International Qur’anic Studies Association

Annual Meeting
Program Book & Annual Report

Denver, Colorado November 16–19, 2018
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International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية

2018 Annual Meeting Program Book & 2018 Annual Report

Denver, Colorado ▪ November 16–19, 2018
Acknowledgment
The International Qur’anic Studies Association (IQSA) was first formed in 2012 through a generous grant by the Henry Luce Foundation and in consultation with the Society of Biblical Literature. IQSA was incorporated in 2014 and granted nonprofit status in 2015. We recognize the Windsor Foundation, DeGruyter Press, IQSA members and sponsors for their generous support.

IQSA members include students and scholars of the Qur’an and related fields from universities and institutions around the world. IQSA facilitates communication among its members, organizes regular world class conferences, sponsors a diverse range of publications, and advocates for the field of Qur’anic Studies in higher education and in the public sphere.

Letter of Welcome

Dear Friend,

Welcome to Denver. The International Qur’anic Studies Association (IQSA) is dedicated to fostering Qur’anic scholarship. As a learned society, IQSA:

- assists scholars of the Qur’an to form contacts and develop fruitful professional and personal relationships;
- sponsors rigorous academic scholarship on the Qur’an through its lectures, journal articles, book reviews, monograph series, and online resources;
- builds bridges between scholars around the world.

Conscious of the importance of interdisciplinary conversations, IQSA continues to meet alongside of SBL at its North American annual meetings. After successfully holding its 2017 International Meeting in Carthage, Tunisia, IQSA will hold its third biennial International Qur’an Conference in Tangier, Morocco. For more details on all of our programs, publications, and member benefits please visit IQSAweb.org.

In this program book you will find a complete listing of IQSA events during the Denver meeting. You will also find information on our Call for Papers for those who would like to participate in our 2019 Annual Meeting in San Diego and announcements about contributing to IQSA’s journal (JIQSA), book series, and online book review service (RQR).

As a learned society, IQSA is shaped by the contributions and insights of its members. We are eager to draw together a diverse community of students and scholars of the Qur’an and look forward to working together to promote the field of Qur’anic studies. Once again, welcome to IQSA 2018 in Denver!

We hope to see you again at IQSA 2019 in San Diego.

Emran El-Badawi
Executive Director, International Qur’anic Studies Association
### P16-301a
**The Qur’ān: Manuscripts and Textual Criticism**

Friday, 4:00 PM–6:30 PM
709 (Street Level) – Convention Center (CC)

**Theme: Manuscripts and Commentaries: Access and Interpretation**

Alba Fedeli, Universität Hamburg, Presiding
Manal Najjar, University of Tabuk

*The Qur’ānic Orthography: A Pragmatic–Sociolinguistic Approach (20 min)*

Discussion (5 min)

Marijn van Putten, Leiden University

*Orthographic Idiosyncrasies and the Written Qur’ānic Prototype (20 min)*

Discussion (5 min)

Daniel Brubaker, Qur’ān Gateway

*Taking Stock of the Special Challenges and Opportunities of Current Digital Technologies and Applications for Qur’ān Manuscript Studies (20 min)*

Discussion (5 min)

Mohsen Goudarzi, Harvard University

*Deciphering the Sanaa Palimpsest (20 min)*

Discussion (5 min)

Eléonore Cellard, Collège de France

*From Coptic to Arabic: A New Palimpsest for the History of the Qur’ān in Early Islam (20 min)*

Discussion (5 min)

### P17-135a
**Linguistic, Literary, and Thematic Perspectives on the Qur’ānic Corpus**

Saturday, 9:00 AM–11:30 AM
709 (Street Level) – Convention Center (CC)

**Theme: The Meaning of the Word: Focusing on Qur’ānic Vocabulary**

Sarra Tlili, University of Florida, Presiding
Joseph Lowry, University of Pennsylvania

*Qur’ānic Normativity: A (Preliminary) Nomochronic Assessment (25 min)*

Shawkat M. Toorawa, Yale University

*Some Thoughts on awtad and What’s a(t) Stake (25 min)*

Discussion (10 min)

Saqib Hussain, University of Oxford

*Hikmah in the Qur’ān (20 min)*

Discussion (10 min)

### Graduate Student Luncheon

Saturday, 11:30 AM
Location: Offsite – Lucky Pie
1610 16th Street, Denver, CO 80202

### General Reception

Friday, 6:30 PM–8:30 PM
Location: Offsite – Uncle Joe’s Hong Kong Bistro
891 14th St 100, Denver, CO 80202
The Qur'an: Manuscripts and Textual Criticism
Saturday, 4:00 PM–6:30 PM
709 (Street Level) – Convention Center (CC)
Theme: Manuscripts and Commentaries
Shady H. Nasser, Harvard University, Presiding
Iskandar Bcheiry, American Theological Library Association
Qur'anic Leaves in Kufic Script on Vellum from the Ninth or Tenth Centuries in the Monastery of Saint Lazarus, Venice (20 min)
Discussion (5 min)
Saima Syed, Taxila Institute of Asian Civilization, QAU
Significant Features of Qur'ans Produced in Subcontinent: A Comparative Study of Bihari and Kashmiri Qur'ans (20 min)
Discussion (5 min)
Sheza Alqera Atiq, Harvard University
The Spoken and the Written: Oral Influences on Exegetical Practice and Writing in the Late Islamic Classical Period (20 min)
Discussion (5 min)
Haci Osman “Ozzy” Gunduz, Harvard University
The Mu'tazilite Doctrine of Sarfa in Al-Nashi' al-Akbar’s Poetry Criticism (20 min)
Discussion (5 min)
Alalddin Al-Tarawneh, Zarqa University
Towards a Hybrid Model for Translating the Qur'an: Boosting Interfaith Dialogue and Dispelling Misunderstanding (20 min)
Discussion (5 min)

The Qur'an and Late Antiquity
Sunday, 9:00 AM–11:30 AM
Room: 709 (Street Level) - Convention Center (CC)
Michael Pregill, Boston University, Presiding
Sarah L. Schwarz, Princeton University
Horses, Worms, and Ants: The Power of Solomon in the Qur'an and Biblical Literatures (20 min)
Tommaso Tesei, Institute for Advanced Study, Princeton
Q 23:93–103 and 4 Ezra 7 (20 min)
David S. Powers, Cornell University
“Recite Whatever Recitation Is Feasible for You (faqrāʾu ma tayassara min al-qurʾān)”: A System Theoretical Reading of Qur'anic Moderation Strategies (20 min)
Discussion (30 min)

IQSA Business Meeting
Sunday, 11:30 AM–12:45 PM
709 (Street Level) – Convention Center (CC)
Open to General Public

The Qur'an and the Biblical Tradition
Sunday, 1:00 PM–3:00 PM
709 (Street Level) – Convention Center (CC)
Theme: The Qur'an and the Biblical Tradition I
Rachel Claire Dryden, University of Cambridge, Presiding
Rachel Claire Dryden, University of Cambridge
Angels from Babylon, Magic from Heaven? Uncovering the Origins of the Tale of Harut and Marut (Q 2:102) (30 min)
Shari L. Lowin, Stonehill College
“Surely God is Poor and We are Rich”: Q 3:181 and Jewish Blasphemy? (30 min)
Holger Zellentin, University of Cambridge
Heavenly Scriptures, the Interjections of the sayātīn, and the Protection of the Prophets from Late Antiquity to Early Islam (30 min)
Sarra Tlili, University of Florida
The Lives of Joseph and of His Garment (30 min)
### P18-348
**The Qur'an and the Biblical Tradition**
Sunday, 4:00 PM–6:30 PM
709 (Street Level) – Convention Center (CC)
**Theme: The Qur'an and the Biblical Tradition II**
Holger Zellentin, University of Cambridge, Presiding
Stephen Burge, Institute of Ismaili Studies
*Disciplining the Soul: Ritual, Theology and the Biblical and Post-Biblical Antecedents of Fasting in the Qur’an* (30 min)
David Vishanoff, University of Oklahoma
*Between Qur’an and Psalmody: How Medieval Muslim Piety Integrated Two Notions of Scripture* (30 min)
Stuart B. Langley, Southern Baptist Theological Seminary
*Hard Hearts, Blind Eyes, and Deaf Ears: A Literary Comparison of Q 7:179, Isaiah 6:10, and Matthew 13:15* (30 min)

### P19-337a
**The Qur’an: Surah Studies**
Monday, 1:00 PM–3:00 PM
709 (Street Level) – Convention Center (CC)
**Theme: The Musabbihat**
Shawkat Toorawa, Yale University, Presiding
Adam Flowers, University of Chicago
*The Many Genres of al-Musabbihat* (40 min)
Karim Samji, Gettysburg College
*Mapping the Musabbihat: Genre Boundaries and Surah Structure* (40 min)
Andrew J. O’Connor, University of Notre Dame
*Prophetic Authority and Formulaic Diction in al-Musabbihat* (40 min)

### P19-246
**The Qur’an and Late Antiquity**
Monday, 4:00 PM–6:30 PM
709 (Street Level) – Convention Center (CC)
Johanne Christiansen, University of Copenhagen, Presiding
Karen L. Carducci, Catholic University of America
*Imagining Arabia from “Divinely Blessed” to “Accursed Desert”: Greco-Roman Stereotypes about Pre-Islamic Arabian Society* (20 min)
Emran El-Badawi, University of Houston
*The Evolution of God? Trinitarian Deities in the Qur’an* (20 min)
Brannon Wheeler, United States Naval Academy
*Pre-Islamic Camel Sacrifice in the Qur’an* (20 min)
Stephen J. Shoemaker, University of Oregon
*Anastasius of Sinai’s Witness to Earliest Islam: Some New Evidence* (20 min)
Discussion (30 min)
As stated above, the Qur’an, in addressing people, takes into account all perspectives of their social context even their own orthography. The study, furthermore, recommends utilizing the distinctive orthography of the Qur’an to be integrated in our regular writing of different variety of texts so as to benefit from such orthographic variations in delivering the meaning intended with all its dimensions. Withstanding the fact that the Qur’anic orthography has and enjoys its strength of convention since the time of the Prophet Muhammad. Therefore, the study stresses employing the Qur’anic orthography with its particularity in conveying meaning to develop language orthography and to enrich the today conventions of writing.

Marijn van Putten, Leiden University

Marijn van Putten is a Postdoctoral Researcher at Leiden University. He is currently studying the linguistics of Arabic of the early Islamic period and examining the linguistic data present in the Qur’anic rasm, early papyri, and inscriptions.

**Orthographic Idiosyncrasies and the Written Qur’anic Archetype**

Studies of early Qur’anic documents often discuss their orthographic features on a case-by-case basis, rather than comparing similarities across early documents. When different documents are compared, however, we find remarkable consistency between the different documents. We consistently find the same idiosyncratic spellings in the same position, time and time again, across many different early Qur’anic manuscripts. This consistency of the place where orthographic idiosyncrasies occur can only be explained by assuming that all documents go back to a single written Qur’anic archetype, whose specific orthographic variants have been accurately reproduced throughout the centuries. While many of these shared orthographic idiosyncrasies ultimately come to be described in technical manuals such as Al-Sijistani’s *Kitab al-Masahif* and Al-Dani’s *Muqni fi Rasm Masahif al-‘Amsar*, there are many others that are not mentioned in these medieval works, which are nevertheless so consistently attested across early Qur’anic documents that they must go back to a shared archetype.
In this presentation, I will examine several of these early shared idiosyncrasies, and I will examine what the implications of such idiosyncrasies are for the history of the Qur’anic archetype, the development of Qur’anic reading traditions and the language of the Qur’an.

Daniel Brubaker, Qur’an Gateway

Daniel Brubaker is a postdoctoral researcher studying early Qur’an manuscripts as material objects and witnesses to the text and its community in the time of Muhammad and the earliest centuries following his death. Brubaker’s doctoral dissertation centered on scribal corrections in Qur’an manuscripts of the first three hijri centuries. He received his PhD from Rice University in 2014.

Taking Stock of the Special Challenges and Opportunities of Current Digital Technologies and Applications for Qur’an Manuscript Studies

The advent of computing, relational databases, and the internet have, in a remarkably short period of time, opened vast new analytical possibilities in scholarly study of the Qur’an, including its linguistic and transmission history. Today’s scholars have easy access to orders of magnitude more primary and secondary material than were available a generation ago. Creative application of these technologies has made powerful analysis in minutes that just ten years ago would have taken weeks or months — even years. This paper surveys and discusses how digital technology in particular has changed the way Qur’an manuscripts are being accessed and studied, with an eye to where we have been, an assessment of where we are at this moment (including digitized collections and projects like Qur’an Gateway), and a critical look at the special problems these objects continue to present, too often evading clear and precise transcription as Arabic typographic and encoding technology remains generally inadequate to the task. Among the challenges that will be considered: 1) How to best digitally represent what appears in manuscripts, without imposing data not present, 2) Best practices (or various current practices and their relative merits) for transcribing Qur’an manuscripts, 3) How to treat secondary modifiers such as diacritics (which modify the rasm), short vowels (which modify the syllabification), and hamza or other features that are not always seen in early manuscripts and/or whose writing in them may not go back to the time of first production, 4) Once an adequate digital standard for precisely transcribing the manuscript rasm is in place, what analytical challenges and possibilities remain and how might these begin to be addressed?

Mohsen Goudarzi, University of Minnesota

Mohsen Goudarzi is an Assistant Professor at the University of Minnesota’s Department of Classical and Near Eastern Studies. His research focuses on the intellectual and social aspects of Islam’s emergence, in particular the Qur’an’s relationship to Late Antique literature as well as its textual history.

Deciphering the Sana’a Palimpsest

The palimpsest known as Sana’a 1 is of singular importance for the early history of the Qur’an, because its lower text is the only substantial witness to the existence of non-‘Uthmanic text-types. Behnam Sadeghi and I published the first edition of this text in 2012. Our edition was based primarily on high-quality normal light and ultraviolet (UV) images of folios at Sana’a’s House of Manuscripts (Dar al-Makhtutat) taken under the direction of Christian Robin and the late Sergio Noja Noseda. Recently Asma Hilali published a second edition of the lower text using the same sets of images. However, her edition consistently recovers less of the text, as a result of which she repeatedly notes her inability to find vestiges of our reconstructions. The first part of this presentation therefore explains how we managed to recover a greater portion of the lower text, introducing the technique of digital stacking and repeated shifting from a normal image to a UV image of the same folio. This technique will hopefully facilitate the study of Sana’a 1 by other scholars, who can now obtain images of this palimpsest from the internet.

In addition to offering a methodology for tracing Sana’a 1’s lower text, the presentation uses the new data thus extracted to shed light on two interrelated aspects of the early history of the Qur’anic text, namely, the function of the basmala and the relation between Surat al-Anfal and Surat al-Tawbah. In particular, certain traditions suggest that the basmala was seen to mark not only the beginning of a specific chapter but also the end of the previous one. This understanding of basmala seems to have led some to the idea that the text of Surat al-Tawbah forms the second part of Surat al-Anfal — as the first verse of Surat al-Tawbah was not preceded immediately by the basmala. I argue that Sana’a 1 attests to a creative strategy for countering this idea. In this palimpsest (folio 5a, ll. 7–9), the transition between Surat al-Anfal and Surat al-Tawbah features first the basmala and then the command to “not say bi-smi llah.”
This may have been a solution for ensuring that the two surahs are seen as distinct chapters, and at the same time forestalling the immediate recitation of the basmala before Surat al-Tawbah. I also explore other interpretations of these lines and conclude with broader reflections on the character of the Sana’a palimpsest.

Eléonore Cellard, Collège de France
Eléonore Cellard is a Postdoctoral Researcher at Collège de France, Paris. Her research focuses on the written transmission of the Qur’an and investigations on early Qur’an manuscripts. In 2018, she published a monograph, Codex Amrensis 1, which offers a diplomatic edition of an early Qur’an manuscript, with its facsimile.

From Coptic to Arabic: A New Palimpsest for the History of the Qur’an in Early Islam
Recently, a new palimpsest has arisen on the art market. Nine fragments belonging to a Qur’anic manuscript, written on reused parchment from a Coptic text, have been identified in Christie’s auction of 26 April 2018. What does this discovery bring to the early history of the Qur’an and its writing? What do we know about the book production and writing interactions in the multicultural environment of the Qur’anic transmission? In order to reconstruct the geographical and historical context in which these fragments were born and circulated, this contribution will explore paleography, codicology, and textual analysis for providing a better understanding of this artefact.

Hikmah (Wisdom) in the Qur’an
The Meccan corpus of the Qur’an divides pre-qur’anic revelations into the Mosaic kitab (e.g., Q 6:91), and the hikmah of David and Jesus (e.g., Q 38:20 and 43:63). The purpose of the hikmah-revelations was evidently to provide clarification of the original kitab (Q 43:63), particularly through affirming the eschaton (Q 54:4–5) and an insistence on morally upright conduct (Q 17:39). Why the Qur’an unites these two under a single term can be understood by considering the development of the biblical wisdom literature tradition in the post-biblical era, and its possible influence on the Qur’anic milieu.

Marijn van Putten, Leiden University
See biography on page 6.

The Absence of Syriac Borrowings in the Qur’an
It is a widely held belief that the Qur’an contains many Syriac Aramaic loanwords, as exemplified by such statements such as “[Syriac] is undoubtedly the most copious source of Qur’anic borrowings” (Jeffery 2007: 19). However, Aramaic borrowings in the Qur’an consistently lack two defining isoglosses of Syriac, namely the lenition of the begadkephat letters, and the loss of short vowels in open syllables. This can be exemplified by the Qur’anic word malakut ‘kingdom (of heaven)’. Had this word been borrowed from the Syriac malkuta ‘id’, it would have been borrowed into Arabic as **malhut, rather than the much more archaic form actually attested. This means that Jeffery’s “copious source of Qur’anic borrowings”, while certainly Aramaic, could not have been of the Syriac variety. Instead, the Aramaic variety that influenced Arabic bears striking similarities to the Aramaic that has influenced Classical Ethiopic and Late Ancient South Arabian. For example, the Classical Ethiopic word malakot ‘kingdom (of heaven)’ resembles the Qur’anic word much more than the Syriac equivalent. This seems to suggest that Qur’anic Arabic was not oriented northward when it comes to its Aramaic religious vocabulary, but rather faced south. In this paper, I will present the evidence for the non-Syriac source of the Aramaic loanwords in the Qur’an, and I will explore its historical implications. References: Jeffery, A. (2007) The Foreign Vocabulary of the Qur’an. Leiden & Boston: Brill.

P17-135a

Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus
Sarra Tili, University of Florida, Presiding
See biography in People section on page 38.

Saqib Hussain, University of Oxford
Saqib Hussain is a DPhil candidate at the University of Oxford. His research examines the Qur’anic concept of “wisdom”, and the continuity between biblical wisdom literature and the Qur’an.
Joseph Lowry, University of Pennsylvania
Joseph Lowry is Associate Professor of Arabic and Islamic Studies in the Department of Near Eastern Languages & Civilizations at the University of Pennsylvania. A revised version of “Reading the Qur’an as a Law Book: Legislation, Language, and Allusion in Islam’s Scripture,” a lecture delivered at Yale Law School, is forthcoming in *Arabic Belles-Lettres*, ed. J. Lowry and S. M. Toorawa (Atlanta: Lockwood).

**Qur’anic Normativity: A (Preliminary) Nomochronic Assessment**
The Qur’an depicts many different timescapes, from the cosmically teleological to the unfolding of biblical-covenantal succession in Arabia, to the suddenly narrative, to the consequentially obligatory. On the basis of Qur’anic vocabulary, as well as Qur’anic legislation, Islamic legal theory, and other sources, this paper attempts a preliminary catalog of the Qur’an’s legal timescapes and their place among the various Qur’anic temporalities.

Shawkat M. Toorawa, Yale University
See biography in People section on page 41.

**Some Thoughts on qur’atud and What’s at Stake**
For centuries the term qur’atud in the expression dhi l-qur’atud, used in the Qur’an to describe fir’awn, has been understood to mean “tent-pegs” or “stakes,” (possibly) used by Pharaoh to torture his subjects. Classical commentators, and most modern scholars following them, have accepted this interpretation. A small number of modern readers (among them translators, lay exegetes, scholars) have proposed “pyramids” as a better translation. I will briefly review the classical view, survey the (minority) plea for “pyramids” and the (good) reasons for it, and then consider why “pyramids” might also be … wrong.

Kecia Ali, Boston University
Kecia Ali is Professor of Religion at Boston University. Her books include *Sexual Ethics and Islam* and *The Lives of Muhammad*. Her article “Destabilizing Gender, Reproducing Maternity: Mary in the Qur’an” appears in *JIQSA* 2 (2017): 89–109.

Ghazala Anwar, Starr King School for the Ministry, Berkeley
Ghazala Anwar is Assoc. Prof. of Qur’anic Studies at Starr King School for the Ministry a member school of The Graduate Theological Union, Berkeley, California. Her research interests include 1) application of structural and literary analyses of surahs as a whole to Muslim feminist critiques of the Qur’an and 2) the theological opening provided by the nascent field of ancient Qur’anic manuscripts studies.

Shari Lowin, Stonehill College
See biography in People section on page 43.

Joseph Lowry, The University of Pennsylvania
See biography above on page 43.

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**P17-341a**

**The Qur’an: Manuscripts and Textual Criticism**

Theme: Manuscripts and Commentaries

Shady H. Nasser, Harvard University, Presiding
See biography in People section on page 41.

Alba Fedeli, Universität Hamburg, Germany, Presiding
See biography in People section on page 41.

Iskandar Bcheiry, American Theological Library Association, Chicago
Iskandar Bcheiry is a Metadata Analyst for ATLA and conducts research in Church history and Christian-Muslim relations. He obtained his Ph.D. in Church history from the Oriental Pontifical Institute in Rome and recently submitted his second Ph.D. dissertation in Muslim-Christian relationship to the Lutheran School of Theology, Chicago. His recent dissertation examines the Arab Muslims in the correspondence of the patriarch of the Church of the East, Ishu’yhab III (d. 659).
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**Qur’anic Leaves in Kufic Script on Vellum from the Ninth or Tenth Centuries in the Monastery of Saint Lazarus, Venice**

During the spring of 2004, I had the opportunity to uncover and index a collection of Arabic manuscripts in the library of the Armenian monastery of St. Lazarus in Venice, Italy. The monastery of St. Lazarus in Venice is built on a Venetian island that was once home to a Benedictine monastery and then a leper colony for several centuries during the Middle Ages. St. Lazarus was eventually abandoned and since 1717 has been a monastic residency to the Catholic Armenian order known as the Mekhitarists. Today this monastery is one of the three principal centers of Armenian culture in the world, the others being the monasteries of the Mekhitarists in Vienna and of Echmiadzin near Yerevan in Armenia. In this monastery, there is a collection of Arabic manuscripts that were collected over time. These manuscripts are mainly from Syria and Egypt, especially during the time of Boghos Bey Yusufian (1775–1844), the Minister of both Commerce and Foreign Affairs in Egypt during the rule of Muhammad Ali Pasha (1805–1848). The collection of Arabic manuscripts in St. Lazarus contains several Qur’anic leaves in Kufic script on vellum, from North Africa or the near East, which probably belong to the 9th century AD. In my presentation, I would like to shed light on this unknown collection of Qur’anic leaves. Moreover, in the library of this monastery there are four ancient folios from the Bible in Syriac (two folios belong to the Gospel of John dating from the sixth or seventh century and two folios belong to Exodus dating from the fifth or sixth century). These fragments of biblical texts are unknown to the world.

**Saima Syed, Quaid-i-Azam University, Pakistan**

Saima Syed is a Ph.D. student in the Taxila Institute of Asian Civilizations, Quaid-i-Azam University in Islamabad, Pakistan, with a focus in manuscriptology, particularly regarding the holdings at Ganjakhsh Library Islamabad.

**Significant Features of Qur’an Produced in Subcontinent: A Comparative Study of Bihari and Kashmiri Qur’an**

The purpose of this study is to highlight techniques of illumination in selected samples of Bihari and Kashmiri Qur’ans. (Primary) data source is Ganjakhsh Library Islamabad. This comparative study discusses the differences and common patterns of illuminated Qur’an like calligraphy, paper quality, page layout, colours, signs and main heading of surah/chapter. Kashmir is very vital for the production of art objects and manuscripts during the Sultan Zain al-Abdain’s time (1417–1467). Northern India became the centre of manuscript production during the patronage of Sultan of Delhi in 1206–1555. Many scholars associated Bihari Qur’ans with the region of Bihar (in India) and others with Bahar (a Persian word meaning ‘spring’) due to its calligraphic presentation. It originated in Indian land but have some similarities with Maghribi script as well. Foliage design and multi-coloured appearance of manuscripts attracts the viewer’s attention in a positive way. Subcontinent is a multi-cultural land. It also bears invaders and religious reforms throughout the centuries. The study is conducted under the framework of codicology. Results are based on the historical evidences and physical analysis.

**Sheza Alqera Atiq, Harvard University**

Sheza Alqera Atiq is a PhD candidate in the Near and Middle Eastern Languages and Civilisations Department at Harvard University focusing on Histories and Cultures of Muslim Societies. Atiq received a Bachelor’s Degree from Brown University and attended Harvard Divinity School from 2015–2017.

**The Spoken and the Written: Oral Influences on Exegetical Practice and Writing in the Late Islamic Classical Period**

The selected manuscript, Mahakamat bayn Abu Hayyan al-Tawhidi wa-Ibn ‘Atiyah wa-l Zamakhshari presents the criticisms and judgments of scholar Abu Hayyan with respect to the *tafsirs* and exegetical writings of Ibn ‘Atiyah and al-Zamakhshari. The work provides a fascinating — and important — inter-textual dialogue between three prominent Islamic scholars, a conversation that is especially unique to the field of Qur’anic *tafsir* or exegesis. In looking closely at Abu Hayyan’s close reading of select Qur’anic verses and his contemporaries’ commentaries upon them, this paper hopes to shed light on trends in, and evolution of, exegetical practices in the classical and early medieval period circa eleventh to fourteenth century. In addition to providing insights into literary and grammatical interpretive approaches used in studying and explaining the Qur’an by prominent *mufassirun*, the manuscript also provides an opportunity to look at *tafsir* as a written and textual practice unto itself.
Thus, in addition to exploring the commentaries and super-commentaries of Qur’anic revelation vis-à-vis grammar rules and poetic references, this paper will focus on the implicit — and at times explicit — oral features underlying the text. Abu Hayyan’s critique draws directly upon originally oral works — that is, Qur’anic revelation and poetry — subjecting them to a rigorous written and textual analysis. The relation between the oral and the written, the transition thereof, and implicit oral assumptions contained in exegesis and interpretations, are some of the questions this project intends to address. In doing so, it will consult prevailing scholarship on oral theory including the pioneering writings of Albert Lord on the oral tradition as a theory of literary composition, but also extend the discussion to consider ways in which the oral is a critical lens through which to analyze manuscripts and specifically, textual prose relating to interpretation of oral scripture.

Haci Osman Gunduz, Harvard University
Haci Osman Gündüz (Ozzy) is a Ph.D. candidate at the Department of Near Eastern Languages and Civilizations of Harvard University. His main research interest is Arabic literature of the Ottoman era with particular focus on literary production in Damascus in the sixteenth century.

The Mu’azzilite Doctrine of Sarfa in Al-Nashi’ al-Akbar’s Poetry Criticism
Al-Nashi’ al-Akbar (d. 293/906) was a late third/ninth century Mu’azzilite theologian (mutakallim) and poet as well as a grammarian (nahwvi) and prosodist (’arudi). He also penned at least one book on poetry criticism (naqd al-shi’r) which has reached us only as partial excerpts in a number of different sources. Both Yaqut al-Hamawi (d. 626/1229) and Ibn Khallikan (d. 681/1282) note that al-Nashi’ al-Akbar was in the same category (tabaqa) of poetic talent as al-Buhturi (d. 284/897) and Ibn al-Rumi (d. 283/896), two outstanding poets of the Abbasid era. Biographical dictionaries attribute a rich poetic and scholarly production to him and, while some speak highly of the quality of his verse and books, others criticize him as a contrarian and a deviant. Unfortunately, we do not have extensive excerpts from his book on poetry criticism, however we have a number of poems, both in the form of didactic poetry and self-boasting (fikhr), that can help us understand al-Nashi’ al-Akbar’s critique of poetry. He sees fine poetry as harmonious articulation of sounds and meanings presented in a way that is accessible to the audience.

While comprehensible in addition to possessing a unique aesthetic and artistic character, according to al-Nashi’ al-Akbar such poetry would render its reproduction impossible. In this respect, much can be inferred about al-ʾfajr (inimitability of the Qurʾan) and the Mu’azzilite doctrine of sarfa. The doctrine of sarfa posits that the reason why Qurʾan could never be reproduced was not due to a miraculous literary inimitability which no soul could achieve, but rather than God had prevented (sarfa ‘an) capable and competent souls from doing so. This paper will study Al-Nashi’ al-Akbar as a Mu’azzilite theologian, critic and poet, and it will focus on how he adopted the doctrine of sarfa in his poetry criticism. In addition to surveying edited literary and theological works by Al-Nashi’ al-Akbar, this study will use a number of unedited manuscripts, mainly in Inebey Manuscript Library (Bursa, Turkey).

Aladdin Al-Tarawneh, Zarqa University
Aladdin Al-Tarawneh is Assistant Professor at Zarqa University in the Department of English Language and Literature. His research focuses on translations of key Islamic evaluative concepts into English.

Towards a Hybrid Model for Translating the Qurʾan: Boosting Interfaith Dialogue and Dispelling Misunderstanding
The belief that the Qurʾan is the literal word of God (Allah) in Arabic is fundamental to every Muslim. It is also a frightening notion that haunts many Qurʾan translators. This belief often drives them to translate the Qurʾan literally in the belief that this is the best way to maintain faithfulness to the sacred text, despite the fact that they are aware that the translation itself is not sacred. As a result, many of the Qurʾan translations are stained by this excessive literalness to a degree that they are quoted and effectively used against Islam and Muslims. Consequently, this paper is concerned with developing a new and creative methodology for undertaking Qurʾan translation that brings together a variety of techniques within Translation Studies to represent the Qurʾan in a way that may be considered more communicative and favourably received by the target readers. First, two factors are introduced to guide the process of translation: the need to set a target — skopos — that shapes the output of the overall process, and the need to consult existing Qurʾan exegesis for interpretation so as to limit, as far as possible, individual translator influence.
The methodology used to translate the Qurʾan is presented in a hybrid model whose ultimate aim is to convey the meaning of the source text (ST) as it is generated within its context — that is, not in terms of its surface semantics — and to provide a target text (TT) that serves native speakers of English, regardless of their beliefs. The paper is intended to confirm that the new translation is more informative than the original text to its proposed target readership because it incorporates information from Qurʾanic exegesis. The paper is indeed prescriptive in that it seeks to propose a translation through a systematic and organised treatment of the very special text that is the original. The ultimate concern is that the language of the translated text be domesticated according to target language norms, at the same time leaving intact the distinct foreign elements located in the ST because their distinctiveness is crucial to its identity.

The Qurʾan and Late Antiquity

Johanne Louise Christiansen, University of Copenhagen, Presiding

Johanne Louise Christiansen (Ph.D. 2016, Aarhus University, Denmark) is currently a postdoctoral fellow at the Danish research project Ambiguity and Precision in the Qurʾan, which is funded by the Danish Independent Research Fund. The project is based at the Faculty of Theology, University of Copenhagen, and lead by Professor Thomas Hoffmann. Among Christiansen’s forthcoming work is the article “A Woman’s ‘Self-Wronging’: A Gender Subtheme in the Qurʾanic Encounter between Solomon and the Queen of Sheba” (forthcoming 2018), and the book The Exceptional Qurʾan: Flexible and Exceptional Rhetoric in Islam’s Holy Book (Gorgias Press, 2019). She is the recipient of the 2018 Andrew Rippin Best Paper Prize for her paper “‘And Their Prayer at the House is Nothing but a Whistling and a Clapping of Hands’ (Q 8:35): Negotiating Processions in the Qurʾan,” presented at the 2017 IQSA Annual Meeting.

Karen L. Carducci, Catholic University of America

Karen L. Carducci is a doctoral candidate in Greek and Latin at the Catholic University of America. She also holds an M.A. in Classical Studies from Duke University. Her research interests include geography and wealth in Late Antiquity, classical reception, philology, and manuscript studies.

She has published on views of wealth in bishops’ wills and on Caesar’s use of language and exemplarity. This presentation on imagined geography is related to Karen’s dissertation, which studies Roman earth science as literature. She is the recipient of the North American Patristics Society Dissertation Completion Grant for 2018–2019.
These imagined Arabias lend further support to Qur’anic arguments about Arabic as a language of revelation: even Roman outsiders considered Arabic a sacred language because a sanctified people in a land divinely blessed spoke it.

Emran El-Badawi, University of Houston
See biography in People section on page 38.

The Evolution of God? Trinitarian Deities in the Qur’an

The passage “Have you seen al-Lat and al-Uzza, and the third one Manat as well?” (Q 53:19–20) is the starting point of this presentation. It is, I will argue, the earliest reference to a Trinitarian cult in the Qur’an. Q 53:20–21 condemns this cult, not on account of its polytheism, but rather on account of its “female” deities (cf. Q 37:150–57). This controversy, therefore, distances itself from the matriarchal institution of late antique Arabian paganism, in favor of the patriarchal institution of the One God of Judaism/Christianity. The second part of this presentation examines the male cults of Allah, al-Rahman and al-Rahim, which I argue are Christian in background. The merger of these cults from different parts of Arabia into one (Q 1; 2:163; 27:30; 41:2; 59:22; cf. Q 17:110) demonstrates the Qur’an’s process of uniting Arabian society behind a new universal monotheism. The third part of this presentation concerns the text’s condemnation of the Incarnation doctrine (Q 3–4) and the Christian Trinity (Q 5). This phase of Qur’anic revelation forms the final break between the Qur’an’s Abrahamic monotheism on the one hand, and the Christian Church on the other. Does the Qur’an’s anxiety about female deities reflect the shifting gender of Arabian gods and monarchs after the fall of Nabataea (2nd century CE) and Palmyra (3rd century CE)? Does its adoption of Christian male deities demonstrate the penetration of the eastern churches deep into the heart of Arabian society thereafter? Can its subsequent rejection of church doctrine be dated to the Christological controversies (4th–7th century CE)? This presentation seeks to answer these questions, and also sheds light on the importance on the text’s “tripartite” discourse, the religious sensibilities of the audience, and the importance of gender. My argument is made in conversation with epigraphic evidence, literary sources, and modern scholarship. By proposing an early, middle, and late phase to these developments, this presentation offers tentative results concerning the “evolution” of the Qur’anic God.

Brannon Wheeler, United States Naval Academy

Brannon Wheeler teaches history of religions, Islamic studies, and courses on the history and politics of the Middle East at the United States Naval Academy in Annapolis. He was the founding director of the Center for Middle East and Islamic Studies at the Naval Academy, and has been a professor and researcher at various institutions in the Middle East and Europe. He has published a number of books including Mecca and Eden: Ritual, Relics, and Territory in Islam (University of Chicago, 2006). He is currently conducting field research in the eastern Mediterranean and Arabian Peninsula for a book-length study of sacrifice in Islam and its relation to martyrdom.

Pre-Islamic Camel Sacrifice in the Qur’an

Various passages in the Qur’an (e.g., Q 6:143–146) refer to a number of pre-Islamic practices associated in early Muslim exegesis with the sanctuary of Mecca and the nearby areas of Muzdalifah, Mina, and Arafat. Exegetes explain that pilgrims visiting the Ka’bah in Mecca used to offer “first-fruits” sacrifices linked to seasonal festivals during the month of Rajab and fertility rites linked to the date harvests and annual fairs in Ukaz and at the sanctuary of Wajj in Ta’if. Other rituals associated with hunting and warfare center on the cult of Quzah or Qaws (described as a storm-god not unlike Hadad and Ba’al in Northwest Semitic contexts) in Arafat and Mina at both ends of Muzdalifah. This has led some scholars, such as Snouck Hurgronje and Arent Jan Wensinck, to propose that the Islamic Hajj was modeled after the rituals performed one time by the prophet Muhammad just before his death that combined what were, in pre-Islamic times, rituals performed at two separate cultic sites (i.e., ‘umrah to Mecca, hajj to Muzdalifah). This paper focuses on how the final camel sacrifice of the prophet Muhammad, performed at Mina at the conclusion of his joint pilgrimage to Meccan and Muzdalifah, is interpreted by Muslim scholars as representing a break with the pre-existing sacrifices and ritual hunts of the pre-Islamic period. Part one studies the pre-Islamic fertility and hunting rites described by Muslim exegesis in the Islamic period.

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Stephen J. Shoemaker, University of Oregon

Stephen J. Shoemaker is Professor of Religious Studies at the University of Oregon and Editor of the Journal of Early Christian Studies. His main areas of research are early Christian apocryphal literature, devotion to the Virgin Mary in ancient and early medieval Christianity, and the beginnings of Islam in relation to the religions of Late Antiquity. He is the author of several books, including most recently The Death of a Prophet: The End of Muhammad’s Life and the Beginnings of Islam (University of Philadelphia, 2012); Mary in Early Christian Faith and Devotion (Yale University Press, 2016); and Three Christian Martyrdoms from Early Islamic Palestine (Brigham Young University, 2016), as well as the forthcoming The Apocalypse of Empire: Imperial Eschatology in Late Antiquity and Early Islam (University of Philadelphia, 2018).

Anastasius of Sinai’s Witness to Earliest Islam: Some New Evidence

The Edifying Tales of Anastasius of Sinai is an extremely informative, yet almost entirely overlooked, source for understanding the beginnings of Islam. In part, this is because the second part of his collection, which is the most important for this purpose, has been published only in a French dissertation from 2001 that is very rare and difficult to obtain. Anastasius made this collection, it would seem, sometime before 690 at the latest, and its stories have much to tell about relations between the Christians of the Near East and their new “Arab” (for so Anastasius names them here, seemingly for the first time) sovereigns. Like John Moschus before him, Anastasius gathered these stories during his travels among the Christians of the eastern Mediterranean, and they relate various anecdotes from the period between approximately 650 and 690. In them, the Muslims appear mostly as wicked and blasphemous oppressors of the Christians, in contrast, perhaps, to certain other contemporary sources that seem to describe more harmonious relations. Among other things, Anastasius reports that he himself witnessed “Islamic” construction on the Temple Mount as early as 660 (and in fact, possibly even earlier). He also reports what is alleged to be an eyewitness report from certain Christians who observed the Believers performing sacrifices at their shrine. And Anastasius also includes the first account (to my knowledge) of a Christian who was martyred by the Islamic authorities for his faith, George the Black, who was put to death in Damascus sometime before Anastasius made his collection.

Anastasius’ stories thus provide valuable insight into many aspects of day-to-day Christian-Muslim relations in the first half-century after the Muslim conquests, and their reports raise some fundamental questions about the nature of Islam during its earliest history.

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The Qur’an and the Biblical Tradition I

Rachel Claire Dryden, University of Cambridge

See biography in People section on page 39.

Angels from Babylon, Magic from Heaven?

Uncovering the Origins of the Tale of Harut and Marut (Q 2:102)

This paper will analyse the somewhat limited extant research on this story within the Qur’anic narrative episode Q 2:102 recounts a story about two angels who are unknown from biblical texts: Harut and Marut. Unlike the only other angels with personal names in the Qur’an, Harut and Marut are explicitly referred to as malakan, leading some to conclude that the Qur’an’s audience was not familiar with them and/or the fact that they were angels. They are described as having appeared on earth in Babylon, where they passed on knowledge of magic, which devils had previously taught men in Solomon’s kingdom. Yet they did so warning people that they had been sent as a temptation and exhorting people to continue to believe in and follow God. The origin(s) and meaning of this story have divided scholars, with some positing a midrashic origin and others looking to the possible influence of similar tales in Indian and Persian-Zoroastrian traditions. The motif of the angelic teacher who instructs mortals in the secrets of the heavens is widespread in apocalyptic literature, most notably 1 Enoch. The tradition of Solomon as an exorcist has been inferred from 1 Kgs 5:9–14 (RSV 4:29–34) and appears more explicitly in both apocryphal and historical material. This paper will analyse the somewhat limited extant research on this story within the Qur’anic tradition and evaluate the evidence for and against a midrashic, or other/earlier, origin. It will also examine key features in the story both in their Qur’anic and wider contexts, including: — the identity of the two angels (their names, natures (angelic or divine) and roles) — the origin and nature of the magic that was revealed to them — whether or not they acted of their own free will in warning people of the negative aspect to the magical knowledge. This paper will therefore not only shed light on this one Qur’anic narrative episode but discuss the implications of material in the Qur’an that does not appear to fit a biblical pattern or origin, both for Qur’anic and biblical studies.

Shari L. Lowin, Stonehill College
See biography in People section on page 43.

“Surely God is Poor and We are Rich”: Q 3:181 and Jewish Blasphemy?
In his 2012 essay “Finhas of Medina: Islam, ‘The Jews,’ and the Construction of Religious Militancy,” Michael Sells pointed out that taken all together, Islamic exegesis identifies a somewhat mysterious Jewish leader named Finhas as the cause for the revelation of at least eight different verses of the Qur’an. Interestingly, only half of these verses — each of which accuses a group of people of making sacrilegious statements about God — clearly identify the speaker or speakers as Jewish. The other half leave the speakers anonymous. More bafflingly, in most of these, an actual Jewish source behind the statement is not easily discernible. One such case is the well-known charge of Jewish blasphemy that appears in Q 3:181. Says the Qur’an there, “Certainly God has heard the words of those who said, “Surely God is poor and we are rich.”’’ The Qur’an itself provides no context for this statement, nor does it clearly identify the speaker of these words. Yet the later Islamic exegetical materials largely agree that the speakers are not only Jews (possibly based on the latter half of the verse), but often name one Jew in particular, the aforementioned Finhas al-Yahudi. What’s more, they come to this conclusion by linking Q 3:181 to an unrelated phrase and teaching that appears three times in the Qur’an (2:245, 57:11, 64:17), in which God encourages Muslims to “lend God a goodly loan (qard hasan)” with promises of a multiplied reward in return. Scholars have noticed a parallel teaching to the latter in Proverbs 19:17.

There the Hebrew Bible counsels, “He that is gracious unto the poor lends unto the LORD; and his good deed will He repay unto him.” Yet this parallel verse cannot explain why the Islamic tradition connects the three-fold Qur’anic teaching on the goodly loan to the problematic claims in Q 3:181. Nor can it explain why the exegetes turn this shared teaching into a moment of Jewish blasphemy. This paper will discuss early rabbinic teachings on Proverbs 19:17, specifically as found in BT Baba Batra, Leviticus Rabba, Tanhuma and Mishnah Avot, as a possible source behind the Islamic tradition’s criticism of the Jews and a seemingly-out-place attribution to them of blasphemous financial critique of God.

Holger Zellentin, University of Cambridge
See biography in People section on page 41.

Heavenly Scriptures, the Interjections of the Shayatin, and the Protection of the Prophets from Late Antiquity to Early Islam
Qur’an 22 Surat al-Hagg 52 teaches that “We did not send before you any apostle or prophet but that when he desired (illa idha tamanna), Satan interjected in his desire (alqa shaitanu fi unmiyyatihii). Thereat God abrogates whatever Satan has interjected (fa-yansakhu llahu ma yulqi shaitanuu) [and] then God confirms His verses (or: signs, ayatihii), and God is knowing, wise.” The issue of satanic interjections has troubled Islamic theologians henceforth. Beginning with a brief consideration of Ibn Taymiyyah’s position on the matter, to which Shahab Ahmed has drawn our attention, this paper will probe the late antique discourse about the satans’ interpolations into Scripture, and will consider the ways in which the Qur’an responds to it, with a special focus on two intertwined doctrines: the Heavenly Scriptures and the sinlessness of the prophets.

Sarra Tlili, University of Florida
See biography in People section on page 38.

The Lives of Joseph and of His Garment
Although the motifs of Joseph’s beauty and garment are common to the biblical and Qur’anic versions of the Joseph story, their employment varies considerably. Study of these variations not only leads to better appreciation of the literary quality of each version, but also provides important insights into the worldview in which each version is embedded. Joseph’s beauty is an important plot morpheme in the biblical narrative, providing necessary motivation for Potiphar’s wife.
Thus, the biblical narrator appropriately introduces this motif for the first time upon the transition to the building block involving the love story. Of course, Joseph’s beauty is not a new development in the actual sequence of events; however, to bring it to the audience’s attention prior to this point would have served no purpose. In fact, placement of the motif at this juncture enhances the characterization of Joseph’s brothers in subtle though important ways. Lack of reference to Joseph’s beauty in the first section appropriately indicates that this trait has not been in his brothers’ minds, or even that the brothers have sought, perhaps subconsciously, to suppress any awareness of Joseph’s distinction out of jealousy. The beauty motif poses a challenge to the Qur’an. On one hand, certain aspects of the narrative depend on it, on the other, if this motif is not handled carefully it can create a theological problem. Verbal description of Yusuf as handsome, if articulated straightforwardly by the Qur’an’s divine narrator, could be construed as a divine endorsement of a set of features as constituting an objective aesthetic model. Such a position would be problematic not only because of its racial undertones, but also because it is inconsistent with the hadith stating that “God does not look at your bodies or your images, but rather looks at your hearts.” The Qur’an solves this theological conundrum by avoiding verbal commentary on Yusuf’s looks and allowing us to learn about his beauty by describing its impact on a group of women. This approach also enhances the style, as the Qur’an shows — rather than tells — how handsome Yusuf is. Joseph’s garment is not only an effective structural device in the biblical narrative, linking seemingly disparate parts of the plot, but it also draws attention to the importance of clothing as a mark of social status. Indeed, several biblical scholars have noted that the garment appears at transitional moments in the narrative to signal Joseph’s rise to prominence or fall from favor, depending on whether he receives or is stripped of a garment. The Bible also illustrates how clothing can be adduced as misleading evidence when Joseph’s garments are used to prove his alleged death and alleged betrayal of his master, respectively. Clothing as a symbol of social status is not reflected in the Qur’anic narrative, which indicates that to the Qur’anic narrator clothing does not hold the same meaning as to the biblical one. Moreover, although the Qur’an seems to agree with the Bible that clothes can be adduced as misleading evidence, such attempts are condemned to failure.

The Qur’an and the Biblical Tradition II
Stephen Burge, Institute of Ismaili Studies

Stephen Burge is Senior Research Associate in the Qur’anic Studies Unit at the Institute of Ismaili Studies. He has published the monograph Angels in Islam: Jalal al-Din al-Suyuti’s al-Haba’ik fi akhbar al-mala’ik (London, 2012), and has edited a volume on Qur’anic lexicology, The Meaning of the Word: Lexicology and Qur’anic Exegesis (Oxford, 2015). He has published a number of articles on angels, exegesis, and interpretation. He is also co-editing and translating a volume of the Anthology of Qur’anic Commentaries Series on the Pilars of Islam. His main research interests are the works of al-Suyuti, hadith studies, tafsir, and angelology.

Disciplining the Soul: Ritual, Theology, and the Biblical and Post-biblical Antecedents of Fasting in the Qur’an

The study of fasting in the Qur’an and in Islam more generally has gained relatively little attention. The only major study is Kees Wagtendonk’s Fasting in Islam which was published back in 1968 and very little has appeared since then. This paper will examine the Qur’anic references to the Ramadan fast, mainly Q 2:183–185 in light of Jewish and Christian biblical and post-biblical literature. This paper will explore the issue of fasting in the Qur’an from three specific angles. First, the fasting during a specific time of the year, for a designated period of time. In the Qur’an this is, of course, the month of Ramadan, but the Muslim tradition was well aware of other religious fasts, particularly the Christian fast of Lent and the Jewish fast of atonement. This is mentioned twice in the main Qur’anic fasting pericope, both in Q 2:183 and 2:185. This section will examine the extent to which the Ramadan fast is part of a wider tradition of seasonal fasting. The second theme will be the Qur’anic permission for those who are ill or travelling to abstain from the fast. Again this appears twice in the Qur’anic fasting pericope, once in Q 2:184 in relation to the payment of a fidya (or ‘recompense’) to make up for missing the fast, and again in Q 2:185. This will focus on issues such as travel, capacity, illness, and menstruation, as reasons for abandoning the fast. The final section will examine the association with prayer and fasting. Although the Qur’an does not directly associate prayer and fasting, as the Bible does in Acts 13:3 and 14:23 (as well as elsewhere), the two devotional acts are often linked in Islam.
This section will briefly explore the theological and devotional aspect of fasting. Although these are, by no means, all of the issues connected to fasting in the Qur’an, or in Islam more generally, it is hoped that by exploring the biblical and post-biblical understanding of fasting, a more nuanced understanding of Qur’anic ritual and theological value fasting can be gained.

David Vishanoff, University of Oklahoma

David Vishanoff is Associate Professor of Islamic studies in the Department of Religious Studies at the University of Oklahoma. He received his Ph.D. from Emory University in 2004. His research is principally concerned with how religious people interpret and conceptualize sacred texts — both their own and those of other religious traditions.

Between Qur’an and Psalmody: How Medieval Muslim Piety Integrated Two Notions of Scripture

As Angelika Neuwirth has shown, the Qur’an bears a particular affinity to the biblical Psalms. Both texts reflect and shape shared Near Eastern traditions of wisdom, narrative, liturgy, and piety. In the imagination of some medieval Muslim advocates of scrupulous piety (ṣuwarā’), both texts had the same form, the same function, the same style, and even some of the same content. At some point between the ninth and eleventh centuries an unknown collector of wisdom (ḥikma) and exhortations (waḥz) decided to cast his material in the form of a prophetic revelation, which he called the Psalms of David (Zabur Dawud). The biblical king and Qur’anic prophet David made an ideal addressee for his compilation of divine admonitions about repentance, nighttime devotions, and otherworldly piety. Several redactors independently expanded and improved this new scripture, resulting in what I have described elsewhere as the Koranic, Orthodox, Sufi, and Pious recensions. This paper shows how each redactor reconciled the traditional image of David’s psalmody with a Qur’anic conception of scripture. Only in Psalm 1 was the biblical text preserved. Psalm 2 was modified to preempt Christian interpretations that made it a proclamation of Jesus’ divine sonship, and the beginning of Psalm 3, retained only in the Sufi recension, had to be marked as “the words of David” because the rest of the text is framed as God’s speech, not the psalmist’s. From that point on the biblical text disappears, but the Qur’an is often quoted or paraphrased, and the coming of Muhammad is duly announced. The Koranic recension ends each psalm with a Qur’anic–sounding phrase such as “I am Mighty and Wise.”

Some manuscripts label each psalm a surah, and lay out the text as in a mushaf. Yet the biblical Psalms are not forgotten. Amid snippets of wisdom, exhortations to prepare for the afterlife, and admonitions about a variety of sins, there appear hymns of praise, human calls for divine assistance, and echoes of the penitential Psalms. David laments his transgressions quite explicitly in some versions, though in others he is shielded from grave sin. In form, style, and content these rewritten psalms are more Qur’anic than biblical, yet their ethos of piety, penitence, and praise have much in common with the scripture they purport to replace. Indeed, they were not intended as a challenge to the supposedly corrupted Psalms of Jews and Christians. Rather than interreligious polemic, appropriation, or forgery (as Ignaz Goldziher called them), these psalms constitute an intrareligious polemic against worldly fellow Muslims, constructed from a repertoire of motifs, aphorisms, characters, and imagined books that, in the minds of their Muslim authors, were the common property of all scrupulously pious believers.

Stuart B. Langley, The Southern Baptist Theological Seminary

Stuart is a doctoral student at the Southern Baptist Theological Seminary (SBTS), where his research focuses on both the New Testament and World Religions. His work focuses on intertextuality, with particular emphasis on the reception history of the book of Isaiah in the New Testament and the Qur’an.

Hard Hearts, Blind Eyes, and Deaf Ears: A Literary Comparison of Surah 7:179, Isaiah 6:10, and Matthew Q 13:15

This paper will investigate the sense-related aphorism in al-Araf 179 — “They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear” — in comparison with the literary function of the same aphorism found in Isaiah 6 and Matthew 13 in order to determine: 1) whether the saying corresponds more closely to the context of the New Testament or of the Hebrew Bible and 2) what affect this determination will have on the understanding of predestination within the surah as a whole. I will conclude that Q 7:179 is most closely related to a translation of the Hebrew Bible and that it is not, as has been assumed, a statement of divine determinism. This argument will proceed in three steps. First, a brief introduction will discuss the methodology and scope of this work followed immediately by a history of scholarship on the subject.
Next, this paper will compare the narrative function of Q 7:179 to that of Isaiah 6:10 and Matthew 13:15 in order to argue that Q 7:179 most closely reflects the literary context of Isaiah, not Matthew. While Matthew’s use of the aphorism appears in the context of Jesus’ parabolic teaching and the “mysteries of the kingdom,” the aphorism in Isaiah functions to describe the prophetic ministry against an obdurate people. Finally, in order to demonstrate the value of identifying the connection between Q 7:179 and Isaiah 6:10, I will discuss how it can shed light on the Islamic debate on divine determinism and human autonomy. Ultimately, this paper will conclude that the purpose of Q 7:179 is to demonstrate that the people’s disbelief is not based on Muhammad’s ineffectual preaching. Rather, like the prophets before him, Muhammad was sent to a people who hardened themselves against the message of their prophet. Although they have the sensibility to recognize the Prophet’s message, they refuse to use them as a means to understand more about Allah. While it may be true that the Qur’an suggests a deterministic understanding of reality elsewhere, my contention is that Q 7:179 serves instead as a comforting message to the Prophet in response to the people’s apparent rejection of him.

Since the publication of that article Nicolai Sinai has published a number of studies (“The Unknown Known,” MUS); “Inner-Qur’anic Chronology,” Oxford Handbook; The Qur’an: A Historical Critical Introduction, esp. ch. 5) which develop a chronological model without reliance on akhbar/asbab al-nuzul. In my 2018 IQSA paper I will not take up the larger question of the coherence of this model (which is based in part on data including verse length and formulaic density). Instead I would like to address only the question of whether vocabulary might form a basis for vindicating the chronological (or diachronic) model of reading the Qur’an, a notion, found already with Nöldeke and R. Bell and later with N. Robinson, T. Nagel, A. Neuwirth, and others. As these scholars recognized, many key terms or turns of phrase which are thought to mark a Meccan or Medinan surah — including for example asatir al-awwalin, din, hanif, munafiqun, alladhina hadu, jahada bi-, kun fa-yakun, and nabi — in fact appear also in surahs of the other type. The classic solution to this problem (indeed one found already with the mufassirun, as I will show with reference to Zarkashi [d. 794/1392] and al-Suyuti [d. 911/1505]) is to identify certain appearances of these terms as insertions: thus the appearance of asatir al-awwalin in Q 8:31 is explained as a Meccan insertion and the appearances of jahada bi- in 16:110 or 25:52 are explained as Medinan insertions. To Sinai such cases are related to a phenomenon of “inner-Qur’anic interpretation” (see already his work Fortschreibung and more recently “Two Types of Inner-Qur’anic Interpretation”). I agree with Sinai that the notion of a simple insertion of one static text into another static text does not fully explain this phenomenon. In this paper I will argue further (with reference to the work not only of Sinai but also D. Stewart and K. F. Pohlmann) that the distribution of this vocabulary is better understood to reflect a dynamic process of written redaction where various texts were joined — and edited in the process — to form the Qur’anic text as we know it. I will make this case with particular attention to surahs al-Nahl (16) and al-Ankabut (29).

**Thomas Hoffmann, University of Copenhagen**

Thomas Hoffmann works as professor of Qur’anic and Islamic Studies at the Faculty of Theology, UCPH. His Ph.D. dissertation was published under the title “The Poetic Qur’an: Studies on Qur’anic Poeticity.” He is currently leading the research project “Ambiguity and Precision in the Qur’an.”
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The Iconic Qurʾān: A Materialist Reading of the Qurʾānic Cult of Writing

The Qurʾān is often identified as an aniconic, even iconoclastic, text. The stories about Moses and his people’s apostasy through their worship of “a calf, an image,” ʿīl jasad (Q 7:149), and Abraham’s destruction of idols (Q 21:58), are two prominent examples of the Qurʾān’s strong aniconic program against images, understood here as three-dimensional representations (of gods). The image is contrasted with the divine word (and its related paraphernalia, such as “the pen,” “the pages,” “the scrolls,” “the mother book,” “heavenly scribes,” “the book,” “the people of the book”), the former addressing the haptic, visual, and “superficial” senses, and the latter, the conceptual, the innermost, and the intellect (ʿaql). The former addressing a now superseded type of religion and the latter identified as expressive of Late Antiquity’s general endorsement of the book as the religious medium par excellence. These contrasts, however, are problematic and not only betray a theological bias, but they also neglect the Qurʾān’s iconic qualities and functions. Consequently, I will argue that while the Qurʾān promotes itself as a substitute to the religious icon and image, it in fact serves the same function as the religious icon and image. The Qurʾān becomes iconic. In terms of functionality, there is no difference between a cult of images and the veneration of the Qurʾān (and the mushaf). This Qurʾānic program proved extremely successful and Islamic civilization subsequently developed into a culture and polity that put extreme emphasis on writing and “writtenness” (cf. Brinkley Messick’s apt term “the calligraphic state”). The basic claim is that religious texts, in casu the Qurʾān, are material objects too. The methodological implications of this interpretation of the Qurʾān and Qurʾānic culture calls for a renewed attention to the concept of materialism and materiality in relation to words and scripture. This includes some comparative insights gained from recent theoretical developments in materialist approaches to the Bible. Finally, my paper is also an attempt to complement decades’ strong academic attention to the oral-aural aspects of the Qurʾān.

Johanna Pink, Albert-Ludwigs-Universität

See biography in People section on page 38.

Sabr: An Activist Turn in Qurʾānic Hermeneutics

The term sabr occurs frequently in the Qurʾān in a variety of contexts. The general meaning is patience or perseverance in the face of adversity. The semantic field it covers thus has passivist and activist potential: it can refer either to patient endurance, resignation and submission to the fate that God has decreed or to perseverance and a steadfast refusal to give up; thus, continued action. The Qurʾānic usage and context of the term sometimes suggest an activist meaning, such as in Q 3:142 where the believers are instructed to continue their struggle and not to lose hope after defeat in battle; at other times, they suggest a passivist meaning, such as in Q 12:18 where Yaʿqūb’s sons tell their father about Yusuf’s death and he asks God for patience; and sometimes sabr could be read both ways as in Q 103: “Man is in loss, except for those who believe, do good deeds, urge one another to the truth, and urge one another to sabr.” The ambiguity of sabr, a concept that is clearly promoted in the Qurʾān as a virtue, becomes apparent when examining exegetical perspectives on what, exactly, it entails. In Surat al-ʿasr (Q 103), for example, sabr was frequently interpreted as referring to persistence in obeying God’s commands, such as ritual prayer, and refraining from sins. This might require some amount of action, but a very limited degree of human agency. A marked change occurred at the beginning of the 20th century when Muhammad ʿAbduh, who wrote no less than two commentaries on Surat al-ʿasr, understood sabr in the sense of perseverance with respect to the reform of Muslim societies through education, travel and social activism. This reading invests humans with a high amount of agency but also places equally high demands on them. It also attacks all passivist readings of sabr as fatalist and responsible for the decay of Muslim societies. Muhammad ʿAbduh and many adherents of his interpretation, far beyond the modernist circles he is usually associated with, understood sabr as a call to change, rather than quiet endurance. I propose to take the interpretation of the term sabr as a starting point for an exploration of passivist and activist readings of the Qurʾān and their shift in the early 20th century, a phenomenon that was closely related to the emergence of reformist movements such as the Muslim Brotherhood. I will examine selected occurrences of the term sabr in the Qurʾān, their context and the potential they offer for activist and passivist readings.
I will then delineate the development of interpretive approaches until the middle of the 20th century, examining the exegetes’ engagement with the term and the interpretive effort they invested into explaining it. My focus will be on the notions of activism and passivism, continuity and change, and human agency. I aim to contextualize my findings within a broader perspective on how Qur’anic exegesis is inextricably linked with an exegete’s notion of man, society, and history.

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The Qur’an and Late Antiquity

Michael Pregill, University of California, Los Angeles, Presiding

See biography in People section on page 40.

Sarah L. Schwarz, Princeton University

Sarah L. Schwarz is Associate Director of the McGraw Center for Teaching and Learning at Princeton University. Prior to this position, she held faculty appointments at Haverford College and Colorado College. She is an alumna of the University of Pennsylvania, where she earned her Ph.D. in Religious Studies. During graduate school she was also an exchange scholar in the Department of Religion at Princeton. Her scholarship explores the social context of demonological documents in the religious landscape of Late Antiquity. She is currently completing a book entitled The Imagined Bible (forthcoming from Oxford University Press).

Horses, Worms, and Ants: The Power of Solomon in the Qur’an and Biblical Literatures

An understanding of Solomon the wise and powerful king is shared among readers of the Hebrew Bible, New Testament, and Qur’an, and his legend grew in myriad complex ways over the centuries. In the Islamic material we see evidence of a web of influence and intertextuality. Early scholarly interpreters of this thread of tradition tended to explain what they found with a unidirectional arrow drawn from earliest Israelite traditions through to rabbinic Judaism, a line branching off toward what becomes Christianity, and Islam as the last part of the timeline. More recent scholarship has shown that there never was an arrow, and that even though Islam might be the latest religion of the three to develop historically, authoritative interpretation often originated with Muslim communities and was transmitted into Jewish and Christian ones.

Even when interpretive threads predate Islam, far from a unidirectional arrow, we instead see interlaced webs of conversation. It is particularly interesting and challenging to trace these webs, however, since often these echoed conversations leave a flavor or a suggestion of contact, rather than a smoking gun. Seemingly small details like an association of Solomon with horses might yield a vast series of horse and rider amulets in one context (as, for example, in the vast corpora published by Bonner), and a difficult textual tradition about Solomon possibly killing horses in another (Q 38:30). Even a worm might be more than just a worm, as the Babylonian Talmud tells us of a worm used by Solomon to miraculously cut stones for the Temple, and Q 34:14 tells us that the jinn recognized Solomon’s death when a worm gnawed his staff. Finally, in extracanonical stories such as the Testament of Solomon, we read of Solomon engaging in the sacrifice or crushing of insects — locusts — a very different story with perhaps similar themes to surah 27, in which ants are particularly cautioned to take shelter, lest Solomon and his armies crush them. Following Shari Lowin, I argue that “Islam and Judaism purposely and purposefully manipulated and adjusted the texts of the other in order to emphasize their own unique religious values. In so doing, the traditions provided their adherents with material for religious self-perception and for defining themselves as entities distinct and separate from one another, despite their almost identical biological and spiritual heritage.”

Using comparative material from biblical and Qur’anic traditions and from related “magical” materials such as amulets and spell collections, this paper will examine the ways the biblical and Qur’anic interpreters told stories of Solomon’s power and how they transformed it in conversation with each other.

Tommaso Tesei, Institute for Advanced Study, Princeton

Tommaso Tesei completed his Ph.D. dissertation jointly at the University Sapienza of Rome and at the Institut National des Langues et Civilisations Orientales, Paris. He is currently a postdoctoral fellow at the Polonsky Academy for Advanced Study in the Humanities and Social Sciences at the Van Leer Jerusalem Institute, and before that spent a year as a Sawyer Seminar research fellow at Notre Dame University. He was recently awarded a residential membership at the Institute for Advanced Studies in Princeton. His primary areas of specialization are the Qur’an, early Islam, and Late Antiquity, although his research and teaching interests more broadly range from the ancient Near East to contemporary Middle Eastern societies.
Q 23:93–103 and 4 Ezra 7

Intertextual resonances between the Qur'an and biblical and extra-biblical texts have attracted significant scholarly attention since the very beginning of modern qur'anic studies. The question has recently obtained renewed investigation within the more general trend of research that aims to re-situate early Islam in its late antique context. Intertextualities offer scholars a valuable means to explore the allusiveness that characterizes qur'anic narratives. Moreover, the study of intertexts helps us to determine to what degree biblical traditions were spread in the Qur'an's environment. In this paper I will address the case of Q 23:93–103. As I will argue, this qur'anic passage presents a number of intertextual connections with different sections of 4 Ezra 7.

David S. Powers
See biography in People section on page 42.

Zayd, Zaynab, and Muhammad: Revisited

The earliest Muslim and Christian sources preserve strikingly different versions of the notorious episode in which Muhammad falls in love with, and eventually marries, Zaynab bt. Jahsh, the former wife of his adopted son Zayd. In the earliest Muslim source to mention the episode — the Tafsir of Muqatil b. Sulayman (d. 150/767), Muhammad falls in love with his daughter-in-law Zaynab after catching a glimpse of her in a state of dishabille; the marriage was legitimized by the revelation of Q 33:37, which stipulates that it is permissible for a believer to marry the former wife of an adoptive son, on the condition that the latter is “finished with her.” In the earliest Christian source to mention the episode — The Fount of Knowledge of John of Damascus, composed ca. 730 CE — Muhammad tells his “co-worker” Zayd that God had commanded him to divorce his (unnamed) wife so that he (the Prophet) could marry the woman. Zayd complied, and the Prophet then had intercourse with the woman, thereby, according to John, committing adultery. In this instance, the marriage was legitimized by the Prophet’s introduction of the “law” that would become Q 2:230 (on tahlil marriage). In my presentation, I propose to explore the relationship between the Muslim and Christian versions of this episode in an effort to account for the differences and to determine which is the earlier version.

Johanne Louise Christiansen, University of Copenhagen
See biography above on page 13.

Recite Whatever Recitation Is Feasible for You (fa‘qra‘u ma tayassara min al-qur‘an): A System Theoretical Reading of Qur’anic Moderation Strategies

As a late antique text, the Qur’an participates in and negotiates the religious tendencies of this period. One such tendency relates to ideals of asceticism, renunciation of the world, individualism, and extraordinary holy men. Even though the Qur’an encourages some ascetic practices (cf. Q 2:183–187), it also condemns others for being exaggerated or too extreme (cf. Q 9:31–34; 17:26–27). The Qur’an problem with many of the ascetic practices seems to be that they were too difficult for the average believer. The Qur’an therefore needed to make a choice: To what extent was renunciation of earthly goods, the body, and sexual relations — a late antique ascetic ideal — necessary to be considered a Qur’anic believer? How to find a middle ground between the too extreme and the too easy, between a late antique identity that had to be substantiated in certain immovable principles and an appropriate degree of flexibility to include a broad range of adherents? 

In this paper, I propose that the Qur’anic strategies of moderation and flexibility can be understood as an adaptive process to guarantee long-term durability and persistence of a so-called 'living system,' the Qur’an itself. My paper will introduce the system theory of the American anthropologist Roy A. Rappaport (d. 1997) to the field of Qur’anic studies, drawing especially on his work Ecology, Meaning, and Religion (1979). Following Rappaport’s basic idea, the tension between principle and flexibility is a necessity for all living systems. The Qur’an as such a system therefore had to negotiate its attitude towards certain ascetic practices with its surrounding and rapidly changing environment (not least the transition from Mecca to Medina), and react to stress put on the system by both its own adherents and members of other late antique religions (cf. Q 3:113). To exemplify my approach, I will conduct a system theoretical reading of Q 73:1–10, 20, which most scholars, both those rooted in the Muslim tradition and the field of academic Qur’anic studies, agree contains a temporal moderation, on a lenient curve, of the ascetic vigil practices in the Qur’an.
The early regulations concerning the vigil (Q 73 v. 1–9) were simply too difficult for the average believer, because they were initially designed for the extraordinary Prophet alone (as a late antique holy man). As time passed — from Mecca to Medina, from a few adherents to an actual congregation — the stipulations of the vigil (v. 20) had to be regulated to preserve the continued existence of this particular ascetic practice, but also of the larger system, the Qur’anic religion.

How can we characterize each of the individual Musabbihat as complex, secondary genre forms? And, finally, outside of the similar openings, should these surahs be considered similar literary objects?

Karim Samji, Gettysburg College
Karim Samji received his Ph.D. from the University of Michigan in 2013. He is Assistant Professor of History at Gettysburg College. His monograph, *The Qur’an: A Form-Critical History* appeared with De Gruyter in 2018.

Mapping the Musabbihat: Genre Boundaries and Surah Structure
On the surface, the praise formulae that open the Musabbihat might reasonably be thought to provide a final and definitive judgment as to their genre classification in the Qur’an. On the one hand, the presence of liturgical elements leaves no doubt that this cluster of surahs preserves multiple hymnic pericopes (Q al-Hadid 57:1–6; Q al-Hashr 59:1, 22–24; Q al-Saff 61:2–4; Q al-Jumu’ah 62:1–4; Q al-Taghabun 64:1–4, 13), not to mention a doxology (Q 61:1). Take, for instance, the complex structure of Surat al-Hashr. The formula of liturgical praise (sabbaha li-) in v. 1 begins a hymn to God. Assuming, for the moment, that surah as extended compositions are not without rhyme or reason, the hymn evidently resumes in v. 22–24 (Bell 1991). Whereas the cohesion of this hymnic fragment is structural, that of the intervening verse pair is patterned on end-rhyme (-aC). In this hymn to victory (vv. 2–4), the liturgical formula (huwa lladhi: ‘He, who...’) features relative predication. On the other hand, the liturgy genre alone cannot account for the surah structure of Q 59 in its entirety, let alone the Musabbihat as a whole. Put simply, there are as many genres in the group as there are surah. For example, Q 59:18–21 (-uc) closes the surah with a sermon, belonging to the wisdom genre. Accordingly, the vocative formula reads: ya-ayyuha lladhina amanu (‘O you who believe!’). In fact, the exact same formula also concludes Surat al-Hadid (Q 57:28–29), Surat al-Saff (Q 61:14), Surat al-Jumu’ah (Q 62:9–11), and Surat al-Taghabun (Q 64:14–18). In the first three surahs (Q 57, 59, 61), this formula introduces the simple sermon form, while in the remaining units (Q 62, 64), it doubles as a proclamation formula introducing regulatory forms. Moreover, Q 64:14–18 represents a complex sermon, which overlaps with and incorporates multiple genres, including that of proclamation. The same might even hold true for Q 62:9–11. Based on this premise, form criticism offers a first glimpse into the framework of the Musabbihat.
Although the structural similarities seem to end here, the historian of religion is tempted to see in this traditional group of surahs ‘a live transcript’ of a typical communal service (cf. Sinai and Neuwirth 2011), which opens on a liturgical note and closes with words of wisdom.

Andrew O’Connor, University of Notre Dame

Andrew O’Connor is a Ph.D. candidate at the University of Notre Dame. He is currently writing a dissertation on the different prophetic paradigms found in the Qur’an. A portion of his research will be published as “Obeying God and His Messenger: Medinan Prophetology in the Meccan Qur’an?” in Unlocking the Medinan Qur’an, ed. N. Sinai (Leiden: Brill, 2019).

Prophetic Authority and Formulaic Diction in al-Musabbihat

The five Musabbihat generally share a similar prophetological profile, featuring assertions of the Prophet’s authority in the context of conflicts with the ahl al-kitab and frequent exhortations to believe “in God and His Messenger (bi-llahi wa-rasulihii).” Indeed in his recent monograph, Nicolai Sinai (The Qur’an, 2017, chs. 7 and 8) highlights the distinctive prophetical paradigms between the Meccan and Medinan corpora, noting that the elevated prophetic authority associated with the Prophet in Medinan surahs is often tied to the need for militancy and the occurrence of the formulaic linking of “God and His Messenger.” He further remarks that a possible candidate for the first surah to declare a “militant manifesto” is Surat al-Saff (Q 61), and the first to employ the linking of God and the Messenger is Surat al-Taghabun (Q 64), both belonging to the Musabbihat. Intriguingly, both were also flagged by Andrew Bannister as the two surahs with the highest formulaic density in the entirety of the Qur’an (Bannister, An Oral-Formulaic Study, 2014, ch. 6). Q 64, however, particularly stands apart from the rest of this collection. It exhibits a comparatively low Mean Verse Length of 89.28 transcription letters, whereas the other four surahs have values greater than 100. Likewise, as is also noted by Sinai—and pace its placement by Nöldeke and Schwally—this surah exhibits many features that are generally more comparable to Meccan material than Medinan. Unlike the other Musabbihat, Q 64 features no explicit critique of other monotheistic communities or allusions to the struggles of the Prophet and his community.

Instead it emphasizes eschatological themes and notes that the Messenger’s only duty is al-balagu l-mubin (Q 64:12). Might Q 64 more likely be a Meccan rather than a Medinan surah, or otherwise have an entirely different provenance than the rest of the Musabbihat? And how do we account for the pervasive presence of formulaic diction in Q 64 and Q 61? In this paper I examine the prophetologies of the Musabbihat and discuss their position within the prophetological spectrum of the Qur’an as a whole. I then highlight the anomalous position of Q 64 (including its high formulaic density), arguing that Q 64 is either (following Sinai) early and marks a new development in the text’s prophetic paradigms — and subsequently served as a sort of model of formulaic diction for later surahs — or, alternatively, Q 64 may be a composite construction which drew upon material from across the Qur’anic corpus. In this I draw upon the works of Bannister, Klar, Paret, Sinai, and others.
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Executive Summary

It is with great pleasure that the International Qur’anic Studies Association (IQSA) holds its 2018 annual meeting in Denver, Colorado. This year’s conference hosts multiple sessions with dozens of presenters and discussants coming from across the globe. The following report by the executive director summarizes the progress of IQSA throughout 2018 as well as forthcoming plans.

Governance
The board held its spring 2018 meeting over video conference. The executive director reported to council IQSA’s financial, operational, and administrative activity. The board discussed updates within the standing committees, and approved plans for a joint 2019 International Meeting. The board completed a positive evaluation of executive director, Emran El-Badawi, while offering constructive feedback.

Membership & Benefits
Paid members number just over 200—down from last year—with lapsed or unpaid members numbering well over 100. The problem of artificially low membership was exacerbated this earlier year due to technical issues with automatic payments. The large number of unpaid memberships significantly reduces overall revenue. Past and future IQSA members are kindly instructed to continue paying their annual membership dues manually until further notice.

This year IQSA gained one more lifetime member, bringing our total lifetime memberships to three—thank you. However, we are yet to have a single institutional member.

Donations & Sponsorships
Earlier this year IQSA received a prestigious, exclusive invitation to the Global Donors Forum in London. IQSA was represented by Emran El-Badawi (Executive Director) and Alba Fedeli (Program Unit Chair) who presented on the importance of funding Qur’anic studies. The executive office began talks with a new foundation and is working with the board on securing more funding.

IQSA shares its gratitude with its donors and sponsors for 2018. We thank the Windsor Foundation for their generosity, DeGruyter Press for co-sponsoring this year’s general reception, and to all of you who have given generously—thank you.

Expenditure & Operations
Annual expenditure by end of 2018 is approximately $19,000 (down from $33,000 in 2017). The lower cost because there are no international conference costs this year. Projected revenue and donations in the amount of $9,000, minus fees, will cover about half of these costs. Revenue from membership dues is down; revenue from advertising is down. These numbers demonstrate that costs outstripped revenue for the second year in a row. This means IQSA has less funds to support its officers this year. Projected expenditure for 2019 is approximately $24,000. Further support and revenue streams are still needed and actively being sought.

Reminders for 2019
Friends and members of IQSA should feel free to send all general inquiries to contact@iqsaweb.org. Stay up to date by joining us online. Please do not forget to subscribe to our blog by joining the mailing list from IQSAAweb.org. Join the IQSA Discussion Group on Yahoo! by writing to iqsa-subscribe@yahoo groups.com, like us on Facebook, and follow us on Twitter (@IQSAWEB). We thank you for your support and participation, and we look forward to seeing you in San Diego, CA for 2019!

Emran El-Badawi
IQSA Nominations Committee

The nominations committee suggests to the board of directors a number of suitable candidates for most IQSA leadership positions. After the board, with the nominations committee reaches out the nominees. During 2018, the nominations committee consisted of four members: Farid Esack, Asma Hilali, Hamza Zafer, and Holger Zellentin, who chaired the committee.

This year, the committee had to fill a number of important positions beginning in 2019, partially by reappointment, and partially by appointing new candidates.

We have nominated Asma Hilali to succeed Devin Stewart as president elect in 2019. Mehdi Azaiez was nominated as a first new member of the board. Holger Zellentin, the undersigned, having recused himself from the proceedings on this matter, has been nominated as a second new member of the board, serving as the new secretary.

As a replacement for the parting chair of the nominations committee we have nominated Alba Fedeli.

As chair of the programming committee, we have nominated Marianna Klar to succeed Nicolai Sinai, who stepped down from this position on order to allow him to focus on the editorship of JIQSA.

In its deliberation, the committee sought to balance a large number of requirements an ideal candidate would fulfill, including a scholar’s commitment to IQSA, public profile, and contribution to the field. Among the suitable candidates, we also sought to balance IQSA’s leadership in terms of gender, religious commitments, and geographic representation, issues whose importance continues to grow.

As parting chair of the committee, I want to express my gratitude to all new, current, and parting members of the board and of the nominations committee for the smooth and effective work during this past year.

Holger Zellentin

IQSA Publishing & Research Committee

JIQSA

JIQSA 2 is being released just at the time of the 2018 November meeting. Under the editorship of Vanessa De Gifis, it includes very exciting and thought-provoking writings on qur’anic studies, from the presidential address of Farid Esack and response of Shari Lowin, to articles by Devin Stewart, Kecia Ali, Joe Lowry, Jawad Qureshi, a review essay by associate editor, Michael Pregill and the obituary of our first president, the beloved Andrew Rippin.

JIQSA 3 is being edited by our new JIQSA editor, Nicolai Sinai, who has moved forward in the evaluation and production phase of our next edition, expected to be released in late spring or early summer.

Monograph Series

Gerald Hawting served as the first editor of the IQSA monograph series and has seen through the publication of Michel Cuypers’ A Qur’anic Apocalypse: A Reading of the Thirty-Three Last Surahs (Lockwood Press, 2018). This is a translation and update of Cuypers’ Une apocalypse coranique (2014).

David Powers succeeded Hawting as editor of the monograph series in 2017 and has taken on the publication of a select collection of articles deriving from IQSA’s first international conference in qur’anic studies, which took place in Yogyakarta in August, 2015. This collection is edited by Mun’im Sirry, includes a forward by Reuven Firestone, and will likely be released by Lockwood in early 2019.

The monograph series has received a number of submissions for publication and is in communication with several scholars who are in the final stages of completing manuscripts on the Qur’an. All submissions will undergo peer review to determine suitability for publication.

Review of Qur’anic Research

RQR is chaired by editor Shari Lowin, who has produced a monthly review throughout the year that is available through the IQSA website.

All publications, from JIQSA to the Monograph Series and JQR, are published by or in conjunction with Lockwood Press. We are blessed to have the privilege of working with Lockwood, which has contracted with IQSA for all publications.

Reuven Firestone
IQSA’s Programming Committee (PC) is responsible for the academic content of the Annual Meeting and reports to the Board of Directors. It approves new program units, oversees the operation of existing ones, and shapes future meetings in the light of its evaluation of past ones. The current shape of IQSA’s program units is as follows:

1. Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus
   Chairs: Anne-Sylvie Boisliveau and Sarra Tlili
2. Historical Context, Manuscripts, and Material Culture
   Chairs: Alba Fedeli and Shady H. Nasser
3. The Qur’an and the Biblical Tradition
   Chairs: Cornelia Horn and Holger Zellentin
4. Qur’anic Studies: Methodology and Hermeneutics
   Chairs: Karen Bauer and Feras Hamza
5. Surah Studies
   Chairs: Shawkat Toorawa and Marianna Klar
6. The Qur’an and Late Antiquity
   Chairs: Michael Pregill and tbc

We are grateful to Farid Esack to the service he has given to the program unit “Methodology and Hermeneutics” and are excited to welcome Feras Hamza as the unit’s new co-chair. Due to taking on other responsibilities within JIQSA, I have had to step down as chair of the Programming Committee. The Nominations Committee and the Board of Directors have asked Marianna Klar to succeed me, which she has kindly accepted.

As in the previous year, the call for papers for IQSA’s 2018 meeting was published in early January, and by April a total of 67 submissions had been received and reviewed by the unit chairs. At the Denver meeting, IQSA’s six programming units will hold a total of ten sessions, including 41 academic papers and one roundtable. In keeping with concerns that have been expressed by a number of IQSA members in the wake of previous meetings, the relatively limited number of sessions at the Denver meeting has made it possible to avoid any double booking of IQSA sessions, which is bound to boost session attendance. With the help of SBL’s programming team, the Programming Committee has also made it a priority to ensure that IQSA sessions are held at the same venue, as far as possible, in order to avoid breath-taking marathons from one conference hotel to another between panels.

Nicolai Sinai

Denver, Colorado
CALL FOR PAPERS — International Qur’an Conference
Tangier Global Forum
University of New England | Tangier, Morocco
(25–26 July, 2019)

The International Qur’anic Studies Association (IQSA) is happy to announce its third biennial conference July 25–26, 2019, which is hosted by the Tangier Global Forum of the University of New England, Tangier, Morocco. The main theme of the conference is Reading the Qur’an in the Context of Empire. We invite enthusiastic scholars to discuss under-researched aspects of qur’anic studies. Papers in all areas of the field are welcome, but we are particularly interested in papers about how rulers, politicians, religious figures and later colonial officers and European travelers contributed to the production, distribution and reception of Scriptures in general and the Qur’an in particular.

Given the history and the pluralistic nature of the conference, participants are encouraged to exchange views on the relationship between the Qur’an and others religions. The conference will unveil new research on the Qur’an, and create a platform for connecting other religions to qur’anic studies. Further attention will be paid to the important contribution of North African scholars to the emergence and flourishing of methods in the study of Qur’an, tafsir and translation. Also, particular attention will be paid to understudied texts, including qur’anic commentaries, manuscripts, and translations produced under influential early, medieval and modern Islamic empires and sultanates in Turkey, Persia, Africa, Europe and the Malay-Indonesian world.

As there have been some long discussions about the way the Qur’an is [supposed to be] taught and examined in different Islamic and non-Islamic academic contexts, researchers will find a chance to discuss and challenge recent ideas and trends in Islamic studies by raising questions about: academic study of the Qur’an and its tafsir, reading the Qur’an along with other scriptures, reading the Qur’an in the light of recent archaeological and epigraphic discoveries, among others.

The sub-themes of the conference are as follows:

- The Qur’an and Other Religions
- Tafsir and the translation of the Qur’an
- Qur’anic Manuscripts
- The Qur’an and Mysticism
- Modern African traditions of Qur’anic Exegesis
- Method and Theory in the Study of the Qur’an and its commentaries (past, present, future)

The conference will take place in English, Arabic and French.

Please submit your abstracts (300 words) to: iqsatangier2019@gmail.com by January 30, 2019. Modest financial support may be available to accepted panelists by request, and contingent upon available funds.
Participation and Membership

**IQSAweb.org**

IQSAweb.org has all the information necessary for you to benefit from IQSA and for you to get involved. On this site, visitors can familiarize themselves with IQSA’s governance, resources, and programs, as well as learn about its policies, vision, and history. To receive updates, subscribe online by entering your e-mail address where it states “Follow IQSA by E-Mail” on the left margin of IQSA’s website.

**Online Discussion Group:**

Join the Yahoo! Discussion Group to share ideas, discuss, and collaborate with other scholars and members of IQSA. Join by writing to iqsa-subscribe@yahooogroups.com.

**Weekly Blog Updates:**

The IQSA blog has attracted widespread international interest and participation of scholars, students, and the general public. The blog includes weekly updates about IQSA, information on its academic meetings (North American and International), schedules for other conferences and colloquia taking place around the world, and various stories and reports on new research. IQSA strongly encourages all those working on new and exciting Qur’anic studies projects to contribute to the IQSA blog.

**Become a Member of IQSA:**

Become a member of IQSA, join from the IQSA website, located under “Membership & Governance.” Be sure to follow IQSAweb.org for updates about this and other matters. Through the website, members will receive access to our publications, including:

- **Review of Qur’anic Research**
- **Membership Directory**
- **Bilingual English-Arabic Journal of the International Qur’anic Studies Association**

If you are interested in getting involved, writing for the IQSA blog, or have advertising or other inquiries, please write to contact@iqsaweb.org. Do not forget to find IQSA on Facebook and Twitter!

**Donate:**

Support IQSA’s work by making a tax-deductible contribution. Donate online at members.iqsaweb.org/donate or e-mail us at contact@iqsaweb.org.

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**Advertise with Us**

IQSA is the first and only learned society of its kind devoted to the critical investigation of the Qur’an, encompassing a broad community of scholars, students, publishers, and members of the public. IQSA encourages advertising partnerships and opportunities in the following capacities:

1. **Advertise in the Annual Meeting Program Book** – Every year the International Qur’anic Studies Association holds an Annual Meeting in conjunction with the Society of Biblical Literature/American Academy of Religion, attracting a wide audience in the scholarly community from across the nation. The accompanying Program Book published by IQSA is read by hundreds at the Annual Meeting and thousands around the world, providing a critical platform for relevant businesses to market their publications and services. Email contact@iqsaweb.org to reserve an advertising space today!


3. **Advertise Online** – While IQSA does not currently hold a physical headquarters, its website serves as the central meeting point and face of the organization visited by hundreds of members and non-members every day. Email contact@iqsaweb.org to inquire about advertising with us online via www.iqsaweb.org.

4. **Send an Email to IQSA Members** – IQSA will send emails on behalf of publishers and other advertisers of interest to our members. The publisher/advertiser is responsible for composing the email. Please contact the Executive Office at contact@iqsaweb.org for more information.
IQSA Mission and Strategic Vision

Mission Statement:
Foster Qurʾanic Scholarship

Strategic Vision Statement:
The International Qurʾanic Studies Association is the first learned society devoted to the study of the Qurʾan from a variety of academic disciplines. The Association was founded to meet the following needs:

- Regular meetings for scholars of the Qurʾan
- Cutting edge, intellectually rigorous, academic research on the Qurʾan
- A bridge between different global communities of Qurʾanic scholarship
- Regular and meaningful academic interchange between scholars of the Bible and scholars of the Qurʾan
- Involvement of Islamic scholarly institutions and faith communities

The Association offers its members opportunities for mutual support, intellectual growth, and professional development through the following:

- Advancing academic study of the Qurʾan, its context, its relationship to other scriptural traditions, and its literary and cultural influence
- Collaborating with educational institutions and other appropriate organizations to support Qurʾanic scholarship and teaching
- Developing resources for diverse audiences, including students, faith communities, and the general public
- Facilitating broad and open discussion from a variety of academic perspectives
- Organizing congresses for scholarly exchange
- Publishing Qurʾanic scholarship
- Encouraging and facilitating digital technology in the discipline
- Promoting cooperation across global boundaries

Core Values:

- Accountability
- Collaboration
- Collegiality
- Critical Inquiry
- Inclusivity
- Openness to Change
- Professionalism
- Respect for Diversity
- Scholarly Integrity
- Tolerance
The International Qur’anic Studies Association will meet in November 2018 with AAR/SBL in San Diego, California.

The meeting will feature IQSA’s annual presidential address. Participants will need to become IQSA members through IQSAweb.org, and then register for the IQSA conference through Society of Biblical Literature (SBL).

IQSA is therefore pleased to invite submissions for the San Diego 2019 Annual Meeting in the following program units:

1. Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus
2. The Qur’an: Surah Studies
3. The Qur’an and the Biblical Tradition
4. The Qur’an: Methodology and Hermeneutics
5. The Qur’an and Late Antiquity
6. The Qur’an: Manuscripts and Textual Criticism


The official Call for Papers will open in December with a deadline of March 1, 2019. All those interested should be subscribed to the blog on IQSAweb.org, in order to remain updated and receive further details on the conference, program units, and Call for Papers.
Call For Papers

Journal of the International Qur’anic Studies Association

The Journal of the International Qur’anic Studies Association (JIQSA) commenced publication annually in 2016. Articles are rigorously peer-reviewed through a double-blind review process, with reviewers appointed by the Head Editors in consultation with the Editorial Board. The journal’s launch reflects a time of particular vitality and growth in Qur’anic studies, and its primary goal is to encourage the further development of the discipline in innovative ways. Methodologies of particular interest to the journal include historical-critical, contextual-comparative, and literary approaches to the Qur’an. We especially welcome articles that explore the Qur’an’s origins in the religious, cultural, social, and political contexts of Late Antiquity; its connections to various literary precursors, especially the scriptural and parascriptural traditions of older religious communities; the historical reception of the Qur’an in the west; the hermeneutics and methodology of Qur’anic exegesis and translation (both traditional and modern); the transmission and evolution of the textus receptus and the manuscript tradition; and the application of various literary and philological modes of investigation into Qur’anic style and compositional structure.

The journal’s website, including additional information and contact details, can be found at http://lockwoodonlinejournals.com/index.php/jiqsa. For more information on the International Qur’anic Studies Association, please visit www.iqsaweb.org.

Editors:
Nicolai Sinai, University of Oxford / Pembroke College, UK (volumes 3 and following)
Michael E. Pregill, University of California, Los Angeles, USA (volumes 1 to 3)
Vanessa De Gifis, Wayne State University, USA (volumes 1 and 2)

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Marianna Klar, University of Oxford, UK
John Reeves, University of North Carolina at Charlotte, USA
Sarra Tlili, University of Florida, USA
Shawkat Toorawa, Yale University, USA
The *Review of Qur’anic Research* (RQR) is a unique online companion to the International Qur’anic Studies Association (IQSA). IQSA is committed to the advancement and dissemination of high quality scholarship on the Qur’an and to the facilitation of deeper understandings of the Qur’an through scholarly collaboration. RQR is an online resource that features reviews of cutting-edge scholarship in the field of Qur’anic studies and allied fields.

**Reviewers:** Our editorial board solicits reviews from appropriate academic reviewers for each volume reviewed. RQR editors request that reviewers write their review in a timely manner (usually 90 days) and in accordance with best scholarly practices. Authors who wish to submit their own reviews for consideration are considered on a case by case basis.

**Submissions:** While RQR acts mainly as a clearinghouse for the review of new scholarly publications (monographs, translations, edited texts, reference works, etc.), published works of cultural and religious significance that fall outside the traditional domain of academic publication may also be reviewed. Publishers and authors who wish to submit their publications for review in RQR should contact the RQR editor Shari Lowin (Stonehill College) at rqr@iqsaweb.org.

**Editor:** Shari Lowin is Professor of Religious Studies and Program Director of Middle Eastern Studies at Stonehill College, Massachusetts. In 2002, Lowin completed her Ph.D in Department of Near Eastern Languages and Civilizations at University of Chicago. Her research centers on the interplay between Judaism and Islam in the early and early medieval Islamic periods, c. 800–1200 CE, focusing mainly on the development of Jewish and Muslim exegetical narratives. Of her most recent publications is *Arabic and Hebrew Love Poems of al-Andalus* (Routledge, 2013), which examines Arabic and Hebrew eros poetry (‘ishq/shirat hesheq poems) of religious scholars in 10th–13th century Muslim Spain. Other works include comparative studies of Judaism and Islam focused on the narratives of Abraham and on accounts of enemies of God in the midrash aggadah and in the hadith, including a monograph entitled *The Making of a Forefather: Abraham in Islamic and Jewish Exegetical Narratives* (Brill, 2006).

All inquiries can be directed to the RQR editor, Shari Lowin (Stonehill College) at rqr@iqsaweb.org.
IQSA Studies in the Qurʾān volume 1

A Qurʾānic Apocalypse: A Reading of the Thirty-Three Last Sūrahs of the Qurʾān
by Michel Cuypers

This volume closes a trilogy devoted to the exegesis of the Qurʾān analyzed according to the principles of Semitic rhetoric, a method of textual analysis developed in the field of biblical studies. It studies the shortest sūrahs of the Qurʾān, which are traditionally dated to the beginnings of the preaching of Muḥammad in Mecca. The reference to the initial vision of Muḥammad in Sūrah 81, the point of departure for his career as Prophet, provides the starting point of the study of this group of sūrahs. The analysis shows that the redactors who assembled the textual fragments of the Qurʾān into a book were guided by precise intentions. In the end, it is these intentions that the rhetorical analysis of the text enables us to discover and better understand.

384 pages • 9 x 6 inches • October 2018
Hardback • ISBN 9781948488013 • $49.95
PDF eBook • ISBN 9781948480994 • $40.00

Journal of the International Qurʾānic Studies Association

The Journal of the International Qurʾānic Studies Association (JIQSA) is a peer reviewed annual journal published by Lockwood Press on behalf of the International Qurʾānic Studies Association. JIQSA welcomes article submissions that explore the Qurʾān’s origins in the religious, cultural, social, and political contexts of Late Antiquity; its connections to various literary precursors, especially the scriptural and parascriptural traditions of older religious communities; the historical reception of the Qurʾān in the West; the hermeneutics and methodology of qurʾānic exegesis and translation (both traditional and modern); the transmission and evolution of the textus receptus; Qurʾān manuscripts and material culture; and the application of various literary and philological modes of investigation into qurʾānic style, compositional structure, and rhetoric.

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BOARD OF DIRECTORS

Abdullah Saeed, University of Melbourne, President

Abdullah Saeed is currently the Sultan of Oman Professor of Arab and Islamic Studies and Director of the National Centre of Excellence for Islamic Studies at the University of Melbourne, Australia. He is also a Fellow of the Australian Academy of Humanities. His research focuses on the negotiation of text and context, *ijtihad*, and interpretation. Among his publications are: *Islamic Banking and Interest*, the coauthored *Freedom of Religion, Apostasy and Islam; Interpreting the Qur’an: Towards a Contemporary Approach; The Qur’an: An Introduction; Islamic Political Thought and Governance* (ed.); *Islam and Human Rights* (ed.); and *Reading the Qur’an in the Twentieth Century: Towards a Contextualist Approach*. He is currently working (with Andrew Rippin) on a major research project on the reception of ideas associated with critical historical approaches to the Qur’an in Muslim higher education institutions. Saeed works closely with various government departments and international organizations and contributes to their projects relating to Islam and Islamic thought. He is currently a member of the UNESCO Commission of Australia of the Department of Foreign Affairs of Australia. He contributes to print and electronic media on Islamic issues. He has a wide range of professional and research relationships around the world, and is on the editorial board of several international refereed journals. He is also well-known for his interfaith activities in Australia and overseas, and for his contributions to this area, he was awarded the Order of Australia in 2013.

Devin J. Stewart, Emory University, President Elect

Devin Stewart is Professor of Arabic and Islamic Studies at Emory University. His research has focused on Islamic law and legal education, the text of the Qur’an, Shi‘ite Islam, Islamic sectarian relations, and Arabic dialectology. His published works include *Islamic Legal Orthodoxy: Twelver Shiite Responses to the Sunni Legal System* and a number of articles on leading Shi‘ite scholars of the sixteenth, seventeenth, and eighteenth centuries.

His work on the Qur’an includes “Saj‘ in the Qur’an: Prosody and Structure” in the *Journal of Arabic Literature* and “Rhymed Prose” in the revised edition of the *Encyclopaedia of the Qur’an*.

Gerald Hawting, SOAS University of London, Past President

Gerald Hawting is an Emeritus Professor in the Department of History at the School of Oriental and African Studies, University of London since 2009. He specializes in the study of the emergence and early development of Islam, and among his publications are *The Idea of Idolatry and the Emergence of Islam* and “Pilgrimage to Mecca: Human Responses to a Divine Command” in Klaus Herbers and Hans Christian Lehner (eds.), *On the Road in the Name of Religion: Pilgrimage as a Means of Coping with Contingency and Fixing the Future in the World’s Major Religions*.

Karen Bauer, Institute of Ismaili Studies

Karen Bauer (Ph.D., Princeton University, 2008) is a Research Associate in the Qur’anic Studies Unit of the Institute of Ismaili Studies, where she researches the Qur’an and qur’anic exegesis (*tafsir*). She has published widely on *tafsir* and on gender in Islamic thought and has recently begun a project on emotion in the Qur’an. Her publications include *Gender Hierarchy in the Qur’an: Medieval Interpretations, Modern Responses, and Aims, Methods, and Contexts of Qur’anic Interpretation* (ed.), and she has written articles on topics such as women’s right to be judges in medieval Islamic law, the potential and actual audiences for medieval *tafsir*, and the relationship between documentary evidence and *tafsir* in contracts of marriage.

Fred Donner, University of Chicago

Fred M. Donner is Professor of Near Eastern History in the Oriental Institute and Department of Near Eastern Languages and Civilizations at the University of Chicago. His main field of research is the origins of Islam and early Islamic History. He is the author of *Muhammad and the Believers: At the Origins of Islam* and *Narratives of Islamic Origins: The Beginnings of Islamic Historical Writing*. 
Johanna Pink, University of Freiburg

Johanna Pink is professor of Islamic Studies at the Albert-Ludwigs-Universität Freiburg, Germany. She taught at Freie Universität Berlin and the University of Tuebingen. Her main fields of interest are the transregional history of tafsīr in the modern period and Qur’ān translations with a particular focus on Indonesia. Her publications include a monograph on Sunni tafsir in the modern Islamic world, a guest-edited volume of the Journal of Qur’anic Studies on translations of the Qur’an in Muslim majority contexts and a volume on tafsir and Islamic intellectual history, co-edited with Andreas Görke. Her upcoming monograph is entitled Muslim Qur’anic Interpretation Today (Equinox).

Sarra Tlili, University of Florida

Dr. Tlili is a scholar of Arab and Islamic studies. She graduated from the University of Pennsylvania, department of Near Eastern Languages and Civilization. Her primary research interests are stylistics of the Qur’an, animals in Islam and Arabic literature. Among the courses she has taught are “The Qur’an as Literature” and “Sustainability in Arabic Texts.”

Gabriel Reynolds, University of Notre Dame, Chair

Gabriel Said Reynolds did his doctoral work at Yale University in Islamic Studies. Currently he researches the Qur’an and Muslim/Christian relations and is Professor of Islamic Studies and Theology in the Department of Theology at Notre Dame. He is the author of The Qur’an and Its Biblical Subtext (Routledge 2010) and The Emergence of Islam (Fortress, 2012), the translator of Abd al-Jabbar’s Critique of Christian Origins (BYU 2008), and editor of The Qur’an in Its Historical Context (Routledge 2008) and New Perspectives on the Qur’an: The Qur’an in Its Historical Context 2 (Routledge 2011). In 2012–13 Prof. Reynolds directed, along with Mehdi Azaiez, “The Qur’an Seminar,” a year-long collaborative project dedicated to encouraging dialogue among scholars of the Qur’an, the acts of which appeared as The Qur’an Seminar Commentary (De Gruyter, 2016). In June 2018 his most recent book, The Qur’an and the Bible, was published with Yale University Press.

Hamza Zafer, University of Washington, Secretary

Hamza M. Zafer is the Assistant Professor of Islamic History and Classical Arabic at the University of Washington in Seattle. His research expertise is in early Islamic political and intellectual history (pre-900 CE). He works primarily on early and pre-Islamic Arabian sources in Arabic, Aramaic, Syriac, Hebrew, Greek, and Ge’ez. He is currently finishing work on a book titled The Mother of Cities: A pre-history of the Islamic Empire.

EXECUTIVE OFFICE

Emran El-Badawi, University of Houston – Executive Director and Treasurer

Emran El-Badawi is Associate Professor and Program Director of Middle Eastern Studies at the Department of Modern and Classical Languages at the University of Houston. He is author of The Qur’an and the Aramaic Gospel Traditions (Routledge, 2013), co-editor of Communities of the Qur’an: Dialogue, Debate and Diversity in the 21st Century (OneWorld, 2019) and co-author of A History of the Classical Middle East, 500–1500 (Cognella, forthcoming). He teaches courses on Islamic Civilization as well as the modern Middle East. He is responsible for three undergraduate degree programs, consulting for the private sector and government, and partnering with community organizations on a variety of initiatives. He is contributor to Forbes, The Houston Chronicle and The Christian Science Monitor.

Anne Marie Mclean – Executive Assistant

Anne Marie McLean is the Executive Assistant for the International Qur’ānic Studies Association. She studied Religious Studies and Political Science at Emory & Henry College and received a Masters of Theological Studies at Emory University. She recently completed her second Masters of Library and Information Studies through the University of Alabama and works professionally as the Coordinator of the Marian K. Heilbrun Music & Media Library (Emory University).
Rachel Dryden – Blog Coordinator – University of Cambridge

Rachel is a second year PhD candidate at the University of Cambridge, UK, under the supervision of Dr Holger Zellentin. Her current research examines the role of angels in the Qur’ān and how they relate to Late Antique Jewish and Christian beliefs about heavenly messengers. More broadly speaking, Rachel is particularly interested in the retelling and reworking of ‘biblical’ narratives in different religious traditions, in both scriptural and ‘extra’-scriptural texts.

PROGRAMMING COMMITTEE

Marianna Klar, University of Oxford – Chair

Marianna Klar is currently Post-Doctoral Researcher at Oxford University and Senior Research Fellow at Pembroke College, Oxford. Her research focuses on the Qur’ān’s structure, its narratives, and its literary context. She has also published extensively on tales of the prophets within the medieval Islamic historiographical tradition and on Qur’ānic exegesis.

Nicolai Sinai, University of Oxford

Nicolai Sinai is Professor of Islamic Studies at Oxford’s Faculty of Oriental Studies and a Fellow of Pembroke College. His most recent book is The Qur’ān: A Historical-Critical Introduction (2017). He has published widely on the historical and literary study of the Qur’ān, Islamic scriptural exegesis, and the history of philosophical and theological thought in the Islamic world.

Cecilia Palombo, Princeton University

Cecilia Palombo is a Ph.D. student at Princeton University, working under the supervision of Michael Cook on the interaction of Christians and Muslims in medieval Islam, with a focus on early Islamic administration, as well as on questions of social and intellectual history. She has a background in Classics and late ancient history, which she studied in Rome, focusing on Eastern Christianity and the early Islamic period. Before Princeton, she was a graduate student in Islamic Studies and History (M.Phil.) at the University of Oxford. She has cultivated a special interest in the study of the Qur’ān and its interaction with late antique texts.

Devin J. Stewart, Emory University

See biography above, page 37.

Thomas Hoffman, Københavns Universitet

Thomas Hoffmann, PhD., is professor (with special responsibilities) at the Faculty of Theology, UCPH. Selected works are The Poetic Qur’an: Studies on Qur’ānic Poeticity (Harrassowitz; 2007); and “Notes on Qur’ānic Wilderness — and its absence”, in L. Feldt (red.) Wilderness in Mythology and Religion. Approaching Religious Spatialities, Cosmologies, and Ideas of Wild Nature (De Gruyter: 2012). He is currently PI for the Danish collective project Ambiguity and Precision in the Qur’ān supported by the Danish Independent Research Fund.

Reuven Firestone, Hebrew Union College

Reuven Firestone is Professor of Medieval Judaism and Islam at Hebrew Union College, Los Angeles, Senior Fellow of the Center for Religion and Civic Culture at the University of Southern California, and founder of the Center for Muslim-Jewish Engagement in Los Angeles. Author of seven books and over one hundred scholarly articles on the Qur’ān and the Bible, Judaism, Islam, their relationship with one another and with Christianity, and phenomenology of religion, his books include An Introduction to Islam for Jews; Children of Abraham: An Introduction to Judaism for Muslims; jihad: The Origin of Holy War in Islam; Who are the Real Chosen People: The Meaning of “Chosenness” in Judaism, Christianity and Islam; and Holy War in Judaism: the Fall and Rise of a Controversial Idea. He received rabbinical ordination from Hebrew Union College and the Ph.D. in Arabic and Islamic Studies from New York University.

PROGRAMMING UNIT CHAIRS

Linguistic, Literary, and Thematic Perspectives on the Qur’ānic Corpus

Anne-Sylvie Boisliveau, University of Strasbourg, France

Anne-Sylvie Boisliveau is Assistant Professor in History of Medieval Islam at the Faculty of History of the University of Strasbourg (France). She specializes in Qur’ānic studies. Her first book (Le Coran par lui-même, 2014) deals with synchronic self-referential discourse in the Qur’ān, whereas her second book (forthcoming) addresses the relation between self-referentiality and chronology.

Sarra Tlili, University of Florida

See biography above, page 38.
The Qur’an and the Bible
Text and Commentary
Gabriel Said Reynolds

 “[A] rare combination of first-rate scholarship and immense readability. Readers will be fascinated by Reynolds’s investigation of the echoes and parallels of familiar Judeo-Christian characters in the unfamiliar setting of the Qur’an’s literary world.”—Christian Science Monitor

Radical Love
Teachings from the Islamic Mystical Tradition
Translated and Edited by Omid Safi

“This collection of ancient Islamic teachings reveals the roots and nuances of a mystical tradition that conjoins intellectual depth, spiritual humility, and bountiful sensuality . . . A glimpse into Islamic cosmology and philosophy . . . Exquisitely poetic.”—Mindful Magazine
The Qurʾan: Manuscripts and Textual Criticism

Alba Fedeli, Universität Hamburg, Germany

Alba Fedeli is a Research Associate at the Asien-Afrika-Institut, Universität Hamburg, working on the transmission of early Qurʾanic manuscripts. She received her Ph.D. from the University of Birmingham, UK, after studies in Italy with Sergio Noja Noseda. Fedeli stirred up media frenzy after the BBC announcement that the “Birmingham Qurʾan” manuscript dates to Muhammad’s lifetime. Her publications reflect her research interests in early Qurʾanic manuscripts. Her work on the Mingana-Lewis palimpsest has been uploaded on the Cambridge Digital Library.

Shady H. Nasser, Harvard University

Shady Nasser is an Assistant Professor of Classical Arabic and Qurʾanic studies at the department of Near Eastern Languages and Civilizations - Harvard University. He works on the reception history of the Qurʾan, its transmission amongst the early Muslim communities, early Arabic poetry and Grammar. He is author of The Transmission of the Variant Readings of the Qurʾan. The Problem of Tawatur and the Emergence of Shawadhdh.

The Qurʾan and the Biblical Tradition

Holger Zellentin, University of Cambridge

Holger Zellentin is lecturer in classical rabbinic Judaism at the University of Cambridge. He has previously taught at the University of Nottingham, at the Graduate Theological Union and the University of California, Berkeley, and at Rutgers University, New Brunswick. He holds a PhD from Princeton University (Religions of Late Antiquity, 2007) and has been awarded a 2014 Philip Leverhulme Prize. Dr. Zellentin has been a mid-career fellow of the British Academy and held an Early Career Fellowship of the Arts and Humanities Research Council (UK). He is currently revising a monograph titled Law and Literature from the Bible to the Qurʾan (OUP).

Cornelia Horn, Martin-Luther University, Halle-Wittenberg

Cornelia Horn, Ph.D. (The Catholic University of America, 2001) and Dr. phil. habil. (Tübingen, 2011), is the Heisenberg Professor of Languages and Cultures of the Christian Orient at the Martin-Luther University, Halle-Wittenberg. Her current research focuses on shared traditions and other intersections between Christianity, Islam, and Judaism as well as on the religious, social, and cultural history of the Eastern Mediterranean and the Caucasus.

Qurʾanic Studies: Methodology and Hermeneutics

Karen Bauer, The Institute of Ismaili Studies
See biography above, page 37.

Feras Hamza, The Institute of Ismaili Studies
Dr. Feras Hamza is Head of the School of Humanities, Social Sciences and Health at the University of Wollongong in Dubai, and Associate Professor in International Studies. He is also Visiting Research Fellow at the Institute of Ismaili Studies in London and General Series Editor for the Anthology of Qurʾanic Commentaries Project. He is currently co-editing a volume with Dr. Karen Bauer on Women in the Qurʾan, which will be Volume II of the Anthology series (Vol I: On the Nature of the Divine, co-edited with Sajjad Rizvi, OUP 2008). His major research focus is hermeneutics and Qurʾanic studies.”

The Qurʾan and Late Antiquity

Michael E. Pregill, University of California, Los Angeles
Michael E. Pregill is Visiting Scholar at the Center for Near Eastern Studies at the University of California, Los Angeles. His main areas of academic specialization are the Qurʾan and its interpretation; the origins of Islam in the late antique milieu; and Muslim relations with non-Muslims. Much of his research focuses on the reception of biblical, Jewish, and Christian traditions in the Qurʾan and Islamic discourse. He is co-editor of the Journal of the International Qurʾanic Studies Association and chair of the IQSA Qurʾan and Late Antiquity program unit.

Surah Studies

Marianna Klar, SOAS, University of London
See biography above, page 39.

Shawkat M. Toorawa, Yale University
Shawkat M. Toorawa is Professor of Arabic and Chair, Department of Near Eastern Languages & Civilizations, Yale University. His most recent published work on the Qurʾan appears in The Qurʾan Seminar Commentary: A collaborative study of 50 Qurʾan passages, ed. M. Azaiez et al (Berlin: De Gruyter, 2016).
Mun‘im Sirry, University of Notre Dame
Mun‘im Sirry is an Assistant Professor of Theology in the Department of Theology with additional responsibilities for the “Contending Modernities Initiative” at the Kroc Institute for International Peace Studies, University of Notre Dame. He earned his Ph.D. in Islamic Studies from the University of Chicago’s Divinity School. His academic interest includes political theology, modern Islamic thought, qur’anic studies, and interreligious relations. His publications have appeared in several peer-reviewed journals, including Arabica, BSOAS, Interpretation, Islam and Christian-Muslim Relations, Journal of Semitic Studies, Journal of Southeast Asian Studies, The Muslim World, Studia Islamica, and Die Welt des Islams. His most recent book is entitled Scriptural Polemics: the Qur’an and Other Religions.

Majid Daneshgar, University of Freiburg
Majid Daneshgar studied religion with a particular reference to the connection between Islamic intellectual and exegetical progress over the course of history. He is also interested in Malay-Indonesian Islamic literature and exegetical works for which he has published co-edited volumes with Peter Riddell, Andrew Rippin and Walid Saleh. He published his monograph on Tantawi Jawhari and the Qur’an Tafsir and Social Concerns in the Twentieth Century in 2017. He is a junior fellow at Freiburg Institute for Advanced Studies, University of Freiburg, where he works on the history of textual censorship in Islamic exegetical works in Persian, Arabic and Malay. He also worked as Assistant Professor and Lecturer of Islamic Studies in Malaysia and New Zealand, respectively. He was nominated for the Most Inclusive Teacher Award at the University of Otago, New Zealand in 2015. Majid also received the Auckland Library Heritage Trust Scholarship in 2017 by which he could compile the Catalogue of the Middle Eastern and Islamic Materials in New Zealand.

Abdullah Saeed, University of Melbourne
See biography above, page 37.

Nayla Tabbara, Adyan Foundation
Nayla Tabbara is Director of the Institute of Citizenship and Diversity Management at Adyan Foundation and founding member of Adyan, Foundation for Diversity, Solidarity and Human Dignity, recipient of the Niwano Peace Prize of 2018. She holds a PhD in Science of Religions from Ecole Pratique des Hautes Etudes (Sorbonne-Paris) and Saint Joseph University (Beirut) and is a university professor in Religious and Islamic Studies. She has publications in the fields of Islamic theology of other religions, Education on interreligious and intercultural diversity, qur’anic exegesis and Sufism. She works on curricula development (formal and nonformal) on multifaith education and inclusive citizenship. Among her publications are A woman’s interpretation of Islam/L’islam pensé par une femme (Paris: Bayard, 2018), The spiritual path according to sufi commentaries of the Qur’an/L’itinéraire spirituel d’après les commentaires soufis du Coran (Paris: Vrin, 2018), Divine hospitality: Christian and Muslim Theologies of the other (WCC publications, 2017), and Islamic Studies in the Contemporary world: a cross cultural challenge ed., (Beirut, 2016).

Mehdi Azaiez, KU Leuven
Mehdi Azaiez is Assistant Professor of Islamic Theology at Katholieke Universiteit Leuven, Belgium. He completed his Ph.D. at the University of Aix-en-Provence. His main fields of research are qur’anic studies and early Islam. During 2012–2013, he was an instructor in Islamic Studies at the University of Notre Dame and codirector, along with Gabriel Said Reynolds, of the “Qur’an Seminar,” an academic project dedicated to increasing scholarly understanding of the qur’anic text. He recently published Le Contre-discours coranique and Le Coran. Nouvelles approches.

Daniel Madigan, Georgetown University
Daniel Madigan, S.J. is an Associate Professor and Director of Graduate Studies in the Department of Theology at Georgetown University. His main fields of teaching and research are qur’anic studies, interreligious dialogue (particularly Muslim-Christian relations), and comparative theology. He has also taught as a visiting professor at Columbia University, Ankara University, Boston College, and Central European University. He published The Qur’an’s Self-Image: Writing and Authority in Islam’s Scripture.
and Culture in the Maghrib, 1300–1500 (Cambridge University, 2002); Muhammad is Not the Father of Any of Your Men: The Making of the Last Prophet (University of Pennsylvania, 2009); and Zayd (University of Pennsylvania, 2014). He is currently Director of the Medieval Studies Program.

Mehdi Azaiez, KU Leuven
See biography above, page 42.

Vanessa De Gifis, Wayne State University
Vanessa De Gifis is Associate Professor of Islamic Studies and Director of the Graduate Program in Near Eastern Languages at Wayne State University. De Gifis received her PhD from the University of Chicago in 2008 has served as co-editor for the first two volumes of IQSA’s flagship Journal of the International Qur’anic Studies Association.

Adam Zeidan, Catholic University of America
Adam Zeidan is a PhD candidate in the Department of Semitic and Egyptian Languages and Literatures at the Catholic University of America. His research focuses on the reflection of social relations in the use of language, particularly in texts of the Christian Near East. He currently works for the Encyclopaedia Britannica as the editor for its Mideast articles.

Michael E. Pregill, University of California, Los Angeles
See biography above, page 41.

Amir Hussain, Loyola Marymount University
Amir Hussain is Professor of Theological Studies at Loyola Marymount University, where he teaches courses on Islam and comparative religion. His own area of expertise is contemporary Muslim communities in North America. In 2018, he was elected to the Board of Directors of the American Academy of Religion. From 2011 to 2015, Amir was the editor of the Journal of the American Academy of Religion. He is an advisor for the television series The Story of God with Morgan Freeman. In 2008, he was appointed a fellow of the Los Angeles Institute for the Humanities. His most recent books are the two volume textbooks for Oxford University Press, World Religions: Western Traditions and World Religions: Eastern Traditions. The author or editor of 6 other books, he has also published over 60 book chapters and scholarly articles about religion.

Munther Younes, Cornell University
Munther A. Younes is the Reis Senior Lecturer of Arabic Language and Linguistics at Cornell University in the Department of Near Eastern Studies. His research focuses on Arabic linguistics (phonetics, phonology, morphology, sociolinguistics, and comparative/historical dialectology), teaching Arabic as a foreign language, the language of the Qurʾan, comparative Semitic linguistics. He has contributed to the field with a number of publications, including but not limited to The Routledge Introduction to Qur’anic Arabic (2012), Kalila wa Dimna for Students of Arabic (2013), and most recently, In Search of the Original Qurʾan (forthcoming December 2018).

Nicolai Sinai, Oxford University
Nicolai Sinai is Professor of Islamic Studies at Oxford’s Faculty of Oriental Studies and a Fellow of Pembroke College. His most recent book is The Qurʾan: A Historical-Critical Introduction (2017). He has published widely on the historical and literary study of the Qurʾan, Islamic scriptural exegesis, and the history of philosophical and theological thought in the Islamic world.

John Kutsko, Society of Biblical Literature
John F. Kutsko was named Executive Director of the Society of Biblical Literature (SBL) beginning July 2010. He holds a Ph.D. in Near Eastern Languages and Civilizations from Harvard University and is an affiliate faculty member at Emory University. In 2012, he received a grant to explore the formation of a learned society for scholars of the Qurʾan, which in 2014 became the International Qurʾanic Studies Association, and serves as its consultant. He also serves on the editorial advisory board for the Journal of General Education. He was a contributing editor of The SBL Handbook of Style and directed its 2014 revision. He is author of Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel and Co-Editor of The King James Version at 400: Assessing Its Genius as Bible Translation and Its Literary Influence.

Shari Lowin, Stonehill College
Shari Lowin is Professor in the Department of Religious Studies at Stonehill College, where she teaches Islamic and Rabbinic Studies. Her research focuses on the intertextual interplay between the Qurʾan and its exegetical materials and classical rabbinic (midrashic) sources. Her current research project is a study of the various statements attributed to the Jews in the Qurʾan and the possible connection to midrashic teachings. She is the editor of the Review of Qurʾanic Research.
Farid Esack, University of Johannesburg

Farid Esack is a South African scholar of Islam and public intellectual who completed the Darsi Nizami in traditional madrasahs in Karachi, Pakistan, and his Ph.D. at the University of Birmingham, UK. Since 2000, Esack has been teaching at the University of Johannesburg (UJ), where he is Professor in the Study of Islam and head of its Department of Religion Studies. In addition to serving as a Commissioner for Gender Equality in the rst South African democratic government (appointed by President Mandela) and heading a number of leading national and international not-for-pro t entities, he has taught religion, Islamic studies, and Qurʾanic studies in South Africa (University of Western Cape, Cape Town and UJ), Europe (Universities of Amsterdam and Hamburg), the United States (College of William and Mary, Union Theological Seminary, Xavier University, and Harvard Divinity School) and in Asia (International Islamic University of Islamabad and Gaja Mada University in Yogyakarta). In addition to many peer-reviewed articles, Farid Esack is the author of several monographs, including Qurʾan, Liberation & Pluralism: An Islamic Perspective of Interreligious Solidarity Against Oppression, On Being a Muslim: Finding a Religious Path in the World Today, and An Introduction to the Qurʾan. His current research interests (Jews in the Qurʾan and socio-economic justice in the Qurʾan) re ect his scholarly interest both in contemporary Islam and in the classical tafsir tradition.

Hamza M. Zafer, University of Washington

See biography above, page 38.

Asma Hilali, University of Lille

Asma Hilali is a Research Associate at the Institute of Ismaili Studies, London and an Associate Professor in Islamic Studies at the University of Lille. She gained her PhD from l’École Pratique des Hautes Études, Paris. She has worked in various research centres in Germany, France and the United Kingdom.

Her main interest is related to the transmission of religious literature in early and mediaeval Islam, and the issues of how religious texts were used and what impact this use had on their forms and contents.

Lifetime Members

Reza Aslan, University of California, Riverside

Reza Aslan is a religions scholar and writer whose books include New York Times bestseller Zealot: The Life and Times of Jesus of Nazareth, international bestseller No god but God: The Origins, Evolution, and Future of Islam, and God: A Human History. He was an Executive Producer for ABC’s Of Kings and Prophets, a Consulting Producer for HBO’s The Leftovers, and host and executive producer for Rough Draft with Reza Aslan and CNN’s Believer. He teaches creative writing at UC Riverside.

Jane McAuliffe, Library of Congress

Jane McAuliffe is the inaugural Director of National and International Outreach, a new division of the Library of Congress. She is also the immediate past President of Bryn Mawr College and former Dean of Arts and Sciences at Georgetown University. McAuliffe is general Editor of the six-volume Encyclopaedia of the Qurʾan, the rst major reference work for the Qurʾan in Western languages. Other books include The Norton Anthology of World Religions: Islam, The Cambridge Companion to the Qurʾan, With Reverence for the Word, Abbasid Authority Affirmed, Qurʾanic Christians: An Analysis of Classical and Modern Exegesis, and the recently published The Qurʾan: A Norton Critical Edition. She is past President of the American Academy of Religion and a member of the American Philosophical Society, the Council on Foreign Relations, and the American Academy of Arts and Sciences.

Sharif Randhawa, Bayyinah Institute

Sharif Randhawa completed his Bachelor’s degree in Near Eastern Languages and Civilizations from the University of Washington in 2018 and is currently applying for graduate school. His interests include the composition of the Qurʾan as well as its relationship with Late Antique biblical tradition. He has served as a researcher on these aspects of the Qurʾan for Bayyinah Institute, and is the author, with Nouman Ali Khan, of Divine Speech: Exploring the Qurʾan as Literature. He is also afliated with the Centre for the Advanced Study of the Qurʾan and its Interpretation (CASQI).
ما أهمية الجمعية الدولية للدراسات القرآنية؟

ما يحدث الآن أن كثيراً من الاسئلة طُرحت، ومناهج عملية أُستحدثت، وتخصصات ومجالات متعددة الأبعاد باتت متاحة للباحثين.

(د. وداد القاضي، جامعة شيكاغو)

القرآن كتاب مقدس مهم ومصدر إلهام لعقيدة الملايين من الناس. من المهم جداً أن نحاول أن ندرس هذا الكتاب وتاريخه للإستفادة منه، لكل من المجتمعات الإسلامية والمجتمعات الأخرى.

(د. سيدني جريفيث، الجامعة الأمريكية الكاثوليكية)

من أهم ما جذبني لدراسة القرآن هو جودة النص الشعري وعمقه وتعقيدته وهو مصدر إلهام بجماله.

(د. روفي فايرستون، كلية الاتحاد العربية، المعهد اليهودي لدراسة الديانات فرع كاليفورنيا)

أعتقد أن هذه محاولة من باحثي القرآن للعمل مع باحثي الكتاب المقدس وتبادل المناهج والأدوات، وللاطفال على مناهج تفسيرية وتأويلية قيمة في دراسات الكتاب المقدس وإن أمكن تطبيق هذه المناهج على دراسة القرآن. هذا تحديداً مثير جداً لإهتمامي.

(د. رضا أصلان، جامعة كاليفورنيا – ريفيرسايد)

أنا مهتم بدراسة القرآن لأنني قد اكتشفت في بداية مسيرتي المهنية أن مخطوطات القرآن تم نسيانها لفترة طويلة. من ذلك الوقت أخذت بالتبخر عميقاً في دراسة القرآن وكيفية دمجه في التراث الإسلامي.

(د. فرانسوا ديروش، المدرسة التطبيقية للدراسات العليا باريس)

يهمني عمل باحثي القرآني الوسطى عندما يتصدون ويحاولون الإجابة على أسئلة صعبة من وجهات نظر مختلفة. بنفس الوقت أستخدم مساعدة باحثين معاصرين يواجهون تحديات مماثلة في وقتنا الحاضر من أجل إيجاد وإبتكار حلول جديدة.

(د. أندرو ريبين، جامعة فيكتوريا، كولومبيا كندا)