

Annual Meeting Program Book *QSA Annual Report*

International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية



November 21–24, 2014
San Diego, California

عن الجمعية

تم تشكيل الجمعية الدولية للدراسات القرآنية في عام ٢٠١٢ على شكل هيئة إستشارية تنتهي بجمعية متعلمة مستقلة من أجل باحثي ودارسي القرآن. حصلت جمعية الأدب الكتابي على منحة من مؤسسة هنري لوس لدعم هذه الهيئة الإستشارية، كما ورد في البيان الصحفي ٢٩ إيار ، ٢٠١٢. كان مديرا اللجنة التوجيهية للجمعية الدولية للدراسات القرآنية المؤسسان الدكتور عمران البدوي والدكتور جبرئيل سعيد رينولدز، وقدم جون كوتسكو المساعدة الإدارية لهذه الهيئة الإستشارية.

كان هدف الهيئة الإستشارية تشكيل جمعية متعلمة دولية غير ربحية وذات إستقلال، يشمل أعضاؤها باحثي ودارسي القرآن من جامعات ومؤسسات حول العالم. ينتج هذا العمل التعاوني مؤتمرات ويقوم بنشر الأبحاث والتطوير المهني. تلعب الجمعية دور شبكة تربط بين مجموعة متنوعة من الباحثين والمعلمين، وتؤيد مجال الدراسات القرآنية في التعليم العالي والساحة العامة. ترى الجمعية أن الدراسات القرآنية متعددة الفروع، وتعمل من أجل ضم المختصين في الأدب والتاريخ وعلم الآثار وعلم كتابة المخطوطات والدراسات الدينية.



ولذا لا تعتبر الجمعية نقابة حرفية للباحثين والدارسين فحسب، بل هي ترحب بمشاركة جمهور عام. يأتي أعضاء هيئة حكم الجمعية من مجتمعات إسلامية وغربية. ومن معتقدات الجمعية التفاهم المتبادل من خلال البحث العلمي. قامت اللجنة بتحويل الجمعية إلى منظمة مستقلة في ٢٩ إيار ، ٢٠١٤ ، الأمر الذي يشمل إقامة دستورها الرسمي وتنمية برنامجها. العضوية في الجمعية مفتوحة ومتاحة الآن، وأنتم مدعوون بالانضمام لشبكة الجمعية عبر إدخال عنوان بريدكم الإلكتروني في قائمة الإنصال من خلال الصفحة الرئيسية.



International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية

2014 Annual Meeting Program Book

2014 Annual Report

San Diego California  ***November 21–24***

Acknowledgment

The International Qur'anic Studies Association (IQSA) was formed in 2012 as a consultation with the Society of Biblical Literature to establish an independent learned society for scholars of the Qur'an. The consultation was made possible by a generous grant, announced on May 29, 2012, from the Henry Luce Foundation. In May 2014 IQSA was established as a fully independent, non-profit learned society, dedicated to supporting its members and advancing Qur'anic scholarship. 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, establishes regular meetings, sponsors a diverse range of publications, and advocates for the field of Qur'anic Studies in higher education and in the public square. IQSA's inaugural meeting in Baltimore was funded by the grant from the Luce Foundation, and is a testament to the Luce Foundation's vision for the importance of Qur'anic Studies.

Table of Contents

IQSA Events 2014	3
Abstracts and Biographies	7
Reports.....	34
Executive Summary 2014	34
Nomination Committee	35
Programming Committee	36
Publications and Research Committee.....	37
Participation and Membership.....	39
IQSA Mission and Vision.....	40
Announcing International Qur'an	
Conference 2015	41
Announcing IQSA Atlanta 2015.....	42
Call For Papers.....	43
People.....	44

Dear Friend,

The International Qur'anic Studies Association (IQSA) is a new organization dedicated to fostering Qur'anic scholarship. IQSA was founded in consultation with the Society of Biblical Literature (SBL) and was successfully incorporated as an independent learned society on May 29, 2014. As a learned society, IQSA:

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

Conscious of the importance of interdisciplinary conversations, IQSA will continue to meet alongside of SBL at its future North American annual meetings. In addition, IQSA will sponsor a series of international conferences in the Islamic world, beginning with Indonesia in 2015. For more details on all of our programs and publications, and for information on how to become a member of IQSA, visit IQSAweb.org.

In this program book you will find a complete listing of IQSA events during the San Diego meeting. You will also find information on our Call for Papers for those who would like to participate in our 2015 meeting in Atlanta and announcements about contributing to IQSA's journal (*JIQSA*), monograph series, and online book review service (*RQR*).

As a learned society, IQSA will be 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. Welcome to IQSA 2014, and we hope to see you again at IQSA 2015 in Atlanta!

Emran El-Badawi

Executive Director, International Qur'anic Studies Association

IQSA Events 2014

P21-208

The Qur'an: Historical Context, Manuscripts, and Material Culture

Theme: Material Culture

Friday, November 21, 1:00 PM–3:30 PM

San Diego Convention Center (CC) – Room 23 B (Upper Level)

Luke Treadwell, University of Oxford, Presiding

Wadad Kadi, University of Chicago
'Abd al-Hamid al-Katib's Use of the Qur'an in his Legal, Theological, and Historical Letters (30 min)

Francesca Leoni, Ashmolean Museum, University of Oxford

Mighty (S)words: Protective and Apotropaic Uses of the Qur'an (30 min)

Peter Webb, University of London

Inhabiting the Book: The Qur'an and Space in Mamluk Religious Architecture (30 min)

Robert Hoyland, University of Oxford/New York University

Writing the Qur'an in Stone: Use of the Muslim Scripture in Early Arabic Inscriptions (30 min)

P21-311

IQSA Keynote Lecture

Friday, November 21, 4:00 PM–5:15 PM

San Diego Convention Center (CC) – Room 23 C (Upper Level)

Emran El-Badawi, University of Houston, Presiding and Introduction (10 min)

Angelika Neuwirth, Freie Universität Berlin
Qur'anic Studies and Historical-Critical Philology: The Qur'an's Staging, Penetrating, and Eclipsing of Biblical Tradition (45 min)

Andrew Rippin, University of Victoria (BC), Respondent (20 min)

P21-314

Reception

Friday, November 21, 5:15 PM–6:30 PM

San Diego Convention Center (CC) – Room 24 A (Upper Level)

P22-136

Qur'anic Studies: Methodology and Hermeneutics

Theme: The Qur'an and Justice: How Removable are the Contradictions?

Saturday, November 22, 9:00 AM–11:00 AM

San Diego Convention Center (CC) – Room 24 C (Upper Level)

Gabriel Said Reynolds, University of Notre Dame, Presiding

Daniel Madigan, Georgetown University, Respondent

Farid Esack, University of Johannesburg
The Qur'an on Black and White: Exploring Possible Traces of Race and Racism in Tafsir (20 min)

Jerusha Tanner Lampsey, Union Theological Seminary in the City of New York
Muslima Theology and Relational Qur'anic Hermeneutics (20 min)

Karen Bauer, The Institute of Ismaili Studies
Interpreting Away the Qur'an: Hermeneutical Strategies for Reconciling Text and Values (20 min)

Fred M. Donner, University of Chicago
Approaching the Qur'an's Contradictory Statements on Ahl al-Kitab (20 min)

Discussion (20 min)

P22-202

Mentorship Lunch

Saturday, November 22, 12:00 PM–1:00 PM

San Diego Convention Center (CC) – Room 1 B (Upper Level)

P22-248

The Qur'an: Historical Context, Manuscripts, and Material Culture

Theme: *Historical Context and Qur'an Manuscripts*

Saturday, November 22, 1:00 PM–3:30 PM

San Diego Convention Center (CC) – Room 24 C (Upper Level)

Keith Small, London School of Theology, Presiding
François Déroche, Ecole Pratique des Hautes Etudes
MS R38 from Kairouan, Tunisia and its Umayyad Context (20 min)

Daniel Brubaker, Rice University
Manuscript and Tradition: Exploring Scribal Alterations in Early Qur'ans in View of the qira'at and masahif Literature (20 min)

Umberto Bongianino, University of Oxford
Early Qur'anic Manuscripts from the Muslim West: A Typological Survey (20 min)

Nuria Martínez-de-Castilla-Muñoz, Universidad Complutense de Madrid
Sixteenth-Century Spanish Translations of the Qur'an: The Almonacid de la Sierra Atelier (20 min)

Discussion (50 min)

S22-347

The Qur'an and the Biblical Tradition

Joint Session With: Society of Biblical Literature, Syriac Literature and Interpretations of Sacred Texts

Theme: *The Qur'an and Christian Oriental Traditions*

Saturday, November 22, 4:00 PM–6:30 PM

San Diego Convention Center (CC) – Room 24 B (Upper Level)

Holger Zellentin, University of Nottingham, Presiding

Sidney Griffith, Catholic University of America
The suhuf of Abraham and Moses (25 min)

Abdulla Galadari, Masdar Institute
The Camel Passing through the Eye of the Needle: A Comparison Between the Qur'an, the Greek Gospels, and Tatian's Syriac Diatessaron (25 min)

Cornelia B. Horn, Catholic University of America
Parallel Structures, Polemical Interpretations: An Intertextual Approach to Jesus' Miracles in Jewish, Christian, and Islamic Normative and Interpretive Texts (25 min)

Nicolai Sinai, University of Oxford
The Eschatological Kerygma of the Early Qur'anic Surahs in Light of Syriac Literature (25 min)

Paul Neuenkirchen, Ecole Pratique des Hautes Etudes
The Qur'anic "Vision Pericopes" in Light of a Christian Apocrypha (25 min)

P23-148

The Qur'an and the Biblical Tradition

Theme: *Bible, Qur'an, and Jewish Traditions*

Sunday, November 23, 9:00 AM–12:00 PM

San Diego Convention Center (CC) – Room 24 C (Upper Level)

Cornelia Horn, Catholic University of America, Presiding

Hamza M. Zafer, University of Washington
Jonah and the Ninevites: Prophecy to Communal Outsiders in the Qur'an (25 min)

Emad Botros, McMaster Divinity College
The Recalcitrant Prophet: Jonah Between the Qur'an and the Hebrew Bible Traditions (25 min)

Michael Pregill, Elon University
Another Brick in the Wall: The Intertwining of Biblical and Qur'anic Exegesis in Islamicate Midrash (25 min)

Reuven Firestone, Hebrew Union College – Jewish Institute of Religion (California Branch)
Shabbat Violation in Qur'anic Discourse (25 min)

Holger Zellentin, University of Nottingham
The Qur'an and Rabbinic Judaism: "Mecca" and "Medina" between Palestine and Babylonia (25 min)

Business Meeting (30 min)—IQSA Members Only

P23-242

Qur'anic Studies: Methodology and Hermeneutics

Theme: *Qur'anic Hermeneutics: Diversity Beyond Muslim/Non-Muslim Binaries*

Sunday, November 23, 1:00 PM–3:00 PM

San Diego Convention Center (CC) – Room 24 B (Upper Level)

Ebrahim Moosa, University of Notre Dame, Presiding

Clare Wilde, University of Auckland
Contemporary Echoes of Early Christian Arabic Approaches to the Qur'an (20 min)

Sayeh Meisami, University of Toronto
Qur'anic Hermeneutics and Islamic Philosophy: A Study of Ibn Sina's Commentary on Surat al-Falaq in Comparison with His Philosophical Writings on the Problem of Evil (20 min)

David R. Vishanoff, University of Oklahoma
Reenchanting the Qur'an: Hermeneutical Applications of the Ashari Concept of God's Eternal Speech (20 min)

Yusuf Rahman, State Islamic University, Jakarta
The Indonesian Muslim Responses to the Use of Hermeneutics in the Study of the Qur'an (20 min)

Discussion (30 min)

Andrew Rippin, University of Victoria (BC), Respondent (10 min)

S23-248

The Qur'an and the Biblical Tradition

Joint Session With: Society of Biblical Literature, The Qur'an and the Biblical Tradition

Theme: *Bible and Qur'an: Confirmation, Conversation, Conflict*

Sunday, November 23, 1:30 PM–3:30 PM

San Diego Convention Center (CC) – Room 24 C (Upper Level)

John Kaltner, Rhodes College, Presiding

Salah Mahgoub Edris, Cairo University
The Christian Interpretation of the Qur'an in Syriac Literature (30 min)

Mohammad Hasan Ahmadi, University of Tehran
The Qur'anic Terminology of the Biblical Tradition (30 min)

Carol Schersten LaHurd, Lutheran School of Theology at Chicago
The Academy vs. the Grassroots: Cognitive Dissonance on Interfaith Dialogue (30 min)

Roberta Sabbath, University of Nevada, Las Vegas
Teaching Tanakh, New Testament, and Qur'an to Undergraduate English Majors and Elective Students (30 min)

P23-327

Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus

Theme: *Themes and Rhetorical Tools in the Qur'an*

Sunday, November 23, 4:00 PM–6:30 PM

San Diego Convention Center (CC) – Room 24 C (Upper Level)

Sarra Tlili, University of Florida, and Anne-Sylvie Boisliveau, University of Groningen, Presiding

D.S. Adnan Majid, University of California-San Diego
Virgins of a Virginal Paradise: The Use of Synecdoche in Surat al-Rahman (18 min)

Discussion (5 min)

Thomas Hoffmann, University of Copenhagen
Delivering the Qur'an: Metaphors of Qur'anic Maternity and Natality (18 min)

Discussion (5 min)

Devin J. Stewart, Emory University
Anomalous Rhyme-Words in the Qur'an and Their Implications (18 min)

Discussion (5 min)

Break (10 min)

Vanessa De Gifis, Wayne State University
The Economy of Excellence: A Thematic Study of fadl in the Qur'an (18 min)

Discussion (5 min)

Andrew G. Bannister, Melbourne School of Theology

Retelling the Tale: A Computerized Oral-Formulaic Analysis of the Qur'an (18 min)

Discussion (5 min)

Carl Ernst, University of North Carolina at Chapel Hill, Respondent (25 min)

P24-145

Qur'an Seminar

Theme: *Surah 74 and Q 18:60–102*

Monday, November 24, 9:00 AM–11:30 AM

Hilton Bayfront (HB) – Aqua AB (Level 3)

Tommaso Tesei, Van Leer Jerusalem Institute,
Presiding

Participants will discuss the two selected Qur'anic passages.

Mehdi Azaiez, Labex Resmed/KU Leuven

G.R. Hawting, School of Oriental and African
Studies

Thomas Hoffmann, University of Copenhagen

Daniel Madigan, Georgetown University

David Penchansky, University of Saint Thomas

Gabriel Said Reynolds, University of Notre Dame

Stephen Shoemaker, University of Oregon

Tommaso Tesei, Van Leer Jerusalem Institute

Sarra Tlili, University of Florida

P24-241

Qur'an Seminar

Theme: *Surahs 19 and 88*

Monday, November 24, 1:00 PM–3:30 PM

Hilton Bayfront (HB) – Aqua AB (Level 3)

Mehdi Azaiez, Labex Resmed/KU Leuven,
Presiding

Participants will discuss the two selected Qur'anic passages.

Mehdi Azaiez, Labex Resmed/KU Leuven

G.R. Hawting, School of Oriental and African
Studies

Thomas Hoffmann, University of Copenhagen

Daniel Madigan, Georgetown University

David Penchansky, University of Saint Thomas

Gabriel Said Reynolds, University of Notre Dame

Stephen Shoemaker, University of Oregon

Tommaso Tesei, Van Leer Jerusalem Institute

Sarra Tlili, University of Florida

P24-322

Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus

Theme: *Detecting Ring Patterns: Insights into the
Qur'an's Structure and Meaning*

Monday, November 24, 4:00 PM–6:30 PM

San Diego Convention Center (CC) – Room 17 B
(Mezzanine Level)

Sarra Tlili, University of Florida, and Anne-Sylvie
Boisliveau, University of Groningen, Presiding

Dalia Abo-Haggar, Harvard University
Symmetry and Asymmetry in the Qur'an (18 min)

Discussion (5 min)

Giuliano Lancioni, Università degli Studi Roma Tre
and Raoul Villano, Università degli Studi Roma Tre
The Self-Similar Qur'an (18 min)

Discussion (5 min)

AbdelMadjid Benhabib, University of Tlemcen
Lexical Repetition in Noah's Discourse in the Qur'an
(18 min)

Discussion (5 min)

Break (10 min)

Raymond Farrin, American University of Kuwait
Ring Structure in Sura 9: Repentance Emphasized
(18 min)

Discussion (5 min)

Rick Oakes, North-West University (South Africa)
The Semitic Rhetoric of Surat al-Nisa' 153–162
Imparts Meaning to shubbiha in aya 157a (18 min)

Discussion (5 min)

Anne-Sylvie Boisliveau, University of Groningen,
Respondent (10 min)

Discussion (15 min)

Abstracts and Biographies

P21-208

The Qur'an: Historical Context, Manuscripts, and Material Culture

Theme: Material Culture

Luke Treadwell, University of Oxford, Presiding

Luke Treadwell is a historian and numismatist with interests in the history of pre-Mongol Islam. His doctoral thesis (1991) was a political history of the Samanid state. He holds the post of University Lecturer in Islamic numismatics and curator of Islamic coins in the Heberden Coin Room, Ashmolean Museum. He teaches in the Khalili Research Centre for Islamic Material Culture and is a Fellow of Saint Cross College, Oxford. He is the series editor of the *Sylloge of Islamic coins in the Ashmolean Museum*. He is currently working on a project to contribute towards the preparation of a catalogue of the imitations of Islamic coinages struck in the northern lands in the fourth/tenth century and to write a monograph on the politics, economy, and culture of the Samanids.

Wadad Kadi, University of Chicago

Wadad Kadi is The Avalon Foundation Distinguished Service Professor, Professor of Islamic Thought, Emerita, at the University of Chicago. She received her Ph.D. from the American University of Beirut (AUB) in 1973, and taught at AUB, Harvard, Columbia, Yale, and the University of Chicago until her retirement in 2009. She received several honors, among them the King Faisal International Prize in Ancient Arabic Prose in 1994, and was President of the American Oriental Society in 2003–2004. She has published widely on early Arabic prose, Islamic political thought, the impact of the Qur'an on Arabic literature, and early Islamic theology and sectarianism. In the past decade, her publications have been focused on various aspects of Umayyad history and thought, with a pronounced use of documentary, especially papyrological, evidence.

'Abd al-Hamid al-Katib's Use of the Qur'an in His Legal, Theological, and Historical Letters

In an earlier study, I established that the “founder of Arabic literary prose,” ‘Abd al-Hamid al-Katib (d. 132/750) used the Qur'an extensively in his letters, and explored in detail the various techniques he used in his borrowing from the Qur'an. In this study I wish to study how ‘Abd al-Hamid used Qur'anic materials specifically in his theological, legal, and historical letters, addressing such issues as how selective he was in this use; how he mixed it with administrative terminology; how he accommodated alongside it the materials representing the Prophet Muhammad's authority, namely his mission and statements; and how he rephrased the Qur'an to highlight his political and ideological commitments.

Francesca Leoni, Ashmolean Museum, University of Oxford

Francesca Leoni is the Yousef Jameel Curator of Islamic Art at the Ashmolean Museum, and a Research Associate at the Khalili Research Centre, University of Oxford. Her interests include the Islamic arts of the book in pre-modern and early modern times, cross-cultural exchanges between the Islamic world, Europe and Asia, and the history and circulation of technologies. Her most recent publication, *Eros and Sexuality in Islamic Art*, edited with Mika Natif and published by Ashgate, is the first systematic study on eroticism and sexuality in the Islamic visual tradition. She is currently working on an exhibition project about Islamic divinatory practices and talismans scheduled for the late 2016.

Mighty (S)words: Protective and Apotropaic Uses of the Qur'an

From excerpts appearing on small amulets worn on a daily basis to lengthier selections inscribed on large banners carried in battle, Qur'anic passages figure prominently on objects that are not directly related to orthodox religious practice. Along with attesting to the piety of users and makers, these verses are intentionally selected to imbue the objects with the protective powers of the most potent resource for Muslims: God's own word. Specific chapters and prophetic figures occur repeatedly.

In addition to the *Ayat al-Kursi* (Q 2:255), by far the most frequently quoted Qur'anic verse, and larger sections of *Surat al-Baqara*, passages from *Surat al-Imran* (chapter 3), *Surat al-Kahf* (chapter 18), and *Surat al-Naml* (chapter 27) that stress God's absolute power or invoke the mediation of powerful intercessors such as Solomon, 'Ali, and Muhammad, form the verbal repertoire decorating these varied items. In this paper I plan to analyze a selection of items — including personal ornaments, talismanic shirts, arms/armors and banners — and reflect on the enhanced meaning, function and status that Qur'anic passages and religious invocations lent to them. This body of material forms one of the categories of an ongoing research project that will mature in a large loan exhibition at the Ashmolean Museum planned for late 2016.

Peter Webb, University of London

Peter Webb is a postdoctoral fellow of Art Histories and Aesthetic Practices at the Forum Transregionale Studien, Berlin, where he investigates architectural aesthetics in Mamluk Cairo. He also researches early Arab history and the Muslim reconstructions of the pre-Islamic era (*al-Jahiliyya*), the subject of several articles and a forthcoming book, *Imagining the Arabs*, which traces Arab ethnogenesis in early Islam.

Inhabiting the Book: The Qur'an and Space in Mamluk Religious Architecture

Islamic art has proven a taxing subject for the academy. Although pre-modern Arabic writers were surrounded by art, design, and ornament, they rarely wrote about it; the study of Islamic art accordingly developed as a Western discipline, but scholars faced difficulties in reconciling Islamic art with their familiar models of European art theory, and so the connections between images, text, and meaning in pre-modern Islamic lands remain obscure. As an introduction to a new collaborative project that aims to develop deeper appreciation for iconography and semiotics in medieval Islam, this paper explores how Qur'anic inscriptions and related symbols gave meaning to Mamluk religious architecture. My project is inspired by Mamluk Cairo's literate, bibliophilic, and perhaps even bookaholic society. Given the widespread love of books, can we explore whether Mamluk-era scholars interacted with buildings in a manner akin to how they, as readers, interacted with books?

As a book's *bab* (chapter) connotes the division of ideas, did a building's *bab* (door) represent the threshold of a new exegetical experience which invited visitors to inspect inscriptions (*zahir*) in order to realize hidden (*batin*) meanings? This highlights the value in approaching space and literacy together to probe architectural aesthetics by "reading" buildings. I begin at the front door. A comparison of elaborate madrasa portals, *sabil-kuttab* facades and Qur'an manuscript frontispieces will reveal the universe of symbols shared between the arts of the book and buildings, both of which also borrow from esoteric and mystical disciplines. Moving inside, and using the Ghuriyya complex as a case study, I will analyze the selection, positioning and rendering of Qur'anic inscriptions to interrogate the role of religious text in constructing religious space. The marshalling of Qur'anic iconography in architecture transformed buildings into complex texts — a fitting status considering how often the Mamluk world is called a "civilization of the book."

Robert Hoyland, University of Oxford / New York University

Robert Hoyland is professor of Middle East History with attachments to Oxford and NYU's Institute for Study of the Ancient World. He is the author of *Seeing Islam as Others Saw It* (1997) and *In God's Path: the Arab Conquests and the Creation of an Islamic Empire* (2014).

Writing the Qur'an in Stone: Use of the Muslim Scripture in Early Arabic Inscriptions

Arabic inscriptions from the early Islamic period draw upon or allude to the Qur'an in a number of different ways. This is most obvious in their choice of vocabulary; for example, the most common wishes of these texts are to ask for forgiveness (*ghfr*), seek compassion (*rhmm*), to make a declaration of faith (*'amn*), to bear witness (*shhd*), to enter paradise (*jnn*) and to be spared punishment (*'dlhb*), each of these a prominent theme and root in the Qur'an. From the 70s AH onwards the use of the Qur'an in inscriptions becomes more inventive, beginning with the famous Dome of the Rock text (72/691), which subtly adapts the Qur'anic text. Much has been made of these adaptations or deviations from the standard wording of the Qur'an, often regarded as confirmation that the latter had not yet stabilized.

But though it cannot be excluded that it reflects the fact that different versions of the Qur'an circulated in early times, there are many other possible, and arguably more plausible, explanations for such divergences, such as a need for clarification and slight lapses / intrusions from other forms of Arabic (such as the spoken, the administrative, the literary, etc.) by those who were working from memory. As regards graffiti, where we often find a collage of phrases assembled from different verses of the Qur'an, it is evident that creative citation and handling of the Qur'an was acceptable. This paper will explore and elucidate this point and will also pay attention to the question of what purposes were served by citing the Qur'an in inscriptions (statement of identity/allegiance, public demonstration of status and piety, etc.), especially in the case of graffiti, which sometimes consisted of nothing more than a verse of the Qur'an and the name of the writer or commissioner of the text.

P21-311

IQSA Keynote Lecture

Emran El-Badawi, University of Houston,

Introduction

See biography in People section on page 45.

Angelika Neuwirth, Freie Universität Berlin

Angelika Neuwirth is professor emerita of Arabic Studies at Freie Universität Berlin. She served as the director of the Orient-Institut der Deutschen Morgenländischen Gesellschaft in Beirut and Istanbul and held visiting professorships in Amman, Chicago, Cairo, and Ankara. She is director of the Corpus Coranicum project at the Berlin-Brandenburgische Akademie der Wissenschaften and of the research project *From Logos to Kalam* at the Freie Universität Berlin. She is member of the Académie Tunésienne des Sciences et des Lettres, the American Academy of Arts and Sciences, and the German National Academy of Sciences Leopoldina. She has published on classical Arabic literature and modern Arabic poetry and prose, and most importantly on the Qur'an. Her most recent work is *Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text* (Oxford 2014).

Qur'anic Studies and Historical-Critical Philology: The Qur'an's Staging, Penetrating, and Eclipsing of Biblical Tradition

Qur'anic scholarship today tends to privilege historical queries, focusing on individual texts, their alleged subtexts, and the codex's earliest venues of transmissions. It usually abstains from attempts at making sense of the text as a literary artifact, let alone as an epistemic intervention into the reception of the Bible. Such concerns are left to philology which — if we follow Sheldon Pollock — is a tripartite venture: a query for “textual meaning,” an investigation into the text's traditional understanding, i.e. its “contextual meaning,” and finally a re-thinking of one's own scholarly preconceptions and responsibilities, the “philologist's meaning.” Few topics are better suited to demonstrate the urgency of complementing historical with philological research than the Qur'an's controversial relation to the Bible. A fresh approach which updates the time-honored historical-critical method is required: a diachronic, yet contextual and moreover holistic reading of the Qur'an. The paper will discuss texts featuring Muhammad and Moses that reveal two major shifts in the Qur'an's relationship to the Biblical tradition. The early short *surahs* that seem to have been inspired during vigils (cf. Q 73) still manifest a liturgical transfer of Biblical tradition by means of a “staging” of psalm-like texts in a monastic vein. Subsequently, the entrance of Moses into the narrative space marks the discovery of the textual world of scripture by a nascent community that penetrates the Bible's history and topography through a typological reading of its stories (Q 20). At a still later stage, in Medina, typology gives way to the community's search for a theological identity of its own. Revoking the typological bonds with Moses, the Prophet establishes himself as a spiritual and legal authority (additions to Q 20) and thus eclipses Moses' status. Muhammad thus resumes a position earlier held by Jesus (Matt 11:28–30). Historical research must not stand alone: philology's two assets, contextual reading and scholarly self-reflection, need to be admitted to the stage of Qur'anic studies. The Christian interpretation of the Bible, which for historical and political reasons has until now not taken the Qur'an into account, could benefit substantially from the Qur'an's Biblical criticism as well as from its challenge to rethink prevailing exclusivist positions.

**Andrew Rippin, University of Victoria (BC),
Respondent**

See biography in People section on page 44.

P22-136

Qur'anic Studies: Methodology and Hermeneutics

**Theme: *The Qur'an and Justice: How Removable
are the Contradictions?***

**Gabriel Said Reynolds, University of Notre Dame,
Presiding**

See biography in People section on page 45.

**Daniel Madigan, Georgetown University,
Respondent**

See biography in People section on page 46.

Farid Esack, University of Johannesburg

Professor Farid Esack is a South African scholar of Islam and public intellectual who completed the *Darsi Nizami* in traditional madrasahs in Karachi, Pakistan, and his Ph.D. at the University of Birmingham, UK. Since 2000, Esack has been teaching at the University of Johannesburg (UJ), where he is Professor in the Study of Islam and Head of its Department of Religion Studies. In addition to serving as a Commissioner for Gender Equality in the 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 Hamburg), the United States (College of William & Mary, Union Theological Seminary, Xavier University, and Harvard Divinity School) and in Asia (International Islamic University of Islamabad and Gaja Mada University in Yogyakarta). In addition to many peer-reviewed articles, Farid Esack is the author of several monographs, including *Qur'an, Liberation & Pluralism: An Islamic Perspective of Interreligious Solidarity Against Oppression*, *On Being a Muslim: Finding a Religious Path in the World Today*, and *An Introduction to the Qur'an*. His current research interests (Jews in the Qur'an and socio-economic justice in the Qur'an) reflect his scholarly interest both in contemporary Islam and in the classical tafsir tradition.

***The Qur'an on Black and White: Exploring Possible
Traces of Race and Racism in Tafsir***

Colors are interpreted in various ways, and the words used to denote them can range from the exotic, particularly when used for humans, to the outrageous. There are several colors mentioned in the Qur'an, such as white, black, yellow, and blue. White and black in some verses of the Qur'an are mentioned alongside each other, while other verses mention them separately. The Arabic language as a Semitic-Levantine language has a unique way of describing colors, particularly white. For example, there are different words indicating various degrees of whiteness in the Arabic language: *abyad*, *yaqaq*, *lahq*, *wadih*, *nasi'*, *hijan*, *khalis*. This paper examines the subject of color in the light of the Qur'an and how some of the classical *mufasssirin* of the Qur'an comment on the verses of the Qur'an in which colors figure. The focus of this paper is on the distinctive nature of two colors in the Qur'an: black and white. It examines how these may be or not be read with a view to examining the question of pigmentation and the related question of race and racism. More specifically, this paper considers whether the privileging of whiteness or blackness may have any implication for anti-black racism.

**Jerusha Tanner Lamptey, Union Theological
Seminary in the City of New York**

Jerusha Tanner Lamptey is assistant professor of Islam and Ministry at Union Theological Seminary in the City of New York. Her research focuses on theologies of religious pluralism, comparative theology, and feminist theology. Lamptey earned a Ph.D. in Theological and Religious Studies with a focus on Religious Pluralism at Georgetown University in 2011 and an M.A. in Islamic Sciences at the Graduate School of Islamic and Social Sciences in 2004. She earned a second M.A. in Theological and Religious Studies at Georgetown University in 2009. Before joining the Union faculty in July of 2012, she was visiting assistant professor in the Department of Theology at Georgetown University. Dr. Lamptey's first book, *Never Wholly Other: A Muslima Theology of Religious Pluralism* (2014), explores the Qur'anic discourse on religious "otherness." Her other publications focus on religious pluralism, Muslima theology, ecumenical relations, Vatican II, and African traditional religions.

Muslima Theology and Relational Qur'anic Hermeneutics

This paper explores a novel hermeneutical approach to the Qur'anic text, which I have termed *Muslima* theology. Drawing resources from the approaches of Muslim women interpreters of the Qur'an and from the method of semantic analysis of Toshihiko Izutsu, Muslima theology aims to articulate and then employ a hermeneutical approach that focuses on exploring and explicating — rather than disentangling — the Qur'an's complex, relational web. This particular hermeneutical approach arises out of concern with the manner in which the Qur'an's provocative complexity and ambiguity has been reduced and silenced through other historical and contemporary interpretative approaches. In this paper, I also aim to draw attention to the intimate connection between hermeneutical strategies and underlying conceptual frameworks. Hermeneutical approaches do exist in a vacuum; they arise — whether implicitly or explicitly — from the manner in which we conceive of the subject of interpretation. This is particularly evident in interpretations related to topics of human difference, such as sexual and gender difference, and religious difference. Many hermeneutical approaches to these topics have been premised upon a particular view of human difference as being demarcated by clear-cut, static boundaries. This has led to methods that seek to inscribe such boundaries on the Qur'anic text and thereby result in “readings” that perpetuate notions of inherent and absolute evaluative distinctions between groups of people. Such inherent and absolute distinctions have then, far too frequently, become the willing handmaidens of injustice.

Karen Bauer, The Institute of Ismaili Studies

Karen Bauer is a research associate in the Qur'anic Studies Unit of the Institute of Ismaili Studies. She received her Ph.D. from Princeton in 2008. She specializes in Islamic social and intellectual history; her specific interests include the Qur'an and its interpretation (tafsir), gender in Islamic history and thought, genre and its effect on discourse, and the transition from medieval to modern in Islamic thought. Much of her work is motivated by the question of how social and intellectual context affect the content of texts. Her publications include *Aims, Methods, and Contexts of Qur'anic Exegesis, 2nd/8th-9th/15th Centuries* (2013) edited and introduced by Karen Bauer; her book *Gender Hierarchy in the Qur'an: Medieval Interpretations, Modern Responses*, is forthcoming from Cambridge University Press.

Interpreting away the Qur'an: Hermeneutical Strategies for Reconciling Text and Values

Scholars of religion are well aware of the hermeneutical difficulty posed when a holy text says something that its interpreters do not want it to say. The text of the Qur'an often seems to clash with interpreters' beliefs and values on gender issues. Examples are found in verses such as Q 2:282, which specifies that two women should testify in place of one man because of one woman's error, and Q 4:34, which gives an overview of the hierarchical nature of the marital relationship and specifies a three-stage punishment for recalcitrant wives: admonishing, abandoning in the beds, and beating. Medieval interpreters had trouble with the phrase “abandon them in the beds,” because a wife's recalcitrance usually entailed her refusal to have sex with her husband, and abandoning a wife in bed would seem to give her exactly what she wanted, while depriving her husband of his marital right. Modern interpreters question the command to beat them, since wife beating goes against common ideas of fairness and justice. In such difficult cases, it seems that interpreters have three choices: deny the plain sense reading, acknowledge the plain sense reading and explain why it is fair and just, or acknowledge the plain sense reading and explain why it can be reinterpreted. But this argument presumes that there is a plain sense meaning, whereas the multiplicity of exegetes' interpretations, and their interpretative strategies, call into question the relationship between text and interpretation. Is there really a plain sense meaning to the text, and does it matter to its interpreters? In this paper, I examine the specific strategies used by medieval and modern '*ulama*' to reject or justify elements of the text that clash with their values. I focus on the question of whether there is indeed a plain sense meaning to the text, and, if so, whether that meaning influences its own interpretation. Drawing on textual analyses and interviews of '*ulama*' in Iran, I query whether the '*ulama*' would agree with Wadud's assertion about the silence of the text, and describe how they explain the multiplicity of interpretation, and the influence of culture on interpretation, in a way that still grants the Qur'an a meaning and a voice.



PUBLISHING FOR THE SAKE OF KNOWLEDGE

Visit booth #1007

www.gorgiaspress.com

GORGIAS ISLAMIC STUDIES

Combining political, socio-cultural, textual, and historical approaches, Gorgias Islamic Studies offers new constructive analysis of Islamic thought.

Approaches to the History of the Interpretation of the Qur'an

EDITED BY ANDREW RIPPIN

978-1-60724-046-4

Language and Heresy in Ismaili Thought: The Kitab al-Zina of Abu Hatim al-Razi

BY JAMAL ALI

978-1-59333-781-0

The History, Poetry, and Genealogy of the Yemen: The Akhbar of Abid b. Sharya Al-Jurhumi

BY ELISE CROSBY

978-1-59333-394-2

Fatima, Daughter of Muhammad

BY CHRISTOPHER CLOHESSY

978-1-59333-979-1

Victorian Images of Islam

BY CLINTON BENNETT

978-1-60724-673-2

SBL Special:

40% discount and 3 books for the price of 2

Gorgias Press is now accepting submissions in Gorgias Islamic Studies and Gorgias Studies in the Modern Middle East. For more information, please send your proposal and a sample chapter to submissions@gorgiaspress.com.



Fred M. Donner, University of Chicago

Approaching the Qur'an's Contradictory Statements on Ahl al-Kitab

It is well known that the Qur'an contains contradictory statements on the "Scripture People" (*Ahl al-Kitab*), meaning mainly Christians and Jews. After reviewing some of the salient features of this contradictory material, the paper will offer some thoughts on different sets of assumptions scholars sometimes make in trying to explain these contradictions, which then dictate their particular approach. The paper will then discuss the implications of these assumptions or approaches for one's understanding of the character of the Qur'anic text and its early evolution.

P22-248

The Qur'an: Historical Context, Manuscripts, and Material Culture

Theme: *Historical Context and Qur'an Manuscripts*

Keith Small, London School of Theology, Presiding

Keith Small is a manuscript consultant to the Bodleian Library at Oxford University for the Qur'an manuscript collection. He is also a visiting lecturer and associate research fellow at the London School of Theology, where he teaches both undergraduate and postgraduate courses on Islamic and Christian theology, specializing in the history of the texts of the Qur'an and the New Testament. Small has presented his research at major academic conferences in Britain, Germany, France, and the USA. He is the author of *Textual Criticism and Qur'an Manuscripts* (2011).

François Déroche, Ecole Pratique des Hautes Etudes

François Déroche is a specialist of Arabic manuscripts, with a special interest for the history of the written transmission of the Qur'an. He has been a member of the Bibliothèque Nationale staff, then of the French Institute in Istanbul before joining the Ecole Pratique des Hautes Etudes, where he teaches the history and codicology of the Arabic handwritten book. He has published on codicology (with other contributors: *Islamic codicology: An Introduction to the Study of Manuscripts in Arabic Script*, 2006) and early Qur'anic manuscripts (*La transmission écrite du Coran dans les débuts de l'islam: Le codex Parisino-petropolitanus*, 2009; *Qur'ans of the Umayyads*, 2014).

MS R38 from Kairouan, Tunisia and Its Umayyad Context

In the collection of the Great mosque in Kairouan, MS R 38 has been known for a long time, although its date and its connections with Umayyad art has remained unnoticed. Thanks to a recent survey of the collection, it has been possible to collect evidence about the connection existing with other Qur'anic manuscripts from the same period and to offer a new glimpse into Umayyad calligraphy and illumination.

Daniel Brubaker, Rice University

Daniel Brubaker holds a Ph.D. in Religious Studies from Rice University. His primary research interest is written transmission of the Qur'an through the Umayyad and Abbasid periods, with a focus on manuscript corrections. He is currently preparing his doctoral dissertation for publication, and working on other writing and editing projects.

Manuscript and Tradition: Exploring Scribal Alterations in Early Qur'ans in View of the qira'at and masahif Literature

Many scribal changes involving the consonantal text exist in early Qur'ans. Types of change include insertion, erasure, erasure overwritten, overwriting without apparent erasure, covering, and covering overwritten. Usually these changes result in a consonantal skeletal text (CST) that is in conformity with that of the standard King Fahd Qur'an based upon the 1924 Cairo edition. In some cases, these scribal changes are found at points that are dealt with in the *qira'at* literature and other early Islamic traditions. At these points the manuscripts may serve to corroborate the secondary literature that acknowledges certain textual concerns that were being dealt with by the early Muslim community. However, in others cases the secondary literature is completely silent about a verse at which some change has been made in the earliest manuscripts. Acknowledging the fact that some scribal change was conducted near the time of original production and in order to correct obvious slips of the pen or other sources of human error, there are yet some cases in which a manuscript change does not appear attributable to such causes. What is the meaning of these for scholars of the early history of Islam and of the Qur'an in its written form? This presentation will show and discuss some instances of scribal change that do coincide with and/or reflect the concerns that emerge in the early *qira'at* or tafsir literature, as well as some examples of changes that do not.

Umberto Bongianino, University of Oxford

Umberto Bongianino is a doctoral student in Islamic Art and Archeology at the University of Oxford. His research interests revolve around the material culture of the Islamic Mediterranean in the medieval period, especially Islamic and Norman Sicily, Fatimid Egypt and its ceramic production, Zirid Tunisia, and the Muslim West. He is a member of the Islamic Manuscript Association (Cambridge) and is currently working on a thesis about the arts of the book in early Muslim Spain and Morocco, and the development of Maghribi scripts between the 10th and the 12th centuries.

Early Qur'anic Manuscripts from the Muslim West: A Typological Survey

My paper aims to bring into focus the rich but often overlooked production of fine Qur'anic material in the Maghrib al-Aqsa (modern Morocco) and al-Andalus (Muslim Spain) between the fifth/eleventh and sixth/twelfth centuries. From a palaeographic perspective, this period witnessed the crucial transition from local Kufic scripts to Maghribi cursive scripts, already employed during the previous century in non-Qur'anic and Mozarab manuscripts. Despite this dramatic change, paralleled in the Muslim East by the so-called “revolution of Ibn al-Bawwab,” numerous features of western Kufic Qur'ans were preserved, and constituted for the following centuries the distinctive trademarks of the Maghribi school of calligraphy and illumination: chapter headings in knotted Kufic, different colors and shapes in notation and orthoepic signs, enduring predilection for parchment, etc. Several variants of Maghribi Qur'anic scripts were also devised — from monumental to miniature — and begun to influence the style of non-Qur'anic religious texts, such as Hadith collections and the fundamental works of Maliki doctrine. The possibility of linking these calligraphic traditions to precise sub-regions of the medieval Maghrib (such as Western or Eastern Andalus, Northern or southern Morocco) will be discussed, trying to dispel some widespread misconceptions. The last part of the paper deals with the format and function of the earliest surviving Western Qur'ans, from the horizontal multi-volume codices still produced in the fifth/eleventh century, to the single-volume, square “pocket” Qur'ans dominating the sixth/twelfth century, epitomized by the work of the Ibn Ghattus family (Valencia).

I will tackle the question as to whether the miniaturization of Western Qur'ans in the 1100s CE is a historical phenomenon prompted by political and cultural changes, or rather a false modern impression generated by problems of survival.

Nuria Martínez-de-Castilla-Muñoz, Universidad Complutense de Madrid

Nuria Martínez-de-Castilla-Muñoz is a fellow at the Warburg Institute (London), and a lecturer at the Department of Arabic and Islamic Studies of the Complutense University of Madrid. She has participated in several international research projects about Arabic manuscripts and the perception of Islam in Europe; and is currently head of the international research project *Corana: Production and transmission of the Qur'an in the Western Islamic World (12–17th centuries)*. She has published *Una biblioteca morisca entre dos tapas* (2010), the *Catalogue of aljamiado and Qur'anic manuscripts of the Library of the CSIC in Madrid* (2011), *Qur'anic Manuscripts from Late Muslim Spain: The collection of Almonacid de la Sierra* (2014), and is the editor of the *Manuscritos y documentos árabes en el occidente musulmán* (2010).

Sixteenth-Century Spanish Translations of the Qur'an: The Almonacid de la Sierra Atelier

Thirty-five copies of the Qur'an and of Qur'anic exegesis — eleven of them being translations into Aljamia — were found in a trove located within a house in an Aragonese town which had less than 1600 inhabitants in the sixteenth century. Thanks to a thorough study of these translations, we can state that with a single exception they were closely related between themselves. This is indicated by the copyists, the ornamentation, and the paper or the textual family. These similarities suggests that the manuscripts were produced within a very short time span, in the same area, in order to be sold to neighboring Muslim communities lacking the expertise required for the transcription of the texts they needed.

The Qur'an and the Biblical Tradition

Joint Session With: *The Qur'an and the Biblical Tradition (IQSA), Syriac Literature and Interpretations of Sacred Texts*

Theme: *The Qur'an and Christian Oriental Traditions*

Holger Zellentin, University of Nottingham, Presiding

See biography in People section on page 48.

Sidney Griffith, Catholic University of America

Sidney H. Griffith is Ordinary Professor Emeritus in the Department of Semitic and Egyptian Languages and Literatures, in the School of Arts and Sciences, at the Catholic University of America, Washington, DC. His areas of scholarly interest are Syriac Patristics, Christian Arabic literature, and the history of Christian/Muslim relations, especially within the world of Islam and in the early Islamic period. Recent publications include: *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam* (2007); *The Bible in Arabic: The Scriptures of the "People of the Book" in the Language of Islam* (2013).

The suhuf of Abraham and Moses

Recalling a passage in Narsai of Nisibis' (d. 503 CE) Syriac *memra* "On the Revelations to Abraham" alongside a verse in *surah* 87 *al-A'la* 18–19, in this presentation the purpose is to call attention to and to explore the significance of the parallels to be seen between the Qur'an's typology for God's messengers and prophets, and the typological prophetology of Late Antique Syriac popular biblical commentary.

Abdulla Galadari, Masdar Institute

Abdulla Galadari is currently a Research Fellow of Islamic Studies at Al-Maktoum College of Higher Education in Dundee, Scotland. He is also an Assistant Professor at Masdar Institute. He received his Ph.D. from the University of Aberdeen. His research focuses on textual analysis using intertextual polysemy in scriptural hermeneutics.

The Camel Passing through the Eye of the Needle: A Comparison between the Qur'an, the Greek Gospels, and Tatian's Syriac Diatessaron

The metaphor of a camel passing through the eye of a needle is found in the story of the rich man in the Synoptic Gospels and also found in the Qur'an, but from an apparently different context (Q 7:40). Those who argue for the Aramaic primacy use this metaphor as a proof that the rendition is more accurate for camel (*gml*), as it also means a rope. They argue that it is supposed to be understood as a rope and not a camel that passes through the eye of a needle, which would make more sense. However, in Greek the difference between the words for camel (*kamelos*) and rope (*kamilos*) is morphological, which has actually been suggested by Cyril of Alexandria. Nonetheless, the Gospels seem to suggest that it is easier for a camel to pass through the eye of a needle than for a rich person to enter the Kingdom of God. The Qur'anic passage, on the other hand, occurs in the context of disbelievers who are arrogant (*istakbaru*). From the outset, it would seem that the contexts of the Gospels and the Qur'an are different. However, through a closer analysis of the keywords, there are textual parallels that can be extracted between the Gospels and the Qur'an. The term for rich used in Greek is *plousios*. The verses preceding state that the person had great (*polys*) possessions. The Arabic term for arrogant is rooted in *kbr*, which also means "great." In Aramaic, the term *kbyr* means both large and also rich. If we suggest that the Qur'an is quoting or alluding to the Gospels using this metaphor, then the term (*istakbaru*) may not only mean arrogant ones, but also rich ones, or people with abundant (*kbr / polys*) wealth. Perhaps it is also that the Gospels' use of the term *polys* could be translated as *kbyr* for both rich and arrogant. Although the rendition of the Arabic Qur'an seems to be closer to the Greek than the Aramaic, there is a lot of parallelism between chronological events of the Qur'anic context of the camel passing through the eye of the needle and Tatian's Syriac *Diatessaron*.

Cornelia B. Horn, Catholic University of America

Cornelia B. Horn, Ph.D. (The Catholic University of America, Washington, DC, 2001) and Dr. phil. habil. (Tübingen, 2011), is Privatdozentin at the Eberhard-Karls Universität in Tübingen, Germany, Research Fellow at the Institute for Christian Oriental Research at The Catholic University of America, Washington, DC, USA, and Heisenberg Fellow at the Freie Universität in Berlin, Germany.

Her research focuses on the history of religion and society in the Mediterranean world, with a concentration on the interactions of Christian, Islamic, and Jewish traditions. Her main publications include *Asceticism and Christological Controversy in Fifth-Century Palestine: The Career of Peter the Iberian* (Oxford, 2006); *John Rufus: The Lives of Peter the Iberian, Theodosius of Jerusalem, and the Monk Romanus*, edited and translated together with Robert R. Phenix Jr. (2008); “*Let the Little Children Come to Me*”: *Childhood and Children in Early Christianity*, co-authored with John W. Martens (2009); *Children in Late Ancient Christianity*, co-edited with Robert R. Phenix Jr. (2009); *The Chronicle of Pseudo-Zachariah Rhetor: Church and War in Late Antiquity*, ed. Geoffrey Greatrex, translated R. Phenix and C. Horn (2011), the edited volume *The Bible, the Qur’an, and Their Interpretation: Syriac Perspectives* (2013); and *Georgian Christian Thought and Its Cultural Context: Memorial Volume for the 125th Anniversary of Shalva Nutsubidze (1888–1969)*, co-edited with Basil Lourié, Tamar Nutsubidze, and Alexey Ostrovsky (2014). At present, she is co-editing with Sidney H. Griffith a second volume of contributions on reading the Bible and the Qur’an in the Middle East for the new series *Eastern Mediterranean Texts and Contexts*.

Parallel Structures, Polemical Interpretations: An Intertextual Approach to Jesus’ Miracles in Jewish, Christian, and Islamic Normative and Interpretive Texts

The recognition and detailed exploration of parallel structures between thematically shared subsets of Jewish, Christian, and Islamic texts continues to be a promising and productive area of scholarship on interactions between the three monotheistic religions in late antique Arabia and Syria. This paper contributes to the study of the polemical and competitive dimensions of interactions between these religious traditions with one another. These are revealed through a comparative approach to variant interpretations of lists of Jesus’ miracles in the religious literatures on sacred texts in the late antique Aramaic-, Syriac-, and Arabic-speaking Near East. To achieve this goal, the paper pursues two dimensions. It studies closely the level of density with which thematic and structural parallels in accounts of Jesus’ miracles across religious borders speak to the likelihood of shared narrative traditions circulating in oral or written forms in and out of these three respective communities.

On the other hand, the paper argues that the recognition of parallel structures that do not bespeak full identity is a powerful tool for discovering and appreciating the distinct differences in the interpretation, appropriation, and self-representation which the Jewish, Christian, and Islamic traditions reveal in their respective approaches to Jesus’ miracles.

Nicolai Sinai, University of Oxford

See biography in People section on page 46.

The Eschatological Kerygma of the Early Qur’anic Surahs in light of Syriac Literature

Among the different topics treated in the Qur’an, eschatology — i.e., statements pertaining to the end of the world, the Resurrection (*al-qiyama*), the “Day of Judgment” (*yawm al-din*), and otherworldly rewards and punishments — is particularly fundamental. Not only is the idea of an ultimate reckoning invoked throughout the entire Qur’an, but many of the briefest *surahs* (for instance, Q 77–92, 95–96, 99–104, 107, and 111) are almost exclusively dominated by eschatological motifs, an observation which is plausibly taken to indicate that eschatology constitutes the first major subject of the Qur’anic proclamations. Following in the footsteps of Tor Andrae, my paper proposes to examine the numerous overlaps between the early Qur’anic kerygma and Syriac eschatology, as expressed in the sermons attributed to Ephrem and Jacob of Serugh. Some attention will also be devoted to similarities in literary form, such as the marked taste for symmetrical juxtapositions, which is observable both in the Qur’an and the Syriac homiletic tradition. Finally, I will highlight pertinent differences, such as the fact that the Qur’an presents itself as divine discourse rather than as human homiletic discourse.

Paul Neuenkirchen, Ecole Pratique des Hautes Etudes

Paul Neuenkirchen is a Ph.D. student at the Ecole Pratique des Hautes Etudes (Sorbonne) in Paris, France working on the origins of the Qur’an under the supervision of Professor Mohammad Ali Amir-Moezzi.

The Qur'anic "Vision Pericopes" in light of a Christian Apocrypha

In this paper, I will look into two rather mysterious and elliptic passages of the Qur'an — Q 81: 19–25 and Q 53:2–18 — which both contain the description of a vision. Although these pericopes have not been linked one to the other by medieval Islamic exegetes, orientalist have long made the connection between these narrations which inspired many ascension (*mi'raj*) stories that were written posterior to the composition of the Qur'an. The first pericope, Q 81:19–25, tells of the "words of a noble messenger" and moves on to saying that the "companion" "saw him at the clear horizon." Similarly, the second pericope found in Q 53:2–18 describes a double vision that the "servant" or "companion" had, in which he first saw "a possessor of great strength" at the "highest horizon" before seeing him again "by the lote tree." The evident allusiveness of both the actors involved in these verses as well as the general setting and action have led many Qur'anic exegetes to diverging interpretations, as my analysis of over ten of the oldest commentaries will demonstrate. I will in turn argue that a Christian apocrypha called the *Ascension of Isaiah*, can help us better understand the aforementioned pericopes by shedding light on the identity of the protagonists, on the location of the vision, on its purpose, etc. The *Ascension of Isaiah* was composed around the third or fourth century CE in Greek and the only Semitic language in which this apocrypha is known to us is in Ge'ez, or classical Ethiopic, a language into which it was translated around the fifth century CE. I will try to show how this particular version might have come to Arabia during Prophet Muhammad's time by looking into the "circumstances of the Revelation" genre (*asbab al-nuzul*) and how it possibly served as a canvas to elaborating his own vision and ascension story in the Qur'an.

P23-148

The Qur'an and the Biblical Tradition

Theme: Bible, Qur'an, and Jewish Traditions

**Cornelia Horn, Catholic University of America,
Presiding (see bio page 15)**

Hamza M. Zafer, University of Washington

See biography in People section on page 45.

Jonah and the Ninevites: Prophecy to Communal Outsiders in the Qur'an

The conceptual intersection of prophecy and community is at the core of the Qur'an's program of community formation. The text's prophetology offers a window into its communal ideology and its boundary making. In this paper, I explore tellings and re-tellings of the Jonah narrative in the Qur'an in order to highlight discrete stages in the development of a proto-Muslim religio-communal consciousness. I argue that the Qur'an deploys the figure of Jonah as a pointed statement about the communal indeterminacy of prophetic guidance and thus the universal possibility of communal election. The indeterminate communal purview of Jonah's prophetic mission explains why his figure and narrative, to the exclusion of other Biblical prophets, finds substantial mention in the Qur'anic text. Jonah's anguished excursion to the Ninevites, a community well outside the spatial and genealogical boundaries of Israel, is a typological precursor to the communally indeterminate mission of the text's prophetic addressee whose mission straddles the boundary between pre-existing soteriological communities and an emergent one. The general aim of this paper is to draw attention to a methodological flaw that constrains and misdirects analysis of Biblical narrative the Qur'an, namely the presumption that the text of the Hebrew Bible constitutes its *Vorlage*. Studies of Jonah in the Qur'an have neglected late antique Jewish and Christian mediations of the Biblical narrative. This disregard for the contours of late ancient interpretive thought has in turn created an oversimplified image of this complex and polemically potent Biblical figure. I set the Qur'an's rendition of the Jonah cycle against its renditions in rabbinic literature and in the writings of the Syriac fathers. I conclude from this comparison that the Qur'an's narrative divergences and idiosyncrasies are not simply misreadings of the Biblical original, as has been the operative assumption, but rather are expressions of a distinctly late ancient polemical agenda.

Emad Botros, McMaster Divinity College

Emad Botros graduated with a B.A. in Christian Theology from Arab Baptist Theological Seminary in Lebanon. He has a M.A. in Christian Studies from McMaster Divinity College where his research focused on the intersection of the Book of Exodus and the Qur'an with a particular interest in the Golden Calf narrative found in both texts.

He is currently a doctoral student at McMaster Divinity College where his research is on the intersection of the Minor Prophets Corpus and the Qur'an, particularly the Book of Jonah and the Prophet Yunus.

The Recalcitrant Prophet: Jonah Between the Qur'an and the Hebrew Bible Traditions

It is interesting to note that none of the major or minor biblical prophets other than Jonah appears in the Qur'an. This paper examines the interplay between the Qur'an and the Hebrew Bible traditions of Jonah as a prophet. One of the main methodological questions this paper will address is how the interplay between both traditions can be best described and how these traditions are used in their respective contexts. This paper will suggest that the Qur'an uses Jonah as an example, or illustration, to warn its audience. If we assume that the Qur'an is interested in Jonah's narrative with this particular purpose in mind, focusing on the dynamics of repentance and divine mercy, then one can argue that the Qur'an tells the story in such a way that serves this purpose, and is not concerned at all, as some scholars suggest, with establishing a basic sequence of the events. This paper, thus, raises the question of whether we need the biblical subtext of Jonah's narrative in order to fully understand and solve some interpretive problems of the Qur'anic narrative. This paper will be divided into three major sections. The first section will briefly review different approaches to the interplay between the Qur'an and Hebrew Bible traditions, with particular interest in Jonah. The second section will attempt to identify differing functions and emphases of the two accounts of Jonah in their respective contexts to show how the function of the narrative in the Qur'an affects the choice of materials included and the treatment given to it. The third section will reflect on the interplay between the Qur'an and the Hebrew Bible traditions of Jonah suggesting that both Muslims and non-Muslims are encouraged to appreciate both traditions in their respective contexts.

Michael Pregill, Elon University

See biography in People section on page 47.

Another Brick in the Wall: The Intertwining of Biblical and Qur'anic Exegesis in Islamicate Midrash

In their currently extant forms Pirke de-Rabbi Eliezer and Targum Pseudo-Jonathan seem to date to the period after the Arab conquests. The place of these late midrashim in the history of the development of Jewish exegesis of the Bible has only begun to be properly appreciated.

These midrashim are of interest to scholars of the Qur'an and Islam because they have frequently been cited as the source of traditions that supposedly "influenced" Qur'anic versions of biblical narratives. Bakhos, Sacks, and Adelman recently aim to correct this anachronistic approach to Pirke de-Rabbi Eliezer in particular, investigating its particular literary qualities, compositional artistry, and place in its historical context. Yet only Bakhos investigates the links between Islamic traditions and the content of this work, the unique, presumably "post-Islamic" elements which are often held in common with Targum Pseudo-Jonathan and the later recension of Midrash Tanhuma. Revisionist approaches to Targum Pseudo-Jonathan have been rare, while studies on Midrash Tanhuma's links to Islamic tradition are nonexistent. This paper argues for the necessity of approaching this corpus of works, here dubbed "Islamicate" midrashim, by taking both their creative adaptation of older traditions of Jewish Biblical exegesis and their engagement with contemporary Islamic exegesis of the Qur'an seriously. Such inquiry demonstrates that these Islamicate midrashim, which have been frequently cited as sources for the Qur'an, are in fact deeply informed by tafsir, which inverts the scheme of development that has so frequently prevailed since the time of Geiger. At the same time, it should be acknowledged that these Islamicate midrashim do not simply copy traditions from the tafsir, but mimic Islamic exegesis of the Qur'an in a subtle and discerning fashion in approaching the Bible in novel ways. As specific example I will use a story found in the Islamicate midrashim of children who were killed during the Israelites' bondage in Egypt by being interred in buildings as bricks, trodden underfoot in the mud pits where the Israelites fashioned the bricks, or, as in Pirke de-Rabbi Eliezer, miraculously saved from death by angelic intervention. This gruesome tale has typically been discussed as an adaptation of older traditions from rabbinic sources or the Pseudepigrapha. However, I will show that the specific trajectory of development of this theme cannot be properly understood without reference to early Islamic traditions on the bondage in Egypt, which engage older Jewish sources specifically in the interpretation of Qur'anic allusions to the time of the Exodus.

The dense intertwining of elements from the midrash and the tafsir represented in Jewish works such as Pirque de-Rabbi Eliezer and Islamic works such as the Qur'an commentary of al-Tabari (d. 923 CE) demonstrate that neither tradition can be adequately understood in isolation from the other, and that scholars working in each field must take developments in the other seriously in seeking to untangle the complex narrative threads intertwining between Bible, Qur'an, midrash, and tafsir.

Reuven Firestone, Hebrew Union College – Jewish Institute of Religion (California Branch)

See biography in People section on page 44.

Shabbat Violation in Qur'anic Discourse

The Qur'an mentions seven times that God created the heavens and the earth (*al-samawat wal-ard*) in six days. This would appear to confirm the most famous creation account of the Hebrew Bible, in which God created the heavens and the earth in six days (Gen.1:1–31).

Following the sixth day of biblical creation, God finished or completed (*k.l.w.*) the work (*mela'khah*) and then “ceased” — *s.b.t.* (in some translations, “rested”) — from all work (Gen.2:1–2). “And God blessed the seventh day and declared it holy because on it God ceased/rested from all the work of creation that he had done” (Gen.2:3). Later, in the famous “Ten Commandments” of Exodus 20:8–11, the Israelites are charged to withhold from doing all manner of work “because the Lord... rested (*n.w.h.*) on the seventh day” (Ex.20:11). The Genesis story does not insist that God “rested” because the verb *s.b.t.* generally means “to cease.” However, the Exodus passage places *s.b.t.* in parallel with *n.w.h.*, which means in all cases to rest. *S.b.t.*, then, is associated with rest as well as cessation from labor. Because God rested on the seventh day, Israelites are commanded to rest on the seventh day. This association creates a problem if one accepts the omnipotence of God. If God is indeed all powerful, why should God need to rest? In the retelling of the Exodus story that occurs later in Deuteronomy 5:12–15, the command to observe the Sabbath is couched differently, based there on the experience of slavery in Egypt (Deut. 5:15). The Qur'an also questions the need for an omnipotent God to rest after creation, and states the impossibility outright in Q 5:38, “We most certainly created the heavens and the earth and what is between them in six days, but weariness did not touch Us.”

This would rebut the biblical – and Jewish – claim that God rested on the Sabbath day, for which Jews must rest on the Sabbath day. God had no need to rest after creation. Therefore, perhaps, God's creatures need not rest on the Sabbath day. Nowhere does the Qur'an associate Sabbath observance with creation or Israelite slavery. It does, however, mention that God spoke to the People of the Book (*ahlu al-kitab*) at the mountain (*al-fur*): “and We told them, ‘Do not transgress the Sabbath,’ and We made with them a firm covenant (4:154).” The Israelites (or Jews), however, failed to observe this requirement and are depicted repeatedly as breaking the law of Sabbath observance (Q 2:65, 4:47, and 7:163). Those who transgressed are transformed into “despised apes” (Q 2:65, 7:166). Yet despite parallels with other biblical commandments, neither the Qur'an nor post-qur'anic Tradition requires Sabbath restrictions, notwithstanding the fact that the Arabic *sabata*, like the Hebrew *sabat*, can mean “to rest” or “keep the Sabbath.” This presentation will parse out the seemingly ambivalent perspectives regarding Sabbath observance and violation in reference to Jews and Muslims in the Qur'an, and in relation to pre-qur'anic texts and Muslim interpretation in order to suggest an explanation for the tension.

Holger Zellentin, University of Nottingham

See biography in People section on page 48.

The Qur'an and Rabbinic Judaism: “Mecca” and “Medina” between Palestine and Babylonia

This paper considers the Qur'an's evidence for rabbinic Judaism in the light of a more careful differentiation between the Palestinian and Babylonian rabbinic material. I argue that the rabbinic material found in the longer *surahs* at the beginning of the Qur'an (often attributed to its “Medinan” phase) reflects both Babylonian Talmudic and Palestinian Midrashic sources, while the material in the shorter *surahs* (often attributed to a “Meccan” phase) nearly exclusively reflect Palestinian exegetical rabbinic traditions. A double differentiation within the Qur'an and within the rabbinic sources allows for a better use of the Qur'an as evidence for Arabian rabbinic Judaism, for a more precise reading of the Qur'an's view of Judaism and its use of rabbinic material, and, last not least, for a new approach to the difficult question of the Qur'an's inner chronology that is independent of the traditional one.

Qur'anic Studies: Methodology and Hermeneutics

Theme: *Qur'an Hermeneutics: Diversity Beyond Muslim/Non-Muslim Binaries*

Ebrahim Moosa, University of Notre Dame, Presiding

See biography in People section on page 45.

Clare Wilde, University of Auckland

Clare Wilde completed her AB in Religious Studies at Princeton, Ph.D. in Church History at CUA, and a licentiate from the Pontifical Institute for the Study of Arabic and Islam (PISAI) in Rome. Between 2000 and 2011, she was at Georgetown, first as a research assistant to Jane Dammen McAuliffe, the general editor of Brill's Encyclopaedia of the Qur'an, and then as an instructor in the Theology Department. She is currently an associate of the Islamic Studies Research Unit at the University of Auckland, where she also lectures in Sociology and Theology. She has published on the intersection of Syriac Christianity and the Qur'an, the Covenant of Umar, and early Christian Arabic approaches to the Qur'an. Her dissertation is published as *Approaches to the Qur'an in Early Christian Arabic Texts* (Academica Press, 2014).

Contemporary Echoes of Early Christian Arabic Approaches to the Qur'an

From its revelation to the contemporary period, the Qur'an has been engaged by Christians. While most Christians (and other non-Muslims) who have attempted to study the Qur'an have relied upon translations, Christian Arabs could read, or hear, the Qur'an in the language of its revelation. Nevertheless, early Christian Arabic texts (such as those of Theodore Abu Qurra or a unique manuscript, Sinai Ar. 434) indicate that Christian Arabs were eager to engage not just the text of the Qur'an, but also Muslim interpretations (especially in the realms of theology, *kalam*, and exegesis, *tafsir*). Early Christian Arabic texts have a variety of estimations of the Qur'an. It is variously approached as a Christian heresy; the text of the "new Jews" (i.e. Muslims); an immoral, misogynistic tome; a *burhan* (proof) for Christian truths; as well as a corruption (by later Muslims) of the original message given to Muhammad.

And, early Christian Arabic texts, have, in turn, influenced the approaches to the sacred text of Islam by later generations, both Arabophone and non-Arabic speaking. For example, in medieval Europe, the Latin translation of the Qur'an circulated along with a Latin translation of the polemical Hashimi-Kindi correspondence. Employing examples from sources as diverse as recent Vatican documents, the Danish Cartoon controversy, and three polemical western media productions (*Fitna*, *Obsession*, and *The Innocence of Muslims*), this paper explores the extent to which contemporary western approaches to the Qur'an echo or diverge from the understandings of its first Christian Arab auditors. Particular attention is devoted to the extent to which Christian theological concerns can be separated from other elements in these responses to the Qur'an. For example, secular, liberal discourse debates the values of religious tolerance, religious freedom and freedom of speech. Early Arabophone Christians, however, had to reframe Christian triumphal theology, not just in the light of their subjugation to their Muslim overlords, but also in the face of their (re-)equation with 'vanquished' Judaism (as both Christians and Jews were equally "protected" peoples under Islamic rule). In the light of the vastly different situations of early Arabophone Christians and their contemporary western, secularized counterparts (Christian or other), how might we account for the echoes of early Christian Arabic approaches to the Qur'an in contemporary western discourse on Islam?

Sayeh Meisami, University of Toronto

Sayeh Meisami is affiliated with University of Toronto and Queen's University. She received her Ph.D. in philosophy from Tehran University in 2005, and before her immigration to Canada in 2010 was a faculty member of Islamic Azad University in Tehran where she taught a variety of philosophy courses for 12 years. She has several publications in Persian and her most recent book, *Mulla Sadra*, was published in 2013 by Oneworld within the *Makers of the Muslim World* series. Currently she is doing her second Ph.D. at the Department for the Study of Religion, University of Toronto. She works in the area of intellectual history and her current research interest is the influence of Islamic philosophy on the conceptualization and development of Shi 'i authority.

Qur'anic Hermeneutics and Islamic Philosophy: A Study of Ibn Sina's Commentary on Surat al-Falaq in Comparison with His Philosophical Writings on the Problem of Evil

Ibn Sina was not a systematic exegete; yet, his interpretations of selective verses from the Qur'an in the context of his philosophical writings together with his independent commentaries on a few chapters from the Qur'an provide a good reason for examining the exegetical aspect of his work. In his approach to Qur'anic concepts, images, and terminology, Ibn Sina utilizes a discourse very similar to that of his philosophical treatises. Philosophical hermeneutics of the Qur'an in the classical period has three major characteristics that I would like to show through analyzing Ibn Sina's approach. First, it falls under the category of symbolic interpretation (*ta'wil*) rather than technical/linguistic exegesis. Second, it makes a selective choice of Qur'anic passages in consistency with philosophical doctrines. Third, it is primarily interested in metaphysical and moral issues, and for the most part disinterested in sectarian biases. In this paper, I will examine Ibn Sina's interpretation of *Surat al-Falaq* (Q 113) with two goals in mind. First, I hope to elucidate the hermeneutical methodology adopted by Ibn Sina, which in turn will also throw more light on philosophical approach to the Qur'an as described above. Second, far from claiming to solve the problem of authorship with regard to the Qur'anic commentaries by Ibn Sina, the paper investigates the consistency between the philosopher's understanding of evil, as well as the discourse used in his interpretation of *al-Falaq*, and the treatment of the same issue in both his major and minor philosophical writings such as *al-Shifa*, *al-Najat*, *al-Isharat wa al-tanbihat*, *al-Ta'liqat*, *Risalat al-fi 'l wa 'l-infi 'al*, and *al-Adhawiyyah fi'l-ma'ad*. Apart from primary philosophical sources and the two editions of Ibn Sina's commentary on *al-Falaq* by 'Abd al-Rahman Badawi and Hasan 'Asi, the paper also benefits from major secondary literature on Ibn Sina's Qur'anic hermeneutics including the work of Peter Heater, Lois Gardet, Daniel De-Smet, Meryem Sebti, Muhammad Abdul Haq, S. M. Hojjati-Jarrah, Jules Janssens, J. Michot, 'Ali Aşghar Hikmat, Mesut Okumus, and Mohammed Zine. Looking into Ibn Sina's commentary and in response to the secondary literature mentioned here, I would like to conclude that although the commentary on *al-Falaq* does not include all the arguments that Ibn Sina presents in his philosophical treatises on the problem of evil and does not go through the technical details of the issue with respect to different meanings, and types of evil,

the difference in scope and technicality can be explained based on the difference between two genres of writing rather than the existence of two different authors.

David R. Vishanoff, University of Oklahoma

David R. Vishanoff is an associate professor in the Religious Studies Program at the University of Oklahoma, where he teaches courses on the Qur'an, Islamic law, Islamic theology, and comparative religion. He earned his Ph.D. in West and South Asian Religions at Emory University, with a focus on Islamic thought. He has an M.A. in Religious Studies from the University of Colorado and studied Islamic legal theory in Fez, Morocco. His research is principally concerned with how religious people interpret and conceptualize sacred texts—both their own and those of other religious traditions. His publications have dealt with Islamic thought, including the early history of Islamic legal theory (*The Formation of Islamic Hermeneutics*), and with interactions between religious communities, including Muslim rewritings of the Psalms of David. He is presently writing a modern commentary on Imam al-Haramayn al-Juwayni's *Kitab al-Waraqat fi usul al-fiqh*, and has begun to study recent developments in Qur'anic hermeneutics in Indonesia where he spent the spring of 2013 as a Fulbright senior scholar.

Re-enchanting the Qur'an: Hermeneutical Applications of the Ash'ari Concept of God's Eternal Speech

One prominent movement in modern Qur'anic hermeneutics has been to disenchant and historicize the Qur'an so that it can be subjected to the same kinds of critical, historical, and literary readings as other texts. Even among historical and literary critics, however, the idea of an eternal and heavenly Qur'an persists. For some, acknowledging a transcendent dimension to God's speech serves to deflect traditionalist criticism but has little impact on interpretation. Nasr Hamid Abu Zayd and Abdullah Saeed, for example, both affirm the "orthodox" notion of a suprahistorical Qur'an, but regard it as unknowable and thus hermeneutically irrelevant. For others, however, the distinction between a heavenly and an earthly Qur'an enables crucial hermeneutical moves. Already in the fourth/tenth century the theologian Abu Bakr al-Baqillani employed the Ash'ari distinction between God's eternal speech and its temporal expression in Arabic to open up a hermeneutical space within which a flexible process of interpretive reasoning could take place.

A similar distinction between a suprahistorical Qur'an and a historical Umm al-Kitab was advanced by the modern Syrian Mu'ammad Sha'rur, but he used this distinction for a somewhat different purpose: it allowed him to classify Qur'anic teachings that fit his own modern liberal values as eternal and objective while declaring other parts of the Qur'an to be subject to historically contingent human reasoning. More recently, a young Indonesian scholar, Aksin Wijaya, has revived Mohammed Arkoun's distinction between revelation, the Qur'an, and the 'Uthmanic codex in order to differentiate between the essence of the Prophet's message, which is eternal and independent of historical context, and the linguistic and cultural baggage that make up fifty and seventy percent, respectively, of the oral Arabic Qur'an and the written Arabic text. This allows him to argue for the hermeneutical neutralization of what he and many other Indonesians regard as foreign and specifically Arab cultural values expressed in the Qur'an. Some earlier scholarship on modern Qur'anic hermeneutics has argued that the Mu'tazili doctrine of the created Qur'an is, potentially, a key to modern and postmodern historicizing interpretation. The examples presented in this essay demonstrate, however, that the Ash'ari distinction between God's eternal speech and its historical expression in the words of the Qur'an has also found a new lease on life in the service of equally revisionist and historicizing hermeneutical approaches to the Qur'an.

Yusuf Rahman, State Islamic University Jakarta Indonesia

Yusuf Rahman is a lecturer at the Faculty of Usuluddin and Graduate School, Syarif Hidayatullah State Islamic University in Jakarta, Indonesia. He received his Ph.D. from Institute of Islamic Studies, McGill University Montreal Canada in 2001 on "The Hermeneutical Theory of Nasr Hamid Abu Zayd: An Analytical Study of His Method of Interpreting the Qur'an."

The Indonesian Muslim Responses to the Use of Hermeneutics in the Study of the Qur'an

The Qur'an, as the holy book of Islam, has been studied and analyzed by previous 'ulama using the normative and classical sciences of the Qur'an (*'ulum al-Qur'an*). In modern period, due to their discontent with this classical traditional scholarship, some modern Muslim scholars have introduced and used modern approaches, like hermeneutics and semiotics, to the Qur'an.

Fazlur Rahman, Nasr Hamid Abu Zayd, and Mohamed Arkoun, to name few, have used these modern approaches, which have been used in studying the Bible and other secular texts, in studying and interpreting the Qur'an. Many Muslims however oppose to this usage of the modern and secular approaches to the Qur'an arguing that they are incompatible with the divinity of the Qur'an. Muzaffar Iqbal in his *The Qur'an, Orientalism*, and *The Encyclopaedia of the Qur'an* considers that Western approaches to the Qur'an to be based on relativistic and hermeneutical approaches which are incompatible with the divine nature of the Qur'an. The present paper, therefore, would like to discuss Indonesian Muslim responses to the use of hermeneutics in studying and interpreting the Qur'an. This paper will classify these responses into theological and polemical responses and scientific academic studies. The main sources of this paper are the published printed works of Indonesian Muslim scholars, either in the form of the books or in the form of articles in academic journals. It will study them historically to see the background of the writer/author of the works, the context and the purpose of these works, and the impact of these works to the general Indonesian Muslim perception of Western scholarship of Islam.

Andrew Rippin, University of Victoria (BC), Respondent

See biography in People section on page 44.

S23-248

The Qur'an and the Biblical Tradition

Joint Session With: The Qur'an and the Biblical Tradition (IQSA), Qur'an and Biblical Literature

Theme: Bible and Qur'an: Confirmation, Conversation, Conflict

John Kaltner, Rhodes College, Presiding

John Kaltner is the Virginia Ballou McGehee Professor of Muslim-Christian Relations at Rhodes College, where he teaches courses on the Bible, Islam, and Arabic. Among his recent publications are *Introducing the Qur'an: For Today's Reader* (Fortress Press); *New Meanings for Ancient Texts: Recent Approaches to Biblical Criticisms and Their Applications* (edited with Steven L. McKenzie; Westminster/John Knox Press); *The Back Door Introduction to the Bible* (with Steven L. McKenzie; Anselm Academic); and "The Muslim Mary" in *New Perspectives on the Nativity* (edited by Jeremy Corley; T & T Clark).

Salah Mahgoub Edris, Cairo University

Salah Mahgoub Edris is a professor of Syriac and Aramaic languages at Cairo University in the Faculty of Arts department of Oriental Languages. He has a Ph.D. in Syriac Language and Literature. His research interest focuses on Christian Syriac sources of law and *fiqh*, translation of the Qur'an in Syrian, and encounter of Islam with Christianity and Judaism. His articles have been published in many journals in Arabic and German.

The Christian Interpretation of the Qur'an in Syriac Literature

Arameans and Syrian Christians have always been well connected to Arab culture and life. Prior to the rise of Islam, Syrians stood in close relationship to the Arab tribes, such as the Ghassanid and Mundhir tribes, with the Ghassanids being followers of the Syriac "Jacobite" Church. Some Syriac historical documents offer important information about the history of the Ghassanid and Mundhir Emirates, the Days/Wars of the Arabs before Islam. The relevant Syriac documents for that period are Eusebius of Caesarea's Church History, the History of Joshua the Stylite, the Church History of John the Asian and others. Some Syriac authors may well have been familiar with specific genres of Arabic literature for example that of *maqamat*, which is traditional rhymed prose literature, yet whether or not they knew Arabic proverbs and literary prose from the period prior to Islam is not clear. The current research project focuses on the circumstances or the context of Christian Syriac writing and Christian writers who quoted verses of the Qur'an from the rise of Islam until the present days. It examines especially the norms of Qur'anic citation in Syriac and in Christian Arabic writings.

Mohammad Hasan Ahmadi, University of Tehran

Mohammad Hasan Ahmadi is a faculty member at the University of Tehran. His research interest are about the Qur'an and history, especially the Qur'an's intertextual relationships with Biblical traditions. He was a visiting scholar at Freie Universität Berlin. His new book is titled, *The Historical Methodology in the Qur'anic Sciences and Hadith*. He has presented at many conferences and published many articles about the latest research on the Qur'an and relationship with the Bible.

The Qur'anic Terminology of the Biblical Tradition

In both Muslim and Christian Theology to a certain degree historical-critical methods are employed to interpret the Holy Scriptures (Qur'an and Bible). But the rebuilding of the Q&B interaction is necessary before adopting any method to interpret or compare. In this presentation we try to offer a new approach towards this dealing from the Qur'an's perspective. The main Question is: Do the terms *Tawrat* (Torah) and *Injil* (Gospel) in the Qur'an exactly cover the Biblical tradition? We respond to this question in two parts: 1) What is important for the nature of the Biblical tradition in the Qur'an is the question, to what extent the historical reality and the text of these books nowadays equal these books' definition in Qur'an. For example the message and history of Jesus is written down in the four gospels of Mark (around 70 CE), Matthew, Luke and John (between 70 and 100 CE). From the comparison of the texts it is clear that Matthew and Luke knew and used the gospel of Mark. Beyond Mark, there must have been a second written source common to Matthew and Luke, which is called "Q" in modern Christian exegesis. Finally, it is clear that the Bible (New and Old testaments) has been formed and fixed in its writing nature before the period of the rise of Islam (621 CE). From the Qur'an's perspective it is not easy to prove the writing natures for the *Tawrat* and *Injil*. Then it can be concluded that the *Tawrat* or *Injil* is not regarded by the Qur'an as a written and fixed text. 2) The concept of the Biblical tradition changes in the Qur'an such that Muslim researchers believe that the *Tawrat* and *Injil* undoubtedly have been changed. On the other hand, the term "*tahrif*" has been seriously applied by the Qur'an in numerous occasions. These holy verses beside the other Islamic traditions have led to establishing a common theory among Muslim Scholars. According to this theory, the term "*tahrif*" is used by Muslims for the Biblical manuscripts alteration which means that Jews and Christians have made change to these manuscripts. Including some internal contradictions, there could be another meaning for this alternation which has been claimed by some scholars. A new theory comes out by deeply studying the Qur'anic verses and Islamic traditions. It is possible to claim that the concept of distortion is not apparently in perfect coordination with the Qur'anic terminology. This lack of conformity is justifiable through studying the narrations and interpretations of the related verses.

Carol Schersten LaHurd, Lutheran School of Theology at Chicago

Carol Schersten LaHurd serves as adjunct professor at the Lutheran School of Theology at Chicago and outreach consultant for A Center of Christian-Muslim Engagement for Peace and Justice there. She has taught biblical studies and Islam at such institutions as the University of Saint Thomas in Saint Paul, MN; Wake Forest University in Winston-Salem, NC; and Fordham University in New York City. Dr. LaHurd received a B.A. from Augustana College (IL), M.A. in English Language and Literature from the University of Chicago, and Ph.D. in Religious Studies from the University of Pittsburgh and Pittsburgh Theological Seminary.

The Academy vs. the Grassroots: Cognitive Dissonance on Interfaith Dialogue

A glance at the expanding AAR/SBL offerings on religious pluralism suggests that many, if not most, academic types welcome interreligious dialogue and relations. But is that posture shared in mosques, temples, synagogues, and churches? Many scholars view as central the question: How can one both commit to a specific religious tradition and affirm other ways of relating to ultimate reality? What if clergy and lay persons outside the academy ask instead: How can I protect my family from those different and possibly hostile? Or, how far must I take the biblical command to love the neighbor? Or, why doesn't the larger culture recognize the needs and values of my tradition? This paper will explore potential ways to navigate some of what may divide the grassroots and the academy on issues of interreligious dialogue and relations.

Roberta Sabbath, University of Nevada, Las Vegas

Roberta Sabbath is assistant professor in the English department at the University of Nevada, Las Vegas. She teaches mythology, world literature, and the Abrahamic texts as literature. She is also editor of *Sacred Tropes: Tanakh, New Testament, and Qur'an as Literature and Culture* (Brill 2009), and completing *Sacred Body: Jewish Aesthetics*, a monograph.

Teaching Tanakh, New Testament, and Qur'an to Undergraduate English Majors and Elective Students

Today, students at the University of Nevada, Las Vegas (UNLV) are fascinated with a literary comparatist approach to the three sacred Abrahamic texts. Learners vary from those who have never read any of the sacred texts, to those who have gone through primary and secondary education in sectarian schools, to students who have continued to study the works even past their high school matriculation. Most students are immersed in popular culture, whether movies or written texts, that draw heavily on sacred text and on mythology. They are fascinated with the themes and characters that show up outside of the classroom in these cultural productions. Traditionally the Bible as Literature class has included the Tanakh or Hebrew Bible and the New Testament. This is the first class at our university to incorporate all three Abrahamic sacred texts as part of the curriculum. Students have been enthusiastic as they approach the readings and analysis. Teaching the three sacred texts as literature using a comparatist methodology has many advantages. Students learn ways to think of the intersections of the three sacred texts instead of the divergence that these three texts usually bring up. The experiential nature of the teaching classroom allows for students to voice their questions and share their epiphanies as the curriculum roles out. The methodology draws on structural and formal ways that students have likely experienced through their secondary and undergraduate education: close reading; literary theory including gender, class, race, social, economic, and historical; textual criticism incorporating historical, anthropological, and cultural contexts that determine the production of these texts. The curriculum builds around the historicity of the divine and its connection to literary production. Beginning with the introduction of the Paleolithic and early Neolithic worship of the goddess, curriculum develops through the multi-layered ideas of divinity expressed in the Tanakh, incorporating the diverse epistemological lenses; New Testament curriculum builds on the evolution of ideologies expressed through the literary language of the Tanakh, morphing into New Testament expression and ideology; once students have arrived at the study of the Qur'an, they have a rich tool kit with which to examine its literary richness, including canonicity, historical context, literary traditions, and key the biblical subtexts that inform so much of Qur'anic expression.

Two works have been especially helpful in guiding the development of this course: Gabriel Said Reynolds *The Qur'an and Its Biblical Subtext* (Routledge 2010) and John C. Reeves, ed., *Bible and Qur'an: Essays in Scriptural Intertextuality* (SBL 2003). However, many essays regarding all three sacred texts reflecting the most recent biblical and Qur'anic research are interwoven into the class as each student is assigned a different essay to summarize for the class, related to each the three sacred text. Student work also incorporates a comparatist paper and is presented to the class. Classroom pedagogy makes considerable use of online resources including interlinear translations of all three sacred texts, historical artifacts and art as well as biographies and literary works associated with the sacred texts.

P23-327

Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus

Theme: *Themes and Rhetorical Tools in the Qur'an*

Sarra Tili, University of Florida, Presiding

See biography in People section on page 46.

Anne-Sylvie Boisliveau, University of Groningen, Presiding

Anne-Sylvie Boisliveau received a Ph.D. in 2010 from Aix-Marseille University (France). She is now a researcher at the University of Groningen, The Netherlands and associated with the *Laboratoire d'Etudes sur les Monothéismes*, Paris. She studied Arabic and Islam in France, Egypt and Syria, and has specialized on the Qur'anic text and on early Islam. She taught Islamic studies in the universities of Aix-en-Provence, Strasbourg and Groningen. Her book *Le Coran par lui-même, Vocabulaire et argumentation du discours coranique autoréférentiel* (Brill 2014) brings a new perspective on the vocabulary, rhetorical tools, and argumentation chosen by the Qur'an to build its own authority.

D.S. Adnan Majid, University of California-San Diego

D.S. Adnan Majid is completing his final year as a student of medicine at the University of California, San Diego, where he also completed a Ph.D. in the Neurosciences in 2013. His interdisciplinary undergraduate studies at Stanford drew in part upon linguistics and philosophy.

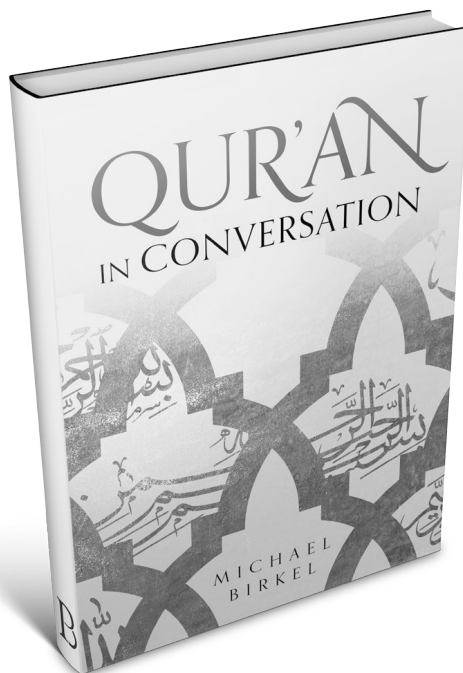
His interests include Qur'anic language, the context of revelation, and the transmission and authenticity of the prophetic narrations or Hadith.

Virgins of a Virginal Paradise: The Use of Synecdoche in Surat al-Rahman

Nowhere in the Qur'an is the imagery of heavenly virgins and sex arguably more explicit than in *Surah Rahman*, where mention of the *qasirat at-tarf* (55:56) and the *hur maqsurat* (55:72) is followed by the refrain "*lam yatmithhunna insun qablahum wa la jann*" (55:56 & 74). This is most apparent in the translation of Hilali and Khan, where the verse is rendered, "no man nor jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them." Though one aim of this imagery may be to stir believers' sensual desire for paradise, I argue that the imagery also serves a deeper literary effect — one of synecdoche where the greater paradise itself assumes virginity. This interpretation lies in an analysis of the recurrent theme of dualism that pervades *Surah Rahman* and its jarring absence in the verses concerning heavenly females. For instance, not only is the chapter's most famous refrain, "*fabi ayyi ala'i rabbikuma tukaddhiban*," addressed to the dual, the chapter presents two easts, two wests (55:17), and two seas (55:19). For the God-fearing, there are two gardens (55:46) besides which are two others (55:62). In the first pair of gardens (*fi hima*) are two flowing springs (55:50), and in them both (again *fi hima*) are fruits, two by two (55:52). Yet when the subject of the verses shifts to the heavenly females, the gardens lose their dual nature and suddenly become feminine themselves with the use of the adverbial *fi himna*. I argue that this sudden shift in the garden's grammatical character introduces an intentional ambiguity into the Qur'an's text, for the feminine object of *yatmithhunna* now may refer to either of two feminine antecedents — 1) the females or 2) the gardens in which they reside. I further argue that application of the verb *yatmith* (the imperfect of *tamatha*) to the gardens (*jannat*) is fully consistent with the classical usage of the term — Edward Lane records in his lexicon the statement "*ma tamatha dha l-marta'a qablana ahaad*" "No one touched this place of pasturing, or this pasture, before us (Book 1, p 1878)." The chapter's imagery of virginal females thus serves as a synecdoche, a reference to the virginal nature of paradise itself, and shows that the Qur'an's use of imagery is intentioned and far more complex than the media hysteria over "2 virgins" or misinterpreted "grapes" would suggest.

from BAYLOR UNIVERSITY PRESS

...see the Qur'an
become an
American's scripture



by MICHAEL BIRKEL

“For the first time we have the Qur'an being read by a wide range of contemporary American Muslim leaders and intellectuals.”

—OMID SAFI,

Professor of Islamic Studies, University of North Carolina

B

Now available at fine booksellers everywhere

Books for Good | baylorpress.com

30% discount at Booth 805

Thomas Hoffmann, University of Copenhagen

Thomas Hoffmann holds a MA in comparative religion from the University of Copenhagen and received his Ph.D. in 2005 for the dissertation “The Poetic Qur’an: Studies on Qur’anic Poeticity” (later published by Harrassowitz 2007). He is now professor MSO (i.e. with special responsibilities) in Qur’anic and Islamic Studies at The Faculty of Theology, University of Copenhagen, Denmark. This position is intended to broaden the scope of standard theological studies and prove the relevance for historical, intertextual, and theological ties between Judaism, Christianity, and Islam. He has recently edited the anthology *Muslims and the New Information and Communication Technologies* (2013). His main research interest is in the exploration of literary and critical theories and their transference to Qur’anic studies.

Delivering the Qur’an: Metaphors of Qur’anic Maternity and Natality

Studies on the self-referentiality of the Qur’an have proliferated in the past decade (inter alia Boisliveau 2014; Hoffmann 2006; Madigan 2006, Wild 2006). This paper pursues this trend by focusing on the prominent self-referential metaphor “mother of the book,” *ummu al-kitab* (Q 3:7; 13:39; 43:4) and the genesis of Qur’anic revelations. Given the patriarchal origins and discourse of the Qur’an it is noteworthy that this crucial metaphor draws on such a feminine and maternal lexeme. Furthermore, the maternal metaphor seems to be associated with natality and birth pangs, a topic already disseminated in near-eastern and Biblical texts (Bergmann 2008). These observations open for an approach that combines philology with metaphor theory (especially conceptual metaphor theory à la Lakoff et al. 1980, 1989) and streaks of embodiment-theory and feminist reading (cf. Gibbs 2006; DuBois 1988; Lybarger 2000). The hypothesis is thus that the Qur’anic notions of self-referentiality and revelation are beholden to a maternal-natal stratum. Subsequently, it will be argued that this maternal-natal stratum provides a felicitous means to articulate otherwise highly abstract notions of revelatory pre-existence and divine omniscience (Hoffmann 2014). This hypothesis could also be interpreted as a deconstruction of the Qur’anic patriarchal – in the vein of some contemporary emancipatory Muslim feminist readers – and as a queering of the Qur’an’s gendered discourse and its predominant masculine God-metaphors. Despite the promising theological perspectives these trajectories bode for feminist tafsir, this paper will argue that the metaphors of Qur’anic maternity/natality must ultimately be construed as metaphors that were framed and mastered by a patriarchal textual voice.

Devin J. Stewart, Emory University

See biography in People section on page 46.

Anomalous Rhyme-Words in the Qur’an and Their Implications

End-rhyme is one of the most regular features of Qur’anic style, and this fact has enabled scholars to use rhyme as a tool for analysis of the Qur’anic text. Rhyme was a principal criterion used by the medieval Muslim scholars called “the Counters” (*ashab al-’adad*) to determine the placement of verse-divisions throughout the Qur’an and the number of verses in each *surah*. In *Volksprache und Schriftsprache im alten Arabien* (1906), Karl Vollers used the rhymes of the Qur’an to argue that the text in an Arabic with strong colloquial features, and one might counter his work using nearly the same method: a great deal of Arabic grammar and syntax can be deduced merely from an examination of the Qur’an’s end-rhymes. Medieval Muslim scholars such as Ibn al-Sa’igh al-Hanafi explained that the exigencies of end-rhyme caused deviations from the ordinary rules of Arabic grammar and style to occur in Qur’anic verses. Drawing on Voller’s work, Angelika Neuwirth’s discussion of rhyme in *Studien zur Komposition der mekkanische Suren* (1981), exegeses of al-Tabari, al-Tha’labi, al-Zamakhshari, and others, but also on independent examination of the Qur’anic text, this study addresses rhyme-words that are anomalous in their passages in the Qur’an. They either do not rhyme with adjacent verses in passages where rhyme appears regular or do not have the appropriate morphological or metrical form to create satisfactory parallelism with adjacent rhyme words. The study attempts to provide explanations for these apparent deviations from regular rhyme, an exercise that reveals a number of features of Qur’anic Arabic in general and suggests specific readings of verses in question. Some features of this nature that have been observed in scholarship to date include the following: 1) The subjunctive verbs *yahura* (Q 84:14) and *azida* (Q 74:15) must be read *yahura* and *azida* to conform with the rhyme in the surrounding passages, proving the existence of the subjunctive mood in Arabic, even if we come to the Qur’an with some skepticism about its conforming to the rules of classical Arabic as recorded in the grammar books. 2) It is known that *hamzah* is dropped or assimilated in many circumstances. The fact that the rhyme in *Surah Maryam* is regularly *-iyya* and *-ayya* implies that *shay’an* must be read as *shayya*, *ri’ya* as *riyya*, etc.

[Since the rhyme is more frequently *-iyya* than *-ayya*, one might even suggest the reading *shiyya* for *shay'an*, in keeping with the pronunciation in many Arabic dialects, but this might be going too far.] 3) The word *khatī'ah* must be read *khatiyah* to rhyme with *bi-n-nasiyah*, *nadiyah*, *az-zabaniyah* in Q 96:15–18:4. In a number of cases, words must be combined to form one final rhyme-word that has a single accentual contour: *ma-hiyah* (Q 101:10); *ma-laha* (Q 99:3); *awha-laha* (Q 99:5); *'arrafaha-lahum* (Q 47:6). The following are examples of analyses that have not been touched on, to the best of my knowledge, in scholarship to date. The fact that a verse with the rhyme-word *al-dhikra* is followed by the verse *yaqulu ya laytani qaddamtu li-hayati* in *Surat al-Fajr*.

Vanessa De Gifis, Wayne State University

See biography in People section on page 46.

The Economy of Excellence: A Thematic Study of Fadl in the Qur'an

Moral excellence (*fadl*) is a critical paradigm for early Muslim conceptions of legitimate leadership. The qualities and signs of moral excellence are complex and contested, as Afsaruddin shows in *Excellence and Precedence* (2002). Examination of the term *fadl* in the Qur'an can help elucidate early Muslim understandings of the concept and the theological underpinnings of its usage in Muslim socio-political discourse. I undertake a co-textual reading of *fadl* and its cognates (*faddal* and *tafaddal*) in the Qur'an, informed by Izutsu's influential semantic analysis of *The Ethico-Religious Concepts in the Qur'an* (rev. 2002), in which *fadl* figures only briefly in a discussion of "God's bounty" (218–9). Operating on the theory that the Qur'an has a harmonious internal logic, I collate verses involving *fadl* in order to understand them in light of each other. Comparative analysis of relevant verses throughout the Qur'anic corpus reveals a coherent, if multivalent, concept of *fadl* that correlates divine grace, moral excellence, and social order. *Fadl* in the Qur'an usually signifies God's bounty or "grace," which He bestows gratuitously upon whom He wills (e.g. Q 3:73) as revelation (e.g. Q 2:105), worldly wealth (e.g. Q 24:22, with *fadl* meaning economic "surplus"), kingship and wisdom (e.g. Q 2:251), and life itself (e.g. Q 2:243). His grace establishes hierarchal degrees of "excellence" in the social order (e.g. Q 17:21): to check people by means of each other (Q 2:251), and to test their gratitude (e.g. Q 2:243, 89:15–16).

God exhorts recipients of His *fadl* to show gratitude through acts of socio-economic charity (e.g. Q 16:72, 24:22), and He gives preference (*faddal*) to those who expend their wealth and lives for Him (e.g. Q 4:95). Correlations between divine grace, moral excellence, and social order in the Qur'anic field of *fadl* suggest similar correlations in the use of the term in debates over legitimate leadership. God bestows virtues befitting leadership upon whomever He wills. The gratuitous nature of His bounty makes its recipient incur a sacred debt and duty to expend his wealth (material, intellectual, etc.) in the service of others. Thus, leadership itself becomes an act of charity to which one well-endowed is exhorted as a moral duty. The social order thus implicates a blessed leader duty-bound as an agent of God's grace and will on earth, and a community of subjects duty-bound to obedience as a sign of gratitude for the blessing of excellent (*afdal*) leadership.

Andrew G. Bannister, Melbourne School of Theology

Andrew G. Bannister is adjunct research fellow at the Centre for the Study of Islam and Other Faiths, Melbourne School of Theology, and visiting lecturer at the Centre for Islamic Studies and Muslim-Christian Relations, London School of Theology. He is the author of *An Oral-Formulaic Study of the Qur'an* (Lexington Books, 2014).

Retelling the Tale: A Computerized Oral-Formulaic Analysis of the Qur'an

Is the Qur'an a thoroughly oral document, not merely *transmitted* orally but *composed* orally? The classic work exploring oral composition was that of Parry and Lord, who demonstrated that formulaic diction is one key indicator of creation-in-performance. Their theories have been applied to hundreds of traditions and in 2003, folklorist Alan Dundes suggested that their model of oral-formulaic composition might apply to the Qur'an, which is replete with formulaic phraseology. His work was much criticized, chiefly because he worked from an English concordance. But was Dundes' work dismissed too quickly? Historically, the Qur'an is certainly located in an oral strata. Immediately before, much of pre-Islamic poetry appears to have been composed in performance. Whilst after the Qur'an, oral preachers, the *sassuq*, played a formative role in shaping the Islamic tradition. So what about the Qur'an itself? This paper explores how computerized analysis of the Qur'an, made possible by deploying a morphologically tagged database of Qur'anic Arabic, enables us to conduct a systematic formulaic analysis of the Qur'anic text for the first time.

Computerized analysis demonstrates the Qur'an's formulaic density to lie between 23% and 53% (depending on the length of formulaic phrase that we search for). We also highlight some further fascinating features that computerized formulaic analysis can reveal, such as the fact that those *surahs* traditionally considered "Medinan" are considerably more formulaic than those considered "Meccan." We will also demonstrate how computerized analysis can detect not just repetitions, but entire "formulaic systems" throughout the Qur'an, an even greater indicator of oral generation. Recognizing the Qur'an as being (at least partially) orally composed relocates it back in the strata from which it is often removed, the oral milieu that both preceded and succeeded the composition of the Qur'an whilst also demonstrating the potential of computerized linguistic analysis of the Qur'anic text.

Carl Ernst, University of North Carolina at Chapel Hill, Respondent

Carl W. Ernst is William R. Kenan Jr. Distinguished Professor of Religious Studies at the University of North Carolina at Chapel Hill. Among his books are *Following Muhammad: Rethinking Islam in the Contemporary World* and *How to Read the Qur'an: A New Guide, with Select Translations*.

P24-145

Qur'an Seminar

Tommaso Tesei, Van Leer Jerusalem Institute, Presiding

Tommaso Tesei is a Polonsky fellow at the Van Leer Jerusalem Institute. He completed his Ph.D. in 2013 in a joint project between the University Sapienza of Rome and the INALCO of Paris. He was a doctoral fellow in the research project "The Qur'an Seminar," at the University of Notre Dame from 2012–2013. He recently co-directed the research project "The Early Islamic Studies Seminar: International Scholarship on the Qur'an and Islamic Origins," with Guillaume Dye (Free University of Brussels), Emilio Gonzalez Ferrin (University of Seville), Manfred Kropp (Johannes Gutenberg University of Mainz) and Carlos A. Segovia (Camilo Jose Cela University). His scientific interests mostly focus on resituating the Qur'anic text in its Late Antique Middle Eastern religio-cultural context. His research illustrates the manner in which Qur'anic and Early Islamic religious doctrines and traditions developed in conversation with their dynamic and pluralistic historical milieus.

Mehdi Azaiez, Labex Resmed/KU Leuven

See biography in People section on page 48.

G.R. Hawting, School of Oriental and African Studies

See biography in People section on page 48.

Thomas Hoffmann, University of Copenhagen (see bio page 27)

Daniel Madigan, Georgetown University

See biography in People section on page 46.

David Penchansky, University of Saint Thomas

David Penchansky is a professor at the University of Saint Thomas, Saint Paul, Minnesota where he has taught for 25 years. He has mostly written about the Hebrew Bible, specializing in Wisdom Literature, Literary Criticism, and Ideological Criticism. His most recent publication is *Understanding Wisdom Literature: Conflict and Dissonance in the Hebrew Text* (Eerdmans, 2013). He serves on the steering committee of SBL's section, "Bible and Qur'an." Currently he is writing about the Qur'an, using interpretive techniques used to interpret biblical texts.

Gabriel Said Reynolds, University of Notre Dame

See biography in People section on page 45.

Stephen Shoemaker, University of Oregon

Stephen Shoemaker is professor of Religious Studies at the University of Oregon. His research focuses on early devotion to the Virgin Mary, Christian apocryphal literature, and Islamic origins. Professor Shoemaker is the author of *The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam* (Univ. of Pennsylvania Press, 2011), a study of the "historical Muhammad" that focuses on traditions about the end of his life. He has also published numerous studies on early Christian traditions about Mary (especially in apocrypha), including *The Ancient Traditions of the Virgin Mary's Dormition and Assumption* (Oxford University Press, 2002), a study of the earliest traditions of the end of Mary's life that combines archaeological, liturgical, and literary evidence. He has also published a translation of the earliest *Life of the Virgin* attributed to Maximus the Confessor (Yale University Press, 2012), a pivotal if overlooked late ancient text that survives only in a Georgian translation. Recently he has completed two new books, one on the beginnings of Christian devotion to Mary and the other a translation of several eighth-century Christian martyrdoms from the early Islamic Near East.

Tommaso Tesei, Van Leer Jerusalem Institute

Sarra Tili, University of Florida

See biography in People section on page 46.

P24-241

Qur'an Seminar

Theme: *Surahs 19 and 88*

**Mehdi Azaiez, Labex Resmed/KU Leuven,
Presiding**

Participants will discuss the two selected Qur'anic passages.

Mehdi Azaiez, Labex Resmed/KU Leuven

G.R. Hawting, School of Oriental and African Studies

Thomas Hoffmann, University of Copenhagen

Daniel Madigan, Georgetown University

David Penchansky, University of Saint Thomas

Gabriel Said Reynolds, University of Notre Dame

Stephen Shoemaker, University of Oregon

Tommaso Tesei, Van Leer Jerusalem Institute

Sarra Tili, University of Florida

P24-322

Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus

Theme: *Detecting Ring Patterns: Insights into the Qur'an's Structure and Meaning*

Sarra Tili, University of Florida, Presiding

**Anne-Sylvie Boisliveau, University of Groningen,
Presiding**

Dalia Abo-Haggar, Harvard University

Dalia Abo-Haggar joined Harvard University in 2011 as a preceptor of Modern and Classical Arabic after receiving her Ph.D. from the University of Pennsylvania in the Department of Near Eastern Languages and Civilization and her M.A. in Teaching Arabic as a Foreign Language from the American University in Cairo, Egypt. Abo-Haggar's dissertation, "Repetition: A Key to Qur'anic Style Structure and Meaning," focuses on Qur'anic style and rhetoric.

She wrote her Master's thesis on Egyptian Educated Spoken Arabic, the extemporaneous speech of educated Egyptians, when discussing issues of culture and modernity. Abo-Haggar's primary interests include stylistics of the Qur'an, Arabic language, and linguistics.

Symmetry and Asymmetry in the Qur'an

This paper examines repetition as a literary technique, which yields additional meaning in the Qur'an. Research in the field of Semitic Rhetoric has shown that repetition in classical Semitic texts follows particular symmetrical patterns (parallelism, chiasmus, and circle composition), which are closely connected to the theme. The works of Michel Cuypers, Carl Ernst, and Raymond Farrin have each shown that certain *surahs* are indeed composed in circular or parallel patterns, typical of Semitic Rhetoric. The present paper will investigate one further pattern: asymmetry, whereby deviation from symmetrical patterns invites the addressee to play an active role in extracting new meanings. Asymmetry, as Jerome T. Walsh explains, is deviation from a symmetrical pattern, concentric or parallel. He identifies three varieties of asymmetry. The first, "unmatched subunit," occurs when a subunit in one sequence does not have a corresponding subunit in the other. The second variety is "non-correspondence." It is achieved when subunits with corresponding positions in a pattern carry variations of repeated elements common in the pattern. The third category classified is "asymmetry of transposition," where the order of corresponding subunits in one sequence does not match that of the other. Asymmetry, unlike concentric and parallel symmetry, according to Walsh, does not provide a "characteristic interpretive dynamic;" however, they invite the listener/reader to revisit, compare and contrast verses or passages in order to account for differences. It is a process that helps reveal more layers of meanings. This paper will try to demonstrate through examples how these patterns work in the Qur'an. Selected examples from *Surah 83 al-Mu'afifin* and *Surah 7 al-A'raf* will show that these three types are present in the Qur'an, and that they generate layers of meaning which cannot be detected from linear readings.

Giuliano Lancioni, Università degli Studi Roma Tre

Giuliano Lancioni has a Ph.D. in Linguistics and is professor of Arabic language and literature at Roma Tre University. He is responsible for the curriculum in Islamic Civilization: History and Philology of the Ph.D. program in Civilizations of Asia and Africa, Sapienza University of Rome. His main fields of research interest are Arabic computational and corpus linguistics, information retrieval in Arabic classical texts, and the history of the Arabic linguistic thinking. He has co-edited the volume *The Word in Arabic* (2011) and has co-organized the conferences *Towards a Thesaurus Linguae Arabicae* (Rome, 2011), *Written Arabic and Writing Arabic* (Jerusalem, 2012), *Dar al-islam/dar al-harb: Territories, People, Identities* (Rome, 2012), *New Research on Muhammad and the Qur'an: Exegetical, Historical and Linguistic Approaches* (Rome, 2013).

Raoul Villano, Università degli Studi Roma Tre

Raoul Villano has a Ph.D. in Islamic Civilization: History and Philology and is now a post-doctoral researcher at Roma Tre University. Since 2011, he has been a member of the Joint International Project *Towards a Thesaurus Linguae Arabicae / Written Arabic and Writing Arabic: Corpora and Lexica*, co-organized by the Hebrew University of Jerusalem, the Roma Tre University, and The Sapienza University of Rome. He is researching the Qur'anic writing and on the linguistic and grammatical lexicon of the Qur'anic commentaries and has presented at several conferences in Jerusalem and in Rome. His Ph.D. thesis, written under the supervision of B. Scarcia Amoretti and G. Lancioni is entitled "The Binary structure of the Qur'an." In it, it is suggested the presence of a deep binary structure that operates, inside the Qur'an, at every level, both conceptual (dichotomous *Weltanschauung*) and formal (lexical, stylistic, and structural). His main fields of research interest are Qur'anic Studies, the Studies on the Qur'anic Structure, the Arabic Linguistic Tradition, and the History of Early Islam.

The Self-Similar Qur'an

The Qur'an is self-similar: it proclaims itself to be so (if this is indeed the meaning of *kitab mutasabih*, 39:23, and *mutasabihat*, 3:7) and the great number of Qur'anic passages that appear to be more or less similar to each other stand out even in a first cursory reading. The exegetical genre *mutasabihat al-Qur'an* has made this fact its specific object of study and, in some cases (al-Kirmani, al-Garnati), even the key to unveiling the hidden meanings of the Qur'an. Western scholarship on the Qur'an has also faced this textual feature in a plurality of approaches (Bell, Wansbrough, Neuwirth), while never denying it. Nevertheless, in both domains no one has ever tried to objectively quantify the extent of the phenomenon. In fact, no independent measure of the degree of similarity of the text has yet been provided, which makes room for arbitrariness in this matter. This paper aims to fill this gap in the independent assertion of the self-similarity of the text by devising a number of objective metrics in order to evaluate it outside any ideological or wishful attitude. In order to do so, the strategy is to capitalize on general-purpose similarity devices, not especially tailored to the text under examination, in order to maximize the validity of results. In particular, I test various variants of the well-known Levenshtein algorithm (a general-purpose similarity metrics first introduced in information theory by Vladimir Levenshtein in 1965) on the Qur'anic text in several segmentations (graphical words, morphemes, lemmas). More sophisticated approaches involve shading the level of similarity in word substitutions according to the graphical and phonetic distance of substitutes and assigning different scores to additions and deletions according to generally known variant phenomena in Qur'anic manuscripts. The results of different setups of the algorithm are tested against reasonably comparable texts (in particular, the Arabic version of the *Diatessaron*, which is not too removed in time, language and character from the Qur'an, while removing the inherent similarity embodied in the very definition of synoptic gospels), in order to show the statistical significance of the similarity results.

AbdelMadjid Benhabib, University of Tlemcen

AbdelMadjid Benhabib is a university teacher in the Social Sciences Department in Tlemcen University, Algeria and a Ph.D. candidate working on Noah's Qur'anic story. He has participated in Qur'anic studies conferences and written, "The translation of the lexeme "k-dh-b" in the light of its Qur'anic usage — The case of Noah and his people in the Qur'an" in *Qur'anic Narratives and the Challenges of Translation* (2014). Mr. Benhabib focuses on the Qur'anic concept "Al-Taḡawul" that the Arabic linguistic root is (Q W L), which refers to movement, mainly that the mouth and the tongue are implementing a rapid movement in the use of speaking. In the Qur'an, Noah and his people perform "Al-Taḡawul."

Lexical Repetition in Noah's Discourse in the Qur'an

This paper will illustrate the application of textual analysis to the Qur'an by uncovering some aspects of lexical cohesion that are contained in the Qur'anic comments connected to the discourses of Noah and the leaders of his people in their verbal exchanges. Noah's discourse focuses on worshipping *Allah* alone (Q 7:59; 11:26; 23:23; 71:3) and encouraging his people to make the shift from polytheism (Q 71:23) the current worldview of his community — to monotheism — the new worldview championed by Noah as a messenger. In order to accomplish this, Noah's approach concentrates on changing the disparity between two social classes: that of the leaders who are mandated to support polytheism and to speak on behalf of the community against Noah's discourse, and that of the rest of the people who are ordered by their leaders to resist (Q 23:24) and then to rebel (Q 23:25) against Noah, thus taking into account the aim of the leaders. This disparity is founded on a vertical relationship, as the verb "to follow" shows by its connectedness in Noah's discourse "[they] followed those whose riches and children only increase their ruin" (Q 71:21). Here, Noah, being from outside the worldview of his people, judges what happens inside the worldview of his community. The leaders used the same verb when pointing out the relationship between Noah and those who moved from polytheism to monotheism. An illustration of this kind of connectedness may be seen in "the worst followed you" (Q 11:27; 26:111). Here the leaders are still inside their worldview and judge what happens outside, referring to Noah's worldview. Consequently this lexical repetition is used, from each character, differently towards the two referents.

Another aspect is seen when Noah names those who accept his call "those who have believed" (Q 11:29), "the believers" (Q 26:114; 26:118; 71:28) and "believer" (Q 71:28). This lexical repetition shows its cohesion, in terms of opposition, with the previous discourse of the leaders toward the same referent, and in terms of similarity with the Qur'anic comment about also the same referent (Q 11:36; 11:40). How can we understand what is at stake in the verbal exchange between the characters cited? And how does the discourse of each of these aspects progress and make its ultimate point about the move from polytheism to monotheism? Through my work I will try to address these practical issues.

Raymond Farrin, American University of Kuwait

Raymond Farrin is an associate professor of Arabic at the American University of Kuwait. He is the author of *Abundance from the Desert: Classical Arabic Poetry* (2011), which he translated into Arabic as *Tharwa min al-badiya: al-sh'ir al-'arabi al-qadim* (2013). On the Qur'an, he has written *Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text* (2014).

Ring Structure in Surah 9: Repentance

This paper builds on the work by contemporary scholars such as Michel Cuypers and Carl Ernst, who highlight the incidence of ring composition in whole Qur'anic *surahs*. As they point out, ring structure serves as guide to meaning, calling attention to especially significant messages in the center. This paper examines *surah* 9 (Repentance), one of the very last to be revealed to the Prophet (dating to 9 AH/631 CE) and concerning military confrontation with non-Muslims. The first part of the paper examines the structure of *surah* 9. Our analysis shows that it consists of five sections: A – B – C – B' – A'. Section A (1–37) calls on the believers to slay those disbelievers who have violated treaties. However, it also leaves open the possibility of repentance. Should they ask for asylum, they are to be granted it so that they may hear God's Word. Section B (38–57) then reprimands those in Medina who were reluctant to go forth on the Tabuk expedition. True believers, the text points out, do not ask to be excused from striving in God's cause. In the middle (C, 58–80), the Prophet is commanded to strive against the disbelievers and hypocrites. Yet it is stated likewise that should they repent, then that would be best. Section B' (81–99) adverts again to the laggards: blame falls not on the weak, ill, or poor who stayed back, but on the rich; their abode will be Hell.

Section A' (100–129) rounds out the *surah*, urging the believers once more to confront disbelievers and hypocrites, while also mentioning the opportunity of repentance. The paper's second part concerns implications. Specifically, it contrasts conclusions from chronological and literary approaches to the Qur'an. Sayyid Qutb (d. 1966), who takes a chronological approach to this *surah*, contends that it articulates the relationship between the Islamic state and outsiders in its final form. He finds the Qur'an here urging confrontation, including against People of the Book. On the other hand, the structure of the *surah*, while calling on believers to fight, also emphasizes the possibility of repentance. Furthermore, we see that this *surah* is not central. Indeed, within a scheme of *surahs* 2–49 (perhaps part of a larger ring scheme of the whole Qur'an), *surah* 9 may well bear a meaningful relationship to *surah* 40, The Forgiver. Thus a literary approach — taking into account the Book's complete form — opens to a more tolerant reading.

Rick Oakes, North-West University (South Africa)

Rick Oakes supervises postgraduate research students at North-West University in South Africa. Rick has presented his research at academic conferences in the United Kingdom, the United States, and Morocco. His publications are found in the Vatican's *Islamochristiana* and in the conference proceedings that were published in Jordan. Ian Netton examined his thesis entitled "The Cross of Christ: Islamic Perspectives," which he wrote under the supervision of Emerita Professor Carole Hillenbrand OBE at the University of Edinburgh. Oakes hails from Los Angeles where he earned his M.A. from the Talbot School of Theology at Biola University and his B.S. from U.S.C.

The Semitic Rhetoric of Surat al-Nisa' 153'–162 Imparts Meaning to shubbiha in Aya 157a

The Arabic term *shubbiha* appears only once in the Qur'an, yet it is upon this term that the Muslim denial of the crucifixion of Jesus is based. J.J. Sanders states that the notorious *wa lakin shubbih lahum* is "a sentence which no one quite knows how to translate." Edinburgh's Emeritus Professor Carole Hillenbrand thinks that it very well may be the most obscure phrase in the Qur'an. Much ink has been spilt discussing how medieval *mufasssirun* explained *shubbiha*. When Zamakshari's exploration of the grammar proved unfruitful, he returned to reporting the same kind of substitution legends that all other *mufasssirun* use to explain the meaning of *shubbiha*.

Explaining the meaning of obscure terms by resorting to storytellers who fabricated legends that they attributed to their pious ancestors imposes meaning upon the text, rather than extracts meaning from the text. It is eisegesis, rather than exegesis. While *mufasssirun* explain one verse at a time, an examination of the paragraph as a whole reveals that the whole paragraph concerns the Jews, and their iniquity in particular; it lists fifteen of their transgressions. Substantial inter-textuality can be found both with *surah* 2 and with Chapter 7 of the Acts of the Apostles. Every phrase in *ayahs* 153–155 of *surah* 4, except the first and the last, are found in *surah* 2, which is titled "The Cow," because it contains a narrative about the golden calf. Likewise, five of the phrases in *ayahs* 153–157 are found in Stephen's speech to the Jewish leaders, which Luke records in the fifth book of the New Testament. An important theme that dominates every phrase of the ayah 157b inclusion points to the proper, but not traditional, translation of *shubbiha*. Neither the Arabic text nor any English translation makes the structure of this paragraph clear, but recent scholarship demonstrates that Semitic rhetoric is often the key that unveils the unexpected meaning of the Qur'anic text, oftentimes in the form of ring composition. This paragraph, however, features a series of five conditional terms that introduce lines of thinking that are antithetical to a narrative by Muhammad, two narratives by the Jews, and two religious judgment narratives. These five rebuttals are the story behind the story; they form the storyline that differentiates Islam from Judaism. While substantiating the concept of the inimitability (*I'jaz*) of the Qur'an, the resulting meaning will come as a surprise.

Anne-Sylvie Boisliveau, University of Groningen, Respondent

Reports

Executive Summary 2014

The International Qur'anic Studies Association (IQSA) is proud to hold its 2014 annual meeting from November 21–24, 2014 in San Diego, California. The conference hosts 11 panels with 40 presenters coming from North America, Europe, the Middle East, South Africa, and Indonesia. The following report by the executive director summarizes the progress of IQSA throughout 2014 as well as its future plans.

Incorporation and Governance

On May 29, 2014 the inaugural board of the International Qur'anic Studies Association held their first spring meeting in Atlanta. At the meeting, the executive director reported to the council the achievements of IQSA thus far, and plans for the future. The board discussed several matters, including membership rules and fees, the publication of the Review of Qur'anic Research (RQR) and the Journal of the International Qur'anic Studies Association (JIQSA) and the association's conferences in San Diego (2014) and Yogyakarta (2015). As chair, Gabriel Said Reynolds presented a set of bylaws for the conduct and regulation of business and affairs of IQSA. These bylaws were discussed at length, amended, and unanimously adopted by the board. The following individuals were recognized as inaugural board of directors: Gabriel Said Reynolds (Chair), Andrew Rippin (Acting President), Reuven Firestone (President Elect), Fred Donner, Jane McAuliffe, Asma Hilali, Ebrahim Moosa and Hamza M. Zafer (Secretary). Emran El-Badawi was named Executive Director & Treasurer.

In compliance with IQSA bylaws, IQSA members are now able to participate in electing members of the Executive Board and Nominating Committee through an "open nomination process" at the annual business meeting and annual online call. Farid Esack has been nominated to serve as president-elect, and that Karen Bauer has been nominated to serve as a fifth member of the Nominating Committee.

Expenditure and Operations

The last installment of the Luce grant in the amount of \$40,000 was received on April 10, 2014. Added to the remaining funds this brings the current total to approximately \$71,000. Expenditure for 2013–2014 was \$32,557 and projected expenditure for 2014–2015 is \$67,957. This projection is conservative and does not take account of compensation or course buyout for the ED, additional funds increasing staff activity, and other such support which will eventually become necessary.

Funds go directly towards programming costs for the annual and international meetings, and daily operational costs, mainly staff and overhead. The executive director continues to work on large development initiatives as well as smaller revenue streams.

IQSAWEB Online

IQSAweb.org started off as a weekly blog in August, 2012 and has since developed into a website hosting information about the organization, such as policy documents, personnel, annual and international program schedules, calls for papers, published conference papers, news on Qur'anic Studies research around the world, and several other resources. Blog posts are published Monday mornings, and typically receive 1500 views per week.

The IQSA Discussion Group was established as a “private” Yahoo! group in February, 2014. The group is “is open to scholars, students and members of the public interested in Qur’anic Studies,” and its purpose is to foster discussion and collaboration between its members. All messages shared are managed by a group moderator and subject to the group’s rules of conduct. Within the past 4 months the group has become an active online forum where members from around the world have shared their research, conference announcements, and personal interests. The vast majority of messages shared are in English, with French and Arabic participation gradually rising.

Our online network puts IQSA in regular contact with almost 2000 friends worldwide. As of September 14, 2014 our followers number 679 through direct email, 452 on *IQSAweb.org*, 183 on the IQSA Discussion Group, 768 on Facebook, and 140 on Twitter. Our online network continues to expand and improve daily.

Membership & Member Benefits

IQSA’s first membership drive was a success. Membership opened to the public on May 19, 2014. Current membership is at approximately 386. Membership for the 2014 calendar year is free. However, beginning 2015 there will be a flat \$25 membership fee, which is aimed to be affordable while allowing exclusive access to member benefits.

Beginning January 2015 paying members will have exclusive access to the following member benefits through *IQSAweb.org*.

- ✧ Membership Directory
- ✧ Job Listings
- ✧ The Qur’an Seminar Commentary
- ✧ A Digital Qur’an with Hyperlinked Cross References
- ✧ Review of Qur’anic Research (Spring, 2015)

Submission to the *Journal of the International Qur’anic Studies Association (JIQSA)*, *Review of Qur’anic Research (RQR)*; an online book review publication), and the *IQSA Studies in the Qur’an* book series is currently open.

Reminders for 2015

Friends and members of IQSA should feel free to send all general inquiries to contact@iqsaweb.org. Stay up to date by joining us online. Please do not forget to subscribe to our blog by joining the mailing list from iqsaweb.org. Join the IQSA Discussion Group on Yahoo! by writing to iqsa-subscribe@yahoogroups.com, like us on Facebook and follow us on Twitter (@IQSAWEB). We thank you for your support and participation, and we look forward to seeing you **August 2015 in Yogyakarta, Indonesia**, and **November 2015 in Atlanta, Georgia!**

IQSA Nomination Committee Report 2014

The task of the nominations committee is to suggest to the board of directors a number of suitable candidates for IQSA leadership positions. Once the board has approved a ranked list, the nominations committee reaches out to the first nominee and discusses the open position. During 2014, the nominations committee consisted of four members: Gabriel Said Reynolds, Asma Hilali, Devin J. Stewart, and Holger Zellentin, who chaired the committee.

In its inaugural year, the committee had to make a constructive start, since two important positions had to be filled: a president-elect, to succeed Professor Reuven Firestone in this position in 2015, and a fifth member of the nomination committee, to be filled with immediate effect during the 2014 annual meeting.

In its deliberation, the committee sought to balance a large number of requirements an ideal candidate would fulfill, including a scholar’s commitment to IQSA, public profile, and contribution to the field.

Among the suitable candidates, we also sought to balance IQSA's leadership in terms of gender, religious commitments, and geographic representation.

The first round of debates within the nominations committee was very fruitful and inspiring. During the process, we availed ourselves of the generous guidance of John F. Kutsko, the executive director of the SBL, whose familiarity with similar procedures within the SBL proved invaluable.

The first two election processes have resulted in the nomination of Karen Bauer, of the Institute of Ismaili studies, for the fifth position of the nominations committee. For the position of president-elect, we have approached a South African scholar, with whom we are currently following up on the nomination.

The board of directors and the nominations committee also introduced two new means of streamlining future nominations. The committee will, under the auspices of the IQSA executive director, establish a list of suitable candidates that will include information both on possible candidates themselves and on their special relevance for IQSA leadership positions. Moreover, we will issue a yearly call to all IQSA members to submit names for IQSA positions, which will then also be considered by the nominations committee.

In short, the nominations committee hit the ground running. With the confirmation of the fifth member of the committee during the annual meeting, we will be complete, and look forward to contribute further to the exciting growth of our organization, and of the field of Qur'anic studies.

Holger Zellentin, Nottingham, August 27, 2014

IQSA Programming Committee Report 2014

An important part of IQSA's transition to a permanent structure of governance was the establishment of a standing committee tasked with overseeing the academic program of its North American annual meetings. The founding members of the Programming Committee (PC) were recruited during the first months of the academic year 2013/14 and now include Andrew Rippin, Devin J. Stewart, and Sarra Tlili. Michael Pregill, chair of the Publications and Research Committee (PRC), will serve as an ex officio member in order to strengthen the PC's cooperation with IQSA's publishing branch. The PC is currently chaired by Nicolai Sinai.

The PC's major challenge during its first year of existence was to define a number of inaugural program units covering a significant part of the contemporary academic study of the Qur'an, and to find recognized scholars willing to sacrifice a considerable amount of time to plan each program unit's sessions at the first annual

meeting as well as to continue developing the methodological and thematic profile of their unit in future years.

From this process, the following constellation of program units has emerged:

1. Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus.
Chairs: Anne-Sylvie Boisliveau and Sarra Tlili
2. The Qur'an: Manuscripts and Material Culture.
Chairs: Keith Small and Luke Treadwell
3. The Qur'an and the Biblical Tradition.
Chairs: Cornelia Horn and Holger Zellentin
4. Qur'anic Studies: Methodology and Hermeneutics.
Chairs: Karen Bauer and Farid Esack
5. Qur'an Seminar.
Chairs: Mehdi Azaiez and Tommaso Tesei
6. The Qur'an and Late Antiquity (to be launched at the 2015 Annual Meeting).
Chair: Michael Pregill and NN

The call for papers for IQSA's 2014 meeting at San Diego was published in early January, and by April, submissions for all program units had been received and reviewed by the unit chairs.

A draft timetable respecting a plethora of scheduling constraints was then drawn up. Given IQSA's commitment to fostering a diverse and open scholarly conversation, it is gratifying

that about half of the speakers in the first four program units are currently based outside North America, not only in Europe but also the Middle East, South Africa, and Indonesia.

The PC will review the need for establishing further program units as well as the strengths and weaknesses of this year's academic program in the wake of the San Diego meeting.

IQSA Publications & Research Committee Report 2014

Report on 2014 Activities

Convened in December 2013, the IQSA Publications and Research Committee (PRC) consists of a small, dedicated team tasked with overseeing the establishment of the various branches of the IQSA publishing division first outlined by a task force consisting of Michael Pregill, Andrew Rippin, and Devin J. Stewart in fall 2013. In keeping with the plan first outlined by this task force, the PRC will oversee the creation of a peer-reviewed journal (the *Journal of the Qur'anic Studies Association*), an online review (the *Review of Qur'anic Research*), and a monograph series (*JIQSA Studies in the Qur'an*).

The members of the inaugural PRC are:

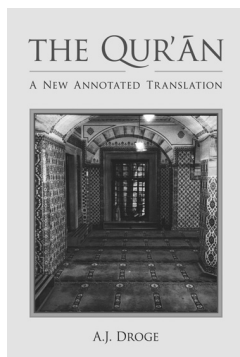
- ☞ Michael Pregill (Chair of PRC and Head Editor of *JIQSA*)
- ☞ Mehdi Azaiez
- ☞ Catherine Bronson and Sean W. Anthony (co-editors of *Review of Qur'anic Research*)
- ☞ G.R. Hawting (editor of *JIQSA Studies in the Qur'an*)
- ☞ Reuven Firestone
- ☞ Suleiman A. Mourad
- ☞ John F. Kutsko (ex officio)
- ☞ Nicolai Sinai (ex officio; Chair of Programming Committee)

Over the course of the past year, the PRC has laid out extensive plans for development of each of the branches of IQSA Publications. This includes establishment of an IQSA Publications Style Guide; policies and procedures for prospective authors for each of the branches of publications; and appointment of Editorial Boards for each publication.

- ☞ *Review of Qur'anic Research (RQR)*
Under the leadership of Head Editors Catherine Bronson and Sean W. Anthony, *RQR* will begin publishing monthly book reviews online in early 2015 on a dedicated website accessible to IQSA members.
- ☞ *Journal of the International Qur'anic Studies Association (JIQSA)*
The Call for Papers for *JIQSA* has recently been released; submissions are now being invited for the first volume, which will appear in 2016 under the editorship of Michael Pregill.
- ☞ *JIQSA Studies in the Qur'an (JSIQ)*
Under the guidance of Head Editor G.R. Hawting, a monograph series is currently under development.

Islamic Studies

From Equinox Publishing



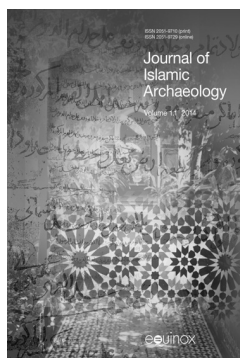
The Qur'ān

A New Annotated Translation

A.J. Droge

This new, annotated translation of the Qur'an is specifically designed to meet the needs of students of religion, and provides them with a one-volume resource comparable to what is available for the Jewish and Christian scriptures. The meticulously crafted translation affords readers not only a better sense of what the Qur'an says, but how it says it, in a rendition that strives to remain faithful to the way it was originally expressed. Accompanying the translation is an extensive set of annotations. These are keyed to the text for ready reference, and divided according to their boldface topical headings at the bottom of each page. The annotations offer a wealth of linguistic and historical detail to enhance the understanding and appreciation of the text. They also contain abundant references to parallel passages within the Qur'an, as well as comparatively among the 'scriptures' of Judaism and Christianity. With an introduction, map, timeline, guide to further reading, and comprehensive index, this is the edition of the Qur'an all students of religion – beginning as well as advanced – will want to possess for their exploration of Islam's central text.

www.equinoxpub.com/books/isbn/9781845539450



Equinox journals

Journal of Islamic Archaeology

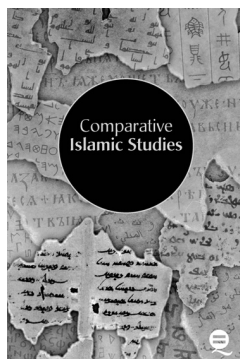
Editor: Bethany J. Walker, University of Bonn

Journal of Islamic Archaeology is the only journal devoted to the field of Islamic archaeology on a global scale. 'Islamic archaeology' refers neither to a specific time period, nor to a particular geographical region. Likewise, it is not defined by a single methodology or theoretical construct. The term refers to the archaeological study of Islamic societies, politics, and communities, wherever they are found. The journal welcomes not only field and ceramic reports, but also studies from other disciplines with direct relevance to Islamic archaeology.

Journal of Islamic Archaeology will be published simultaneously in print and online, commencing in 2014

2 issues per year ISSN 2051-9710 (print) / ISSN 2051-9729 (online)

Visit the journal online at www.equinoxpub.com/JIA



Comparative Islamic Studies

Editor: Joshua A. Sabih, University of Copenhagen

Book Review Editor: Kathryn Kueny, Fordham University

Comparative Islamic Studies focuses on integrating Islamic studies into the more general theoretical and methodological boundaries of liberal arts disciplines. Particular attention is given to articles and reviews that reflect how Islamic materials can challenge and contribute to generic categories, theories and questions of method in the general study of religion.

2 issues per year ISSN 1740-7125 (print) / ISSN 1743-1638 (online)

Visit the journal online at www.equinoxpub.com/CIS

View our full range of Islamic Studies books
and journals at www.equinoxpub.com

eQUINOX

Participation and Membership

IQSAweb.org

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

Online Discussion Group:

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

Weekly Blog Updates:

The IQSA blog has attracted widespread international interest and participation of scholars, students, and the general public. The blog includes weekly updates about IQSA, information on its academic meetings (North American and International), schedules for other conferences and colloquia taking place around the world, and stories 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 by joining from the IQSA website, located under "Membership & Governance." Register for membership for the 2015 calendar year in December 2014. The fee for a 2015 membership is only \$25 and will include a number of important member benefits such as access to our publications, including:

- ☞ *Review of Qur'anic Research* (2015)
- ☞ Qur'an Seminar project (2015)
- ☞ Job postings in Qur'anic Studies and related areas (2015)
- ☞ Bilingual English-Arabic *Journal of the International Qur'anic Studies Association* (2016)
- ☞ Qur'anic Text with Cross-References

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

IQSA Mission and 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 and
- ☞ Encouraging and facilitating digital technology in the discipline
- ☞ Promoting cooperation across global boundaries

Core Values:

- | | |
|--------------------|-------------------------|
| ☞ Accountability | ☞ Openness to Change |
| ☞ Collaboration | ☞ Professionalism |
| ☞ Collegiality | ☞ Respect for Diversity |
| ☞ Critical Inquiry | ☞ Scholarly Integrity |
| ☞ Inclusivity | ☞ Tolerance |

Announcing the 2015 IQSA International Meeting in Yogyakarta, Indonesia



This international Qur'an conference will be co-hosted by the International Qur'anic Studies Association (IQSA) and State Islamic University (UIN Sunan Kalijaga), Yogyakarta, Indonesia on August 4–7, 2015.

This international Qur'an conference will be a forum where the Islamic tradition and rigorous academic study of the Qur'an of the world will meet, and various approaches to the Qur'an will be critically discussed.

In the spirit of learning from, and enriching, one another, this conference will introduce a unique model of collaboration between IQSA and UIN Sunan Kalijaga to enhance the field of Qur'anic studies. This conference is dedicated to critically discussing "Recent Trends in Qur'anic Studies."

All those interested should visit *IQSAweb.org*, in order to remain updated and receive further details on the conference, program units, and call for papers

Announcing IQSA Atlanta 2015

The International Qur'anic Studies Association will meet November 20–24, 2015, with SBL/AAR in Atlanta, Georgia.

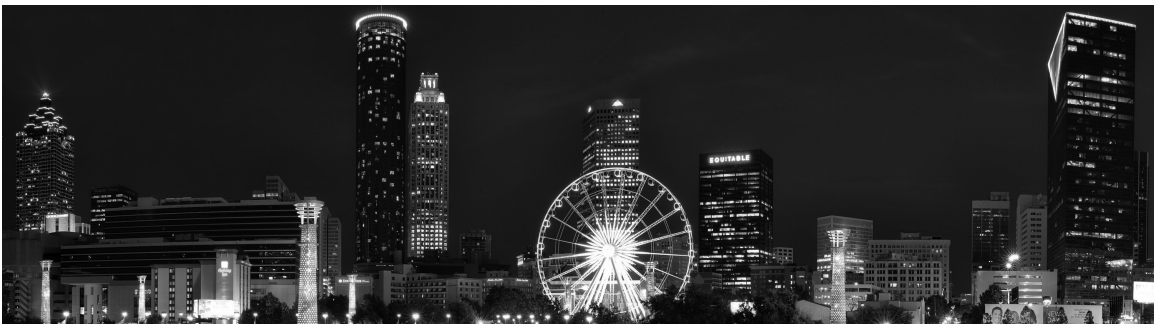
The meeting will feature IQSA's annual presidential address. Participants will need to become IQSA members through *IQSAweb.org*, and then register for the IQSA conference through the Society of Biblical Literature (SBL).

IQSA is therefore pleased to invite submissions for the Atlanta 2015 Annual Meeting in the following program units:

1. Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus
2. The Qur'an: Manuscripts and Material Culture
3. The Qur'an and the Biblical Tradition
4. Qur'anic Studies: Methodology and Hermeneutics
5. Qur'an Seminar
6. The Qur'an and Late Antiquity

IQSA encourages submission of papers delivered at the Annual Meeting for publication in the *Journal of the International Qur'anic Studies Association*.

The official Call for Papers will begin in December with a deadline of March 1, 2015. 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

We are pleased to announce the launch of the *Journal of the International Qur'anic Studies Association* (JIQSA). In support of the Association's mission of fostering scholarship on the Qur'an, the journal will commence publication twice annually beginning in the first quarter of 2016. We currently invite submission of articles for publication in the first volume. Articles will be rigorously peer-reviewed through a double-blind review process, with reviewers appointed by the Head Editor and the Editorial Board.

The journal is being launched at 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.

For more information, please visit IQSAweb.org or e-mail JIQSA@iqsaweb.org.

Head Editor:

☞ Michael E. Pregill, Elon University, USA

Editorial Board:

- ☞ Anne-Sylvie Boisliveau, University of Groningen, Netherlands
- ☞ Michel Cuypers, Dominican Institute for Oriental Studies, Cairo, Egypt
- ☞ Majid Daneshgar, University of Otago, New Zealand
- ☞ Sidney Griffith, Catholic University of America (Emeritus), USA
- ☞ Asma Hilali, Institute of Ismaili Studies, UK
- ☞ Dan Madigan, Georgetown University, USA
- ☞ John Reeves, University of North Carolina at Charlotte, USA
- ☞ Andrew Rippin, University of Victoria (Emeritus), Canada and Institute of Ismaili Studies, UK
- ☞ Uri Rubin, Tel-Aviv University (Emeritus), Israel
- ☞ Keith Small, London School of Theology, UK
- ☞ Devin J. Stewart, Emory University, USA
- ☞ Sarra Tlili, University of Florida, USA

People

BOARD OF DIRECTORS

Andrew Rippin – Acting President

Andrew Rippin is professor emeritus of Islamic History at the University of Victoria in Canada, where he was Dean of the Faculty of Humanities from 2000-2010. He has recently been appointed as a Senior Research Fellow at the Institute of Ismaili Studies, London, as well as a Research Associate at School of Oriental and African Studies, London. He was elected a Fellow of the Royal Society of Canada in 2006. Rippin is the author and editor of numerous books, among which are *The Qur'an and its Interpretative Tradition* (2001), which gathers many of his articles, and text-book *Muslims, Their Religious Beliefs and Practices* (originally published in 1990, now in its fourth revised edition, 2012). His research interests include the formative period of Islamic civilization, the history of the Qur'an, and the history of Qur'anic interpretation.

Reuven Firestone – Inaugural Vice President

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 ninety scholarly articles translated into a dozen languages on Judaism, Islam, their relationship with one another and with Christianity, and phenomenology of religion, Rabbi Firestone has lived in Israel, Egypt and Germany and lectured at universities in Europe, Asia and the Middle East as well as throughout North America. He is active on the boards of numerous scholarly journals and boards and commissions treating interreligious relations and dialogue. His books include *Children of Abraham: An Introduction to Judaism for Muslims*; *An Introduction to Islam for Jews*; *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*. An ordained rabbi, he received his Ph.D. in Arabic and Islamic Studies from New York University, served as Vice President for Program of the Association for Jewish Studies and is President Elect of the International Qur'anic Studies Association.

Fred M. Donner

Fred M. Donner attended Princeton University (BA Oriental Studies, 1968; Ph.D. Near Eastern Studies, 1975), with study at the Middle East Centre for Arab Studies in Shimlan, Lebanon, and the Friedrich-Alexander Universität in Erlangen, Germany. He served in the US Army Security Agency from 1968-1970. He has taught Islamic history at Yale University (1975-1982) and the University of Chicago (since 1982). His research has focused on the origins of Islam, Islamic historiography, and relations between pastoral nomads and settled society in the Near East. He has held fellowships from the National Endowment for the Humanities and the John Simon Guggenheim Memorial Foundation, was President of Middle East Medievalists (1990-1992) and President of the Middle East Studies Association of North America (2012). In 2012, he was inducted as a life member on the Scientific Committee of the Tunisian Academy of Sciences, Arts, and Letters. 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).

Asma Hilali

Asma Hilali is a research associate in the Qur'anic Studies Unit at The Institute of Ismaili Studies, London. She studied Arabic Language, Literature and Civilization at the University of Tunis I. She completed a Ph.D. thesis, entitled "The theory of authenticity in Hadith sciences between the first and the sixth century of Islam," in 2004. From 2005 to 2008, Asma Hilali held a post-doctoral fellowship at the Graduate School of Asia and Africa in World Reference Systems (GSAA) at the Martin Luther University in Halle-Wittenberg, Germany. Since 2008, she has worked on the edition of the oldest manuscripts of the Qur'an, which were discovered in Sana'a within a CNRS project (France). She includes the Qur'an edition work in her larger research project on the transmission of Qur'an and Hadith and "intermediary genres" during the three first centuries Islam. Along with this subject, most of Asma Hilali's publications and conferences are about the history of prophetic traditions, its process of conceptualization, and the historical issues that surround it.

Jane McAuliffe

Jane McAuliffe is the immediate past President of Bryn Mawr College and former Dean of Arts and Sciences at Georgetown University. Currently, she is a Distinguished Visiting Scholar at the Kluge Center of the Library of Congress. 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 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 forthcoming *Norton Anthology of World Religions* and *Norton Critical Edition of the Qur'an*. She is past president of the American Academy of Religion, a member of the American Philosophical Society, and the Council on Foreign Relations.

Ebrahim Moosa

Ebrahim Moosa is professor of Islamic Studies at the University of Notre Dame's Kroc Institute for International Peace Studies and in the Department of History. Moosa co-directs, *Contending Modernities*, the global research and education initiative examining the interaction among Catholic, Muslim, and other religious and secular forces in the world. Moosa has published influential essays on Islamic law, theology as well as contemporary Muslim ethics and political thought. His interpretative and historical research on questions of tradition, ethics and law includes two monographs as well as edited and co-edited books. His prize-winning book *Ghazali and the Poetics of Imagination* (University of North Carolina Press, 2005) was awarded the Best First Book in the History of Religions by the American Academy of Religion. In addition, *What is a Madrasa?* will be published in the Spring of 2015. His other publications include the forthcoming co-edited book *The African Renaissance and the Afro-Arab Spring* (Georgetown University Press 2015).

Gabriel Said Reynolds

Gabriel Said Reynolds researches the Qur'an and Muslim/Christian relations and is Professor of Islamic Studies and Theology in the Department of Theology at Notre Dame. He is the author of *The Qur'an and Its Biblical Subtext* (Routledge 2010) and *The Emergence of Islam* (Fortress, 2012), the translator of 'Abd al-Jabbar's *Critique of Christian Origins* (BYU 2008), and editor of *The Qur'an in Its Historical Context* (Routledge 2008) and *New Perspectives on the Qur'an: The Qur'an in Its Historical Context 2* (Routledge 2011).

In 2012–13 Prof. Reynolds directed, along with Mehdi Azaiez, "The Qur'an Seminar," a year-long collaborative project dedicated to encouraging dialogue among scholars of the Qur'an (new "Qur'an Seminar" sessions are now organized through IQSA). He is currently pursuing research for a book (Yale University Press) on the Qur'an in the light of the Biblical tradition.

Hamza M. Zafer

Hamza M. Zafer is assistant professor of Early Islam and Classical Arabic at the University of Washington. He graduated with a Ph.D. from Cornell University. His research focuses on the emergence and expression of religio-communal ideologies among monotheistic groups in the late ancient Near East. He is currently working on a monograph on the Qur'anic concept of Ummah as a juridical, prophetological and genealogical community.

EXECUTIVE OFFICE

Emran El-Badawi, University of Houston – Executive Director

Emran El-Badawi is director and assistant professor of Arab Studies at the Department of Modern and Classical Languages at the University of Houston. He teaches courses on Arabic Literature and Islamic and Middle Eastern Studies. Over the past three years he established, for the first time at UH, a minor in Arab Studies, a Middle East Studies concentration for the BA degree in World Cultures and Literature, and a fully accredited Arabic credit by examination program. El-Badawi's research interests include Qur'anic Studies, early Islamic History, and contemporary Arab thought. He recently published his first book, *The Qur'an and the Aramaic Gospel Traditions* (Routledge Press December 2013). His current projects include researching the relationship between early Islamic and Syriac Christian legal texts, as well progressive Arab thought ca. 1979–2011. In May 2014, El-Badawi became the first executive director and treasurer of the International Qur'anic Studies Association. El-Badawi completed his Ph.D. in Early Islamic History from the Department of Near Eastern Languages and Civilizations at the University of Chicago. He received an M.A. in Religion from Temple University in 2005, and a B.A. in Computer Science from Rutgers University in 2003. He has also lived in the Middle East and Southeast Asia.

Irfana Hussain – Editorial Coordinator

Irfana Hussain is the new editorial coordinator for the International Qur'anic Studies Association. She studied Religious Studies and Islamic Studies at the University of Texas-Austin, and South Asian Studies at the University of California-Berkeley. She has professional experience in non-profit management, writing and editing, and leadership development.

Vanessa De Gifis, Wayne State University – Blog Coordinator

Vanessa De Gifis is assistant professor of Islamic Studies and graduate advisor for Near Eastern Languages at Wayne State University in Detroit, Michigan, where she teaches undergraduate and graduate courses in Islamic intellectual culture and the Qur'an. Her book, *Shaping a Qur'anic Worldview* (2014), applies classical Arabic-Islamic rhetorical and grammatical-semantic theories to analyze references to the Qur'an in early-medieval caliphal politics. With a sustained interest in the scriptural underpinnings of Muslim moral theology and social thought, her current research undertakes a close semantic study of the theme of divine favor in the Qur'an, with an eye to better understanding the history of its interpretative uses and its implications for Muslim conceptions of social harmony up to our own time.

PROGRAMMING COMMITTEE

Nicolai Sinai – Chair

Nicolai Sinai is associate professor of Islamic Studies at the University of Oxford and a Fellow of Pembroke College. He holds a Ph.D. from the Freie Universität Berlin (2007) and has published a number of books and articles on the Qur'an, Islamic exegesis of the Qur'an, and the history of philosophy in the Islamic world.

Andrew Rippin (see bio page 44)

Devin J. Stewart

Devin J. Stewart received a B.A. degree in Near Eastern Studies from Princeton University in 1984 and a Ph.D. in Arabic and Islamic Studies from the University of Pennsylvania in 1991. Since 1990, he has been teaching in the Department of Middle Eastern and South Asian Studies in Emory University. His research interests include Qur'anic studies, Shi'ite Islam, biography and autobiography, medieval Islamic law and legal education, and Morisco studies. Within Qur'anic studies, his research focuses on questions of rhyme and rhythm in the Qur'an and form criticism.

Sarra Tlili

Sarra Tlili is an assistant professor at the University of Florida, Department of Languages, Literatures, and Cultures. She obtained her Ph.D. from the University of Pennsylvania, the NELC Department in 2009. Her main areas of research are animals in Islam, stylistics of the Qur'an, and Tunisian literature. Her publications include *Animals in the Qur'an* (Cambridge University Press, 2012), "All Animals Are Equal, or Are They: The Ikhwan al-Safa's Animal Epistle and its Unhappy End (*Journal of Qur'anic Studies*, 2014)," and "Innocence, Experience, and Liberation: The Maturation Process in al-Midani ibn Salih's Work (*Arabica*, 2012)."

INTERNATIONAL PROGRAMMING COMMITTEE

Daniel Madigan – Chair

Daniel Madigan studied history and theology in his native Australia and after some years in South Asia completed his Ph.D. in Religion at Columbia University. He was the founding director (2000–2007) of The Institute for the Study of Religions and Cultures at the Gregorian University in Rome, and is currently Jeanette W. and Otto J. Ruesch Family Associate Professor in the Department of Theology at Georgetown University, Washington DC. His most notable work in Qur'anic Studies is *The Qur'an's Self-Image* (Princeton, 2001).

Majid Daneshgar

Majid Daneshgar is a senior lecturer in Islamic Studies at the University of Malaysia since 2011. He wrote his thesis on Modern Approaches to Science in the Qur'an under the supervision of Professor Andrew Rippin. His research interest are Islam in the 19th century especially modern approaches to the Qur'an and modern historical discussions; and Islam in the Malay Archipelago. He was the main founder of the new generation of *al-Bayan Journal of Qur'an and Hadith* which is now published by Brill Academic publishers. He is currently conducting a book project with Professor Rippin on the *Tafsir of the Qur'an* in the Malay World which will be published in 2015.

Abdullah Saeed

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, *ijtihād* and interpretation. Among his publications are: *Reading the Qur'an in the Twentieth Century: Towards a Contextualist Approach* (2014), *Islam and Human Rights* (edited, 2012), *Islamic Political Thought and Governance* (edited, 2011); *The Qur'an: An Introduction* (2008); *Interpreting the Qur'an: Towards a Contemporary Approach* (2006), *Islamic Banking and Interest* (1999); *Freedom of Religion, Apostasy and Islam* (co-authored, 2004). He is currently working (with Professor 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. Professor 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 inter-faith activities in Australia and overseas, and for his contributions to this area, he was awarded the Order of Australia in 2013.

Mun'im Sirry

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 Divinity School, University of Chicago. His academic interest includes political theology, modern Islamic thought, Qur'anic studies, and inter-religious 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* (Oxford University Press, 2014).

Nayla Tabbara

Nayla Tabbara is Vice Chairman and Director of the Cross-Cultural Studies Department at Adyan Foundation, a Lebanese Foundation for Interreligious Studies and Spiritual Solidarity (www.adyanvillage.net). She has a Ph.D. in Science of Religions from Ecole Pratique des Hautes Etudes (Sorbonne) and Saint Joseph University, 2007. She lectures in Religious and Islamic Studies at Saint Joseph University and Near East School of Theology. Her course topics are: Qur'anic Exegesis, Qur'anic Studies, Sufism, Christian-Muslim Dialogue, Christians in Qur'an and Hadith, Women and transmission of knowledge in Islam and Islamic Feminism. She has publications in the fields of Islamic Theology, Qur'anic Studies, Islamic Feminism and Cross-Cultural Education, and has a long experience in working on curricula for education on Diversity and Religions (formal non-formal, school education and academic programs).

PUBLICATIONS AND RESEARCH COMMITTEE

Michael Pregill- Chair

Michael Pregill is associate professor in the Department of Religious Studies at Elon University in North Carolina. His main areas of specialization are the Qur'an and its interpretation, the origins of Islam in the late antique milieu, and Muslim relations with non-Muslims. Much of his research focuses on the reception of biblical, Jewish, and Christian traditions in the Qur'an and Islamic discourse. He has published articles and reviews in numerous journals, including the *Journal of Qur'anic Studies*, *Comparative Islamic Studies*, the *International Journal of Middle East Studies*, *Jerusalem Studies in Arabic and Islam*, and *Religion Compass*, among others. He is also a frequent contributor to the *Encyclopedia of the Bible and its Reception*. His first monograph, *The Living Calf of Sinai*, is forthcoming.

Sean W. Anthony

Sean W. Anthony is assistant professor of History at University of Oregon. His books include *The Caliph and the Heretic: Ibn Saba and the Origins of Shi'ism* (Brill, 2012), *Crucifixion and the Spectacle of Death: Umayyad Crucifixion in its Late Antique Context* (American Oriental Society, 2014), and an edition-translation of *Ma'mar ibn Rashid's The Expeditions* (NYU Press, 2014). His research and publications focus on the emergence of Islam and the origins of its sacred and sectarian traditions.

Mehdi Azaiez

Mehdi Azaiez is assistant professor of Islamic Theology in KU Leuven, Belgium. He completed his Ph.D. at the University of Aix-en-Provence. During 2012-2013, he was an instructor in Islamic Studies at the University of Notre Dame and co-director along with Professor Gabriel Said Reynolds of the “Qur’an Seminar,” an academic project dedicated to increasing scholarly understanding of the Qur’anic text.

Catherine Bronson

Catherine Bronson is currently a visiting assistant teaching professor of Arabic and Islam at University of Notre Dame. She specializes in Arabic Pedagogy, Islamic intellectual thought, the religious traditions of the late-antique Near East, and gender constructions in Islam. Her research and publications focus on how the interpretation and formulation of the Qur’an during the formative period of Islam influenced doctrine, culture, and civilization. Her article, “Eve in Formative Period of Islamic Exegesis” (in *Tasfir and Islamic Intellectual History*, published by Oxford in 2014) looks at the origins of the intrinsic paradoxes produced by the vying images and personas of Eve found in the early Islamic tradition.

Reuven Firestone (see bio page 44)

G.R. Hawting

G.R. Hawting is an emeritus professor in the Department of History at the School of Oriental and African Studies, University of London since 2009. He specializes in the study of the emergence and early development of Islam, and among his publications are *The Idea of Idolatry and the Emergence of Islam* (Cambridge: Cambridge University Press, 1999) and “Pilgrimage to Mecca: Human Responses to a Divine Command” in Klaus Herbers and Hans Christian Lehner (eds.), *On the Road in the Name of Religion. Pilgrimage as a Means of Coping with Contingency and Fixing the Future in the World’s Major Religions* (Stuttgart: Franz Steiner Verlag, 2014).

John F. Kutsko

John F. Kutsko was named executive director of the Society of Biblical Literature (SBL) beginning July 2010. He holds a Ph.D. in Near Eastern Languages and Civilizations from Harvard University and is an affiliate faculty member at Emory University. In 2012, he received a grant to explore the formation of a learned society for scholars of the Qur’an, which in 2014 became the International Qur’anic Studies Association, and serves as its consultant. He also serves on the editorial advisory board for the *Journal of General Education*. He is a contributing editor of *The SBL Handbook of Style* (1999) and is directing the 2014 revision. He is author of *Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel* (2000) and co-editor of *The King James Version at 400: Assessing Its Genius as Bible Translation and Its Literary Influence* (2013).

Suleiman A. Mourad

Suleiman A. Mourad is professor of Religion at Smith College, Northampton, Massachusetts. His research focuses on Qur’anic Studies, the Mu’tazila, Jihad propaganda during the Crusader period, and the symbolism of Jerusalem in Islam. His publications include *Early Islam between Myth and History* (Brill, 2006), *Jerusalem: Idea and Reality* (Routledge, 2008), and *The Intensification and Reorientation of Sunni Jihad Ideology in the Crusader Period* (Brill, 2013).

NOMINATING COMMITTEE

Holger Zellentin – Chair

Holger Zellentin is associate professor in Judaism at University of Nottingham, UK. He received his Ph.D. from Princeton in 2007. Holger has taught Judaism and Religions of Late Antiquity in New Brunswick, NJ, and Berkeley, CA. Recent publications include *The Qur’an’s Legal Culture: The Didascalia Apostolorum as a Point of Departure* (2013) and *Rabbinic Parodies of Jewish and Christian Literature* (2010). His research focuses on the Qur’an’s critical dialogue with the Judaism and Christianity of its time, and on rabbinic responses to patristic literature.

Asma Hilali (see bio page 44)

Gabriel Said Reynolds (see bio page 45)

Devin J. Stewart (see bio page 46)

**OXFORD
UNIVERSITY
PRESS**

• *Introduces* •
**The Premier
Online Resource
for the study of
ISLAM**

WWW.OXFORDISLAMICSTUDIES.COM

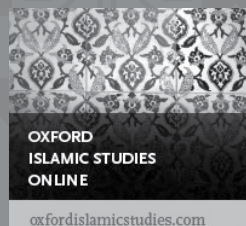
OXFORD
UNIVERSITY PRESS

OXFORD ISLAMIC STUDIES ONLINE

A Comprehensive Resource for the Scholarly Study of Islam

EDITOR IN CHIEF

Dr. John L. Esposito,
Georgetown University



- More than 6,000 articles from major Oxford reference works cover all aspects of the Islamic world
- 250+ primary source documents selected and translated by leading scholars features excerpts from seminal books, transcripts of speeches, fatwas, and statements
- Lesson plans aid lecture preparation, stimulate ideas, and enhance existing syllabi
- Side-by-side comparisons of two top translations of the Qur'an, including the first and only electronic version of Hanna E. Kassiss' *Concordance of the Qur'an*
- New and revised content added in regular updates, providing the most current thinking by top scholars

**Qur'an Association Annual Meeting
Attendees 12-Month Subscription:
\$119.95 ~~\$195.00~~**

oxfordonline@oup.com