

## Yohanan Friedmann

### LIST OF PUBLICATIONS

#### A. BOOKS

1. *Shaykh Aḥmad Sirhindī. An outline of his thought and a study of his image in the eyes of posterity.* McGill-Queens University Press, Montreal and London 1971, XIV, 130 pp.
- 1a. *Shaykh Aḥmad Sirhindī. An outline of his thought and a study of his image in the eyes of posterity.* Paperback edition: Oxford University Press, New Delhi 2000.
2. *Prophecy continuous. Aspects of Aḥmadī religious thought and its medieval background.* University of California Press, Berkeley and Los Angeles 1989. xiii+215 pp; bibliography, appendices and index.
- 2a. *Prophecy continuous. Aspects of Aḥmadī religious thought and its medieval background.* Second Printing. New Delhi: Oxford University Press, 2002. Includes a new Preface by Zafira and Yohanan Friedmann.
3. *The history of Ṭabarī: The battle of al-Qādisiyyah and the conquest of Syria and Palestine.* Translated and annotated by Yohanan Friedmann. Vol. XII. 237 pp. Bibliography and index. State University of New York Press. Albany 1992.
4. *Tolerance and coercion in Islam. Interfaith relations in the Muslim tradition.* Cambridge: Cambridge University Press, 2003. 233 pp. Bibliography and index.
- 4a. *Tolerance and coercion in Islam. Interfaith relations in the Muslim tradition.* Paperback edition: Cambridge: Cambridge University Press, 2006. 233 pp. Bibliography and index.
5. *A history of messianic thought in Sunnī Islam.* Oneworld Publications (in preparation).

#### B. BOOKS EDITED

6. Y. Friedmann, ed., *Islam in South Asia.* The Magnes Press of the Hebrew University, Jerusalem 1984. 289 pp.

#### C. ARTICLES

7. "Minor problems in al-Balādhurī's account of the conquest of Sind." *Rivista degli Studi Orientali* 45(1970), pp. 253-260.
8. "Some notes on the Luzūmiyyāt of al-Ma'arrī." *Israel Oriental Studies* 1(1971), pp. 257-262.
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- 9a. "The attitude of the Jam'īyyat al-'ulamā'-i Hind to the Indian national movement and to the establishment of Pakistan." Reprinted in Mushirul Hasan, ed. *Inventing boundaries: gender, politics and the partition of India*. Oxford University Press, New Delhi 2000, pp. 157-177
10. "The temple of Multān. A note on early Muslim attitudes to idolatry." *Israel Oriental Studies* 2(1972), pp. 176-182.
11. "The beginnings of Islamic learning in Sind - a reconsideration." *Bulletin of the School of Oriental and African Studies* 37(1974), pp. 659-664.
12. "Qiṣṣat Shakarwatī Farmāḍ. A tradition concerning the introduction of Islam to Malabar." *Israel Oriental Studies* 5(1975), pp. 233-258.
13. "Mediaeval Muslim views of Indian religions." *Journal of the American Oriental Society* 95(1975), pp. 214-221.
14. "The Jam'īyyat al-'ulamā'-i Hind in the wake of partition." *Asian and African Studies* 11(1976), pp. 181-211.
15. "A contribution to the early history of Islam in India." In M. Rosen-Ayalon, ed., *Studies in memory of Gaston Wiet*. Jerusalem 1977, pp. 309-333.
16. "Literary and cultural aspects of the Luzūmiyyāt." J. Blau et al., eds., *Studia Orientalia Memoriae D. H. Baneth Dedicata*. Jerusalem 1979, pp. 347-365.
17. "Palestine and Jerusalem on the eve of the Ottoman conquest." In A. Cohen, ed., *Jerusalem in the early Ottoman period*. Jerusalem 1979, pp. 7-38 (in Hebrew).
18. "A note on the conversion of Egypt to Islam." *Jerusalem Studies in Arabic and Islam* 3(1981-1982), pp. 238-240.
19. "The origins and significance of the Chach Nāma." In Y. Friedmann, ed., *Islam in South Asia*. Jerusalem 1984, pp. 23-37.
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21. "Shaykh Aḥmad Serhendī." *Encyclopaedia Iranica*. Edited by E. Yarshater, vol. 1, pp. 654-657.
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24. "Islamic thought in relation to the Indian context." In M. Gaborieau, ed., *Islam et société en Asie du sud*. Purusartha 9(1986), pp. 79-91. (Published by l'École des hautes études en sciences sociales, Paris).
- 24a. "Islamic thought in relation to the Indian context." Reprinted in Richard M. Eaton, *India's Islamic traditions*. New Delhi: Oxford University Press, 2003, pp. 50-63.
25. "Jihād in Aḥmadī thought." In M. Sharon, ed., *Studies in Islamic history and civilization in honour of Professor David Ayalon*. Jerusalem 1986, pp. 221-235.
26. "The Naqshbandīs and Awrangzēb - a reconsideration." In M. Gaborieau et al., eds., *Naqshbandīs: cheminements et situation actuelle d'un ordre mystique musulman*. Varia Turcica XVIII. Istanbul and Paris 1990, pp. 209-220.
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36. "Jam'iyyat al-'ulamā-'i Hind", in *The Oxford Encyclopaedia of the Modern Islamic World*, New York and Oxford 1995, vol. 2, pp. 362-364.
37. "Classification of unbelievers in Sunnī Muslim law and tradition." *Jerusalem Studies in Arabic and Islam* 22(1998), pp. 163-195.
38. "The messianic claim of Ghulām Aḥmad." In M. R. Cohen and P. Schaefer, eds., *Toward the millennium: Messianic expectations from the Bible to Waco*. Leiden, Boston and Köln 1998, pp. 299-310.
39. "Conditions of conversion in early Islam." In Destro, A. and Pesce, M., eds. *Ritual and ethics: Patterns of repentance*. Atlanta 2003, pp. 63-83.

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51. "Ahmadis". *Encyclopaedia of Islamic Political Thought*. Princeton: Princeton University Press, 2013, pp. 25-26.
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- 53.. "Some aspects of the messianic idea in Sunni Islam." *Third Frame* 2(2009), pp. 1-23.
54. "Dhimma". *Encyclopaedia of Islam*, third edition. pp. 87-92.
55. "Aḥmadiyya". *Encyclopaedia of Islam and Law* (in press).
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63. “*Dār al-islām* and *dār al-ḥarb* in modern Muslim India.” In G. Lancioni and V. Calasso, eds., *Dār al-islām/dār al-ḥarb: territories, people, identities*. Leiden: Brill, 2017, pp. 341-380.
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65. “Quasi-rational and anti-rational elements in radical Muslim thought: the case of Abū al-A‘lā Mawdūdī. In Y, Friedmann, Ch. Marksches and M. Bergermann, eds. *Rationalization in religions*. Berlin: De Gruyter, 2018 (in press, 13pp. in typescript)

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66. N. Levtzion, ed., Conversion to Islam. *Asian and African Studies* 14(1980), pp. 81-90.

#### E. REVIEWS

1. L. Binder, Religion and politics in Pakistan. *Ha-Mizrah he-Hadash* 17(1967), pp. 179-180.

2. R. Weekes, Pakistan. *Ha-Mizrah he-Ḥadash* 17(1967), p. 363.
3. B.L. Sharma, The Pakistan-China axis. *Ha-Mizrah he-Ḥadash* 20(1970), pp. 113-115.
4. F. Abbot, Islam and Pakistan. *Ha-Mizrah he-Ḥadash* 20(1970), pp. 99-101.
5. A. Ahmad, An intellectual history of Islam in India. *Ha-Mizrah he-Ḥadash* 21(1971), pp. 86-87.
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11. M. S. Qureshi, Étude sur l'évolution intellectuelle chez les musulmans du Bengale, 1857-1947. *Ha-Mizrah he-Ḥadash* 23(1973), pp. 251-253.
12. M. Ghalib, Dastanbuy. *Ha-Mizrah he-Ḥadash* 23(1973), p. 485.
13. P. Hardy, Partners in freedom and true Muslims. The political thought of some Muslim scholars in British India, 1912-1947. *Journal of Semitic Studies* 18(1973), pp. 319-320.
14. S. Digby, War horse and elephant in the Delhi Sultanate. A study of military supplies. *Ha-Mizrah he-Ḥadash* 23(1973), pp. 444-445.
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24. J.G.J. ter Haar, Follower and heir of the Prophet: Shaykh Aḥmad Sirhindī (1564-1624) as a mystic. *Journal of the American Oriental Society* 114(1994), pp. 460-461.
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### **Selected lectures:**

“Religious freedom and religious coercion in the Islamic tradition.” Presented to the Israel Academy of Sciences and Humanities. January 1995.

“The messianic claim of Ghulām Aḥmad.” Presented to the Conference on Messianism at Princeton University and The Institute for Advanced Study, Princeton. March 1996.

“Classification of unbelievers in Sunnī Muslim law and tradition.” Presented at the 7th international conference “From Jāhiliyya to Islam”, at the Institute of Advanced Studies of the Hebrew University. July 1996.

“Conditions of conversion in early Islam.” Presented at the International Conference on “Ritual and Ethics: Patterns of Repentance in Judaism, Christianity and Islam.” University of Bologna, Bertinoro. November 1996.

“Who may be coerced into Islam? Some preliminary remarks.” Presented at the workshop “*Sharī‘a*, the schools of law and the state in early Islam”, at the Institute of Advanced Studies of the Hebrew University, November 1999.

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“Interfaith marriages in Sunnī Muslim law and tradition.” Presented at the 8th international conference “From Jāhiliyya to Islam” at the Institute of Advanced Studies of the Hebrew University, July 2000.

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“Tolerance and intolerance in the Islamic tradition.” Invited lecture at the Boniuk Center for the study and advancement of religious tolerance, Rice University, Houston, January 24, 2006.

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“Conversion, apostasy and excommunication in the Islamic tradition.” Invited as a guest of honour at the Deutsche Orientalistentag, Marburg, September 2010.

“*Dār al-islām* and *dār al-ḥarb* in Muslim India in the 19th and 20th centuries.” Colloquium ‘Dār al-islām/dār al-ḥarb: territories, people, identities’, Dipartimento di



Studi Orientali of Rome's Università La Sapienza and the Dipartimento di Linguistica of Roma Tre University. Rome, 5–6 December, 2012.