



# ENCOUNTERS IN ISLAMIC THEOLOGY

## TEXTS AND PRACTICES

10 – 13 October 2023

## ABOUT THE CONFERENCE

The institutionalization and development of Islamic theology in Europe in recent decades has presented many challenges and possibilities for scholars of Islam and Muslim theologians. Scholars are increasingly turning towards interdisciplinary and synthetic methods that bring together textual approaches to the study of Islam along with approaches that examine lived religion, whether contemporary or historical. The outcome of theological research is therefore not confined to academic circles, but is evidently relevant to understanding Islam as it is lived today.

This conference gathers scholars who work along several crucial trajectories in the study of Islamic theology. In doing so, it will showcase new trends in textual and ethnographic scholarship.

With regard to the study of text – whether understood as the *Qurʾān* and *ḥadīth*, or as the intellectual and hermeneutical traditions produced by Muslims at different times and in different geographies – these methodologies show that texts are not static entities transmitting unchanging ideas over time and place, but are part of dynamic exchanges that constitute, and are constituted by, socio-cultural interactions. They partly shape intellectual communities and indicate the capacity of Islamic tradition to change and adapt. Textual research can therefore explore and analyse the normative discourses that frame legal, *kalām*, Sufi, philosophical, and devotional literature as constituting Islam in a top-down manner, but also observe how what is considered normative is understood and formed by Muslim communities themselves in turn.

By approaching such texts through an interdisciplinary lens, the normative study of Islam can be reevaluated and nuanced. The analytic tools of practice theory in anthropology and sociology, developed and adapted for the study of Islam, allow scholars to draw on materiality, embodiment, rituals, and emotions to demonstrate this. Normative notions of what constitutes the Islamic may therefore be enriched and even challenged by investigation of contemporary Muslim practice. Going beyond the top-down approach and turning our attention to space, performance, and material objects, we can see how Islam is lived and constituted in the contemporary world. A similar tension can also be observed within Islamic textual history and traditions using the same analytic tools.

Furthermore, in order to counter the essentialisation of meaning and its confinement to textual tradition, scholars have turned to practices that can tell us more about understandings of religion and the means through which Islam remains relevant to Muslim communities and individuals. Practices are not antithetic to texts: rituals, for example, can be prescribed, inspired, or denounced by texts; texts, on the other hand, undergo transformations through various textual practices (compilations, commentaries, glosses, and translations are all variants), but also through their presence in the daily lives of Muslims. Texts also constitute part of the material culture of Muslim communities, as objects to be circulated and displayed. Rituals and customs that surround these objects therefore inform practices of the body and its senses, shaping the habitus of those who engage with them.

One of the challenges in the study of contemporary Islam is how to shed light on people, texts, and practices in the so-called “peripheries” of Islamic World. Such explorations would help in understanding not only the particular local responses to changes and interpretations of what is considered to be Islamic, but also commonalities that foster “unity in diversity.” The interplay between local expressions of Islam and the supposed standardised language of Islam shows that diverse Islamic theological discourses have manifested in a variety of ways, as shown through the examples of devotional piety such as *mawlid*.

Similarly, new trends in researching Islam focus on the mechanisms of authority behind knowledge production. The ‘*ulamā*’, the standard producers and disseminators of knowledge, have in many ways determined the scope and content of theological debates. Being some of the most mobile members of Muslim societies – its cosmopolitan level – the ‘*ulamā*’ shaped the legal, ritual, and devotional discourses and practices, as well as group identities in turn. At the same time, the ‘*ulamā*’ did not exist as a separate caste outside the realms of common people; the practices of the latter often informed the discourses of the former.

Finally, new research currents should take into account the interdependency between premodern and modern theological discourses, texts, and practices, in order to trace meaning-making impulses within Islam, as well as observing what these actually do for Muslims past and present.

# CONFERENCE PROGRAMME

Tuesday, 10.10.2023

**09:00 Opening Session**

*Mohammad Gharaibeh & Serdar Kurnaz* (2093)

10:00 Coffee Break

**10:30 Co-produced Religions**

*Ufuk Topkara* (2093)

Before *Isrā'liyyāt*: A Sinful Qur'anic Pun and the Jewish and Christian Background of its Earliest Exegesis

*David Gyllenhaal & Shlomo Zuckier*

**Aktuelle textwissenschaftliche Forschung:**

**Koran und Hadith**

*Nimet Şeker* (2095 A)

Konnotationen der Begriffe „Sunna“/„Hadith“ im 1. – 2. Jh. n. H. und ihre Rolle im modernen Diskurs um den theologisch-normativen Stellenwert der Prophetenüberlieferungen im Verhältnis zum Koran

*Jasser Abou Archid*

Die Formanalyse- und Wortlautvergleich-Methode: Ein Instrument zur Identifizierung von Abhängigkeitsverhältnissen unter *isnād*-losen Parallelüberlieferungen. Das Konzept und die Einsatzmöglichkeiten

*Wael Abbas*

Zwischen Offenbarung und Tradition: Adam und seine Frau im Koran und den *isrā'liyyāt*-Überlieferungen

*Tuğrul Kurt*

12:30 Lunch Break

**13:30 Muslim Thoughts and Practices in Contemporary Indonesia**

*Claudia Seise* (2093)

Sacred Scrolls, Social Feeds: Gender Equality in Islam in the Age of Instagram

*Faiza Muhammad Din*

The Celebration of Khauri Maulod: Traditional Religious Expression in Aceh

*Intan Qurratulaini*

Transnational *Pesantren* and Global Sunnism in Indonesia: Knowledge, Discourse and Movement

*Mohamad Sobirin*

Questioning the Categorization of Islam in Indonesia

*Mutmainna Syam*

Remembering the Wali Sanga in Indonesia

*Claudia Seise*

15:30 Coffee Break

**16:00 Organisational Panel of the Deutsche Gesellschaft für Islamisch-Theologische Studien (DEGITS) [open for all participants]**

*Mira Sievers* (2093)

18:00 Dinner

## Wednesday, 11.10.2023

- 09:00** **Begriffe, Konzepte, und Methodologien in islamisch-theologischer Forschung auf dem Prüfstand**  
*Ayşe Almıla Akca & Leonie Stenske* (2093)  
Überlegungen zu den theoretischen Grundlagen zur Erforschung impliziten Wissens  
*Fahimah Ulfat*  
Zur Behauptung „*Mutawātir* garantiert absolute Gewissheit“: Wissenschaftsmethodische Überlegungen zur muslimischen Diskussion um die Verbindlichkeit mehrfach überlieferten Wissens  
*Amir Dziri*  
„*ibādāt* – gottesdienstliche Handlung – living *fiqh*“: Überlegungen zu adäquaten Begriffen und Konzepten zur Erfassung ‚religiöser Praxis‘  
*Ayşe Almıla Akca*
- Storytelling als Kulturtechnik religiöser Bildung**  
*Tuba Işık* (2095 A)  
Die langen Nächte des Ramadans: Geschichtenerzählen in den islamischen Gesellschaften des Orients  
*Johannes Merkel*  
Storytelling and Conviviality in Islamic Religious Education: The Case of Rumi’s “Jackal who Pretended to be a Peacock”  
*Rasool Akbari*  
Betül und Nele begegnen einer anderen Religion: Inszenierung von interreligiösen Lernanlässen mit dem Kamishibai  
*Naciye Kamçılı-Yıldız*
- 11:00 Coffee Break
- 11:30** **Islamic Philosophy of Law**  
*Amin Ehteshāmi* (2093)  
The Logic of Legal Reasoning in Legislating *Liwāṭ*  
*Sara Omar*  
Between Philosophy, *kalām*, and Legal Theory – Najm al-Dīn al-Ṭūfi’s (d. 716/1316) Atomistic Argumentation for the Probative Value of *istiṣhāb al-ḥāl*  
*Serdar Kurnaz*  
Aga Khan or Ayatullah? The Choice for the Khojas in the 19th Century  
*Kumail Rajani*
- Lacunae in the Research on Gender in Islam: Authorship, Methodology and Solutions**  
*Nimet Şeker & Dženita Karić* (2095 A)  
Studying Depictions of Female Involvement in Classical Tafsir: Between History and Myth  
*Ash Geissinger*  
Panel Discussion
- 13:30 Lunch Break
- 14:30** **General Assembly of the Deutsche Gesellschaft für Islamisch-Theologische Studien (DEGITS) [open for all participants]**  
*Mira Sievers* (2093)
- 16:30 Coffee Break
- 17:00** **Philosophical Sufism**  
*Elif Emirahmetoğlu* (2093)  
Either/Or: Islamic Intellectual History, Decision-Making, and the Good Life in the 21st Century  
*Anna Ayşe Akasoy* (Zoom)
- Ayşe Almıla Akca & Dženita Karić* (2095 A)  
For the Love of God: Investigating the Agency, Identity and Belonging of Korean Women who Convert to Islam  
*Farrah Sheikh* (Zoom)



The Literary Reception of Akbarian  
Metaphysics in North India: Muḥibullāh  
Ilāhābādī and ‘Abd al-Qādir Bēdil  
*Sajjad Rizvi*

“Learning Halal Cooking”: Korean Muslim  
Women’s Food Practices in Everyday Life  
in South Korea  
*H. Nur Yaşar (Zoom)*

The Vital Spirit in the Heart: The Use of  
Galenic and Avicennian Physiology in  
Thirteenth-century Sufi Texts  
*Richard Todd*

The Existential Conditions of Spiritual  
(Im)Perfection in Ibn al-‘Arabī’s  
Philosophical Sufism  
*Elif Emirahmetoğlu*

19:00 Dinner

## Thursday, 12.10.2023

**09:00 The Hajj in Islamic Tradition**  
*Mohammad Gharaibeh & Dženita Karić (2093)*

Sources and Power in the Study of Hajj  
*Dženita Karić*

On the Reception of Andalusian *Hajj* Narratives in the Mashriq  
*Nadine El-Hussein*

Between Wilaya and Hurma: Sovereignty and Sacrality in  
Seventeenth-century Ottoman Mecca  
*Yahya Nurgat*

11:00 Coffee Break

**11:30 Circulation of Religious Knowledge**  
*Mohammad Gharaibeh (2093)*

Strategies of Remembrance: Andalusian  
Scholars in Biographical Dictionaries,  
Their Role in Scholarly Networks and  
Their Impact on the Knowledge Culture  
in Ayyubid and Mamluk Syria  
*Mohammad Gharaibeh*

The Transmission of Premodern South Asian  
Scholarship in the Ottoman Empire  
*Sohaib Baig*

The Transmission of Knowledge in  
Institutional, Cosmological, and Imagined  
Spaces in Medieval Sufism  
*Eyad Abuali*

The Non-linear “Terminology Norming” of  
German in Islamic Communication  
*Fatemeh Taheri*

**Recent Contributions to Islamic Ethics**  
*Mira Sievers (2095 A)*

Exploring Islamic Ethics: Ghazālī’s Reflections  
on the Source of Moral and Legal Knowledge  
*Rana Alsoufi*

The Islamic Ethics of Tax Evasion:  
Interdependence of Law, Theology,  
and Practice  
*Idris Nassery*

Between Islamic Law and Ethics: Al-  
Māwardī’s Concept of Well-being (*ṣalāh*)  
and a New Perspective on Marriage  
*Bahattin Akyol*

13:30 Lunch Break

**14:30 Legal Authority: Conceptions and Transmissions**

*Fatma Akan Ayyıldız* (2093)

What's in a *Tarīqa*? Transmission and Authority in the *Shāfi'ī Madhhab* (10th – 11th c.)

*Mariam Sheibani*

Playful Encounters: Transmitting Hanafi Legal Knowledge through Legal Riddles

*Christian Mauder*

**Ästhetische Bildung in der Religionspädagogik**

*Tuba Işık* (2095 A)

Constituting Islam Through Art: A Praxeological Study on Contemporary Muslim Artists  
*Aydın Süer*

Dramapädagogik – Einsatzmöglichkeiten im Islamischen Religionsunterricht  
*Carla Amina Baghajati*

Ästhetische Bildwerke und ihr didaktisches Potenzial im Islamischen Religionsunterricht  
*Tuba Işık*

16:30 Coffee Break

**17:00 Islamic Theology in Encounter with the Chinese Intellectual Tradition**

*Elif Emirahmetoğlu* (2093)

Between Philosophy of Nature and Theology: Islamic Scholarship in Early Modern China

*Dror Weil*

Doctrine of the Mean and Chinese Muslim Reformism in Modern China

*Hale Eroğlu Sager*

**Book Talk**

*Mira Sievers* (2095 A)

Islamic Ethics: Fundamental Aspects of Human Conduct

*Abdulaziz Sachedina* (Zoom)

19:00 Dinner

**Friday, 13.10.2023**

**09:00 Encounters in Eastern Asia: Islam, Buddhism and Hinduism**

*Ufuk Topkara* (2093)

The Place of Encounter: Some Lessons from Islamic and Buddhist Historiography

*Sonam Kachru* (Zoom)

Crossings: Comparative Religion on the Banks of the Ganges

*Jane Mikkelsen* (Zoom)

11:00 Coffee Break

**11:30 Closing Session: Recent Developments and Future Perspectives in Islamic Studies**

*Mohammad Gharaibeh & Serdar Kurnaz* (2093)

13:00 End of the Event

# ABSTRACTS OF PANELS

## **Co-produced Religions**

### ***Panel Organizer: Ufuk Topkara***

A newly emerged research project aims to understand the interrelated and intertwined history of the monotheistic traditions through the concept of co-production. Co-production is defined as the ongoing dynamics of forming, re-forming and transforming the three religions of Islam, Judaism and Christianity in their manifold forms through mutual interaction in thinking and living with each other. This panel will present a case-study that both introduces and applies this particular approach.

## **Aktuelle textwissenschaftliche Forschung: Koran und Hadith**

### ***Panel Organizer: Nimet Şeker***

Als zentrale Quellenbestände des Islams stehen der Koran und die Hadithüberlieferung oft am Anfang jeder theologischen Reflexion. Dieses Panel widmet sich Fragen aus der aktuellen deutschsprachigen Forschung zu Koran und Hadith. Es befasst sich zum einen mit Fragen der Konzepts- und Begriffsgeschichte und zum anderen damit, wie sich historisch geformte Begriffe im normativen Diskurs der Moderne manifestieren. Weitere Schwerpunkte bilden Methodenfragen der formellen Überlieferungsanalyse sowie die Stimmigkeit und Unstimmigkeit von Prophetenerzählungen in Koran und Hadith am Beispiel der Erzählungen um Adam und Ḥawwā'. Damit möchte das Panel die Möglichkeit bieten, jüngste Fragen der textwissenschaftlichen Forschung in den Koran- und Hadithwissenschaften zu reflektieren.

## **Muslim Thoughts and Practices in Contemporary Indonesia**

### ***Panel Organizer: Claudia Seise***

The panel is concerned with contemporary Muslim thoughts and practices. We are interested to discuss new research that has as its focus human world making in Muslim Indonesia. We are especially concerned with practices that are understood within a broad framework of ritual or non-ritual forms of worship (Indonesian: *ibadah*) as well as concepts, ideas and thoughts that influence Muslims in Indonesia today. The latter include historical as well as contemporary Indonesian Muslim thinkers. The former include different kinds of practices that are found among Indonesian Muslims today.

## **Terms, Concepts, and Methodologies in Islamic Theological Research under Scrutiny**

### ***Panel Organizers: Ayşe Almıla Akca & Leonie Stenske***

Fachinterne Diskussionen zu Methoden und methodologischen Überlegungen in der islamisch-theologischen und religionspädagogischen Forschung sind für die wissenschaftliche Selbstvergewisserung und Evaluation wie auch für die kritische Reflexion der Auswahl, Analyse und Ergebnisse der erforschten Themen notwendig. Dies schließt die Diskussion von Begriffen und Konzepten ein, die die aktuellen Forschungen informieren. In diesem Panel werden bestehende Diskussionsfäden aufgenommen und Fragen nach adäquaten Methoden und Methodologien diskutiert.

## **Storytelling als Kulturtechnik religiöser Bildung**

### ***Panel Organizer: Tuba Işık***

Das mündliche Erzählen ist eine alte performative Tradition, mit der mal ermahnt, mal belehrt, und mal zum Lachen gebracht wurde. Derzeit erstarkt die Schulung des aufmerksamen Zuhörens auch in religiösen Lernprozessen, wodurch das Erzählen von (religiösen) Narrationen und Geschichten im Religionsunterricht an Bedeutung gewinnt.

## **Islamic Philosophy of Law**

### ***Panel Organizer: Amin Ehteshami***

This panel focuses on the intersection of theology, legal theory, and philosophy in the Islamic legal tradition. It seeks to explore the textual evidence for the ways in which Muslim jurists debated theological and philosophical matters in their texts. It also touches on the intellectual networks and textual transmissions in which the scholars' perspectives were informed and received.



## **Lacunae in the Research on Gender in Islam: Authorship, Methodology and Solutions**

***Panel Organizers: Nimet Şeker & Dženita Karić***

A stubborn notion persists to this day that women made negligible contributions to the development and differentiation of the classical disciplines of Islamic theology in fields like Qur'anic exegesis, hadith sciences, Islamic law, systematic theology (Arabic: kalām) and Islamic philosophy, especially in the pre-modern era. As women are named rarely, if at all, among well-known scholars, this thesis may seem correct at first glance, yet it has not been proven through research. Not only has this thesis not been tested from a theological-historical perspective, but there also remains to be an inquiry into the reasons why and the mechanisms through which women were kept from participating in the formation of theological disciplines or were pushed out of these knowledge-forming processes in the formative phase and beyond. This panel examines the problems that persist regarding sources and methods in research on gender in Islam and discusses approaches to solving them, with a focus on historical and theological as well as Islamic feminist research approaches.

## **Philosophical Sufism**

***Panel Organizer: Elif Emirahtetoğlu***

This panel aims to discuss the dynamic relationship between practices and texts/theories within the context of philosophical Sufism. The interconnection between the abstract and metaphysical discussions as well as practical guidance for leading a spiritually fulfilling life will be explored both through contemporary questions and classical figures from the tradition of philosophical Sufism.

## **Muslim Lives in the Times of Uncertainty**

***Panel Organizers: Ayşe Almıla Akca & Dženita Karić***

The climate change and different political and social crises of the 21st century have led to different types of conceptualizations of the ways in which Muslims experience and react to the encroaching collective and individual feelings of uncertainty. This panel follows the example of Korean Muslims against the background of daily struggles and looks into the questions of gender, religious conversion, food and identity. It also opens the conversation regarding the understandings of the 'everyday life' in the context of the lived Islam, whereby we ask questions related to norm- and meaning- making as mechanisms of perceived stability in the times of uncertainty. Through the presentations and the discussion, we aim to show different facets of theological, identitarian and devotional reasoning among Muslims.

## **The Hajj in Islamic Tradition**

***Panel Organizers: Mohammad Gharaibeh & Dženita Karić***

Non-legalistic discourses on the Hajj, including scholarly treatises, travelogues and poetry, present invaluable sources for understanding the importance of the ritual in Islamic tradition, as well as its embeddedness in different social, political and cultural contexts. This panel traces several instances of the importance of the Hajj discourses: from considerations of the interaction between the Hajj and power, to debates around sacrality and authority, to the importance Hajj narratives had in the scholarly interactions. The panel also invites questions of continuity, persistence of devotion, and flexibility of Islamic tradition through the prism of the Hajj as one of the normative rituals.

## **Circulation of Religious Knowledge**

***Panel Organizer: Mohammad Gharaibeh***

This panel brings together papers that focus on the circulation of knowledge. They address either transregional knowledge transfer, the transmission of knowledge from one discipline to another or between different social groups and deal with pre-modern and modern periods.

## **Recent Contributions to Islamic Ethics**

### ***Panel Organizer: Mira Sievers***

This panel offers a profound exploration on recent contributions in Islamic ethics by bringing together three experts who will shed light on its various dimensions. A primary emphasis of the panel lies in the exploration of the relation between ethics and jurisprudence. Two presentations focus on the relation between moral and law using the example of a specific scholar from the classical period. In addition to theoretical analysis, the practical aspect is also examined using case examples including tax evasion and marriage, to underscore its contemporary significance. The comparative methodology holds the potential to introduce new approaches and contributions that bear particular importance for scholarly as well as societal discussions pertaining to ethical matters.

## **Legal Authority: Conceptions and Transmissions**

### ***Panel Organizer: Fatma Akan Ayyıldız***

This panel focuses on conceptions of legal authority in classical Islamic intellectual history. It touches on the intertwined relations between theological concepts and their legal and political manifestations.

## **Ästhetische Bildung in der Religionspädagogik**

### ***Panel Organizer: Tuba Işık***

Die Entwicklung und Stärkung eines eigenen ästhetischen Empfindens ist ein wichtiger Teil religiöser Bildung. Hierzu gehört nicht nur das Wahrnehmen, Erfahren, sondern auch das aktive Gestalten. Künstlerisches Denken geht mit dem Handeln einher.

## **Islamic Theology in Encounter with the Chinese Intellectual Tradition**

### ***Panel Organizer: Elif Emirahmetoğlu***

This panel aims to examine the intellectual interactions between Islamic theology and thought and the three major philosophical and religious traditions of China – namely, Confucianism, Taoism, and Buddhism. It explores the process of writing about Islam in a distinctly non-Islamic context, specifically in Chinese. This exploration encompasses an analysis of how Islamic scholars navigated and integrated the fields of philosophy of nature and theology in early modern China. Furthermore, it delves into the influence of the “Doctrine of the Mean,” a central concept in Confucianism, on the reformist movements within the modern Chinese Muslim community.

## **Book Talk**

### ***Panel Organizer: Mira Sievers***

Presenting an outline of the version of Islamic ethics that is embedded in the textual legacy of the Islamic legal tradition, Abdulaziz Sachedina argues that this juridical ethics is an important, even dominant form of ethics in modern Islam. He notes that this form of ethics has been challenged by modernity and examines the variety of ways in which legal ethical thinkers have reacted. In order to answer pressing questions, it is necessary to go beyond the philosophical ethics of virtue and human character and acknowledge the importance of ethics to the formulation in Muslim interpretive jurisprudence of religious and moral decisions that are based on reason and revelation.

## **Encounters in Eastern Asia: Islam, Buddhism and Hinduism**

### ***Panel Organizer: Ufuk Topkara***

Eastern Asia has a long and rich culture of interaction between various religious denominations that have come to enrich and shape our understanding of Islamic thought in numerous ways. This panel will explore this history in which these interactions, and the conversations that they spurred, had a profound impact on the ways in which religious thought developed both within and outside of Eastern Asia.

# CONTRIBUTORS

## **Wael Abbas, M.A.**

Wael Abbas studierte Islamische Studien an der Azhar-Universität in Kairo und promovierte im selben Fach an der Goethe-Universität Frankfurt am Main. Zu seinen Schwerpunkten gehören die Rekonstruktion verlorener Texte, Koran-Exegese, vergleichende Theologie, arabische Handschriftenkunde und Textedition sowie Koran-Übersetzung ins Deutsche. Abbas war an der Goethe-Universität Frankfurt und an der Universität Erfurt wissenschaftlich tätig. Momentan arbeitet er an der Justus-Liebig-Universität Gießen.

## **Dr Jasser Abou Archid**

Jasser Abou Archid absolvierte 2013 seinen Master der Islamischen Theologie am Institut für Arabistik und Islamwissenschaft der Westfälischen Wilhelms-Universität in Münster. 2022 schloss er seine Promotion am Institut für Islamische Theologie (IIT) der Universität Osnabrück ab. Seit 2013 ist er als Wissenschaftlicher Mitarbeiter am IIT im Bereich Arabistik und Hadithwissenschaft tätig. Zudem arbeitet er seit 2022 als Akademischer Mitarbeiter in der Abteilung für Islamische Theologie und Religionspädagogik der Pädagogischen Hochschule in Ludwigsburg im Bereich Hadithwissenschaft, Islamische Geschichte, Rechtslehre und Ethik. Von 2020 bis 2021 war er zudem Co-Referent für das Modul „Predigtlehre“ am Islamkolleg Deutschland e.V. in Osnabrück.

## **Dr Eyad Abuali**

Eyad Abuali is a Post-Doctoral Researcher at Cardiff University as part of the “Legacies of Learning” project which focuses on knowledge production and transmission in premodern Islamic societies.

## **Prof Dr Anna Ayşe Akasoy**

Anna Ayşe Akasoy is Professor of Islamic Intellectual History at the Graduate Center, City University of New York. Akasoy’s area of expertise is pre-modern Islamic intellectual history, especially the intersection of philosophy and mysticism as well as the transmission of knowledge across cultures. She is also interested in European cinematic and literary representations of Islam. Currently, she is involved in two research projects: a cultural history of falconry in the Middle East until the Ottoman period and an exploration of the classical heritage of the Middle East and Asia, focusing the religious dimensions of the legend of Alexander the Great.

## **Dr Rasool Akbari**

Rasool Akbari is a Postdoc at Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin. His research interests include digital and material religion, multi-religious space, comparative theology, Shiite Islam, religion and spirituality in Iran, women and religion, pilgrimage, Shiites in European diaspora, and currently interreligious learning as well as Islamic Religious Education.

## **Dr Ayşe Almıla Akca**

Ayşe Almıla Akca leitet seit 2019 die Nachwuchsgruppe „Islamische Theologie im Kontext: Wissenschaft und Gesellschaft“ am Berliner Institut für Islamische Theologie, Humboldt-Universität zu Berlin. Sie hat Islamwissenschaft und Politikwissenschaft in Freiburg im Breisgau studiert und 2018 ihre Promotion zu islamischem Wissen und Autorität in Moscheen in Deutschland an der Freien Universität Berlin abgeschlossen. Aktuell forscht sie zur religiösen Praxis und arbeitet an der theoretischen Fundierung der Islamischen Praktischen Theologie.

## **Bahattin Akyol, M.A.**

Bahattin Akyol is a Ph.D. Student at Berlin Institute of Islamic Theology, Humboldt-Universität zu Berlin and a Research Assistant at University of Graz. Akyol’s research interests are Islamic law, legal theory and *fatwā* methodology, Islamic finance, Islamic minority jurisprudence and Islamic ethics. His recent publications include “Das ethische Konzept des Wohlergehens (*ṣalāḥ*) bei al-Māwardī” and “Zur islamischen Ehe in der Gegenwart: Ansätze einer Neubetrachtung anhand von al-Māwardī’s *Adab ad-dunyā wa-d-dīn*” in *Wege zu einer Ethik* (Nomos 2023).

### **Prof Dr Rana Alsoufi**

Rana Alsoufi is Junior Professor of Islamic law and legal theory at the Institute for the Study of Islamic Culture and Religion, Goethe University Frankfurt. Alsoufi works on law, legal theories and criminal law in Islam. Her research also focuses on normative ethics and religious legal theories in comparative perspective. She is the author of *Strategies for the Justifications of Ḥudūd Allah and their Punishments in the Islamic Tradition* (University of Edinburgh 2012) and co-authored *Zwischen Leben und Tod: Medizinethische Beiträge aus Judentum und Islam* (Matthias-Grünewald-Verlag 2022).

### **Fatma Akan Ayyıldız**

Fatma Akan Ayyıldız is a research assistant at the Chair of Islamic Law at the Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin. After graduating from high school in Berlin, she studied Islamic Theology at Marmara University in Istanbul, followed by a master's degree in Systematic Theology (kalām). In the years 2020 to 2022 she was part of the research group "Wege zu einer Ethik", a joint project with Goethe University in Frankfurt. She is currently working on her doctorate at Humboldt-Universität on Ṭāshkubrīzādeh's and Munajjimbāshī's commentaries on 'Aḍud al-Dīn al-Ījī's *al-Aḥlāq al-‘aḍudiyya*.

### **Carla Amina Baghajati**

Carla Amina Baghajati absolvierte eine Schauspielausbildung am Konservatorium der Stadt Wien. Sie studierte im Anschluss Vergleichende Literatur, Arabistik und Geschichte. Als Dozentin und Fachinspektorin (für die Allgemeinbildende Höhere Schule) ist sie in der Ausbildung von islamischen Religionslehrer:innen bzw. für den islamischen Religionsunterricht tätig. Zudem ist sie Schulumtsleiterin, Medienreferentin und Frauenbeauftragte der Islamischen Glaubensgemeinschaft in Österreich und hat die Initiative muslimischer Österreicherinnen und Österreicher mitbegründet. Sie ist Religionslehrerin und Fachinspektorin in Wien und seit Jahren im interreligiösen und interkulturellen Dialog tätig. 2015 erschien ihr Buch *Muslimin sein: 25 Fragen, 25 Orientierungen*.

### **Dr Sohaib Baig**

Sohaib Baig is a Middle East and Islamic Studies Librarian at the University of California Library. He is with the International and Area Studies Department, based in the Charles E. Young Research Library.

### **Prof Dr Amir Dziri**

Amir Dziri studierte 2004 bis 2010 im Bachelor und Master Islamwissenschaft an der Universität Bonn. Anschließend war er als Wissenschaftlicher Mitarbeiter an der Universität Erfurt (Bereich Islamwissenschaft) sowie am Zentrum für Islamische Theologie der Universität Münster tätig. 2015 promovierte er sich an der Universität Münster. Seine Berufung auf die Professur für Islamische Studien am Schweizerischen Zentrum für Islam und Gesellschaft der Universität Freiburg im Üchtland erfolgte 2017. 2020 absolvierte er den Master in Hochschul- und Wissenschaftsmanagement an der Weiterbildung GmbH der Westfälischen Wilhelms-Universität Münster. Seine Forschung widmet sich religiösem Denken und der Geistes- und Kulturgeschichte des Islams im Horizont gegenwartsrelevanter Fragen.

### **Dr Amin Ehteshāmi**

Amin Ehteshāmi is a Postdoctoral Fellow at the Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin. He obtained his doctorate in Islamic Studies from the University of California, Berkeley. He works on Islamic intellectual history, with a particular focus on theology, hadith, and hermeneutics.

### **Elif Emirahmetoğlu**

Elif Emirahmetoğlu is a Research Assistant at Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin. Her research areas are Sufism, Islamic philosophy, Buddhism as well as comparative philosophy and mysticism. Her recent publications include "The Transformation of the Human Self through Religious Practice in Sufism and Buddhism" in *Journal of Islamic and Muslim Studies* (2022) and "Ibn al-‘Arabī and Shinran Shonin on Invocation and Realization" in *Journal of the Muhyiddin Ibn ‘Arabi Society* (2021).

### **Prof Dr Ash Geissinger**

Ash Geissinger completed a doctoral degree in Religious Studies from the University of Toronto in 2008, with the areas of concentration in classical Quranic exegesis (*tafsīr*) and Muslim intellectual history. Having taught in the Religious Studies Department at Michigan State University from 2007 to 2009 as a Lecturer / Assistant Professor, Geissinger joined the Religion Program at Carleton University in 2009. Geissinger's research interests include the Qur'an and its exegesis; the Hadith literature and its interpretive tradition; and literary approaches, particularly gender and queer theory, to reading classical Muslim texts.

### **Prof Dr Mohammad Gharaibeh**

Mohammad Gharaibeh is Professor for Islamic Intellectual History at the Berlin Institute for Islamic Theology at the Humboldt-Universität zu Berlin.

### **Dr David Gyllenhaal**

David Gyllenhaal is a Postdoctoral Fellow with the Institute for Advanced Study, Princeton University. He holds a M.Phil. in Late Antique and Byzantine Studies from Oxford University and a Ph.D. from Princeton University. His research deals with the divergent theological meanings of plague in the late antique Christian and early Islamic traditions.

### **Nadine El-Hussein**

Nadine El-Hussein studied History and French Literature (B.A.) and History (M.A.) with focus on the Middle Ages at Humboldt-Universität zu Berlin. In her doctoral thesis she deals with Ibn Jubayr and his *Rihla*. After working as a Research Associate at the Department of History of the Humboldt-Universität zu Berlin, she now holds a PostDoc position at the Berlin Institute for Islamic Theology at the Humboldt-Universität. Her research interests focus on different aspects in the field of Islamic intellectual history, Islamic historiography, reception history of al-Andalus and *adab* literature.

### **Prof Dr Tuba Işık**

Tuba Işık hat Rechtswissenschaften und Pädagogik an der Universität Göttingen und Islamische Religionspädagogik an den Universitäten Osnabrück und Bursa (Türkei) studiert. 2010 begann sie als Wissenschaftliche Mitarbeiterin am Zentrum für Komparative Theologie und Kulturwissenschaften an der Universität Paderborn zu arbeiten, wo sie 2013 promoviert wurde. Während ihrer Promotion studierte sie Katholische Theologie in Paderborn und an der vatikanischen Universität Urbaniana in Rom. 2019 hat sie mit der Arbeit „Die Kultivierung des Selbst“ am Seminar für Islamische Theologie in Paderborn habilitiert. Seit 2020 hat sie den Lehrstuhl für Islamische Religionspädagogik und Praktische Theologie am Berliner Institut für Islamische Theologie an der Humboldt-Universität zu Berlin inne.

### **Prof Dr Sonam Kachru**

Sonam Kachru is an Assistant Professor in the Department of Religious Studies, Yale University. He specializes in the history of premodern South Asian philosophy and literature, with an emphasis on Buddhist philosophy.

### **Prof Dr Naciye Kamçılı-Yıldız**

Naciye Kamçılı-Yıldız studierte zunächst Deutsch und Erdkunde auf Lehramt und Pädagogik auf Diplom in Dortmund. Später studierte sie islamische Religionspädagogik auf Master. Von 2015 bis 2021 arbeitete sie als abgeordnete Lehrerin an der Universität Paderborn. Ihre Dissertation hat sie 2020 an der Universität Duisburg Essen zu professionellen Kompetenzen von islamischen Religionslehrkräften in Nordrhein-Westfalen abgeschlossen. Seit 2023 hat sie den Lehrstuhl für islamische Religionspädagogik und -didaktik am Paderborner Institut für Islamische Theologie der Universität Paderborn inne. Zu ihren Arbeits- und Forschungsschwerpunkten gehören u.a. die Professionalisierung von islamischen Religionslehrkräften sowie das interreligiöse Lernen.

### **Prof Dr Dženita Karić**

Dženita Karić is Assistant Professor of Religious Studies and Cultural Heritage at the Department of History, European Studies and Religious Studies at the University of Amsterdam. She is the author of *Bosnian Hajj Literature: Multiple Paths to the Holy* (Edinburgh University Press 2022) and a number of articles.



**Prof Dr Serdar Kurnaz**

Serdar Kurnaz is Professor for Islamic Law at the Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin. His research is on Islamic law, legal theory, epistemology, hermeneutics of the Quran and Sunna, history of tafsir and hadith, and Islamic ethics.

**Dr Tuğrul Kurt**

Tuğrul Kurt ist PostDoc am Lehrstuhl „Islamische Textwissenschaften“ am Berliner Institut für Islamische Theologie der Humboldt-Universität zu Berlin. Er promovierte an der Goethe-Universität Frankfurt und verfügt über einen M.A. in Religionsgeschichte, Religionswissenschaften und Islamische Theologie sowie einen B.A. in Islamischer Theologie von der Marmara-Universität in Istanbul, Türkei. Er widmet sich der Untersuchung der Intertextualität und Interdependenz zwischen den jüdischen, christlichen und muslimischen Quellen sowie den Umwelttexten des Korans. Besonderes Augenmerk legt er auf die *isrāʿīliyyāt*-Überlieferungen und deren zugrundeliegenden Quellen.

**Prof Dr Christian Mauder**

Christian Mauder is Professor of Islamic Studies at the Freie Universität Berlin. He received his PhD in Arabic and Islamic Studies in 2017 from the University of Göttingen. His research focuses on the intellectual, social, and religious history of the Islamic middle period.

**Prof Dr Johannes Merkel**

Johannes Merkel studierte Germanistik und spezialisierte sich auf mündlich überlieferte Literatur. In diesem Rahmen hat er viele Märchen gesammelt. Insbesondere hat er aus dem Orient viele Geschichten in seinen Büchern zusammengefasst. Eines der Themen, das er in seinen Büchern behandelt, sind orientalische Frauenmärchen. Außerdem ist er Autor von Kinderbüchern, Theaterstücken und für Rundfunk und Fernsehen tätig. Einige seiner bekanntesten Bücher sind *Löwengleich und Mondenschön*, *Eine von tausend Nächten* und *Das Mädchen als König*.

**Dr Jane Mikkelson**

Jane Mikkelson is a Lecturer and Associate Research Scholar of Classical Persian at Yale University. Her research and teaching focus on premodern literary cultures of Islamic South Asia and the Near East, with a particular interest in theories of literature, philosophy and literature, translation studies, and entangled early modernities. She holds a M.Phil. and a Ph.D. from the University of Chicago.

**Dr Faiza Muhammad Din**

Faiza Muhammad Din is a Lecturer in Urdu and a Postdoctoral Researcher at the Institute of Asian and African Studies at the Humboldt-Universität zu Berlin. Specializing in Gender and Religion, she is currently engaged in the “Women’s Pathways to Professionalization in Muslim Asia” project. Her research primarily delves into the intersection of gender and religion in South and Southeast Asia.

**Prof Dr Idris Nassery**

Idris Nassery is Junior Professor of Islamic jurisprudence at the Paderborn Institute of Islamic Theology, Paderborn University. Nassery’s research interests include Islamic jurisprudence, comparative law, Islamic legal history and philosophy of law, Islamic banking and finance as well as Islamic theological approaches to business ethics. He is also interested in Islam in Afghanistan. He co-edited *Dynamics of Tradition: Islamic Law and Theology in Relation* (forthcoming) and *The Objectives of Islamic Law. The Promises and Challenges of the Maqasid al-Shari’a* (Lexington Books 2018).

**Dr Yahya Nurgat**

Yahya Nurgat is a historian focusing on the early modern Ottoman world. His research interests include the history of Ottoman Islam, pilgrimage, and sacred space, as well as Islamic Law and manuscript cultures. He holds a PhD from the University of Cambridge and is currently a Postdoctoral Research Fellow at Sabancı University, Istanbul. His current project explores the role of law, authority, and sacrality in restorations of the Ka’ba in early modern Ottoman Mecca.

### **Prof Dr Sara Omar**

Sara Omar is an Assistant Professor of Arabic and Islamic Studies at Georgetown University. She received her PhD from Harvard University. Her research interests include Islamic intellectual history, Islamic law, textual hermeneutics, gender and sexuality, religious authority, violence, and the Abrahamic traditions. Her current book project focuses on the genealogy of same-sex sexual practices in the formation of Muslim discourses.

### **Intan Qurratulaini**

Intan Qurratulaini is a Lecturer in the field of Islamic economy at the State Islamic University Ar-Raniry in Banda Aceh, Indonesia. Her research focuses among others on Islamic economy, empowerment of Muslim women and halal tourism. She is in the process of completing her PhD at the State Islamic University Sunan Ampel in Surabaya, Indonesia.

### **Dr Kumail Rajani**

Kumail Rajani is a Postdoctoral Research Fellow in Islamic Studies at the University of Exeter. He is the editor of *The Sound Traditions: Studies in Ismaili Texts and Thought* (Brill 2021) and co-editor of *Shi'i Legal Theory: Texts and Commentaries* (Edinburgh University Press 2023). Though primarily focused on the origins and development of Shi'i hadith, his research includes Quranic exegesis, law and legal theory, Ismaili Studies, and Shi'i Studies more broadly. Kumail spent a number of years in the seminary of Qum studying and teaching classical Islamic texts of the Shi'i tradition.

### **Prof Dr Sajjad Rizvi**

Sajjad H. Rizvi is Professor of Islamic Intellectual History and Islamic Studies at the University of Exeter. Rizvi's interests encompass Islamic intellectual history in the wider Persianate world, post-Avicennan philosophical, theological and mystical traditions, Qur'anic exegesis and textual hermeneutics. Currently, he is engaged in three research projects: completing an intellectual history of philosophical traditions in Iran and North India in the 18th century, a diachronic study of the philosophy of time in Islamic thought, and the reception of some European philosophies in the postcolonial Muslim context.

### **Prof Dr Abdulaziz Sachedina**

Abdulaziz Sachedina is Professor and holds a chair in Islamic Studies at the International Institute of Islamic Thought at the George Mason University, Virginia. Sachedina's research interest include Islamic law, ethics, and theology (Sunni and Shiite), social and political ethics, as well as interfaith and intrafaith relations, Islamic biomedical ethics, and Islam and human rights. His recent book is called *Islamic Ethics: Fundamental Aspects of Human Conduct* (Oxford University Press 2022).

### **Prof Dr Hale Eroğlu Sağer**

Z. Hale Eroğlu Sağer is Assistant Professor at the Department of History, Boğazici University. Eroğlu's area of expertise is modern history of China, history of Islam in China, intellectual history of Chinese Muslims as well as ethnicity and Islam, nationalism in comparative perspective, transnational history of Islam. Her recent publications include *Chinese Muslim Thought and the Islamic Transnational in China* (Columbia University Press, forthcoming) and "A Place under the Sun: Chinese Muslim (Hui) identity and the Constitutional Movement in Republican China" in *Modern China* (2021).

### **Dr Claudia Seise**

Claudia Seise obtained her PhD in Southeast Asian Studies from the Humboldt-Universität zu Berlin in 2016. She was Assistant Professor at the International Islamic University Malaysia from 2018 to 2019 and is currently PostDoc researcher at the Berlin Institute for Islamic Theology, Humboldt-Universität. Her current research project is entitled "The Nine Luminaries of Java: Remembering the Wali Sanga".

### **Prof Dr Nimet Şeker**

Nimet Şeker is a Professor of Islamic Textual Studies (Qur'an and Hadith) at the Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin. She earned her doctorate with a thesis on Qur'anic hermeneutics at the Institute for Studies in the Culture and Religion of Islam at Goethe University Frankfurt am Main. Following her postdoctoral studies, during which she held various guest lecturerships in Switzerland and professorships at institutions such as Goethe University and Humboldt-Universität, she obtained the *facultas docendi* in Islamic Studies at Goethe University for her second book on Qur'an and gender. Among her publications is the monograph titled *The Qur'an as Speech and Text: Hermeneutics of Sunni Qur'anic Exegetes between Textual Coherence and Context of Revelation* (EB-Verlag 2019), for which she was awarded the AIWG dissertation prize. Most recently, her work *Qur'an and Gender: Exegetical and Hermeneutic Studies on Gender Relations in the Qur'an* was published (Editio Gryphus 2020). Şeker's research focuses on hermeneutics, methodological and gender issues in Qur'anic exegesis.

### **Prof Dr Mariam Sheibani**

Mariam Sheibani is Assistant Professor of Islamic Thought at the Department of Near Eastern and Judaic Studies at Brandeis University. Prior to joining Brandeis University, she taught at The University of Toronto, Cambridge Muslim College, and Harvard Divinity School. She received her PhD in Islamic Thought from the University of Chicago and postdoctoral training at Harvard Law School. Her research focuses on Islamic intellectual, religious, and social history, particularly the theory and practice of Islamic law, ethics, and Sufism.

### **Dr Farrah Sheikh**

Farrah Sheikh is Assistant Professor at Keimyung University in South Korea and Research Associate at SOAS University of London. Her research interests focus on Muslim minority communities in South Korea, looking at issues of race, gender, multiculturalism, Islamophobia and refugees issues.

### **Prof Dr Sohaira Siddiqui**

Sohaira Siddiqui is an Associate Professor of Theology at Georgetown University's School of Foreign Service in Qatar. She received her doctorate in Religious Studies from the University of California, Santa Barbara in 2014. Her work focuses on the relationship between law, theology and political thought in classical Islam; Islamic law during British colonization; Islamic law in contemporary Muslim societies; and secularism and modernity in relation to Muslims in the West.

### **Prof Dr Mira Sievers**

Mira Sievers is a Junior Professor of Islamic Foundations of Belief, Philosophy, and Ethics at the Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin. She studied Islamic Theology, Islamic Studies, and Linguistics in Frankfurt am Main and London, and in 2018, she obtained her doctorate from the Goethe University with a thesis on creation theology in the Qur'an and Kalām. After that, she was the Academic Coordinator of a research group on the dynamics of revelation in the Qur'an before being appointed at the Humboldt-Universität in 2020. Her research focuses on Islamic ethics, systematic theology (*kalām*), and Qur'anic theology.

### **Dr Mohamad Sobirin**

Mohamad Sobirin is a Lecturer at State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia. He serves as Director of the university's international office. Since 2015, he has been invited and participated in several international conferences as a keynote speaker, guest speaker, and presenter. Among his many academic activities, he serves as Co-Editor in Chief for *TEOSOFIA: Indonesian Journal of Islamic Mysticism*, State Islamic University Walisongo, Semarang, Indonesia.

### **Leonie Stenske**

Leonie Stenske ist Wissenschaftliche Mitarbeiterin am Berliner Institut für Islamische Theologie, der Humboldt-Universität zu Berlin in der Nachwuchsforschungsgruppe „Islamische Theologie im Kontext: Wissenschaft und Gesellschaft“. Sie promoviert über Essenspraktiken als intergenerationaler Wissenskörper, wofür sie Feldforschung in Kindertagesstätten durchführt. In ihrer Forschung beschäftigt sich Stenske mit Mechanismen der sozialen Teilhabe, gesellschaftlichem Wandel und Ernährung sowie der Materialität und Performanz von Essen, Religion und Wissen.

### **Dr Aydın Süer**

Aydın Süer hat sein Studium im Fach Soziologie/Sozialwissenschaften an der Universität Trier und der Humboldt-Universität zu Berlin abgeschlossen. Nach seinem Abschluss mit einer Arbeit zum Thema „Diskursive Konstruktionen von Grenze – Die Türkei als das kulturelle Andere Europas“ promovierte er an der Berlin Graduate School of Social Sciences. Seine Arbeit konzentriert sich speziell auf historische Soziologie, Kultur- und Religionssoziologie sowie Islam und muslimisches Leben in Deutschland und Europa.

### **Mutmainna Syam**

Mutmainna Syam is a PhD Candidate at the Institute of Asian and African Studies, Humboldt-Universität zu Berlin and Research Assistant at the Research Project “Secularity, Islam, and Democracy in Indonesia and Turkey” funded by Freigeist Fellowship.

### **Dr Fatemeh Taheri**

Fatemeh Taheri is a Post-doctoral Researcher at the Berlin Institute for Islamic Theology at the Humboldt-Universität zu Berlin.

### **Dr Richard Todd**

Richard Todd is a Lecturer in Islamic Studies at the University of Birmingham. His research interests include Sufism, Arabic alchemy, Islamic philosophy, metaphysics and the philosophy of time, classical Arabic poetry, and Christian-Muslim relations. He is the author of *The Sufi Doctrine of Man: Sadr al-Din al-Qunawi's Metaphysical Anthropology* (Brill 2014) and co-edits the Taylor & Francis journal *Islam and Christian-Muslim Relations*. One of his recent publications is “Physics and metaphysics in an early Ottoman Madrasa: Dāwūd al-Qayṣarī on the nature of time” in *Oriens* (2022).

### **Prof Dr Ufuk Topkara**

Ufuk Topkara is Assistant Professor for Comparative Theology in an Islamic Perspective at the Berlin Institute for Islamic Theology at the Humboldt-Universität zu Berlin.

### **Prof Dr Fahimah Ulfat**

Fahimah Ulfat ist Professorin für Islamische Religionspädagogik an der Universität Tübingen. Sie ist Leiterin des von ihr gegründeten Instituts für islamisch-religionspädagogische Forschung. Zurzeit forscht sie empirisch zum Verhältnis von Religion und Gender, zu den Glaubensvorstellungen Jugendlicher muslimischen Glaubens, zu den professionellen Kompetenzen von Lehrkräften des islamischen Religionsunterrichts und zum interreligiösen Lernen.

### **Prof Dr Dror Weil**

Dror Weil is Assistant Professor in History of Early Modern Asia at the Faculty of History, University of Cambridge. Weil's areas of expertise are scientific and other textual exchanges between the Islamic world and China; cultural, intellectual and social histories of late imperial China; histories of medicine and science in Asia; and, histories of the book and textuality. Her recent publications include *Premodern Experience of the Natural World in Translation* (Routledge 2022) and “Collation and Articulation of Arabo-Persian Texts in Early Modern China” in *Routledge Handbook on Science in the Islamic World* (2023).

**Dr H. Nur Yaşar**

H. Nur Yaşar earned her Ph.D. in Cultural Anthropology from Hanyang University, South Korea. She has conducted ethnographic research on Korean Muslim convert women and formation of Muslim cultural identities through food practices in everyday life in South Korea. She is currently a Research Fellow at the Institute of Globalization and Multicultural Studies, Hanyang University. Her major fields of study include intersectionality, gender, food practices, identity, and culture within the study of everyday life, Korean studies, and Islamic studies, including Muslim minorities, cultural identity, Muslim foodways, and practices in everyday life in South Korea. Her current research includes explorations of Muslim women's kitchens, halal places and food practices in South Korea. She is the author of "Stereotyping Halal Food and 'Eating Halal Food' in a South Korean Context" in *European Journal of Korean Studies* (2021).

**Dr Shlomo Zuckier**

Shlomo Zuckier is a Postdoctoral Fellow with the Institute for Advanced Study, Princeton. He received M.A.s in Bible and Talmud studies from Yeshiva University and a Ph.D. in Religious Studies from Yale University. Shlomo's research focuses on conceptions of divine will that emerged in antiquity and the medieval period across Judaism, Christianity, and Islam.



## **ORGANISERS**

Berlin Institute for Islamic Theology  
Prof Dr Mohammad Gharaibeh  
Beate Anam  
Dr Aydın Süer

## **STREAMING LINKS**



## **VENUE**

Humboldt-Universität zu Berlin  
Seminar rooms 2093 and 2095 A  
Unter den Linden 6  
10117 Berlin

## **CONTACT AND REGISTRATION**

Beate Anam  
[bit.infos@hu-berlin.de](mailto:bit.infos@hu-berlin.de)