The Qurʾān: An Introduction by Anna M. Gade.

Citation

Published Version
doi:10.1086/666859

Permanent link
http://nrs.harvard.edu/urn-3:HUL.InstRepos:12220343

Terms of Use
This article was downloaded from Harvard University’s DASH repository, and is made available under the terms and conditions applicable to Other Posted Material, as set forth at http://nrs.harvard.edu/urn-3:HUL.InstRepos:dash.current.terms-of-use#LAA

Share Your Story
The Harvard community has made this article openly available. Please share how this access benefits you. Submit a story.

Accessibility
al-Maʾmūn’s reign. Fair enough: the policies of the seventh Abbasid monarch are inherently fascinating (Abbasid studies would be far less interesting without them). One might argue that the marketing of the book is misleading: it is as much a revisionist study of al-Maʾmūn’s reign as it is a close discussion of the themes of messianism. But no matter: Yücesoy brings much attention to bear on the latter topic and succeeds in underscoring the merits of his material as grist for scholarship.

But the effort to tie al-Maʾmūn’s initiatives to contemporary messianic activity is not wholly successful. The caliph’s initiatives have sparked debate over many decades of modern scholarship, and it seems unlikely that Yücesoy’s arguments will settle things. He seems to say, for example, that prophecies played a central part in justifying the turn to “ancient wisdom,” an effort represented by the many texts that were rendered into Arabic as the translation movement matured. But if the foreign texts were recognized as yielding rich material, much of it with a lasting application for the practical needs of the Abbasid Empire, then was the need to justify their use really so pressing? Equally problematic is the discussion of the Miḥna. Yücesoy provides a helpful summary of the various, sometimes clashing views of modern scholarship regarding the “Inquisition.” But his effort to map out a new position—in proposing that al-Maʾmūn’s program was one of *tajdīd*, of “religious renewal and restoration,” informed in turn by an appropriation of messianic themes—comes very late in the book and is quite brief. The argument, on its face, is certainly plausible but deserves greater attention than is given it here.


This is not an easy book to review. Its author is demonstrably well-versed in not only qurʾānic studies and her special area of interest, Southeast Asian Islam, but also the wider range of Islamic religious literature, history, and practice, both east and west. She has produced a remarkable, admirable, and in many respects successful attempt to present the Qurʾān not simply as text but as *scripture*, in both its origins and its subsequent history, and she has done so within the compass of a single book of just under three-hundred pages. However, the very impressive range of topics covered may make her book less than wholly successful in providing a manageable “introduction” to the Qurʾān “for a university classroom” (p. xi), as her title and obvious intention would want it to be. I shall return to this issue below.

The book consists of six chapters. The first, “The Written Qurʾān,” treats the written text itself. Generally excellent, this shortest chapter does not give quite enough detail or explanation (by comparison with other topics in the book) for some aspects. For example, the additional “markings” (p. 3) in the written/printed text are not given very clear or complete treatment. Nor does the author take advantage of the mention of *sajdah* in Q 41:37 to mention also the several verses marked as requiring prostration when reciting—notwithstanding two further mentions of *sajdah* (pp. 221, 266; *sajdah* is not in the Index). It was also surprising not to find mention of manuscript versus print versions of the text.

Chapter 2, “The Multifaceted Qurʾān,” is divided between (i) considerations regarding the historicity of the Qurʾān in the traditional Muslim view, in which we also get a sketch of the history of the early Islamic community and its reverberations in the qurʾānic text itself, and (ii) discussion of “qurʾānic beliefs”, by which Gade refers to important themes or topics treated, such as *tawḥīd*, God, angels and Satan, theodicy, good works, predestination/free will, prophecy, Muhammad and his relation to the Revelation, and eschatology. If this sounds like a daunting list of topics for even a long chapter, it is.

The third chapter, “Readings of the Qurʾān,” is, if anything, even more ambitious. Here Gade treats the recitative traditions regarding the Qurʾān (after a brief introduction to the ʿulūm al-Qurʾān); the history of the qurʾānic text in both traditional Muslim and modern academic scholarship; the oral tradition of Qurʾān recitation in the different “readings”; the complexities of, and varied topics regarding, qurʾānic language and style and the history of their treatment; the vexed issue of “clear” and “obscure” passages in
Muslim interpretation; the technical discipline of interpretation or exegesis, *tafsir,* and the issues of translation and novel, contemporary modes of access to the Qurʾān and its interpretation. This chapter thus also covers a vast number of topics that together suggest the range and extent of interpretive materials and approaches that fourteen centuries of Muslim treatment of the Qurʾān have produced.

“The Qurʾān’s Guidance” (Chapter 4) pushes the reader into the complex world of historical legal uses of the Qurʾān, *fīqh* traditions of legal inquiry and ethical and legal theory, the so-called five pillars of practice, the five “schools” (*madhāhib*), the derivation of legal rulings in Sunni practice, sunnah and hadith, “occasions of revelation,” abrogation theory and practice, and Qurʾānic ethical takes on major social issues such as women’s societal roles and practices. Gade treats here finally even Qurʾānic positions on global concerns such as colonialism, modern state organization, liberation movements, and ecological responsibility (this last is a recurring interest of the author throughout the book).

Chapter 5, “The Present Qurʾān,” explores various ways in which the Qurʾān is present in everyday life, art, and piety. Topics treated include Qurʾānic allusions and citations in vernacular poetry; formulaic usages in everyday life; theological debates over the created (*makhlūq*) and immutable (*muʿjiz*) nature of the Qurʾān; the powerful emotional impact of the Qurʾānic word on listeners or readers; memorization/preservation (*tahfīz*) of the Qurʾānic word in Muslim piety; Qurʾānic healing practices; Qurʾānic recitation practices inside and outside the salāt; the Qurʾān in visual art (calligraphy), oral performance, popular usages, and devotional practices such as *dhikr* involving recitation of God’s names or passages such as the Fāṭihah. Much interesting material is found in this chapter, but it is surprising that no apparent use was made of Navid Kermani’s important book, *Gott ist Schön: Das ästhetische Erleben des Koran* (Munchen, 1999).

Finally, “Space, Time, and the Boundaries of Knowledge” (Chapter 6), probes the Qurʾān’s depictions of the nature of God, the cosmos, and the eschaton, offering fuller citation of Qurʾānic stories about the prophets, previous communities, and the Last Judgment. This is an interesting and innovative way to conclude the book in that it tries to do justice to the powerful Qurʾānic themes of human limitation and divine infinitude.

This brief conspectus of the book’s contents should indicate how much of Islamic religious life and history Gade touches upon in trying to present as full a picture as possible of the permeation of Islamic piety and practice, as well as culture more generally, by the Qurʾānic word. Readers cannot come away from the book without a strong awareness of the Qurʾānic dimensions of Muslim thought, piety, and usage in every age from the beginning of the tradition to the present day. The book contains many excursions of up to about six pages into examples of Qurʾānic involvement in different dimensions of Islamic life around the world across the centuries, often giving historical summaries, as of Islamic origins (Chapter 2), or recent interpretations of the Qurʾān regarding the social status of women (Chapter 4). It also tries to introduce the several Qurʾānic sciences, from exegesis to recitation and “readings.” At the same time, it contains a large number of translated passages from the Qurʾān that reflect the major themes and styles of the text. A strength throughout is its sensitivity to both Muslim and non-Muslim scholarship and their divergences.

All of this is laudable and impressive, but it is this reviewer’s impression—as someone who also has taught Qurʾān courses—that it would be hard to use this book as a first introduction to the Qurʾān without a lot of supplementary readings and lectures to make it intelligible. Where it might excel, however, would be either as a resource for targeted reading of selected material on a given topic (recitation, *tafsir,* Qurʾānic aesthetics) or as a stimulating summary reading near the end of an introductory course on the Qurʾān or even the Islamic tradition. The actual reading is often very slow going because of the density of material and multiple objectives for any given section. To move rapidly from the Qurʾānic text to the Muʿtazilah, the Mihna, Ghazali, Sufism, or Sayyid Qutb, and back again, is a bit daunting an exercise for beginning students. However, the challenge that this book offers good students is undeniable and makes the work definitely worth considering by any teacher.

The book is generally very well and attractively produced with several good photographs, two tables, and helpful back matter, including a list of all cited Qurʾānic texts. Bibliographically, I was surprised in a few places by omissions of relevant scholarly works for some of the many different topics treated: e.g., the absence of Daniel Gimaret’s *Les noms divins en Islam* (Paris, 1988), given the long discussion of the Most Beautiful Names of God; or John Burton’s *The Sources of Islamic Law: Islamic Theories of Abrogation* (Edinburgh, 1990), given the extensive treatment of abrogation. The general bibliography in the back matter is adequate but somewhat idiosyncratic. Desir-

Reviewed by Michael Jennings, University of Chicago

In 1948, University of Chicago Professor Robert J. Braidwood published a slim volume titled Prehistoric Men.1 Braidwood’s aim was to introduce the general public to the academic field of prehistory. With clarity of expression and evident passion, he succeeded in this regard, and the impact of his book quickly surpassed its modest page count. As an introduction to the field, it remains important.

One could perhaps draw a parallel between the field of prehistory in the middle of the twentieth century and the field of Islamic archaeology today. On the one hand, the numerous ongoing excavations of Islamic sites stand as a testament to what A. Walmsley calls the evolution of a “clearly identifiable and adequately defined field of archaeological study concerned with the world of Islam and Muslim societies of the past.”2 On the other hand, Islamic archaeology is still in search of introductory texts that convey a mission statement akin to that provided in Prehistoric Men, as well as a more comprehensive textbook for students. Into this void Marcus Milwright has placed his new work, An Introduction to Islamic Archaeology.

An Introduction to Islamic Archaeology is an accessible and thoughtful book. In the introduction, the book’s strongest chapter, Milwright carefully presents the need to establish a working definition of Islamic archaeology and to articulate its relationship to the fields of both Islamic history and art history. Archaeology differs from the field of history in its emphasis on the interpretation of physical evidence, and it diverges from art history in its interest in spatial relationships and concern with material culture as a whole, rather than objects d’art alone. Each field has a story to tell and Milwright’s expressed aim is to “deal both with the principal discoveries of archaeological research carried into the Islamic period and with the practice of Islamic archaeology.”3

An Introduction to Islamic Archaeology contains three parts: 1) an examination of the archaeology of late antiquity and the early Islamic period; 2) a series of thematic chapters on topics like the countryside, urbanism, religious practices, trade, and industry; and 3) a look at later centuries, including the interaction between the Islamic world and western Europe.

Over the past few decades, several scholars have addressed the history of Islamic archaeology in terms

---

1 R. Braidwood, Prehistoric Men, 1st ed. (Chicago, 1948).
3 Marcus Millwright, An Introduction to Islamic Archaeology (Edinburgh, 2010), 8.