**Zahra Mohagheghian (Institute for Humanities and Cultural Studies, Tehran, Iran):
"The Goddess al-'Uzzā, from Idol to a Black Woman: A Feminine Study in the
Growth of a Tradition"**

In this article, I trace a form analysis of the traditions about the destruction of the idol al-'Uzzā, one of the most important goddesses in pre-Islamic Arabia. According to reports, al-Uzzā appeared as a black woman with dishevelled hair during the destruction of the idol and then was killed by a Muslim warrior. The words of the Prophet at the end of the traditions are considered to be a confirmation of the truth of the above incident. The main questions are as follows: What is the origin of such traditions? Why and by what criteria did al-Uzzā take on such a human identity and such strange attributes in the historiographies of Muslim men, especially in the narrations related to its destruction? What are the above-mentioned reports trying to say, and how does this help to understand the position of the pagan goddesses in Islamic culture? What are the messages of the traditions based on feminine values? I conclude that a simple version evolved over time to the extent that it acquired a non-figurative sense, and a stone or wooden idol took on an objective, human identity. It will be shown that the origin of this identification lies in the Qur'ān and then developed gradually in connection with the interests of later Muslim men, especially as regards their interactions with Christians. Although these traditions are not of jurisprudential or religious benefit, they are important. By considering their evolutionary course, we can better understand the historical conditions of the period and the extent of involvement of the

external elements among Muslims. They can also reveal the mechanisms of masculine power in suppressing and rejecting feminine symbols and identities. The analysis presented in the article will also provide a basis for closer examination of the interpretations offered by modern scholars.