



*International Qur'anic Studies Association*

الجمعية الدولية للدراسات القرآنية

*Annual Meeting*

*Program Book*

*Annual Report*

*November 18–21, 2016*

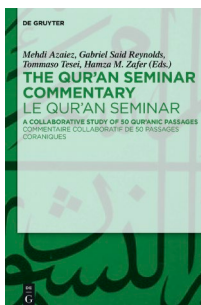


**SAN ANTONIO**

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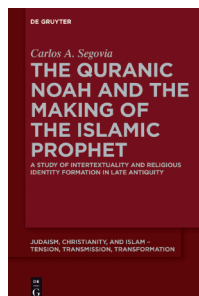
# QURANIC STUDIES AT DE GRUYTER

STOP BY OUR BOOTH #441



M. Azaiez, G. S. Reynolds,  
T. Tesei, H. M. Zafer (Eds.)  
**THE QUR'AN SEMINAR  
COMMENTARY / LE QUR'AN  
SEMINAR**  
A Collaborative Study of 50  
Qur'anic Passages

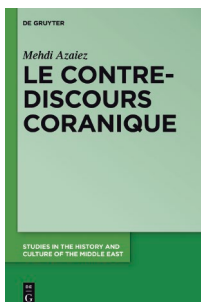
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Carlos Segovia  
**THE QURANIC NOAH AND THE  
MAKING OF THE ISLAMIC PROPHET**

2015. xvi, 154 pages  
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**US\$ 140.00/£ 74.99\***  
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Also available as an eBook

This volume will be available as  
paperback in March 2017!



Mehdi Azaiez  
**LE CONTRE-DISCOURS  
CORANIQUE**

2015. xviii, 345 pages  
**HC RRP € 109.95[D]/**  
**US\$ 154.00/£ 82.99\***  
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For more information on our program in Islamic  
Studies please contact Dr. Sophie Wagenhofer,  
Acquisitions Editor: [Sophie.Wagenhofer@degruyter.com](mailto:Sophie.Wagenhofer@degruyter.com)



*International Qur'anic Studies Association*

الجمعية الدولية للدراسات القرآنية

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***2016 Annual Meeting Program Book***

***2016 Annual Report***

***San Antonio, Texas***  ***November 18–21***

## Acknowledgment

The International Qur'anic Studies Association (IQSA) was first formed in 2012 through a generous grant by the Henry Luce Foundation and in consultation with the Society of Biblical Literature. IQSA was incorporated in 2014 and granted nonprofit status in 2015. Additionally, we recognize the Windsor Foundation, DeGruyter Press and IQSA members for their generous support.

IQSA members include students and scholars of the Qur'an and related fields from universities and institutions around the world. IQSA facilitates communication among its members, 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 sphere.

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Dear Friend,

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

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

Conscious of the importance of interdisciplinary conversations, IQSA continues to meet alongside of SBL at its North American annual meetings. After successfully holding its 2015 International Meeting in the Islamic world in Yogyakarta, Indonesia, IQSA will hold its 2017 International Meeting in Carthage, Tunisia. For more details on all of our programs, publications, and member benefits please visit [IQSAweb.org](http://IQSAweb.org).

In this program book you will find a complete listing of IQSA events during the San Antonio meeting. You will also find information on our Call for Papers for those who would like to participate in our 2017 Annual Meeting in Boston and announcements about contributing to IQSA's journal (*JIQSA*), book series, and online book review service (*RQR*).

As a learned society, IQSA is shaped by the contributions and insights of its members. We are eager to draw together a diverse community of students and scholars of the Qur'an and look forward to working together to promote the field of Qur'anic Studies. Welcome to IQSA 2016 in San Antonio!

We hope to see you again at IQSA 2017 in Boston.

Emran El-Badawi

*Executive Director, International Qur'anic Studies Association*



# IQSA Events 2016

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## P18-203a

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

**Theme:** *Rhetoric of Persuasion in the Qur'anic Discourse*

Friday, November 18, 1:00 PM–3:30 PM  
007D (River Level) – Convention Center (CC)

Andrew C. Smith, Brigham Young University  
*Deliberate Alternation of Time: Verbal Enallage or Iltilfat as Rhetorical Poetics in Surat al-Qamar* (25 min)

Matthew Kuiper, University of Notre Dame  
*Da'wah in the Qur'an and the Qur'an as Persuasive Da'wah* (25 min)

Karen Bauer, The Institute of Ismaili Studies  
*Emotional Rhetoric and Qur'anic Persuasion* (25 min)

Anne-Sylvie Boisliveau, Paris-Sorbonne Université  
*Sharing Its Inner Feelings with the Audience: Persuasive Features of the Qur'anic Voice* (25 min)

Gabriel Said Reynolds, University of Notre Dame  
*God of Mercy and Vengeance* (25 min)

Discussion (25 min)

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## P18-313b

### Presidential Address

Friday, November 18, 4:00 PM–5:15 PM  
Lone Star B (Second Level) – Grand Hyatt (GH)

Emran El-Badawi, University of Houston, Presiding

Farid Esack, University of Johannesburg  
*"These are my Daughters": Lot and His Offer – A Lover! Scholar Reflects on one of the Qur'an's More Awkward Moments*

Shari Lowin, Stonehill College, Respondent

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## P18-316

### IQSA Reception

Friday, November 18, 5:15 PM–6:30 PM  
Lone Star A (Second Level) – Grand Hyatt (GH)

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## P18-317

### Film Screening: *Jesus and Islam*

Friday November 18, 6:30 PM–8:30 PM  
Lone Star B (Second Level) – Grand Hyatt (GH)

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## P19-144

### Qur'anic Studies: Methodology and Hermeneutics

**Theme:** *The Qur'an as a Violent Text?*

Saturday, November 19, 9:00 AM–11:30 AM  
Grand A (Third Level) – Marriott Rivercenter (MRC)

Farid Esack, University of Johannesburg, Presiding

Hina Azam, University of Texas at Austin, Panelist

Gerald Hawting, School of Oriental and African Studies, Panelist

M. Issam Eido, Vanderbilt University, Panelist

Reuven Firestone, Hebrew Union College – Jewish Institute of Religion, Panelist

David Cook, Rice University, Panelist

Khalid Blankinship, Temple University, Panelist

Karen Bauer, The Institute of Ismaili Studies, Panelist

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## P19-143a

### The Qur'an and the Biblical Tradition

*Joint session with SBL Qur'an and the Biblical Tradition*

**Theme:** *al-Kisa'i's Tales of the Prophets*

Saturday, November 19, 9:00 PM–11:30 AM  
Grand B (Third Level) – Marriott Rivercenter (MRC)

John Kaltner, Rhodes College, Presiding

Marianna Klar, SOAS, University of London  
*Textual stability in al-Kisa'i's Shu'ayb Narrative* (20 min)

Discussion (10 min)

Carol Bakhos, University of California, Los Angeles  
*Migrating Motifs: Villains in Jubilees and al-Kisa'i's Tales of the Prophets* (20 min)

Discussion (10 min)

John C. Reeves, University of North Carolina at Charlotte

*Parascriptural Lore Pertaining to the Prophet Idris in the Tale Anthology of al-Kisa'i* (20 min)

Discussion (10 min)

Cornelia Horn, Martin-Luther University, Halle-Wittenberg

*Situating al-Kisa'i's Role in the Development of Extra-Canonical Depictions of Jesus and Mary in the Christian Orient* (20 min)

Discussion (10 min)

Helen Blatherwick, SOAS, University of London  
*Literary Choices and Textual Silences in al-Kisa'i's  
Accounts of the Annunciation and the Birth of Jesus*  
(20 min)

Discussion (10 min)

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## P19-160

### **IQSA Graduate Student Reception**

**Theme:** *Doctoral Dissertation "Lightning Talks"*

Saturday, November 19, 11:45 AM–12:45 PM  
849 E. Commerce St. 2nd Level

Rufino Dango, University of Notre Dame  
*Muhammad Asad, Interpreting the Qur'an for the  
Modern Mind*

Maria Rodriguez, Catholic University of America  
*'What God Really Said': The Function of the "Word of  
God" in Assyrian, Hebrew, Greek, and Arabic Prophetic  
Literature*

Andrew Smith, Brigham Young University  
*Prostration as Discourse: A Comparative Literary,  
Semiotic, and Ritual Analysis of the Action in the  
Qur'an and Hebrew Bible*

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## P19-238a

### **The Qur'an: Manuscripts and Material Culture**

*Joint session with SBL New Testament Textual Criticism*

**Theme:** *Comparative New Testament and  
Qur'anic Textual Criticism*

Saturday, November 19, 1:00 PM–3:30 PM  
Texas D (Fourth Level) – Grand Hyatt (GH)

Juan Hernandez, Bethel University (Minnesota),  
Presiding

Sara Schulthess, University of Lausanne/Swiss  
Institute of Bioinformatics, and Claire Clivaz, Swiss  
Institute of Bioinformatics  
*Studying an Arabic New Testament Manuscript (Vat.  
Ar. 13): So What? (30 min)*

Michael Marx, Corpus Coranicum, Berlin-  
Brandenburg Academy of Sciences and Humanities  
*The Development of the Orthography of the Qur'an in  
the Light of Early Manuscripts (30 min)*

Stephen J. Davis, Yale University  
*Marginalia Arabica: Traces of Christian Scribes,  
Patrons, and Readers (30 min)*

Daniel Brubaker, Rice University  
*Corrections Involving the Word rizq (Provision) in  
Early Qur'ans (30 min)*

Jennifer Knust, Boston University, Respondent  
(10 min)

Nicolai Sinai, University of Oxford, Respondent  
(10 min)

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## P19-332

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

**Theme:** *Linguistic, Literary, and Thematic  
Perspectives on Specific Qur'anic Surahs*

Saturday, November 19, 4:00 PM–6:30 PM  
Lone Star D (Second Level) – Grand Hyatt (GH)

Lauren E. Osborne, Whitman College  
*Fluidity in Sound: The Soundscape of Surat al-Kahf*  
(25 min)

Devin J. Stewart, Emory University  
*A Periphrastic Use of kull (all) in the Qur'an (25 min)*

Jawad Anwar Qureshi, University of Chicago  
*Ring Composition, Virtues, and Qur'anic Prophetology  
in Surat Yusuf (Q 12) (25 min)*

Sarra Tlili, University of Florida  
*The Canine Companion of the Cave (25 min)*

M. Issam Eido, Vanderbilt University  
*"Yujadiluna fi Qawmi Lut" (Q Hud 11:74):  
Abrahamic Argument and Rethinking of Homosexuality  
in the Qur'an (25 min)*

Discussion (25 min)

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## S19-350

### **The Qur'an and the Biblical Tradition**

*Joint session with SBL Syriac Literature and  
Interpretations of Sacred Texts and AAR Middle Eastern  
Christianity*

**Theme:** *Christian-Muslim Relations*

Saturday, November 19, 4:00 PM–6:30 PM  
Presidio A (Third Level) – Grand Hyatt (GH)

Cornelia Horn, Martin-Luther University, Halle-  
Wittenberg, Presiding

Tina Shepardson, University of Tennessee,  
Knoxville  
*Persisting in Religious Truth: Reading John of Ephesus  
during the Rise of Islam (25 min)*

David Cook, Rice University  
*Making the Transition between Apocalypse in  
Revelation to Revelation in Apocalypse (25 min)*

Zachary Ugolnik, Columbia University  
*Divine (Reflexive) Speech in John of Dalyatha (d. c. 780)  
and the Commentaries attributed to Ja'far al-Sadiq  
(d. 765) (25 min)*

Ashoor Yousif, University of Toronto  
*Patriarchate and Caliphate: Christian-Muslim Relations at the Highest Echelons of Early Abbasid Society* (25 min)

Cynthia Villagomez, Winston-Salem State University  
*Economic Justice, Economic Capital, and Religious Authority in the Church of the East in the Early Islamic Centuries* (25 min)

George Kiraz, Princeton University  
*Petitioning the Patriarch: The Syriac Orthodox in the Late Ottoman Empire* (25 min)

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## P20-130a

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

**Theme:** *Surat al-Nisa' (Q 4)*

Sunday, November 20, 9:00 AM–11:30 AM  
007D (River Level) – Convention Center (CC)

Shawkat M. Toorawa, Yale University, Presiding

Joseph E. Lowry, University of Pennsylvania  
*Law and Literary Form in Surat al-Nisa' with Reference to Surat al-Baqarah and Surat al-Ma'idah* (30 min)

Nicolai Sinai, University of Oxford  
*Adjudicatory Responses in Surat al-Nisa' (30 min)*

Hamza M. Zafer, University of Washington  
*Prophetic Authority, Universalism, and Equivalence in Surat al-Nisa' (30 min)*

Marianna Klar, SOAS, University of London  
*Lexicon and Structure in Surat al-Nisa' (30 min)*

Discussion (30 min)

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## P20-151a

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### The Qur'an and the Biblical Tradition

*Joint session with SBL Biblica Arabica: The Bible in Arabic Among Jews, Christians, and Muslims*

**Theme:** *The Arabic Bible and the Qur'an in the Jewish and Christian Tradition*

Sunday, November 20, 9:00 AM–11:30 AM  
Presidio A (Third Level) – Grand Hyatt (GH)

Ilana D. Sasson, Sacred Heart University, Presiding  
Holger Zellentin, University of Nottingham, Presiding

Davida Charney, University of Texas at Austin  
*The Dilemmas of Defining Psalms as Prophecy for Rabbanites and Karaites* (25 min)

Meir Bar Maymon, Tel Aviv University  
*Job: The First (Jewish) Subject and the Sovereignty of YHWH* (25 min)

Marianus Hundhammer, Friedrich-Alexander-Universität Erlangen-Nürnberg  
*The Arabian Prophets of the Qur'an and the Bible: Remarks on Contextuality, Sources, and Methods in Muslim Exegetical Traditions and Qur'anic Studies* (25 min)

Roberto Tottoli, Università di Napoli  
*Struggling with Meanings and Style: The Reception of Surat al-Kahf in Latin Translations in Medieval and Modern Europe* (25 min)

D. Morgan Davis, Brigham Young University  
*The Bible as a Basis for a Comparative Analysis of the Qur'an and the Book of Mormon* (25 min)

John Span, Faculté Jean Calvin, Aix-en-Provence  
*Christianized Qur'anic Hermeneutics: A Historical Overview and Critique* (25 min)

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## P20-159

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### IQSA Business Meeting

All IQSA members should attend

Sunday, November 20, 11:30 AM–12:15 PM  
Texas C (Fourth Level) – Grand Hyatt (GH)

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## P20-221

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### Qur'an Seminar

**Theme:** *Roundtable/Book Launch*

Sunday, November 20, 1:00 PM–3:30 PM  
Texas C (Fourth Level) – Grand Hyatt (GH)

Mehdi Azaiez, Katholieke Universiteit Leuven, Panelist

Emran El-Badawi, University of Houston, Panelist

Sidney Griffith, Catholic University of America, Panelist

Asma Hilali, The Institute of Ismaili Studies, Panelist

Michael Pregill, Boston University, Panelist

Gabriel Said Reynolds, University of Notre Dame, Panelist

Shawkat M. Toorawa, Yale University, Panelist

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## P20-227a

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### The Qur'an: Manuscripts and Material Culture

Sunday, November 20, 1:00 PM–3:30 PM  
Independence (Third Level) – Grand Hyatt (GH)

Alba Fedeli, Central European University, Budapest, Presiding

Daniel Brubaker, Rice University  
*Qur'an Manuscript Treasures from the Museum of Islamic Art, Doha*

Wasim Shiliwala, Princeton University  
*Islamic Law and Anomalous Readings of the Qur'an*

Tobias Jocham, Corpus Coranicum, Berlin-  
Brandenburg Academy of Sciences and Humanities  
*Carbon Dating of Qur'anic Manuscripts*

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## P21-155

### The Qur'an and Late Antiquity

*Joint session with the SBL Religious Competition in Late Antiquity program unit*

**Theme: Violence and Belief Beyond the Qur'anic Milieu**

Monday, November 21, 9:00 AM–11:30 AM  
Travis B (Third Level) – Grand Hyatt (GH)

Lily Vuong, Central Washington University,  
Presiding

Ra'anan Boustan, University of California, Los Angeles, and Karen Britt, Western Carolina University

*Blood on the Floor: Representations of Violence and Communal Self-Fashioning in the Synagogue Mosaics at Huqoq* (30 min)

Adam Gaiser, Florida State University  
*Kharijite Militancy from a Late Antique Perspective* (20 min)

Nathan S. French, Miami University  
*"Our Monasticism is Jihad": On Pursuing the Numinous in Borderlands Classical and Jihadi-Salafi* (20 min)

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## P21-147

### Qur'an Seminar

**Theme: Panel 1: Q 27:45–58 (Narratives) and Q 33:28–37 (Women/Contemporary Events)**

**Panel 2: Q 49 (Contemporary Events) and Q 83 (Eschatology)**

Monday, November 21, 1:00 PM–2:30 PM  
007D (River Level) – Convention Center (CC)

Mehdi Azaiez, Katholieke Universiteit Leuven,  
Presiding

Emran El-Badawi, University of Houston,  
Panelist

Reuven Firestone, Hebrew Union College –  
Jewish Institute of Religion, Panelist

Emad Mohamad, Indiana University, Panelist  
Andrew O'Connor, University of Notre Dame,  
Panelist

Gabriel Said Reynolds, University of Notre  
Dame, Panelist

Stephen Shoemaker, University of Oregon,  
Panelist

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## P21-239a

### Qur'anic Studies: Methodology and Hermeneutics

**Theme: Emergent Hermeneutics**

Monday, November 21, 1:00 PM–03:30 PM

Independence (Third Level) – Grand Hyatt (GH)

Farid Esack, University of Johannesburg, Presiding

Johanna Pink, Albert-Ludwigs-Universität Freiburg  
*The Hermeneutics of Sources: Emergent Hermeneutics and the Tradition of Tafsir* (25 min)

Banafsheh Madaninejad, Southwestern University  
*The Iranian Religious Intellectual Movement and the Hermeneutics of a "Changing Qur'an"* (25 min)

Lailatul Fitriyah, University of Notre Dame, and  
Bahram Naderil, Northwestern University  
*The People of Lut: Indonesian LGBTQ's Reading on Q 7:80–84* (25 min)

Yusuf Rahman, Universitas Islam Negeri (UIN)  
Syarif Hidayatullah  
Feminist Kiyai, K.H. Husein Muhammad: *An Indonesian Interpretation on Gendered Verses in the Qur'an* (25 min)

James Crossley, St. Mary's University, London  
*Tony Blair's Liberal Qur'an* (25 min)

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## P21-250

### The Qur'an and the Biblical Tradition

**Theme: Late Antique Perspectives on Qur'anic Ontology and Law**

Monday, November 21, 1:00 PM–3:30 PM  
305 (Third Level) – Convention Center (CC)

Cornelia Horn, Martin-Luther University, Halle-  
Wittenberg, Presiding

Holger Zellentin, University of Nottingham  
*The Noahide Covenant from the Bible to the Qur'an* (30 min)

Tanner Lowe, Duke University  
*Surat 'Abasa, John 9 and a Hermeneutic of Disability* (30 min)

David Bertaina, University of Illinois at Springfield  
*The Bodily Resurrection in the Qur'an and Sixth-Century Syriac Christian Literature* (30 min)

George Archer, Georgetown University  
*Kun fa-yakun: The Qur'an's Command to "Be!" as a Refutation of Trinitarianism* (30 min)

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**P21-348**

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**The Qur'an and Late Antiquity**

*Joint session with Society for Ancient Mediterranean Religions Greco-Roman Religions and the SBL Student Advisory Board*

**Theme: Teaching Ancient Mediterranean Religions from Rome to Islam**

Monday, November 21, 4:00 PM– 6:30 PM

217B (Second Level – West) – Convention Center (CC)

Annette Yoshiko Reed, University of Pennsylvania, Presiding

Richard S. Ascough, Queen's University, and Erin K. Vearncombe, Princeton University

*Who Wins in a Fight, Cybele or Isis? Strategies for Learner-Centered Teaching on Ancient Mediterranean Religions (15 min)*

Andrew Durdin, University of Chicago  
*The Ancient Romans and Their "Religion" (15 min)*

Paul Robertson, Colby-Sawyer College  
*Teaching the Taxonomy of Social Phenomena: Categorizing and Comparing Religious Groups in the Ancient Mediterranean (15 min)*

Greg Fisher, Carleton University  
*Silo Busting: Teaching the pre-Islamic Religious Landscape as a Roman Historical Problem (15 min)*

Elizabeth DePalma Digeser, University of California, Santa Barbara  
*Cities and Empires: Integrating the Study of Early Islam within World and Mediterranean History (15 min)*

Michael Pregill, Boston University  
*"We Have Made You Nations and Tribes...": Teaching Islam in a First Millennium Context (15 min)*



*Downtown San Antonio, Texas*



# Abstracts and Biographies

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P18-203a

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

**Theme:** *Rhetoric of Persuasion in the Qur'anic Discourse*

**Andrew C. Smith, Brigham Young University**

Andrew C. Smith received his Ph.D. in Religious Studies (Critical Comparative Scripture) from Claremont Graduate University (2016), emphasizing Islamic/Qur'anic Studies and Hebrew Bible. His dissertation consisted of comparative literary, semiotic, and ritual analyses of prostration in the Qur'an and Hebrew Bible. His interests of study in the Qur'an revolve around the discursive development of the earliest Qur'anic community, as seen through the community's ritual actions, the Qur'anic uses of biblical narratives, and its literary and rhetorical features, particularly in comparison with other scriptural texts and traditions of Late Antiquity. He is currently an instructor of Religious Education and Middle Eastern Studies at Brigham Young University.

### *Deliberate Alternation of Time: Verbal Enallage or Iltifat as Rhetorical Poetics in Surat al-Qamar*

This paper views the rhetorical and literary strategies undergirding the message of Surat al-Qamar, particularly its thematic usage of concepts of time as shown by its deliberate use of verbal sentences, forms, and inflections, as well as other syntactical constructions associated and placed in apposition with them. These poetic and rhetorical devices are shown to be purposeful in their usage as undergirding and supporting the thematic motifs and homiletic message of the surah prompting righteous action from its audience by melding and mixing times and periods (the biblical past, the present of the audience, and the future eschaton) to rhetorically create a specific simultaneity of time. In essence, the literary form of the surah distinctly supports and enhances the rhetorical message of its content. In order to appreciate this underlying literary structure, this paper utilizes the concept of "enallage" (Greek: interchange), a syntactic device present in biblical discourse and recognized to some degree in later *balaghah* (Arabic rhetoric) as a minor version or variant of *iltifat*. Viewed generally as a deliberate shifting of grammatical category (gender, number, or person) for a deliberate literary or rhetorical effect, scholarly and traditional discourse on Qur'anic rhetoric and styles has focused on such occurrences on

the individual level, noting that in some cases it can also be seen as occurring with regard to distinct variation of verbal tense or mood. This paper expands upon such and presents enallage of verbal tense or verbal *iltifat* as a deliberate rhetorical strategy used on a larger scale than previously recognized within the structure of Q 54. The alternation between times as illustrated by verbal forms and syntactical features is presented as an additional literary and rhetorical layer within the surah and is mapped alongside the general ring structure arrangement noted by modern scholars. The presence of enallage on such a level within the surah enriches and provides greater rhetorical and poetic power to the message and content of the surah.

**Matthew Kuiper, University of Notre Dame**

Matthew Kuiper is a postdoctoral teaching scholar in the Department of Theology at the University of Notre Dame. His scholarly interests include the Qur'an, *da'wah*, modern Islamic activism, Islamic history in India, and interreligious relations.

### *Da'wah in the Qur'an and the Qur'an as Persuasive Da'wah*

The Qur'anic concept of *da'wah* has re-emerged in modern times as a potent discourse of mobilization for Muslims around the world. The Qur'an, believed by Muslims to be comprised of divine revelations delivered through the Prophet Muhammad between 610 and 632 CE, not only contains but also in a very real sense is the original *da'wah* of Islam. It is no exaggeration to say that the Qur'an's overall purpose, its *raison d'être*, is to exhort, challenge, and persuade its audience—people of diverse religions—to heed God's *da'wah*, by heeding the *da'wah* of His prophets and messengers in light of the Last Day. This is clearly reflected in its homiletic style. As such, the Qur'an retains, in theory at least, its paradigmatic force for all subsequent *da'wahs*. The Arabic noun *da'wah* can be translated "call," "invitation," or "summons." Related terms include the verb *da'a* (to call, invite, or summon) and the active participle *da'i* (one who calls, invites, or summons). In the Qur'an, variants of *da'a* occur over 200 times and carry a range of meanings. In spite of all this, as Paul Walker observed years ago, "There is little, if any, literature specifically on Qur'anic concepts of *da'wah* in English." While the situation has improved marginally in recent years, most studies are still limited to a few "proof-texts" on *da'wah* drawn from the Qur'an. Moreover, no one, to my knowledge, has examined *da'wah* discourse in the Qur'an specifically in

relationship to persuasion in an interreligious milieu. In this paper, I seek to accomplish three goals. First, I aim to fill this scholarly lacuna by studying *da'wah* in the Qur'an following the semantic trail of the word and its variants throughout the sacred text. For the most part, I will allow the Qur'an to speak for itself and will keep secondary perspectives to a minimum. *Da'wah*, however, does not stand alone in the Qur'an but is part of a web of related Qur'anic concepts. Therefore, second, I aim to situate *da'wah* in the Qur'an's broader discourses vis-à-vis the divine mission to humanity, the nature of prophetic ministry, and the Qur'an's persuasive or hortatory style. In other words, looking beyond "*da'wah* in the Qur'an," I propose to view "the Qur'an as *da'wah*," and specifically as *da'wah* carried out in a competitive interreligious milieu. This will enable us to grasp the kinds of Qur'anic resources contemporary *da'wah* thinkers and activists have at their disposal. Finally, I aim to highlight the fact that, although the Qur'an's Prophet is presented as the ideal *da'i*, this presentation nevertheless leaves later generations with certain ambiguities vis-à-vis *da'wah*. These ambiguities result in large part from the fact that the Qur'an is more concerned with doing *da'wah* than with theorizing *da'wah*. This open-endedness creates a space in which multiple Islamic conceptions of *da'wah* may operate side by side while all claiming to be properly rooted in the Qur'an.

**Karen Bauer, The Institute of Ismaili Studies**

*See biography in People section on page 57.*

### ***Emotional Rhetoric and Qur'anic Persuasion***

The study of religion and emotion is an established and growing field. Ritual is in many ways an emotional experience for the believer (Gade 2004), and the process of becoming a believer in the first instance is often emotionally charged. But beyond a brief characterization by Gade in *The Oxford Handbook of Religion and Emotion* (2007), there has been little work on the rhetorical strategies designed to provoke the reader's emotion within the Qur'an, or the role of emotional language in the text. In this paper, I assess the function played by emotional rhetoric in four Qur'anic surahs: Surat al-Baqarah, Surat al-Ma'idah, Surat Maryam, and Surat Yusuf, particularly focusing on pathos as a means of persuasion. There is a profound link between emotion and faith in these surahs. At times, emotion divides believers, who, like God, are forgiving and merciful, from the Children of Israel, whose hearts have been made hard (Q Ma'idah 5:13), and who are characterized by animosity and hatred. The emotional resonance of Mary's call "I wish I had died before this!" (Q Maryam 19:23), draws the reader into her world, evoking sympathy for her plight while giving birth alone at the foot of a date palm.

In both cases, the emotional language of the text creates a feeling of belonging in the believer, a sense that he is among those who truly feel, and therefore truly understand. The text connects the heart and the mind: those endowed with "hearts" are those who know and understand God's word best, as in Q Baqarah 2:269, "He gives wisdom to those whom he wishes ... but none heed except those who understand." Emotional understanding thus becomes a type of religious knowledge; and yet sometimes the Qur'an admonishes people to do things that are contrary to their own feelings, as in Q 2:216: "warfare has been prescribed for you, though it is hateful to you." This paper gives a general overview of the function of emotions in all of these surahs, and also compares the function of emotions in the Meccan surahs (Q 12 and 19) with that in the Medinan surahs (Q 2 and 5). This comparison raises the question of whether the emotional register is different in the Meccan surahs, which are commonly understood to be the more persuasive and poetic.

**Anne-Sylvie Boisliveau, Paris-Sorbonne Université**

*See biography in People section on page 56.*

### ***Sharing Its Inner Feelings with the Audience: Persuasive Features of the Qur'anic Voice***

This paper addresses the fact that the enunciating voice in the Qur'anic text tends to develop a specific technique, which aims at affecting the feelings and emotions of its audience (or its readership). Besides the display of what can be described as eschatological threats and incentives — punishments in the fire of hell and promises of reward in the garden of paradise — less obvious tools can be observed. The most striking one is the way the "voice" intrudes into the reader's/listener's feelings by offering to share its own "feelings" with him or her. In other words, the voice of the text — presented as the divine voice — makes its way to the inner feelings of the reader/listener by acting as if personally explaining its own feelings to him or her, exposing the reasons for its anger or contentment, as well as by offering relief by describing how it "masters the situation." These "expositions of inner feelings" appear mainly in the shape of verse endings, digressions, and words spoken aside. Images and metaphors add to this colorful display. While exploring the functioning of each of these rhetorical tools, this paper stresses the importance of the following point: the feelings of the voice are presented as being deeply personal and intimate. In brief, this may cause the reader/listener to get the impression that he or she is being highly privileged, and therefore to endorse a high responsibility and to feel compelled to act in a certain way, as if to put right or to make up for the situation causing the voice's feelings.

While avoiding the trap of a too-easy personalization of the Qur'anic text, this paper analyzes technically how the use of the voice of the text enables the "author" to act on the audience's emotion and shows the centrality of this process as a rhetorical attempt to influence the latter.

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

*See biography in People section on page 55.*

### ***God of Mercy and Vengeance***

The theme of God's mercy runs throughout the Qur'an, every chapter of which (except one), begins with the invocation: "In the name of God, the Merciful, the Benevolent." The Qur'an, however, also emphasizes God's justice and even His vengefulness. The vengefulness of the Qur'an's God is found in the stories it tells of the retribution which God carries out on unbelieving peoples (*Straflegenden*), in the description of God as *dhu'l-intiqam* (Q 3:41; 5:95; 14:47; 39:37), and in the way the Qur'an has God lay in wait or ambush for unbelievers (Q 11:121-23; 89:14) or declare that while unbelievers scheme, He is the best of schemers (Q 3:54; 4:142; 7:99; 8:30). Both Daud Rahbar (*God of Justice*, 1960) and Fazlur Rahman (*Major Themes of the Qur'an*, 1980) argue passionately against the notion that the God of the Qur'an is capricious, and for the notion that He is simply "just" or a "strict judge" (as Rahbar puts it). They do not, however, address the question of God's vengefulness, a quality which seems to surpass simple justice. In my paper, I will argue that this vengefulness is best understood as an element of the Qur'an's paraenesis, of homiletic exhortation, and that it develops the biblical idea of God's unique right to punish evildoers (found notably in Romans 12:19, quoting Deuteronomy 32:35).

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## **P18-313b**

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### **Presidential Address**

**Emran El-Badawi, University of Houston,  
Presiding**

*See biography in People section on page 55.*

**Farid Esack, University of Johannesburg**

*See biography in People section on page 54.*

### ***"These are my Daughters": Lot and His Offer—A Lover/Scholar Reflects on one of the Qur'an's More Awkward Moments***

The Qur'an contains a number of rather awkward passages and affirms themes which contemporary sensitivities find offensive. This presentation focuses on one "minor" such moment within a larger one – Lot's offering of his daughter to a crowd of violent sodomists/rapists. The Lot narrative has received relatively

significant attention in Qur'anic scholarship and *Tafsir* literature – both as a part of the *Qasas al-Anbiya* genre and as the foundational narrative informing Muslim ethics in relation to expressions of homo-eroticism, sodomy and, more recently, homosexuality. Lot's offering of his daughters to the mob of would-be rapists attacking his home when they received news of the presence of male guests in his house (Q.11:78; 15:71) has received precious little attention in Qur'anic Studies – both early and, more surprisingly, in contemporary scholarship. While a large number of characters are featured in the Qur'an as messengers of God, only the narratives about Lot and Abraham have been transformed as paradigmatic for proper Muslim behaviour. (In the case of Lot, it functions as the basis for Islam's prohibition on expressions of same-sex erotic behaviour and in the case of Abraham for the ritual re-enactment of the rites of Hajj). Lot's offering of his daughters thus has serious implications for questions of the Qur'an endorsement or recognition (or otherwise) of sexual violence, women's agency, and women as the property of men. For Muslims, Lot's offering is further compounded by the Qur'an's affirmation of his status as a "righteous Messenger of God" and even more so by the much latter emergence of the now unquestioned doctrine of the infallibility of all Messengers of God. This presentation considers the Lot narrative with particular reference to the offer of his daughters through the lenses of someone who grapples with the Qur'an as both a scholar and lover of the text, embedded in a multiplicity of identities and discourses and caught between a simultaneous refusal to ignore the contemporary ethical challenges that a linguistic and historical reading of the text presents, on the one hand, and an abiding love for the text on the other. This paper draws on both exegetical – Qur'anic and Biblical – material as well as personal narratives to offer some insights into the question of how ethically awkward passages of the Qur'an – a text regarded by Muslims as flawless – may be negotiated, the context of this negotiation and some of its limitations. A fuller understanding of the Lot narrative in the Qur'an is incomplete without resort to extra-Qur'anic – particularly Biblical – material something widely accepted in the classical period of Tafsir and then, until more recently, largely the domain of critical western based scholarship. This paper concludes with a) reflections on Biblical literature as an indispensable tool akin to Hadith for *tafsir* and b) an awkward personal analogy on how I have survived – possibly thrived – with my love for the Qur'an on the one hand, and its ethical awkwardness on the other.

**Shari Lowin, Stonehill College, Respondent**

Shari Lowin is Professor of Religious Studies at Stonehill College, where she teaches Islamic Studies and Comparative Islamic-Jewish Studies. She also directs the Middle East Studies Minor Program at Stonehill. Her research centers on the interplay between Islam and Judaism in the early and early medieval Islamic periods, focusing on the development of Muslim and Jewish exegetical narratives, specifically *qisas al-anbiya'* and *midrash aggadah*). Her first book on this topic was *The Making of a Forefather: Abraham in Islamic and Jewish Exegetical Narratives*. Her current research projects include a study of the use of scriptural and exegetical narratives in Andalusian lust poetry, a continuation of her book, *Arabic and Hebrew Love Poems of al-Andalus*, and a study of *tafsir* and midrashic accounts of Noah's children.

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**P19-144****Qur'anic Studies: Methodology and Hermeneutics**

**Theme:** *The Qur'an as a Violent Text?*

**Farid Esack, University of Johannesburg, Presiding**

*See biography in People section on page 54.*

**Hina Azam, University of Texas at Austin, Panelist**

Hina Azam is Assistant Professor in the Department of Middle Eastern Studies at the University of Texas at Austin. She has a Ph.D. in Islamic Studies from Duke University. Her specialization within Islamic Studies includes law, theology, exegesis, *hadith*, and gender/sexuality. Her recent published book, *Sexual Violation in Islamic Law*, was awarded the James Henry Breasted Prize.

**Gerald Hawting, School of Oriental and African Studies, Panelist**

*See biography in People section on page 54.*

**M. Issam Eido, Vanderbilt University, Panelist**

M. Issam Eido holds a Ph.D. (2010) in Islamic Studies from Damascus University. Currently, he is a Senior Lecturer of Arabic Language and Literature at Vanderbilt University, in the Department of Religious Studies. From 2013–2015, he was a visiting professor at the University of Chicago Divinity School and a Fellow at Neubauer Collegium at the University of Chicago. In 2012, he was a Fellow of the EUME research program at the Forum Transregionale Studien and Corpus Coranicum in Berlin. Eido's research focuses on the Qur'an in Late Antiquity, *hadith*, and Sufi and Arabic literary and poetic studies.

**Reuven Firestone, Hebrew Union College – Jewish Institute of Religion, Panelist**

*See biography in People section on page 54.*

**David Cook, Rice University, Panelist**

David Cook is Associate Professor of Religion at Rice University specializing in Islam. He did his undergraduate degrees at the Hebrew University in Jerusalem, and received his Ph.D. from the University of Chicago in 2001. His areas of specialization include early Islamic history and development, Muslim apocalyptic literature and movements (classical and contemporary), radical Islam, historical astronomy and Judeo-Arabic literature. His first book, *Studies in Muslim Apocalyptic*, was published by Darwin Press in the series Studies in Late Antiquity and Early Islam. Other publications include *Understanding Jihad; Contemporary Muslim Apocalyptic Literature; Martyrdom in Islam*; and *Understanding and Addressing Suicide Attacks* (with Olivia Allison). Cook is continuing to work on classical Muslim apocalyptic literature, translating sources, such as Nu'aym b. Hammad al-Marwazi's *Kitab al-Fitan*, as well as having recently become the Co-Editor for the Edinburgh University Press Islamic Apocalyptic and Eschatology series. He is also sponsoring research on Boko Haram's ideology, working with Ph.D. student Abdul Basit Kassem and Rice University post-graduate Fellow Michael Nwankpa on the group's texts and videos in order to translate them into English.

**Khalid Blankinship, Temple University, Panelist**

Khalid Blankinship obtained his B.A. in History in 1973 from the University of Washington and an M.A. in Islamic History in 1983 from Cairo University. His Ph.D. in History is from the University of Washington in 1988. Over the years, he has traveled extensively, especially in Europe and the Middle East, where he became fluent in Arabic, both classical and colloquial Egyptian. He has resided both in Egypt and in Saudi Arabia. He has taught at a number of universities in the United States and abroad, and since 1990, has been at the Department of Religion at Temple University, where he is currently the department chairperson. Blankinship is active in research and lecturing on religion in general and Islam in particular. He has published mostly on the early history of Islam, but also on some later medieval and modern issues. His current research includes a work on rhetorical features in the Qur'an and the effect of translation into English on them.

**Karen Bauer, The Institute of Ismaili Studies, Panelist**

*See biography in People section on page 57.*

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**The Qur'an and the Biblical Tradition**

Joint session with SBL Qur'an and the Biblical Tradition

**Theme: *al-Kisa'i's* Tales of the Prophets****John Kaltner, Rhodes College, Presiding**

John Kaltner is the Virginia Ballou McGehee Professor of Muslim-Christian Relations at Rhodes College, where he teaches the Bible, Islam, and Arabic language. A revised and expanded edition of his book *Islam: What Non-Muslims Should Know* has just appeared, and he is currently working on a book with Younus Mirza on how biblical figures are presented in the Qur'an and stories of the prophets.

**Marianna Klar, SOAS, University of London**

See biography in People section on page 56.

***Textual stability in al-Kisa'i's Shu'ayb Narrative***

In his 1970 article, Ján Pauliny describes the manuscript tradition of Kisa'i's *qisas* collection as testament to the fluidity of the Kisa'i corpus: "al-Kisa'i," he posits, is almost a *topos*, comparable to the labels "Wahb b. Munabbih" or "Ka'b al-Ahbar" applied quite interchangeably to cited material within Kisa'i's collection (Pauliny 1970). Yet a comparison of the three printed editions of Kisa'i does not sit entirely comfortably with this description of the text. A scrutiny of Isaac Eisenberg's early twentieth century edition of Kisa'i's *Qisas al-anbiya'*, which is based primarily on a 781/1379 Leiden manuscript, alongside al-Tahir bin Salimah's recent critical edition of this work, which takes as its basis a 1220/1805 Tunisian manuscript, does show numerous and significant lacunae in Eisenberg's edition. The number of lacunae is comparable to the gaps that al-Tahir bin Salimah's edition exposes in Khalid Shibl's 2008 edition of a single 1274/1857 manuscript, even though, in the majority of instances, these textual gaps do not correspond. However, while the amount of variation between the three texts, on the lexical and often the sentential level is, indeed, striking, even more striking perhaps is the degree of textual stability that is nonetheless maintained. This is evident in the consistent reproduction of individual episodes and motifs, with all three printed editions including the same narratives, in the same order, with almost 100 percent uniformity, but it also displays itself in the presence of countless instances of overlapping vocabulary. This would appear to suggest that every manuscript bearing Kisa'i's name is in some way connected to a single, strong textual tradition.

Through a close comparison of the various printed Shu'ayb narratives with the variants of this tale exhibited in the Kisa'i manuscripts in the British Library, this paper will seek to ascertain whether it is possible to trace a number of distinct strands within the Kisa'i textual tradition. It will also address the issue of what constitutes an authoritative edition of a relatively fluid text.

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

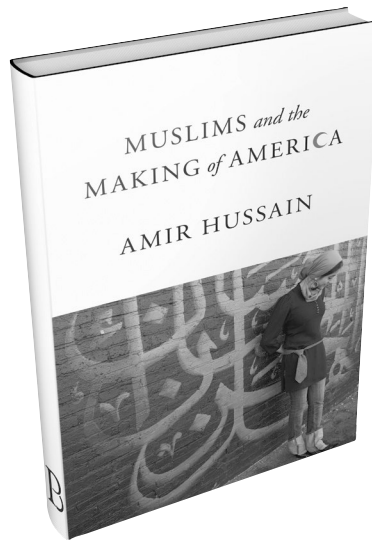
Carol Bakhos is Professor of Late Antique Judaism at the University of California Los Angeles, and Director of the Center for the Study of Religion. Her recent book, *The Family of Abraham*, translated into Turkish, examines Jewish, Christian and Muslim interpretations of the biblical and Qur'anic stories about Abraham, Sarah, Hagar, Ishmael, and Isaac. She is co-editing the forthcoming book *Islam and its Past* with Michael Cook. She served as Vice President of Membership and Outreach of the Association for Jewish Studies and is currently the Co-Editor of the *AJS Review*.

***Migrating Motifs: Villains in Jubilees and al-Kisa'i's Tales of the Prophets***

Rabbinic literature is often the starting point for those interested in locating intertexts and establishing relationships between Jewish and Islamic literature. Second Temple literature, however, echoes not only in medieval Jewish texts but also in Islamic tales about the prophets. Moreover, the worldview underlying Kisa'i's *Tales of the Prophets* is reminiscent of the distinct ordering of the world and the forces of evil depicted in Jubilees. Islamic depictions of Nimrod often parallel those of Pharaoh, however, Kisa'i's characterization of Nimrod, one of the most elaborate among the *Tales of the Prophets*, takes on a similar function as Mastema in Jubilees—the force of evil that keeps humanity from righteousness. This is not to suggest that Kisa'i was familiar with the book of Jubilees, nor is it to suggest that the only model for Kisa'i's Nimrod is Mastema, but in light of broader considerations of the transmission of motifs and traditions across geographic, religious, and temporal lines, an examination of the depiction of Nimrod in Kisa'i draws attention to the possibility that aspects of Second Temple literature continue to reverberate many centuries later, even if faintly. By drawing a literary connection between Mastema and Kisa'i's Nimrod, this paper makes a modest attempt to contribute to the complicated subject of the relationship between ancient Jewish sources and medieval Islamic literature. Although no concrete connection can be made between the two works, the depiction of Jubilees' Mastema resonates in Kisa'i's portrayal of Nimrod.



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To be sure, the shared affinities do not suffice to demonstrate a direct relationship between the two, yet an investigation of how the motif of the arch villain functions in these two retellings of scriptural stories may be illuminating with respect to the broader issue of what, if anything, distinguishes Islamic storytelling from other similar types of Jewish literature from antiquity.

**John C. Reeves, University of North Carolina at Charlotte**

John C. Reeves is the Blumenthal Professor of Judaic Studies and Professor of Religious Studies at the University of North Carolina at Charlotte. He specializes in the history and literatures of Near Eastern religions during Late Antiquity and the medieval era.

***Parascriptural Lore Pertaining to the Prophet Idris in the Tale Anthology of al-Kisa'i***

The Qur'anic character Idris (Q 19:56–57; 21:85) exhibits a remarkable expansion of narrative identity when Muslim traditionists establish his place among the chain of authoritative prophets who lived before the Flood. The 'prophetic legends' (*qisas al-anbiya*) collection of Kisa'i is no different in this respect: the terse formulations about Idris in the Qur'an are amplified by stories about his marvelous birth, his many intellectual and cultural achievements, his unequaled piety and religious devotion, and his extraordinary tours of *jahannam* and Paradise. Practically all of this amplificatory material about Idris in Kisa'i possesses analogues in the constructed lives of scriptural characters and religious saints recounted in a variety of parascriptural (i.e., extra-canonical) registers (e.g., midrash, hagiography, *tafsir*) surrounding the canonical writings of Judaism, Christianity, and Islam. The present paper will devote considerable attention to the writings and traditions associated with the biblical character Enoch in order to shed further light on the Idris material anthologized by Kisa'i.

**Cornelia Horn, Martin-Luther University, Halle-Wittenberg**

*See biography in People section on page 57.*

***Situating al-Kisa'i's Role in the Development of Extra-Canonical Depictions of Jesus and Mary in the Christian Orient***

This contribution examines the portrayal of the religious figures of Jesus and Mary in Kisa'i's *Tales of the Prophets*. Earlier scholarship, for instance in the work of Wheeler Thackston, has noted already some of the affinities between Kisa'i's work on these two figures and relatively well-known early Christian apocryphal writings. Especially relevant is, for instance, the Protoevangelium of James, which has its origins in the second century CE.

Yet the creation of apocryphal traditions in the late antique and medieval Eastern Mediterranean world was not a static enterprise. Quite to the contrary, apocryphal texts were actively received and rewritten over the centuries. In order to situate the points of intersection between Christian apocryphal and early Islamic traditions in their precise historical contexts and contribute to understanding the intent of given statements and formulations in the respective texts, it is necessary to trace carefully the trajectories of individual motifs that contribute towards the characterization of a given religious figure across the Christian and Islamic literary corpus. The present paper identifies and analyzes such intersections between Kisa'i's work and the reception of Christian apocryphal traditions on Mary and Jesus within the realm of Christian Oriental literature, primarily in Syriac and Arabic.

**Helen Blatherwick, SOAS, University of London**

Helen Blatherwick is a Research Associate at SOAS, University of London, and Editor for the English section of the *Journal of Qur'anic Studies*. She is interested in pre-modern Arabic popular and *adab* literature, and the Qur'an. She has recently published a volume on the popular *sirah*: *Prophets, Gods, and Kings in Sīrat Sayf ibn Dhī Yazan: An Intertextual Reading of an Egyptian Popular Epic*, and co-edited a volume of the *Journal of Qur'anic Studies* on the Qur'an in modern world literature.

***Literary Choices and Textual Silences in al-Kisa'i's Accounts of the Annunciation and the Birth of Jesus***

The stories of the Annunciation and the birth of Jesus in the Qur'an and the Bible have recently been the subject of several literary studies, all of which bring up the use of silences in the text: how they function as textual devices and what they may signify. This paper addresses the versions of the Mary and Jesus stories available to us in the three printed editions of Kisa'i's *Qisas al-anbiya* in similar vein, through intertextual comparison of these accounts with the stories as told in the Qur'an, the Bible, and other variants found in pre-modern *qisas* collections and Islamic historiographical sources. It explores the extent to which the silences of the Qur'anic and biblical stories have been maintained in the Kisa'i accounts, and, if the stories have been fleshed out to explain these silences, to what literary effect. In doing so, it also focuses on how the Kisa'i accounts use direct quotation from the Qur'an, and what material from the Qur'anic accounts is retained and what is omitted.

By comparing Kisa'i's accounts of the Annunciation with those told in the Qur'an, the Bible, and the wider Islamic Mary and Jesus corpus, it is possible to gain some insight into the author's literary agenda; the extent to which Kisa'i's accounts are representative of the Islamic *qisas* tradition as a whole; and how he draws on the wider narrative pool for his material, makes reference to the Qur'an, and manipulates theme and characterization.

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## P19-238a

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### The Qur'an: Manuscripts and Material Culture

Joint session with SBL New Testament Textual Criticism

**Theme:** *Comparative New Testament and Qur'anic Textual Criticism*

**Juan Hernandez, Bethel University, Presiding**

Juan Hernandez is Professor of Biblical Studies at Bethel University. His areas of expertise are the New Testament and early Christianity, with a special interest in New Testament textual criticism, especially the text of the Apocalypse and its reception history.

**Sara Schulthess, Swiss Institute of Bioinformatics**

Sara Schulthess is a current Postdoctoral Fellow in the Digital Humanities team of Vital-IT, Swiss Institute of Bioinformatics. She received her Ph.D. in 2016 from the University of Lausanne and the Radboud University, Nijmegen. Her research focus is the Arabic manuscripts of the New Testament, particularly the Pauline Letters, with a strong interest in Digital Humanities. She is currently working on the project HUMAREC (<http://p3.snf.ch/project-169869>).

**Claire Clivaz, Swiss Institute of Bioinformatics**

Claire Clivaz is Head of Digital Enhanced Learning at the Swiss Institute of Bioinformatics (Vital-IT, Lausanne, CH). She is leading research projects at the crossroad of New Testament and the digital transformations of knowledge. She is a member of several scientific committees (IGNTP, EADH steering committee, Humanistica, etc.) and editorial boards (NTS, IDHR de Gruyter, etc.). She is co-leading a series with David Hamidovic by Brill «Digital Biblical Studies», and research groups in Digital Humanities (SBL, EABS).

***Studying an Arabic New Testament Manuscript (Vat. Ar. 13): So What?***

This paper will present the final results of a Swiss National Fund 2013–2016 project on the Pauline Letters Arabic manuscripts in general, and First Corinthians in the Vaticanus Arabicus 13 in particular (see [unil.ch/nt-arabe](http://unil.ch/nt-arabe); <http://p3.snf.ch/Project-143810>).

Written in 2012, the first purpose of this project was to understand why the Arabic New Testament manuscripts were a neglected field from the end of the nineteenth century, with few exceptions (Graf 1944), and why one can observe some revivals in this field since the 2010s (Kashouh 2012; Moawad 2014). We were able to show that the evolution in the field was closely related to the evolution of discipline of New Testament Textual Criticism (NTTC). In the perspective of a reconstruction of the original text of the New Testament (NT), the Arabic versions were regarded as useless, being too late or indirect translations of the Greek text. In this way, they are usually hardly mentioned in handbooks (Aland 1987) and with the exception of the nineteenth edition of Tischendorf and Altdorf, never used as witnesses in critical editions. Therefore, the recent resumption of research on the Arabic manuscripts of the NT is connected to the evolution of the discipline of NTTC; new trends in research have questioned the focus on the research of the original text, advocating for the textual specificities of each witness. The second purpose was to demonstrate the usefulness of studying this manuscript tradition. We could see that the text of the Pauline Letters in Vat. Ar. 13 is of surprisingly good quality, despite its complicated transmission history—history which is also important for the study of Arabic-speaking communities. It shows us that the disinterest of NTTC for the tradition was largely unfounded from a diachronic perspective. Regarding the history of reading, the manuscript also shows interesting features, with some vocabulary uses reflecting the Islamic milieu. What remains also impressive is the lively debates existing on Muslim websites about the Greek and Arabic NT: identities issues are at stake here. Various issues that crystallize in the study of Arabic manuscripts are reflected on websites, often in a polemical way (see [http://www.answering-christianity.com/abdul-rahman\\_klimaszewski/3\\_old\\_manuscripts.htm](http://www.answering-christianity.com/abdul-rahman_klimaszewski/3_old_manuscripts.htm)). Consequently, it appeared as essential to develop a third new purpose in the project, to investigate this aspect and to participate in the discussion by preparing an online digitized edition of the First Letter to the Corinthians. Encouraged by these results and findings, we are preparing now an application to continue this fund on Pauline Letters in studying them in the unique twelfth century trilingual (Greek-Latin-Arabic) NT manuscript, the Marciana Gr. Z. 11 (=379).

## **Michael Marx, Corpus Coranicum, Berlin-Brandenburg Academy of Sciences and Humanities**

Michael Marx is the Administrative Director of the research group Corpus Coranicum of the Berlin-Brandenburg Academy of Sciences. This project is publishing the first online catalogue of early Qur'anic manuscripts, accessible (in beta version) under [www.corpuscoranicum.de](http://www.corpuscoranicum.de). The databases of the Berlin/Potsdam project include a database of variant readings and a text resource database, providing the context of the environment of the Qur'an from late antique literatures. Corpus Coranicum also provides a historical literary commentary on the Qur'an. Marx is Editor-in-Chief of three databases: *Manuscripta Coranica*, *Variae Lectiones Coranicae* (variant readings, qira'at), and *Texte aus der Umwelt des Korans*, providing material and literary evidence on the textual transmission of the Qur'an as well as on the cultural and religious context of the Qur'an's first milieu. In the framework of the Coranica project (2011–2014, [www.coranica.de](http://www.coranica.de)) he conducted, together with Tobias Jocham, a radiocarbon measuring project of Qur'anic and other later antique manuscripts. Currently he is directing a French-German project on manuscripts from Fustat (Egypt), together with François Déroche.

### ***The Development of the Orthography of the Qur'an According to Manuscripts***

Arabic orthography went through a period of development in precision in Islam's first three centuries. This paper will present observations on this development gleaned from the analysis of the orthography of key words found in the most ancient parchment Qur'an manuscripts from within this period. Conclusions will be drawn as to the significance of this development for the early transmission of the text of the Qur'an in its written and oral forms. The question about the genesis of the first detectable layer of Qur'anic orthography in light of earlier writing conventions will be discussed. Perhaps due to the belief in an orally transmitted text, Muslim scholarship has generally neglected the study of Qur'anic manuscripts. However, we find in books like Ibn Abi Dawud al-Sijistani's (d. 929) *Kitab al-Masahif*'s descriptions of spelling in what Ibn Abi Dawud believed to be old codices. Based on a large campaign of carbon datings that has been conducted in the framework of the German-French Coranica project, evidence is becoming firmer that we have an accessible corpus larger than 2,000 folios of Qur'anic manuscripts that are datable before 750 CE. Are the manuscripts Ibn Abi Dawud had seen the oldest ones? How should we imagine the oldest, historically attested layer of Qur'anic manuscripts?

In conclusion, print editions from Cairo in 1924, Iran, India, Libya, Morocco, Saudi Arabia, and Turkey are discussed in light of political implications that printing of the text of the Qur'an has had.

## **Stephen J. Davis, Yale University**

Stephen J. Davis is Professor of Religious Studies, History, and Near Eastern Languages and Civilizations at Yale University, specializing in ancient and medieval Christianity, with a special focus on the Eastern Mediterranean and the Near East. He also currently serves as Head of Pierson College (one of Yale's undergraduate residential colleges) and as Chair of the Council of Heads of College. He has published numerous articles and monographs, among them *Christ Child: Cultural Memories of a Young Jesus*.

### ***Marginalia Arabica: Traces of Christian Scribes, Patrons, and Readers***

Since 2013, I have directed a project to catalogue the Coptic and Arabic manuscripts at the Monastery of the Syrians in Egypt. That library collection contains over sixty biblical volumes dating from around the ninth or tenth century through the medieval and modern periods. In this paper, I will turn my attention not simply to the biblical texts themselves but to the colophons, statements of endowment, notes, prayers, and other insertions that provide a window into the history of the texts, including their transmission and reception by scribes, patrons, and readers across different generations. These Arabic marginalia reveal how the manuscripts as material objects came to function as privileged venues for monastic practices of piety.

## **Daniel Brubaker, Rice University**

Daniel Brubaker is a postdoctoral researcher working with Qur'ans of the first-third *hijri* centuries, in particular noting, describing, and analyzing scribal corrections and alterations. In the two years since achieving his doctorate from Rice, he has made research trips as a Rice Rockwell Scholar visiting Qur'ans in the UK, Ireland, Russia, Kuwait, Qatar, and Uzbekistan noting and, when possible, collecting images of these scribal features to incorporate in an intended monograph, as well as teaching and speaking on his research from time to time. Recently, he taught the course on the Qur'an at Southern Evangelical Seminary and presented a paper on frequently corrected verses in early Qur'an manuscripts at the European Association of Biblical Studies in Brussels. Most recently, he returned from a third research trip to St. Petersburg, where he has been working with the manuscript E20 and the Qur'ans of the Marcel Collection at the National Library of Russia.

### ***Corrections Involving the Word rizq (Provision) in Early Qur'ans***

An extensive survey of corrections in early Qur'an manuscripts is revealing patterns that can complement secondary literature of the period. A certain portion of corrections represent efforts to bring manuscripts in line with orthographic trends, while others are driven by other circumstances. This paper concentrates attention on one word that is corrected frequently in these manuscripts.

#### **Jennifer Knust, Boston University, Respondent**

Jennifer Knust is Associate Professor of New Testament and Christian Origins at Boston University. She is a specialist in the literature and history of ancient Christianity with a particular interest in the transmission and reception of sacred texts and in the importance of gendered discourses to the production of an early Christian identity.

#### **Nicolai Sinai, University of Oxford, Respondent**

*See biography in People section on page 56.*

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## **P19-332**

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

**Theme:** *Linguistic, Literary, and Thematic Perspectives on Specific Qur'anic Surahs*

#### **Lauren E. Osborne, Whitman College**

Lauren E. Osborne is Assistant Professor of Religion at Whitman College in Walla Walla, Washington. She received her Ph.D. from the University of Chicago in 2014. Her research focuses on the recited Qur'an, and the interactions between text, sound, and affective experience; her book in progress on this subject is titled *Iqra'!: Aesthetics and Experience of the Recited Qur'an*.

#### ***Fluidity in Sound: The Soundscape of Surat al-Kahf***

In this paper, I consider the soundscape of Surat al-Kahf in terms of rhyme, rhythm, and assonance—the sound patterns of the words—in relation to the literary meanings of the surah. In doing so, I argue that the sounds of the words of the Qur'an are best understood with specific reference as it is recited or read aloud, rather than through analysis of the fixed text—words on a page. While scant but valuable work has been done on sound patterns within the Qur'an (by Sells, Stewart, Toorawa, and others), only a small portion of this work has considered longer surahs and longer verses, or verses of varying lengths. In this regard, Surat al-Kahf presents a particularly intriguing example for such a consideration, in that it is a longer mono-rhyme surah—consisting of 110 total verses, all of which end with an -a(n) sound—but those verses greatly vary in length.

When considered with primary reference to the recitation rather than the written text, the ways in which the verses are broken up and shaped as sound impact the soundscape presented by the Qur'anic text. Considering the sound patterns of Surat al-Kahf in this way reveals the dynamic and varied possibilities for the ways in which the soundscape of the surah may interact with its literary meanings.

#### **Devin J. Stewart, Emory University**

*See biography in People section on page 56.*

#### ***A Periphrastic Use of kull (all) in the Qur'an***

In a recent study, Thomas Bauer criticized European translators—and modern readers in general—for interpreting the Qur'anic construction *kull* + indefinite singular to mean “each *x*” in opposition to the construction *kull* + definite plural, which they understood to mean “all of the *x*'s” or “all *x*'s,” focusing on the phrase *ya'tina min kulli fajjin 'amiq* (Q Haj 22:27). He argued instead that *kull* + indefinite singular such as *kull bayt* means rather “all the houses,” whereas *kull* + definite plural is rare in classical Arabic, and when it occurs, as in the Qur'anic phrase *kull al-thamarat* (Q 2:266; 7:57; 16:11, 59; 47:15) would mean “all of the various types of fruit.” This analysis is correct in my view, but Bauer used evidence from classical Arabic poetry to make the point. His piece overlooked the fact that the Qur'an itself provides convincing evidence that the construction *kull* + indefinite singular is equivalent to a definite plural form. This point is actually made forcefully in medieval Islamic works on legal hermeneutics (*usul al-fiqh*), which identify the two structures as forms that convey the same general sense (*'umum*), suggesting that they are in effect equivalent. Moreover, use of the construction *kull* + indefinite singular in the Qur'an is conditioned by rhyme, something that was ignored in Bauer's study, despite the focus on poetry. *Kull* + indefinite singular occurs often in verse-final position, and it is used in these cases as a periphrastic substitute for a definite plural form in order to create the proper end-rhyme. The juxtaposition of such Qur'anic phrases as *inna 'llaha la yuhibbu kulla khawwanin kafur* (Q 22:38), which uses *kull* + indefinite singular, with *inna 'llaha la yuhibbu 'l-mu'tadin* “God loves not the transgressors” (Q Baqarah 2:190) or *wa'llahu la yuhibbu 'l-mufsidin* “God loves not the corrupters” (Q Ma'idah 5:64), suggest that the phrases are quite close in import and convey a similar sense of generality: God does not love ungrateful traitors in general, or transgressors of spreaders of corruption in general.



Similarly, comparison of the phrases *inna fi dhalika la-ayatin li-kulli sabbarin shakur* (Q 14:5; 31:31; 34:19; 42:33) to the phrase *wa-fi 'l-ardi ayatun li'l-muqinin* (Q Dhariyat 51:20) shows that *kull* with the indefinite singular form *sabbar shakur* corresponds to the plural form *al-muqinin*. In such cases, *kull* + indefinite singular occurs in verse-final position and serves to provide and appropriate end-rhyme of *-ur*, etc., when a plural form would give the rhyme *-un/-in*. This is one of several standard types of periphrasis in the Qur'an that occur for the sake of rhyme, including the replacement of perfect verb forms *fa'altum* (you (pl.) did) or *fa'alu* (they did) with the past imperfect forms *kuntum tafalun* (you used to do/were doing) or *kanu yafalun* (they used to do/were doing) in order to provide the end-rhyme *-un/-in*.

#### **Jawad Anwar Qureshi, University of Chicago**

Jawad Anwar Qureshi is a doctoral candidate in Islamic Studies at the University of Chicago's Divinity School. His dissertation is entitled, "Sunni tradition in an age of revival and reform: Said Ramadan al-Buti (d. 2013) and his interlocutors." He is also Assistant Professor of Arabic and Islamic Studies at the American Islamic College in Chicago, where he teaches Qur'anic Arabic and Qur'anic Studies, in addition to classes on Islamic thought.

#### ***Ring Composition, Virtues, and Qur'anic Prophetology in Surat Yusuf (Q 12)***

This paper focuses on the structure of Surat Yusuf, arguing first that the surah demonstrates the most prominent features of ring composition, then noting how its structure informs the larger argument of the surah concerning prophetology. The first half of Joseph's story of betrayal, exile, slavery, temptation, and imprisonment is mirrored inversely in the second half by his freedom, exoneration, elevation in society, and reunion, forming a perfect chiasm. Scholarship has noted this chiasmic structure and building on the work of Michel Cuypers, I argue that the ring structure of Q 12 is in fact more intricate and detailed than scholarship has considered thus far and that Q 12 bears a number of distinctive conventions of ring composition. Specifically, I demonstrate that Q 12 is composed of not merely of one ring but that there are in fact four distinct rings—a ring addressing the Prophet (which frames the surah), followed by Joseph's dream, then Jacob's narrative, and at the center is a retelling of Joseph's experience in Egypt. These are three rings within a larger ring. After detailing the surah's intricate ring composition, using the surah's ring structure, I argue that each ring conveys a particular set of virtues, namely, the Qur'an's monotheistic message and the reality of revelation (Joseph's ring), trust in God's plan along with patience through afflictions (Jacob's ring), and the truth of revelation (the dream ring).

All of this is framed in the ring addressed to the Prophet, putting him in line with Jacob and, more directly, Joseph as heir to the prophetic mission they have been called to, emphasizing the Qur'an's unique conception of prophetology.

#### **Sarra Tlili, University of Florida**

*See biography in People section on page 56.*

#### ***The Canine Companion of the Cave***

In view of the prevalent assumption that dogs in Islam are held in contempt, the mere presence of a canine character in the *ashab al-kahf*'s narrative (Q Kahf 18:9–22) is noteworthy. Indeed, after asserting that "Judaism, Christianity, and Islam generally cast the dog in a negative light," David Gordon notes that a "striking exception is the role of the dog in the early Christian and later Islamic myth of the 'Cave of the Seven Sleepers'" (Gordon 2005). One notes, however, that the dog detail is absent from the extant early Christian versions of the myth. Sidney Griffith asserts that there "is no mention of the dog in the pre-Islamic, Syriac tradition of the 'Youths of Ephesus'" (Griffith 2007). Thus, to date, the Qur'an's rendition of this story seems to be the only foundation for the view that the early Christian tradition assigned a role to the dog in this narrative. A close reading of the cave pericope suggests that the Qur'an not only seeks to rewrite the Syriac story by (re-)inserting the dog detail in it but that it seeks to redefine the role of the dog among human societies. This animal, as Gordon explains, is consistently "located at a problematic boundary between 'us'—the living members of a human community—and 'them': the dead, wild animals, interloper, and human enemies of that community" (Gordon 2005). Consistent with its classical role, the canine companion of the cave is also located at the boundary, for whereas his human companions are inside the cave, he remains in the threshold of the cave. The dog separates his seemingly dead companions from the world of the living. In a deeper sense, however, he and his sleeping companions are the true living and eventually wake up after the disbelievers perish. Moreover, unlike the prevalent motif of protecting human culture from wild nature, the dog in this narrative protects his believing companions from the dangers of the culture of the unfaithful. Rather than demarcating nature from culture, the dog thus demarcates belief from disbelief; he himself stands on the side of belief.

#### **M. Issam Eido, Vanderbilt University**

*See biography above on page 11.*

**“Yujadiluna fi Qawmi Lut” (Q Hud 11:74):  
Abrahamic Argument and Rethinking of  
Homosexuality in the Qur’an**

Two well-known Abrahamic accounts mentioned in the Bible and the Qur’an have potential to create new, positive perspectives on the religious values of the Abrahamic religions. In his response to the divine command, Abraham undoubtedly followed the divine order related to the slaughter of Isaac/Ishmael (regardless of what the Jewish and Christian biblical and Qur’anic commentators have argued about the reality of the divine command, or if God was actually testing Abraham to see if he would kill his own son). The Abrahamic response, as a human being, is very significant in comparison with his response to the divine command for the destruction of Sodom, the city of Lot’s people. When the angels visited him, they conveyed two contrary news items: good news on having Isaac after his and his wife Sarah’s sterility, and scary news about the destruction of Sodom. However, his response to the second one—arguing with angels, namely God, for Lot’s people—is striking, since the people of Sodom were committing lustful and violent acts, but the most striking is the divine response to Abraham’s argument by describing him as a forbearing, tender-hearted, and devout messenger. After a bitter struggle with having a child to be his successor, Abraham, without any hesitation, followed the divine command on the slaughter of his beloved successor Isaac/Ishmael. Analyzing these responses in both of the biblical and Qur’anic texts, as well as the exegetical works would open a vista on the meaning of Abraham’s argument (*yujadiluna*) and the Qur’anic response to homosexuality.

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**S19-350**

**The Qur’an and the Biblical Tradition**

*Joint session with SBL Syriac Literature and Interpretations of Sacred Texts and AAR Middle Eastern Christianity*

**Theme: Christian-Muslim Relations**

**Cornelia Horn, Martin-Luther University, Halle-Wittenberg, Presiding**

*See biography in People section on page 57.*

**Tina Shepardson, University of Tennessee, Knoxville**

Tina Shepardson is a Lindsay Young Professor in the Department of Religious Studies at the University of Tennessee, Knoxville. Her scholarship focuses on the political and rhetorical processes that shaped perceptions of Christian orthodoxy from the fourth through sixth centuries, particularly in Greek- and Syriac-speaking communities.

She is the author of two books on Christianity in Late Antiquity (*Anti-Judaism and Christian Orthodoxy; Controlling Contested Places*), and is currently working on a new book that examines the rhetoric of memory and violence in the early Syriac writings of Christians who rejected the Council of Chalcedon (451 CE). Her scholarship has been supported by the NEH, the ACLS, the American Academy of Religion, and the American Philosophical Society.

***Persisting in Religious Truth: Reading John of Ephesus during the Rise of Islam***

In the late sixth century, the Christian leader John of Ephesus wrote his *Church History* and *Lives of the Eastern Saints*, both of which renounced Byzantine persecution of his Syriac-speaking church that rejected the Council of Chalcedon (451 CE) and therefore imperial orthodoxy. By the middle of the seventh century, Muhammad’s followers had taken control of many of the regions where anti-Chalcedonian Christians survived despite decades of imperial pressure, and by the late seventh/early eighth century, Muslims began to welcome more freely non-Arab converts to Islam. In response, Syriac-speaking anti-Chalcedonian Christians produced the *Apocalypse of Pseudo-Methodius* (ca. 692) to combat the growing threat they believed Muslims posed to their community. While some scholars have studied Pseudo-Methodius’s *Apocalypse* in this context, none have added John of Ephesus’s texts to the discussion. The only surviving manuscript of John’s Syriac *Lives* was produced in 688; part III of his *Church History* appears to be written by the same scribe; and part II of his *Church History* survives in one ninth century manuscript that Pseudo-Dionysius incorporated into his *Chronicle* in the late eighth century. This paper will highlight some thematic echoes between John of Ephesus’s writings as they were preserved during the rise of Islam and the contemporaneous *Apocalypse of Pseudo-Methodius*. I argue that John’s texts, with their strong arguments about remaining steadfast in (anti-Chalcedonian) Christianity in the face of government persecutions and financial and political incentives to apostatize, resonated with Syriac-speaking anti-Chalcedonian Christians not only against the Chalcedonian empire of the sixth century, but also against Muslims in the late seventh and eighth centuries.

**David Cook, Rice University**

*See biography above on page 11.*

### ***Making the Transition between Apocalypse in Revelation to Revelation in Apocalypse***

There can be little doubt of the eschatological and apocalyptic themes inside the Qur'anic text, no doubt the product of the events of the seventh century. These included wars, plagues, an appearance of Halley's Comet in 610, and possibly climatic changes. However, while one can say that there is a strong apocalyptic sense to the Qur'an, there are no actual apocalypses in the holy text. As with other elements of Islam, the development of apocalypse was one that was facilitated by the Muslims' contact with Jews and Christians, and apparently does not come to full fruition until the end of the seventh century and the beginning of the eighth. Nu'aym b. Hammad al-Marwazi's (d. 844) *Kitab al-Fitan* ('The Book of Tribulations') is an important text for the study of Muslim apocalyptic literature. The book can be dated to approximately 819–20 (the most recent identifiable events in the text), although it contains a good deal of historical material, some of which can be dated back to the 720s. Most of the work, however, is the product of two substantial losses for the Muslims of Syria: the loss of the opportunity to conquer the Byzantine Empire and then, after the rise of the Abbasids in 747, the loss of empire altogether. 'The Book of Tribulations' consists largely of Syrian Muslims hoping to relive the good old days, and trying to see some way that the Abbasids would be overthrown. One of the key questions to be answered with regard to Nu'aym is the role of the Qur'anic citations in the text. Integrating the apocalyptic sense of the Qur'an into a literary apocalypse—a feat also being carried out unbeknownst to Nu'aym by the author of Pseudo-Methodius in Christian circles only just a few years before his time—was not very easy. There are standard texts that indicate the suddenness of the Hour (e.g., Q 6:158, cited about a dozen times), or ones that indicate the messianic promise of a future peaceable kingdom (e.g., Q 47:8, cited more than any other in Nu'aym). How exactly to take other texts and place them within a literary apocalypse, and what precisely they are supposed to prove is an open question. Standard citations such as those concerning Gog and Magog (e.g., Q 21:96) and the *dabbatan min al-ard* in Q Naml 27:82 appear, which is no surprise. However, it is a bit odd that there is no attempt to cite or to integrate the Gog and Magog Qur'anic citation of Q Kahf 18:94, or to build off the Dhu 'l-Qarnayn sequence. But as interesting as the Qur'anic citations themselves are, there is a whole range of citations that are not adduced. Probably the most unexpected are the Qur'anic questions of when precisely is the Hour (e.g., Q 7:187, 79:42).

### **Zachary Ugolnik, Columbia University**

Zachary Ugolnik is a Ph.D. Candidate in the Department of Religion and a Mellon Interdisciplinary Fellow at the Interdisciplinary Center for Innovative Theory and Empirics (INCITE) at Columbia University. He earned his M.T.S. from Harvard Divinity School in 2009. He focuses on early and medieval Christianity in the Eastern Mediterranean and Near East and its interaction with Islam.

### ***Divine (Reflexive) Speech in John of Dalyatha (d. c. 780) and the Commentaries Attributed to Ja'far al-Sadiq (d. 765)***

This paper will compare the treatment of divine speech in the writings attributed to two eighth-century Middle Eastern thinkers: the Christian East Syriac writer John of Dalyatha (ca. 690–780) of present day Northern Iraq, and the Shi'ah Imam Ja'far al-Sadiq (ca. 700–765) of Medina. I argue that in the highest stages of divine encounter in both writings, one transcends the dualistic boundaries of the speaker and the one or that who or which is spoken to. For John, this union is couched in the theology of the Trinity and deification, where humanity, through emulating Christ, attains the status of a son of God. In the writings attributed to Ja'far al-Sadiq, particularly in the commentaries on Moses (a figure honored in both traditions), this union is couched in notions of the divine absolute and the effacement that must occur when encountering it. This analysis hopes to shed insight on the understanding of divine participation and praise in this period.

### **Ashoor Yousif, University of Toronto**

Ashoor Yousif is a Ph.D. candidate at University of Toronto, with two master's degrees in Christian Theology (Tyndale University) and Syriac Christianity (University of Toronto). His research interest lies in the interdisciplinary study of religion, history, and literature focusing on the fields of Middle Eastern (Syriac and Arabic) Christianity, Islam and Christian-Muslim relations during the early Abbasid milieu (750–950 CE). His doctoral project examines the images of Abbasid caliphs in Syriac and Syro-Arabic sources. Patriarchate and Caliphate: Christian-Muslim Relations at the Highest Echelons of Early Abbasid Society In a series of ecclesiastical letters, Timothy I, the East Syrian Patriarch of the Church of the East, recounts his cordial encounters and candid theological discussions with the Abbasid Caliph al-Mahdi in Baghdad around 781 CE. This is an important example of Christian-Muslim relations in the medieval period. Timothy's strong relationship with al-Mahdi was not, however, a unique case: Christian sources preserve other examples of close relations between Christian clerics and Muslim officials.

While these sources often suggest a cooperative partnership between Muslims and Christians at the highest echelons of Abbasid society, some illustrate a hardening of religious positions even amidst a culture of interaction and exchange. Scholars have highlighted this seeming contradiction, questioning how to depict the history of Christian-Muslim relations in the Abbasid context, especially among the elites, and whether these relations should be understood primarily as confrontational or amicable. My paper is participating in this discussion, examining how Christian sources depict Muslim and Christian elites and their relations. It investigates the reasons for, and the functions and impacts of, such literary depictions on the two communities and their relations within the Islamic milieu of the first Abbasid century (750–861 CE). To this end, I am specifically examining the images of the Abbasid caliphs and officials, and their relations with the ecclesiastical officials in Syriac and Arabic Christian accounts. In this paper, I highlight the nature of the relations between the Christian and Muslim communities, specifically as depicted in the relations between the caliphs and the patriarchs as the figureheads of the empire and the church. In the process, I highlight the potential of the Christian sources in reshaping the historical picture of the Middle East during this important period. In particular, I am shedding light on the history of Islamic civilization, especially the caliphate's history. Further, by examining early Abbasid history through the lens of Christian sources, I am underlining the history of the Christian 'others' within the Islamic milieu. Finally, I point out the roles and methods these sources are playing, as literary devices, in identity formation, community solidification, and historical imagination. In summary, I am seeking two main outcomes: the informational role of our historical sources in writing the history of the Middle East, and more importantly, their literary function in shaping the Christian communities.

#### **Cynthia Villagomez, Winston-Salem State University**

Cynthia Villagomez is Associate Professor of History and Chair of the Department of History, Politics and Social Justice, at Winston-Salem State University. She received her Ph.D. in Near Eastern History from the University of California, Los Angeles in 1998. She has taught at a number of institutions including UCLA and Wake Forest University. Her research and publications have focused on Christian-Muslim relations in the early Islamic period and the significance of religious communal wealth within the Syriac Christian populations in Late Antiquity and the early medieval period.

She is presently investigating intersections of gender and ethnicity in the areas of economic development and spiritual authority, and connections between notions of justice, the production of private and institutional wealth, and acts of charity within Syriac Christian communities living under Muslim rule.

#### ***Economic Justice, Economic Capital, and Religious Authority in the Church of the East in the Early Islamic Centuries***

The geographical expansion of the East Syrian Church of the East across Eurasia after the rise of the Islamic state occurred concomitantly with the growth of a thriving market economy in the post-Sasanian and early Islamic periods. One of the most important arenas in which religious institutions and religious leaders in the church during this time established, demonstrated, and validated their spiritual authority and public power was in the realm of economic activities and relations, which included the organization and preservation of communal and individual wealth, entrepreneurial projects, and acts of charity. This paper examines the laws, attitudes, institutions, and activities of patriarchs, bishops, monastic leaders, and lay elite in the Church of the East in relation to prevailing notions of economic justice, which were established in the late Sasanian period. The focus here on economic justice builds on recent scholarship on the relationship between wealth and voluntary/involuntary poverty and the fight against economic oppression in Christianity during Late Antiquity. In this study, I will also use evidence from East Syrian monastic texts, letters of patriarchs and bishops, and the *Synodicon Orientale* to demonstrate the significant emphasis by church and lay elites on the positive existence and use of economic capital within the market economy as sound measures to protect and promote the quality of material life for both Christians and non-Christians in the fight against economic injustice and misery. I argue that religious authorities at the local level in early medieval Iraq encouraged and engaged in the investment in lucrative economic ventures. These authorities portrayed sound investments and ventures as true acts of Christian piety and generosity, which were comparable and even equal to charitable works. Lastly, I situate these investment and entrepreneurial portrayals within a continuum of ancient Near Eastern teachings that connect economic justice to the preservation and perpetuation of religious and political authority within the "circle of power."

#### **George Kiraz, Princeton University**

George A. Kiraz (Ph.D. 1996, University of Cambridge) is the Director of Beth Mardutho (The Syriac Institute). He has published on Syriac studies and computational linguistics.

### ***Petitioning the Patriarch: The Syriac Orthodox in the Late Ottoman Empire***

The Syriac Orthodox formed a millet (religious community) within Ottoman society. Their supreme head was their patriarch of Antioch ('the crown of our head') whom they addressed with honorifics similar to those used for the sultan. Based on the patriarchal archive in Mardin, Turkey, this paper will discuss the lives of ordinary Syriac Christians in Ottoman society and will concentrate on the religious matters that they petitioned their patriarch for such as marriage, inheritance, church organization, and community leadership. The talk will also discuss the linguistic ecosystem of this community demonstrating that they rarely used Syriac, their liturgical language, but mostly Arabic and Ottoman. Having said that, they mostly used garshunography as a writing system, i.e., the writing of Arabic and Ottoman using the Syriac script.

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### **P20-130a**

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

**Theme:** *Surat al-Nisa'* (Q 4)

**Shawkat M. Toorawa, Yale University, Presiding**

Shawkat M. Toorawa is Professor of Arabic literature at Yale University. His *The Qur'an: Literary Dimensions* is forthcoming with Edinburgh University Press.

**Joseph E. Lowry, University of Pennsylvania**

Joseph E. Lowry is Associate Professor in the Department of Near Eastern Languages and Civilizations at the University of Pennsylvania and a specialist in Islamic law, Arabic literature, and classical Islamic thought. He is the author, among other works, of *Early Islamic Legal Theory: the Risala of Muhammad Ibn Idris al-Shafi'i* and the Co-Editor (with Devin Stewart and Shawkat Toorawa) of *Law and Education in Medieval Islam: Studies in Memory of George Makdisi* and (with Devin Stewart) of *Essays in Arabic Literary Biography II: 1350–1850*.

#### ***Law and Literary Form in Surat al-Nisa' with Reference to Surat al-Baqarah and Surat al-Ma'idah***

The study of the Qur'an's legislation still remains largely divorced from the study of surah form. Despite advances in approaches to the study of the literary arrangement of the Qur'an's lengthier surahs, the legal matter is not generally considered to structure surahs or to be structurally relevant to understanding compositional features. The three paradigmatic lengthy Medinan surahs—*Surat al-Baqarah*, *Surat al-Nisa'*, and *Surat al-Ma'idah*—exhibit an astonishing diversity of legislative moods.

This paper offers a reading of *Surah 4* by examining the relationship of its legal passages to its literary form, and by contrasting it with the compositional and legislative features of *Surah 2* and *Surah 5*. While this analysis uses many of the same tools as analyses based on the so-called Semitic rhetoric approach (e.g., scrutiny of themes, lexicon, and repetition, as in Zahniser 1997 and 2000), it offers a different picture of the surah as a whole. In particular, it attempts to understand the function of legislation embedded in *Surah 4* in the context of the surah's total literary and performative dynamics. Viewed from this perspective, *Surah 4* exhibits one kind of mirror image of *Surah 2*, in that it foregrounds its legislation and postpones relating the Qur'anic community to its biblical forebears. *Surah 4* also mirrors *Surah 5* but in a very different way from its reversal of the priorities of *Surah 2*. Whereas *Surah 5* explores the possibilities for an antinomian response to the biblical tradition (as suggested perhaps by Cuypers 2009 and Zellentin 2013), *Surah 4*, on the other hand, promulgates detailed legislation that deals with the most sensitive of communal matters, namely succession, sexuality, and warfare.

**Nicolai Sinai, University of Oxford**

*See biography in People section on page 56.*

#### ***Adjudicatory Responses in Surat al-Nisa'***

An important aspect of the elevated status that Medinan surahs ascribe to Muhammad is the authority of "adjudicating" (*hakama*) communal questions and disputes (Q 3:23, 4:59–60, 65; 5:41–50, and 24:48, 51). Muhammad is portrayed as concretely performing this role in a cluster of quasi-legal passages that are introduced by the response formulae "they ask you (*yas'alunaka*) about ..." or "they consult you (*yastaftunaka*) with regard to ..." (Q 2:189, 217, 219, 220, 222; 4:127, 176; and 8:1). This paper will examine two such adjudicatory responses that are found in *Surat al-Nisa'*, namely, verses 127ff. and verse 176. At least *prima facie*, these verse clusters would appear to be supplementary to the surah's basic layer, as posited already by Richard Bell: they provide answers to questions arising from the legal corpus found at the beginning of the text, specifically from verses 2–10 and verse 12. If the impression that we are here confronted with secondary additions stands up to scrutiny, it remains to be ascertained what rationale motivates their placement in the middle and at the end of *Surah 4*. Resources for an answer drawing on macrostructural compositional considerations were outlined in 1997 by Mathias Zahniser, but potential links to the immediately surrounding passages would also appear to merit some consideration.



I shall conclude by exploring whether the manner in which the two passages in question were redactionally woven into the surah as a whole exhibits significant parallels to other cases of redactional expansion in the Qur'an. Of particular interest is the question whether the adjudicatory responses found in Surat al-Baqarah are amenable to a similar analysis.

**Hamza M. Zafer, University of Washington**

*See biography in People section on page 55.*

### ***Prophetic Authority, Universalism, and Equivalence in Surat al-Nisa'***

The legalistic content of Surat al-Nisa' is interspersed with a sequence of prophetological statements (Q 4:41, 54, 61, 65, 69–70, 80, 83, 136, 150, 152, 162–166, and 171) that hinge on three overlapping themes: complete fidelity to prophetic authority; the universal occurrence of prophecy; and the equal validity of all prophetic emissaries. In contrast to Surat al-Baqarah and Surat Ali 'Imran, the text of Surat 4 completely conflates divine and prophetic authority, *man yuti'i l-rasula fa-qad ata'a 'llah* (v. 80, also v. 69 and v. 136) censuring those who maintain any distinction in this regard, *inna yufarriqu bayna 'llahi wa-rusulih* (v. 150). This censure extends also to those who differentiate between the various prophetic emissaries themselves, *yaquluna nu'minu bi-ba'din wa-nakfuru bi-ba'din* (v. 150). Echoing other such statements in Medinan surahs, Surat 4 also asserts that prophethood is not the privilege of any one community, *ji'na min kulli ummatin bi-shahidin* (v. 41). In line with this universalized notion of prophethood, the surah subordinates an eclectic set of biblical typologies (patriarchs, kings, etc.) to its internal prophetology (vv. 162–166). In this paper, I explore the interrelatedness of the three key prophetological themes in Surat 4: prophetic authority, prophetic universalism, and prophetic equivalence. I suggest that this complex prophetology is a critical component of the Qur'an's program of community formation. Indeed, the three themes reflect the text's subtle negotiation of two divergent ideas of communalism in late ancient Near Eastern monotheisms—one that espouses a strict soteriological exclusivism and the other that champions supra-sectarian ecumenism.

**Marianna Klar, SOAS, University of London**

*See biography in People section on page 56.*

### ***Lexicon and Structure in Surat al-Nisa'***

The repeated presence in Surat al-Nisa' of lexical items or word clusters that are either unique to the surah or occur in a very limited number of other surahs is strongly suggestive of both compositional and stylistic unity. Among other examples, the *dis legomena* denoting “ill-conduct” (*al-nushuz*) and “the speck on a date seed” (*al-naqir*) occur only within this surah: at verses 34 and 128, and 53 and 124, respectively. Meanwhile, the collocation of *kafi* and *shahidan* (“to be sufficient witness”) at verses 79 and 166 is present in a mere two other surahs: Surat al-'Ankabut and Surat al-Ahqaf; the terms “slander” (*buhtan*, vv. 22, 112, and 156) and “blame” (*junaha*, vv. 23, 24, 101, 102, and 128) are specific, in turn, to Q 4, Q 24, Q 33, and Q 60, and to Q 2, Q 4, Q 5, Q 24, Q 33, and Q 60. The proposed paper will investigate Surat 4's repeated vocabulary in order to ascertain how lexicon structures the surah. It will seek to establish the presence of a number of diachronically specific turns of phrase but also to highlight how the use of recurring words and roots creates cohesion and emphasis. While the repetition of certain lexical items is predictable enough, given the surah's themes and foci—thus the key root *h-k-m* (“to judge”) occurs in the surah 22 times; *q-t-l* (“to fight”) is utilized 25 times—the five occurrences of the *s-d-d* root (“to turn away”), and the eight occurrences of the *d-f* root (denoting “weakness” and “oppression”), are less immediately justifiable.

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## **P20-151a**

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### **The Qur'an and the Biblical Tradition**

*Joint session with SBL Biblica Arabica: The Bible in Arabic Among Jews, Christians, and Muslims*

#### **Theme: The Arabic Bible and the Qur'an in the Jewish and Christian Tradition**

**Ilana D. Sasson, Sacred Heart University, Presiding**

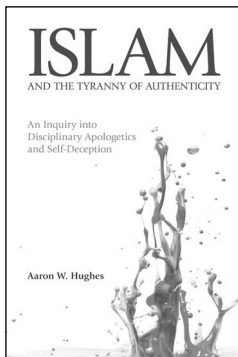
Ilana D. Sasson teaches Bible and Religion in the Department of Philosophy, Theology and Religious Studies at Sacred Heart University. She received her Ph.D. from the Jewish Theological Seminary of America and worked as a Postdoctoral Fellow with Professor Meira Polliack at Tel Aviv University. Her topics of research include the biblical commentary of Yefet ben Eli as well as other Judaeo-Arabic Bible commentary, Genizah studies, Karaism, and the Jews in the Islamic Middle Ages. Her book, *The Arabic Translation and Commentary of Yefet Ben Eli on the Book of Proverbs*, was published by Brill this year. It includes a critical edition of the commentary as well as an extensive introduction.

**Holger Zellent, University of Nottingham, Presiding**

*See biography in People section on page 57.*

# Islamic Studies

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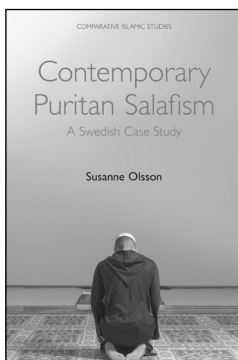
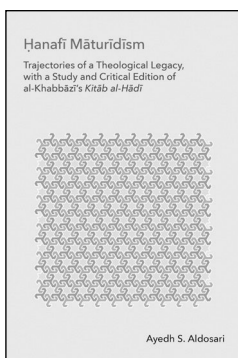
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**Davida Charney, University of Texas at Austin**

Davida Charney is a full Professor in the Department of Rhetoric and Writing at the University of Texas at Austin. In the early part of her career, she specialized in academic and civic argumentation, publishing numerous studies of scientific rhetoric, public policy argument, and the processes involved in learning to write. Over the past five years, she has specialized in Jewish Studies, applying contemporary rhetorical theory to the Book of Psalms. This work has appeared in Biblical Studies journals and in a 2015 book, *Persuading God: Rhetorical Studies of First-Person Psalms* published by Sheffield-Phoenix Press. She will be spending spring 2017 visiting Meira Polliack at Tel Aviv University to work on her next project, tracing the reception of petitionary and lament psalms by Rabbanite and Karaite scholars. Her visit is being supported by a Fulbright fellowship.

***The Dilemmas of Defining Psalms as Prophecy for Rabbanites and Karaites***

It is well known that a basic difference between medieval Rabbanites and Karaites is the place of the psalms in Judaic liturgy. Both Rabbanites and Karaites viewed the psalms as having a prophetic function for Jews after the destruction of the second Temple. Both included psalms in their liturgies. But Karaites and Rabbanites differed drastically in whether the psalms were central or ancillary to a prayer service, in how psalms might be used in personal prayer, and in what ways psalms might legitimately be interpreted as prophetic. These questions grew out of fundamental disagreements over the nature of Judaic holy scripture (whether or not it includes the Oral Law) and over the proper relationship between God and individual community members. The movements were both shaped by centuries of debates over these issues, not only between Karaites and Rabbanites but also among proponents of each movement. The basic historical outline was drawn by Uriel Simon in his widely cited book *Four Approaches to the Book of Psalms*, published in Hebrew in 1982 and in English in 1991. Karaites (represented by Salmon ben Yeruham and Yefet ben Eli) placed the psalms at the center of their liturgy; while they considered the entire Hebrew Bible as a legitimate source for prayer, the book of Psalms was the foremost source. Rabbanites (represented by Saadiah Gaon and Abraham Ibn Ezra) replaced Temple rituals with their own communal and domestic prayers. While they include psalms in their liturgies, they must select them carefully and define them as something other than prayer. Simon focuses mainly on the prefaces to the commentaries that lay out and support the authors' versions of Jewish theology as well as critiquing and rebutting that of their opponents.

In this talk, I begin to extend and fill in Simon's outline. First I begin to trace the rhetorical strategies used by a wider array of Rabbanites and Karaites. The sophistication of the arguments highlights the importance of rhetorical theory in the intellectual environment of the surrounding Islamic culture. Second, I make a case for the importance of analyzing annotations and interpretations of individual psalms, particularly those known as lament psalms. By treating the psalms as prophecy, the Karaites make all 150 of them available to individuals to use to entreat God to intervene to solve their day-to-day problems as well as for the community to use to appeal for rescue from exile. However, the range of topics addressed in the psalms is rather narrow for this purpose. In contrast, the Rabbanites included only about fifty psalms in their liturgy—mainly hymns and communal thanksgiving psalms. It is no accident that they excluded most of the sixty or so first person laments, because these are the most prayer-like. Their interpretations of these psalms as prophecy—for example limiting interpretations of Psalm 22 to Esther or King David, close off this avenue. My aim is to show that the debates pushed both Karaites and Rabbanites into intractable interpretive dilemmas and rigid liturgical traditions.

**Meir Bar Maymon, Tel Aviv University**

Meir Bar Maymon has a B.A. and M.A. degrees in Biblical Studies from Tel Aviv University (2009, 2011). His Master's thesis is on masculinization and demasculinization processes in the book of Judges. His Ph.D. dissertation (2015), "Mythologies of Masculinities and the Search of the [Male] Israelite Self in the Book of Ezekiel," was written at Tel Aviv University and the Sciences Po Paris, under the supervision of Professor Athalya Brenner-Idan and Dr. Michael Mach. He approaches the Hebrew Bible through the prism of cultural studies, political theology, and post-structuralism, with emphasis on the construction of the subject and the relations to his or her sovereign.

***Job: The First (Jewish) Subject and the Sovereignty of YHWH***

Saadiah Gaon's translation of the book of Job can be viewed as a reflection of some of his ideas in his theological treatise, *The Book of Beliefs and Opinions*. Saadiah argued that Job lived around the time of Abraham and was not Jewish; however, some researchers claim that for Saadiah, Job symbolizes Israel as a whole. While Saadiah's premises of the translation of Job are based on the rabbinical school, his emphasis on the concept of the trial between an individual and his God is different.

Saadia's title, *The Book of Theodicy*, implies his theological purpose: to construct a solid image of YHWH as the sovereign who forms the correct model of a (righteous) individual, hence promoting the creation of Jewish subjectivity or individualism. The latter concept that is somehow alien to the rabbinical school. By avoiding the theological construction of YHWH as the sovereign who constructs a subject, and by rendering YHWH as a God that is not always the main focus of the Jewish community, the construction of Jewish individualism by the rabbinical school was incomplete. In my view, Saadia intended to correct this paradigm. Treating Job as the first subject, or the first individual, while referring to Israel as a whole, is partially introduced by Saadia and answers different Islamic theological challenges. To illustrate my points, I will analyze a specific chapter and focus on Saadia's translation—wording, syntax, and commentary—as his way to transmit the importance of the sovereignty of YHWH and his connection to his subject, all the while promoting the formation of Jewish individualism that is a part of the Jewish greater body. Finally, I will compare Saadia's translation to the same chapters in Yefet Ben Eli's translation to see if there are differences between the two in their perception of Jewish subjectivity.

#### **Marianus Hundhammer, Friedrich-Alexander-Universität Erlangen-Nürnberg**

Marianus Hundhammer is Lecturer at the Department of Islamic Religious Studies, University of Erlangen-Nuremberg, and was head of the Interdisciplinary Studies on Yemen working group at the Center for Interdisciplinary Regional Studies (ZIRS), University of Halle-Wittenberg, until 2014. His research interests include Qur'an and Qur'anic exegesis, customs and traditions in popular Islam, Yemeni history, culture, and literature, and early Islamic history.

#### ***The Arabian Prophets of the Qur'an and the Bible: Remarks on Contextuality, Sources, and Methods in Muslim Exegetical Traditions and Qur'anic Studies***

As a part of Qur'anic narratives, persons and groups have been contextualized with biblical traditions since the beginning of Muslim exegesis, and have later become subject of orientalist Qur'anic Studies. Different methods and sources have been used in both traditions, which range from classical Muslim approaches of interpretation to methods of historical criticism, resulting in centuries of fruitful research. However, within this scholarly field, the research landscape concerning the Arabian prophets Hud, Salih, and Shu'aib, and their people 'Ad, Tamud, and Madyan, appears to be bleak.

Besides the source situation, epistemological and methodical problems are observable both in Muslim tradition and orientalist Qur'anic Studies. This paper aims at reflecting on the object of research from source-critical and methodological perspectives in order to provide a basis of discussion for the question of contextuality. At first glance, I will outline, how the Arabian prophets are associated to biblical texts by reference to the history of research. In a second step, I shall argue for the contextuality of the respective Qur'anic narratives with several pre-Islamic corpora, which are not of Christian or Jewish origin. These assumptions, which are mostly based on the analysis of pre-Islamic Arabic poetry, will be furthermore contrasted with the results of previous research. In the final part of the paper, current methods and approaches of contextuality and intertextuality will be discussed in the light of these research results.

#### **Roberto Tottoli, Università di Napoli**

Roberto Tottoli is Professor of Islamic Studies at the Università di Napoli, L'Orientale. He has published studies on the biblical tradition in the Qur'an and Islam (*Biblical prophets in the Qur'an and Muslim Literature; The Stories of the Prophets of Ibn Mutarrif al-Tarafi*) and medieval Islamic literature. His most recent publications include *Ludovico Marracci at Work: The Evolution of his Latin Translation of the Qur'an in the Light of His Newly Discovered Manuscripts* (co-authored with Reinhold F. Gleis) and *Books and Written Culture of Islamic World. Studies Presented to Claude Gilliot on the Occasion of His 75<sup>th</sup> Birthday* (edited with Andrew Rippin).

#### ***Struggling with Meanings and Style: The Reception of Surat al-Kahf in Latin Translations in Medieval and Modern Europe***

Surat al-Kahf has always been of particular interest to the Western world, because of the themes it includes in some passages. Latin translations have been facing the many questions related to the meaning of the passages of the entire surah since the beginning of translation activities in the twelfth century. The various Latin translations produced in late medieval times and the early modern age (sixteenth-seventeenth centuries) have further deepened the study and comprehension of this surah, introducing a further use of Qur'anic exegetical literature to better understand and render into Latin this chapter of the Qur'an. A review of the major Latin translations of the Qur'an plus the vulgar renditions of some of them will help us understand this translation activity on Surat 18 and its relevance for Christian Europe. The consideration of these Latin translations will also include the recently discovered translation by Johann Zechendorf (d. 1662) and all the major ones.

Amongst the Latin translations, I shall focus on the major achievement in this field, i.e., the translation by Ludovico Marracci (d. 1700) who carried out the Latin translation plus Arabic edition and large commentary of the whole of the Qur'an, which was considered the masterpiece in this field until the contemporary period. Thanks to the newly discovered personal manuscripts by Marracci, it is now possible to check his four versions of the translation of the Qur'an and thus follow his progressive and continuous remaking, and what helped him during decades of revisions of Surah 18. As will become clear, the further use of Islamic literature prompted a better knowledge of the Qur'anic text, but questions of Latin style and considerations of the contents of the Qur'an in relation to Christian beliefs also contributed to producing the final version given to the printer. On the whole, this and previous works are all evidence of the significance of European studies on the Qur'an and in particular on Surah 18.

#### **D. Morgan Davis, Brigham Young University**

D. Morgan Davis, Brigham Young University, is the general Editor of the Middle Eastern Texts Initiative which publishes the Islamic Translation Series—dual Arabic-English editions of important philosophical and theological works from the classical period of Islam. His own research focuses on comparative scripture and the function of sacred texts within religious communities.

#### ***The Bible as a Basis for a Comparative Analysis of the Qur'an and the Book of Mormon***

The Qur'an and the Book of Mormon are the foundational texts of Islam and Mormonism, respectively. Because they emerged in radically different contexts, it is no surprise that they are very different kinds of texts in terms of genre (one is narrative, the other is not), language, and theology. And yet beneath these very significant differences, I will argue, lies a deep commonality that warrants comparative examination. Both the Qur'an and the Book of Mormon are read today by their respective faith communities as extensions of and correctives to the Judeo-Christian tradition, and are each self-consciously in dialogue with biblical stories and figures. It is the tie that each makes for itself to the biblical tradition that allows us to discern categories that can anchor meaningful comparisons between them. In this paper, I will discuss how the Qur'an and the Book of Mormon both present specific prophetic figures from the Bible as a way of establishing their own *bona fides*. While significant work has already been done on how the Qur'an and the Book of Mormon each do this on their own terms, a comparative approach has never yet been undertaken with any rigor.

My paper will demonstrate the value of comparison for showing what is distinctive about each scriptural tradition and how crucial a recognition of the biblical context is to that comparative project.

#### **John Span, Faculté Jean Calvin, Aix-en-Provence**

John Span is a Ph.D. student at the Faculté Jean Calvin, Aix-en-Provence, France.

His dissertation research is on the utilization of a "Christianized Qur'anic hermeneutic" both historically and presently, as it applies to a missiological method called the CAMEL method. His research interests include contextualization informed by the likes of J.H. Bavinck as well as Islamic Christology.

#### ***Christianized Qur'anic Hermeneutics: A Historical Overview and Critique***

The history of Christian-Muslims relations provides many notable examples of the interpretative use and abuse of the Qur'an by Christians. This paper will survey the common approach used by Paul of Antioch (fl. 1140–1180) in his "Letter to a Muslim Friend," that of Nicholas of Cusa (d. 1462) with his *pia interpretatio*, Kenneth Cragg (d. 2012) with his "Christian potential of the Qur'an," as well as the contemporary Kevin Greeson's approach in his use of Q Ali 'Imran 3:42–55 in the CAMEL method of outreach to Muslims. Common to all, we will observe that they have employed a Christianized method of interpreting the Qur'an at the expense of the Islamic *tafsir* or exegetical traditions. To illustrate this dynamic in modern terms we will examine the usage of Q 3:49 by Kevin Greeson's CAMEL method, where he attempts to prove the divinity or divine attributes of the Muslim Jesus in a way that will be seen as largely illegitimate in light of the Islamic *tafsir* tradition.

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#### **P20-221**

#### **Qur'an Seminar**

**Theme: Roundtable and Book Launch**

**Mehdi Azaiez, Katholieke Universiteit Leuven, Panelist**

*See biography in People section on page 57.*

**Emran El-Badawi, University of Houston, Panelist**

*See biography in People section on page 55.*

**Sidney Griffith, Catholic University of America, Panelist**

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* (Princeton, NJ: Princeton University Press, 2007); *The Bible in Arabic: The Scriptures of the "People of the Book" in the Language of Islam* (Princeton, NJ: Princeton University Press, 2013).

**Asma Hilali, The Institute of Ismaili Studies, Panelist**

Asma Hilali is a Research Associate in the Qur'anic Studies Unit at The Institute of Ismaili Studies. She studied Arabic Language, Literature, and Civilization at the University of Tunis. 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, Hilali held a postdoctoral 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 an edition of the oldest manuscripts of the Qur'an, which were discovered in Sana'a within a French CNRS project. 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 Hilali's publications and conferences are about the history of prophetic traditions, its process of conceptualization, and the historical issues that surround it.

**Michael Pregill, Boston University, Panelist**

*See biography in People section on page 58.*

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

*See biography in People section on page 55.*

**Shawkat M. Toorawa, Yale University, Panelist**

*See biography above on page 22.*

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**P20-227a**

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**The Qur'an: Manuscripts and Material Culture**

**Alba Fedeli, Central European University, Budapest, Presiding**

Alba Fedeli is a Research Fellow at the Centre for Religious Studies, CEU, Budapest, working on the transmission of early Qur'anic manuscripts through phylogenetic analysis. She stirred up media frenzy after the BBC announcement that the "Birmingham Qur'an" manuscript dates to Muhammad's lifetime.

Fedeli taught at the University of Milan from 2004 to 2012 and was Director of the Ferni Noja Nosedà Foundation from 2004 to 2008. Her publications reflect her research interests in early Qur'anic manuscripts. Her recent work on the Mingana-Lewis palimpsest has been uploaded to the Cambridge Digital Library (<http://cudl.lib.cam.ac.uk/collections/minganalewis>), establishing a pioneer system for encoding the text of early Qur'anic manuscripts through the TEI (Text Encoding Initiative).

**Daniel Brubaker, Rice University**

*See biography above on page 16.*

***Qur'an Manuscript Treasures from the Museum of Islamic Art, Doha***

The Museum of Islamic Art was opened in Doha in 2008. A number of scholars visited the Museum at or near its opening, some of them working on its Qur'an manuscripts, among them Marcus Fraser, David Roxburgh, and Francois Déroche. However, in the years since the museum's opening, new acquisitions of early Qur'an manuscripts have been made. I visited the museum in 2015, photographing all pages—with a few exceptions due to display mountings—of all Qur'ans in the collection that were of likely origin within the first several *hijri* centuries, approximately 200 shelf numbers at this point. In this paper, I survey and give highlights of the collections of the museum, with special attention to more recent acquisitions.

**Wasim Shiliwala, Princeton University**

Wasim Shilwala is a Ph.D. candidate in the Near Eastern Studies Department at Princeton University. His research focuses on Islamic law and the transformations of modernity in the Middle East and South Asia. His dissertation is a comparative study of *fatwas* (legal response) issued at the turn of the twentieth century by prominent Egyptian and Indian scholars on topics related to shifts in the realms of technology, society, and politics.

***Islamic Law and Anomalous Readings of the Qur'an***

Muslim scholars have long debated the validity and epistemological status of anomalous (*shadhdh*) recitations of the Qur'an. Are they Qur'an? To what extent can they inform Muslim practices? What if those readings contain legal details not found in the standard 'Uthmanic edition of the Qur'an? This paper will present an overview of these debates while also examining how differences over these questions played out in the realm of substantive law. To accomplish this, first will be discussed varying definitions of what does or does not count as an anomalous recitation, how it compares to other types of recitations, and the extent to which such recitations can be considered to be a part of the Qur'an.

Then the practical implications of this discussion will be explored by highlighting three cases where anomalous recitations are debated in substantive law: their usage in prayer and the legal effects of Ibn Mas'ud's variant readings of Q al-Ma'idah 5:38 (on theft) and Q 5:89 (on expiation).

By examining how the various schools of law ruled on these cases, it will be shown how anomalous readings, despite being lost and mostly forgotten, have nevertheless left their mark on Islamic law. Given the recent increase of research on early Qur'anic manuscripts, some of which contain non-canonical readings, this scholarly debate might prove to be relevant again quite soon.

**Tobias Jocham, Corpus Coranicum, Berlin-Brandenburg Academy of Sciences and Humanities**

Between 2007 and 2013, Jocham was a student assistant at the Corpus Coranicum project ([www.corpuscoranicum.de](http://www.corpuscoranicum.de)) and finished his M.A. with the title "Studien zu den frühen Qur'an-Handschriften Is. 1615 aus der Chester Beatty Library in Dublin – Zum Einsatz elektronischer Datentechnik in der Textanalyse." Since then he has continued his research under the German-French Coranica project, focusing on the radiocarbon analysis of early Qur'an manuscripts. At the present time, he is working with François Déroche at the Collège de France in Paris.

***Carbon Dating of Qur'anic Manuscripts***

Recently, early Qur'an manuscripts like the Birmingham Qur'an folios and the Tübingen Qur'an codex have made headlines because of the early dates returned by radiocarbon dating tests. In the framework of the French-German Coranica project (funded by the German Research Council and the Agence Nationale de la Recherche, Paris)—conducted by Tobias Jocham, Michael Marx, and Eva Yousef-Grob—the Corpus Coranicum project of the Berlin-Brandenburg Academy of Sciences has been quietly pursuing a project to carbon date a representative spectrum of parchment Qur'ans in the hope of establishing more certain dating criteria for early Qur'an manuscripts. This has been done in collaboration with the laboratory of the University of Zurich. Among the fragments studied were Qur'ans from Berlin, Leiden, Tübingen, and other collections. This paper will present some of the findings of these tests as well as observations on the carbon dating of Qur'an manuscripts in general. The people responsible for the Coranica C14-dating project are gratified that their campaign in general is showing that this technique offers a new, albeit sometimes not very precise tool for writing the textual history of the Qur'an.

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**P21-155**

**The Qur'an and Late Antiquity**

*Joint session with the SBL Religious Competition in Late Antiquity program unit*

**Theme: Violence and Belief Beyond the Qur'anic Milieu**

**Lily Vuong, Central Washington University, Presiding**

Lily Vuong is Assistant Professor of Religious Studies at Central Washington University, where she teaches courses on early Judaism and Christianity. She is the author of *Gender and Purity in the Protevangelium of James* and Co-Editor of *Religious Competition in the Third Century CE: Jews, Christians, and the Greco-Roman World and Religious Competition in the Greco-Roman World*.

**Ra'anan Boustán, University of California, Los Angeles**

Ra'anan Boustán is an Associate Professor in the Department of History at the University of California, Los Angeles. He is currently collaborating with Karen Britt on the mosaic finds from the late antique synagogue at Huqoq in the Lower Galilee. He is also the Co-Editor of the journal *Jewish Studies Quarterly*.

**Karen Britt, Western Carolina University**

Karen Britt is Visiting Research Scholar in the School of Art and Design at Western Carolina University. The primary subject of her research and publications is late antique mosaics in the eastern Mediterranean. Along with Ra'anan Boustán, she is the mosaics specialist for the Huqoq Excavation Project. She is also an Editor of the *International Journal of Islamic Architecture*.

***Blood on the Floor: Representations of Violence and Communal Self-Fashioning in the Synagogue Mosaics at Huqoq***

The excavations directed by Jodi Magness in the fifth century synagogue at Huqoq in lower Galilee from 2011 to 2015 have revealed a series of impressive floor mosaics. Among the most intriguing is a group of framed panels that display either martial or violent imagery. A pair of partially preserved scenes, uncovered at the southern end of the synagogue's East aisle, depicts episodes from the life of Samson; in one, Samson is shown carrying off the gate of Gaza on his shoulders (Judges 16:3), while the other displays the pairs of foxes with torches tied to their tails that Samson sent forth to burn the fields of the Philistine (Judges 15:4–5). Further to the North in the same aisle, a mosaic panel whose subject matter does not appear to be biblical was uncovered. Unlike the Samson panels, this panel depicts multiple episodes from a narrative that unfolds over three registers.

In the bottom register, we see a fallen elephant, a dying bull, and collapsed soldiers bleeding from wounds inflicted by javelins. The middle register is composed of a series of nine arches with a lighted lamp atop each; beneath the central arch a white-haired figure sits enthroned; the four arches to either side frame ornately dressed young men holding scabbards. At the center of the top register, a military commander leading a bull faces a white-haired figure in white robes pointing skyward; each man is followed by an entourage, a phalanx of soldiers, with a pair of battle elephants in one case and a group of eight youths holding swords in the other. The iconography and composition of the mosaic suggest that it portrays a military encounter between armed Judaeans and a Greek army. This paper applies the insights of Thomas Sizgorich into the role of violence in the formation of religious communities in Late Antiquity to the realm of material culture. We argue that although the Huqoq mosaics invoke a heroic past during which Jews (or their ancestors) violently confronted the threat posed by the presence of “foreigners,” they also celebrate the possibility of ritualized friendship or military alliance. In juxtaposing blood spilled in battle with scenes of mutual recognition, the mosaics reflect the complex strategies of confrontation and accommodation pursued by Galilean Jews within the context of late Roman Palestine. The Huqoq finds thus demonstrate how idioms of violence in mosaic art served as a resource for communal self-fashioning.

#### **Adam Gaiser, Florida State University**

Adam Gaiser earned his Ph.D. in 2005 from the University of Virginia in the history of religions, and teaches courses in Islamic studies at Florida State University. His research mainly focuses on the early development of the Kharijites and Ibadiyyah. His first book, *Muslims, Scholars, Soldiers: The Origin and Elaboration of the Ibadi Imamate Traditions*, explores the issue of the Ibadi imamate, while his second (forthcoming), *Shurat Legends, Ibadi Identities: Martyrdom, Asceticism and the Making of an Early Islamic Community*, investigates early Ibadi identifications with the Muhakkimah and *shurat* through the medium of martyrdom and asceticism literature. He is currently working on an introduction to Muslim sectarianism, *The Umma Divided: Muslim Sects and Schools*. Gaiser also teaches courses on Shi'ism, Islam in North America, Islamic law, the Prophet Muhammad, and the Qur'an.

#### ***Kharijite Militancy from a Late Antique Perspective***

This paper will examine some implications of Thomas Sizgorich's approach to Kharijite militancy from a late antique perspective. Specifically, it will focus on his interest in the intersection of identity, martyrdom, and militancy from Late Antiquity into the early Islamic period, and how this approach opens new possibilities for the study of the Kharijites. The study of the Kharijites is plagued by a problem of sources: almost no Kharijite sources survive, and what does survive is often late, fragmented, contradictory, polemical, and heavily edited. What emerges from this welter of literatures is an image of the Kharijites as both militant and pious. Sizgorich's approach allows for a scholar to make a certain sense of the textual layerings of the sources on the Kharijites even as it provides an overarching late antique context for some of their content. Using reports about the Battle of Nukhayla as an example, this paper will show how the local (in this case, Kufan) history of the early Kharijites partially “flowed through the remembered deeds” of the martyrs of Nukhayla, even when that local history is submerged in later (and often hostile) sources. In this way, the stock images of ascetic piety and militancy associated with the martyrs of Nukhayla can be firmly contextualized in their late antique milieu, and these images can be connected to the process of Kharijite identity formation that drove their production. Moreover, comparing the Nukhayla cycle in non-Kharijites sources with what can be found about it in Ibadi sources allows for an appreciation of the historiographical forces shaping the narrative in different directions. Although Sizgorich was not a specialist in the Kharijites, nor did he include the Ibadiyyah in his analysis, his work provides the basis from which to pursue new perspectives on the sources about the Kharijites.

#### **Nathan S. French, Miami University**

Nathan S. French is an Assistant Professor in the Department of Comparative Religion, an affiliate in International Studies and Middle East and Islamic Studies, and the Program Director of the study abroad program in Oman and UAE at Miami University in Oxford, Ohio. He received his Ph.D. in 2013 from the University of California, Santa Barbara. Across his academic career, French has focused on his research on questions of violence, religion, and subjectivity. In his monograph in progress, *And God Knows the Martyrs*, French argues that the creed and methodology of Jihadi-Salafism is an ascetical praxis and philosophical theodicy.



**“Our Monasticism is Jihad”: On Pursuing the Numinous in Borderlands Classical and Jihadi-Salafi**

In his eighth century collection of narrations on the topic of struggle in the path of God, Abd Allah Ibn al-Mubarak (d. 181/792) reported on the authority of Mu'awiyah bin Qurrah and Anas Ibn Malik that when questioned as to the monastic practices (*rahbaniyah*) of Islam, Muhammad responded, “To every *ummah* there is given a monasticism, and the monasticism of this *ummah* is struggle in the path of God (*al-jihad fi sabil Allah*).” Writing in critique of claims that Ibn al-Mubarak was a partisan of early anti-monastic movements during the expansionary period of Islamic history, in *Violence and Belief in Late Antiquity*, Thomas Sizgorich argued that the intentional diminution of the self, an ascetical act for Ibn al-Mubarak, “made jihad a venue in which acts of martial valor or conquest (or simple raiding, theft, or murder) could be reinscribed as acts of piety and moments of communion with the numinous.” What became essential in the relationship between the individual and divine, therefore, was the notion that the divine promise and reward precedes all other spiritual, material, and political concerns. Underlying this relationship, however, is the concept of the borderland, which Sizgorich defines as “a space in which no one cultural or political force is able to exercise uncontested hegemony, and in which one is likely to encounter discursive economies which incorporate the influences of various cultural traditions and political interests.” Considering Ibn al-Mubarak a participant within such a milieu, Sizgorich opened to future study the possibility of jihad as a concept, doctrine, and behavior evolving in relation to both Muslim and non-Muslim communities. Although Sizgorich would gesture toward a modern linkage of his work in Late Antiquity to the modern era in the *Journal of the American Academy of Religion* in 2009, the relation of his work on the renunciative aspects of Ibn al-Mubarak’s jihad to the contemporary Jihadi-Salafi discussions of jihad has remained incomplete. Seeking to resolve this linkage, this paper argues that Jihadi-Salafi discussions of martyrdom operations (*al-‘amaliyyat al-istishhadiyyah*) and suicide (*intihar, qatl al-nafs*) identify and create an idealized ascetical subjectivity that has been influenced by Jihadi-Salafi appropriations and reconfigurations of Ibn al-Mubarak’s renunciative jihad. With this precedent established, the paper will argue that the appropriations of traditions and laws governing jihad by contemporary partisans of Al-Qa’idah, the self-proclaimed Islamic State, and other similar movements occur within the borderland conditions identified by Sizgorich as so crucial to the praxis of Ibn al-Mubarak.

Such a linkage opens the possibility for critical reflection upon the discourse of jihad offered by Jihadi-Salafi authors and the identification of the role and influence of non-Muslim discourses upon their idealized path to martyrdom through struggle in God’s path.

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**P21-147**

**Qur’an Seminar**

**Theme: Panel 1: Q 27:45–58 (Narratives) and Q 33:28–37 (Women/Contemporary Events)**

**Panel 2: Q 49 (Contemporary Events) and Q 83 (Eschatology)**

**Mehdi Azaiez, Katholieke Universiteit Leuven, Presiding**

*See biography in People section on page 57.*

**Emran El-Badawi, University of Houston, Panelist**

*See biography in People section on page 55.*

**Reuven Firestone, Hebrew Union College – Jewish Institute of Religion, Panelist**

*See biography in People section on page 54.*

**Emad Mohamad, Indiana University, Panelist**

Emad Mohamed has a Ph.D. in linguistics and an M.A. in computational linguistics from Indiana University, and a B.A. in linguistics from Al-Azhar University. Emad’s main interests are digital humanities for Islamic Studies, Arabic linguistics, and the Qur’an. Emad has been working on developing a Qur’an ontology that aims to organize the Qur’an and all the Qur’anic literature in a way that supports human-like inferencing, thus making Qur’an research more affordable.

**Andrew O’Connor, University of Notre Dame, Panelist**

Andrew O’Connor is a Ph.D. student in the World Religions area of the Theology Department at the University of Notre Dame. He also holds a B.A. from the University of Wisconsin-Madison and a M.A. in Middle Eastern Studies from the University of Chicago. His research interests include the Qur’an and the historical development of Islamic theology.

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

*See biography in People section on page 55.*

**Stephen Shoemaker, University of Oregon, Panelist**

Stephen Shoemaker is Professor of Religious Studies at the University of Oregon. He is a specialist on the history of Christianity and the beginnings of Islam. His primary interests lie in the ancient and early medieval Christian traditions, and more specifically in early Byzantine and Near Eastern Christianity. His research focuses on early devotion to the Virgin Mary, Christian apocryphal literature, and Islamic origins. He is the author of *The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam*.

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**P21-239a**

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**Qur'anic Studies: Methodology and Hermeneutics**

**Theme: Emergent Hermeneutics**

**Farid Esack, University of Johannesburg, Presiding**  
*See biography in People section on page 54.*

**Johanna Pink, Albert Ludwigs University Freiburg**

Johanna Pink is Professor of Islamic Studies at the Albert Ludwigs University of Freiburg. She received her Ph.D. from the University of Bonn and taught at the University of Tübingen and the Free University of Berlin. Her research focusses on the Muslim exegesis of the Qur'an in the modern period in a historical perspective. She has a particular interest in transregional comparison and has worked on Arabic, Turkish and Indonesian Qur'anic commentaries and translations. Her publications include a monograph on Sunni *tafsir* in the modern Islamic world and a guest-edited issue of the *Journal of Qur'anic Studies* on Qur'an translations in Muslim majority contexts. She has also published widely on the status of post-Qur'anic religious minorities in Islamic law and contemporary Islamicate societies, as well as the history and politics of religion in Egypt.

***The Hermeneutics of Sources: Emergent Hermeneutics and the Tradition of Tafsir***

No Muslim scholar or intellectual who engages with the Qur'an today can avoid taking a position towards the tradition of Qur'anic exegesis. Even the decision not to make use of that tradition is usually a conscious one, and one that is frequently held against the exegete. In many contemporary works of exegesis, however, the tradition of *tafsir* is very much alive. This paper proposes to pursue the question of sources in contemporary Qur'anic exegesis. Based on examples from different types of recent exegetical works, it asks what sources the exegetes use and why, what sources they ignore, and what this tells us about their hermeneutics. In a broader perspective, the paper will discuss the contemporary relevance of specific

strands of the exegetical tradition. Why have certain pre-modern or early modern Qur'anic commentaries gained immense popularity while others are treated with distrust or have fallen into oblivion? Again, hermeneutics play a key role in explaining their fortune and misfortune. Through the examination of sources, light is shed on a broad range of issues that are of relevance to contemporary hermeneutics, from fundamentalist ideals to questions of ambiguity, from narrativity to the role of reason, from apologetics to *da'wah*.

**Banafsheh Madaninejad, Southwestern University**

Banafsheh Madaninejad is a Visiting Assistant Professor in the Philosophy and Religion Departments at Southwestern University where she investigates the post-revolutionary Iranian religious intellectual movement. She also researches secularity as an alternative to religious intellectualism as a seat of knowledge production and philosophic Shi'i jurisprudence. In another life she worked for NASA as a physicist turned programmer and made documentary films about Iran.

***The Iranian Religious Intellectual Movement and the Hermeneutics of a "Changing Qur'an"***

This paper attempts a preliminary theoretical conceptualization of what the post-revolutionary Iranian religious intellectual movement has achieved by way of a new Islamic theology. I propose that an important contribution of the movement, so far, has been the philosophical/hermeneutic work done around the issue of a "changing Qur'an." By looking at the four thinkers—Abdolkarim Soroush, Mohsen Kadivar, Abolqassem Fanaei, and Mostafa Malekian—the paper suggests that the post-revolutionary religious intellectual movement in Iran has provided four ways in which the Qur'an "changes" with time. These four avenues for jumping over the wall of revelation are then used in instances of applied ethics to solve modern day issues. The four different ways the Qur'an has undergone or still experiences change can be addressed in the following way: 1) the epistemological change which materializes in the process of an audience's reception/understanding of the Qur'an is called 'change through reception,' 2) the ontological change the Qur'an experienced during the *tanzil* process, 'change during *tanzil*,' 3) the ontological changes suggested by all the thinkers to a subset of actual Qur'anic verses that some go so far as to call scientifically or historically erroneous or ethically wanting because of the *tanzil* processes' cultural situatedness (historicity) is referred to as 'change due to historicity,' and finally, 'change in the *lawh*' is the change that Fanaei suggests the eternal Qur'an, *al-lawh al-mahfuz*, as imagined by God and as it exists in the

heavens, experiences as humanity's understanding of God's message changes. This ontological characteristic, Fanaei suggests, is the only way we can account for the *lawh* keeping up with the other three changes in the Qur'an and guarantee the theological integrity of divine knowledge. The fourth thinker, the philosopher Mostafa Malekian, has left the religious intellectual movement and has since garnered a sizable following within Iran. While the three Islamist thinkers have carved out a niche for themselves within the religious spectrum, trying to reconcile the believer's rational and religious commitment, Malekian calls the hermeneutic project a failure and has abandoned the religious realm for the secular. Siding with the evidentialists, Malekian claims that historicity or a changing *lawh* does not erase all cases of irreconcilability between religious and rational commitment. It tackles the issue of Qur'anic errors but cannot square away the greater demand religion makes of its practitioners to close off some of their core reasoning faculty and obey the commands of an unfalsifiable God and Prophet. Malekian's alternative to the theological solution for reconciling rational and religious commitment is what he calls the rationality and spirituality (*'aqlaniyyat va ma'naviyyat*) project. Adding Malekian to the group of thinkers was important because his work highlights where the border between Islamist and secular thought lies in Iran. The "changing Qur'an" hermeneutic strategy and the many nuanced pathways to reconciling rational and religious commitment that have materialized as a result are important because they are examples of vibrant Islamic theological, philosophical, and ethical traditions that, while having integrated Western hermeneutic discourses, nevertheless remains thoughtfully independent.

#### **Lailatul Fitriyah, University of Notre Dame**

Lailatul Fitriyah is a Ph.D student in the Department of Theology at the University of Notre Dame. Her research interests include Islamic feminism, Qur'anic hermeneutics, theological anthropology, Islamic peacebuilding theories, and normative theories of international relations.

#### **Bahram Naderil, Northwestern University**

Bahram Naderil is an Arryman Fellow in the Department of Anthropology at Northwestern University. His research interests include feminism, queer studies, anthropology and sexuality, and Indonesian studies.

#### ***The People of Lut: Indonesian LGBTQ's Reading on Q A'raf 7:80–84***

The object of the paper is to investigate the hermeneutical efforts taken up by LGBTQ Muslims in Indonesia to re-read and reinterpret the Qur'an, particularly on Q A'raf 7:80–84.

These efforts are significant in finding a place for the existence of LGBTQ communities in the Sunni Muslim-majority Indonesia, as well as to further the plurality of intellectual traditions within Islam. For sure, Indonesian LGBTQ Muslims are not the first who pioneered the whole discussion on Islam and sexuality. However, their presence—with other Muslim pro-LGBTQ advocates—is opening a space for interrogating the practices of literalist readings of the Qur'an that, in the context of Indonesia, often goes hand in hand with patriarchal Qur'anic interpretations. There are several questions that the paper would like to address. First, how do LGBTQ communities in Indonesia conduct their interpretation and reading of Q 7:80–84?; second, what are the hermeneutics that they employ in their efforts to present alternative perspectives on the Qur'anic notion of sexuality?; and third, how and when is their specific reading on the notion of sexuality in the Qur'an in conversation with its international counterparts (e.g., Barlas 2002; Ali 2006)? For the purpose of this paper, we will interview several LGBTQ activists in Indonesia who are involved in re-reading and reinterpreting the Qur'an to explore the limit of sexual inclusiveness offered by the Qur'anic teachings. Results of the interviews will be analyzed within the feminist hermeneutics as proposed by Asma Barlas and Kecia Ali. Consideration will be given to socio-political, historical, cultural, and religious contexts specific to LGBTQ communities in Indonesia which influence the ways they interpret the Qur'an. These specific contexts are particularly important due to recent upsurge of anti-LGBTQ protests in the country that place the communities in a defensive position and oblige them to present alternative perspectives on sexuality in Islam. Furthermore, we will also see alternative epistemological ties between the Qur'anic position on sexuality and perspectives offered by Islamic jurisprudence that the LGBTQ communities employed to find their place in the Sunni-heterosexual-cisgender-Muslim-majority society.

#### **Yusuf Rahman, Universitas Islam Negeri (UIN) Syarif Hidayatullah**

Yusuf Rahman, is a Lecturer at UIN Syarif Hidayatullah Jakarta, Indonesia. He received his M.A. and Ph.D. degrees from the Institute of Islamic Studies at McGill University Canada. He has published journal articles and also published a chapter entitled "The Controversy around H.B. Jassin: a study of his *al-Qur'an al-Karim Bacaan Mulia* and *al-Qur'an al-Karim Berwajah Puisi*" in a book edited by Abdullah Saeed, *Approaches to the Qur'an in Contemporary Indonesia*, and "Nasr Abu Zayd's Literary Approach" in *Coming to Terms with the Qur'an*, edited by Khaleel Mohammed and Andrew Rippin.

**Feminist Kiyai, K.H. Husein Muhammad: An Indonesian Interpretation on Gendered Verses in the Qur'an**

Husein Muhammad, feminist *'alim* or *kiyai*, the principal of Dar al-Tauhid Islamic boarding school in Arjawanangun Cirebon, West Java, Indonesia, has written various articles and books on women's issues and gender problems. Growing up in conservative family and graduating from Al-Azhar University, Muhammad became one of the main proponents of Islamic feminism in Indonesia. Besides having founded a *pesantren* (Islamic boarding school), Muhammad established the Fahmina Institute in 2000, an NGO which strives to promote community empowerment and gender justice based on the *pesantren* tradition, and the Fahmina Islamic Studies Institute, a higher Islamic education, which aims to build a tolerant and unprejudiced Indonesian Islam. This paper will discuss his approach to interpreting the Qur'anic verses on women's issues, and his contribution in the light of the discourse of gender and feminism in Islam, as well as in mainstream gender discourse in Indonesia.

**James Crossley, St. Mary's University, London**

James Crossley is Professor of Bible, Culture, and Politics in the Centre for the Social-Scientific Study of the Bible, St. Mary's University, London. He got his Ph.D. from the University of Nottingham (2002) and has previously worked at the universities of Exeter and Sheffield. He has published widely in the area of Christian origins and contemporary political constructions of the Bible, including their relationship to constructions of religion and Islam and concepts of scripture. His most recent book is *Harnessing Chaos: The Bible in English Political Discourse Since 1968* and he is currently working on a history of religion and the English Left since the 1930s.

**Tony Blair's Liberal Qur'an**

The reception and construction of the Bible in contemporary English political discourse is receiving increasing attention. Less attention, however, has been paid to the Qur'an, which continues to be used in mainstream political discourse. The most prominent figure has been Tony Blair. Blair claimed to read the Qur'an every day in order to understand global events and for personal instruction. If we look across Blair's constructions of the Qur'an, it is clear that it represents a pure form of tolerant, liberal, democratic Islam/religion which needs to be rediscovered from beneath the later corruptions of history. Indeed, Blair's Islamic history is presented as one of gradual decline from the divinely-revealed, progressive Qur'an and its earliest enlightened interpreters through to dictatorship and, ultimately, to those who would join or sympathize with groups like Al-Qa'idah.

Blairite hermeneutics also deals with potentially illiberal sentiments concerning (or 'perversions' of) scriptures by turning to the importance of "less literal" readings, communal checks on problematic individual interpretation, and the overriding authority of more "liberal" founding figures, in this case Muhammad. Crucially for Blair, Muhammad and the core of the Qur'an are constructed as "revolutionarily progressive." While all this belongs among broader liberal readings of the Qur'an in the West, this also gives us some insight into more precise contexts for Blair's liberal Qur'an. Blair was developing such ideas when he was trying to break the Labour Party from its more socialist past and construct it as a kind of revolutionary centrism. This, too, provided a means of reapplying, implicitly renouncing, and appropriating older language of a more radical Qur'an and radical Mohammed in the Labour tradition, a socialist tradition which could also include Jesus, the Bible, Marx, and any number of English radicals. Blair also developed his ideas during the War on Terror as a means of trying to claim legitimacy for the invasions of Afghanistan and Iraq and justify a monopoly on use of violence, as well as avoiding the complexities involved in the rise of Al-Qa'idah. Blair's use of the Qur'an as an implicit political authority has been significant. The Blairite notion of true and false (or 'perverted') interpretations of the Qur'an has been developed further by David Cameron in his dealing with ISIS, as Blair's binary continues to dominate political discourses concerning Islam.

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**P21-250**

**The Qur'an and the Biblical Tradition**

**Theme: Late Antique Perspectives on Qur'anic Ontology and Law**

**Cornelia Horn, Martin-Luther University, Halle-Wittenberg, Presiding**

*See biography in People section on page 57.*

**Holger Zellentini, University of Nottingham**

*See biography in People section on page 57.*

**The Noahide Covenant from the Bible to the Qur'an**

This paper argues that the basis of the Qur'an's purity laws lies in the Gentile purity requirements found in the Hebrew Bible, and that their long and varied development especially throughout Late Antiquity can be traced in some detail. In His covenant with Noah, God is portrayed as ordaining all of humanity to abstain from shedding the blood of humans and from consuming that of animals. This double prohibition of blood informs later legislations that continuously develop and reframe the prohibition in various cultural contexts, all the while looking back at the covenant with Noah.

Witnesses to this process includes texts as varied as the Holiness Code (Lev 17–26), the letters of Paul, the Acts of the Apostles, the Tosefta and the Talmudim, fathers of the church such as Origen, Tertullian, and Cyril of Alexandria, and the Eastern Church canons. While some Latin and Greek fathers, chiefly Augustine and John Chrysostom, side-lined and eventually abolished the strict prohibition of blood, the mainstream of the Christian tradition not only embraced but expanded the purity regulations both Jews and Christians had imposed on Gentiles. In line with this expansive understanding of the Gentile purity laws, the Arabic Qur'an and the Greek Clementine *Homilies*, whose Syriac reception history is increasingly recognized, are distinguished by a special legal affinity. Understanding the relationship between the traditions reflected in both of these texts within the broader context of Gentile purity regulations throughout Late Antiquity allows us better to appreciate distinct nature of the Qur'an's purity requirements, as well as the often overlooked role of Gentile purity in Greek and Syriac Christian culture.

#### **Tanner Lowe, Duke University**

Tanner Lowe is a third year Master of Divinity student at the Divinity School of Duke University. His research interests include the New Testament and the intersection of disability studies and religious practice. Surat 'Abasa, John 9 and a Hermeneutic of Disability In this paper, I attempt to illustrate how a hermeneutic of disability can help bring fresh insight into the text of Surat 'Abasa, the case of the Prophet frowning and turning away from the blind man. I first examine how the Qur'an and the New Testament respectively employ the motifs of vision and blindness to speak of belief and understanding and how this characteristic use has skewed commentators' interpretations of this surah in particular. I then briefly interpret John 9, a biblical text often applied to stigmatize people with disabilities, through a disability hermeneutic in order to bring to light its liberating elements for people with disabilities. Turning to Surah 80, I employ a similar hermeneutic of disability to emphasize the aspects of this passage that lift up the blind man as a model to be emulated. These elements include: the agency of the blind man who approaches the Prophet, his submission to and dependence on God, and the contrast made between the blind man and the Prophet's audience. By doing so, I hope to show that reading this sacred text from a perspective of disability helps to illuminate seldom considered elements of the story. Thus, a hermeneutic of disability need not be a critical way of disrespecting the Qur'an itself but rather a tool for seeing the weaknesses in human interpretations of the Qur'an and, I think, a fruitful way forward for both respecting and honoring the text of the Qur'an for all

Muslims while avoiding the danger of marginalizing the blind and disabled among them.

#### **David Bertaina, University of Illinois at Springfield**

David Bertaina is Associate Professor of Religion in the History Department at the University of Illinois at Springfield. He studies the religious history of the late antique and medieval Middle East. Bertaina is specifically interested in medieval encounters between Christians and Muslims.

#### ***The Bodily Resurrection in the Qur'an and Sixth-Century Syriac Christian Literature***

Scholars have long noted that the Qur'an is filled with references to eschatological matters such as the resurrection of the body, the time of the resurrection, and the promise of a final judgment. Some of these Qur'anic verses accuse their opponents of denying the literal resurrection of a physical body. Traditional scholarship has claimed these passages occurred between Muhammad and polytheists during the Meccan period. More recently, however, scholars have noted that many of the audience's critiques contained within Qur'anic passages reflect themes derived from monotheistic polemics. But if Jews and Christians both agreed on the resurrection of the body, then why would the Qur'an elicit any concern over the doctrine unless it came from a polytheist milieu? Over the course of the sixth century and into the early seventh century, a theological debate in the Eastern Mediterranean raged over Trinitarian language. The short-lived Tritheist movement, a faction involved in intra-Miaphysite disputes (Syrian Orthodox and Coptic), confessed a triple godhead and gained some notable followers in Egypt, Syria-Palestine, and Arabia. Some Tritheists argued that the resurrected body must be immortal as well as eternal, and that the physical body was mortal and corruptible. Literary responses to Tritheism by orthodox Christians proliferated to counter such doctrines, such as the renewed promotion of the Legend of the Sleepers of Ephesus. Given this historical debate at the turn of the seventh century in the Eastern Mediterranean, it is worthwhile to examine the context of certain passages in the Qur'an that reaffirm the bodily resurrection and to consider whether they might be patterned after intra-Christian polemics.

#### **George Archer, Georgetown University**

George Archer is a professorial Lecturer in the Department of Theology and Religious Studies at Georgetown University. His interests include Qur'anic Studies and late antique Islam, with specific concern for Qur'anic structure and orality. He is the author of several articles on the Qur'an and early Islam, and his first manuscript, *The Place Between Two Places: the Qur'anic Barzakh* is forthcoming with Gorgias Press.

### ***Kun fa-yakun: The Qur'an's Command to "Be!" as a Refutation of Trinitarianism***

In the received text of the Qur'an, we are told that when God wishes something to be, he merely commands it, "Be!" (*kun*) and so it is. Often invoked (correctly) as a sign of God's power, as well as (creatively) a mystic meditation and (debatably) as evidence of creation *ex nihilo*, the command to "Be!" is also a powerful argument against certain forms of late antique Trinitarianism. The first century Gospel according to John opens famously with its prologue stating that the Word—Christ—was with God "in the beginning," that Christ is somehow divine, and Christ is the one "through whom all things were made." It is a foundational statement of all high Christologies, i.e., of any of the various claims that Jesus is a divine figure. John's prologue is also a representation of the opening creation scene in Genesis. If Jesus is divine, then he must be present before the foundations of the world as mentioned in Genesis. But Jesus as the divine Son does not appear there in any obvious way, while the other persons of the Trinity seem to. And so John posits Jesus as the "word" which God expresses in Genesis; the power which comes from him and activates the entire creation. Christ is there after all. Later Christians would attempt to expand on that equation of the Son with the creative word in Genesis, thus offering more powerful arguments against low christological Christians, Jews, and "pagans." One example of this appears in Ephrem the Syrian's homilies "On Faith." There he claims that the presence of the uncreated Son as described by John is clear because God says "Let there be!" (*nehwe*) when he creates. Ephrem claims that this must mean that God is speaking to some intelligent being, for if God was not speaking to someone who was carrying out the order, he would have just said "Be!" (*hway*). The Qur'anic voice is aware of this kind of argument and volleys back by claiming that this is exactly what happens: God just says "Be!". Indeed, it repeats this argument in eight different passages—many of which relate to the creation of Jesus himself. Positioning these eight Qur'anic passages into a larger discussion with the late antique biblical lore not only adds to our understanding of the Qur'anic milieu, it allows us to understand why this command is so often related to the creation of the Qur'anic Jesus.

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**P21-348**

### **The Qur'an and Late Antiquity**

*Joint session with Society for Ancient Mediterranean Religions Greco-Roman Religions and the SBL Student Advisory Board*

**Theme: Teaching Ancient Mediterranean Religions from Rome to Islam**

**Annette Yoshiko Reed, University of Pennsylvania, Presiding**

Annette Yoshiko Reed is Associate Professor and Graduate Chair in the Department of Religious Studies at the University of Pennsylvania, where she also serves as Director of the Center for Ancient Studies.

**Richard S. Ascough, Queen's University**

Richard S. Ascough is a Professor in the School of Religion and cross-appointed to the Department of Classics at Queen's University in Kingston, Canada. His research and teaching focuses on the history of early Christianity and Greco-Roman religious culture with particular attention to various types of associations. He has published widely in his field along with articles on teaching and learning, and regularly leads workshops and consultations through the Wabash Center for Teaching and Learning in Theology and Religion. His more recent publications include *Greco-Roman Associations: Texts, Translations, and Commentary*, vol. 1. *Achaia, Central Greece, Macedonia, Thrace* (with John Kloppenborg) and *Associations in the Greco-Roman World: A Sourcebook* (with John Kloppenborg and Philip Harland).

**Erin K. Vearncombe, Princeton University**

Erin K. Vearncombe studies religions of Mediterranean antiquity with a focus on the origins and development of the early Jesus movement. Recent research combines cultural anthropological work with scholarship on dress and the body in order to evaluate the role of clothing in the construction of Christian identity. She is also interested in the relationships among religion, text, and material culture. Her current project explores the use of sacred texts as objects, specifically the wearing of gospel texts for preventative or protective purposes. Vearncombe is a Lecturer at Princeton University, teaching in both the Princeton Writing Program and the Freshman Scholars Institute.

***Who Wins in a Fight, Cybele or Isis? Strategies for Learner-Centered Teaching on Ancient Mediterranean Religions***

Getting students engaged in the classroom has long been both a desideratum and a challenge for instructors. In the past decade or so, universities and colleges have been giving increasing attention to pedagogical concepts that put the student at the

center, such as “learner-centered teaching” (providing students with the tools they require in order to play their own lead role in the creation of meaning), “active learning” (including case-based, field-based, inquiry-based, problem-based, and experiential-based learning), and “authentic learning” (students engaging in real or realistic activities similar to those they will encounter in the workforce). Often, however, practical examples of strategies that implement such theories are drawn from the physical sciences (e.g., labs; industry partnerships) and the social sciences (e.g., qualitative research; internships). Applications within the humanities are somewhat more difficult to come by, particularly in disciplines and subfields such as Classics and ancient religions, where the subject under scrutiny lies in the distant past. Too often, instructors default to “Q & A” lecturing or, at best, periodic group discussions, as a means of fostering interactivity. And while lecturing and discussions remain important pedagogical strategies, they do not address the pedagogical theories named above. More should and can be done to foster engaged and effective student learning, particularly through in-class activities and assignment design. In this co-presented paper, two instructors teaching in two separate institutions will illustrate a variety of innovative activities that foster such interactive, engaged student learning in courses on Greek and Roman religions and Christian origins. We will include examples such as the “three-step” interview for interrogating an ancient text; creating and role-playing Mithras initiation rituals; debating Christian identity and “othering” discourse around magic; undertaking problem-based detective work in finding clues for uncovering small group practices in antiquity; and using smart-classroom technology for comparing and contrasting deities. Such activities not only address multiple learning styles among students, they are designed to encourage students to be accountable for their own learning process as they make their own discoveries about course materials, guided by specific prompts that leave space for the collaborative exploration of ancient texts, archaeological data, secondary sources, and theoretical frameworks. In our experience, student responses to these activities have been overwhelmingly positive. Students not only like the fun and creativity involved, they have articulated how their learning has been enhanced through allowing them to engage directly with real historical and exegetical problems that face scholars of antiquity.

### **Andrew Durdin, University of Chicago**

Andrew Durdin is a Ph.D. candidate in History of Religions at the University of Chicago Divinity School and a Lecturer in the Humanities at the University of Michigan-Dearborn. His research focuses on ancient Mediterranean religions, magic and religion in the Roman Empire, and scholarly historiography of ancient religions.

#### ***The Ancient Romans and Their “Religion”***

Scholars’ realization that “religion” is a modern category—and is thus particularly anachronistic for understanding the pre-modern world—has led to instructive research in the study of the ancient Mediterranean world. Setting aside this modern category has often resulted in fresh readings of ancient sources and has attuned scholars to contextual clues that had previously been obscured by naturalizing this abstraction. The goal of this paper is to explore how this disparity between ancient materials and the modern category of religion functions not only as a useful research tool, but also as an instructive pedagogical tool. In the winter quarter of 2015, I had the opportunity to teach a course for the University of Chicago undergraduate program in Religious Studies. I designed the course, entitled “The Ancient Romans and their ‘religion,’” with two goals in mind: first, to familiarize students with the sources for ancient Roman ritual and the dominant scholarly paradigms for studying these; second, and more importantly, to raise the question: how does thinking of the Romans as having a “religion” challenge the way the term is understood today? In designing the syllabus, selecting the readings, and conducting the class sessions (80 minutes, twice a week), I tried to thematize for the students, in different registers, a set of questions: what do we fail to see when we interpret pre-modern cultures based on a concept that so thoroughly organizes our contemporary world? How can we conceptualize and speak about the ancient Romans and their ritual practices without invoking the concept of religion? What cultural nuances and complexities are illuminated by doing so? If the ancient Mediterranean world can easily seem removed from modern concerns, the idea of religion can suffer from the opposite tendency: it can seem natural and universal to the point of needing little explanation. For many students, religion is simply an unsurprising part of a checklist of features, along with law, economy, etc., that comprises every human society. In class, students often speak of religion as though they know precisely what it is.

In the course above, I attempted to cultivate a classroom setting where we could examine more carefully and meticulously the assumptions students brought to the table about religion and how these assumptions can often affect their interpretations of the world, perhaps unbeknownst to them. Throughout the quarter, we used ancient Rome as a case to interrogate common concepts about religion and to test these concepts methodically against the rich detail and nuance of Roman culture. For the students, the sustained and careful investigation of Roman culture generated both congruencies and incongruencies with their own preconceptions of both religion and antiquity. With each course reading, I prompted students to consider how classification matters and to recognize that calling certain texts, practices, communities, and institutions “religious” can tilt interpretation in advance and eclipse other interesting evocations and contexts.

#### **Paul Robertson, Colby-Sawyer College**

Paul Robertson received his B.A. in the interdisciplinary Classics/Religion major from Reed College in 2006, and his Ph.D. in Religious Studies from Brown University in 2013. Hired as an adjunct instructor at Colby-Sawyer College while he finished his dissertation, he was promoted to Teaching Fellow and then Assistant Professor, his current position. Now in his fifth year at Colby-Sawyer, Robertson teaches courses in the theory of religion, Religious Studies, Classics, and ancient Mediterranean thought. His first book *Paul's Letters and Contemporary Greco-Roman Literature: Theorizing a New Taxonomy* uses taxonomical theory and quantitative data mapping to describe and characterize the topography of ancient Mediterranean religious activity and textual production.

#### ***Teaching the Taxonomy of Social Phenomena: Categorizing and Comparing Religious Groups in the Ancient Mediterranean***

The students at my secular, mostly atheistic/agnostic, liberal arts college often have difficulty understanding strong religious affiliation. Even more difficult for such students is the task of understanding the richness of religious affiliations in the ancient Mediterranean, with religions overlapping with spheres political, economic, familial, sexual, ethnic, and tribal. Among students vaguely monotheistic, a final layer of conceptual difficulty is the polytheistic and hierarchical nature of ancient Mediterranean religion, with some religions public and others private, some foreign and some local, some official-institutional and some individual-charismatic. In my own teaching, I have found success in teaching ancient Mediterranean religions through a focus on taxonomizing the data via second-order categories.

Modern, secular, Western millennials participate in a host of different groups with similarly rich and abundant affiliations in modern society. Productive pedagogy thus arises from comparing the various attributes and functions of modern affiliations, deploying second order categories to facilitate comparison, and then applying these categories to ancient Mediterranean religions. The theory of non-essentialized taxonomy can be derived variously, from Wittgenstein (family resemblances) and biological speciation (polythetism), while the importance of second order categories is prevalent in a host of fields and is well articulated by J.Z. Smith among others (e.g., map is not territory). I will introduce the above theorizing on taxonomy that I do in class, as well as introduce and discuss a non-exhaustive list of the second-order categories I have successfully used to describe and compare modern affiliations to ancient religions. A handful of the more important second-order criteria: hierarchical/democratic, centralized/dispersed, nature of recruitment, un/official, personal/institutional, public/private, charitable/internal, membership costs, relation to existing affiliations, morals/norms, rituals, clothing, food, and initiation practices. Along these lines, modern affiliations such as sports, clubs, organizations, Facebook groups, cohorts, and fraternities/sororities can map onto ancient religious practices and group formations such as Mithraism, *lares* and *penates*, the cult of Magna Mater, imperial cult, early Christian meal and prayer, Jewish temple sacrifice, and even other ancient groupings such as *collegia*. I will end with a more extensive case study to demonstrate the type of in-class or take-home assignment I build into such a lesson, which attendees may freely take back to their institutions and use as they see fit.

#### **Greg Fisher, Carleton University**

Greg Fisher earned a D.Phil. from Keble College at the University of Oxford. He is Associate Professor in the College of the Humanities and the Department of History at Carleton University, Ottawa, Canada, where he teaches courses on Greek, Roman, and Persian history. He is the author of *Between Empires: Arabs, Romans, and Sasanians in Late Antiquity*, the editor of *Arabs and Empires Before Islam*, and, with Jitse Dijkstra, Co-Editor of *Inside and Out: Interactions Between Rome and the Peoples on the Arabian and Egyptian Frontiers in Late Antiquity*.



### ***Silo Busting: Teaching the pre-Islamic Religious Landscape as a Roman Historical Problem***

As a member of a Classics Department whose five full-time research faculty and instructors teach everything from Latin and Greek to the history of archaic Greece to ancient Persia, it can be a challenge trying to find a suitable venue for the teaching of the Near Eastern pre-Islamic religious landscape. My own solution to this problem has been to make the fertile world of Roman Christianity, Himyarite Judaism, Persian Zoroastrianism, and the emergence of Islam itself into a Roman history issue. While this has helped to ensure a large student audience in years two, three, and four of the undergraduate cycle, I have encountered numerous problems in making content available—the difficulty of engaging students on a “touchy subject” like ancient religious violence, for example, or the lack of availability of suitable teaching materials such as primary sources in translation that can be successfully used in a second-year history course. In this paper I will discuss the successes and failures of my experiences thus far, and examine what can be done pedagogically to bring late antique Near Eastern religious history successfully into the undergraduate Classics curriculum.

#### **Elizabeth DePalma Digeser, University of California-Santa Barbara**

Elizabeth DePalma Digeser is Professor of History at the University of California, Santa Barbara. Her research focuses on the intersection of religion and politics from the third to fifth centuries CE. Courses she teaches include world history to 1000 CE and the history of Late Antiquity.

### ***Cities and Empires: Integrating the Study of Early Islam within World and Mediterranean History***

At UCSB, my area of expertise in Late Antiquity lies chronologically between our historian of Classical Greece/Achaemenid Persia and my colleague who studies the Mamluk Sultanate. Classes that touch upon Late Antiquity, then, are key places for our students to learn about early Islam, whether in my lower-division world history class or my upper-division course on Late Antiquity. This paper will discuss and evaluate one model that I have found useful, namely exploring the diachronic history of key cities and their role as nodes within different networks of culture contact, tradition, and new ideas.

#### **Michael Pregill, Boston University**

*See biography in People section on page 58.*

### ***“We Have Made You Nations and Tribes...”: Teaching Islam in a First Millennium Context***

Courses on Late Antiquity or the first millennium offer unique opportunities to expose undergraduate students to the background to the rise of Islam in the broadest possible perspective. Placing Islam in a larger (sometimes much larger) historical context allows us to cast light on the typically underexposed links between the empires of antiquity, especially Christian Rome, and the emergence and expansion of Islam in the seventh century CE. Approached through the lens of the first millennium, an increasingly popular rubric for the study of Late Antiquity and the early Middle Ages, Islam’s deep roots in the religion, culture, and society of the ancient Mediterranean and Near East are readily demonstrated to students. However, in practical terms, in organizing a course around the paradigm of the first millennium, one rapidly encounters the problem of scope creep. How far back must one go to show meaningful precedents? How far forward to show intriguing consequences? How far West of the Mediterranean and Near East should one seek *comparanda*—and how far East? One quickly encounters another problem, that of the general unfamiliarity of most undergraduates with ancient history, geography, or the academic study of religion, which can further limit the rate of progress through the material and constrain opportunities to construct meaningful comparisons. Drawing on my experience in teaching a course on “Religion and Empire in Late Antiquity” three times in the last several years, each time with significantly different audiences, methods, and coverage of the topic, I will highlight some of the ways the instructor of such a course can draw on the breadth and richness of the first millennium, yet through careful selection of material keep the scope and depth of the course manageable. In this, the art of creative juxtaposition is key: bringing texts and images from what appear to be disparate contexts together to instill an instinct for pattern recognition in students, enabling them to understand the conjunctions of religion and power—of authority, community, memory, and history—that are so typical of this period, and in some sense still meaningful today.

# Reports

## Executive Summary

It is with great pleasure that the International Qur'anic Studies Association (IQSA) holds its 2016 annual meeting in San Antonio, Texas. This year's conference hosts approximately twenty sessions with over sixty presenters and discussants coming from across the globe. The following report by the executive director summarizes the progress of IQSA throughout 2016 as well as its future plans.

### ***Governance & Non-Profit Status***

The board held its spring 2016 meeting in Atlanta. The executive director reported to council IQSA's financial, operational, and administrative activity. The board discussed updates within the standing committees, and approved (1) the contract with Lockwood Press for IQSA publications and (2) the MOU with Beit Al-Hikma for the 2017 International Meeting to be held in Tunisia. The board also offered feedback to and a positive evaluation of the executive director and treasurer.

### ***Member Benefits & Membership Updates***

The three-tiered membership system introduced at the start of 2016 has been a success and remains in place for the foreseeable future. There was a 10% increase in membership over the past year, from 200 to 220. This number demonstrates a slow and steady pace of growth. We recognize the importance of keeping membership costs low while having running an ambitious operational budget.

Member benefits are accessible through *IQSAweb.org*. They include the *Review of Qur'anic Research (RQR)*, the *Qur'an Seminar Commentary*, IQSA Membership Directory and, by early 2017, the *Journal of the International Qur'anic Studies Association (JIQSA)*. The first issue of *JIQSA* was completed and submitted to the publisher in October 2016 and is pending release. Submissions to the second issue are complete and going through the editing process. *JIQSA* will be published once annually for first the three years. The Publications and Research Committee has accepted its first two book length manuscripts for publication soon.

*JIQSA* and forthcoming books are published by IQSA in partnership with Lockwood Press. Print versions are available for purchase on demand.

### ***Donations & Sponsorships***

IQSA shares its gratitude with its donors and sponsors for 2016. To the Windsor Foundation for their generosity, the board who made the general reception possible, DeGruyter Press for sponsoring *The Qur'an Seminar* book launch, and to all of you who have given generously—thank you. IQSA is an independent tax-exempt 501(c)3 non-profit organization. This means that our world-class programming and publishing is only possible through your generosity and participation. Senior colleagues, professionals, and partner organizations are especially encouraged to give generously. You may feel inclined to sponsor a particular cause—such as publications, annual or international meetings, general or graduate receptions, and so on. If you believe in fostering Qur'anic scholarship, building bridges, and using scholarship as a means for peace and mutual understanding, *please give*.

Please make your tax-deductible donation at <http://members.iqsaweb.org/donate>.

### ***Expenditure & Operations***

As projected, expenditure for 2016 alone is \$20,000. This figure does not include minor outstanding costs from 2015. Projected revenue and donations in the amount of \$23,600, minus fees, covered these costs. For 2016 as well, the board and other IQSA members showed great leadership by donating to IQSA, while turning down support for the spring and fall meetings.

Revenue from membership dues and advertising are both up from last year. Projected expenditure for 2017 will rise to at least \$25,000 on account of publishing *JIQSA* and holding the 2017 International Meeting. Short term goals include expanding our membership base, increasing advertising, and building donor support to meet our growing costs.

## Reminders for 2016

Friends and members of IQSA should feel free to send all general inquiries to [contact@iqsaweb.org](mailto: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](http://IQSAweb.org).

Join the IQSA Discussion Group on Yahoo! by writing to [iqsa-subscribe@yahoogroups.com](mailto: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 both July 2017 in Carthage, Tunisia, and November 2017 in Boston, MA!

Emran El-Badawi

## IQSA Nominations Committee

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 2016, the Nominations Committee consisted of four members: Karen Bauer, Alba Fedeli, Gabriel Reynolds, Devin Stuart, and Holger Zellentin, who chaired the committee. The following nominations have been approved by the Board of Directors and will be put to the vote of our members for confirmation at the annual meeting in San Antonio.

This year, the committee had to fill a substantial number of important positions beginning in 2017, partially by reappointment, and partially by appointing new candidates. We have nominated Abdullah Saeed to succeed Gerald Hawting as president elect in 2017; Gerald will be our president in 2017. We have nominated Sarra Tilli to succeed Ebrahim Mousa on the Board of Directors, to which we nominated Fred Donner and Gabriel Reynolds for one further and final term.

As replacements for Devin Stewart and Gabriel Reynolds, whose tenures on the Nominations Committee (which is not renewable) will end by the end of 2016, we have nominated Farid Esack and Hamza Zafer. The initial (and equally non-renewable) term of Holger Zellentin as committee chair has been extended until the end of 2018, in accordance with our bylaws. Likewise, Nicolai Sinai was reappointed as chair to the Programming Committee for one further and final term.

Mun'im Sirry was reappointed to the international Programming Committee, succeeding Daniel Madigan (who has been nominated to remain on the committee) as chair.

All other members of the international Programming Committee whose first term ends this year, i.e., Majid Daneshgar, Abdullah Saeed, and Nayla Tabbara, have equally been nominated for one further and final term. Mehdi Azaiez will serve as the 2017 Tunisia chair.

Finally, Reuven Firestone was reappointed to the Publications and Research Committee, succeeding Michael Pregill (who has been nominated to remain on the committee) as chair. All other members of the Publications and Research Committee whose first term ends this year, i.e., Sean Anthony, Mehdi Azaiez, and Catherine Bronson, have also been nominated for one further and final term. Moreover, David Powers will succeed Gerald Hawting to head the IQSA monograph series, Mehdy Shaddel has been appointed as blog coordinator, and Munther Younes and Amir Hussain have both been added to the committee.

In its deliberation, the Nominations Committee sought to balance a large number of requirements an ideal candidate would fulfill, including a scholar's commitment to IQSA, public profile, and contribution to the field. Among the suitable candidates, we also sought to balance IQSA's leadership in terms of gender, religious commitments, and geographic representation, issues whose importance continues to grow. In order to reach this goal, the committee continues to solicit nominations from the general IQSA membership.

As chair of the committee, I want to express my gratitude to all new, current, and parting members of the committee for the smooth and effective work during this past year. My special thoughts to Andrew Rippin, whose untiring dedication to IQSA, and to the field of Islamic Studies more broadly, will not be matched.

Holger Zellentin



# GORGIAS PRESS

Publishing for the Sake of Knowledge

## ISLAMIC HISTORY AND THOUGHT

This interdisciplinary peer reviewed series will provide a platform for scholarly research on any geographic area within the expansive Islamic world, stretching from the Mediterranean to China, and dated to any period from the eve of Islam until the early modern era. Proposals are invited for original monographs, translations (Arabic, Persian, Syriac, Greek, and Latin) and edited volumes related to these broad areas of research.

## FORTHCOMING TITLES IN ISLAMIC HISTORY AND THOUGHT

### **Between the Jurist and the Theologian: Theology in *Shāfiʿī* Legal Theory**

Mohamed Eissa

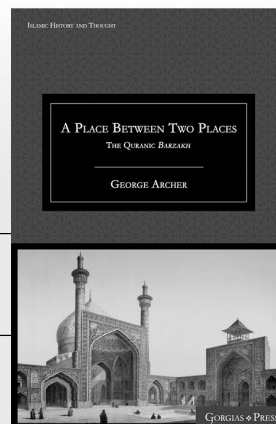
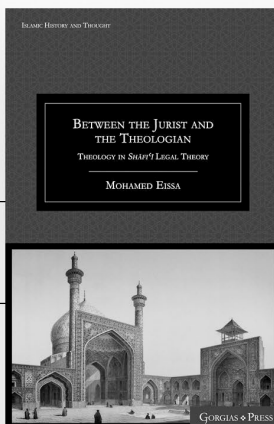
978-1-4632-0618-5

This in-depth study examines the relation between legal theory (*uṣūl al-fiqh*) and speculative theology (*ʿilm al-kalām*). It compares the legal theory of four classical jurists who belonged to the same school of law, the *Shāfiʿī* school, yet followed three different theological traditions. The aim of this comparison is to understand to what extent, and in what way, the theology of each jurist shaped his choices in legal theory.

## TWO NEW SERIES IN ISLAMIC STUDIES

### THE MODERN MUSLIM WORLD

This interdisciplinary book series provides a platform for scholarly research on Islamic and Muslim thought and history throughout the expansive Islamic world, dating from the beginning of the modern period. Studies that trace the intellectual and historical impact of modern texts and thinkers on the contemporary world are particularly welcomed. Scholars are invited to submit proposals for original monographs, translations, and edited volumes related to these broad areas of research.



### **A Place Between Two Places: The Quranic *Barzakh***

George Archer

978-1-4632-0612-3

For believers in a resurrection of the body, there arises the question of what happens after death but before the Last Day: the intermediate state. For most Muslims, the intermediate state is the *barzakh*. It is a fantastical and frightening time in the grave. The present study will examine where the belief in the *barzakh* comes from through a study of the Qur'an.

## TO SUBMIT A PROPOSAL FOR ISLAMIC HISTORY AND THOUGHT OR THE MODERN MUSLIM WORLD

Please send the following to Gorgias' Islamic Studies Acquisitions Editor, Adam Walker ([adam@gorgiaspress.com](mailto:adam@gorgiaspress.com)):  
Cover letter ♦ Abstract ♦ Table of contents ♦ Sample chapters ♦ Copy of your C.V. with two references

[www.gorgiaspress.com](http://www.gorgiaspress.com)

## IQSA Programming Committee

Members: Marianna Klar, Cecilia Palombo, Michael Pregill, Andrew Rippin, Nicolai Sinai (chair), Devin Stewart, Sarra Tlili.

IQSA's Programming Committee (PC) is responsible for the academic content of the Annual Meeting and reports to the Board of Directors. It approves new program units, oversees the operation of existing ones, and shapes future meetings in the light of its evaluation of past ones. At the PC's meeting at Atlanta, it was felt that the committee, which until then had only had five members, would be well served by two additional persons, and IQSA's Nominating Committee proposed to appoint Marianna Klar and Cecilia Palombo, the latter serving as a graduate student representative. Both graciously accepted their nomination and immediately began taking active part in the PC's deliberations.

After the San Antonio meeting, IQSA's five inaugural program units will have run for three years, with a sixth unit—The Qur'an and Late Antiquity—having run for two years. The PC is currently engaged in discussions about the future profile of IQSA's program unit portfolio. The current shape of IQSA's program units is still as follows, although a certain number of changes will be implemented next year:

1. Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus  
Chairs: Anne-Sylvie Boisliveau and Sarra Tlili
2. Historical Context, Manuscripts, and Material Culture  
Chairs: 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 Clare Wilde
6. The Qur'an and Late Antiquity  
Chairs: Greg Fisher and Michael Pregill

As in the previous year, the Call for Papers for IQSA's 2016 meeting was published in early January, and by April submissions for all program units had been received and reviewed by the unit chairs. IQSA's six programming units will hold or cosponsor a total of thirteen panels at the 2016 meeting, apart from the presidential address.

Nicolai Sinai



*Archway at the Alamo, San Antonio, Texas*

## IQSA Publications & Research Committee

Convened in December 2013, the IQSA Publications & Research Committee (PRC) is tasked with supervising the various branches of the IQSA publishing division, which was established in fall 2013 by a task force consisting of Michael Pregill, Andrew Rippin, and Devin Stewart. In keeping with the plan first outlined by this task force, the PRC currently oversees the three branches of IQSA Publishing: a peer-reviewed journal (the *Journal of the Qur'anic Studies Association*, commencing publication in 2016), an online review (the *Review of Qur'anic Research*, which commenced publication in January 2015), and a monograph series (*IQSA Studies in the Qur'an*, currently under development, with the first volume scheduled to be published in 2017).

The current members of the PRC are:

Michael Pregill (Chair of PRC and Co-Editor of *JIQSA*)

Sean Anthony and Catherine Bronson (Co-Editors of *Review of Qur'anic Research*)

Mehdi Azaiez

Ryann Craig (*JIQSA* Publishing Intern and Graduate Student Representative)

Vanessa De Gifis (Co-Editor of *JIQSA*)

Reuven Firestone

G. R. Hawting (editor of *IQSA Studies in the Qur'an*)

John Kutsko (*ex officio*)

Nicolai Sinai (*ex officio*; Chair of Programming Committee)

Over the course of 2016, the various branches of IQSA Publishing have all undergone significant growth and development.

### ☞ *Review of Qur'anic Research (RQR)*

Under the leadership of Catherine Bronson and Sean Anthony, *RQR* began publishing book reviews online in January 2015. The review has maintained a schedule of monthly publication and is currently available only to IQSA members.

### ☞ *Journal of the International Qur'anic Studies Association (JIQSA)*

The official Call for Papers for *JIQSA* was issued in fall 2015. Beginning in fall 2016 with the publication of the first issue, *JIQSA* will publish one issue annually. Submissions are now invited for the 2018 issue; interested parties should contact the editors at [jiqsa@iqsaweb.org](mailto:jiqsa@iqsaweb.org).

### ☞ *IQSA Studies in the Qur'an (ISIQ)*

Under the guidance of Head Editor G. R. Hawting, a monograph series is currently under development. The first volume of the series is Michel Cuypers, *A Qur'anic Apocalypse: A Reading of the Last Thirty-Three Surahs of the Qur'an*, a translation of the author's *Une apocalypse coranique. Lecture des trente-trois dernières sourates du Coran* (2014). Publication is anticipated in late 2017.

Michael Pregill

# IQSA International Conference 2016

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The International Qur'an Conference will be cohosted by the International Qur'anic Studies Association (IQSA) and Beit al-Hikma (The Tunisian Academy of Sciences, Letters, and Arts), in Carthage, Tunisia on July 4–6, 2017 at the Zarrouk Palace. 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. All those interested should visit [IQSAweb.org](http://IQSAweb.org) and subscribe to the IQSA discussion group (by sending an e-mail to [iqsa-subscribe@yahoogroups.com](mailto:iqsa-subscribe@yahoogroups.com)), in order to remain updated and receive further details on the conference, program units, and Call for Papers.



*Famous Ruins of Carthage, Carthage, Tunisia*

# Participation and Membership

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## ***IQSAweb.org***

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

## **Online Discussion Group:**

Join the Yahoo! Discussion Group to share ideas, discuss, and collaborate with other scholars and members of IQSA. Join by writing to [iqsa-subscribe@yahoogroups.com](mailto: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 various stories and reports on new research. IQSA strongly encourages all those working on new and exciting Qur'anic Studies projects to contribute to the IQSA blog.

## **Become a Member of IQSA:**

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

- ☞ *Review of Qur'anic Research*
- ☞ Qur'an Seminar project
- ☞ Membership Directory
- ☞ *Bilingual English-Arabic Journal of the International Qur'anic Studies Association* (2016–2017)

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

## **Donate:**

Support IQSA's work by making a tax-deductible contribution. Donate online at [members.iqsaweb.org/donate](http://members.iqsaweb.org/donate) or e-mail us at [contact@iqsaweb.org](mailto:contact@iqsaweb.org).



# IQSA Mission and Vision

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## Mission Statement:

Foster Qur'anic Scholarship

## Strategic Vision Statement:

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

- ☞ Regular meetings for scholars of the Qur'an
- ☞ Cutting edge, intellectually rigorous, academic research on the Qur'an
- ☞ A bridge between different global communities of qur'anic scholarship
- ☞ Regular and meaningful academic interchange between scholars of the Bible and scholars of the Qur'an
- ☞ Involvement of Islamic scholarly institutions and faith communities

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

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

## Core Values:

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

# Announcing IQSA Boston 2017

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The International Qur'anic Studies Association will meet in November 2017 with SBL/AAR in Boston, MA.

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

IQSA is therefore pleased to invite submissions for the Boston 2017 Annual Meeting in the following program units:

1. Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus
2. The Qur'an: Historical Context, Manuscripts, and Material Culture

3. The Qur'an and the Biblical Tradition
4. The Qur'an: Methodology and Hermeneutics
5. Qur'an Seminar

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, 2017. 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.



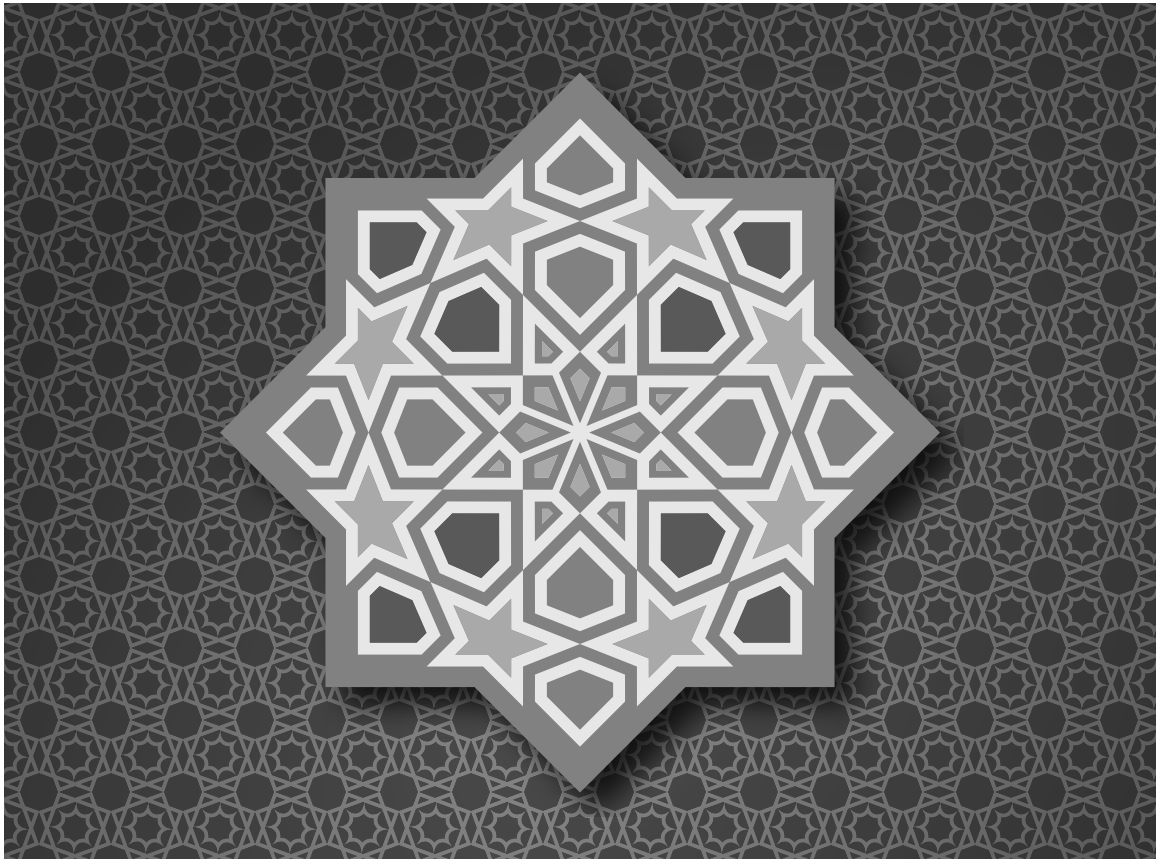
*Boston Common Public Garden, Boston, Massachusetts*

# Forthcoming 2017

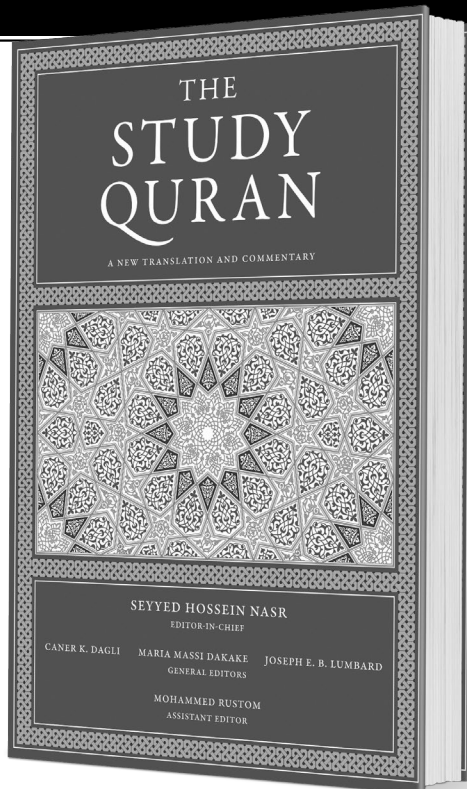
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*A Qur'anic Apocalypse. A Reading of the Thirty-Three Last Surahs of the Qur'an*, by Michel Cuypers; translation by Jerry Ryan

Having explored the structure of the long fifth surah in his book *Le Festin* (2007; translated, *The Banquet*, 2009), Michel Cuypers applies rhetorical analysis to the thirty-three small surahs (81–114) at the end of the Qur'an. His reading of the text proceeds according to the principles of Semitic Rhetoric, thereby illustrating the internal coherence of each of these surahs, in addition to the semantic connections between them. These surahs, which have traditionally been considered small, independent textual units, in fact are a semantically coherent ensemble, made up of a number of hierarchical sub-ensembles. Two principal themes dominate these surahs: eschatology (Day of Judgment and resurrection) from the emergence of Muhammad's prophetic mission (81), through the triumph of his preaching (110). As in *Le Festin*, the author adds perspectives on intertextuality to his rhetorical analysis. The image which emerges from these surahs, which date from the Meccan period, is that of a messenger tasked with the announcement of the Day of Judgement and, in this perspective, to call the rich to more justice to the needy and to more sincerity in religion, themes which are also found together with the biblical prophets.



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# Call For Papers

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## *Journal of the International Qur'anic Studies Association*

The *Journal of the International Qur'anic Studies Association* (JIQSA) is a peer-reviewed annual journal devoted to the scholarly study of the Qur'an. Our goals are to

- ✎ Publish scholarship of high technical quality on the Qur'an, discussing its historical context; its relationship to other religious text traditions; and its literary, material, and cultural reception.
- ✎ Cultivate Qur'anic Studies as a growing field with a distinctive identity and focus, while acknowledging relevant linkages to the study of the Bible as well as Islamic tradition, including *tafsir*.
- ✎ Facilitate crucial conversations about the state of the field in Qur'anic Studies and the future of the discipline.
- ✎ Connect diverse scholarly communities from around the world on issues of common concern in the study of the Qur'an.

We invite submission of original, quality research articles for consideration for publication in *JIQSA*. 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*; Qur'an manuscripts and material culture; and the application of various literary and philological modes of investigation into Qur'anic style, compositional structure, and rhetoric.

Articles to be considered for publication may reflect a variety of disciplinary perspectives, but should be:

- ✎ Located in and engaged with the relevant scholarly literature, building on existing knowledge.

- ✎ Conscious of authorial perspective and positionality, and explicit about aims, theoretical posture, and methodology.
- ✎ Reflective about their impact on larger issues and debates in the academic field of Qur'anic Studies and in broader public discourses around the Qur'an and Islam.

To submit an article for consideration for publication in *JIQSA*, please e-mail a complete manuscript (in the range of 8,000–12,000 words) and abstract (approx. 400 words) to [jiqsa@iqsaweb.org](mailto:jiqsa@iqsaweb.org). Authors are encouraged to conform their submission to our current style guidelines, available at <https://iqsaweb.files.wordpress.com/2014/10/jiqsa-guidelines-and-style-sheet.pdf>.

### **Co-Editors:**

Michael Pregill, Boston University, USA

Vanessa De Gifis, Wayne State University, USA

### **Editorial Board:**

Anne-Sylvie Boisliveau, Paris-Sorbonne Université

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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

# Review of Qur'anic Research

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The *Review of Qur'anic Research* (RQR) is a new online companion to the International Qur'anic Studies Association (IQSA). IQSA is committed to the advancement and dissemination of high quality scholarship on the Qur'an and to the facilitation of deeper understandings of the Qur'an through scholarly collaboration. RQR is an online resource that features reviews of cutting-edge scholarship in the field of Qur'anic Studies and allied fields.

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

**Submissions:** While RQR acts mainly as a clearinghouse for the review of new scholarly publications (monographs, translations, edited texts, reference works, etc.), published works of cultural and religious significance that fall outside the traditional domain of academic publication may also be reviewed. Publishers and authors who wish to submit their publications for review in RQR should contact the RQR Editors, Catherine Bronson (University of Notre Dame) and Sean Anthony (The Ohio State University) at [rqr@iqsaweb.org](mailto:rqr@iqsaweb.org).

Access to complete RQR documents is available to IQSA members only.

**Catherine Bronson** is Assistant Professor of Arabic and Islam at the 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 Görke and Pink (eds.), *Tafsir and Islamic Intellectual History*, looks at the origins of the intrinsic paradoxes produced by the vying images and personas of Eve found in the early Islamic tradition.

**Sean W. Anthony** is Associate Professor in the Department of Near Eastern Languages and Cultures at The Ohio State University. His books include *The Caliph and the Heretic: Ibn Saba and the Origins of Shi'ism*, *Crucifixion and the Spectacle of Death: Umayyad Crucifixion in its Late Antique Context*, and an edition-translation of Ma'mar ibn Rashid's *The Expeditions*. His research and publications focus on the emergence of Islam and the origins of its sacred and sectarian traditions.



River Walk, San Antonio, Texas

# Qur'an Seminar

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The Qur'an Seminar is a research project organized by the International Qur'anic Studies Association (IQSA). At the heart of the project is the collaborative study of selected qur'anic passages. Of particular interest to this study are the following questions:

1. The structure of the Qur'an (its logical, rhetorical, and literary qualities, or *naẓm*)
2. The Qur'an's intertextual relationships (with both biblical and other literary traditions)
3. The Qur'an's historical context in Late Antiquity

The *methodology* of the Seminar is *Qur'anist* inasmuch as scholars are encouraged to address the Qur'an directly and not to rely on classical exegesis as a lens through which to view the text.

The Qur'an Seminar website ([IQSAweb.org](http://IQSAweb.org)) has two principal elements. First, the website includes a database of passages of the Qur'an with commentaries from a range of scholars. This database is meant to be a resource for students and specialists of the Qur'an alike. The commentaries might be quoted and referenced by citing the corresponding url. Access to the Qur'an Seminar website is open to all members of IQSA.

Secondly, the website includes an active forum in which additional qur'anic passages are discussed. At regular intervals the material on the forum will be saved and moved to the database, and new passages will be presented for discussion on the forum. As a rule, the passages selected for discussion are meant to be long enough to raise a variety of questions for discussion, but short enough to lend that discussion coherence.

Passages have also been selected with the following criteria in mind:

1. Passages on themes of central importance to the text itself
2. Passages which collectively represent a diversity of literary genres
3. Passages of interest to the academic field of Qur'anic Studies

The beginning point for most new discussions is the annual meeting of IQSA, during which time sessions of the Qur'an Seminar take place. As a rule, the passages discussed during those sessions will be presented on the forum section of the Qur'an Seminar website during the following year. Those interested in the Qur'an Seminar are encouraged to submit proposals to participate in those sessions. The Call for Papers is regularly announced in December, with the Annual Meeting taking place the following November.

For questions about the Qur'an Seminar or issues with the registration process, please contact *mehdi.azaiez@theo.kuleuven.be*.

# People

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## BOARD OF DIRECTORS

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### **Farid Esack, University of Johannesburg – President**

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 and Hamburg), the United States (College of William and Mary, Union Theological Seminary, Xavier University, and Harvard Divinity School) and in Asia (International Islamic University of Islamabad and Gaja Mada University in Yogyakarta). In addition to many peer-reviewed articles, Farid Esack is the author of several monographs, including *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.

### **Gerald Hawting, SOAS, University of London – President-Elect**

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

### **Reuven Firestone, Hebrew Union College, Jewish Institute of Religion – Past 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 one hundred scholarly articles on the Qur'an and the Bible, Judaism, Islam, their relationship with one another and with Christianity, and phenomenology of religion, his books include *An Introduction to Islam for Jews*; *Children of Abraham: An Introduction to Judaism for Muslims*; *Jihad: The Origin of Holy War in Islam*; *Who are the Real Chosen People: The Meaning of "Chosenness" in Judaism, Christianity and Islam*; and *Holy War in Judaism: the Fall and Rise of a Controversial Idea*. He received rabbinical ordination from Hebrew Union College and the Ph.D. in Arabic and Islamic Studies from New York University.

### **Fred M. Donner, University of Chicago**

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

### **Jane McAuliffe, Library of Congress**

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



**Ebrahim Moosa, University of Notre Dame**

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 codirects, *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* was awarded the Best First Book in the History of Religions by the American Academy of Religion. His other publications include *What is a Madrasa?* and the forthcoming coedited book, *The African Renaissance and the Afro-Arab Spring*.

**Gabriel Said Reynolds, University of Notre Dame – Chair**

Gabriel Said Reynolds did his doctoral work at Yale University in Islamic Studies and is currently Professor of Islamic Studies and Theology in the Department of Theology at the University of Notre Dame. Among his works on the Qur'an is *The Qur'an and Its Biblical Subtext*. In 2012–13 he directed, along with Mehdi Azaiez, "The Qur'an Seminar," a year-long collaborative project dedicated to encouraging dialogue among scholars of the Qur'an, the acts of which will appear as *The Qur'an Seminar Commentary*. He is currently a Fellow at the Institute of Advanced Studies in Nantes (France), Chair of the Executive Board of the International Qur'anic Studies Association, and completing a brief commentary on the Qur'an for Yale University Press. At Notre Dame, he teaches courses on theology, Muslim/Christian relations, and Islamic origins.

**Hamza M. Zafer, University of Washington – Secretary**

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

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**EXECUTIVE OFFICE**

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**Emran El-Badawi, University of Houston – Executive Director**

Emran El-Badawi is Associate Professor and Program Director of Middle Eastern Studies at the Department of Modern and Classical Languages at the University of Houston (UH). He is author of *The Qur'an and the Aramaic Gospel Traditions* (Routledge, 2013), co-author of *A History of the Classical Middle East* (Cognella, forthcoming) and editor of *Communities of the Qur'an* (in progress). He teaches courses on Islamic Civilization as well as the modern Middle East. At UH he is responsible for three undergraduate degree programs, consulting for the private sector and government, and partnering with community organizations on a variety of initiatives. El-Badawi is founding Executive Director and Treasurer of the International Qur'anic Studies Association, starting his first term in 2014. He received his Ph.D. with honors from the Department of Near Eastern Languages and Civilizations at the University of Chicago.

**Irfana Hussain – Executive Assistant**

Irfana Hussain is the Executive Assistant 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.

**Mehdy Shaddel – Blog Coordinator**

Mehdy Shaddel is a scholar of Islamic history specializing in the political history of the early caliphate (632–836 CE), the Arabic historiographical tradition, the historical Muhammad, the Qur'an, and late ancient religion. He has written several articles on such topics as the second Muslim civil war, ethno-religious identities in the Qur'an, and Islamic eschatology.

**Ryann Elizabeth Craig, The Catholic University of America – Graduate Assistant**

Ryann Elizabeth Craig is a Ph.D. candidate in Semitic Languages at The Catholic University of America (CUA) in Washington, DC, where she studies early Syriac and Christian Arabic engagement with Islam and the Qur'an as a proof-text in Christian-Muslim polemics. She is involved in university-wide academic skills support programs, pedagogy training initiatives, and coordinates CUA's undergraduate and graduate tutoring program. She is the project manager for the CCME Project, a digital archive for the preservation and dissemination of the cultural record of Syriac Christian communities.

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## PROGRAMMING COMMITTEE

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### **Nicolai Sinai, University of Oxford – Chair**

Nicolai Sinai studied Arabic and Philosophy at Leipzig, Cairo, and the Freie Universität Berlin, and subsequently did a doctorate on the Qur'an and early qur'anic exegesis at the latter institution. Since 2011, he has been teaching at the University of Oxford, where he is currently an Associate Professor of Islamic Studies and a Fellow of Pembroke College. His research interests lie in the literary and historical-critical study of the Qur'an, Islamic exegesis, and the history of Arabic philosophy.

### **Andrew Rippin, University of Victoria**

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*, which gathers many of his articles, and the textbook *Muslims, Their Religious Beliefs and Practices* (now in its fourth revised edition). His research interests include the formative period of Islamic civilization, the history of the Qur'an, and the history of qur'anic interpretation.

### **Marianna Klar, SOAS, University of London**

Marianna Klar is Research Associate in the Centre of Islamic Studies, SOAS, University of London. Her research focuses on the Qur'an's structure, its narratives, and its late antique context. She has also published on tales of the prophets within the medieval Islamic historiographical tradition, and is currently investigating the degree of textual variation exhibited within manuscript copies of al-Kisa'i's *Qisas al-anbiya'*. A guest-edited volume of articles on Tabari and his hermeneutics will be appearing under her aegis in the *Journal of Qur'anic Studies*, Spring 2016.

### **Cecilia Palombo, Princeton University**

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

She has cultivated a special interest in the study of the Qur'an and its interaction with late antique texts.

### **Devin J. Stewart, Emory University**

Devin Stewart is Professor of Arabic and Islamic Studies at Emory University. His research has focused on Islamic law and legal education, the text of the Qur'an, Shi'ite Islam, Islamic sectarian relations, and Arabic dialectology. His published works include *Islamic Legal Orthodoxy: Twelver Shiite Responses to the Sunni Legal System* and a number of articles on leading Shi'ite scholars of the sixteenth, seventeenth, and eighteenth centuries. His work on the Qur'an includes "Saj" in the Qur'an: Prosody and Structure" in the *Journal of Arabic Literature* and "Rhymed Prose" in the revised edition of the *Encyclopaedia of the Qur'an*.

### **Sarra Tlili, University of Florida**

Sarra Tlili is an Assistant Professor of Arabic Language and Literature at the University of Florida, Department of Languages, Literatures, and Cultures. She obtained her Ph.D. from the University of Pennsylvania Department of Near Eastern Languages and Civilizations 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*, "All Animals Are Equal, or Are They: The Ikhwan al-Safa's Animal Epistle and its Unhappy End" in the *Journal of Qur'anic Studies*, and "Innocence, Experience, and Liberation: The Maturation Process in al-Midani ibn Salih's Work" in *Arabica*.

### **Michael Pregill, Boston University (ex officio)**

See biography on page 58.

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## PROGRAMMING UNIT CHAIRS

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

#### **Anne-Sylvie Boisliveau, Paris-Sorbonne Université**

Anne-Sylvie Boisliveau is Postdoctoral Fellow at the Laboratoire d'excellence RESMED, Conversions and Religious Controversies Department in Paris. She has also taught as instructor in Islamic Studies in different universities in Europe: Groningen, Strasbourg and Aix-en-Provence. Her main field of research is Qur'anic Studies and early Islam. She has recently published *Le Coran par lui-même. Vocabulaire et argumentation du discours coranique autoréférentiel*.

#### **Sarra Tlili, University of Florida**

See biography above, page 56.

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

### **Keith E. Small, London School of Theology**

Keith E. Small is a manuscript consultant to the Bodleian Library at Oxford for their qur'anic manuscript collection and an Honorary Fellow to the Bodleian's post-graduate research center, the Centre for the Study of the Book. Keith has presented his research at academic conferences in Europe and the USA. He has published two major books, *Textual Criticism and Qur'an Manuscripts* and *Qur'ans: Books of Divine Encounter*.

### **Luke Treadwell, University of Oxford**

Luke Treadwell is University Lecturer in Islamic Numismatics, Khalili Research Centre, Oriental Institute, University of Oxford, and Curator of Islamic Coins, Heberden Coin Room, Ashmolean Museum. He teaches Islamic art and archaeology in the Khalili Research Centre, Oxford. His research interests are: Islamic history, material culture, iconography and craftsmanship before the Mongols, with an emphasis on Central Asia and Iran.

## ***The Qur'an and the Biblical Tradition***

### **Cornelia Horn, Martin-Luther University, Halle-Wittenberg**

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

### **Holger Zellentin, University of Nottingham**

Holger Zellentin (Ph.D., Princeton University, 2007) is Associate Professor in Judaism at the University of Nottingham, a mid-career Fellow at the British Academy, and recipient of the Philip Leverhulme Prize. Before coming to the United Kingdom, he taught in New Brunswick, NJ, and Berkeley, CA. His publications include *The Qur'an's Legal Culture: The Didascalia Apostolorum as a Point of Departure and Rabbinic Parodies of Jewish and Christian Literature*. His current research seeks to integrate Jewish and Christian Late Antiquity with Qur'anic Studies.

## ***Qur'anic Studies: Methodology and Hermeneutics***

### **Karen Bauer, The Institute of Ismaili Studies**

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

### **Farid Esack, University of Johannesburg**

See biography above, page 54.

## ***Qur'an Seminar***

### **Mehdi Azaiez, Katholieke Universiteit Leuven**

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

### **Clare Wilde, Rijksuniversiteit Groningen**

Clare Wilde is an Assistant Professor of Islamic Origins in the faculty of Theology and Religious Studies at the University of Groningen. She earned her Ph.D. in Church History at The Catholic University of America. Her primary research interests are late antique themes found in the Qur'an and early Christian responses to the Qur'an. Recent publications include "We shall not teach the Qur'an to our children" in Jens Scheiner and Damien Janos (eds.), *The Place to Go: Contexts of Learning in Baghdad from the Eighth to Tenth Centuries and Approaches to the Qur'an in Early Christian Arabic Texts*.

## *The Qur'an and Late Antiquity*

### **Michael Pregill, Boston University**

Michael Pregill is Interlocutor in the Institute for the Study of Muslim Societies and Civilizations at Boston University, where he is the coordinator of Mizan ([www.mizanproject.org](http://www.mizanproject.org)), a new digital scholarship initiative, and edits the peer-reviewed, open access *Mizan: Journal for the Study of Muslim Societies and Civilizations*. Previously, he was Associate Professor in the Department of Religious Studies at Elon University in North Carolina. His main areas of academic 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.

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## **INTERNATIONAL PROGRAMMING COMMITTEE**

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### **Daniel Madigan, Georgetown University – Chair**

Daniel Madigan, S.J. is an Associate Professor and Director of Graduate Studies in the Department of Theology at Georgetown University. His main fields of teaching and research are Qur'anic Studies, interreligious dialogue (particularly Muslim-Christian relations), and comparative theology. He has also taught as a visiting professor at Columbia University, Ankara University, Boston College, and Central European University. He published *The Qur'an's Self-Image: Writing and Authority in Islam's Scripture*.

### **Mun'im Sirry, University of Notre Dame**

Mun'im Sirry is an Assistant Professor of Theology in the Department of Theology with additional responsibilities for the "Contending Modernities Initiative" at the Kroc Institute for International Peace Studies, University of Notre Dame. He earned his Ph.D. in Islamic Studies from the University of Chicago's Divinity School. His academic interest includes political theology, modern Islamic thought, Qur'anic Studies, and interreligious relations. His publications have appeared in several peer-reviewed journals, including *Arabica*, *BSOAS*, *Interpretation*, *Islam and Christian-Muslim Relations*, *Journal of Semitic Studies*, *Journal of Southeast Asian Studies*, *The Muslim World*, *Studia Islamica*, and *Die Welt des Islams*. His most recent book is entitled *Scriptural Polemics: the Qur'an and Other Religions*.

### **Abdullah Saeed, University of Melbourne**

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

### **Majid Daneshgar, University of Otago**

Majid Daneshgar is Lecturer in Islamic Studies at the University of Otago, New Zealand. He completed his Ph.D. at the University of Malaya, where he also worked as Assistant Professor of Religion and Islamic Studies. His main research interests focus on Islam in the Malay-Indonesian world, and Qur'anic exegesis and science in the nineteenth and early-twentieth centuries. He recently co-edited a volume with Peter G. Riddell and Andrew Rippin entitled *The Qur'an in the Malay-Indonesian World. Context and interpretation*. He has published articles and reviews in *Indonesian and the Malay World*, *Oriente Moderno*, *Der Islam*, *Islam and Christian-Muslim Relations*, *Religious Studies Review*, and *Oxford Islamic Studies Online*.

### **Nayla Tabbara, Adyan Foundation**

Nayla Tabbara is Director of the Institute of Citizenship and Diversity Management at Adyan Foundation, a Lebanese Foundation for Interreligious Studies and Spiritual Solidarity ([www.adyanvillage.net](http://www.adyanvillage.net)). She has a Ph.D. (2007) in Science of Religions from Ecole Pratique des Hautes Etudes (Sorbonne) and Saint Joseph University. She lectures in Religious and Islamic Studies at Saint Joseph University and the 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, Sufism, Islamic feminism, and cross-cultural education, and has a long experience in working on curricula for education on diversity and religions.

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### **PUBLICATIONS AND RESEARCH COMMITTEE**

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#### **Michael Pregill, Boston University – Chair**

*See biography above, page 58.*

#### **Sean W. Anthony, Ohio State University**

*See biography above, page 52.*

#### **Mehdi Azaiez, Katholieke Universiteit Leuven**

*See biography above, page 57.*

#### **Catherine Bronson, University of Notre Dame**

*See biography above, page 52.*

#### **Vanessa De Gifis, Wayne State University**

Vanessa De Gifis is Assistant Professor of Islamic Studies and graduate advisor for Near Eastern Languages at Wayne State University in Detroit, MI, where she teaches undergraduate and graduate courses in Islamic intellectual culture and the Qur'an. Her book, *Shaping a Qur'anic Worldview*, 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.

#### **Reuven Firestone, Hebrew Union College, Jewish Institute of Religion**

*See biography above, page 54.*

### **Gerald Hawting, SOAS, University of London**

*See biography above, page 54.*

### **John F. Kutsko, Society of Biblical Literature (ex officio)**

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 was a contributing editor of *The SBL Handbook of Style* and directed its 2014 revision. He is author of *Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel* and Co-Editor of *The King James Version at 400: Assessing Its Genius as Bible Translation and Its Literary Influence*.

### **Nicolai Sinai, University of Oxford (ex officio)**

*See biography above, page 56.*

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### **NOMINATIONS COMMITTEE**

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#### **Holger Zellentin, University of Nottingham – Chair**

*See biography above, page 57.*

#### **Karen Bauer, The Institute of Ismaili Studies**

*See biography above, page 57.*

#### **Alba Fedeli, Central European University, Budapest**

*See biography above, page 28.*

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

*See biography above, page 55.*

#### **Devin J. Stewart, Emory University**

*See biography above, page 56.*



# ما أهمية الجمعية الدولية للدراسات القرآنية؟

ما يحدث الآن أن كثيراً من الاسئلة طُرحت، ومناهج عملية أُستحدثت، وتخصصات ومجالات متعددة الأبعاد باتت متاحة للباحثين.  
(د. وداد القاضي، جامعة شيكاغو)

القرآن كتاب مقدس مهم ومصدر إلهام لعقيدة الملايين من الناس. من المهم جداً أن نحاول أن ندرس هذا الكتاب وتاريخه للاستفادة منه ، لكل من المجتمعات الإسلامية والمجتمعات الأخرى.  
(د. سيدني جريفيث، الجامعة الأمريكية الكاثوليكية)

من أهم ما جذبني لدراسة القرآن هو جودة النص الشعري وعمقه وتعقيده وهو مصدر إلهام بجماله.  
أحدث هنا كانسان متذوق ولا أحدث كمسلم، لقد جذبني القرآن بعمق معانيه وتعقيداته.  
(د. روفين فايرستون، كلية الإتحاد العبرية، المعهد اليهودي لدراسة الديانات فرع كاليفورنيا)

أعتقد أن هذه محاولة من باحثي القرآن للعمل مع باحثي الكتاب المقدس وتبادل المناهج والأدوات، وللإطلاع على مناهج تفسيرية وتأويلية قيمة في دراسات الكتاب المقدس وإن أمكن تطبيق هذه المناهج على دراسة القرآن. هذا تحديداً مثيرٌ جداً لإهتمامي.  
(د. رضا أصلان، جامعة كاليفورنيا - ريفرسايد)



أنا مهتمٌ بدراسة القرآن لأنني قد إكتشفت في بداية مسيرتي المهنية أن مخطوطات القرآن تم نسيانها لفترة طويلة. من ذلك الوقت أخذت بالتبحر عميقاً في دراسة القرآن وكيفية دمجها في التراث الإسلامي.  
(د. فرانسوا ديروش، المدرسة التطبيقية للدراسات العليا باريس)

يهمني عمل باحثي القرون الوسطى عندما يتصدون ويحاولون الإجابة على أسئلة صعبة من وجهات نظر مختلفة. بنفس الوقت أستمتع بمشاهدة باحثين معاصرين يواجهون تحديات مماثلة في وقتنا الحاضر من أجل إيجاد وإبتكار حلول جديدة.  
( د. أندرو ريبين، جامعة فيكتوريا، كولومبيا كندا)



*QSA*

*International Qur'anic Studies Association*

الجمعية الدولية للدراسات القرآنية