

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 Zafrira 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. *Messianic ideas and movements in Sunnī Islam.* London: Oneworld Publications, 2022. Bibliography and indices, 352 pp.

**B. BOOKS EDITED**

6. Yohanan Friedmann, ed., *Islam in South Asia.* The Magnes Press of the Hebrew University, Jerusalem 1984. 289 pp.
7. Yohanan Friedmann, ed., *Religious movements and transformations in Judaism, Christianity and Islam.* Jerusalem: The Israel Academy of Sciences and Humanities 2016. 177 pp.
8. Yohanan Friedmann and Christoph Marksches, eds. *Rationalization in religions. Judaism, Christianity and Islam.* Berlin: De Gruyter 2019. 308pp.
9. Yohanan Friedmann, ed., *Muslim minorities in non-Muslim countries in modern times.* Jerusalem: The Israel Academy of Sciences and Humanities, 2019. 217pp.

10. Yohanan Friedmann and Christoph Marksches, eds., *Religious responses to modernity*. Berlin: De Gruyter 2021. 241pp.

### C. ARTICLES

11. "Minor problems in al-Balādhurī's account of the conquest of Sind." *Rivista degli Studi Orientali* 45(1970), pp. 253-260.
12. "Some notes on the Luzūmiyyāt of al-Ma'arrī." *Israel Oriental Studies* 1(1971), pp. 257-262.
13. "The attitude of the Jam'īyyat al-'ulamā'-i Hind to the Indian national movement and to the establishment of Pakistan." *Asian and African Studies* 7(1971), pp. 157-180. Also (in Hebrew) in G. Baer, ed., *The 'ulamā' and problems of religion in the Muslim world*. Jerusalem 1971, pp. 245-256.
- 13a. "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
14. "The temple of Multān. A note on early Muslim attitudes to idolatry." *Israel Oriental Studies* 2(1972), pp. 176-182.
15. "The beginnings of Islamic learning in Sind - a reconsideration." *Bulletin of the School of Oriental and African Studies* 37(1974), pp. 659-664.
16. "Qiṣṣat Shakarwatī Farmāḍ. A tradition concerning the introduction of Islam to Malabar." *Israel Oriental Studies* 5(1975), pp. 233-258.
17. "Mediaeval Muslim views of Indian religions." *Journal of the American Oriental Society* 95(1975), pp. 214-221.
18. "The Jam'īyyat al-'ulamā'-i Hind in the wake of partition." *Asian and African Studies* 11(1976), pp. 181-211.
19. "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.
20. "Literary and cultural aspects of the Luzūmiyyāt." J. Blau et al., eds., *Studia Orientalia Memoriae D. H. Baneth Dedicata*. Jerusalem 1979, pp. 347-365.
21. "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).
22. "A note on the conversion of Egypt to Islam." *Jerusalem Studies in Arabic and Islam* 3(1981-1982), pp. 238-240.

23. "The origins and significance of the Chach Nāma." In Y. Friedmann, ed., *Islam in South Asia*. Jerusalem 1984, pp. 23-37.
24. "Prophecy in Aḥmadī thought." *Proceedings of the Israel Academy of Sciences and Humanities*. Jerusalem 1985, vol.7, pp. 13-37 (in Hebrew).
25. "Shaykh Aḥmad Serhendī." *Encyclopaedia Iranica*. Edited by E. Yarshater, vol. 1, pp. 654-657.
26. "Chach Nāma." *Encyclopaedia of Islam*, new edition, Supplement, fasc. 3-4, pp. 162-163.
27. "Finality of prophethood in Sunnī Islam." *Jerusalem Studies in Arabic and Islam* 7(1986), pp. 177-215.
28. "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).
- 28a. "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.
29. "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.
30. "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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32. "Mēd." *Encyclopaedia of Islam*, new edition, vol. 6, pp. 967-968 (with D. Shulman).
33. "Shaykh Aḥmad Sirhindī." *The Encyclopaedia of Religion*. Edited by Mircea Eliade, s.v.
34. "Badr al-Dīn Serhendī." *Encyclopaedia Iranica*, vol. 3, pp. 381-382.
35. "Muḥammad b. al-Ḳāsim." *Encyclopaedia of Islam*, new edition, vol. 7, pp. 405-406.
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39. "Aḥmadiyya", in *The Oxford Encyclopaedia of the Modern Islamic World*, Oxford University Press, New York and Oxford 1995, vol. 1, pp. 54-57.
40. "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.
41. "Classification of unbelievers in Sunnī Muslim law and tradition." *Jerusalem Studies in Arabic and Islam* 22(1998), pp. 163-195.
42. "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.
43. "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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50. "Islam." *Encyclopaedia Judaica*, new edition, s.v.
51. "Aḥmadiyya". *Encyclopaedia of Islam*, third edition, vol. 1, pp. 80-86.
52. "Shaykh Aḥmad Sirhindī and Bediüzzaman Nursi: some comparative considerations." In Ibrahim Abu Rabi`, ed., *Spiritual dimensions of Bediüzzaman Said Nursi's Risale-ye nur* Albany: SUNY Press, 2008, pp. 275-286
53. "Minorities". *Encyclopaedia of Islamic Political Thought*. Princeton: Princeton University Press, 2013, pp. 340-346.
54. "Aḥmad Sirhindī." *Encyclopaedia of Islamic Political Thought*. Princeton: Princeton University Press, 2013, pp. 26-27.
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- 57.. "Some aspects of the messianic idea in Sunni Islam." *Third Frame* 2(2009), pp. 1-23.
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61. "Ahmadis", in *Oxford Companion to Pakistani History*, Oxford: Oxford University Press, 2011, pp. 12-13 (misattributed to Nadia Ghani).
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66. "Conversion, apostasy and excommunication in the Islamic tradition." In Y. Friedmann, ed. *Religious movements and transformations in Judaism, Christianity and Islam*. The Israel Academy of Sciences and Humanities, 2016' pp. 109-177.
67. "Quasi-rational and anti-rational elements in radical Muslim thought: the case of Abū al-A'ḷā Mawdūdī. In Y, Friedmann, Ch. Marksches and M. Bergermann, eds. *Rationalization in religions*. Berlin: De Gruyter, 2016, pp. 289-300.
68. "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.

69. "Muslim minorities - an introductory essay". In Yohanan Friedmann, ed., *Muslim minorities in non-Muslim countries in modern times*. Jerusalem: The Israel Academy of Sciences and Humanities, 2019, pp. 9-37.
70. "The pillars of Islam." In Meir M. Bar Asher and Meir Hatina, eds. *Islam, History, Culture*. Jerusalem: The Magnes Press of the Hebrew University of Jerusalem 2017, pp. 250-280 (in Hebrew).
71. "The Ahmadiyya." In Meir M. Bar Asher and Meir Hatina, eds. *Islam, History, Culture*. Jerusalem: The Magnes Press of the Hebrew University of Jerusalem 2017, pp. 682-696 (in Hebrew).
72. "Practicalities and motivations of conversion as seen through early *ḥadīth* and law." In N. Hurvitz, C. Sahner et.alii, *Conversion to Islam in the pre-modern age. A source book*. Oakland: University of California Press 2020, pp. 74-78.

#### **D. MISCELLANEA**

73. "The scholarly oeuvre of Professor Ella Landau-Tasserón." *Jerusalem Studies in Arabic and Islam* 49(2020), pp. i-vi.

#### **E. REVIEW ARTICLE**

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

#### **F. REVIEWS**

1. L. Binder, Religion and politics in Pakistan. *Ha-Mizrah he-Ḥadash* 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.
6. Z.A. Bhutto, The myth of independence. *Ha-Mizrah he-Ḥadash* 21(1971), pp. 86-87.
7. K. Abdul Qadir, Waka'i-i Manazil-i Rum. A diary of a journey to Constantinople. *Ha-Mizrah he-Ḥadash* 21(1971), pp. 70-71.
8. M. Mujeeb, The Indian Muslims. *Asian and African Studies* 8(1972), pp. 102-107.
9. R. Russel and Khurshidul Islam, Ghālib. Life and letters. *Ha-Mizrah he-Ḥadash* 22(1972), p. 481.
10. R. Russel and Khurshidul Islam, Three Mughul poets. *Ha-Mizrah he-Ḥadash* 22(1972), pp. 7-8.
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.
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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.
15. M. Anwarul Haqq, The faith movement of Mawlana Ilyas. *Ha-Mizrah he-Ḥadash* 24(1974), p. 314.
16. J. S. Grewal, Muslim rule in India. The assessment of British historians. *Ha-Mizrah he-Ḥadash* 24(1974), pp. 320-321.
17. A. Ahmad and G. von Grunebaum, Muslim self-statement in India and Pakistan. *Journal of the American Oriental Society* 95(1975), pp. 292-293.

18. C. E. Bosworth, The later Ghaznawids. Splendour and decay. *Ha-Mizrah he-Ḥadash* 29(1980), p. 247.
19. Barbara D. Metcalf, Islamic revival in British India, Deoband 1860-1900. *International Journal of Middle Eastern Studies* 16 (1984), pp. 150-152; *Pacific Affairs* 56 (1983-1984), pp. 564-565.
20. Annemarie Schimmel, Islam in the Indian subcontinent. *Asian and African Studies* 19(1985), pp. 125-126.
21. J. R. I. Cole, Roots of Indian Shi'ism in Iran and Iraq. Religion and state in Awadh, 1722-1859. *Journal of Asian History* 25(1991), pp. 76-77.
22. J.M.S. Baljon, Religion and thought of Shāh Walī Allāh Dihlawī, 1703-1762. *Numen* 38 (1991), pp. 137-142.
23. Kenneth W. Jones, The New Cambridge History of India. Part III, vol. 1: Socio-religious reform movements in British India. *Asian and African Studies* 25(1991), pp. 291-294.
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.
25. Arthur F. Buehler, Ṣūfī heirs of the Prophet. The Indian Naqshbandiyya and the rise of the mediating Ṣūfī *shaykh*. *Journal of Islamic Studies* 41(2002), pp. 547-550. (Islamic Research Institute, Islamabad, Pakistan)

### **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.

“Equality and inequality in Islamic law and tradition: the case of retaliation (*qiṣāṣ*).” Inaugural lecture at the Israel Academy of Sciences and Humanities, December 7, 1999.

“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.

“Tolerance and coercion in Islam.” The Sternberg Lecture on the Study of Religion. Sponsored by the Department of Comparative Religion of the Hebrew University and the Interreligious Coordinating Council in Israel. May 29, 2003.

“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.

“Some aspects of the messianic idea in Sunni Islam.” First Al-i Aḥmad Surūr Memorial Lecture, Jami`a Millia Islamia, New Delhi, October 16, 2008.

“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.