North American Meeting
Program Book & Annual Report

IQSA
International Qur’anic Studies Association

November 18–21, 2022 ♦ Denver, CO
ما أهمية الجمعية الدولية للدراسات القرآنية؟

ما يحدث الآن أن كثيراً من الأسئلة 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 وتعقيده وهو مصدر إلهام بجماله.

أتحدث هنا كأبحاثي وكمسلمة ولا أتحدث كمسلم، لقد جذبني القرآن بعمق معانيه وتعقيداته.

(د. روفين 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، ولإلتزام 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 – ريفايد)

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

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

يهيمن عمل باحثي القرون الوسطى عندما يتصدون ويحاولون الإجابة على أسئلة صعبة من وجهات نظر مختلفة. بنفس الوقت أستمتع مشاهدة باحثين معاصرين يواجهون تحديات مماثلة في وقتنا الحاضر من أن أجل إيجاد وإبتكار حلول جديدة.

(د. أندرو ريبين، جامعة فيكتوريا، كولومبيا كندا)
2022 North American Meeting Program Book

2022 Annual Report

November 18–21, 2022 • Denver, CO
Letter from Executive Director

Dear Friend,

Welcome to the 2022 North American Meeting of the International Qur’anic Studies Association (IQSA). IQSA is dedicated to fostering Qur’anic scholarship through:

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

This year marks our first ever Annual Meeting held in person outside the United States. The meeting in Palermo was a great success with a record number of attendees. It served as a great example of what IQSA truly is: a community of scholars and friends. We remain committed to our mission, and to holding regular meetings for scholars of the Qur’an around the world.

Conscious of the importance of interdisciplinary conversations, IQSA continues to meet alongside SBL at its North American annual meetings, while alternating the IQSA Annual Meetings inside and outside North America. Since the 2022 Annual Meeting was in Palermo, the 2023 Annual Meeting will take place alongside SBL in San Antonio. For more details on all of our programs, publications, and member benefits please visit www.iqsaweb.org. Please download the “AAR & SBL 2022 Annual Meeting” app on your mobile device.

In this program book you will find a complete listing of IQSA events during the 2022 North American Meeting. You will also find information on our Call for Papers for those who would intend to participate in our 2023 conferences 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.

IQSA experienced a lot of change in 2022, with Nicolai Sinai stepping down as Editor of JIQSA and Sean Anthony taking over. We are extremely grateful to Nicolai for his immense contributions to the journal and organization, and we look forward to Sean’s vision for the journal. The ISIQ Monograph Series is currently edited by David S. Powers. As of January 1, 2023 it will be jointly edited by Karen Bauer, Joseph Lowry, and Shawkat Toorawa. We have also ended our publishing arrangement with Lockwood Press and are thankful to Billie Jean and the entire Lockwood Press team for their loyal support of a growing organization. We are extremely pleased to announce a new partnership with De Gruyter, and the availability of Open Access publications for both our journal and book series. More details will soon follow.

Finally, I am looking forward to a productive and exciting program, with many more in-person, hybrid, and virtual conferences to come. I am also very excited for several other initiatives we are currently working on. We also hope to bring more content to our website, increase engagement, and ultimately add value to everyone’s memberships.

Welcome to IQSA 2022!

Hythem Sidky
Executive Director, International Qur’anic Studies Association
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.

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2022 IQSA International Meeting, Palermo, Italy
P18-301
International Qur’anic Studies Association (IQSA)
Friday, November 18, 4:00 PM–6:30 PM
Room: 702 (Street Level) - Convention Center (CC)
Theme: The Qur’an & Late Antiquity
The Qur’an and Late Antiquity program unit centralizes proposals that utilize various types of material or evidence—be that literary, documentary, or epigraphic—to illuminate the historical context in which the Qur’an was revealed, and the early Islamic polity emerged.
Valentina A. Grasso, New York University, Presiding
Rachel Claire Dryden, University of Southern Denmark
EQaB: Teaching and Authority in the Bible and Qur’an: Jesus and Muhammad (30 min)
David Penchansky, University of Saint Thomas (Saint Paul, MN)
Hud and Salih: Parallel Prophets (30 min)
Tugrul Kurt, Humboldt-Universität zu Berlin – Humboldt University of Berlin
The Syriac-Christian Sources of the isra’iliyyat-Narrations of Early Muslim Exegetes: Reception of the Syriac Cave of Treasures (30 min)
Emran El-Badawi, University of Houston
Hajj Customs after the Smiting of Pagan Goddesses (30 min)

P19-129a
International Qur’anic Studies Association (IQSA)
Saturday, November 19, 9:00 AM–11:30 AM
Silver A (Third Level) - Hyatt Regency (HR)
Theme: Law Beyond Israel
Book Discussion of Holger Zellentin’s Law Beyond Israel: From the Bible to the Qur’an.
The Hebrew Bible formulates two sets of law: one for the Israelites and one for the gentile “residents” living in the Holy Land. Holger Zellentin’s Law Beyond Israel: From the Bible to the Qur’an argues that these biblical laws for non-Israelites form the historical basis of qur’anic law. This volume corroborates its central claim by assessing laws for gentiles in late antique Jewish and especially in Christian legal discourse, pointing to previously underappreciated legal continuity from the Hebrew Bible to the New Testament and from late antique Christianity to nascent Islam. This panel, featuring both specialists on the Bible and the Qur’an/early Islam, will review and discuss this recent work along with a response from Holger Zellentin.
Andrew O’Connor, St. Norbert College, Presiding
Panelists:
Holger Zellentin, University of Tuebingen
Daniel Weiss, University of Cambridge
Isaac Oliver, Bradley University
Carol Bakhos, University of California-Los Angeles
Holger Zellentin, University of Tuebingen
P19-227
International Qur’anic Studies Association (IQSA)
Saturday, November 19, 1:00 PM–3:30 PM
Director’s Row J (Plaza Tower - Lobby Level) - Sheraton Downtown (SD)
Emran El-Badawi, University of Houston, Presiding
Abdulla Galadari, Khalifa University of Science & Technology
Illeism in the Qur’an (30 min)
Amira Abou-Taleb, University of Helsinki
The ihsan Imperative: A Mandate for Beauty in the Qur’an (30 min)
Halla Attallah, Georgetown University
The Rhetoric of Female (In)fertility in Surat al-Dhariyat (30 min)
Jacob Kildoo, University of Notre Dame
On Qur’anic Argumentation and the Knowing Human Subject (30 min)
Alina Jabbari, American University of Iraq, Sulaimani
Gender as a Hermeneutic Lens: How Gender Sensitive Readings of the Qur’an Fulfill a Muslim Woman’s Need (30 min)

S20-339
Slavery, Resistance, and Freedom / International Qur’anic Studies Association (IQSA)
Joint Session With: Slavery, Resistance, and Freedom (SBL), International Qur’anic Studies Association (IQSA)
Sunday, November 20, 4:00 PM–6:00 PM
Capitol 5 (Fourth Level) - Hyatt Regency (HR)
Theme: Book Review of Elizabeth Urban’s Conquered Populations in Early Islam: Non-Arabs, Slaves, and the Sons of Slave Mothers
Stacy Davis, Saint Mary’s College (Notre Dame), Presiding (5 min)
Panelists:
  Sharon Jacob, Pacific School of Religion (20 min)
  Andrew O’Connor, Saint Norbert College (20 min)
Responding:
  Elizabeth Urban, West Chester University (20 min)
Discussion (55 min)

M19-401
International Qur’anic Studies Association (IQSA)
Saturday, November 19, 7:00 PM–9:00 PM
Room: Offsite
Theme: General Reception
PUBLICATIONS IN COOPERATION WITH THE INTERNATIONAL QUR’ANIC STUDIES ASSOCIATION

IQSA STUDIES IN THE QUR’AN

Editors-in-Chief: Karen Bauer, Joseph Lowry, and Shawkat Toorawa

IQSA Studies in the Qur’an publishes peer-reviewed scholarly monographs devoted to aspects of Qur’anic Studies, especially analyses of the Qur’an as a text of Late Antiquity and aids to Qur’anic Studies, as well as republications and English trans-lations of important works.

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JOURNAL OF THE INTERNATIONAL QUR’ANIC STUDIES ASSOCIATION

Editor-in-Chief IJQSA: Sean W. Anthony
Editor RQR: Shari Lowin

JIQSA is a peer-reviewed annual journal. It cultivates Qur’anic Studies as a growing field with a distinctive identity and focus and connects diverse scholarly communities from around the world. It encompasses the Review of Qur’anic Research (RQR), which is also published independently online.

ISSN 2474-8390
e-ISSN 2474-8420
Abstracts and Biographies

P18-301

International Qur’anic Studies Association (IQSA)
Friday, November 18, 4:00 PM–6:30 PM
702 (Street Level) - Convention Center (CC)
Theme: The Qur’an & Late Antiquity

Valentina A. Grasso, New York University, Presiding

Valentina A. Grasso is a Visiting Assistant Professor at New York University’s Institute for the Study of the Ancient World. She is also an affiliate member of the ERC project “The Qur’an as a Source for Late Antiquity” (QaSLA, 2021–6), the Cambridge Silk Road Program, and the London Society for Medieval Studies. She is also a chair of the International Qur’anic Studies Association “Qur’an and Late Antiquity” Program Unit. From January 1, she will be an Assistant Professor of Semitics at The Catholic University of America in Washington, D.C. Valentina holds a B.A. cum laude from the University of Catania (Semitic Philology, 2015), a M.A. cum laude from the University of Naples “L’Orientale” (Islamic Studies, 2017) and a Ph.D. (Divinity, 2021) from the University of Cambridge, where she completed her doctoral dissertation on the history of pre-Islamic late antique Arabia under the supervision of Professor Garth Fowden. Her doctoral dissertation will come out as a monograph (Pre-Islamic Arabia. Societies, Politics, Cults and Identities during Late Antiquity) published by Cambridge University Press at the beginning of 2023. She is currently working on her second monograph while co-editing a volume on Indic imagery (Brepols 2024, proceedings of ISAW seminar “Indian Ocean Figures that Sailed Away”). Valentina has also joined several archaeological projects based in Iraq, Jordan, Ethiopia and Sicily.

Rachel Claire Dryden, University of Southern Denmark

EQaB: Teaching and Authority in the Bible and Qur’an: Jesus and Muhammad (30 min)

The Qur’an and the Bible are both texts which emphasize the importance of teaching and learning. In the Qur’an, although God is portrayed as the teacher par excellence (e.g., Q al-Baqara 2:31, 32, 239, 251; Q al-Nisa’ 4:113; Q al-Ma’idah 5:4, 110; Q Yusuf 12:6, 21, 37, 68, 101; Q al-Kahf 18:65; Q al-Anbiya’ 21:80; Q al-Rahman 55:2, 4; Q al-‘Alaq 96:3–5), he also sends prophets with the authority to teach (Q 2:129; Q Ibrahim 14:5), among them, the qur’anic messenger (Q al-A’raf 7:2; Q Yunus 10:16; Q al-Jumu’ah 62:2). The New Testament writers frequently describe Jesus as teaching, or refer to him as a teacher (e.g., Matt 4:23; Mark 6:6, 34; Luke 5:17, 11:1, 13:10, 22, 20:1), a title he even attributes to himself (John 13:13). And yet Jesus’ teaching differed from those who had gone before, or were contemporary with him (e.g., Matt 7:29; Mark 6:2), leading those around him to question on what basis he was authorized to teach as he did (e.g., Mark 6:2; Luke 20:1–2). In a similar vein, the origin and authenticity of the qur’anic messenger’s teaching is called into question by those around him (e.g., Q al-Nahl 16:103; Q al-Dukhan 44:14).

This paper will compare and contrast the figures of Jesus and Muhammad as teachers. It will examine how each of the texts under discussion present them as such, what their methods of teaching are, and how they are received (or portrayed as being received), by their audiences and communities. It will also look at the issues of authority and wisdom in connection with the transmission of divine knowledge and revelation.

Rachel Dryden, University of Southern Denmark

Rachel Claire Dryden is a postdoctoral researcher at the University of Southern Denmark on the project Education between the Qur’an and the Bible, which seeks to examine the relationship between religion and education in the Qur’an and the biblical tradition. Rachel completed her Ph.D. on “Angels in the Qur’an” at the University of Cambridge in 2022. Rachel’s research interests lie in reading the Qur’an in its broader late antique context, literary analysis of narratives, themes, and people that appear in the Qur’an and Jewish and Christian texts, and structural study of the qur’anic text.
Hud and Salih: Parallel Prophets (30 min)
In Q Hud 11:50-68, the stories of the prophets Hud and Salih mirror each other in many ways. In both the narrator describes them as brother and kinsman to their respective audiences. Both peoples (the ‘Ad and the Thamud) reject the prophet, except for a few. In both stories God destroys the rebellious community while saving the prophet and his followers. However, while sharing this basic structure, the two stories differ dramatically. They each possess distinct details that distinguish them from each other. By exploring the differences (and briefly examining the other instances where this dual story appears in the Qur’an), one gets a sense of how the story may have developed. This story exemplifies the “type-scene,” where the prophet is rejected by their own people, the people are punished, and the remnant saved by God’s mercy. Is the pattern most important (as a template for prophetic narrative), or do the individual details suggest the stories be read separately? Or is it rather the same story told twice, like the wife-sister narratives in the Book of Genesis? What is the point of these stories? Is it: listen to the prophet or else? I expect to find something more nuanced than that.

David Penchansky, University of St. Thomas
David Penchansky is professor emeritus from the University of St. Thomas, St. Paul, Minnesota, where he taught for 29 years, published his most recent book, Solomon and the Ant: The Qur’an in Conversation with the Bible, Wipf and Stock, 2021. A Hebrew Bible scholar, Penchansky has shifted his focus towards the Qur’an where he uses the same literary methods he applies to the Bible. In addition to Solomon and the Ant, Penchansky has most recently contributed the chapter on the Book of Hosea to The Jerome Biblical Commentary for the Twenty-First Century, T & T Clark. Penchansky continues to teach and write.

The Syriac-Christian Sources of the isra’iliyyat-narrations of Early Muslim Exegetes: Reception of the Syriac Cave of Treasures (30 min)
The term isra’iliyyat refers more inclusively and more commonly to the traditions and narrations of the canonical and non-canonical literature of the Jews and Christians. Research on isra’iliyyat commonly predicts that the tracing of the isra’iliyyat narrations to their concrete sources is quite difficult, as they were part of a strong oral tradition. Besides this, they were probably being held as a “commonwealth”. Recipients at the time did probably not know the concrete sources of the isra’iliyyat traditions themselves, moreover, we can assume that the knowledge of their sources was not even demanded. However, comparing textual sources like the Syriac Cave of Treasures with isra’iliyyat traditions in early Muslim literature, like exegesis, hadith tradition and historiographical works, shows that Muslim scholars have used—be it via oral or scriptural transmission—Christian narratives. Having a closer look at isra’iliyyat narrations in exegetical and historiographical works of Ibn Jarir al-Tabari, Muqatil ibn Sulayman, Ibn Qutayba and al-Ya’qubi and the Syriac Cave of Treasures, one easily remarks the textual interference between them. The Syriac Christian Cave of Treasures was a remarkable text, construction history of the world based on a Christian soteriology. The Syriac Cave of Treasures was known and intentionally received by Muslim scholars. One significant example of the reception of the Syriac Cave of Treasures in early Muslim exegesis is the narrative of the funeral of Adam and the localization of his tomb. In this narration, Adam is entombed by his descendants in a cave named “Cave of Treasures”. The strong resemblance of linguistic style and details of the narrative allows us to assume that at-Tabari quoted the Syriac Cave of Treasures in form of an isra’iliyyat tradition. Examining the context, in which al-Tabari quotes this narration, one easily asks the question of which function this narrative should have for the exploitation of the Quranic intention. An intra-qur’anic reading of the verses referring to the narrative of Adam shows in no way any interest in the funeral and localization of his tomb; quite the contrary, the qur’anic narrative of Adam functions symbolically for the Fall of men and his failure, leading to a hopeful reunion on earth (Q al-Baqara 2:37-38).
The descendants of Adam are cited only then when piety (Abel and Seth) is being symbolically juxtaposed with failure and uncandidness (Cain) in spiritual matters. A Genealogy of the pious vs. the sinful people, which can be seen in the Syriac Cave of Treasures as a reflection of the biblical narrative, is never pursued by the Qur’ān. As a matter of fact, that isra’ilīyyāt narrations are not being held as the interpretative latitude of the exegete, but more as historical and factual gap fillers of the Quranic qisas, grasping their legitimacy through the holy scriptures before the Quran, it can be concluded that the reception of isra’ilīyyāt in Muslim exegesis stands quite contrary to the Quranic message and intention.

Tugrul Kurt, Humboldt-University, Berlin
Tugrul Kurt is research associate and coordinator of the project “Linked Open Tafsir” in the Institute of Islamic Theology at Humboldt-University. He holds an M.A in History of Religions and Islamic Theology and B.A. in Islamic Theology from Marmara University (Istanbul, Turkey). His research focusses on Jewish and Christian impacts on the tafsir (isra’ilīyyāt-narrations) and the interdependency of Jewish, Christian and Muslim history and culture.

Emran El-Badawi, University of Houston
Hajj Customs after the Smiting of Pagan Goddesses (30 min)
How did the destruction of pagan cults shape the evolution of Hajj customs? What clues does the Qur’ān and its milieu offer about the condemnation and appropriation of power once vested in cults to Arabian goddesses? This paper seeks to answer these questions by examining two customs of the pilgrimage implicitly or explicitly mentioned in the text, and which survive until today. These are (A) the so-called stoning of the devil (ramy al-jamarat), (B) and hair shaving and trimming (halq wa taqsir) at the conclusion of pilgrimage.

The “stoning of the devil,” I argue, is a new, iconoclastic custom based on supplanting the cults of the three Arabian high goddesses, eventually superseded by the new force of Islam. Q al-Najm 53:19-30 condemns the cults of Allat, al-‘Uzza and Manat, and denounces a cosmology wherein female angels access heavenly gnosis. A philological appreciation of qur’ānic terms connected with smiting evil, or the punishing of idolatry and adultery is also considered.

These include examining the full semantic range of terms associated with “desire” (tamanna, e.g. Q 53:24) and “stoning” (rajam, e.g. Q 36:18). I argue this custom commemorates the desecration of the cult of the three high goddesses who once dominated pre-Islamic Arabia. The shaving and trimming of hair, I argue, is a custom once connected with the cult of Manat. Q al-Fath 48:27 gives good news to believers after vanquishing their foes, that they shall enter the “sacred temple having shaved and trimmed their hair.” This kind of custom was not new. The Arabic sources cite several cases where the hair shaving (for men) and trimming (for women) was tied to death and mourning in pre-Islamic Arabia. The pagan multitudes of Hijaz made “hair offerings” on several occasions (first investigated by Julius Wellhausen). One of these occasions was the final rite of pilgrimage. The roots of qur’ānic terms tied to hair offering—MNW, HLQ and QSR—communicate death, fate and reaping. As ‘goddess of fate,’ Manat may have been the original recipient of hair offering during pilgrimage.

Commemorating the destruction of the pagan high goddesses, and the appropriation of their power—notably of Manat in this case—by the God of Abraham, ensured that Allah now reigned supreme over Arabia.

Emran El-Badawi, University of Houston
Emran El-Badawi is Department Chair of Department of Modern and Classical Languages at the University of Houston, where he also serves as Associate Professor and Program Director of Middle Eastern Studies. He is author of Queens and Prophets: How Arabian Noblewomen and Holy Men Shaped Paganism, Christianity and Islam, The Qur’ān and the Aramaic Gospel Traditions, and co-editor of Communities of the Qur’ān: Dialogue, Debate and Diversity in the 21st Century. His upcoming book on female divinity in the Qur’ān is complete and under review. He teaches courses on Islamic civilization as well as the modern Middle East, and is a contributor to Forbes, The Houston Chronicle, and The Christian Science Monitor.
International Qur’anic Studies Association (IQSA)

Saturday, November 19, 9:00 AM–11:30 AM
Silver A (Third Level) - Hyatt Regency (HR)

Theme: **Law Beyond Israel**

Book Discussion of Holger Zellentin’s *Law Beyond Israel: From the Bible to the Qur’an.*

**Andrew O’Connor, St. Norbert College, Presiding**

Andrew J. O’Connor is Assistant Professor of Theology & Religious Studies at St. Norbert College in De Pere, Wisconsin (USA). He holds a Ph.D. from the University of Notre Dame, a M.A. from the University of Chicago, and a B.A. from the University of Wisconsin–Madison. In the 2017–18 academic year, he was the recipient of a Fulbright Research Grant to study in Amman, Jordan. Andrew’s research interests include prophetology in the Qur’an and the Qur’an’s engagement with the cultural/religious environment of Late Antiquity. He is currently preparing a monograph on the Qur’an’s prophetology.

**Daniel H. Weiss, University of Cambridge**

Daniel H. Weiss is Polonsky-Coexist Senior Lecturer in Jewish Studies, Faculty of Divinity, University of Cambridge. He is author of *Paradox and the Prophets: Hermann Cohen and the Indirect Communication of Religion* (2012) and *Modern Jewish Philosophy and the Politics of Divine Violence* (forthcoming 2023), among other publications, and co-editor of multiple books, including *Scripture and Violence* (2020). Actively involved in the Cambridge Interfaith Programme, he is currently in Tübingen on a Humboldt Research Fellowship for Experienced Researchers. His current research seeks to reassess early Jewish attitudes toward Christianity and the Jesus-movement, as expressed in texts of classical rabbinic literature from the third century CE.

**Isaac Oliver, Bradley University**


**Carol Bakhos, University of California - Los Angeles**

Carol Bakhos is Professor of Late Antique Judaism at the University of California Los Angeles, and Director of the Center for the Study of Religion. She is the author of, *The Family of Abraham*, which examines Jewish, Christian and Muslim interpretations of the biblical and Qur’anic stories about Abraham, Sarah, Hagar, Ishmael, and Isaac, and has been translated into Turkish. She is also co-editor, with Michael Cook, of *Islam and its Past: Jahiliyya, Late Antiquity, and the Qur’an* (Oxford University Press). She served as Vice President of Membership and Outreach of the Association for Jewish Studies and is currently the Co-Editor of the AJS Review.

**Holger Zellentin, University of Tübingen**

Holger Zellentin is Professor of Religion and Jewish Studies at the University of Tübingen. He holds a Ph.D. from Princeton University, and has previously held faculty appointments at the Graduate Theological Union and the University of California, Berkeley, at the University of Nottingham, and at the University of Cambridge. Zellentin works on Hellenistic and Rabbinic Judaism and on the relationship of the Qur’an to late antique law and narrative. His publications on the Qur’an include *The Qur’an’s Reformation of Judaism and Christianity: Return to the Origins* (Routledge), *The Qur’an’s Legal Culture: The Didascalia Apostolorum as a Point of Departure* (Mohr Siebeck), and the forthcoming *Law Beyond Israel: From the Bible to the Qur’an* (Oxford).
Illeism in the Qur’an (25 min)

The Qur’an considers itself as God’s speech and revelation. Sometimes when God speaks in the Qur’an it is in the first-person pronoun (both singular and plural) (e.g., innani, inni, ana, inni, nahnu), while at other times, it is in the third person singular (e.g., huwa). Although when the Qur’an is quoting someone addressing God, the second person (e.g., anta) is used, it is particularly interesting why the speaker would sometimes refer to oneself in the third person, a phenomenon known as illeism. It is not unique to the Qur’an, as illeism is also found in the Hebrew Bible, when the speaker is “yhwh,” and in the Gospels, when the speaker is Jesus.

This paper analyzes the etymology of the pronouns, particularly the third person pronoun, in Arabic and comparing them with other Semitic languages and their use in biblical literature. In Arabic, as it is in Hebrew and Aramaic, the root of the third person pronoun, “huwa,” shares the same root with “h-y-y” (be). As such, the third person pronoun, “huwa,” literally means “he who exists.”

In much of the Semitic languages, including Arabic, the verb “to be” is not always explicitly expressed, as it usually is implicitly understood. Although the Hebrew root “h-y-h” has been suggested to exist mainly in the Aramaic-Hebrew branch of the Semitic languages, it still appears in the Arabic language in the root h-y-’ meaning “to form.” In other words, “yuhayyi” is equivalent to “yukawwin,” i.e., “to form” or “to cause to become.” As such, its use in Arabic is attested stemming from its etymology as “to be,” which therefore would accept the pronoun “huwa” to be of the same root, even in Arabic.

Several qur’anic examples are examined to shed light in the many times that God self-identifies with “huwa” suggesting that such self-identification is not necessarily a signifier for a third person, but self-identifying with the term “to be” continuing along the same tradition as the Hebrew Bible, which explicitly identifies God as “eheyeh” or “yha-h.” While the meaning or purpose behind such use is debatable, the rabbis in antiquity interpreted this naming as the “one who exists” or the “one who causes existence.” It is possible that the qur’anic use of illeism is not due to its value as a pronoun (a signifier) referring to a third person, especially when grammatically the first-person pronoun is supposed to be used. However, it is due to its etymological value where the speaker is self-identifying as the “one who exists” or “the one who causes existence.”

Abdulla Galadari, Khalifa University

Abdulla Galadari is an Associate Professor of Islamic Studies at Khalifa University. His field is in Qur’anic hermeneutics and the Qur’an’s possible engagement with Near Eastern traditions in Late Antiquity. He uses a multidisciplinary approach towards the Qur’an, such as using cognitive science of religion and philology. He is the author of Qur’anic Hermeneutics: Between Science, History, and the Bible (2018), Metaphors of Death and Resurrection in the Qur’an: An Intertextual Approach with Biblical and Rabbinic Literature (2021) and The Spiritual Meanings of the Ḥajj Rituals: A Philological Approach (2021).

The ihsan Imperative: A Mandate for Beauty in the Qur’an (25 min)

In a world that appears to be laden with discussions surrounding Islamophobia, terror, and various forms of injustice, this paper sways the conversation towards an alternative platform of positive morality; it discusses the mandate for Beauty, tangible and intangible, in the Qur’an. Based on a holistic and methodical analysis of the concept of ihsan in the Qur’an, I argue that manifesting Beauty is a key Qur’anic moral mandate. The Qur’an references the root h-s-n 194 times, the meaning of the root holds connotations of beauty, goodness, and perfection combined. I refer to them all by “Beauty” in its internal and external dimensions. In my paper, I show how the Qur’an presents ihsan as being intrinsic to the Creator and to creation itself. It situates the human being within this larger order and reveals how the text mandates the reciprocity of ihsan as a means of maintaining an overall universal harmony.
Furthermore, I argue that the Qur’an posits justice as a prerequisite for *ihsan*. This leads to an investigation of the human being’s role and responsibility, as suggested by the text, in fulfilling the function of viceroy upon earth. Just as the Qur’an posits *ihsan* as an overarching moral tenet, it mandates believers to manifest the Beauty of *ihsan* upon earth.

The ramifications of this study are broad-reaching and multifaceted. On the one hand, it addresses issues of justice and ethics and, therefore, impacts discussions related to gender justice, dealing with the non-Muslim other, and environmental protection to name a few. Additionally, *ihsan* combines ethics with aesthetics and thus speaks to counter the ugliness of hate-based discourses around the globe. On another level, understanding *ihsan* as an overarching moral tenet in the Qur’an provides a philosophical theory which posits *ihsan* as a key principle that underpins Islamic art & architecture.

This paper is part of a larger doctoral investigation that conducts a comprehensive and systematic analysis of the root h-s-n in the Qur’an, along with its interpretation in seminal works of the exegetical tradition. It also examines the understanding of ethics by new religious teachers in modern day *tafsir* classes in Cairo, Egypt.

**Amira Abou-Taleb, University of Helsinki**

Interested in Beauty, Reason, & Ethics, Amira created a course on “Beauty & Reason in the Islamic Civilization” at AUC and now at the University of Helsinki where she is a doctoral fellow. Her Ph.D. examines the concept of *ihsan* in the Qur’anic ethical worldview using textual and exegetical analysis. Amira’s work engages with gender, art, and the religious “other”. She holds an M.A. in Islamic Studies and is the author of “Constructing the Image of the Model Muslim Woman: Gender Discourse in Ibn Sa’d Kitab al-tabaqat al-kubra” in *Islamic Interpretive Tradition and Gender Justice: Processes of Canonization, Subversion, and Change*.

**Halla Attallah, Georgetown University**

*The Rhetoric of Female (In)fertility in Surat al-Dhariyat (30 min)*

The Qur’an’s annunciation stories establish God’s omnipotence by citing various bodies that are associated with the inability to reproduce. Collectively, the scenarios invoke the bodily citations “old woman (*ajuz*)” (Q Hud 11:72; Q al-Dhariyat 51:29), “barren (*aqim/aqir*)” (Q Al-Imran 3:40; Q Hud 11:72; Q Maryam 19:5 and 8; Q al-Dhariyat 51:29), “old man (*shaykh*)” (Q Hud 11:72), and “unchaste (*baghiya*)” (Q Maryam 19:20 and 28)—which is used in the negative for Mary—to demonstrate God’s unique power to create. These terms overlap in that they suggest an “infertile” context; however, they also differ, each suggesting a distinct sociopolitical and physical experience to help refine the particularities of the religious concerns specific to each scenario. This paper presents a close textual analysis of female (in) fertility in *Surat al-Dhariyat* and its annunciation story for a more nuanced understanding of the Qur’an’s historical conceptualization of (non)conceiving bodies. Using a narratological approach that engages with the scholarship of gender and disability theorists—namely Judith Buter’s theory of citationality (Butler 1993) and David T. Mitchell’s and Susan L. Snyder’s concept of narrative prosthesis (Mitchell and Snyder 2001)—I argue that Surat al-Dhariyat deploys female (non)reproductive bodies as a literary “prosthetic” to make more “accessible” its abstract arguments about Judgment and retribution. The surah asserts that there are tangible “signs (*ayat*)” of God’s omnipotence in the physical world—such as “the earth,” “the self,” and “the sky” (vv. 20-23). There are also physical “signs” in the stories of Abraham, Lot, Moses, Hud, Salih, and Noah, which includes the experience of female infertility as a narrative device. The term “barren,” for example, is used to describe both Sarah (v. 29) and the winds destroying the people of Ad (v. 49). Accordingly, while Abraham is saved from a “barren” wife, the non-believers—it can be said—are afflicted with a more severe “barrenness” that permanently eradicates their lands and their lineages; both scenarios wield anxieties about “infertile” women. I argue further that although Qur’anic bodily citations for conceiving identities, such as “mother” and “womb” are often associated with privileged theological concepts (Neuwirth 2011; Abboud 2014), *Surat al-Dhariyat* alludes to pregnancy in a way that inspires fear in Judgment. Sarah’s surprise, I propose, can be understood as an expression of dread at the idea of becoming pregnant.
processes by which humans come to know. Discourse is premised on a finely-tuned conception of the Qur’anic depiction of the knowing human subject to which these arguments are addressed. Indeed, between the Qur’an’s rigorous argumentation and the rich vocabulary used to describe human thinking, perceiving, and knowing (Izutsu 1964; Rosenthal 1970; Madigan 2001; Zahniser 2006), it seems clear that the Qur’anic discourse is premised on a finely-tuned conception of the processes by which humans come to know.

These and other features of the text suggest that the Qur’anic proclamation is undergirded by an implicit theological epistemology. My essay is dedicated to sketching an analytical framework by which to approach the Qur’an’s epistemology.

In particular, I focus on the Qur’anic presentation of human cognition and perception. How, in the Qur’an’s view, are humans meant to use their cognitive and perceptive faculties in order to arrive at knowledge? My approach to this question takes at its starting point the recognition that the Qur’an is far less interested in giving criteria for what constitutes epistemic justification than it is in distinguishing between proper and improper uses of human epistemic faculties. Indeed, the text is clear that humans are responsible for using their epistemic faculties in certain ways (e.g., Qur’an 16:78; Qur’an 17:36). Furthermore, the text often presents vivid descriptions of the manifold ways in which humans misuse their senses and cognitive functions. There is, for instance, a marked difference between those who “hear” (yasma‘un) and those who are “deaf” (summ), or between those who “see” (yabsirun) and those who are “blind” (a‘ma) (e.g., Qur’an 2:18, 171; Qur’an 11:50; Qur’an 11:24; Qur’an 40:58). The Qur’an even tells us that those who are deaf, dumb, and do not comprehend (alladhina la ya‘qilun) are considered to be the worst of God’s creation (Qur’an 8:22). It is clear, then, that the Qur’an has certain normative expectations of its audience vis-à-vis their cognition and perception.

In light of this recognition, I propose that we might systematize the Qur’an’s epistemology in what analytic philosophers refer to as a “proper functionalist” framework, famously articulated by Alvin Plantinga (1993). To showcase this approach, I outline the text’s depiction of how human “hearing,” (“sight” (basar), and the “heart” (gall, lubb, fu‘ā‘d) are properly meant to operate.

Halla Attallah, Georgetown University

Halla Attallah is doctoral candidate at Georgetown University’s theological and religious studies department. Her research focuses on the Qur’an’s literary style, its narratives, and how the Qur’an engages in storytelling. Both her research and her teaching engages with the theoretical frameworks from feminist, gender, and disability studies. Currently, she is completing her dissertation, “Gender and (In)Fertility in the Qur’an’s Annunciation Type-Scenes.”

Jacob Kildoo, University of Notre Dame

On Qur’anic Argumentation and the Knowing Human Subject (30 min)

In 2004, Rosalind Ward Gwynne published a groundbreaking monograph titled Logic, Rhetoric, and Legal Reasoning in the Qur’an, in which she demonstrated that the Qur’an employs a wide variety of rigorous, logical arguments in the presentation its message. Since Gwynne’s book, various scholars have likewise contributed to our understanding of Qur’anic rhetoric and argumentation (e.g., Urvoy 2007; Boisliveau 2013; Azaiez 2016). Despite this growing literature, however, precious few scholars have attempted to “get behind” the text’s argumentation, so to speak, in order to understand the Qur’anic depiction of the knowing human subject to which these arguments are addressed. Indeed, between the Qur’an’s rigorous argumentation and the rich vocabulary used to describe human thinking, perceiving, and knowing (Izutsu 1964; Rosenthal 1970; Madigan 2001; Zahniser 2006), it seems clear that the Qur’anic discourse is premised on a finely-tuned conception of the processes by which humans come to know.

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Jacob Kildoo, University of Notre Dame

Jacob Kildoo is a 5th year PhD student in the theology department at the University of Notre Dame. He holds a master’s degree in Islamic and Near Eastern studies from Washington University in St. Louis, and a bachelor’s in philosophy and Arabic studies from Notre Dame. In his dissertation project, he aims to give a systematic account of the Qur’an’s theological epistemology. Besides Qur’anic studies, his research interests include comparative theology, philosophy of religion, premodern Islamic theology, and Christian-Muslim relations.
Gender as a Hermeneutic Lens: How Gender Sensitive Readings of the Qur’an Fulfill a Muslim Woman’s Need (30 min)

As a scholar making a religious case for women’s rights, Asma Lamrabet once expressed, regarding her primary reason for doing her work, that: “When I write I first of all write to myself. From the beginning it’s been a debate with myself, as a Muslim woman” (Lamrabet, 2018, “Scholar Makes a Religious Case for Women’s Rights”). This sentence captures both a sentiment and a reflection. That is, it captures the motivation for her work on the one hand, and mirrors a reality of Muslim women doing Islamic scholarship on the other. It is particularly this second aspect that this paper aims to address. For the last decades an increasing amount of contemporary scholars, of both Islam and other fields, are writing on issues pertaining to gender and Islam. This development does not stand in isolation, and is part and parcel of the winds of change that modernity has brought about (Rahemtulla, 2017, p. 1; Ramadan, 2009; Safi, 2003; Taji-Farouki, 2004, p. 1-21). Nonetheless, thinking through and formulating Islamic frameworks of justice, issues pertaining to gender and Islam are still under theorized. Drawing on Lamrabet’s expression, Muslim women often still find themselves faced with questions and concerns regarding their material reality on the one hand, and a lack of resources on the other. In addition, how to simultaneously navigate the desire for an observant lifestyle and being faced with challenges of exclusion, oppression and violence in the name of religion. Adding to these challenges is the obstacle of perception, or, how scholarship on gender and Islam is often perceived. While there certainly exists a body of Islamic feminist theology originating from within a secular and liberal framework that does not acknowledge and critiques the ideological and hegemonic force of that very same framework, it cannot be denied that there is an equal body of Islamic feminist theology that has fulfilled (certain) needs of Muslim women across the world. Indeed, it could be argued that Islamic feminist theology specifically, and scholarship that explores gender sensitive readings of the Qur’an and Islamic tradition generally, enabled Muslim women with sources to argue for both their rights and unapologetic presence in Islam.

That is to say, scholarship that is sensitive to gender as a hermeneutical lens can potentially provide Muslim women with the necessary sources allowing them to navigate their material reality, and by doing so is fulfilling a (generally) unrecognized need of various Muslim women. As such, this paper aims to investigate the potential contribution gender sensitive readings of the Qur’an and the Islamic tradition can provide to the field of Qur’anic studies, and argues that they ought to be understood not solely along the argument of their legitimacy, but along the argument of the necessity they fulfil for Muslim women across the globe as well.

Alina Jabbari, American University of Iraq, Sulaimani

Alina Jabbari, American University of Iraq, Sulaimani

Alina Jabbari holds a B.A. in law and a M.A. in global criminology from Utrecht University, along with a second M.A. in Theology under the specialization “Peace, Trauma, and Religion” from Vrije Universiteit, Amsterdam. She specializes in hermeneutics and Islamic liberation theology, completing her second M.A. thesis on modern Qur’anic hermeneutics. In addition to teaching courses on gender and media, Alina is conducting research on the intersection between Kurdish national and religious identity.
IQSA Publications & Research Committee

First convened in December 2013, the IQSA Publications and Research Committee (PRC) is tasked with supervising the various branches of the IQSA publishing division. These include the Journal of the International Qur’anic Studies Association (JIQSA), the monthly book review service known as Review of Qur’anic Research (RQR), and the IQSA monograph series known as IQSA Studies in the Qur’an (ISIQ). As of January 1, 2023 IQSA will be partnering with De Gruyter for all of its publications. RQR will continue to publish reviews digitally as soon as they are available, and also be included in the final print version of JIQSA.

JIQSA. IQSA has released six volumes to date of its flagship annual publication, the Journal of the International Qur’anic Studies Association, edited by Sean Anthony and associate editor Saqib Hussain. JIQSA 7 will be released in early 2023. Submissions are currently invited for volume 8. JIQSA has historically had a fast turnaround time between submission and publication, so it has become a popular venue for young as well as accomplished scholars. We also offer open access, advanced digital publishing for select articles. Please contact Profs. Sean Anthony, Saqib Hussain or Gabriel Said Reynolds (reynolds@nd.edu) for more information. As of January 1 access to JIQSA will be through the De Gruyter website, or through your institution, if subscribed.


Currently RQR is available on the IQSA website to members. As of January 1 access to JIQSA will be through the De Gruyter website, or through your institution, if subscribed. You can also be counted among the honored RQR reviewers by contacting Professor Lowin through the IQSA website/RQR (RQR especially welcomes female reviewers and will happily receive suggestions of works by female scholars to be reviewed).

The ISIQ Monograph Series is currently edited by David S. Powers. As of January 1, 2023 it will be jointly edited by Karen Bauer, Joseph Lowry, and Shawkat Toorawa. ISIQ has released the English translation and updated edition of Michael Cuypers’ A Qur’anic Apocalypse: A Reading of the Thirty-Three Last Surahs of the Qur’an (2018), and Mun‘im Sirry (ed.), New Trends in Qur’anic Studies: Text, Context and Interpretation (2019). This volume includes an introduction by the editor and fifteen essays presented at the IQSA conference held in Yogyakarta, Indonesia in August 2015. ISIQ is happy to announce the forthcoming publication of Qur’anic Studies: Between History, Theology, and Exegesis, ed. Mehdi Azaiez and Mokdad Arfa Monsia with essays in English, French, and Arabic. Also forthcoming is The Living Qur’an by Ali Hussain, on the oral and written transmission of the Qur’an. New manuscripts are welcome for submission. Please contact Profs. Bauer, Lowry, or Toorawa, or Gabriel Said Reynolds (reynolds@nd.edu) for more information.

We strongly encourage all IQSA members and friends to submit requests for subscription to JIQSA (via De Gruyter) to their institutional libraries.

Gabriel Said Reynolds
Chair, Publications & Research Committee
IQSA Programming Committee

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 (LLTP)
   Chairs: Anne-Sylvie Boisliveau and Mohsen Goudarzi

2. The Qur’an: Manuscripts and Textual Criticism (QMTC)
   Chairs: Marijn van Putten and R. Michael McCoy

3. The Qur’an and the Biblical Tradition (QBT)
   Chairs: Nora K. Schmid and Holger Zellentin

4. Qur’anic Studies: Methodology and Hermeneutics (QSMH)
   Chairs: Khalil Andani and Celene Ibrahim

5. Surah Studies (SS)
   Chairs: Nevin Reda and Shawkat Toorawa

6. The Qur’an and Late Antiquity (QLA)
   Chairs: Johanne Louise Christiansen and Valentina Grasso

7. The Societal Qur’an (SQ)
   Chairs: Johanna Pink and Lauren Osborne

The Programming Committee would like to take this opportunity to thank previous chairs, including Michael Pregill (QLA), for their many years of service, and to welcome Valentina Grasso into the fold.

This was a unique year for IQSA because the primary Annual Meeting for the year was held in Palermo, Sicily. The PC had little role in organizing that event and has been dedicated to maintaining a presence, albeit a reduced presence, in Denver alongside SBL and AAR. We asked our program unit chairs whether they preferred to run their panel in Denver, and only the QLA chairs opted to host a panel. Other panels featured an open call. The call for IQSA’s 2022 meeting was published in January, and later in the spring a total of 20 submissions had been received and reviewed by the chairs. At the 2022 meeting, IQSA will run three panels and two book review sessions (one joint with SBL). There will be a general reception but no presidential address or business meetings, since these were held in conjunction with the meeting in Palermo.

The Programming Committee would also like to express gratitude to everyone (co-chairs, the SBL programming committee, and IQSA’s wider membership) who put in extra time and effort to accommodate the many transitions and uncertainties we have had to navigate in these past few years.

Andrew O’Connor
Chair, IQSA Programming Committee
The 2022 Annual Meeting of IQSA was hosted by the La Pira Library and Research Institute in Palermo, Italy on September 5–7. For the first time, the Annual Meeting took place in Europe as an independent event, thanks to the support of the La Pira Library. Scholars and colleagues from La Pira and IQSA worked jointly to plan and convene this event, gathering scholars of the Qur’an to share current research and to explore new approaches to study of the Qur’an. Nearly one hundred scholars from at least nineteen countries—from Houston, Texas to Diyarla, Iraq and Abu Dhabi, UAE—from various backgrounds and disciplines presented papers. Thanks to the contributions and enthusiasm of all speakers who submitted proposal for both panels and single papers, the conference covered a broad range of topics and approaches, from theology and philosophy to the study of visual and material culture, as well as philology, linguistics, literary studies, translation studies, and gender studies. In all, there were twelve panels of fifty-two papers, plus three lectures, two roundtable sessions, and one read-through session.

The Annual Meeting was opened at the Aula Magna of the University of Palermo, at Palazzo Chiaramonte-Steri. The Rector of the University and Alberto Melloni from the hosting institution in Palermo, along with the Mayor of Palermo, Roberto Lagalla, welcomed all the participants and speakers. Roberto Tottoli opened the Annual Meeting with the lecture “Qur’anic Studies Today: Composing Past Approaches and Building New Perspectives,” in which he offered some critical and inspiring remarks about the limitations and unresolved problems of modern scholarship and possible new developments in Qur’anic studies. The first day, the first panel on “The Medinan Surahs: An Integrative Approach,” organized by Nicola Sinai, was followed by two other organized panels: “Genealogies of Qur’an Translations” (Johanna Pink) and “Trends in Sufi Tafsir” (Adnane Mokrani). These were followed by single papers grouped into two panels on “Chronology, Non-Linearity, Intratextuality, Performance and Performative Acts” and “Exegesis, Implausibility and Challenges,” and then, a roundtable on Qur’anic Coherence (organized by Karen Bauer and Feras Hamza). The day’s program concluded with a read-through of “Surah Yusuf, A Translation in 5 Acts,” by Shawkat M. Toorawa, which was attended with great enthusiasm on the part of both readers and listeners at the Palazzo Alliata di Villafranca.

On the second day, there were panels on “Vision and Visuality in the Qur’an and Beyond” (a two-session panel organized by Hannelies Koloska); “Framing the Antagonist: Modern Readings of the Qur’anic Concept of Fir’awn” (organized by Margherita Picchi and Francesca Badini); and single papers grouped in two panels on “Narratives, Predecessors, Contacts” (in two sessions) and “Material Culture.” Johanna Pink gave the lecture “The Light of Civilization, the Shadow of Empires: Mediterranean Muslims and the Qur’an under British and French Colonial Rule,” which explored various experiments of colonized Mediterranean Muslims in the field of Qur’an translation in the 1930s. The day concluded with a roundtable on “Gender-Based Research in Qur’anic Studies: An Exploration of Theoretical and Methodological Directions in Contemporary Scholarship” (organized by Celene Ibrahim).

On September, 7 the program continued with a panel on “Kitab, Narratives, and Techniques” and the presidential address at the La Pira Library. Fred Donner, IQSA President, reflected on the challenges historians face in understanding the Qur’anic text’s transmission and focused on the implications of the material evidence that historians can access nowadays. Nevin Reda gave her response to Donner’s insightful address.

The Annual Meeting concluded with a presentation by Rosanna Budelli about the La Pira Library and its rich collection on the history and doctrines of Islam. Speakers and participants had the chance to visit Monreale and its beautiful Norman-Byzantine cathedral, one of several buildings named as constituting the UNESCO World Heritage Site of Arab-Norman Palermo, as well as the Cathedral Churches of Cefalù and Monreale.

The enthusiastic and generous support of the whole La Pira team in hosting the conference was fundamental in making the conference in Palermo possible. The meeting turned out to be a very stimulating environment for sharing recent research in Qur’anic studies and for developing new contacts and collaborations.

Alba Fedeli and Devin J. Stewart, co-directors of the Annual Meeting in Palermo
**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.

**Online Discussion Group:**
Join the IQSA Google Discussion Group to share ideas, discuss, and collaborate with other scholars and members of IQSA. Join by logging in to Google Groups and searching “International Qur’anic Studies Association.” Then click “Apply to Join Group”!

**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 contactus@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 contactus@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 market their publications and services. Email contactus@iqsaweb.org to reserve an advertising space today!

2. **Advertise in Print** — IQSA provides advertising space in three of its flagship publications: the Journal of the International Qur’anic Studies Association (JIQSA), the monthly Review of Qur’anic Research, and the forthcoming monograph series IQSA Studies in the Qur’an (ISIQ). Email contactus@iqsaweb.org for details.

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 contactus@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 contactus@iqsaweb.org for more information.
IQSA Mission and Strategic Vision

Mission Statement:
Foster Qur’anic Scholarship

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

- Regular meetings for scholars of the Qur’an
- Cutting edge, intellectually rigorous, academic research on the Qur’an
- A bridge between different global communities of Qur’anic scholarship
- Regular and meaningful academic interchange between scholars of the Bible and scholars of the Qur’an
- 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 Qur’an, its context, its relationship to other scriptural traditions, and its literary and cultural influence
- Collaborating with educational institutions and other appropriate organizations to support Qur’anic 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 Qur’anic 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
Announcing IQSA Meetings 2023

Given ongoing uncertainty as a result of the pandemic, IQSA's 2023 conference schedule is still being deliberated. IQSA encourages submission of papers delivered at any of the organization’s meetings for publication in the Journal of the International Qur'anic Studies Association.

The official Call for Papers for the Annual Meeting will open in December with a deadline of March 2023. 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, with Michael E. Pregill and Vanessa De Gifis serving as its founding editors. 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 degruyter.com/journal/key/jiqsa/. For more information on the International Qur'anic Studies Association, please visit www.iqsaweb.org.

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The *Review of Qur’anic Research* (*RQR*) is an 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 L. Lowin is Professor of Islamic and Jewish Studies in the Religious Studies Department of Stonehill College. Her research centers on the interplay between Islamic and Jewish texts in the early and early medieval Islamic periods, focusing mainly on exegetical narratives. She is the author of *The Making of a Forefather: Abraham in Islamic and Jewish Exegetical Narratives* as well as *Arabic and Hebrew Love Poems of al-Andalus, a study of these exegetical narratives in the desire poetry of Spain*. Her current project reexamines the Qur’anic verses attributed to the Jews in light of the midrash and piyyut.

All inquiries can be directed to the *RQR* editor, Shari Lowin (Stonehill College) at slowin@stonehill.edu.
People

BOARD OF DIRECTORS

Fred Donner, University of Chicago
Fred M. Donner attended Princeton University (BA Oriental Studies, 1968; PhD Near Eastern Studies, 1975), with additional study at the Middle East Centre for Arab Studies in Shimlan, Lebanon (1966–67, for Arabic language), and the Friedrich-Alexander Universität in Erlangen, Germany (1970–71; Orientalische Philologie). He did military service from 1968–1970, and was assigned for duty in Germany with the US Army Security Agency. He taught Islamic and modern Middle Eastern history at Yale University (1975–1982) and, since 1982, has been at the University of Chicago (NELC and The Oriental Institute), where he teaches courses on early and medieval Islamic history, Islamic law, and Arabic palaeography and epigraphy. His major publications include The Early Islamic Conquests (Princeton University Press, 1981); Narratives of Islamic Origins: the beginnings of Islamic historical writing (Darwin Press, 1997); and Muhammad and the Believers: at the origins of Islam (Harvard University Press, 2010); he has also authored several dozen scholarly articles on early and medieval Islamic history, Qur’anic studies, etc. (see c.v. for complete list). He co-edited, with Antoine Borrut, a volume entitled Christians and Others in the Umayyad State (2016) and is currently co-editing (with Rebecca Hasselbach-Andee) a volume to be called Scripts and Scriptures: Writing and Religion in Arabia, ca.500 – 700 C.E. (to appear 2018 or 2019).

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 medieval Islam, and the issues of how religious texts were used and what impact this use had on their forms and contents.

Mehdi Azaiez, University of Lorraine
Mehdi Azaiez is Professor of Islamic Studies at the Université catholique de Louvain in Belgium. He holds a Ph.D. from the University of Provence. His main fields of research are Qur’anic Studies and early Islam. He published Le Contre-discours coranique and co-edited the Qur’an Seminar. He is a contributor to Le Coran des Historiens.

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.

Shari Lowin, Stonehill College
See biography above, page 21.

Johanna Pink, Albert-Ludwigs-Universität Freiburg (Germany)
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 tafsir in the modern period and Qur’an translations with a particular focus on transregional dynamics. She is the Principal Investigator of the research project “GloQur – The Global Qur’an” and general editor of the Encyclopaedia of the Qur’an Online. Her most recent monograph is entitled Muslim Qur’anic Interpretation Today (Equinox, 2019).
Devin J. Stewart, Emory University
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 Shi'ite 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.*

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.”

Holger Zellentin, University of Tuebingen, Chair
Holger Zellentin is Professor of Religion and Jewish Studies at the University of Tübingen. He holds a Ph.D. from Princeton University, and has previously held faculty appointments at the Graduate Theological Union and the University of California, Berkeley, at the University of Nottingham, and at the University of Cambridge. Zellentin works on Hellenistic and Rabbinic Judaism and on the relationship of the Qur'an to late antique law and narrative. His publications include *The Qur'an's Reformation of Judaism and Christianity: Return to the Origins,* *The Qur'an's Legal Culture: The Didascalia Apostolorum as a Point of Departure,* and *Rabbinic Parodies of Jewish and Christian Literature.*

Suleman Dost, University of Toronto, Secretary
Dr. Suleyman Dost is an Assistant Professor of Late Antiquity and Early Islam at the University of Toronto. He received his Ph.D from the University of Chicago in 2017. Dr. Dost’s research and teaching interests include history of late antique Arabia and Ethiopia, pre-Islamic Arabian epigraphy and Qur’anic Studies. He is currently completing a book manuscript on the historical, religious and linguistic context of the Qur’an’s origins through a study of pre-Islamic inscriptions from the Arabian peninsula.

Hythem Sidky, Independent Scholar – Ex Officio
Hythem Sidky specializes in the written and oral transmission of the Qur’an in early Islam. He holds an M.S. in applied mathematics and a Ph.D. in chemical and biomolecular engineering. His research combines mathematical and statistical analysis with traditional philology applied to Qur’anic manuscript and reading traditions. Hythem is part of the DFG-AHRC project InterSaME (The intertwined world of the oral and written transmission of sacred traditions in the Middle East).

Executive Office

Hythem Sidky, Independent Scholar – Executive Director and Treasurer
Hythem Sidky is the Executive Director of the International Qur’anic Studies Association. His research combines expertise in the sciences with a specialization in Qur’anic manuscripts and reading traditions. He holds an M.S. in applied mathematics and Ph.D. in biomolecular engineering from the University of Notre Dame. Hythem’s dual background allows him to bring together traditional philology and mathematical analysis to study the dynamics and evolution of the Qur’an in early Islam. He has worked on the stemmatics of Qur’anic manuscripts, reconstruction of regional oral traditions, and continues to investigate applications of stylometry to the Qur’an.

Lien Iffah Naf'atu Fina, Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia
Lien Iffah Naf'atu Fina is a lecturer at the Department of Qur’anic Studies, Sunan Kalijaga State Islamic University Yogyakarta, Indonesia. She obtained a Master’s degree from the Hartford Seminary, where she wrote a thesis on al-Baqillani’s manuscript on miracles and magic. Her research interests include modern-contemporary Qur’anic hermeneutics, receptions of the Qur’an in everyday Muslim life, the Qur’an and magic, and intertextual study among scriptures. This year she commences Ph.D. studies at the University of Chicago Divinity School, where she aims to work on the place of the Qur’an in contemporary Sufi communities in Indonesia.
Anne Marie McLean – Executive Assistant
Anne Marie McLean is the Executive Assistant for the International Qur'anic Studies Association. She studied Religious Studies and Political Science at Emory & Henry College and received a Masters of Theological Studies at Emory University. She completed her second Masters of Library and Information Studies through the University of Alabama and has worked professionally as a Reference Librarian & Outreach Coordinator at Pitts Theology Library (Emory University). Currently Anne Marie serves as the Outreach Coordinator for Atlanta Animal Rescue Friends.

Programming Committee
Andrew O'Connor, St. Norbert, Chair
Andrew J. O'Connor is Assistant Professor of Theology & Religious Studies at St. Norbert College in De Pere, Wisconsin (USA). He holds a Ph.D. from the University of Notre Dame, a M.A. from the University of Chicago, and a B.A. from the University of Wisconsin–Madison. In the 2017-18 academic year, he was the recipient of a Fulbright Research Grant to study in Amman, Jordan. Andrew’s research interests include eschatology in the Qur’an and the Qur’an’s engagement with the cultural/religious environment of Late Antiquity. He is currently preparing a monograph on the Qur’an’s prophetology.

Cecilia Palombo, Leiden University
Cecilia Palombo is a postdoc in the ERC project “Embedding Conquest: Naturalizing Muslim Rule in the Early Islamic Empire.” She works on the social and political history of the pre-Ottoman Middle East and on its documentary cultures. She gained her PhD in Near Eastern Studies at Princeton University. Her PhD dissertation explores the participation of Christian religious officials and organizations in building strategies of local government in Abbasid Egypt, also aiming at problematizing the concept of community and community-centered narratives about the pre-modern Middle East. She has cultivated a special interest in the study of the Qur’an and its relationship with late-antique texts and is currently a member of the academic Programming Committee of the International Quranic Studies Association.

Asma Hilali, University of Lille
See biography above, page 22.

Thomas Hoffmann, University of Copenhagen
Thomas Hoffmann is Professor (with special responsibilities) in Qur’anic Studies at the Faculty of Theology, University of Copenhagen. M.A. in Comparative Religion and Ph.D. on the dissertation The Poetic Qur’an: Studies on Qur’anic Poeticity (Harrassowitz Verlag 2007). Most recent publication in English: “The Appealing Qur’an: On the Rhetorical Strategy of Vocatives and Interpellation in the Qur’an”, JQS, 22, 1, 2020. Currently, he is Principal Investigator for the Danish Research Fund project “Ambiguity and Precision in the Qur’an.”

Michael E. Pregill, University of California, Los Angeles
Michael E. Pregill’s areas of specialization are the Qur’an and its interpretation; Islamic origins; Muslim-Jewish relations; and the reception of biblical, Jewish, and Christian traditions in the Qur’an and Islam. His monograph The Golden Calf between Bible and Qur’an: Scripture, Polemic, and Exegesis from Late Antiquity to Islam was published by Oxford University Press in 2020.

Gabriel Said Reynolds, University of Notre Dame
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 and The Qur’an and the Bible, among other works.

Programming Unit Chairs
Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus
Anne-Sylvie Boisliveau, University of Strasbourg, France
Anne-Sylvie Boisliveau (Ph.D.) is Assistant Professor in History of Medieval Islam at the Faculty of History of the University of Strasbourg (France). Her first book (Le Coran par lui-même. Vocabulaire et argumentation du discours coranique autoréférentiel, 2014) deals with synchronic self-referential discourse in the Qur’an. She wrote several surah commentaries for the book Le Coran des historiens (edited by Mohammad-Ali Amir-Moezzi and Guillaume Dye, 2019). Among her interests are Qur’anic-biblical intertextuality, early Islamic History, Umayyad Syria, and early Islamic religious texts such as Fada’il al-Qur’an genre.
Mohsen Goudarzi
Mohsen Goudarzi joined the Harvard Divinity School faculty in July 2021, having taught previously at the University of Minnesota (Twin Cities). He is an expert in Qur’anic Studies and his scholarship is leading to the reevaluation of some of the most fundamental assumptions previously held in the study of the Qur’an. Goudarzi’s 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. He is also interested in various fields of Islamic learning, especially the sciences of exegesis (tafsīr), theology (kalām), and law (fiqh). Currently, he is working on a book project that proposes a new reading of major elements of the Qur’anic worldview, including the Qur’an’s conception of scriptural and prophetic history. Goudarzi received a certificate from the University of Minnesota’s Center for Educational Innovation for his dedication to student learning. He had also received a certificate of distinction in teaching three times from the Office of Undergraduate Education while a teaching fellow at Harvard.

The Qur’an: Manuscripts and Textual Criticism
R. Michael McCoy III, Independent Scholar
After doctoral study in Oxford, R. Michael McCoy III went on to a 2-year postdoctoral fellowship at the University of Notre Dame where he prepared his dissertation for publication with Brill. During that time he also worked for the Qur’an Gateway project on Qur’an manuscript research. He has published in the areas of Christian Arabic manuscripts and Tafsīr studies, including his most recent contribution Interpreting the Qur’an with the Bible (Tafsīr al-Qur’an bi-l-kitab) Reading the Arabic Bible in the Tafsīrs of Ibn Barra‘ān and al-Biqā‘ī (brill.com/view/title/56568).

Marijn van Putten, Independent Scholar
Marijn van Putten is currently an unaffiliated researcher (previously Leiden University) focusing on the textual history of the Qur’an and the linguistic history of Arabic and Qur’anic Arabic specifically. He is currently focused on the history of non-canonical reading traditions as they appear in early Qur’anic manuscripts, and in January he will start a research project at the Institute for Advanced Study in Princeton, focusing on a specific group of Basran B.II-style manuscripts whose vocalisation reflect a non-canonical reading tradition.

The Qur’an and the Biblical Tradition
Holger Zellentin, University of Cambridge
See biography above, page 23.

Nora K. Schmid, University of Oxford, University of Hamburg
Nora Katharina Schmid is Acting Professor of Islamic Studies (History and Culture of the Pre-Modern Middle East) at the University of Hamburg. She has studied Arabic and French languages and literatures at Freie Universität Berlin and at the Institut National des Langues et Civilisations Orientales in Paris (PhD Freie Universität Berlin, 2018). She has previously held research positions in the Corpus Coranicum project (Berlin-Brandenburg Academy of Sciences and Humanities, 2007–2012), in the Collaborative Research Center 980 “Episteme in Motion” (Freie Universität Berlin, 2012–2018), and in the ERC project “Qur’anic Commentary: An Integrative Paradigm” (QuCIP) at the University of Oxford (since 2019, currently affiliated). In 2016, she was a Global Humanities Junior Fellow at Harvard University.

Qur’anic Studies: Methodology and Hermeneutics
Celene Ibrahim, Groton School
Celene Ibrahim is author of Women and Gender in the Qur’an (2020) and editor of One Nation, Indivisible: Seeking Liberty and Justice from the Pulpit to the Streets (2019). Her next book, Islam and Monotheism, is forthcoming from Cambridge University Press. Ibrahim teaches in the Religious Studies and Philosophy Department at Groton School and is an affiliated faculty member at the Boston Islamic Seminary. She holds a Ph.D. from Brandeis University, an M.Div. from Harvard University, and a bachelor's degree from Princeton University.

Khalil Andani, Augustana College (USA)
Khalil Andani is an Assistant Professor of Religion at Augustana College (USA) and specializes in Qur’anic studies, Islamic intellectual history, Ismailism, and Sufism. He holds a Ph.D. and two Masters degrees in Islamic Studies from Harvard University. His dissertation, which explores Qur’anic, Sunni, and Ismaili theologies of revelation, won best Ph.D. Dissertation of the Year from the Foundation for Iranian Studies. Khalil’s publications have appeared in several journals and edited volumes including Religion Compass, the Oxford Journal of Islamic Studies, the Brill Journal of Sufi Studies, and Deconstructing Islamic Studies.
The Qur’an and Late Antiquity

Valentina Grasso, Catholic University of America

Valentina A. Grasso is a Visiting Assistant Professor at New York University’s Institute for the Study of the Ancient World. She is also an affiliate member of the ERC project “The Qur’an as a Source for Late Antiquity” (QaSLA, 2021-6), the Cambridge Silk Road Program, and the London Society for Medieval Studies. From January 1, she will be an Assistant Professor of Semitics at The Catholic University of America in Washington, D.C.

Johanne Christiansen, University of Southern Denmark

Johanne Louise Christiansen, Ph.D., is Assistant Professor at the Department of the Study of Religions, University of Southern Denmark. Her research focuses on the application of theoretical perspectives from other research fields, such as the study of religions, to the Qur’an. Among Christiansen’s recent work are the article “God Loves not the Wrongdoers (zalimun): Formulaic Repetition as a Rhetorical Strategy in the Qur’an” (Journal of Qur’anic Studies 22/1, 2020, 92-132) and the forthcoming book The Exceptional Qur’an: Flexible and Exceptional Rhetoric in Islam’s Holy Book (Gorgias Press, 2021).

Sura Studies

Nevin Reda, University of Toronto

Nevin Reda is associate professor of Muslim Studies at Emmanuel College of Victoria University in the University of Toronto. Her research interests include the poetics and hermeneutics of Qur’anic narrative structure, Hebrew Bible and Qur’an, spiritually integrative approaches to the Qur’an, Islamic feminist hermeneutics and Islamic ethical-legal theory. Her publications include The al-Baqara Crescendo: Understanding the Qur’an’s Style, Narrative, Structure and Running Themes (2017) and a co-edited volume, Islamic Interpretive Tradition and Gender Justice: Processes of Canonization, Subversion, and Change (2020).

Shawkat M. Toorawa, Yale University

Shawkat M. Toorawa is Professor of Arabic and Chair, Department of Near Eastern Languages & Civilizations, Yale University. His rhythmic, rhyming translation of Q Luqman/31 is forthcoming in His Pen and Ink Are a Powerful Mirror: Andalusi, Judaeo-Arabic, and Other Near Eastern Studies in Honor of Ross Bursi, ed. Adam Bursi, S.J. Pearce and Hamza Zafer (Brill, 2020).

The Societal Qur’an

Johanna Pink, Albert-Ludwigs-Universität Freiburg (Germany)

See biography above, page 22.

Lauren Osborne, Whitman College

Lauren E. Osborne is Associate Professor of Religion at Whitman College in Walla Walla, Washington. She holds a Ph.D. and A.M. from the University of Chicago, and bachelor’s degrees in Religious Studies and Music Performance from Lawrence University. Her area of research is the recitation of the Qur’an.

International Programming Committee

Mun’im Sirry, University of Notre Dame, Chair

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.

Mehdi Azaiez, KU Leuven

See biography above, page 22.

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.

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.

Abdullah Saeed, University of Melbourne
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.

Nayla Tabbara, Adyan Foundation
Dr. Nayla Tabbara is the Vice-Chairperson and founding member of Adyan, Foundation for Diversity, Solidarity and Human Dignity. She is also a co-president of Religions for Peace, and member of the Executive Committee of its World Council. 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 is also a muslim woman theologian and has publications in the fields of Islamic theology of other religions, Islamic Feminism, Education on interreligious and intercultural diversity, Qur’anic exegesis and Sufism. She works on curricula development (formal and non-formal) on multifaith education, inclusive citizenship and FoRB. She has received the Gold Medal of the French Renaissance Award and the Special Jury award of the Fr. Jacques Hamel Prize, the Ecritures et Spiritualités Award and the Academie des Sciences d’Outre mer award for her book L’islam pensé par une femme (Bayard, 2018).

Publications and Research Committee

Gabriel Said Reynolds, University of Notre Dame  
– Chair  
See biography above, page 24.

Shari Lowin, RQR Editor, Stonehill College  
See biography above, page 21.

Nicolai Sinai, Oxford University
Nicolai Sinai is Professor of Islamic Studies at the University of Oxford and a Fellow of Pembroke College. His published research deals with the literary and historical-critical study of the Qur’an against the background of earlier Jewish, Christian, and Arabian traditions; with pre-modern and modern Islamic scriptural interpretation; and with the history of philosophical and theological thought in the Islamic world.

Saqib Hussain, Oxford University
Saqib Hussain is a D.Phil. (Ph.D.) student at the University of Oxford, and the assistant editor for JIQSA. His doctoral dissertation is on the term hikmah (“wisdom”) in the Qur’an, and its relationship to the biblical tradition. His research interests include the Qur’an and Late Antiquity, surah structure, and literary analyses of the Qur’an. He has forthcoming publications on the Qur’an’s minor prophets (Job, Jonah, Elijah, and Ezra) and on new approaches to textual criticism of the Qur’an. He is a contributor to the ERC-funded QuCIP project.
David S. Powers, Cornell University

David S. Powers is Professor of Islamic Studies at Cornell University. His research focuses on the rise of Islam and the history of Islamic law and its application in Muslim societies. Powers is Editor-in-Chief of the journal *Islamic Law and Society* and author of *Studies in Qur’an and Hadith: The Formation of the Islamic Law of Inheritance* (University of California, 1986); *Law, Society, 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.

Carol Bakhos, University of California Los Angeles

Carol Bakhos is Professor of Late Antique Judaism in the Department of Near Eastern Languages and Cultures at UCLA. Since 2012 she has served as Chair of the Study of Religion program and Director of the Center for the Study of Religion at UCLA. Her most recent monograph, *The Family of Abraham: Jewish, Christian and Muslim Interpretations* (Harvard University Press, 2014), was translated into Turkish (2015). Her other monographs and edited works include: *Ishmael on the Border: Rabbinic Portrayals of the First Arab* (SUNY, 2006), winner of a Koret Foundation Award, *Islam and Its Past*, edited with Michael Cook (Oxford, 2017), *Judaism in its Hellenistic Context* (Brill, 2004), *Current Trends in the Study of Midrash* (Brill, 2006) and the co-edited work, *The Talmud in its Iranian Context* (Mohr Siebeck, 2010).

Vanessa De Gifis, Wayne State University

Vanessa De Gifis is Associate Professor of Islamic Studies and Chair of the Department of Classical and Modern Languages, Literatures, and Cultures at Wayne State University in Detroit, Michigan, USA. De Gifis received her PhD from the University of Chicago in 2008 and is the author of *Shaping a Qur’anic Worldview: Scriptural Hermeneutics and the Rhetoric of Moral Reform in the Caliphate of al-Ma’mun* (2014). She was co-editor of the first two volumes of IQSA’s flagship *Journal of the International Qur’anic Studies Association* and continues to serve on its editorial board.

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’an 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.

Shady Hekmat Nasser, Harvard University

Shady Nasser is Assistant Professor of Classical Arabic and Qur’anic Studies at the Department of Near Eastern Languages and Civilizations, Harvard University. He works on the reception history of the Qur’an, its transmission amongst the early Muslim communities, early Arabic poetry, and grammar. He is author of *The Transmission of the Variant Readings of the Qur’an and The Problem of Tawātur and the Emergence of Shawādhdh*.

Johanna Pink, Albert-Ludwigs-Universität Freiburg (Germany)

See biography above, page 22.

Marianna Klar, SOAS, University of London

Marianna Klar (DPhil, Oxford, 2002) is Postdoctoral Researcher at Oxford University, Senior Research Associate at Pembroke College, Oxford, and Research Associate at the Centre of Islamic Studies, SOAS, University of London. Her most recent publications focus on the Qur’an’s structure, its narratives, and its literary context. She has also worked extensively on tales of the prophets within the medieval Islamic historiographical tradition and on Qur’anic exegesis. Her monograph on *al-Tha’labi’s Tales of the Prophets* was published in 2009. An edited volume, *Structural Dividers in the Qur’an*, was published in 2020.
Feras Hamza, The Institute of Ismaili Studies
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. Since 2016, he has also been Visiting Research Fellow in the Qur’anic Studies Unit at the Institute of Ismaili Studies in London and is General Series Editor for the Anthology of Qur’anic Commentaries Project (IIS and OUP). He is currently completing a volume with Karen Bauer on Women in the Qur’an, which will be Volume II of the Anthology series (Vol I: On the Nature of the Divine, co-edited with Sajjad Rizvi). His major research focus is hermeneutics and Qur’anic studies. Feras Hamza also co-edits Brill’s Islamic Literatures: Texts and Studies.

Majid Daneshgar
See biography above, page 26.

Michael Pregill
See biography above, page 24.

Ahmad al-Jallad
Ahmad Al-Jallad is a philologist, epigraphist, and historian of language. His work focuses on the languages and writing systems of pre-Islamic Arabia and the ancient Near East.

His latest book reconstructs the religion and rituals of Arabia's pre-Islamic tribespeople The Religion and Rituals of the Nomads of Pre-Islamic Arabia A Reconstruction Based on the Safaitic Inscriptions (Brill 2022).

Nominations Committee

Nora Schmid, University of Oxford, University of Hamburg
See biography above, page 25.

Karen Bauer, Institute of Ismaili Studies
See biography above, page 22.

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 coediting and translating a volume of the Anthology of Qur’anic Commentaries Series on the Pillars of Islam. His main research interests are the works of al-Suyuti, hadith studies, tafsir, and angelology.

Nevin Reda, University of Toronto
See biography above, page 26.

Johanna Pink, Johanna Pink, Albert-Ludwigs-Universität Freiburg (Germany)
See biography above, page 22.

Lifetime Members

Ghazala Anwar, Independent Scholar
Ghazala Anwar is an independent scholar of Islamic and Qur’anic Studies whose research focus in recent years has been on the lived practice of Sufism, the historical critical study of the Qur’an, and articulating a Muslim theology of animal rights.

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.

Daniel Brubaker, Qur’an Gateway
Alan Brubaker did his doctoral work at Rice University on physical corrections in early Qur’an manuscripts. Today he continues this research independently, traveling to study manuscripts, and delivering public lectures and conference papers. He is the author of Corrections in Early Qur’an Manuscripts: Twenty Examples, has contributed to several edited volumes, and has two additional monographs forthcoming. He co-founded Qur’an Gateway and is working on further tools and material to serve the scholarly community focused on early Islam. He has taught university courses in Arabic, world religions, and Qur’an; he also teaches biblical Hebrew weekly at his home.
Farid Esack, University of Johannesburg
Farid Esack, 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 first South African democratic government (appointed by President Mandela) and heading a number of leading national and international not-for-profit entities, he has taught religion, Islamic Studies, and Qur’anic 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).

Abdulla Galadari, Khalifa University of Science and Technology
Abdulla Galadari holds a PhD in Civil Engineering from the University of Colorado and a PhD in Arabic and Islamic Studies from the University of Aberdeen. His main field of inquiry is Qur’anic Studies, especially in relationship to its Late Antiquity context with its Biblical, extra-biblical, and rabbinic engagements, as well as comparative theology and Christology. Galadari is also co-convener of the Qur’an and Islamic Tradition in Comparative Perspective Unit of the Society of Biblical Literature.

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 Qur’an, the first major reference work for the Qur’an in Western languages. Other books include The Norton Anthology of World Religions: Islam, The Cambridge Companion to the Qur’an, With Reverence for the Word, Abbasid Authority Affirmed, Qur’anic Christians: An Analysis of Classical and Modern Exegesis, and the recently published The Qur’an: 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 Quran as well as its relationship with Late Antique Biblical tradition. He has served as a researcher on these aspects of the Quran for Bayyinah Institute, and is the author, with Nouman Ali Khan, Of Divine Speech: Exploring the Quran as Literature. He is also affiliated with the Centre for the Advanced Study of the Quran and its Interpretation (CASQI).

Devin Stewart, Emory University
See bio above page 23.
Members of the International Qur’anic Studies Association constitute a global network of scholars and educators committed to advancing academic study of the Qur’an, its context, its relationship to other scriptural traditions, and its literary and cultural influence. One of IQSA’s core tenets is a “mutual understanding through scholarship” accomplished via a diverse governing body and members.

To best promote this mutual understanding through scholarship and open inquiry, expectations of professional conduct are required of all parties to ensure an environment built upon courtesy and respect. These expectations include, but are not limited to:

I. Professional Integrity and Respect
IQSA insists on mutual accountability of its members to one another and the organization’s stated mission in addition to a professional obligation to treat others with honesty, dignity, and integrity. As members of a professional guild, participants are responsible for abiding by the specific standards set out by IQSA policies and adhere to all applicable laws concerning educational policy, employment, and workplace behavior.

II. Diversity and Inclusion
IQSA is enriched by its diverse and inclusive community of both scholars who represent different cultures, social locations, experiences, and perspectives in addition to the methodological range of inquiries it fosters. IQSA is committed to challenging practices that have intentionally or unintentionally excluded underrepresented scholars and scholarly perspectives.

III. Free Inquiry
IQSA seeks to foster qur’anic scholarship through the promotion of mutual understanding, insisting upon unhampered critical investigation and discussion of ideas, interpretations, and arguments. Its members are encouraged to consider traditional and innovative models through active listening, candid examination of contested ideas, and civil debate.

IQSA will not tolerate the following at any of its sanctioned activities or on any of its affiliated digital platforms:

i. The exploitation of power and/or status

ii. Discrimination or harassment on the basis of race, ancestry, place of origin, color, ethnic group, citizenship, gender identity, sexual orientation, disability, creed, age, marital/family status, or any other characteristic protected by law

iii. Harassment of a person or group of persons on the basis of personal characteristics with the effect or purpose of creating a hostile or intimidating environment, offending or demeaning those persons, or limiting participation in a professional program, group, or activity

iv. Sexual harassment including unwelcome advances, requests for favors or rewards, and other unsought physical or verbal conduct of a sexual nature

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Individuals who are publicly sanctioned for sexual assault or harassment by an institution, including by a university or corporation, may be barred from participating in IQSA-sanctioned events for the duration of the institution’s sanction. Appeals may be requested in the case of advance registration for the Annual and International Meetings; on-site registration for such individuals will not be permitted.