KENNETH L. HONERKAMP

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**EDUCATION**

Ph.D., University of Aix-en-Provence – Marseille I, France**,** Mondes Africain, Arabe et Asiatique, 2000. Awarded with highest distinction.

MA, University of Georgia, Athens, Islamic Studies, minor in Judaism, 1995.

BA, University Al-Qarawiyine, Faculty of Arabic Letters, 1981, Marrakech Morocco, Arabic Literature,. (*see* *note one at the end of this vitae*)

**OTHER STUDY**

- Morocco: 1979-1995, Studies with traditionally trained teachers of traditional Islamic sciences, and research in various manuscript libraries in Marrakech, Rabat, and Fes. (*see* *note two*)

- Pakistan: 1968-1979 Islamic Studies in Pakistan in the *madrasas* of the North West Frontier Province. (*see* *note three*)

- Course work in Philosophy, California State College, (USC at Northridge), 1967.

**ACADEMIC POSITIONS HELD**

The University of Georgia, Associate Professor, 2006 – present

The University of Georgia, Assistant Professor, 1999 – 2006

Fes, Morocco, The Arabic Language Institute of Fes (ALIF), Sept. 1995 to Nov. 1999, Arabic Language Program Coordinator.

- On-Site-Coordinator for the NSEP Washington University, St. Louis/ALIF Intensive Arabic and Islamic Studies Program, 1996 and 1997. (*see* *note four*)

University of Georgia, 1993 to 1995, graduate assistant instructor of Arabic

University Al-Qarawiyine, Marrakech, faculty position, 1986 to1993.

American Language Center Rabat, Morocco, instructor of Arabic/English 1982 – 1986.

# UGA TEACHING AWARDS

- Outstanding Teaching Award, recognized by UGA President, April 12, 2008.

- Outstanding Freshman Seminar Award, Franklin College, April 21, 2008.

- Teaching Award from the Student Government Association of the University of Georgia, for an educator who has changed his student’s lives. Feb. 2003.

- Teaching Assistant Award from UGA Athens, spring 1995

# PUBLICATIONS

**BOOKS**

**Publication activities 2010**

1) *Rasā’il Sufiyya l-Abī ‘Abd al-Rahmān al-Sulamī* (*Four Unedited Epistles by al-Sulami*; *412/1021*). Accepted and submitted for publication to the Moroccan Ministry of Pious Endowments and Islamic Affairs, Rabat, forecast for publication in 2011.

2) *Manāqib Imām al-Shādhilī* by ‘Abd al-Nūr al-Amrānī, (*Biogragphy of Hassan Al-Shādhili dating from the 14th Century*). Accepted and submitted for publication by the Moroccan Ministry of Pious Endowments and Islamic Affairs, Rabat, forecast for publication in 2011.

3) *Spiritual Alchemy: Master and Disciple - The Letters of Ibn Abbad of Ronda (1332- 1390)* (*Rasâ’il al-Kubrâ*) on going (St. Louis: Fons Vitae Publishers, forthcoming).

**Published before 2010**

1) *Three Early Sufi Texts Updated and Revised Editon* (introduction, annotated translation of two texts by Abū ‘Abd al-Rahmân al-Sulamī). The third text, by Hakīm al-Tirmidhī, is introduced and translated by Nicholas Heer.) (St. Louis, Fons Vitae Publishers, 2009).

2) *Ibn ‘Abbâd de Ronda (792 / 1390) Lettres de Direction Spirituelle: Collection Majeure* (*Ar-Rasâ’il al-Kurbâ*) (Beirut: Dar al-Machreq Publishers, Recherches series: Langue Arabe et Pensée Islamique, 2005).

**Reviewed:**

- *Al-Machriq*, Revue semestrelle, LXXXIeme Année, No. 2 Julliet-Decembre, 2007, 512-513, by Ahyif Sannu.

- *Studia Islamic*, Paris 2006 No. 102-104, by Eric Geoffroy, 230-232.

3) *Three Early Sufi Texts* (introduction, annotated translation of two texts by Abû ‘Abd al-Rahmân al-Sulamî). The third text is introduced and translated by Nicholas Heer.) (St. Louis, Fons Vitae Publishers, 2003).

ARTICLES AND BOOK CHAPTERS

**Publication activities 2010**

1) “The Quranic Roots and Ethical Foundations of Sulūk in Islamic Pedagogical Methodology and its Relevance Today,” paper presented at the International Institute of Islamic Studies Summer Institute July 26-August 6, 2010. Accepted for publication by IIIT, Washington, DC, early 2011.

2) “The Mystical-Ethical foundations of the Master/Disciple Relationship in Formative Sufism,” in *Actes de Colloque International sur: Maîtres et disciples dans le soufisme des 3eme et 4eme siècles de l’Héjire (9eme – 10eme siècles)* Accepted for publication by Institute Francais de Proche Orient (IFPO), Paris, early 2011.

3) *Kitāb mas’alat al-firāsa* (*Treatise on Spiritual Insight*) by Abū ‘Abd ar-Rahmān as-Sulamī, analysis and critical edition; in *Collected Works on Early Sufism Vol. 1V*, compiled and edited by Nasrollah Pourjavady & Mohammed Soori. (Iranian Institute of Philosophy & Institute of Islamic Studies, Free University of Berlin, 2011), 1-33.

4) *Kitāb dhamm takabbur al-ulamā’* (*Treatise Criticizing the Arrogance of the Scholars of the Religious Sciences*) by Abū ‘Abd ar-Rahmān as-Sulamī, analysis and critical edition; in *Collected Works on Early Sufism Vol. 1V*, 34-60.

5) *Hadith: al-sawm li wa ana ajazi bihi* (*Commentary on hadith: The Fast of Ramadan is mine and I provide the recompense for it*) by Abū ‘Abd ar-Rahmān as-Sulamī, critical edition; in *Collected Works on Early Sufism Vol. 1V*, 61-72.

6) *Hadith: Abī Bakr wa Omar* (*Commentary on hadith: Abu Bakr and Umar are the Preeminent of the Elders of Paradise*) by Abū ‘Abd ar-Rahmān as-Sulamī, critical edition; in *Collected Works on Early Sufism Vol. 1V*, 73-80.

7( “The Quranic Roots of Islam’s Ethical Foundations in the works of Ibn ‘Abbād of Ronda (1332-1390),” In Arabic. Accepted and submitted for publication Morocco, in *Da’wat al-Haqq*, The Official Journal of the Ministry of Religious Affairs, 2011.

**ARTICLES AND BOOK CHAPTERS PUBLISHED BEFORE 2010**

1) “*Tamīmī’s Eyewitness Account of Abu Ya’za Yallanur (d. 572/1177)*,” based on a study and translation of *Al-Mustafaad*, by Abu Abd Allah b. Qasim at-Tamimial-Fasi (d. ca. 603/1207). Book chapter *in Tales of God’s Friends: Islamic Hagiography in Tranlation*, ed. John Renard (Univ. of California Press: 2009) 30-46.

2) “Al-Hasan ibn Mas‘ūd al-YŪSĪ,” in *Essays in Arabic Literary Biography II: 1350-1850*. Ed. Joseph D. Lowry and Devin J. Stewart. (Wiesbaden, Germany: Mizan, 2009) 410-419.

3) “Ibn ‘Abbād on Ronda (1332-1390): His Influence in Andalusia and Al-Maghrib,” in *Historia del Sufismo en Al Andalus*, Ed. Aminá Gonzáles Costa and Gracia López Anguita (Madrid: Al-Muzara, 2009),143-163.

4) *Kitāb bayān tadhallul al-fuqarā’* (Treatise on the Humble Submission of Those Aspiring), by Abū ‘Abd ar-Rahmān as-Sulamī, critical edition; in *Collected Works on Early Sufism Vol. III*, compiled and Edited by Nasrollah Pourjavady & Mohammed Soori. (Iranian Institute of Philosophy & Institute of Islamic Studies, Free University of Berlin, 2009) 33-61.

5) *Kitāb mas’alat darajāt al-sādiqīn fī at-tasawwuf* (Treatise on the Stations of the Righteous), by Abū ‘Abd ar-Rahmān as-Sulamī, critical edition in *Collected Works on Early Sufism Vol. III*, 2009, 65-88.

6) *Kitāb adab mujālast al-mashā’ikh wa hifz hurumātihim* (Treatise on the Requisite Comportment of Association with the Mentors of the Sufi Path, and the Respect Due Them), Abū ‘Abd ar-Rahmān as-Sulamī, critical edition in *Collected Works on Early Sufism VOL III*, 2009, 91-120.

7) *Kitāb mahāsin at-tasawwuf* (Treatise on the Beauties of Sufism), critical editionby Abū ‘Abd ar-Rahmān as-Sulamī, *in Collected Works on Early Sufism Vol. III,* 2009, 123-146.

8) *Hikim muntakhabah min aqwāl al-‘ulamā’* (Selected Aphorisms of the Scholarly Elite), *in Collected Works on Early Sufism Vol. III,* 2009, 149-166.

9) *Kitāb fusūl fī at-tasawwuf* (Chapters on Sufism), critical editionby Abū ‘Abd ar-Rahmān as-Sulamī, in *in Collected Works on Early Sufism Vol. III*, 2009, 169-221.

10) “*The Invocation on the Most Beautiful Names of God* *by Ibn Abbad of Ronda*,” in Seasons: Semiannual Journal of Zaytuna Institute (Hayward: Zaytuna Press, 2008).

11) “Ibn ‘Abbâd, modèle de la Shâdhiliyya,” in *La Shâdhiliyya – Une Voie Soufie dans le Monde*, ed. E. Geoffroy (Paris: Maisonneuve & Larose, 2004).

12) “A Biography of Abu al-Hasan al-Shâdhilî Dating from the fourteenth Century” *in La Shâdhiliyya – Une Voie Soufie dans le Monde*, ed. E. Geoffroy, (Paris: Maisonneuve & Larose, 2004).

13) “*Kitâb* *Adab majâlisat al-mashâyikh wa hifz huramâtihim*, Abû ‘Abd al-Rahmân al-Sulamî,” *Ma’âref*, vol. 20, number 2 (Murdad-Aban 1382), series number 59, Tehran University, Tehran, Iran [appeared May, 2004].

14) “Abû ‘Abd al-Rahmân al-Sulamî (d. 412/1201) on Samâ‘, Ecstasy and Dance,” *Journal of the History of Sufism*, 4 (2004)

15) “A Sufi Itinerary of Tenth Century Nishapur,” *The Journal of Islamic Studies,* Oxford Centre for Islamic Studies, Volume 16, Number 2, May 2005.

16) “Sufi Foundations of the Ethics of Social Life in Islam,” in *Voices of Islam: Volume Three, Voices of Life: Family, Home, and Society*, ed. Vincent Cornell and Virginia Gray Henry (Westport:-Praeger, 2007).

17) “*Al-Rasâ’il al-kubrâ*: A little Studied Collection of Letters of Spiritual Direction Dating from the Fourteenth Century,” in Seasons: Semiannual Journal of Zaytuna Institute (Hayward: Zaytuna Press, 2007).

**REVIEWS AND OTHER PUBLISHED WRITINGS 2010**

1. Review article for *Pure Gold from the Words of Sayyidī ‘Abd al-‘Azīz al-Dabbāgh* (*Al-Dhahab al-Ibrīz min Kalām Sayyidī ‘Abd al-‘Azīz al-Dabbāgh*), translation and notes by John O’Kane and Bernd Radtke, Brill Press 2007; in *The Oxford Journal of Islamic Studies*, accepted and submitted for publication in 2011. (15 pages)
2. Article Report Invitation by the *Journal of Islamic Studies*, Oxford. “Finding the Ethical Through the Writings of Ibn Al-Arabi.” Oct. 05, 2010.
3. Article Report Invitation by Journal of *Islamic Philosophy*, Carleton. “Ibn ‘Ata’ Allah and Ibn Taymiyya – Two Ontologies of tawhid,” Nov. 10, 2010.

**REVIEWS AND PUBLISHED WRITINGS BEORE 2010**

1) Forward for *The Immense Ocean (Al-Bahr al-Madīd) A Thirteen Century Quranic Commentary on the Chapters of The All-Merciful, The Event, and Iron*, by Ahmad ibn ‘Ajība; translated by Mohamed Fouad Aresmouk and M. Fitzgerald. (Fons Vitae, St. Louis, 2009).

2) Introduction for *A Portrait of the Prophet As seen by his Contemporaries: Ash-Shamā’il al-Muhammadiyya*; trans. Muhtar Holland. (Fons Vitae, St. Louis, 2009).

3) Review article of *Sufism: The Formative Period,* by Ahmet T. Karamustafa, in *Journal of Islamic Studies*, vol. 20, num. 3; September 2009, 413-418. (Oxford University Press).

4) Preface to *Turning Towards the Heart, Awakening to the Sufi Way* (St. Louis: Fons Vitae Press, 2002).

5) Review of *Radical Islamic Fundamentalism*, by Ahmad S. Moussali, in *International Journal of Comparative Religion and Philosophy*, 1997

6) Review of *Crescents on the Cross: Islamic Visions of Christianity*, by Lloyd V. J. Ridgeon (Oxford University Press, 2001). in *Journal of the American Academy of Religion*, Spring 2004 (72/1).

7) Review of *From* *Arab Poet to Muslim Saint: Ibn al-Farid, His Verse, and His Shrine*, Th. Emil Homerin, (Cairo: The American University in Cairo Press, 2001), in *Journal of Islamic Studies at Oxford*, vol. 16 no. 2, May 2005.

# PRESENTATIONS AND OUTREACH IN 2010 (selected)

1) Invited lecture for the Anthropology Society, “The Social Context of Islam/Sufism,” Jan. 20, 2010.

2) AAR Lecture, “The Quranic Roots and Ethical Foundations of Sulūk in Islamic Methodology and its Relevance Today,” paper presented before the Islamic Mysticism and Quran Group of the National Meeting of the AAR, Sunday, Oct. 30, 2010.

3) Summer Institute of the International Institute of Islamic Studies, presented a paper, “The Quranic Roots and Ethical Foundations of Sulūk in Islamic Methodology and its Relevance Today,” I also served as a discussant and panel head for multiple panels, July 26 to August 10, 2010.

4) Radio interview, WGAU, Athens, during the Manhattan Mosque controversy.

5) Hosted Honors Reading Group (15students) at my home, we read *A Spirit of Tolerance: The Inspiring Life of Tierno Boka*r by Amadou Hampate Ba. Sept. 23, 2010.

6) Costal College of Georgia, Brunswick, Georgia – International Education Week, I presented two lectures; “Morocco: Kingdom of the West” and “The Quran: Sacred Text of Islam.” Nov. 15 & 16, 2010.

# PRESENTATIONS AND OUTREACH BEFORE 2010 (selected)

1) “Arabic and the Traditional Oraisons of the Sufi Orders,” invited lecture at the Zaytuna Summer Institute of intensive Arabic, Berkley, Calif. July 25, 2009.

2) “Sufism in today’s intra-Muslim dialog,” invited lecture at the Ta’lif Foundation, Haywood, Calif., July 26, 2009.

3) “*Al-Rasâ’il al-kubrâ*: A little Studied Collection of Letters of Spiritual Direction Dating from the Fourteenth Century.” Paper presented at the American Academy of Religion’s national conference held in San Diego, Nov. 15-29, 2007.

4) “Islamic Spirituality and the Process of Transformation,” sponsored by the University of Washington, St. Louis, Department of Middle Eastern Studies. Nov. 17 and 18, 1999

5) “Ibn Abbad and the Birthday of the Prophet,” Third Annual Islamic Studies and Research Association conference, USC campus, Columbia, SC. June 24 –25, 2000

6) “The Principles of the Malamatiyya: Study, Critical Edition, and Translation of Two texts by Abu Abd al-Rahmân al-Sulam.” Annual meeting of the AAR in Nashville, Tennessee, Nov. 18, 2000.

7) “A Sufi Itinerary of Tenth Century Nishapur,” Fourth Annual Islamic Studies and Research Association conference, USC campus, Columbia, SC. December, 21, 2001.

8) “Madrasas, Fertile Ground for Fundamentalism?” Panel Discussion: Rival Islams/Rival Islam: The Roots, Context and Aftermath of September 11. SECOR. Atlanta, March 8th 2003.

9) “Sacred Space: Where Form and Substance meet, Tomb Complexes in the Islamic World.” SECSOR, March 2003.

10) Multiple Lectures and participation in panel discussions in the aftermath of the September 11th tragedy, on campus and in collaboration with the University Outreach Program.

**INTERNATIONAL ACTIVITIES 2010 (selected)**

1) Co-Director with Dr. Alan Godlas of the University of Georgia Maymester in Morocco Program. May 10 to June 7, 2010.

2) Invited lecture: “*The Foundations of Islamic Ethical Thought According to the Works of Ibn Abbad* ” before His Majesty the King of Morocco, Muhammad VI, hosted by the Moroccan Ministry of Islamic Affairs at the yearly *al-Durūs al-Hassaniyya*, August 21 to September 08, 2009.

3) Invited lecture in The Ihsan Mosque, Rabat, Morocco, Aug. 28, 2010, “Some Sufi Interpretations of the Meaning of the Fast of Ramadan.”

4) Invited lecture in The Turki Mosque, Marrakech, Morocco, Sept. 4, 2010, “Islam in the United States and Ramadan.”

5) Invited to the 4eme Rencontre Mondiale du Soufisme: Soufisme et Société: réalité et perspectives, sponsored by Tariqa Boutchichia, Berkane, Morocco, Zawiya de Madagh, Feb. 25, 26,27, 2010/ 1431 Rabi al-Awwal 10, 11, and 12; paper title: “Sufism and Al-Akhlaq in Society from the Works of Ibn Abbad of Ronda (d. 1390)”.

6) Invitation to International Conference on Sufism in Singapore, Dec. 4-9, 2010. I was not able to attend due to instructional obligations at UGA.

**INTERNATIONAL ACTIVITIES BEFORE 2010 (selected)**

1) Co-Director with Dr. Alan Godlas of the University of Georgia Maymester in Morocco Program. May 10 to June 7, 2001 to 2009.

2) Invited to participate in “The Second Sidi Shakir World Encounters” in Marrakesh, Morocco, July. 9-12, 2009. Sponsored by Ministry of Wawqaf and Islamic Affairs, Kingdom of Morocco under the auspices of His Majesty, Muhammad VI. An international conference dedicated to an active dialog between Sufi orders involved in the fields of spiritual and moral education. Participated as a speaker.

3) Invitation to present a lecture on “*The Foundations of Islamic Ethical Thought*” before His Majesty Muhammad VI, hosted by the Moroccan Ministry of Islamic Affairs at the yearly *al-Durūs al-Hassaniyya*, August 21 to September 08, 2009.

4) Invitation to present a lecture on “*Islamic Studies in the United States at the University Level*,” by The World Association For al-Azhar Graduates, Conference: Al-Azhar and the West … Bridges of Dialogue, under the auspices of the Grand Imam of Al-Azhar University, Cairo January 3 to 5, 2009.

5) Speaker of Honor at the request of the U.S. State Department, to speak at the American Embassy of Rabat Ramadan Iftar, topic: Dialog today: Muslims with the world, Muslims among themselves and the role of the Sufi tradition, September 7, 2009.

1) Invited as guest lecturer for the Rihlah Program of Traditional Islamic Education in Mecca, Madina, and Taif, Sponsored by Saudi Arabian Ministry of Religious Endowments. Lectured during the month of August on the Prophet Mohammed, his character and comportment according to the Shamā’il of al-Tirmidhī. August 2008.

2) U. S. Speaker and Specialist Grant: Citizen Dialogue Diplomats, awarded by the U.S. State Department, to undertake a program in Liberia and Mali on the subject of Islamic Studies in the USA, September. 28 to October 10, 2008.

3) Consultant and outside evaluator for the US Department of State’s Bureau of Educational and Cultural Affairs, Legacy International Arabic Language Institute in Morocco from July 14 to July 31, 2007.

4) Invitation from the Moroccan Ministry of Islamic Affairs to attend the Ramadan Lectures hosted by His Majesty Muhammad VI, September 18 to 25, 2007.

5) Invited as a participant: International Conference: Muslim World in Transition: Contributions of the Gülen Movement, London, England, sponsored by House of Lords, SOAS, and LSE, October 25-27, 2007.

6) Invited lecture: *“The Mystical-Ethical basis of Islamic Discourse in Uzbekistan and its influence on Islamic Civilization,”* Conference sponsored by the Uzbekistan Ministry of Culture and History, Tashkent, August 10-15. (paper was accepted and translated into Russian and placed on web-site. Due to a broken arm I was unable to attend in person).

7) Invited lecture: “The Foundations of Traditional Ethical Discourse in Uzbekistan,” UGA Academic Visit to Tashkent, Uzbekistan, July 23-28, 2006. Sponsored by the UGA Center for International Trade and Security.

8) Invited lecture: “The Mystical-Ethical foundations of the Master/Disciple Relationship in Formative Sufism,” International Conference: Maîtres et disciples dans le soufisme des 3eme et 4eme siècles de l’Héfire (9eme – 10eme siècles). Sponsored by the CRITIC de l-Université Jean Moulin, Lyon, France, Sept. 14 to 16, 2006.

9) Invited lecture: Two papers, “Ibn Abbâd of Ronda (d. 1390) an Early Shadhilî: His Influence in Andalus and Morocco” and “Al-Rasâil al-kubrâ of Ibn Abbâd of Ronda.” International Conference: Une herencia espiritual común: al-Andalus y el Magreb, sponsored by the Facultad de Filología, Universidad de Sevilla, Espana, Oct. 26 and 27, 2006.

10) Invited lecture: “La pédagogie soufie d’Ibn ‘Abbâd (1332-1390) dans son Rasâ’il al-Kubrâ,” International Conference: Soufisme, Culture, and Music, sponsored by the Centre National de Recherches Préhistoriques Anthropologiques et Historiques, in Bedjaia, Algeria, Dec. 9 – 13, 2006.

11) Invited lecture: Indonesian and U.S. Perspectives on Faith, Democracy and Education, State Department Program with Legacy International and 40 students from various Islamic schools from Indonesian, at Randolph Macon Women’s College of Lynchburg, VA, July 10th, 2004.

12) Invited to participate in “The Sidi Shakir World Encounters” in Marrakesh, Morocco, Sept. 9-12, 2004. Sponsored by Ministry of Waqfs and Islamic Affairs, Kingdom of Morocco under the auspices of His Majesty, Muhammad VI. An international conference dedicated to an active dialog between Sufi orders involved in the fields of spiritual and moral education.

13) Invited to give two lectures at an international conference in Alexandria, Egypt. The Sufi Path of the Shadhiliyya: A Spiritual School of the Islamic World sponsored by Centre d’Etudes Alexandrines and UNESCO. Conference date: Apr. 19-24, 2003.

14) Invited as a panelist in International Symposium 2003 at UGA: Globalization and Change in Central Asia.

15) I am participating in the restoration of the tomb complex of Ibn Abbad in Fes, Morocco with a group of Moroccan scholars and the Moroccan government.

16) Conference hosted by the journal *al-Murid* in Rabat, Morocco, on Intuitive Spiritual Knowledge in the Islamic Heritage and Comparative Thought; lecture presented entitled: The Malamatiyya and The Path of Intuitive Knowledge; November 24-25, 1995.

17) Conference hosted by Widadiyat al-Jazouli in Marrakesh, Morocco on The Intellectual and Spiritual Heritage of Ibn Arabi, lecture presented entitled, Ibn Arabi and The Malamatiyya; May 6 -11, 1997.

18) Round table discussion (in Arabic) hosted by USIS, *Islamic Studies in the USA*, Rabat and Casablanca, Morocco; March 22 & 23, 1998.

19) Invited lecture to the University of Aix-en-Provence, France, June, 2000 “Moroccan Sufism in the 14th. & 15th. Centuries.”

20) Rihlah Program of Traditional Education in Fes, Sponsored by Moroccan Ministry of Religious Endowments, lecture presented entitled, The Essential Elements of Islamic Education; August 28,1998.

# UNIVERSITY SERVICE 2009 & 2010

- Director of Morocco Maymester Study Abroad (UGA)

- Co-director of Arabic studies in Dept. of Religion

- Academic Honesty Committee (UGA)

- Speakers Committee (department)

- Graduate Student Advisory Board (department)

- Senator of the Franklin College for Dept. of Religion

- Member of University Council

- University Honors Mentor

- Wilson Center Subvention Committee member

- Search Committee for Traditional African Religion position

## GRANTS THROUGH 2010

- U. S. Speaker and Honored Guest at the request of the U.S. State Department, to speak at the US Embassy on Rabat, Morocco on American Moroccan Relations, September 7, 2009.

- U. S. Speaker and Specialist Grant: Citizen Dialogue Diplomats, awarded by the U.S. State Department, to undertake a program in Liberia and Mali on the subject of Islamic Studies in the USA, September. 28 to October 10, 2008.

- U. S. Speaker and Specialist Grant, awarded by the U.S. State Department, to undertake a program in Mauritania on the subject of Islamic Studies in the USA, September 28 to October 7, 2007.

- U. S. Speaker and Specialist Grant, awarded by the U.S. State Department, to undertake a program in Mauritania on the subject of: Islam and Islamic Studies in the USA, Dec, 2005.

- U. S. Speaker and Specialist Grant, awarded by the U.S. State Department, to undertake a program in Malawi, Senegal and Mauritania: The Freedom of Islam in America. March, 2004.

- U. S. Speaker and Specialist Grant, awarded by the U.S. State Department, to undertake a program in Cameroon, Chad and Guinea: Islamic Studies in the USA, March, 2001.

- Subvention from the University of Georgia for publication of: Ibn ‘Abbâd de Ronda (792 / 1390) Lettres de Direction Spirituelle: Collection Majeure (Ar-Rasâ’il al-Kurbâ). Published in 2005.

- U. S. Speaker and Specialist Grant, offered by the U.S. State Department, to undertake a program in Islam and Democracy in the Philippines, July, 2004. (Professional considerations did not allow me to accept)

- U. S. Speaker and Specialist Grant, offered by the U.S. State Department, to undertake a program in conflict resolution in Northern Chad on the border with Darfur, Sudan. October, 2004. (Professional considerations did not allow me to accept)

**PROFESSIONAL AFFILIATIONS**

- Member of the UGA Center for Asian Studies (Steering committee)

- Member of the Linguistics Faculty

- Member of the Program of African Studies Faculty

- Member of the Graduate Faculty

- Member of steering committee of Islamic Research Association (ISRA)

- Member of the board of Virtual Center for the Interdisciplinary Studies of the Islamic World VCISIW

- Member of AAR, MESA and AATA

- Member of editorial staff of *Seasons*, the Journal of the Zaytuna Institute, Haywood, California.

- Member of editorial staff of Vons Vitae Publishers, St. Louis.

- Member of advisory committee of *Sufi Illuminations: A Journal Dedicated to Islam and Tasawwuf*, published by the Naqshbandi Foundation for Islamic Education.

- Member of the advisory committed of the Zaytuna Institute, the first accredited university for Islamic Studies in the USA.

**LANGUAGE PROFICENCY**

- Arabic: Classical/Modern Standard: fluent

- Moroccan Dialect: fluent

- Pashtu: fluent.

- French: fluent.

- Spanish: reading knowledge.

# NOTES

**Note 1**. The Faculty of the Arabic Language, Marrakech, is part of the traditional education system of Morocco - where the traditional Islamic sciences are taught by the foremost scholars in their respective fields. At the Faculty of the Arabic Language, the Holy Quran, hadith, fiqh, etc. are taught with an emphasis upon language and rhetoric. My studies in Pakistan helped me complete their three-year intensive BA program in Arabic Literature, with distinction. The course is for native speakers of Arabic, as Morocco has no system of studies for non-native speakers, I believe that until today I am the only American to have graduated from this University. I graduated in 1981 with a diploma in Arabic Literature having written a paper entitled "Critical Edition of *al-Munabbiha*" a treatise by Abu Amar al-Dani on the science of Quranic recitation. I edited the first 200 lines of rhymed verse from the two known manuscripts in Morocco: the Rabat Manuscript and the Tamagrout Zawiyah Nasarriyah Manuscript. During the editing I also found and acquired a copy of an authoritative Andalusian manuscript from the Library of Alexandria.

**Note 2**. After graduating from the Al-Quarawiyine, I began personal research and study in the domains of Islamic studies and Sufism in North Africa. I visited libraries and began to accumulate a basic research library on the sources of traditional Islamic education. I collected and read the essential reference works on early Sufism by al-Muhasibi, al-Ghazali, Hakim al-Tirmidhi and the treatises of al-Sulami. During this period I found several unknown works of al-Sulami that I have subsequently edited. It was during this period that I collected multiple manuscripts of the Major Collection of the Letters of Ibn Abbad of Ronda. My interest in Ibn Abbad and the early mentors of the Shadhili Sufi Order in Morocco led me to eventually edit these letters and other collections of letters from Shaykh to disciple within the Shadhliy tradition. In a recent conference in Alexandria I presented an unedited text entitled: *Manaqib Imam Shadhili* that I encountered in the Qarawiyne Library in Fes. This text has added substantially to our knowledge of the early teachings of the order before it moved east, to Egypt. I am also working on the final correction of the Letters of Sidi Mohammed Attar of Fes (d. 1922).

**Note 3**. In Pakistan I began Arabic and Islamic studies in various traditional *madrasas* and studied under some of the better known scholars of the Northwest Frontier Province, including Mulana Mohammed Tahir of Panj Pir, Mulana Shah Zadah Sahib at Sarkay and Mulana Abdel Haq in Swat state. During these years I acquired a fluent knowledge of Pashtu both the spoken and written forms; Pashtu was the vehicle of instruction from the Arabic texts that we used. I also began to study Persian with the books of Shaykh Saadi.

Among my fields of study in Pakistan were:

- The Holy Quran - from the perfecting of its recitation to its commentary, which was a regular part of the curriculum at all the *madrasas*.

- the elementary works of Arabic grammar form *Hidayatu al-nahwa* to *Al-Kafiyah* of Ibn Haajib.

- the elementary works of Arabic conjugation :

*Serf-i-mir* in Persian (memorized)

*Zanjqni, Allama Tafta-Zani*

- the basic works of logic *mantiq*

- the works of jurisprudence of the School of Abu-Hanifah from elementary works from *Muniah* until *Al-Hidayah*, on the diverse opinions within the School itself.

- I have subsequently studied the Maliki School in Morocco as well.

All of the above were usually on a direct teacher to student relationship, each student either in a different book or at a different stage in his studies. Diplomas were not given as a student's grasp of subject matter was considered to speak for itself.

**Note 4**. I was On-Site-Coordinator at ALIF, for the Washington University St. Louis/ALIF Intensive Arabic and Islamic Studies Program from the inception of the program. Due to my experience in both western academia and traditional Islamic studies I was asked to frame the course itself and coordinate the creation of the course material. This six month program gave 8 American graduate students an intensive review of Arabic grammar and syntax as well as an overview of fundamental Islamic precepts viewed from their Quranic, Hadith and finally Fiqh and Kalam sources. The course also included an ongoing cultural component in which the participants are exposed to what makes up social and intellectual life in the modern Arab/Moroccan world. I was also responsible for this aspect of the program. The US government saw the program to be important enough to give us funding for a second two-year period. The American program coordinator was Dr. Peter Heath of Washington University, St. Louis, and the evaluators have been Dr. Everett Rowson of Penn State and Dr. Mahmoud al-Batal of Emory University.