**Panel 1: Naming God in Pre-Islamic Arabia**

**1. Prof. Christian Robin (Centre National de la Recherche Scientifique): The God of Najran: Arabic and Syriac Inscriptions**

This paper addresses the God of Najran. The first part of the presentation analyzes epigraphic findings and manuscripts from the pre-Islamic period. The presentation then turns to the Islamic period, and refers to a few singularities of Arabic and Syriac inscriptions of Najran.

Biography:

Prof. Christian Robin is a member of Institut de France (Académie des Inscriptions et Belles-Lettres) and emeritus Directeur de recherche, classe exceptionnelle at CNRS, where he served as documentalist, then researcher since 1970. His research interest is the history of Arabia from ancient times to the early centuries of Islam. He is a member of the Académie des Inscriptions et Belles-Lettres since 2005, and was honored to receive a Festschrift Sabaean Studies in the same year. He is Fellow of Deutsches Archäologisches Institut (Berlin) and ex-Istituto Italiano per il Medio ed Estremo Oriente (Rome) and received the decoration of the Légion d'honneur in 2008.

Prof. Robin studied Political Science (Science Po, Service public, Paris, 1964), Classical Arabic (INALCO and Paris III 1967 and 1977), history (Paris I, 1968); MA (Paris I, 1970), PhD, “The Land of Hamdân and Khawlân Qudâ‘a”, supervisor, Maxime Rodinson, Ancient History, Panthéon-Sorbonne, Paris I, 1977), and Doctorat ès Lettres (habilitation) (“Saba’ and Himyar”, supervisor André Caquot, Sorbonne nouvelle, Paris III, 1993). He is the founder of the French Center of Research in Sanaa “Centre français d'Études yéménites” (Yemen) and was its first Director (1982-1986). He directed several more research institutions: Institut de Recherches et d’Etudes sur le Monde arabe et musulman (CNRS, Aix-Marseille, 1997-2000), Laboratoire des Études sémitiques anciennes (CNRS, Aix-Marseille I, II & III, 2001-2006), Orient & Méditerranée (CNRS, Paris IV, Paris I, EPHE and Collège de France 2006-2010), as well as Research Programs: Pre-Islamic Arabian Inscriptions (10th Century BC — 10th Century AD, INTAS, (Russian, British, French and Italian teams, 1994-1996), Incense Long Distance Trade, Pre-Islamic Inscriptions and Antiquities of Hadramawt, INTAS (Russian, French German and Italian teams, 2001-2004), De l’Antiquité à l’Islam, DATI, French Research Agency (ANR, 2005-2009), Coranica, French ANR and German DFG, 2011-2014 (CNRS-BBAW, 2011-2014). He also led and directed two archaeological teams: the French archaeological mission in Yemen (1978-2008), and the French archaeological mission in Najrân, Saudi Arabia (2006-1019). He has published c. 20 books and 300 articles and chapters of books.

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**2. Laïla Nehmè (Centre National de la Recherche Scientifique): Epigraphic and archaeological miscellanea of North-West Arabia in Antiquity and Late Antiquity.**

This paper will present some recent archaeological and epigraphic discoveries made in North-West Arabia either by the author or by members of the Madain Salih Archaeological Project. These will concern various topics such as Christian epigraphy and architecture, Judaism in North-West Arabia, the naming of God, and cultic continuity.

Biography:

Prof. Dr. L. Nehmé. Ph.D. (1994) University of Paris 1 Panthéon-Sorbonne and Habilitation thesis (École Pratique des Hautes Études, Paris). She is a Senior research fellow at the French National Centre for Scientific Research in Paris (CNRS, Orient & Méditerranée). She is both an archaeologist and an epigraphist and she has been co-directing the Madâ’in Sâlih Archaeological Project in Saudi Arabia since 2002. She works on Nabataean archaeology (Petra, Hegra, etc.) and Nabataean inscriptions as well as on the development of the Nabataean script into Arabic. She is presently compiling a corpus of Nabataeo-Arabic and pre-Islamic Arabic texts (late 3rd–6th century CE) and has published several books on the archaeology and epigraphy of the Arabian Peninsula.

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**3. Maria Gorea (University of Paris 8):** From the Aramaic *raḥmānāʾ* to *raḥmānān* and *al-raḥmān*

The Arabic epithet *al-raḥmān* is borrowed from the Aramaic *raḥmānāʾ*, after deleting the marker of the definite article—the postponed *ʾalef*—, exchanged with the Arabic article *al-*.

In Aramaic, *raḥmān* was first borrowed from the Akkadian *rēmēnû*, known from the onomastics (*Ilī-re-man-ni*, *Bēl-re-man-ni*…), from Mesopotamian hymns and prayers which delivered the oldest formulae of calls for the clemency or mercy of gods, especially in a recurrent expression in the Akkadian literature: *ilu rém-nu-ú ša sīpūšu ṭābū*, “the merciful god, that is good to pray,” translated *verbatim* in Aramaic.

The Akkadian, which assimilates the consonant <ḥ> to the laryngeal <ʾ>, preserves in turn the velar <ḫ>. The attestation of the root *rʾm* in Akkadian suggests that the supposed East Semitic root was *rḥm* and not *rḫm*, while in the Arabian Peninsula the earliest attested root is *rḫm*, as evidenced by divine epithets, onomastics or toponymy revealed by South-Arabic inscriptions (*Yhrḫm* or *Yrḫm*, *Rḫymt*, *Mrḫmm*). A late use of *rḥm* in South-Arabic as a verb or noun is a loan from Aramaic and does not appear until the fifth century AD.

This contribution proposes to outline a chronology of the Aramaic inscriptions from Syria and Palestine, especially the Jewish ones, in which *raḥmānāʾ* is either the main substitute for the divine name, or a major divine epithet. This would be a hint as to the circumstances that led to the late adoption of this epithet in South Arabian and its transfer into Arabic.

Biography:

Maria Gorea is professor of languages ​​and literatures of ancient Israel: Hebrew and Aramaic. Her research areas include: Ancient Semitic epigraphy (Hebrew, Phoenician, Aramaic, Thamudean), Biblical studies (Hebrew Bible and versions; Jewish apocryphal literature, pseudepigrapha, iconography, Bible dissemination), Semitic Philology and Linguistics of Hebrew and Ancient Aramaic, History of the Religions of the Ancient Near East, codicology, and papyrology. She holds a master's degree in art history and theory from the Institute of Fine Arts in Bucharest (1990), a DEA in art history from the Center for Higher Studies in Medieval Civilizations, Poitiers (1991), and a DEA in Hebrew philology at the École Pratique des Hautes Etudes (1992). She is also a former student of the French Biblical and Archaeological School of Jerusalem (Oct. 1993-February 1994). She completed her doctoral thesis in Hebrew philology at the EPHE (1998).

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**Chair: Nadja Abuhussein (University of Tübingen)**

Biography:

Nadja Abuhussein holds a Master's degree in Arabic studies from the Freie Universität Berlin. She is a PhD candidate at the University of Tübingen and a QaSLA team member, working on pre-Qur'anic Christian poetry as context for the Qur'ān.

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**Respondent: Michael C.A. Macdonald, D.Litt, FBA (University of Oxford)**

Biography:

Michael C.A. Macdonald has been working on the languages, scripts, inscriptions, and history of ancient North Arabia for the last 45 years. He has directed numerous epigraphic surveys in Syria, Jordan and Saudi Arabia from the 1970s to the present day and set up the Online Corpus of the Inscriptions of Ancient North Arabia (OCIANA http://krc.orient.ox.ac.uk/ociana/) which makes freely available the texts, translations, all available ancillary information and photographs of all known Ancient North Arabian inscriptions. He has also published numerous studies on ancient nomadic societies, ancient literacy, graffiti, rock art, Ancient North Arabian and Nabataean epigraphy, and the development of the concept of ‘Arabia’. He has received a Doctorate of Humane Letters from the University of Chicago, is a Fellow of the British Academy, and an Honorary Fellow of Wolfson College Oxford.

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**Panel 2: Religious Identities and Religious Landscape**

**1. Ahmad Al-Jallad (University of Groningen): Religious identity in the Paleo-Arabic inscriptions (Zoom Presentation)**

Paleo-Arabic is a term that refers to the pre-Islamic phase of the Arabic script, spanning from the end of the 5th c. CE until the rise of Islam. This talk will examine the religious identities presented in these texts, with a special focus on the Paleo-Arabic texts from the Ḥijāz.

Biography:

Ahmad al-Jallad is Professor at the Faculty of Theology and Religious Studies, Jewish, Christian and Islamic Origins, University of Groningen, where he specializes in the early history of Arabic and North Arabian. He has done research on Arabic from the pre-Islamic period based on documentary sources, the Graeco-Arabica (Arabic in Greek transcription from the pre-Islamic period), language classification, North Arabian epigraphy, and historical Semitic linguistics. He has written the first grammar of Safaitic, a corpus of Ancient North Arabian inscriptions from northern Jordan and southern Syria, and is currently completing a comprehensive study of pre-Islamic Arabic based on documentary sources from the 6th century CE and earlier.

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**2. Basema Hamarneh (University of Vienna): The Spatial Construction of the Religious Landscape in Arabia**

This paper intends to address the strategies, forms and modalities of the construction of the sacred in the provinces of South Levant. The discussion will consider the codification of the sacred within space and time on the base of hagiographic narratives, epigraphic and archaeological evidence. On the one hand the relation between space and holy site (for ex. the built environment, infrastructures, and surrounding landscape), on the other the place and agency of men in relation to that landscape. The case studies will include some major and minor monastic structures in late Antiquity and early medieval period, with the aim to investigates how landscape gained new meaning through monastic presence, and this developed into a typological strand.

Monasticism in South Levant is well-attested by written sources and pilgrim travelogues from the second half of the fourth century, in particular places connected to sacred memorials such as the Baptism site, the shrine of Moses and Aaron and that of St Elias, just to mention few. The latter appear regularly in various literary sources and travelers accounts at least until the 13th century, documenting various stages of transformation of the built environment. Archaeological excavations provide additional proof of the development of monasteries into productive units within the context of a wider economic network. The integration into the social and economic landscape is traceable from the growing number of minor monasteries. The rise of monasticism also expresses the importance of church in daily life and extent of the jurisdiction of local bishops, as evidenced by mosaic inscriptions. Papyri and other written sources combine to produce a picture of a flourishing religious landscape despite critical conditions of pandemics and climate downturns. Finally, the analysis will also address the issue of the prosperity and decline of these complexes on the basis of the archaeological research.

Biography:

Basema Hamarneh is a Professor of Late Antique and Early Christian Archaeology at the University of Vienna. Her research and publications focus on urban, rural, and monastic settlements in the Levant in Late Antiquity; archaeology and artistic expression (mosaics and iconophobia) of Early Christian/Byzantine and Early Islamic Near East; and hagiography applied to topographic studies. She is co-editor of the Mitteilungen zur Christlichen Archäologie, and directs an archaeological excavation in central Jordan.

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**3. Iwona Gajda (Centre National de la Recherche Scientifique): Jews, Judaizers, Christians and royal power in pre-Islamic South Arabia**

Since the fourth century CE and during the two centuries preceding Islam, the religious landscape of South Arabia underwent fundamental changes. Jews and Christians were present in the country during the fourth century, before the official conversion of the kings of Ḥimyar, as evidenced by monotheistic inscriptions written by private individuals. These new sources, discovered and published in the last two decades, have changed the picture of an abrupt conversion of the kings of Ḥimyar. Other inscriptions and recent studies have added new elements to our comprehension of the official religion and of the religions professed by different groups of population.

How did the sovereigns of Ḥimyar conceive the dominant religions? How did they interact with the population, including Jews, Judaizers and Christians? How did religions interfere with politics and economic interests? The questions are not new but can be re-examined in the light of new epigraphic sources.

Biography:

Iwona Gajda, researcher at the Centre national de la recherche scientifique (CNRS), UMR 8167 Orient et Méditerranée, in Paris, is a specialist in South Arabian epigraphy and the history of ancient South Arabia. Since 2010 she has extended her research to the civilization of ancient Ethiopia. Her publications include the book Le royaume de Ḥimyar à l’époque monothéiste. L’histoire de l’Arabie du Sud ancienne de la fin du ive siècle de l’ère chrétienne jusqu’à l'avènement de l'islam (Mémoires de l'Académie des Inscriptions et Belles-Lettres, XL), Paris, 2009. For several years she has lectured on South Arabian epigraphy and history at the École Pratique des Hautes Études (EPHE, Paris) and at the École du Louvre. Since 2020, she has been teaching courses on the South Arabian language at the École de Langues anciennes de Sorbonne Université (ÉLASU). She has participated in several field missions in Yemen, then in Ethiopia. Between 2010 and 2020, she led an archaeological mission in Ethiopia, in the Tigray region, on the site of Wakarida, since 2015 in collaboration with Anne Benoist.

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**Chair: Mehmetcan Akpınar (University of Tübingen)**

Biography:

Mehmetcan Akpınar is a Junior Research and Teaching Fellow at the Department of Oriental and Islamic Studies, the University of Tübingen, researching and teaching various subjects in Islamic Intellectual History. He received his doctorate with honors from the Department of Near Eastern Languages and Civilizations at the University of Chicago, with a dissertation entitled “Narrative Representations of Abū Bakr in the 2nd/8th century.” His study, one the first monographs on Abū Bakr (d. 634), critically investigates the Islamic narrative material about the first caliph of Islam and offers a novel methodological approach to examine the often conflicting reports about the prominent figures of Early Islam. His work has been recently awarded the second prize of the Gorgias Press International Classical Islamic World Book Prize, and received the mention award of the British Association for Islamic Studies (BRAIS) – De Gruyter International Prize in the Study of Islam and the Muslim World.

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**Respondent: Zishan Ghaffar (University of Paderborn)**

Biography:

Zishan Ghaffar is Professor of Quranic exegesis at the Islamic Theological Seminary of the University of Paderborn. Since October 2021, he is the director of the Centre for Comparative Theology at the University of Paderborn (ZeKK). From 2017 to 2020 he was research assistant for the Corpus Coranicum project of the Berlin-Brandenburg Academy of Sciences and Humanities. His research areas include: classical Qur’anic exegesis (tafsīr), historical-critical Qur’anic exegesis, Qur’anic theology, Biography of the Prophet (sīra), The historical Muhammad, Comparative theology, Genesis and Islamic history, and Syriac Christianity

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**Panel 3: Cultic Continuity**

**1. Suleyman Dost (University of Toronto): Pilgrimage in Pre-Islamic Arabia: Continuity and Rupture from Epigraphic Texts to the Qur’an**

According to the Muslim sources the pilgrimage to the Kaʿba and attendant rituals predated the rise of Islam and were given a new theological and ritual contour with the new religious dispensation. We are also told that other sanctuaries with similar practices existed in Arabia only to be eclipsed by the Kaʿba after Islam. In this presentation I plan to discuss the terminology and the practice of pilgrimage as it is described in epigraphic sources from Arabia (primarily Old South Arabian) and argue that there were significant parallels with the Muslim pilgrimage in its Qur’anic depiction as well as divergences that need to be accounted for through the religious transformations in Arabia. Special attention will be accorded to the question of ritual sacrifice that seems to be a central part of many iterations of pilgrimage in Arabia. I will also discuss the development of different conceptions in Arabia regarding the sacred space and legal/ritual stipulations that regulate its use in the Arabian context.

Biography:

Prof. Dost researches early Islamic history through the lenses of both traditional narrative sources in various languages including Arabic, Greek, Latin and Syriac, and sources that can be qualified as documentary evidence such as pre-Islamic and early Islamic Arabian epigraphy, coins and early Arabic papyri. His primary focus is the Qur'ān, the scripture of Islam and one of the earliest discursive written texts in Arabic. In addition to working on situating the Qur'ān in its late antique and Judeo-Christian context, Prof. Dost researches the history of the Qur'ān's textual transmission according to the testimonies of Muslim historians with the corroboration of the earliest manuscript evidence that is available to us.

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**Peter Webb (Leiden University): Hajj before Muhammad: Pilgrimage and Poetry in Pre-Islamic Arabia**

Although the Hajj figures prominently in Medinan surahs of the Qur’an, a common modern scholarly refrain is that outside of Claudius Ptolemy’s enigmatic reference to “Macoraba”, there is no pre-Islamic evidence for the Meccan Hajj ritual before Islam. Recent epigraphic finds near Mecca refer to early Islamic pilgrimage, and pre-Islamic inscriptions might emerge in the near future, but a rich body of pre-Islamic material has actually been available for considerable time, though it has been hitherto unused by scholars interested in the history of the Hajj before Muhammad. The corpus is pre-Islamic poetry, and while questions about its authenticity have been raised, these hardly justify disregarding the whole corpus outright, especially since it contains manifold and intriguing references to pilgrimage, rituals, and the sacred topography of Mecca. The poetry has the additional advantage of proffering an emotive form of communication, which, by virtue of its format, can provide context for the meaning of pilgrimage on personal levels. The proposed paper will gather a wide array of these pre-Islamic pilgrimage poems, it will discuss grounds for optimism concerning their authentically pre-Islamic provenance, and will explore what we can glean about the nature and significance of the pilgrimage rituals, the identity of the pilgrims, and the concept of the divine which the pre-Islamic pilgrim poets expressed in their verses.

Biography:

Dr. Peter Webb is University Lecturer in Arabic Literature and Culture at Leiden University. He researches the evolution of Arab identity and Muslim narratives of pre-Islamic history. Peter is the author of Imagining the Arabs: Arab Identity and the Rise of Islam (Edinburgh, 2016) and several editions and translations of premodern Arabic literary texts for NYU Press' Library of Arabic Literature and Brill's Bibliotheca Maqriziana. He is principal investigator of a research grant from the Netherlands Organisation of Scientific Research: “Epic Pasts: Pre-Islam through Muslim Eyes” (2018-2023).

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**Valentina A. Grasso (Institute for the Study of the Ancient World (ISAW), New York University/University of Tübingen): Slavery in First Millennium Arabia: Epigraphy and the Qurʾān**

It is commonly assumed that slavery was a widespread practice in pre-Islamic Arabia. This assumption is based on the presence of expressions designating enslaved people in the Qurʾān. The premise also builds on the existence of “societies with slaves” and “slave societies” in the surroundings of late antique Arabia, and on biased portrayals found in (mostly Graeco-Roman) “external” sources. No attempt to examine slavery in pre-Islamic Arabia has been carried out through a study of its abundant epigraphical records.

Biography:

Valentina A. Grasso is a Visiting Assistant Professor at New York University's Institute for the Study of the Ancient World. She is also an affiliate member of the ERC project "The Qur'an as a Source for Late Antiquity" (QaSLA, 2021-6), the Cambridge Silk Road Program, and the London Society for Medieval Studies.

Valentina holds a B.A. cum laude from the University of Catania (Semitic Philology, 2015), a M.A. cum laude from the University of Naples "L'Orientale" (Islamic Studies, 2017), and a Ph.D. (Divinity, 2021) from the University of Cambridge, where she completed her doctoral dissertation on the history of pre-Islamic late antique Arabia under the supervision of Professor Garth Fowden. While her current research explores the interactions between Arabia and Ethiopia during Late Antiquity, her teaching seeks to provide students with a comprehensive understanding of the first millennium world outside of a Eurocentric framework.

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**Chair: Ana Davitashvili (University of Tübingen)**

Biography:

Ana Davitashvili is a postdoctoral researcher at the University of Tübingen and a member of the ERC-Project “The Qurʾan as a Source for Late Antiquity.” She is currently working on a book project that unearths the affinities of the Qurʾan with pre-Islamic West and East Syrian Christian traditions. Davitashvili’s research focuses on literary aspects of the Qurʾan, methodological approaches to the study of Muslim traditions, as well as on a comparative study of pre-Islamic Syriac Christianity, the Qurʾan, and early ḥadīths (in particular, *Isrāʾīlīyāt*).

Davitashvili holds a PhD from the University of Bamberg (Germany). Her dissertation (2021) explores the depictions of the *ḥūrʿīn* in the Qurʾān, pre-Islamic Arabic poetry, and early Islamic exegesis.

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**Respondent: Holger Zellentin (University of Tübingen)**

Biography:

Holger Zelletin is a historian of the religions of late antiquity, with a special interest in Talmudic and Qur’anic studies. His approach combines literary criticism with historical and legal historical methods to define similarities and differences between Jewish, Christian and early Islamic cultural traditions. He has received several awards and prizes for his research in this area. The European Research Council, the British Academy and the Arts and Humanities Research Council (UK) are among the supporters of his work. In 2014 he was awarded the Philip Leverhulme Prize. Currently, he is the PI of the ERC funded research project, ‘The Quran as a Source for Late Antiquity’. He is Chairman of the Board of the International Association for Qur'anic Studies (IQSA), and was a Board Member of the British Association for Jewish Studies (BAJS) for five years. In 2019 he was appointed to the University of Tübingen, where he now lives, climbs and rides his bike.

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**Panel 4: Ethnicity and Literacy**

**Robert Hoyland (Institute for the Study of the Ancient World (ISAW)): Arabicization before ‘Abd al-Malik**

In his classic 1945 article on “The Arabic Bilingual Entagion” Harold Bell comments that it is “strange” that the earlier demand-notes (entagia) from Nessana give their summary in Arabic as well as in Greek, whereas the later demand-notes from Aphrodito give it in Greek only, for “the evolution was obviously from Greek to Arabic as the official language of administration and we should expect a bilingual recapitulation in the later rather than the earlier entagia”. One could regard this as a simple accident of survival, but we could also approach it from a different perspective and think of Arabicization not as an event brought about by government decree at a specific moment in time, but as a process that moved along at different rates in different regions and that was already underway in the Levant by the sixth century. This paper will explore this perspective by recourse to a range of epigraphic and papyrological materials.

Biography:

The desire to better understand this phenomenon has led Professor Robert Hoyland down many different avenues of study: pre-Islamic Arabia (Arabia and the Arabs, 2001), epigraphy (“The Content and Context of Early Arabic Inscriptions”, 1997), papyrology (in particular, publishing a number of seventh-century Arabic papyri from Nessana that had languished in obscurity since their discovery in 1935), transmission of knowledge from the late antique Greco-Syriac world ([with Simon Swain et al.] Polemon’s Physiognomy, 2007), and historiography (Theophilus of Edessa’s Chronicle, 2011 and The 'History of the Kings of the Persians', 2018). One avenue, archaeology, has become a passion for him in its own right and he has been involved in excavations in Syria, Yemen, Israel/Palestine and Azerbaijan. Most recently, he has turned to social history, looking at the plight of the unfree in the early Islamic Middle East, those who, though theoretically 'free', were compelled by straitened circumstances to sell themselves or their family or in some other way to subjugate themselves to a wealthy patron or institution.

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**Marijn van Putten (Leiden University): The Hijazi Spelling Reform**

In recent years, it has become more and more clear that the orthography of the Quran matched its pronunciation quite closely, and that this pronunciation matched the local pronunciation of the Hijaz. From a pre-Islamic perspective, the Arabic orthography of the Quran has undergone an enormous evolution, innovating several features which were typical in pre-Islamic epigraphy, yet are abandoned (almost) completely in the Quranic orthography. This paper will argue that this development is to be explained by a highly localized spelling reform, a reform that is not the result of an ad hoc attempt at writing Hijazi Arabic for the first time at the dawn of Islam. Rather my analysis shows the large number of highly specialized orthographic idiosyncrasies that presupposes a well-developed Hijazi Arabic scribal tradition that had been around well before Islamic times.

Biography

Marijn van Putten is a historical linguist and philologist specialized in the linguistic history of Arabic and Berber. He focuses especially on the history of the Quranic text and its reading traditions. He has recently received the ERC Consolidator Grant for his project "QurCan: The Canonisation of the Quranic Reading Traditions", which will study the vocalised manuscripts of the Quran that predate the canonization of the reading traditions. He will be the PI for this project at Leiden University.

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**Chair: Mark Hoover (University of Tübingen)**

**Biography:**

Mark Hoover is a doctoral student in Jewish and Religious Studies at the University of Tübingen. He is working on ritual impurity due to menstruation, sex, and emissions of semen in Egyptian and Syrian Christianity in Late Antiquity. He is in the third year of his doctoral studies. He also teaches courses in Jewish and Religious Studies for the University of Tübingen’s programs in Jewish Studies and Protestant Theology.

Mark has a Master of Divinity from Princeton Theological Seminary (2019) and a BA in Near Eastern Languages and Civilizations with a concentration in Arabic and Hebrew Studies from the University of Pennsylvania (2015).

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**Respondent: Andrew Marsham (University of Cambridge)**

Andrew Marsham is Professor of Classical Arabic Studies at the University of Cambridge and a Fellow of Queens’ College, Cambridge. He has published on political culture, historiography, and empire in the Late Antique and Early Medieval Middle East. He is the author of Rituals of Islamic Monarchy (Edinburgh, 2009), an area advisor and editor for the Oxford Dictionary of Late Antiquity (Oxford 2018), co-editor, with Alain George, of Power Patronage and Memory in Early Islam (Oxford, 2018), and editor of The Umayyad World (Routledge, 2021).

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