

soll. Als ganzes spiegelt es gleichwohl eine tiefgreifende Umorientierung wenigstens der Semitistik während der letzten Jahrzehnte (für die zweite Sektion kann Rez. das freilich nicht beurteilen): Neben sehr interessanten Detailskizzen aus laufender Feldforschung der Autoren, die alle neues Material erschließen (Arnold, Watson et al., Khan), corpuslinguistischen Fallbeispielen, die Bekanntes statistisch erhärten (Dahlgren, Lillas-Schuil), und stärker theoretisch angehauchten Studien zu übergreifenden Erscheinungen in modernen semitischen Sprachen, die allgemeine Kennzeichen besser einordnen (Yri, Edzard), ist der traditionelle historisch-vergleichende Ansatz nur noch durch Retsös unfreiwillige Satire vertreten. Das beweist, daß sich das herrschende Paradigma in der Semitistik längst grundlegend gewandelt hat.

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## ISLAM

‘*Muṣḥaf al-Masğid al-Aqṣā*’ [The Muṣḥaf of the al-Aqṣā Mosque in Jerusalem]. Ḥāzāt sharaf ṭibā’atihī Maṣūr lil-Ṭibā’a wal-Naṣr wal-Tawzī’, Ghazza, Filastīn, Shāri’ al-Wahda, P.O. Box 5, 1427 hiğrī/2007 mīlādī, Al-Ṭab’a al-Ūlā. ([5] + 638 pp.), 25 cm. Price in Egypt £E 30.

According to pious Islamic tradition four out of the six copies of the Qur’ān, which were produced after the editorial committee convened by order of the third Caliph ‘Uthmān b. ‘Affān (d. 656) had completed its work, were distributed among the important towns and settlements of the Muslims at the time: Mecca, Damascus, al-Kūfa and al-Baṣra. One copy remained in Medina for public use, and one copy was kept by the Caliph for private use. That latter copy is, of course, the one which the Caliph was reading from when he was murdered, and which was splattered with his blood. That copy is called *al-Muṣḥaf al-Imām*, the “leading copy of the Qur’ān”, of which all others are dependent. The blood stains establish the genuineness and authenticity of that copy. The proliferation of the written Qur’ānic text in the rest of the rapidly expanding world of Islam took place by copies made from any one of these six canonical copies, of copies thereof, and so on. None of these first six canonical copies has been preserved however, nor has any copy which belonged to the Ṣahāba or the Ṭābi’ūn, the existence of which is documented by al-Siğistānī in his *Kitāb al-Maṣāḥif*.

Present-day editions of Islam’s holy book do not depend on a chain of manuscripts, assessed in an academic environment by philologists and/or theologians and then critically edited — as is done with the holy books of Jews and Christians —, but rather on information concerning the transmission and recitation of the text which is guaranteed by a separate branch of religious literature, that of the *qirā’āt*, the science of the Qur’ānic readings. It can best be compared with the masora of the Hebrews, which is a corpus of information, which exists separately from the holy text, on how actually the holy text should be handed over to following generations. The hazardous transmission of the holy text on the basis of manuscripts which have purely accidentally survived is thereby avoided. This is also the case with the present edition of the Qur’ān, which advertises itself as the edition of the copy of the Qur’ān in the al-Aqṣā Mosque in Jerusalem. The mosque is depicted on either side of the cover

of the book. However, the epilogue in the book lacks any detail about a supposed exemplar, nor does there seem to exist a historically important copy of the Qur’ān in the al-Aqṣā Mosque. If we accept, however, the connection with Jerusalem at face value, we may believe that an authoritative copy of the Qur’ān which is kept in the al-Aqṣā Mosque, was at the basis of the edition which was produced in Ghazza and which is now being distributed.

Apart from the Qur’ānic text the volume contains several extras. The Qur’ān is nowadays printed in a great number of countries, and governments of many Islamic countries supervise the production of a correct and reliable text with a variety of administrative measures. This is also the case with the present Qur’ān, which adopts Egypt as its country of scholarly reference. The official permission from al-Azhar to distribute the volume directly follows the title-page, and is followed by illuminated calligraphic pages. The divine text goes from pp. 1-604. Then follows the *Du’ā’ Khatm al-Qur’ān al-Karīm* (“the prayer to be said at the closure of the recitation of the text”, pp. 605-606), the *Fihris bi-Asmā’ al-Suwar* (“the list with names of the *sūra*’s”, together with the indication of their Makkī or Madanī origin, pp. 607-608), a list with the *‘Alāmāt al-Waqf wa-Muṣṭalahāt al-Ḍabṭ* (“signs used for the pronunciation and spelling”, p. 609), the *Ta’rīf bi-Muṣḥaf al-Masğid al-Aqṣā* (information on the present copy, the so-styled copy of al-Masğid al-Aqṣā, pp. 610-611, from which most of the information discussed below is extracted), the *Mukhtaṣar al-Taysīr fī ‘Ilm al-Tağwīd* (a separate work on Qur’ān recitation by the contemporary author Dr. ‘Abd al-Rahmān Yūsuf al-Ġamal which was added to the present volume by the publisher (pp. 612-636), a list with the names of the members of the *Idārat al-Buḥūth wal-Ta’līf wal-Tarğama*, which is presented by Prof. Dr. Aḥmad ‘Īsā al-Ma’ṣarāwī, the *Ra’īs Lağnat al-Muṣḥaf wa-Shaykh ‘Umūm al-Maqāri’ al-Miṣriyya* (p. 637), and finally the volume contains the preliminary permission print the book (p. 638).

The publisher, the Maṭba’at Maṣūr in Ghazza, Palestine, on May 22, 2006, obtained the preliminary permission from *al-Idāra al-‘amma lil-Buḥūth wal-Ta’līf wal-Tarğama* (“General Department for Research, Writing and Translation”) of the Islamic Research Academy of al-Azhar in Cairo to print the *Muṣḥaf al-Masğid al-Aqṣā*, which should be in the format of 17 x 24 cm (width by height), in the *riwāyat* Ḥafṣ ‘an ‘Aṣim, and which is *makhtūm al-Ayāt* (probably meaning that it is stamped on every page on behalf of the al-Azhar authorities), and written in a hand, which is designated here as *al-Khaṭṭ al-Kūfī al-Miṣrī* (“Egyptian Kūfī handwriting”). The indication of this script style is somewhat enigmatic since the text is originally written (indeed, it is not typeset) and printed in what we would call a clear *naskh* hand. Would the term “kūfī” make it more authentic? After the completion of the production process ten copies must be offered to the “Committee for the Inspection of Copies of the Qur’ān” (*Lağnat Murāğā’at al-Maṣāḥif*) for a final check, and in the meantime no copy could be distributed (document reproduced on p. 638). On December 4, 2006, the publisher received definitive permission to distribute the 40,000 copies which he had produced, all within the framework of the relevant Egyptian laws and regulations concerning the production and distribution of Qur’āns and works on *Ḥadīth*. Forty thousand copies is a relatively small number, and it means that this al-Aqṣā Muṣḥaf will be out of print soon. The number seems to be a common one, however, and it can be seen in many of such

permissions issued by the Azhar which are reproduced in Egyptian editions of the Qurʾān. If the publisher, as the permission stipulates, would somehow fail to observe the necessary punctuality, e.g. by making mistakes in the order of the pages and the quires, the permission would be withdrawn and the faulty copies will be confiscated. The permission is valid for the period of five years starting from the date of issuing, which is apparently the period during which a publisher is supposed to have a sell-out. The permission as issued to the publisher is accompanied, so it is stated, by one copy of the edition, which carries a seal print from the issuing authority on each and every page. This definitive permission, which in the present copy has been reproduced in full-colour preceding the holy text, is signed by several authorities, and finally authenticated by the Secretary-General of the Islamic Research Academy (*Mağmaʾ al-Buḥūth al-Islāmiyya*), Ibrāhīm ʿAṭāʾ al-Fayyūmī. For distribution in Egypt these formalities are absolutely necessary. For the distribution in other Islamic countries the prestige of an al-Azhar-issued permission is usually sufficient to avoid practical difficulties. It is a matter of prudence and wisdom that the Ghazza publisher Manṣūr has chosen the Egyptian religious authorities to authenticate his Qurʾān. It provides him with direct access to the Egyptian market for his product. One remark may be added here. The King Fuʿād edition of the Qurʾān, which for many years almost exclusively was the only copy available in Egypt, has now entirely disappeared from the Cairene book trade.

The editors of the present edition, who are not mentioned by name (only collectively as *al-Lağna al-Muṣhrifa ʿalā Tibāʾat hādihā al-Muṣḥaf*, “the Committee Supervising the Printing of this Qurʾān”), have taken the following measures to ensure that they would have a publishable text. They have taken this al-Aqṣā Mosque copy as the starting point of their work. It contains, they maintain, the text of the Qurʾān according to the *Ḥafṣ-ʿĀṣim* transmission of the text, which is the most widespread version of the Qurʾānic text, the *Warsh-Nāfiʿ*, *Qālūn-Nāfiʿ* and *al-Dūrī* transmissions being only of regional relevance. The editors have then reviewed the text according to the rules laid down in the extensive corpus of classical works on the correct reading of the text. The order of the *sūra*’s was given, it is said, according to the one contained in the six canonical copies. But again, as these copies have not been preserved in manuscripts, it is the Islamic masoretic literature which provides the necessary details on which such statements can be based. In resuming the following references I have slightly expanded some of the details in order to bring them on the level with the requirements of scholarly bibliography. For the order of the *sūra*’s such classical authorities as Abū ʿAmr ʿUthmān b. Saʿīd al-Dānī (d. 444/1053, *GAL G I*, 407) and his pupil Abū Dāwud Sulaymān b. Nağāḥ al-Umawī al-Andalusī (d. 496/1102, cf. *GAL S II*, 349) are mentioned. For the editors the latter authority’s reading prevailed in case of doubt. Several other such authorities are mentioned in the epilogue (pp. 610-611): *al-Ṭirāz ʿalā* (or: *fī Sharḥ*) *Ḍabṭ al-Kharrāz*, which is a commentary by al-Imām al-Tanasī (Muḥammad b. ʿAbdallāh al-Tanasī, d. 899/1493, writing his book in 866/1461, *GAL S II*, 341) on *al-Durar al-Lawāmiʿ fī Aṣl Maqraʾ al-Imām Nāfiʿ*, written in 697/1298 by Abū ʿAbdallāh Muḥammad b. Muḥammad al-Umawī al-Kharrāzī (fl. 703/1303, *GAL S II*, 349), who based himself, as the editors maintain, on a work by the grammarian al-Khalīl b. Aḥmad (died c. 175/791, *GAL*

*G I*, 100). That is probably the work on *Qirāʾat* ascribed to Khalīl b. Aḥmad, whose authorship is doubtful, however. The 6236 *āya*’s containing all 321250 letters of God’s Word were counted according to the Kūfī system. For this the work *al-Qawl al-Wağīz fī Fawāṣil al-Kitāb al-ʿAzīz* by Riḍwān b. Muḥammad b. Sulaymān al-Mukhallilātī (mentioned without biographical information in *GAL G I*, 410; *S I*, 727) was consulted, which is a commentary on the prose version of *Nāzimat al-Zahr fī Aʿdād Āyāt al-Qurʾān* by al-Shātibī (d. 590/1194, *GAL G I*, 409; *S I*, 725). For the correct internal divisions of the holy text the *Kitāb al-Maṣāhif* by Ibn Abī Dāwud al-Siğistānī (d. 316/929, *GAS I*, 14; 174-175) was used, together with al-Mukhallilātī’s above-mentioned commentary, further the *Ghayth al-Nafʿ fī al-Qirāʾat al-Sabʿ* by al-Ṣafāqūsī (d. 1081/1671 or 1117/1705, *GAL S II*, 698), the *Taḥqīq al-Bayān fī Add Āy al-Qurʾān* by Muḥammad al-Mutawallī (d. 1313/1895, *GAL S II*, 744) and the *Irshād al-Qurrāʾ* by al-Mukhallilātī. The distinction between Makkī and Madanī origins of the *sūra*’s was based on information in *al-Maqṣad* by Zakariyyāʾ al-Anṣārī (d. 926/1520, *GAL G II*, 99), on the work by Abū al-Qāsim ʿUmar b. Muḥammad b. ʿAbd al-Kāfī (fl. 400/1009, *GAL S I*, 330, where his only known work is generically mentioned as *Kitāb fī ʿAdad Suwar wa-Āy al-Qurʾān wa-ghairihā*), and “the other well-known books” on the subject. The indications of *Waqf*, “pausa”, and of *Sağda*, “prostration” were taken by the editors from the copy on the basis of which the printing was done. In addition to the authorities mentioned above, use was made of several other works: the *Manār al-Hudā fil-Waqf wal-Ibtidāʾ* by Aḥmad b. ʿAbd al-Karīm al-Ushmūnī (fl. end 11th/17th cent., *GAL S II*, 453), again of *al-Maqṣad* by Zakariyyāʾ al-Anṣārī, of *al-Nashr fil-Qirāʾat al-ʿAshr* by Ibn al-Ġazarī (d. 833/1429, *GAL G II*, 201) and of a work with the general title of *al-Kanz* (“the Treasure”), which may be the *Kanz al-Maʿānī* by Ibrāhīm b. ʿUmar al-Ġaʿbarī (d. 732/1331, *GAL S I*, 725; *S II*, 134), being one of the many commentaries on *al-Qaṣida al-Shātibīyya* by al-Shātibī. Finally, information was gathered orally from accomplished scholars in this discipline.

The present list of authorities has been extensively reproduced here in order to show how much scholarship should be, and actually was, added to the manuscript text of the Qurʾān before it could be transformed from a manuscript into a volume ready for printing. It is striking, but not surprising, that all authorities referred to are rather late, and cannot have any first-hand, or even second-hand, information on the original features of the Qurʾānic text. It once more illustrates the masoretic character of the early Qurʾānic studies. They are not mentioned here in order to refer a reader to further relevant literature, however. The list of these authorities is an inextricable web of references, a scholarly complex of interrelated texts, and it gives the impression that serves to authenticate the present edition by authoritative name dropping rather than to establish its authenticity by facts. Facts that are well-known anyway, as they can be gathered from a multitude of other works written on the Qurʾānic sciences. Yet, this list of authorities is the firm base on which this edition stands. And the result of all this work is (the reader be not surprised!): an impeccable *Ḥafṣ-ʿĀṣim* copy of the Qurʾān — of which there exist already so many millions!

So, why then yet another edition? The distinctive element is, as we have seen, in the title which this Qurʾān has been

given, the *Muṣḥaf al-Masğid al-Aqṣā*, referring to Old-Jerusalem, the third most holy place in Islam after Mecca and Medina, which is constantly in danger since it was captured by Israel in the war of 1967. How far popular sentiment and religious anxiety go when this mosque is concerned is demonstrated by the numerous images of it which can be seen at a great variety of occasions throughout the Islamic world. Nowhere said in the present copy but silently present and evident by association is the idea that the al-Aqṣā Mosque may be protected by this Qurʾān which bears its name, and the more so by the multiplication in print of this particular *Muṣḥaf*. On a more mundane level one might even assume that the present edition is not based on a concrete *Muṣḥaf* in the Aqṣā Mosque, but that the names-giving of the book is also part of the publisher's marketing strategy.

The comparison to another Qurʾān, coming from another endangered region, comes to mind, the so-called Fāḍil Pasha *Muṣḥaf* of Sarajevo, Bosnia (see my “*The Muṣḥaf of Fazil Pasha*”, in *Bibliotheca Orientalis* LXI 5/6 (September-December 2004), pp. 648-651). There, in the middle of the war of attrition against the Serbs, the idea was born that a reproduction of this authoritative and beautifully made 19th-century Qurʾān, which had by then already the prestige of a national Bosnian Qurʾān, would be a sensible thing to do. It would fortify the Muslims and might boost Bosnian morale. The Fāḍil Pasha *Muṣḥaf* has in fact been produced, though it was only completed after the Bosnian war (Istanbul 1423/2002). The decision to produce this copy of the Qurʾān dedicated or somehow vaguely related to the beleaguered al-Aqṣā Mosque in Jerusalem, coming in 2007 from the war-ridden town of Ghazza, may have had, in addition to commercial motives, a similar purpose.

Cairo, April 2007

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DAMMEN McAULIFFE, J. — *The Cambridge Companion to the Qurʾān*. (Cambridge Companions to Religion). Cambridge University Press, Cambridge, 2006. (23 cm, 348). ISBN 9780521539340 (pbk), 978052183604 (hbk). £17.99 (pbk), £45.00 (pbk).

In her capacity as the editor-in-chief, from 2001 — 2006 Prof. Jane McAuliffe was responsible for the remarkably fast and accurate publication of the six volumes of the indispensable *Encyclopaedia of the Qurʾān* (Leiden: Brill). This impressive achievement is now followed by an off-shoot in the form of the book under review here, again edited by Professor McAuliffe, entitled *The Cambridge Companion to the Qurʾān*.

The book is a collection of 14 contributions, divided over five categories: I. The formation of the Qurʾānic text; II. Description and analysis; III. Transmission and dissemination; IV. Interpretations and intellectual traditions; and V. Contemporary readings. All contributions are written by established scholars in the field, most of whom were also involved in writing articles for the EQ. These fourteen articles are preceded by a lengthy introduction written by the editor herself.

In reading the book I often wondered for whom this publication was actually meant. In the introduction it is mentioned that the contributors had been invited to write for “a

broader audience than that of specialists in Islamic studies”, while at the same time Prof. McAuliffe states that these specialists “will undoubtedly find much of interest in these pages” (p. 13). I think it is precisely this ambiguity which made me feel uncomfortable from time to time. Some of the information presented is clearly of an introductory nature, like the article by Daniel Madigan (“Themes and topics”), while in other cases the papers definitely take basic knowledge of the Qurʾān for granted. An additional problem is that every single article in the book is supposed to be suitable to be read independently (p. 13), which in some cases is impossible without a basic knowledge (e.g. on pp. 41-42, where mention is made of late Meccan and Medinan passages, without any explanation). These remarks are not meant to challenge the quality of the individual contributions, which is beyond any shadow of doubt, but bearing the ambiguity of the intended readership in mind, I found some articles more convincing than others. Moreover, one might wonder why a non-specialist audience should take notice of the very detailed discussions on the origins of the Qurʾān in three papers which together run to 75 pages, while at the same time the specialist is already aware of the difficulties involved in the textual history and transmission of the Qurʾān.

On the whole, I think most contributions are too difficult or too detailed for the non-specialist and consequently I consider that the value of this book is restricted to an audience of students in Islamic studies and specialists, who will indeed find something in this collection which they might like. Personally, I enjoyed reading the contribution by Sheila Blair and Jonathan Bloom on “Inscriptions in art and architecture”, and the one by Asma Barlas, entitled “Women's readings of the Qurʾān”.

Leiden, July 2007

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WAARDENBURG, J. — *Islam, Historical, social and political perspectives*, (Religion and reason. Volume 40), Walter de Gruyter GmbH & Co., Berlin, 2002. (23 cm, XVI, 436) ISBN 978-3-11-017178-3 € 92,-.

The book under review contains a long introduction and nineteen essays, selected by the author from an obviously much greater collection, most of them updated or revised reprints of studies published between 1980 and 2000 in academic journals, Festschriften and other collective works and consequently not easily accessible. Two essays are translations from German and Italian. Each essay is followed by a lengthy bibliography. The book concludes with a well-arranged list of additional sources and five indexes. In the preface, W (abbreviated from now on in this article instead of using his full name) apologizes for the fact that the essays in this book were written before the 11<sup>th</sup> of September 2001 and therefore could not take into consideration the impact of this major event on contemporary history. The omission, if it should be called one, does not diminish the value of the book. However, in Ch. 16 on ideologization in present-day Islam a sharper analysis of Islamic ideologies was called for even before the ominous date 9/11 (see below). Those who do take into account that the Muslim world, and our Western attitude towards it, may have changed since that event, will in several