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Nota di contenuto	Front matter -- Contents -- Note on Translations and Transliterations -- Acknowledgments -- Preface: The Ethics of Reading -- Introduction. The Quran as (Inter)text: Embodiment, Praxis, Critique -- 1. Existential Poiesis in Mamd al-Masad's Mawlid al-nisyn -- 2. Carnivals of Heterodoxy in Abdelwahab Meddeb's Talismano -- 3. Apocalyptic Aftershocks in al-hir War's Al-zilzl -- 4. The Polyphonic Hermeneutics of Assia Djebar's L'amour, la fantasia -- 5. Tense Eruptions in Driss Chraïbi's Le passé simple -- 6. Threads of Transmission in Muammad Barrda's Lubat al-nisyn -- Epilogue: Poetics, Politics, Piety -- Glossary -- Notes -- Bibliography -- Index -- About the Author
Sommario/riassunto	The novel, the literary adage has it, reflects a world abandoned by God. Yet the possibilities of novelistic form and literary exegesis exceed the secularizing tendencies of contemporary literary criticism. Showing how the Quran itself invites and enacts critical reading, Hoda El Shakry's Quranic model of narratology enriches our understanding of literary sensibilities and practices in the Maghreb across Arabophone and Francophone traditions. The Literary Quran mobilizes the Quran's formal, narrative, and rhetorical qualities, alongside embodied and hermeneutical forms of Quranic pedagogy, to theorize modern Maghrebi literature. Challenging the canonization of secular modes of

reading that occlude religious epistemes, practices, and intertexts, it attends to literature as a site where the process of entextualization obscures ethical imperatives. Engaging with the Arab-Islamic tradition of *adab*—a concept demarcating the genre of *belles lettres*, as well as social and moral comportment—El Shakry demonstrates how the critical pursuit of knowledge is inseparable from the spiritual cultivation of the self. Foregrounding form and praxis alike, *The Literary Quran* stages a series of pairings that invite paratactic readings across texts, languages, and literary canons. The book places twentieth-century novels by canonical Francophone writers (Abdelwahab Meddeb, Assia Djebar, Driss Chraïbi) into conversation with lesser-known Arabophone ones (Mamd al-Masad, al-hir War, Muammad Barrda). Theorizing the Quran as a literary object, process, and model, this interdisciplinary study blends literary and theological methodologies, conceptual vocabularies, and reading practices.
