



Sächsische Akademie der Wissenschaften zu Leipzig

## MARGINAL COMMENTARIES IN ARABIC MANUSCRIPTS

Workshop organised by the Bibliotheca Arabica Project

Karl-Tauchnitz-Str. 1, 04107 Leipzig

2 – 3 December 2019

### Monday 2 December

9.30-10.00 Welcome Address (Verena Klemm, Stefanie Brinkmann)

#### Sciences: East & West

10.00-10.45 **Nadja Danilenko** (Hamburg)

*No comment. Marginalia in Geographic Literature from the Tenth Century onwards*

10.45-11.30 **Lucia Ragetti** (Bologna)

*Drop a Line between the Lines: Annotations and Commentaries in Arabic Scientific Manuscripts*

11.30-12.00 *Coffee break*

12.00-12.45 **Deborah Schlein** (New York)

*Citational and Citationless: The Development of Yūnānī Ṭibb in Mughal and Colonial India*

12.45-14.00 *Lunch*

#### Philosophy - Towards the East

14.00-14.45 **Berat Acil** (Istanbul)

*Cārullāh Efendi (d. 1738) on Ibn al-‘Arabī (d. 1240): Correcting Misconception via Manuscript Notes*

#### Language & Literature

14.45-15.30 **Christopher Bahl** (Beirut)

*One Man’s Treasure is another Man’s Study Book – Enacting Arabic Philology at Shah Jahan’s Court*

15.30-16.00 *Coffee break*

#### An outlook: History & Persian

16.00-16.30 **Philip Bockholt** (Leipzig)

*Footnotes in Premodern Times? On the Phenomenon of minhīyāt in Historiographical Narratives*

16.30-16.45 Discussant: **Bilal Orfali** (Beirut)

18.00 *Dinner*



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**Tuesday 3 December**

### Law, Religion & the West

- 9.30-10.15 **Darya Ogorodnikova** (Hamburg)  
*Interlinear and Marginal Annotations in West African Islamic Manuscripts*
- 10.15-11.00 **Josef Ženka** (Prague)  
*Writing a Commentary During the Ḥajj and the Ziyāra by an Andalusī Pilgrim*
- 11.00-11.15 *Coffee Break*

### The Qur'ān

- 11.15-12.00 **Asma Hilali** (Lille)  
*Annotating the Qur'ān in the seventh century- The 'Ṣan'ā' Qur'ān palimpsest' as example*
- 12.00-13.00 *Lunch*

### Ḥadīth & Prayer

- 13.00-13.45 **Florian Sobieroj** (Jena)  
*Ms. Süleymaniye, Feyzullah Efendi 1296, the Unique Copy of Ibn Khafīf's Collection of Transmitted Prayers, K. Sharḥ khāṣṣiyyat al-āyāt al-mubayyināt wa-jawāmi' al-da'awāt fi l-awqāt al-mukhtalifāt. Codicology, Marginalia, Paratexts and Transmitters' Strategies*
- 13.45-14.30 **Ali Zaherinezhad** (Tübingen)  
*Tracing Scholarship in the Margins of a Manuscript of al-Bukhārī's Ṣaḥīḥ*
- 14.30-14.45 *Coffee Break*
- 14.45-15.30 **Stefanie Brinkmann** (Leipzig)  
*Glossing a Post-Canonical "Digest Collection": al-Baghawī's Maṣābīḥ as-Sunna*
- 15.30-15.45 Discussant: **Bilal Orfali** (Beirut)
- 15.45-16.00 *Coffee Break*
- 16.00-17.00 *Work Session*



**ABSTRACTS**

(according to the programme)

**Nadja Danilenko, Hamburg**

**No comment. Marginalia in geographic literature from the tenth century onwards**

This paper investigates how readers handled geographic literature, with a special focus on the *Book of Routes and Realms* by al-Iṣṭakhrī. Created at the beginning of the tenth century, the *Book of Routes and Realms* safeguards the first maps from the Islamicate world (one world map and twenty regional maps). Moreover, al-Iṣṭakhrī's work comprises a rich manuscript tradition, including three Persian and one Ottoman translation. Covering the area between Istanbul and New Delhi, the *Book of Routes and Realms* circulated in approximately seventy copies until the late nineteenth century. However, no matter how humble or prestigious a manuscript of al-Iṣṭakhrī's work was, readers rarely commented on its content. By looking at the exceptions that display marginalia, the paper will examine what readers deemed noteworthy and to what extent the comments relate to the geographic text. Moreover, the paper will investigate whether the commenting practices in the *Book of Routes and Realms* are connected to geographic literature in general. By comparing the manuscript tradition of al-Iṣṭakhrī's work to authors like Ibn Ḥawqal (10<sup>th</sup> c.) and Ḥamd Allāh Mustawfī (14<sup>th</sup> c.), the paper aims at highlighting similarities as well as variations in devising marginalia in geographic literature. Additionally, I will explore how comments in geographic literature relate to other illustrated manuscripts like Rashīd al-Dīn's *Compendium of Chronicles* or the *Shāhnāma*. By taking illustrated genres into account, the paper will investigate what role maps and diagrams might have played in reducing the amount of commentary in geographic literature.

**Lucia Ragetti, Bologna**

**Drop a Line between the Lines: Annotations and Commentaries in Arabic Scientific Manuscripts**

The study and transmission of natural sciences in the Arabo-Islamic milieu has been an important part of its scholarly discussion and written output. This field, in its pre-modern usage, covered a wide range of disciplines — from medicine to divination, including alchemy, talisman making and many other technical disciplines. What was written in the margins and in between the lines of these texts? What kind of added information was considered relevant by copyists and users of the manuscripts? This presentation will consist of a gallery of manuscript cases from different technical disciplines. These specimens will help us understand trends and peculiarities in the annotation of scientific manuscripts.



**Deborah Schlein, New York**

**Citational and Citationless: The Development of Yūnānī Ṭibb in Mughal and Colonial India**

Marginalia represent the intermediary voices in a dialogue between a text and its environment. Not only do they speak to the usage of the text, but they also demonstrate reception, pedagogy, and the general transmission of knowledge. In the case of medical manuscripts, these notations further shed light on the theory, diagnoses, and treatment plans offered by the text. Add previous translations, commentaries, and famous glosses, and the conversations as represented in the margins reveal a network of sources, scholars, and languages across centuries. This is the macro-story of Yūnānī, or Greco- Arabic, medical manuscripts in India.

Through a close study of the marginalia in Arabic and Persian medical manuscripts, this paper aims to uncover the state of medical education in Mughal and colonial India as well as the developments of this form of medicine in terms of pharmacological practices. These aspects of Indian Yūnānī Ṭibb, or “Greek medicine,” will be explored specifically through a lens of inquiry represented by the dichotomy of citational and citationless marginalia, where the former is defined by the marginal notations that quote famous medical scholars and the latter is categorized by its lack of such citations. In addition to shedding light on Yūnānī pedagogical and medical practices, this paper also aims to bring discussions of language, curriculum, and environment to the fore of South Asian history of medicine. It, therefore, uses handwriting in the margins as a tool of intellectual inquiry for the various aspects of the history of Yūnānī Ṭibb in India.

**Berat Açı, Istanbul**

**Cārullāh Efendi (d. 1738) on Ibn al-‘Arabī (d. 1240): Correcting Misconception via Manuscript Notes**

Although Cārullāh Efendi (d. 1738) was a judge and *medrese* owner, and was amongst the most influential scholars in his time, he was almost unknown to academics until recently. Besides those works that make him important in the field of Islamic intellectual history, his most influential contribution to manuscript studies are his marginal notes taken on the manuscripts now preserved in the Cārullāh Efendi Collection that is located at the Süleymaniye Manuscript Library, Istanbul. Apart from ownership statements, and bio-bibliographical notes seen on the first pages of the manuscripts, there are many different types of notes that could be treated as explanations, interpretations, annotations, commentaries, and corrections which are related to the text itself. As the Cārullāh Efendi Collection was originally a *medrese* library, it contains a number of manuscripts belonging to Islamic sciences and many manuscripts which he collected during his scholarly journeys (*riḥla*). In his marginal notes, Cārullāh Efendi has left us traces of scholarly debates on Abū Ḥanīfa, the Twelver Shia and other figures or religious groups. In this presentation I want to focus on Cārullāh Efendi’s marginal commentaries on Ibn al-‘Arabī (d. 1240), a controversial figure in the Ottoman intellectual circles, especially amongst Ottoman scholars and *qadīs*. The main reason I want to put emphasis on those notes is that Cārullāh Efendi seems to advocate for him via various marginal commentaries in an age in which the Ḳaḍī-zāde movement is popular in the Empire. I will argue that Cārullāh Efendi tries to correct the misconceptions toward Ibn al-‘Arabī as well as reflecting on his own opinion on the matter.



**Christopher D. Bahl, Beirut**

**One Man's Treasure is another Man's Study Book – Enacting Arabic Philology at Shah Jahan's court**

Persian narrative sources provide a colourful picture of Mughal courtly life, but they often do so in specific representational ways. In order to account for the nuts-and-bolts of cultural practices one has to turn to the objects of cultural pursuits. Building on recent scholarship in manuscript studies it makes sense to harness this empirical treasure trove to approach a lacuna in Mughal scholarship: the role of Arabic at the Mughal court.

This paper will focus on the *marginal conversations* on an Arabic grammar book from the seventeenth century Mughal court. The analysis of different layers of marginalia on an Arabic manuscript from Rampur of Radī al-Dīn al-Astarabādhī's (d. 686/1287 or 688/1289) *Sharḥ al-Kāfiya al-ma'rūf bi-l-Radī*, will shed light on the pursuit of Arabic philology by different protagonists of the 17<sup>th</sup> century Mughal court. On the one hand, such manuscript *enactments* display the studious efforts of learned members of the court and enable us to trace Arabic philological practices *en détail*. On the other hand, such individually crafted written artefacts became highly valued “intellectual histories,” appreciated by the emperor and preserved in the royal library. The paper thereby provides a case study from the rich Arabic manuscript cultures of early modern North India to inquire into the social and cultural contexts of manuscript circulation among courtly elites.

**Philip Bockholt, Leipzig**

**Footnotes in Premodern Times? On the Phenomenon of *minhīyāt* in Historiographical Narratives**

The general history *Ḥabīb al-siyar* (*Beloved of Careers*), written in Herat by the Safavid court historian Ghiyāṣ al-Dīn Kh'āndamīr (d. 1535–36) in 1524, was ideologically reshaped at the Timurid court in Agra some years later, ultimately becoming one of the major historiographical narratives of the Persianate world. From the 16<sup>th</sup> to the 19<sup>th</sup> centuries, the book was widely copied across the Islamic lands, from Anatolia to the Indian subcontinent. Judging by the sheer number of extant manuscripts (ca. 600), the *Ḥabīb al-siyar* might be called a premodern bestseller. Based on the examination of the oldest manuscripts of the work, this paper will explore the meaning and the purpose of *minhīyāt* (“footnotes”), as well as how the author used this device to add particular details to the text. Normally, these additions are considered to be unnecessary towards the narrative of the text, but nonetheless they were important enough to have been recorded. It will be argued that the *minhīyāt* annotations in the margin of a manuscript might give further insights into the copying process of premodern texts. Furthermore, the phenomenon of *minhīyāt* touches upon editorial issues – should editors incorporate these as parts of the text or leave them aside?



**Darya Ogorodnikova, Hamburg**

**Interlinear and marginal annotations in West African Islamic manuscripts**

West African manuscripts are known for sophisticated annotation techniques. The earliest West African manuscripts with extensive annotations in Arabic go back at least to the sixteenth century. In some manuscript traditions the annotations in vernacular survive in manuscripts of the seventeenth century (Old Kanembu manuscripts) and, starting from the eighteenth century, there is manuscript evidence for commentaries in major West African languages which were vehicles of Islam. In this talk I will outline a typology of annotations in Arabic and vernacular based on the examples of two unrelated Islamic manuscript cultures: the Old Kanembu around Lake Chad and the Soninke of the Senegambia and Mali. It will be shown that different types of annotations are conditioned by genre, stages of education, approaches to teaching, and changing linguistic landscapes.

**Josef Ženka, Prague**

**Writing a commentary during the *hajj* and the *ziyāra* by an Andalusī pilgrim**

The paper aims to analyze how marginal commentaries reflect the knowledge transfer between two distant parts of the Islamic world with different legal traditions. In my database of eighty-two 15<sup>th</sup> century Andalusī manuscripts only three codices contain large marginal explanatory notes. One of them is the legal work *Manāsik al-Ḥajj* by the well-known Egyptian Maliki jurist Khalīl b. Ishāq al-Jundī. This manuscript was copied in Mecca in the 1450s by the Andalusī pilgrim Muḥammad Ibn Khalaf from Guadix who carried it with him to Medina and then back home to al-Andalus. As a very first copy of this work introduced to the Iberian peninsula, the marginal commentaries are an important source for understanding how a scholar of a different geographical region approached the study of a completely unknown work produced in another part of the world. Before he left Medina he read and commented upon the whole manuscript during various sessions held in the Prophet's mosque. Two additional manuscripts written by the same scholar during this pilgrimage could help to reveal his scribal practices and add more data to his social context.

**Asma Hilali, Lille**

**Annotating the Qur'ān in the seventh century AD - the 'Ṣan'ā' Qur'ān palimpsest' as example**

The paper offers an overview of the marginal and interlinear annotations in Qur'ān fragments dating from the seventh to ninth centuries. It reflects on the methods the scribes deploy when annotating Qur'ān fragments. The information that the annotations convey about the context of transmission of the text are crucial for the research on the codification of the Qur'ān. Using the example of the so called 'Ṣan'ā' Qur'ān palimpsest' fragments, I explore the relationship between the annotations in the manuscript and the Qur'ān passages they refer to.



**Florian Sobieroj, Jena**

**Ms. Süleymaniye, Feyzullah Efendi 1296, the unique copy of Ibn Khafif's collection of transmitted prayers, K. Sharḥ khāṣṣiyyat al-āyāt al-mubayyināt wa-jawāmi' al-da'awāt fi l-awqāt al-mukhtalifāt. Codicology, marginalia, paratexts and transmitters' strategies**

Muḥammad ibn Khafif al-Shīrāzī (d. 371/982) is known as the author of numerous works in Arabic on his distinctive brand of Sufism which is characterised by a synthesis of the sophisticated mysticism of the school of Baghdād headed by the *shaykh al-ṭā'ifa*, Junayd (d. 297/910), and the comparatively primitive piety of the Prophet's three generations of successors. He has composed, next to the above, a work on the "special qualities of Qur'ānic verses and transmitted prayers" extant as an apparently unique manuscript in the holdings of the Süleymaniye Library of Istanbul.

The manuscript which has so far failed to attract the attention of researchers will be analysed codicologically in this presentation. The main focus will be laid on the numerous marginalia of explanatory glosses and corrections. The assembly of prayers mostly traced back to Muḥammad or one of his successors (seldomly to a Sufi) represents a compilation of traditions similar to the classical *ḥadīth* collections. However, pieces of text incorporated into the copy can be discerned in which Ibn Khafif (or his authorities) act as the commentator of his collected traditions, and these "paratexts" will be examined and categorised. Both Ibn Khafif and his authorities quoted in the truncated *isnāds* preceding the individual traditions have employed strategies to boost the esteem of their prayers in order to encourage the audience to accept his *da'awāt* for transmission and memorise them. An attempt of deconstruction to identify the major strategies chosen by the compiler or the transmitters will round off this presentation.

**Ali Zaherinezhad, Tübingen**

**Tracing scholarship in the margins of a Manuscript of al-Bukhārī's Ṣaḥīḥ**

This paper provides an analysis of the extensive paratextual commentary notes contained in the manuscript B.or.227 of the University Library of Leipzig. Most of these notes have been identified as selections of two voluminous commentary works of the 14th and 15th century, namely the Maṣābīḥ al-Jāmī by the Egyptian scholar al-Damāmīnī (d. 1424) and the Maqāṣid al-Tanqīḥ by al-Kāzarūnī from Shiraz (d. ca. 1400). The paper seeks to present the interplay between these works in the margins of the manuscript B.or.227 in terms of content, form and function. This analysis will serve as the basis for inferring tentative conclusions on the scope of inserting commentary notes in the margins of a manuscript.



**Stefanie Brinkmann, Leipzig**

**Glossing a Post-Canonical “Digest Collection”: al-Baghawī’s *Maṣābīḥ as-Sunna***

Research on ḥadīth has been mainly dedicated to the canonical collections and to the respective line-by-line commentaries (*sharḥ*). This focus neglects two areas characteristic for the post-canonical period: Firstly, the many adaptations of canonical collections (abridgements, selections, or versifications), and secondly, the different types of commentaries beyond the *sharḥ*. From the late 11<sup>th</sup> century, so called digest collections, ḥadīth collections of selected traditions from earlier works, often with shortened isnāds, pathed their way, with al-Ḥusain b. Mas‘ūd al-Baghawī (d. 510/1117 or 516/1122) from Khurāsān and his *Maṣābīḥ al-Sunna* as one of the early representatives. From the 12<sup>th</sup> to the 17<sup>th</sup> centuries, commentaries were written on the *Maṣābīḥ*, with a clear peak in the 14<sup>th</sup> century. Within a larger research dedicated to this once popular post canonical collection and its commentaries, the paper asks the following question: How did people study ḥadīth through digest collections? How was the connection to the original sources established, if at all? Did marginal commentaries quote exclusively from commentaries on the *Maṣābīḥ*, or did they also refer to commentaries written on the respective canonical collections? In how far can we reconstruct potential users of these works based on manuscript evidence?





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### PARTICIPANTS

**Berat Açıl** is Associate Professor at the department of Turkish Language and Literature at Istanbul Şehir University. He received his Ph.D. in Turkish Language and Literature from Boğaziçi University. His fields of interest are Ottoman literature, allegory, narratology, aesthetics, and book culture in the Ottoman Empire. His most recent works focused on critical-edition studies on the Ottoman literary texts and different aspects of Ottoman book culture. Among his publications are: *Klasik Türk Edebiyatında Alegori, 2013* (Allegory in the Classical Turkish Literature), *Osmanlı Kitap Kültürü: Cârullah Efendi Kütüphanesi ve Derkenar Notları, 2015* (Ottoman Book Culture: The Library of Cârullah Efendi and his Marginal Notes), *On Altıncı Yüzyılın Tanıklarından Cûşî ve Dîvânı, 2016* (Cûşî As a Witness of the Sixteenth Century and His Collected Poems).

**Christopher D. Bahl** is a Research Associate at the Orient Institute Beirut, Lebanon (OIB). He completed his Ph.D. in History at SOAS, University of London in 2018. In 2014 he received an MA in Historical Research Methods from SOAS after completing an MA in Islamic Studies and South Asian History at the University of Heidelberg in 2013. In 2010/11 he studied Arabic at the University of Damascus and Urdu at the Central University, Hyderabad, India.

**Philip Bockholt** is currently research associate at the Institute of Oriental Studies, Leipzig University. He received his Ph.D. in Islamic Studies from Freie Universität Berlin in 2018 after studying History and Islamic Studies in Germany (Bochum, Münster, and Berlin) and the Middle East (Jerusalem, Cairo, Tehran, and Istanbul). In his Ph.D. thesis, he analyzes the historiography in Iran of early Safavid times (16<sup>th</sup> century), and provides the analysis of a major historiographical work of that period, Kh<sup>v</sup>ândamîr's *Ḥabîb al-siyar*. A number of research fellowships led him to Saint Petersburg, Madrid, and Jerusalem. He is currently working on a project on translations from Arabic and Persian into Ottoman Turkish.

**Stefanie Brinkmann** is Research Fellow at the *Bibliotheca Arabica Project* at the Saxon Academy of Sciences and Humanities in Leipzig. She was research assistant of manuscript projects at Leipzig University, had acting professorships at Freiburg and Hamburg University, and was for many years active as member of board in The Islamic Manuscript Association. In Hamburg, she was member of the Center for the Study of Manuscript Cultures, and principal investigator of a DFG funded project. She holds a Ph.D. in Arabic and Islamic, as well as Persian Studies from the University of Göttingen. Her main research interests are manuscript studies, ḥadīth, material culture (especially the history of food and drink), and classical Arabic poetry.

**Nadja Danilenko** is a Postdoctoral Fellow at the Cluster of Excellence “Understanding Written Artefacts: Material, Interaction and Transmission in Manuscript Cultures” at the University of Hamburg. She completed her Ph.D. thesis in Islamic Studies at Freie Universität Berlin (BGS MCS) in 2018, examining the first preserved cartographic work from the Islamic world (al-Iṣṭakhrī's *Book of Routes and Realms*, 10<sup>th</sup> c.) and its transmission. Nadja Danilenko's research interests revolve around the history of cartography and knowledge, with a special focus



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on manuscripts. She hosts a German podcast about the history and culture of the Islamic world that caters to a broad audience (“tell me a history- erzähl mir eine Geschichte”, <https://tellmeahistory.net>).

**Asma Hilali** is Associate Professor Islamic Studies at the University of Lille. She completed her Ph.D. thesis at École Pratique des Hautes Etudes in Paris and previously held a post-doctoral fellowship at the Martin-Luther-University, Halle-Wittenberg, in Germany. Her research project focuses on the transmission of religious texts in early and medieval Islam. Her last publications include *The Ṣan‘ā’ palimpsest. The Transmission of The Qur’ān in the First Centuries A.H.*, OUP-IIS, 2017; with S. R. Burge, *The Making of religious texts in Islam. The Fragment and the whole*, Gerlach, 2019.

**Darya Ogorodnikova** is a doctoral student at the Centre for the Study of Manuscript Cultures, University of Hamburg. She conducts research on West African Islamic Manuscripts annotated in Soninke and Mandinka with an attempt to reconstruct teaching and learning practices.

**Bilal Orfali**, Ph.D. (2009) at Yale University, is Sheikh Zayed Professor of Arabic and Islamic Studies and Chairperson of the Department of Arabic and Near Eastern Languages at the American University of Beirut. He previously held the M.S. Sofia Chair in Arabic Studies at Ohio State University. He specializes in Arabic literature, Sufism, and Qur’ānic Studies. Bilal Orfali co-edits *al-Abhath* Journal and Brill’s series *Texts and Studies on the Qur’an*, and he is the author and editor of more than twenty books on Arabic Studies. His recent publications include: *Light Upon Light* (Brill 2019), *Insatiable Appetite: Food as Cultural Signifier in the Middle East and Beyond* (Brill, 2019), *The Anthologist’s Art* (Brill, 2016), *The Book of Noble Character* (Brill, 2015), *The Comfort of the Mystics* (Brill, 2013), *Sufism, Black and White* (Brill, 2012), *In the Shadow of Arabic* (Brill, 2011).

**Lucia Raggetti** is an Assistant Professor for the History of Ancient Sciences at the University of Bologna, where she works in the ERC Project *AlchemEast*. After receiving her Ph.D. in Arabo-Islamic studies in Naples, she held a DAAD Fellowship in Hamburg and then worked as research assistant at Freie Universität Berlin, in the research group on *Wissensgeschichte*. Her main research interests are Arabic philology and the history of natural sciences and medicine in the early Abbasid period.

**Deborah Schlein** is an Assistant Curator/Faculty Fellow in the Division of Libraries and the Libraries’ Humanities and Social Sciences Department at New York University. She holds a Ph.D. in Near Eastern Studies from Princeton University. Her research focuses on the history of medicine in Mughal and colonial India by utilizing the paratexts of Arabic and Persian medical manuscripts to study the social, intellectual, and environmental practices within and surrounding the medical communities of these periods. Her interests include book history and history of science, as well as collections engagement and resource access.



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**Florian Sobieroj** is cataloguer of Arabic manuscripts in the project KOHD of the *Akademie der Wissenschaften zu Göttingen*. He has published four catalogues in the VOHD series, including descriptions of Arabic as well as Persian and Turkish manuscripts at the Bavarian State Library in Munich. Florian Sobieroj has studied Oriental languages and History of Religion at Freiburg University (he attained his Ph.D. in 1991), and he worked as lecturer of Arabic and Islamic Studies at Manchester University (1993-95), and as acting professor at three German universities (he obtained his *venia legendi* in 2004). Besides cataloguing Islamic manuscripts, he takes an interest in Sufism, both areas in which he has published books and articles, including an editor princeps of one of the works of al-Qushayrī. Within manuscript studies and Sufism, Sobieroj has an interest in the otherwise neglected region of China. His book publication “Variance in Arabic Manuscripts” (De Gruyter, 2016) includes information on Chinese Islam.

**Ali Zaherinezhad** is Lecturer in Arabic at the Centre for Islamic Theology, University of Tübingen. He has worked as Research Associate in Islamic Studies at the Centre for the Study of Manuscript Cultures, funded by the German Research Association (DFG). He has held lectureship appointments at the Universities of Münster, Erlangen and Hamburg, teaching Hadith Studies and Quran Manuscripts. He holds a MSt from the University of Oxford, and a BA from SOAS, University of London. His interests include Textual Scholarship, Hadith Studies and Quranic Philology.

**Josef Ženka** (Ph.D. 2012) is assistant professor of Islamic history at the Charles University, Czech Republic. His research lies at the intersection between the study of 14<sup>th</sup> and 15<sup>th</sup> century Andalusī manuscripts and documents. Since 2013, he has traced Granadan/Andalusī manuscripts in libraries across Europe, North Africa and the United States in order to create a virtual library of Nasrid manuscript heritage. His recent publications include the study of the Royal Library of the Nasrid Sultans at the Alhambra, and he is completing a book on the idea of religious leadership in the Granadan society.