



BERLINER INSTITUT FÜR
ISLAMISCHE THEOLOGIE

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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 *Qur'ān* 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'iliyyāt*: 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'iliyyāt*-Überlieferungen

Tuğrul Kurt

12:30 Lunch Break

13:30 Muslim Thoughts and Practices in Contemporary Indonesia

Claudia Seise (2093)

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)
- Muslim Lives in the Times of Uncertainty**
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 *Ṭarīqa*? 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
- 17:00 **Islamic Theology in Encounter with the Chinese Intellectual Tradition**
Elif Emirahtmetoğlu (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
- 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 Hawwā'. 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-Grünwald-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

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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.

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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.

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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.

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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.

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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 *isrā'iliyyāt*-Überlieferungen und deren zugrundeliegenden Quellen.

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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 Islamicate 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).

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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”.

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