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Front Matter

Narrative Culture Editors

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Contents

Full Texts, Split Moons, Eclipsed Narratives: The Literary History of a Cosmological Miracle | HUSSEIN ABDULSATER

141

Using techniques of form criticism and discourse analysis, this article aims at developing a better understanding of the famous Quranic verses (Q 54:1–2) on the splitting of the moon, traditionally understood as a miracle of Muhammad. It examines the vast body of biographical traditions and reports and investigates the contributions of Muslim theologians, exegetes, and philosophers. Analysis reveals that this miracle has a rich literary history traceable to an early oral reception of two parallel interpretations of the Quranic text. One was refined through narrative reception and entered the prevalent popular lore and the normative theological depiction of history. A separate section is dedicated to analyzing a single tradition that grew to become an exemplary folktale expressing the communal sectarian sentiments of the transmitters. However, a closer look into pre-Islamic poetry, classical Arabic lexicons, Quranic rhetoric, the Jewish and Christian milieus, and anthropological information provides a deeper insight into the cultural context of the text. It seeks to understand the rather complicated origins of the whole theological-narrative construct. In conclusion, the article proposes a specific reading of the historical origin of these verses, one that predates the hegemony of miraculous interpretation, without committing to a mutually exclusive reading of the possibilities of such origin.

The Serpent Queen: A Case Study in “Travel” and Appropriation

| MAHER JARRAR

187

The article studies the adaptation of the popular tale of “Ḥāsib Karīm al-Dīn and the Queen of Serpents” from *The Thousand and One Nights* as a hypotext in the work of the contemporary Egyptian novelist and poet Badr al-Dīb (1926–2005). In folklore and religion, the serpent as a complex mythical symbol is perceived as a primordial being and is linked with wisdom and cosmic power. The snake-woman is the embodiment of the world-generating, life-giving principle and lunar wisdom. Whenever the serpent appears in folktales, epics, and religion, one can expect a spectacle of ongoing metamorphosis.

Al-Dīb’s endeavor reveals the unrestrained options of the imagination of a contemporary writer whose “renarrating” amounts to a diegetic transposition of the cycle. Al-Dīb remains faithful to the text and offers a novel reading opting for an experience of constant impermanence. The crossing of spaces and the shifting of physical and imagined borders form a central dynamic in the structure of the tale.

“The Story of the Vizier and His Son” from *The Hundred and One Nights*: Parallels in Midrashic Literature and Backgrounds in Early Arabic Sources

| AMIR LERNER

211

One of the many topics that attracted the attention of scholars of *The Thousand and One Nights* (and scholars of medieval Arabic literature in general) was its correspondence with early Jewish elements in its varied literary materials. Similarly, a reading of its sibling, the smaller medieval collection of *The Hundred and One Nights*, reveals that its stories hide a number of plot constituents with analogues in early Jewish literature, the Bible, the Talmud, the Midrash, and so on, as well as parallels in medieval sources in Arabic related in some way to Jewish heritage. The article is an initial inquiry into this matter, focusing on one of the collection’s core corpus stories, “The Story of the Vizier and His Son.”

Making Sense of *Karāmāt*: Narratives about the Prediction of Sufferings in the Chinese Jahriyyah Sufi Order

| YUANHAO ZHAO

236

The focus of this essay is narratives of miraculous doings and sayings, that is, *Karāmāt* of the first two *Wālīs* (lit. translated as “Friends of Allah,” meaning religious leaders here) of a Chinese Islamic Sufi Order, Jahriyyah. My purpose is to look at a possible sense-making process of *Karāmāt* narratives applying a folkloric approach. I study *Karāmāt* as counternarratives challenging the authoritative voices in state-order power

relation and their power in defining and redefining the sufferings of the Order followers or even the whole world in their eyes in terms of miraculous deeds, without drawing a sweeping conclusion on how these narratives should be perceived.

**Into the “Land of Snow and Ice”: Racial Fantasies in the Fairy-Tale
Landscapes of the North | JOANN CONRAD**

255

This article examines fantasies of race and place in Scandinavian children’s literature of the mid-1800s to early 1900s. Overtly fictionalized accounts of journeys to “fairy-tale landscapes” in the Scandinavian context take the form of “Journeys to the North”—in particular the “Journey to Lapland.” Although these narratives rest on a well-formed mythology of the North as a locus of fascination both imagined and encountered as well as on standard fairy-tale motifs and structures, they nonetheless constitute lessons on race, place, and identity for future modern subjects.