

## Aesthetics of the Sublime: Religious Texts and Rhetorical Theory

The genuine and necessary connection between ritual and art (Braungart 1996), and thus between art and religion, recommends to look into the 'aesthetic response' (Iser 1978), i.e. the stimulation of imaginative and perceptive faculties brought about by religious texts. Religious texts in general display the impact of specific rhetorical (and poetic) traditions. European rhetorical theory relies widely on a Greek – especially Aristotelian – heritage. It evolved as an art of persuasion, its theory of affects became fundamental also for poetics. In the Arabic-Islamic tradition, rhetorical treatises concentrated on other genres, being particularly concerned with poetic much less with prose texts. Therefore, a differentiation between poetic and rhetorical theories is hardly applicable. This becomes even more evident in the Indian tradition, where no exact equivalent to European rhetoric exists but instead rhetorical aspects were taken up in poetics, most notable in its detailed elaboration of emotional states.

Regardless of these various backgrounds, rhetorical (and poetic) theories – from Antiquity to modern literary and aesthetic theories – are concerned with the question of 'aesthetic experience', to use a modern term. Moreover, different traditions stand in contact, influencing one another. At the latest today, in a globalised world, hermeneutic approaches can no longer limit themselves to understanding contemporary texts against the background of an alleged tradition, but have to take into account their transcultural dimensions.

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### VENUE

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διὰ δὲ τῶν ἀκροατῶν, ὅταν εἰς πάθος ὑπὸ τοῦ λόγου προαχθῶσιν. ut pictura poesis. بعد الجمل أبدا هي التي تسيق إلى الأوهام وتقع في الخاطر أولا وتجد التفاصيل معمورة فيما بالتذكر بالمتذكر  
वागङ्गसत्त्वोपेतान्काव्याय् शान्भाव यन्तीति  
भावा इति काὶ ὄλωσ ἡνιγμένων  
ἐκ τῶν εὐ ἔστι μεταφορὰς λαβεῖν ἐπιεικεῖς:  
μεταφοραὶ γὰρ αἰνίττονται, ὥστε αὐτίκωνται, ὥστε  
ὄλον ὅτι εὐ μετενήνεται Aut  
prodesse volunt aut delectare poetae aut  
simul et iucunda et idonea dicere vitae  
विभावानु भावव्य भिचारि संयोगात् रसनिष्पत्तिः: إن أحسن بيت أنت فأنله وإن أشدته صدقا  
und Erhabenen überein, daß beides für sich selbst gefällt. 'इन्द्रामिनाल बायानि ला-सिहान'  
বগতে যে হাদীসের মধ্যে পড়েছেন এটা সেই বয়ানেরই কৌশলী রূপ। যে বয়ান ও বক্তৃত্তা শ্রোতাকে  
চোখের পাতা নাড়াতে দেয় না। বরং বক্তা যখন বলে যায় শ্রোতা যতক্ষণ নিবিষ্টচিত্তে থাকিয়ে থাকে  
যেন সে একটি অস্ত্র পাথর কিংবা তার মাথায় যেন পাখি বসে আছে। Ihr Wesen ist weder Denken noch Handeln, sondern Anschauung und Gefühl. اعطى عقله  
تارة. أحرك قلبه تارة أخرى، استمته على علو الهمة والتطبيق العملي للخلق مرات عديدة  
Religion ist Sinn und Geschmack für's Unendliche.  
διὰ δὲ τῶν ἀκροατῶν, ὅταν εἰς πάθος ὑπὸ τοῦ λόγου προαχθῶσιν. ut pictura poesis. वागङ्गसत्त्वोपेतान्काव्याय् शान्भाव यन्तीति भावा इति  
15-17 December 2012  
Aut prodesse volunt aut delectare poetae aut simul et iucunda et idonea dicere vitae  
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काव्याय् शान्भाव यन्तीति भावा इति काὶ ὄλωσ ἡνιγμένων  
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विभावानु भावव्य भिचारि संयोगात् रसनिष्पत्तिः: Das Schöne kommt darin mit dem Erhabenen überein, daß beides für sich selbst gefällt.  
किञ्च विश्वेर गौरव तो काव्येर गौरव नय। विश्वरि रूपा मूर्तिमान यदि हये থাকে তাহলেই কাব্যের অমরলোকে সে থেকে পলা। Ihr Wesen ist weder Denken noch Handeln, sondern Anschauung und Gefühl. اعطى عقله تارة. أحرك قلبه تارة أخرى، استمته على علو الهمة والتطبيق العملي للخلق مرات عديدة



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## PROGRAMME

### Saturday, December 15, 2012

- 9.15 - 9.45** Welcome and Introduction
- 9.45 - 10.30** *Thomas Erne*  
Rhetoric of Religion in Public Display
- 10.30 - 11.00** Coffee Break
- 11.00 - 11.45** *Annette Wilke*  
Classical Indian Aesthetic and rasa Theory Observations on Embodied Rhetoric and Aesthetic Identification in Hindu India
- 11.45 - 12.30** *Omaima Abou-Bakr*  
"Bride of the Qur'an": An Aesthetic Reading of *Surat al-Rahman*
- 12.30 - 13.30** Lunch Break
- 13.30 - 14.15** *Susanne Enderwitz*  
Religion into Literature: A Close Reading of 'Abd al-Hakīm Qāsim's *Ayyām al-insān al-sab'a* (The seven days of man, 1969)
- 14.15 - 15.00** *Suzanne Stetkevych*  
Rhetoric and the Aesthetics of Devotional Poetry in the Medieval Arab-Islamic Tradition. *Badī'iyyah* as Performance
- 15.00 - 15.30** Coffee Break
- 15.30 - 16.15** *Lore Knapp*  
Religious Experience as Aesthetic Experience
- 16.15 - 17.00** Final discussion

### Sunday, December 16, 2012

- 9.00 - 9.45** *Tahera Qutbuddin*  
A Sermon on Piety Attributed to Ali b. Abi Talib: How the Rhythm of the Classical Arabic Oration Tacitly Persuaded
- 9.45 - 10.30** *Sabine Dorpmüller*  
Preaching, Pathos, Piety: Notions of 'taqwa' in the Sermons of Ibn Nubata al-Fariqi
- 10.30 - 11.15** *Jan Scholz*  
Aesthetic Experience in Contemporary Islamic Sermons and the Aestheticisation of the Lifeworld (*Lebenswelt*)
- 11.15 - 11.45** Coffee Break
- 11.45 - 12.30** *Max Stille*  
Voicing the Dramatis Personae: A Narratological Approach to Reception Guidelines and Mood in Bengali Islamic Traditions
- 12.30 - 13.15** *Ines Weinrich*  
Strategies in Islamic Religious Oral Performance: The Creation of Audience Response
- 13.15 - 14.15** Lunch Break

### Afternoon Programme

### Monday, December 17, 2012

- 9.15 - 10.00** *Tony K. Stewart*  
Grappling with the Bengali Imaginaire: Making Sense of Informal Aesthetic Decisions in Religious Folk Genres
- 10.00 - 10.45** *Rebecca Gould*  
Reader-Response and Vernacular Poetics in Islamic and Indic Literary Theory
- 10.45 - 11.15** Coffee Break
- 11.15 - 12.00** *Sara Kuehn*  
On Beauty in the 'Illuminist Vision' of Suhrawardi Maqtul
- 12.00 - 13.00** Lunch Break
- 13.00 - 13.45** *Richard McGregor*  
A Quick Look at the 'Gaze' in Premodern Islamic Visual Culture
- 13.45 - 14.30** *Danijel Cubelic*  
Material Religion and Aesthetics of Religion
- 14.30 - 15.00** Coffee Break
- 15.00 - 16.00** Final discussion