

International Conference

مخطوطات
القرن السابع

Manuscripts of the Seventh Hijri Century

Sciences of Revelation

November 19-22, 2022

Spain - Granada

Facultad de Estudios Andalusies, Alqueria de Rosales
Puebla Don Fadrique, 18820, Granada, Spain

Second Announcement



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International Conference



Manuscripts of the Seventh Hijri Century

Sciences of the Revelation

The Idea

Following two conferences covering the intellectual production of Islamic civilization in the Seventh century - one in Morocco in 2019 and the other in Istanbul in 2021- Dar al-Makhtutat, along with the Waqf of Sultan Ahmed in Istanbul and Rāsikhūn fi al-‘Ilm Institute in Kuwait, decided that the third international conference would be titled: Manuscripts of the Seventh Hijri Century: Sciences of the Revelation (Waḥy).

The importance of this bold theme is not lost after the past two years' conferences. Our Islamic civilization began - as it is known - from the sciences of the revelation, which shaped the outlook toward the universe, life, and humanity itself. The rise of the rational sciences also took place under the aegis of that worldview based on the revelation of the Quran and accompanying Sunna.

In the centuries following the coming of revelation, such intellectual movement has continued in a multiplex manner to return to these foundational texts; the result of which has left us with endless and lasting fruit in terms of novel fields of knowledge and useful methods, approaches, and interpretations. These in turn have helped us to comprehend and complete the full circle of the sciences, illuminating the convergent and mutually reinforcing foundations, philosophies, and aims between them.

Of course every century has its own particularities, distinctiveness, intellectual output, and personalities. However, based on our initial research as well the past two conferences on the subject, we can be certain that no other century can compare to this one. Beyond containing the greatest number of notable scholarly personalities, this century boasts the most significant intellectual output, influence on the future development of various fields of knowledge, and methods that would be followed by intellectual successors in the following centuries. It is the primary texts of the seventh century – inclusive of those on the religious sciences, physical sciences, humanities, literature, and the arts – that make this distinction clear. It is remarkable to note that these achievements occurred despite the political instability of this century, the fall of the Abbasids, and the fracturing of the state. But knowledge was not wholly affected. The cities were able to carry forward the ingredients of civilization which were not reliant on the state, reinforcing the idea that our civilization is one rooted in the city not the state.

This thesis we are building stems from a holistic vision that sees the first century as the formative period, in which our intellectual worldview and its philosophical frame were built in light of the sciences of revelation. The fourth century was foundational in terms of moving beyond translation toward innovation in all domains of knowledge. The seventh century saw a boom in expounding upon and reinforcing the foundations of the sciences, while the tenth century experienced the realization of encyclopedic and integrated knowledge.

It is important to note that the area to be explored in this series of conferences on the seventh hijri century encompasses any personality that lived during any time of the century, even if their life only experienced a single year at the beginning or end of it. The “Seventh century” is merely a symbol and one of many headings of the Islamic civilization, which spans several centuries. Its boundaries are not bound by time, beginning with the year 601 and ending with 700, for history is not like geography. History is intertwined like the water in a river whose drops are impossible to separate from one another, whereas geography is easily split into various subjects and categories.

So a personality that lived only a single year at the end of the seventh century is still one of its offspring, and is still accounted for, even if all of their achievements were only realized in the eighth. The movement of knowledge, its roots, and its reach eschew any attempt to restrict them to only a few personalities and elude any effort to be encompassed in the reflection of any overly simplified mirrors of history. .

It was a century which saw the reciters, ‘Alam al-Dīn al-Sakhāwī (643 H), Abū Shāma al-Maqdisī (665 H), al-Ja‘barī (732 H), and Ibn al-Jundī (769 H).

Scholars of tafsir/exegesis included, Fakhr al-Dīn al-Rāzī (606H), al-Qurṭubī (671) H, al-Bayḍāwī (685 H), al-Nasafī (710 H), al-Khāzin (741 H), and Abū Ḥayyān al-Andalūsī (745 H).

Amongst the scholars of hadith at the time were Ibn Shaddād (632 H), Hāfiẓ al-Mizzī (742 H), Ḍiyā al-Maqdisī (643 H), Ibn Ṣalāḥ (643 H?), ‘Abd al-‘Azīm al-Mundhirī (656 H), al-Qaṣṭalānī (686 H), Ibn Abī Ḥamza (699 H), Ibn Jamā‘a (733 H), Ibn Sayyid al-Nās (734 H), and Hafiz al-Dhahabī (748 H).

Finally, there were a number of polymaths who made contributions in the sciences of both the Quran and Sunna, including: Majd al-Dīn ibn al-Athīr al-Jazarī (606 H), al-‘Izz ibn ‘Abd al-Salām (660 H), Imam al-Nawawī (767 H), al-Yūnīnī (701 H), Ibn Taymiya (728 H), and Ibn Qayyim al-Jawziyya (751 H).

Indeed, it was a century of scholars who truly deserve to be inscribed in the annals of intellectual history. For we know that their work in the service of revelation was a massive turning point in the history of knowledge, as well as the finest exposition of the sciences that they specialized in.

If we take a single example from the science of exegesis and its luminaries, we can turn to: the exegesis of Fakhr al-Dīn al-Rāzī (606 H), who established a path in Tafsir for those inclined to Kalām/dialectical theology; the exegesis of Qurṭubī (671 H) who emphasized the legal element in Tafsir; the exegesis of Bayḍawī (685 H), a pivotal work around which revolves a rich collection of commentaries and super-commentaries; the exegesis of al-Nasafī (710 H) which is known for its succinctness and accessibility, as well as for conveying the position of Ahl al-Sunna in Fiqh and Kalām; the exegesis of al-Khāzin (741 H) which is considered to be emblematic of a comprehensive exegetical effort to synthesize both exegesis by way of primary texts and exegesis by way of independent reasoning; and the exegesis of Abū Ḥayyān al-Andalūsī (745 H), which represents a foray of the scholars of language into tafsīr.

There are more than 90 areas of study within the sciences of the Quran and Hadith. All were in service of the revealed texts - both those recited and those not - in terms of ensuring accuracy at the level of words, preserving them, codifying them, expounding them, deriving new knowledge from them, studying them, and analyzing them. These sciences were further assembled into comprehensive works, but scholars have penned monographs on each individual area as well.

The aim of this paper is to outline the conference’s topic of discussion in a way that is inclusive of each of these disciplines. To do so, we have grouped them into six categories, which bring together all these varying fields without breaking things down unnecessarily. We have further identified six methods by which these categories can be studied.

Discussions

Part 1: The Noble Quran and its Sciences

-Discussion #1: Compilation of the Quran and its recital

We will look into the Quran-ness of the Quran by investigation its sciences relating to aspects of the revelation, reasons for revelation, Mushafs/codex of the Quran, variants, pronunciation, virtues of the Quran, and etiquettes. We will discuss the personalities of this century who served these fields.

-Discussion #2: Analyses of Quran

We will turn our focus to sciences which dive into the scripture of the Quran. Utilizing all methods available to us, we will take a close look at the efforts scholars exhausted on all aspect of the Quran, including its language, meanings, exegesis, mutashabih (vague passages), rulings, abrogation, rhetoric, inimitability, and parables.

-Discussion #3: Sciences of the Quran - Comprehensive

This category addresses the preceding two categories in a comprehensive manner, whether wholly or partially, the latter by combining disparate yet corresponding themes. We will likewise think of the personalities who served these fields.

Part 2: Hadith and its Sciences

-Discussion #1: Primary texts and their commentaries

This category includes works that contain the primary narrations in all their forms, along with their commentaries and super-commentaries.

-Discussion #2: Analyses of the Hadith

This treats the science of those Hadith relating to law, etiquettes, theology, spirituality, sultanic rulings, proofs of prophethood, language of the hadith, rhetoric, and hadith citation (papers should be on a single subject).

-Discussion #3: Sciences of the Hadith

This includes the sciences which explore: the identities and statuses of narrators (names, agnomens, biographies, tabaqat, jarh & tadil, reliable & weak narrators, etc.); the sciences of narration (etiquettes of seeking, compiling, receiving, and narrating Hadith); and the sciences of the chain, of the core text, and those that comprise them both, whether wholly or partially.

Entrypoints

The six methods by which these categories should be studied are as follows:

Bibliography - Study of the distribution of manuscripts of a book or a field of knowledge referred to above; or a personality who has served these fields of knowledge, utilizing one or more libraries from around the world.

Codicology - Study of a single manuscript or more in terms of both the physical manuscript itself, as well as the elements outside of the core-text (ex libris), but connected to it.

Critical - Study of a publication and the editorial choices of the muhaqqiq (taqwīm).

Intellectual - Historical study of a manuscript or a field of knowledge or the efforts of a scholar with a focus on hitherto unpublished manuscripts.

Geographical - Study of manuscripts of a field of knowledge mentioned above taken from a specific place or library(ies), while utilizing one of the four aforementioned methods.

Comparative - Study that looks at the efforts of notable figures and intellectual production between the fourth and seventh centuries in light of the development of the sciences of revelation mentioned above. This open approach would look at the accomplishments of these two centuries or a focused study in a field of knowledge or notable figure(s) or a text(s) from those fields.

Important Dates

March 10, 2022	First Announcement
March 25, 2022	Second Announcement
April 30, 2022	Abstract Deadline
May 5, 2022	Notification of Acceptance
August 20, 2022	Deadline for Research Submission
Sep. 10, 2022	Notification of Acceptance of Research or Request for Modification
Oct. 15, 2022	Receive the Final Version of the Research
Nov. 10, 2022	Program Announcement
Nov. 19, 2022	Conference Start Date

Languages of the Conference

Arabic, Turkish, Spanish, English, French

Notes

- There are no conference fees
- The participant - or his affiliated entity - shall bear the travel expenses
- The conference shall bear the expenses of accommodation in Granada

Correspondance

Submission of the Participation Form with the Abstract can be done using the following links:



Conference brochure



Registration link

Any queries can be sent to conf@darulmakhtutat.org

Accompanying Activities

- Honoring Professor Abdullah al-Ghunaym
- Honoring Professor Abd al-Samad Romero
- Workshop focused on editing of revealed texts
- Exhibition of 7th century Manuscripts
 - Andalusian Manuscripts
 - Sciences of Revelation Manuscripts
- Guest Welcome Dinner
- Guided Trips and Tours
- Board of Trustees Meeting
- Meeting of the Advisory Committee for the Encyclopedia of Arabic Calligraphy
- Digital Library Advisory Committee Meeting

Sponsors

- Dar al-Makhtutat / Waqf of Sultahahmet in Istanbul
- al-Rasikhun fi al-Ilm Institute in Kuwait
- College of Andalusian Studies in Granada
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