

QSA

*International Qur'anic Studies Association*

الجمعية الدولية للدراسات القرآنية

*Annual Meeting*

*Program Book*

*Annual Report*



*Boston, Massachusetts ❖ November 17–20, 2017*

# 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. أتحدث هنا كإنسان متذوق ولا أتحدث 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 أن أجل إيجاد وإبتكار حلول جديدة.  
(د. أندرو ريبين، جامعة فيكتوريا، كولومبيا كندا)



*International Qur'anic Studies Association*

الجمعية الدولية للدراسات القرآنية

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*2017 Annual Meeting Program Book*

*2017 Annual Report*

*Boston, Massachusetts*  *November 17–20, 2017*

## Acknowledgment

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

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

## Table of Contents

IQSA Events 2017 .....	3
Abstracts and Biographies .....	8
Reports	
Executive Summary 2017 .....	28
Nomination Committee .....	29
Publications and Research Committee.....	29
Programming Committee .....	30
IQSA International Conference 2017 .....	31
Participation and Membership.....	32
IQSA Mission and Vision.....	33
Announcing IQSA Denver 2018.....	34
<i>JIQSA</i> Call for Papers.....	36
Review of Qur'anic Research .....	37
People.....	38
In Memoriam .....	44

### Letter from Executive Director

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 2017 International Meeting in Carthage, Tunisia, IQSA will soon announce the location of its 2019 International Meeting. For more details on all of our programs, publications, and member benefits please visit *IQSAweb.org*.

In this program book you will find a complete listing of IQSA events during the 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 2017 in Boston!

We hope to see you again at IQSA 2018 in Denver.

Emran El-Badawi

*Executive Director, International Qur'anic Studies Association*

# IQSA Events 2017

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## P17-207

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

Friday, 1:00 PM–3:30 PM

Beacon A (Third Level) – Sheraton Boston Hotel (SB)

Holger Zellentin, University of Nottingham,  
Presiding

Devin Stewart, Emory University

*Abraham's Lies and Verbal Ambiguity in the Qur'an*  
(30 min)

Nicolai Sinai, University of Oxford

*"The creed of your father Abraham": Towards an  
intertextual and literary profile of the Qur'anic Abraham  
passages* (30 min)

Gavin McDowell, Ecole Pratique des Hautes Etudes  
*What Did Judaism Borrow from Muhammad? The Qur'an  
and Pirque de-Rabbi Eliezer Reconsidered* (30 min)

Shari L. Lowin, Stonehill College

*"The Jews say the Hand of God is Chained": Q 5:64, the  
midrash, and the Favor of God* (30 min)

Faris Casewit, Harvard University

*The Sayings of Jesus ('Isa) in Harrali's (d. 1241)  
Exegetical Treatise Sa'd al-wa'i wa-uns al-qari* (30 min)

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## P17-301

### **Presidential Address: The House and the Book**

Friday, 4:00 PM–5:15 PM

Essex Center (Third Level) – Westin Copley Place  
Hotel (WCP)

Some reflections on scripture and sanctuary in early  
Islam.

Emran El-Badawi, University of Houston, Presiding

Speaker: Gerald Hawting (IQSA President)

Respondent: Sean Anthony (Ohio State University)

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## P17-304

### **General Reception**

Friday, 5:15 PM–6:30 PM

Essex North (Third Level) – Westin Copley Place  
Hotel (WCP)

Please join us for light refreshments following the  
conclusion of the Keynote Address.

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## S18-142

### **Qur'an and Biblical Literature; International Qur'anic Studies Association**

*Joint Session With: Qur'an and Biblical Literature,  
International Qur'anic Studies Association*

Saturday, 9:00 AM–11:00 AM

Belvidere B (Second Level) - Hilton Boston Back Bay

**Theme: Roundtable Discussion of Islam and Its  
Past: Jahiliyya, Late Antiquity and the Qur'an,  
edited by Carol Bakhos and Michael Cook**

John Kaltner, Rhodes College, Presiding

Carol Bakhos, University of California-Los Angeles,  
Introduction (10 min)

Karen Bauer, Panelist (20 min)

Daniel Madigan, Georgetown University,  
Panelist (20 min)

Shawkat Toorawa, Panelist (20 min)

Joseph Lowry, University of Pennsylvania,  
Panelist (20 min)

Discussion (30 min)

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## P18-153

### **Graduate Student Reception**

Saturday, 11:15 AM–12:45 PM

Off Site (RSVP to [contact@iqsaweb.org](mailto:contact@iqsaweb.org))

IQSA invites graduate students and emerging  
scholars to engage with experts in the field in a  
relaxed setting over light refreshments off-site.

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**P18-249**

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**The Qur'an: Surah Studies**

Saturday, 1:00 PM–3:00 PM

Orleans (Fourth Level) – Boston Marriott Copley Place (MCP)

Marianna Klar, SOAS University of London, Presiding

Joseph E. Lowry, University of Pennsylvania  
*Legislative Framing and Communal Focus in Surat al-Ahzab* (30 min)

Matthew Anderson, Georgetown University  
*Between Scripture and Tradition: Q 33:57–61 and the Development of Classical Islamic Blasphemy Law* (30 min)

Ghazala Anwar, Graduate Theological Union  
*Reading Sura 33 al-Ahzab in relation to Sura 42 al-Shura* (30 min)

Bruce Bennett Lawrence, Duke University  
*The Puzzle of Surat Al-Ahzab (Q 33) v.35 in English translation* (30 min)

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**P18-323**

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**Roundtable: The Islamic Jesus**

Saturday, 4:00 PM–6:00 PM

Fairfield (Third Level) – Boston Marriott Copley Place (MCP)

Gabriel Reynolds, University of Notre Dame, Presiding

Mustafa Akyol's recent monograph "The Islamic Jesus" examines "how the king of the Jews became a prophet of the Muslims" and raises, among other things, the question of the importance of Jewish Christianity for the emergence of Islam. He will be joined by other experts of the Qur'an as well as Syriac and Rabbinic literature in order to explore these and other topics.

Holger Zellentin, University of Nottingham, Panelist

Shari Lowin, Stonehill College, Panelist

Gerald Hawting, School of Oriental and African Studies, Panelist

Sidney Griffith, Catholic University of America, Panelist

Emran El-Badawi, University of Houston, Panelist

Mustafa Akyol, Panelist

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**P18-325**

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

Saturday, 4:00 PM–6:30 PM

Beacon B (Third Level) – Sheraton Boston Hotel (SB)

**Theme: Surah Titles: Connections to Structure, Themes, and Rhetoric of Revelation**

Andrew C. Smith, Brigham Young University  
*Suwar al-Sajdah: Prostration as Surah Title for Q 32 and Q 41* (25 min)

Stephen Burge, Institute of Ismaili Studies  
*Theological Onomastics: Spiritual Didacticism in Al-Suyuti's Twenty One Names for Surat al-Fatiha* (25 min)

Emad Mohamed, Université du Québec à Montréal  
*How did Muslims Name the Chapters of the Quran: a Computational Analysis* (25 min)

Afnan H. Fatani, King Abdul-aziz University  
*S for Salat: Prostration as an Organizational Principle of Spatial Movement in Surat Sad (Q. 38)* (25 min)

Anne-Sylvie Boisliveau, University of Strasbourg (France)

*Naming the Revelation: Titles, Isolated Letters and Metatexts in the Hâwâmîm* (25 min)

Omar Edaibat, McGill Institute of Islamic Studies  
*On Sura Titles and the Four-Fold Process of Spiritual Transformation in the Quran: An Intra-Textual Approach* (25 min)

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**P18-344**

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**The Qur'an and Late Antiquity**

Saturday, 4:00 PM–7:00 PM

208 (Second Level) – Hynes Convention Center (HCC)

**Theme: Re-Orienting the Study of Late Antiquity before and after Muhammad**

Michael Pregill, Boston University, Presiding

This session is co-sponsored by the Traditions of Eastern Late Antiquity unit (AAR).

Khodadad Rezakhani, Princeton University, Panelist

Jennifer Hart, Elon University, Panelist

Naomi Koltun-Fromm, Haverford College, Panelist

Sara Ronis, Saint Mary's University (San Antonio), Panelist

Kevin Jaques, Indiana University Bloomington, Panelist

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**P19-152**

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**The Qur'an and Late Antiquity**

Sunday, 9:00 AM–11:30 AM

Provincetown (Fourth Level) – Boston Marriott  
Copley Place (MCP)

**Theme:** *Qur'anic Themes, Language, and Rites in Late Antique Perspective*

Michael Pregill, Boston University, Presiding

Abraham Winitzer, University of Notre Dame  
*Akkadian kipur kishâdim and the Fate of Islam's kâfirûn in Q 8:12; 47:4 (20 min)*

Discussion (10 min)

Javad "Jay" Hashmi, University of California-Berkeley

*War and Peace in Early Islam (20 min)*

Discussion (10 min)

Johanne Christiansen, Aarhus Universitet

*"And their prayer at the House is nothing but a whistling and a clapping of hands" (Q8:35): Negotiating Processions in the Qur'an (20 min)*

Discussion (10 min)

Ari M. Gordon, University of Pennsylvania

*Wherever you Turn, the Face of God is There: Liturgical Direction in the Qur'an and Religions of Late Antiquity (20 min)*

Discussion (10 min)

Karen Bauer, The Institute of Ismaili Studies

*Grief in the Qur'an and its Milieu (20 min)*

Discussion (10 min)

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**P19-157**

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**IQSA Business Meeting**

Sunday, 11:30 AM–12:30 PM

Provincetown (Fourth Level) – Boston Marriott  
Copley Place (MCP)

\* IQSA members required to attend.

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**P19-244**

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

Sunday, 1:00 PM–3:30 PM

Provincetown (Fourth Level) – Boston Marriott  
Copley Place (MCP)

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

Rachel Dryden, University of Oxford

*Angels from Biblical History in the Qur'an (30 min)*

Holger Zellentin, University of Nottingham

*The Prohibition of Incest in the Qur'an in its Biblical and Late Antique Context (30 min)*

Thomas Hoffmann, Københavns Universitet

*The Doxological Mode of Religiosity in the Qur'an (or how not to repeat the errors of the Jews and Christians) (30 min)*

Gabriel Said Reynolds, University of Notre Dame  
*Speaking Biblically: On the Qur'an's Use of Biblical Turns of Phrase (30 min)*

Cornelia Horn, Martin-Luther-Universität Halle-Wittenberg

*Oral and Written Transmissions at the Intersection of the Bible and the Qur'an (30 min)*

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**P20-139**

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

Monday, 9:00 AM–11:30 AM

Boston University (Third Level) – Boston Marriott  
Copley Place (MCP)

**Theme:** *Minority and Marginalized Hermeneutics*

Karen Bauer, The Institute of Ismaili Studies, Presiding

This panel examines the hermeneutical strategies of minority and marginalized groups.

Khalil Andani, Harvard University

*Reading Text through Pre-Text: Redefining Isma'ili Hermeneutics (25 min)*

Charles Ramsey, Forman Christian College

*From Farahi to Ghamidi: an introduction to the trajectory of the Indian Nazm School of Qur'anic exegesis (25 min)*

Orhan Elmaz, University of St. Andrews

*Unveiling female emancipation: A forced blessing? (25 min)*

Shehnaz Haqqani, Ithaca College

*Marginalizing Gender in the Study of the Qur'an (25 min)*

Joseph Stewart, Florida State University

*Are the Samaritans People of the Book? An Investigation into the Interpretation of Sura 20 (25 min)*

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**P20-220**

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**Special Session: Digital Qur'an Study**

Monday, 1:00 PM–2:30 PM

Commonwealth (Third Level) – Sheraton Boston Hotel (SB)

**Theme:** *Towards a Sophisticated Digital Concordance of the Qur'an: A Presentation of the Qur'an Gateway Project*

Nicolai Sinai, University of Oxford, Presiding

This session will invite scholarly feedback on ongoing efforts to create a sophisticated digital concordance of the Qur'an permitting, among other things, a search for formulaic systems in the Qur'anic corpus. Anyone engaged in research on the Qur'an is invited to attend and to contribute.

Andy Bannister, Melbourne School of Theology,  
Panelist

Nick Chatrath, Panelist

Daniel Brubaker, Panelist

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**S20-221**

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**Jewish Christianity / Christian Judaism; The Qur'an and Late Antiquity**

*Joint Session With: Jewish Christianity / Christian Judaism, The Qur'an and Late Antiquity (IQSA)*

Monday, 1:00 PM–3:30 PM

Beacon H (Third Level) – Sheraton Boston Hotel (SB)

**Theme:** *Rethinking Jewish-Christianity and Islam*

Annette Reed, New York University, Presiding  
(10 min)

Stephen Shoemaker, University of Oregon  
*Jewish-Christian Phantoms at the Origins of Islam*  
(25 min)

Discussion (10 min)

Michael Pregill, Boston University  
*Between Yahud and Nasara: "Jewish Christianity" as Hermeneutic Device in Qur'anic Studies* (25 min)

Discussion (10 min)

Jae Han, University of Pennsylvania  
*Jewish-Christianity, Late Antiquity, and Nativist Prophets of Early Islam* (25 min)

Discussion (10 min)

Elena Dugan, Princeton University  
*New (Enochic) Gateways in Ibn al-Nadim's Fihrist: Thinking Outside the "Jewish-Christian" Box* (25 min)

Discussion (10 min)

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**P20-347**

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

Monday, 4:00 PM–6:30 PM

Back Bay A (Second Level) – Sheraton Boston Hotel (SB)

**Theme:** *Analysis of the Qur'an's text as found in manuscripts*

Alba Fedeli, Central European University,  
Budapest, Presiding

This unit provides analysis of the Qur'an's text as found in manuscripts utilizing paleographical, codicological, and other established methodologies used in textual criticism (lower criticism). Oral tradition as recorded in manuscripts is also featured.

Shady H. Nasser, Harvard University  
*The Second Canonization of the Qur'an* (20 min)

Raymond K. Farrin, American University of Kuwait  
*Verse Numbering Systems of the Qur'an: A Comparative Study* (20 min)

Discussion (10 min)

Joshua Falconer, The Catholic University of  
America

*From Variance to Canonicity: The Superimposition of Readings in Early Abbasid Scribal Practice* (20 min)

Discussion (10 min)

Elif Behnan Karabiyik, Istanbul 29 Mayıs University  
*Dating of the Qur'anic Manuscript (Ms. 4313) and Its Palaeographical and Textual Features* (20 min)

Discussion (10 min)

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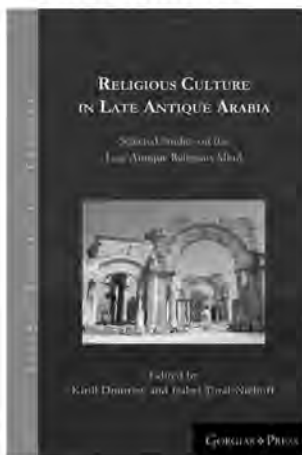
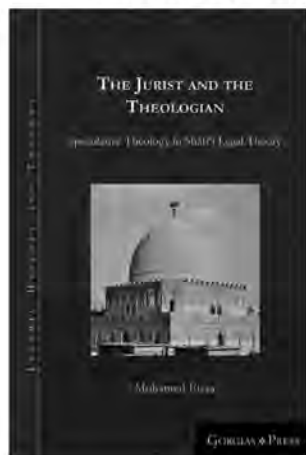


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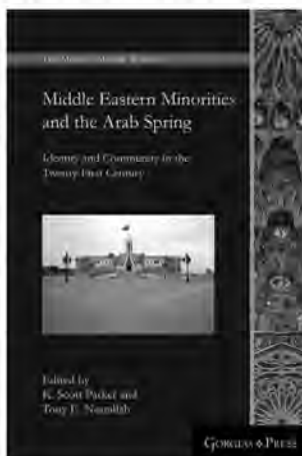
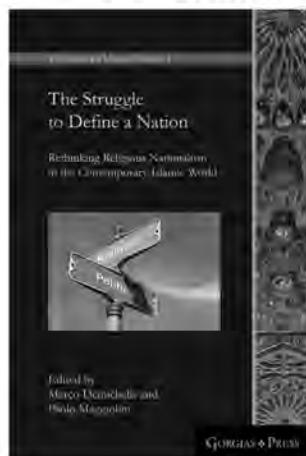


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# Abstracts and Biographies

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P17-207

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## The Qur'an and the Biblical Tradition

Holger Zellentin, University of Nottingham,  
Presiding

*See biography in People section on page 41.*

Devin Stewart, Emory University

*See biography in People section on page 39.*

## Abraham's Lies and Verbal Ambiguity in the Qur'an

A hadith recorded in the Sahih of Bukhari, the Sahih of Muslim, and the Musnad of Ahmad b. Hanbal reports that Abraham lied three times: when he said, "I am sick" (*inni saqim*) (Saffat 37:89), when he said, "Rather, the greatest of them did it" *bal fa'alahu kabiruhum* (al-Anbiya' 21:63), and when he called Sarah "my sister." The first statement was his excuse to stay behind in order to smash the idols in his father's shop when his people all went out to perform a ceremony. The second statement he uttered when they returned to find all the idols smashed except for the largest one; by suggesting to them that the great idol had smashed the others, he would force them to admit that their idols were powerless. The third statement does not appear in the Qur'an, but in Genesis: Abraham told Pharaoh and Abimelech the King of Gerar that Sarah was his sister because he feared being killed (Genesis 12:11–15, 20:2–12). The inclusion of the reference to Genesis along with the references to the Qur'anic text shows not only that Islamic literature adopts the characters and narratives of Biblical and extra-Biblical literature, but that specific rhetorical strategies have been adopted along with them. Abraham in the Bible is adept at verbal dissimulation, and this is recognized in Islamic tradition, another example of the intersecting lore surrounding Abraham in Jewish and Islamic tradition that Reuven Firestone has described in *Journeys in Holy Lands* (SUNY, 1990). Norman Calder ("Tafsir from Tabari to Ibn Kathir," 1993) and Claude Gilliot ("Les Trois Mensonges d'Abraham," ISO 1997) have discussed the report about Abraham's three lies within the framework of tafsir. Gilliot argues that the early exegetes did not find it problematic that Abraham lied.

The tradition of Abraham's three lies "contaminated" exegesis by the first half of the third/ninth century, and later commentators, spurred on in part by the doctrine of the sinlessness of prophets, endeavored to justify or reinterpret Abraham's statements in order to defend him against accusations of lying. I argue that Abraham's "lies" are already intended to be verbal amphibologies—statements that are not literally false but which create a false impression for the audience—in the Qur'an, and that the exegetes' explanations that present Abraham's statements as having a double meaning are not simply later misinterpretations or contrived justifications intended to save his reputation, like the explanations of Lot's offering his daughters to the men of Sodom. This is suggested not only by the close analysis of the Qur'anic passages in question but also by an analysis of Abraham's parallel verbal behavior in Genesis, as suggested in the hadith report, including his calling Sarah his sister and his speech to his son Ishmael in the episode of the binding.

Nicolai Sinai, Oxford University

*See biography in People section on page 40.*

## "The creed of your father Abraham": Towards an intertextual and literary profile of the Qur'anic Abraham passages

Next to Moses, Abraham is undoubtedly the most prominent Biblical figure in the Qur'an. Drawing on Biblical material as well as later Jewish and Christian lore, different Qur'anic surahs depict various scenes from Abraham's life, such as his iconic confrontation with his idolatrous father, his near-sacrifice of his son, and his founding of the Meccan pilgrimage sanctuary. The Qur'anic engagement with Abraham culminates in his designation as the "father" of the Qur'anic community (Q 22:78), who together with their prophetic leader are viewed not just as his faithful spiritual heirs but also as his genealogical descendants (cf. Q 2:128, 3:68). Apart from their quantitative prominence, passages revolving around Abraham occupy compositionally central positions in a number of surahs, such as Q 14 and 37 in the Meccan period and Q 2, 3, and 22 in the Medinan Qur'an. Building on the work of Heinrich Speyer and on more recent scholarship, my paper will undertake a preliminary assessment of the intertextual profile and of the literary traits of a selection of important Abraham passages.

**Gavin McDowell, École Pratique des Hautes Études (Paris)**

Gavin McDowell is a doctoral student at the École Pratique des Hautes Études (Paris) under the supervision of Daniel Stoekl Ben Ezra. His thesis examines Christian and Muslim influences on the late rabbinic work *Pirque de-Rabbi Eliezer* (9<sup>th</sup> c.), once considered a putative source of the Qur'an. He has published several articles pertaining to *Pirque de-Rabbi Eliezer* and other Jewish, Christian, and Muslim legends about biblical figures.

***What Did Judaism Borrow from Muhammad? The Qur'an and Pirque de-Rabbi Eliezer Reconsidered***

In 1833, Abraham Geiger published an epoch-making (and award-winning) monograph entitled *Was hat Mohammed aus dem Judenthume aufgenommen?* ("What did Muhammad borrow from Judaism?"). Geiger postulated that the narrative portions of the Qur'an derive from earlier works of Jewish aggadah. One key work in Geiger's argument is a rabbinic paraphrase of the Hebrew Bible called *Pirque de-Rabbi Eliezer* (PRE). There is no doubt nowadays that PRE is a post-Islamic—and hence post-Qur'anic—composition, based in part on its overt references to Muslim history and tradition, such as references to Aisha and Fatima, the construction of the Dome of the Rock, and the Fourth Fitna. Although Geiger's hypothesis is untenable, the parallels between the Qur'an and PRE remain. In this paper, I wish to consider the parallels between the Qur'an and PRE from the opposite perspective: Did the author of PRE, in addition to Muslim tradition, know the Qur'an itself? I will present the strongest cases in favour of a positive response to this question, citing incidents, where the author of PRE followed the Qur'anic sequence of events against parallel traditions in Judaism and Christianity. I will also speculate on how the author of PRE may have known the Qur'an. As a resident of Abbasid Palestine, the author of PRE presumably knew Arabic, and evidence within the work suggests that he could read it. However, I suspect that the author knew the Qur'an from oral, rather than written, sources.

**Shari Lowin, Stonehill College**

Shari Lowin is professor of religious studies at Stonehill College. She previously taught at the University of Chicago, Yeshiva University, Brooklyn College and in Ma'ayan. Lowin is fluent in Arabic and has researched and published on a number of topics comparing Judaism and Islam. She holds a PhD from the University of Chicago.

***"The Jews Say the Hand of God Is Chained": Q 5:64, the Midrash, and the Favor of God***

In one of the more well-known Qur'anic taunts against the Jews, the Qur'an accuses the Jews of making a very serious false and blasphemous claim regarding God. Namely, in 5:64 the Qur'an reproaches the Jews for claiming that God's hand is chained and thus He is miserly and ungenerous. Not so, says the Qur'an, God remains benevolent. Rather, calls out the Qur'anic narrator, may the Jews' hands be tied up for their blasphemy. Mystifyingly, no statement of any sort regarding God's niggardliness can be found in the Jewish tradition, neither in the Hebrew Bible nor in the midrashic commentaries to Jewish Scripture. True, Psalms 72:11 and Lamentations 2:3 both speak of God closing His hand. Yet in both verses, the image is one of a deity withdrawing His military might and salvation; it is not a discussion of divine finances. While previous scholarship seems content with pointing to these two Hebrew Bible verses as the source of the Qur'anic verse, I argue that not only is this not the case but it also ignores the substance of the Qur'an's claim. For how does the Qur'an go from such a clear image of physical strength to one of money? In this paper, I argue instead that the origin of this Qur'anic accusation is not these Biblical verses. Rather, I will show that Q 5:64 is reacting to a midrashic motif regarding God's empathetic identification with the exiled Nation of Israel in which God purposely chains His own hand to resemble the exiled captives in the aftermath of the Temple's destruction. What's more I argue that the Qur'an transmutation of this image into one that concerns finances is intentional. In turning God's self-sacrificing and self-restraint from a statement of His continued relationship with and love of Israel into a false accusation of parsimoniousness, the Qur'an mocks the Jews and their continued insistence on presenting themselves as God's favourites.

**Faris Casewit, Harvard University**

Faris Casewit is a PhD candidate in the program Histories and Cultures of Muslim Societies (Arabic & Islamic Studies) at Harvard University. The topic of his thesis is *The Hermeneutics of al-Harrali* (d. 1240).

***The Sayings of Jesus ('Isa) in Harrali's (d. 1241)  
Exegetical Treatise Sa'd al-wa'i wa-uns al-qari***

This paper presents the ideas contained in a short, unedited booklet authored by Abu al-Hasan al-Harrali (d. 1241) and titled *Sa'd al-wa'i wa-uns al-qari*. Little known in Western scholarship, but quite influential in the Islamic world, Harrali contributed to a variety of disciplines ranging from fiqh, Hadith and tafsir to logic, philosophy, and the science of letters. He is most remembered, however, for his contributions to the field of tafsir. In this arena, his ideas had a decisive influence on the later exegete Biqa'i (d. 1480). The latter is famous for using the Bible to comment on the Qur'an. In the event, Harrali was one of Biqa'i's primary sources of inspiration. For example, there is a substantial amount of material in Biqa'i's Qur'an commentary (*Nazm al-durar*) that is taken directly from the works of Harrali. In addition, one of the recurrent motifs in Harrali's corpus is his contextualization of the Qur'an within a broad, meta-historical perspective involving the antecedent divine revelations. Harrali also appears to have had access to some form of Christian scripture since he is known to quote certain sayings of Jesus ('Isa), presumably from the Gospel (al-Injil). In *Sa'd al-wa'i* Harrali develops his exegetical reflections on the critical notion of *hikmah* (wisdom) as deployed in the Qur'an. One of the interesting angles from which Harrali approaches this theme is that of the exoteric-esoteric divide. For example, what God has given Jesus in the way of *hikmah* is qualitatively superior to that which was given to Moses. The Gospel (*al-Injil*) represents the "interior" aspect of the Torah. And while the disciples of Jesus successfully maintained a synthesis between the exoteric and the esoteric, this equilibrium was disrupted, according to Harrali, by later generations of Christians who focused solely on the "inward" aspect of religion at the expense of the "outward". In fact, any doctrinal error or heretical deviation in religion (writ large) can be expressed as the overemphasis on one aspect of the synthesis over the other. Perhaps unsurprisingly, Harrali's ultimate objective is to assert that the wisdom imparted to Muhammad—in the form of the Qur'an—represents the restoration of the perfect synthesis between the exoteric and the esoteric. This paper, however, will focus mostly on Harrali's views on the relationship between the *Injil* and the Qur'an. It will also consider how meaning derived from the sayings of Jesus is merged with elements of the Qur'anic worldview.

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**P17-301**

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**Presidential Address**

Emran El-Badawi, University of Houston, Presiding  
*See biography in People section on page 39.*

**Gerald Hawting, School of Oriental and African Studies (SOAS) London**

*See biography in People section on page 38.*

***'The House and the Book': Some reflections on scripture and sanctuary in early Islam.***

**Sean Anthony, Ohio State University, Respondent**

Sean 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.

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**P18-249**

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**The Qur'an: Surah Studies**

**Marianna Klar, Centre of Islamic Studies, SOAS, University of London, Presiding**

*See biography in People section on page 40.*

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

Joseph E. Lowry is Associate Professor of Arabic and Islamic Studies at the University of Pennsylvania. His interests include Islamic law and legal thought, Arabic literature, and the Qur'an. He is an editor of the Library of Arabic Literature.

***Legislative Framing and Communal Focus in Surat al-Ahzab***

Qur'anic legislation can contribute to surah form in various ways. The legislation in Surat al-Ahzab frames a distinctly performative moment in the middle of the surah that both contrasts with the surah's main themes and gives the surah a clear formal focus. The legislation in Surat al-Ahzab is unusual, perhaps unique in the Qur'an, in its alternation between rules directed at the Qur'anic audience and rules directed at the Prophet's household (Q al-Ahzab 33:28–36 and Q al-Ahzab 33:49–59).

Underlying much of the rule-making in this surah are anxieties about internal loyalties, anxieties that arose in regard to the Prophet's wives, the interactions between the Prophet's household and the Qur'anic audience, and even within individuals in regard to actual and constructive familial ties (Q al-Ahzab 33:4–6 and Q al-Ahzab 33:37–40). Frequent references to external threats reinforce these themes. These socially driven concerns, apparently rooted in the actual life of the Qur'anic audience and its prophet, are counterbalanced by two other features of the surah that aim at restoring unity and common purpose: a communal-liturgical prayer and hymn that occurs at the surah's middle (Q al-Ahzab 33:41–48) and the thematization of the Covenant (Q al-Ahzab 33:7–27, with a striking cosmic reprise at Q al-Ahzab 33:72). Comparison with two other surahs that mix legislation, anxieties about loyalties and external threats, and covenantal themes—Surat al-Anfal and Surat al-Tawba—will help to bring the distinctive features of Surat al-Ahzab into sharper relief. Surat al-Anfal and Surat al-Tawba both display looser structural organization than Surat al-Ahzab. While exploring the formal and thematic affinities between all three of these surahs, this paper will focus especially on how the nature, function, and placement of legislation in Surat al-Ahzab contributes to its relatively tight, chiasmic structure.

#### **Matthew Anderson, Georgetown University**

Matthew Anderson is a doctoral candidate in the Department of Theology at Georgetown University, exploring Christian-Muslim relations and the theological and societal challenges posed by religious diversity. His dissertation is provisionally entitled, "The Limits of Language: Critically Engaging Taqi al-Din al-Subki's (d. 756/1355) *Al-Sayf al-maslul 'ala man sabba al-rasul*."

#### ***Between Scripture and Tradition: Q 33:57–61 and the Development of Classical Islamic Blasphemy Law***

From the classical period of Islam until modern times, many Muslim jurists have identified Q al-Ahzab 33:57–61 as a foundational Qur'anic textual evidence proscribing blasphemy of the Prophet Muhammad. The three most defining works produced by the medieval Sunnite tradition addressed to this sensitive topic, Qadi 'Iyad al-Yahsubi's (d. 554/1149) *Kitab al-shifa' bi-ta'rif huquq al-mustafa*, Taqi al-Din ibn Taymiyyah's (d. 728/1328) *Al-Sarim al-maslul 'ala shatim al-rasul*, and Taqi al-Din al-Subki's (d. 756/1355) *Al-Sayf al-maslul 'ala man sabba al-rasul*, all prioritize Q al-Ahzab 33:57–61 in various significant ways.

In particular, the Arabic verb *adha* utilized in this passage, variously translated as to offend, insult, trouble, inconvenience, or affront, attracted the attention of these jurists and occupied a prominent place within their legal exposition. Despite its important role in the development and justification of blasphemy rulings, a more holistic comprehension of *adha* and its cognates in Qur'anic usage reveals considerable semantic fluidity and ambiguity, raising significant questions about the way this word group has been employed to explain and defend particular readings of Islamic blasphemy law. This paper explores how Q 33:57–61 was interpreted within these three treatises and the broader classical *tafsir* tradition, drawing in particular on those *tafsirs* appreciated for their legal and traditionist leanings (e.g. al-Tabari, Ibn al-'Arabi, al-Qurtubi), and problematizes the role this passage played in medieval debates about Islamic blasphemy law. The presentation highlights the marked disconnect between the classical *tafsir* tradition and those treatises devoted more exclusively to expositing and defending blasphemy rulings, and argues that the use of Q 33:57–61 as an evidence for blasphemy law is not an obvious or unavoidable reading derived from the sacred text itself, but rather that it is the result of a complex interplay between the Qur'an, tradition literature, and Islamic legal philosophy. In conclusion, this paper does not assert that jurists like Qadi 'Iyad, Ibn Taymiyyah, and al-Subki are somehow in manifest error in their exegetical argumentation, but it does seek to demonstrate the intricate, even fragile construction of this interpretation of Q 33:57–61 when it is subjected to closer examination. In general, the paper generates insights relevant to the fields of Qur'anic interpretation, the classical *tafsir* tradition, and Islamic legal thought.

#### **Ghazala Anwar, Graduate Theological Union**

Ghazala Anwar (PhD Comparative Religion, Philadelphia) is a Pakistani American scholar of Islamic Studies. She is currently Associate Professor of Quranic Studies at Starr King School for the Ministry. Her focus has been on feminist/queer inclusive and animal inclusive contemporary readings of the Qur'an informed both by modernist and traditional as well as contemporary Western approaches of reading the Qur'an and Sufi intentionality. She is now turning her attention from interpretation of the text to the history of its formation as this new field emerges.

## Reading Surat al-Ahzab in relation to Surat al-Shura

While the structural and semantic readings of Qur'anic surahs have afforded a way to read linguistic coherence into the longer surahs, such readings necessarily remain silent on the ethical, theological, or feminist implications of this perceived structural coherence (El-Awa 2006). Similarly, feminists and modernist Muslims read gender equity into the Qur'an via the oft-quoted Q al-Ahzab 33:35, seen as an irrefutable statement of gender equity. Such readings fail to acknowledge the wider context of Q 33 which enforces a gender apartheid and gender hierarchical social order that is quite absent from some other surahs of the Qur'an. More specifically, such readings fail to comment on certain distinctive features of this surah e.g. the divinely ordained authority of the Prophet and his exemption from the rules governing domestic relations that apply to the rest of the community, in which the power and authority of the Prophet is consolidated while that of his domestic partners diminished. Similarly, the categorical declaration that no man can claim to inherit the Prophet's authority and that he is the seal of the prophets (Q al-Ahzab 33:40) consolidates the Prophet's unique and preferred position within the community of believers and within all religious communities till eternity. This signals, from the humble beginning of early surahs (e.g. Surat al-Qalam), an exponential ascent in the Prophet's authority in all spheres of life. In the light of the above, my paper will compare Surat al-Ahzab with Surat al-Shura as presenting two alternative models of prophetic authority, community formation, and gender relations.

### Bruce Bennett Lawrence, Duke University

Bruce B. Lawrence is Marcus Family Professor of Religion Emeritus at Duke University and adjunct Professor at Fatih Sultan Mehmet Vakf University, Istanbul. His most recent monograph, *The Koran in English – A Biography*, was published from Princeton University Press (2017). He is also co-editor, with Vincent Cornell, of *The Wiley-Blackwell Companion to Islamic Spirituality* (forthcoming, 2019).

## The Puzzle of Q al-Ahzab 33:35 in English Translation (30 min)

I would argue that all Qur'an translations are a mixture of imitation and creativity. The translation process is at once imitative, dependent on prior choices made by others, and independent, requiring a decision by the individual—whether artist or scholar, believer or unbeliever—on the preferred meaning for her or his rendition of each verse. Seldom does the complex intertwining of past choices with present options in Qur'an translation become more defiantly difficult than in consideration of Q al-Ahzab 33:35. In the aftermath of detailed revelations about appropriate behavior for the Prophet's wives (Q al-Ahzab 33:28–34), Surat al-Ahzab opens up a general register, listing desirable traits for all believers (Q al-Ahzab 33:35), before returning to rules of deportment for the Prophet with his wives (Q al-Ahzab 33:50–52), for believers with his wives (Q al-Ahzab 33:53), and then for his wives in public (Q al-Ahzab 33:59). The crucial decisions for translating Q 33:35 are two-fold: 1) how to render *muslimun* and *muslimat* in English, and 2) how to list the other nine commendable groups/activities/practices linked to *muslimun* and *muslimat*? While both choices reflect a genealogy of preference among translators going back to Muhammad Ali and Abdullah Yusuf Ali, only two major translators—Muhammad Asad and Tarif Khalidi—announce reasons for their choices on either of these decisions. Asad argues on the issue of *islam* and *muslim* that “when his (Muhammad's) contemporaries heard the words *islam* and *muslim*, they understood them as denoting ‘self-surrender to God’ or ‘one who surrenders himself to God’, without limiting these terms to any specific community or denomination.” Khalidi, for his part, observes that “since the ‘register’ of the Qur'an constantly shifts”, the translated text “had to look different, a horizontal prose format contrasting with a vertical ‘poetic’ fashion.” The choices that Asad makes are epistemic, those of Khalidi aesthetic, yet both reflect strategies that are crucial for all translators, albeit too often unannounced or ignored in their published renditions of the Qur'an in English. While this issue occupies me at length in my book, *The Koran in English—A Biography*, I will explore its importance in this presentation with attention to the choices made, and the results produced, in seeking to forge the best equivalent in English for those extolled in Q 33:35, those ten favored parties—men and women—“for whom God has prepared forgiveness and a great reward.”

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

**Theme:** *Surah Titles: Connections to Structure, Themes, and Rhetoric of Revelation*

**Devin Stewart, Emory University, Presiding**

*See biography in People section on page 39.*

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

Andrew C. Smith is Adjunct Professor of Religious Education and Middle Eastern Studies at Brigham Young University. He specializes in comparative scriptural studies, with an emphasis on Qur'anic literary rhetorical structures and biblical intertextuality, as well as ritual and the formation of early Islamic discourse.

***Suwar al-Sajdah: Prostration as Surah Title for Q 32 and Q 41 (25 min)***

Prostration played a major socio-religious role as a ritualized action for the earliest Qur'anic community as well as the early Islamic community. This paper will examine the relationship of these surahs and their usage of prostration (*sajdah*) to answer the question why these surahs specifically became labelled as *al-Sajdah*, while others with traditional *sajdah* verses did not. It argues that, in contrast to the standard naming conventions of other surahs being mainly related to aspects of the Qur'anic text, these two surahs became known as *Surat al-Sajdah* as much (if not more so) because of influences from the external discursive norms of ritual practice and historical context of the Islamic community at large, as because of the presence of prostration within the surahs themselves.

**Stephen Burge, Institute of Ismaili Studies, London**

Stephen Burge is Senior Research Associate at the Institute of Ismaili Studies in London, working in the Qur'anic Studies Unit. His main interests are in angelology, tafsir, and the works of Jalal al-Din al-Suyuti. He has published a monograph, *Angels in Islam* (2012), and an edited volume entitled *The Meaning of the Word: Lexicology and Qur'anic Exegesis* (2015).

***Theological Onomastics: Spiritual Didacticism in al-Suyuti's Twenty One Names for Surat al-Fatiha (25 min)***

In his famous work on the Qur'anic Sciences, the *Itqan*, al-Suyuti (d. 911/1505) provides a list of twenty-one different names for *Surat al-Fatiha*. These range from the very common to the more obscure. After a brief survey of al-Suyuti's general views on naming, this paper will provide a theological exploration of the names that he gives for *Surat al-Fatiha*, arguing that naming is a powerful and important carrier of meaning and that the naming of *Surat al-Fatiha* is used as a vehicle for conveying deeply theological and spiritual concepts.

**Emad Mohamed, Université du Québec à Montréal**

Emad Mohamed is a visiting Assistant Professor of linguistics at Indiana University. His main research interest is Natural Language Processing for the Digital Humanities, especially in the fields of Arabic and Islamic Studies. Emad is the PI of the QNRF-funded project "Computational Study of Arabic and Islamic Cultures" which seeks to digitize Islamic manuscripts and apply NLP tools and cultural analytics to them.

***Oral Proclamation and Written Text — How did Muslims Name the Chapters of the Quran: A Computational Analysis (25 min)***

The main questions of this paper are: if we feed the Qur'anic text to artificially intelligent agents, can they find titles for the various Qur'anic chapters? If the answer is yes, how much match is there between their automatically produced surah titles and the ones we have for the Qur'an, and what are the steps/features they use for their decisions? I have done exactly so, and as it turns out, computers are capable of producing surah titles that overlap significantly with the standard ones. Using both logistic regression and random forests, two well-known machine learning algorithms, the program produces human-like output and may thus give us some insight into how the surahs were originally named.

**Afnan H. Fatani, King Abdul-Aziz University, Saudi Arabia**

Afnan H. Fatani is a Professor of linguistics at the department of European Languages & Literatures, King Abdul-Aziz University. The author of a book on linguistic iconicity, she has published numerous articles in scholarly books and journals and supervised numerous M.A. and PhD dissertations dealing with Arabic Linguistics and the linguistic structure of the Qur'an. Her research interests include cultural linguistics and the interrelation between language, culture and the Qur'an.

***S for Salat: Prostration as an Organizational Principle of Spatial Movement in Surat Sad (Q. 38) (25 min)***

The basic aim of this paper is to decode the meaning of the abbreviated letter *Sad* which features as a title to Q. 38 (Surat Sad) and subsequently to reveal the strong functional link between the title and central theme of the surah. It is argued in this study that *Ṣād* corresponds to the first letter in the word *Salat* (ritual prayer) and that the title is meant to foreground the physical act of prostration as an organizational principle operative in the text. By focusing on three basic facets of space—horizontal movement, vertical movement and instrument, this study will attempt to reveal how the text metaphorically reenacts the physical movements of ritual prayer.

**Anne-Sylvie Boisliveau, University of Strasbourg, France**

*See biography in People section on page 41.*

***Naming the Revelation: Titles, Isolated Letters and Metatexts in the Hawamim (25 min)***

Choosing a name for the Qur'anic revelations equates providing a definition, an identity and even more, a role in the universe or an implication in people's life. This paper addresses the act of naming the revelation by exploring the possibility of a link between each of several rhetorical tools and the titles of the Hawamim surahs. After all, do they not all share a common and very central objective—defining, explaining the implications of, and emphasizing the divine status of, the Word of God?

**Omar Edaibat, McGill Institute of Islamic Studies**

Omar Edaibat is a PhD candidate at the McGill Institute of Islamic Studies, Montreal, Canada. His research interests include early modern and modern Islamic thought, with a special focus on Sufism and Islamic law. His PhD dissertation focuses on an intellectual and social history of the Ba 'Alawi Sufi tradition of the Hadhramaut Valley, Yemen.

***On Surah Titles and the Four-Fold Process of Spiritual Transformation in the Qur'an: An Intra-Textual Analysis (25 min)***

Several modern Muslim exegetical approaches have attempted to suggest an overriding meta-narrative to the Qur'an's structure and contents that can only be appreciated, it is argued, through a unifying "intra-textual" approach to the text. Thematic unity at the level of the surah is explored here in the work of the Muslim intellectual 'Ali Radi Abu Zurayq *Mu'jizat asma' al-suwar al-Qur'aniyya*, who controversially

theorizes that the surah titles are an integral part of the Revelation and that their significance as a unifying theme for each surah can only be appreciated upon a careful examination of their tri-consonantal roots. Abu Zurayq's findings are used as a foray into the larger question of 'meta-narratives' and the benefits of 'intra-textual' approaches to the text, with an illustrative discussion on the four-fold process of spiritual transformation in the Qur'an (the stages of *Islam*, *iman*, *sabr*, and *ihsan*).

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**P18-344**

**The Qur'an and Late Antiquity**

*Joint session with the AAR Traditions of Eastern Late Antiquity program unit*

**Theme: Re-Orienting the Study of Late Antiquity before and after Muhammad**

**Michael Pregill, Boston University, Presiding**

*See biography in People section on page 42.*

**Roundtable Abstract**

The IQSA Qur'an and Late Antiquity program unit launched in 2015 as a platform for exploring the larger cultural, political, and religious contexts in which the Qur'an was revealed, as well as investigating the broad continuities between the Qur'an and early Islam and their historical milieu. The mission of this program unit is informed by larger developments in the study of Late Antiquity over the last few decades, in which the field has shifted from a focus on early Christianity and Greco-Roman paganism in the late Roman and early Byzantine context to taking a more capacious and interdisciplinary approach to the period, shifting the analytical frame both eastward to incorporate the Near East and Central Asia and later to include the early Islamic period.

This panel brings together a select group of scholars engaged in the study of the late antique period from one or another historically marginal area of research—Sasanian Studies, Syriac Christianity, Mesopotamian religions, rabbinics and Irano-Judaica, and Qur'anic and Islamic Studies. In a roundtable discussion, we will consider how the diverse fields that now converge in the study of Late Antiquity make both distinct and complementary contributions to our understanding of the period and its significance, as well as taking note of the challenges and future prospects for re-orienting the study of Late Antiquity.



### **Jennifer Hart, Elon University**

Jennifer Hart is currently Visiting Assistant Professor of Religious Studies and Elon Core Curriculum at Elon University. She earned her PhD in Religious Studies, focusing on the religions of Iran and the Mediterranean in Late Antiquity, at Indiana University. Her research focuses on the Mandaeans in relation to the pluralistic religious milieu of Late Antiquity.

### **R. Kevin Jaques, Indiana University**

R. Kevin Jaques is Associate Professor of Islamic Studies in the Department of Religious Studies at Indiana University, where he has taught since 2001. He holds a PhD in West and South Asian Religious from Emory University. He is a specialist in Islamic biographical traditions and Islamic legal history. His current project focuses on a reconstruction of the Sirat Rasul Allah by Muhammad b. Ishaq (d. 770), the earliest biography written about Muhammad. He is also producing a monograph on the text that seeks to place it in the larger context of the late antique and early Muslim period.

### **Naomi Koltun-Fromm, Haverford College**

Naomi Koltun-Fromm is Associate Professor of Religion at Haverford College. Professor Koltun-Fromm specializes in late ancient Jewish history, Jewish and Christian relations, religious polemics, comparative biblical exegesis, rabbinic culture, and the Syriac-speaking churches. Her book *Hermeneutics of Holiness: Ancient Jewish and Christian Notions of Sexuality and Religious Community* traces the nexus of sexuality and holiness from the biblical texts into fourth-century rabbinic and patristic writings. Her present research focuses on the representation of Jerusalem, particularly of sacred rocks in the holy city, in early Jewish, Christian, and Muslim writings.

### **Khodadad RezaKhani, Princeton University**

Khodadad RezaKhani is a historian of late antique Central and West Asia, concentrating on economic, social, and political history. He is currently an Associate Research Scholar and Lecturer at Princeton University.

### **Sara Ronis, St. Mary's University**

Sara Ronis is Assistant Professor of Theology at St. Mary's University, Texas. Her research focuses on the Talmud in its Sasanian context, constructions of identity and authority in ancient Judaism, and demons, magic, and non-normative rituals. She is currently completing a book project on demonic discourse in the Babylonian Talmud in its legal, narrative, and socio-cultural contexts.

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## **P19-152**

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

**Theme:** *Qur'anic Themes, Language, and Rites in Late Antique Perspective*

**Michael Pregill, Boston University, Presiding**

*See Bio above.*

### **Abraham Winitzer, University of Notre Dame**

Abraham Winitzer (PhD 2006, Harvard University), is Associate Professor of Ancient Near Eastern Languages and Jordan H. Kapson Associate Professor of Jewish Studies at the University of Notre Dame. He works on Mesopotamian literature as well as on Mesopotamia's influence on the Hebrew Bible and other texts of the later ancient Near East. He is currently completing a study of A. Leo Oppenheim and Mesopotamian historiography.

### ***Akkadian kipir kishadim and the Fate of Islam's kafirun in Q 8:12; 47:4***

In this paper I will propose a new angle to the Qur'anic instruction to smite the necks of unbelievers at Q 8:12 and 47:4 by reconsidering the Arabic root *kfr* with respect to its Semitic background. More specifically, I will turn to some ancient Near Eastern traditions coming from ancient Mesopotamia describing the lopping of necks of enemies or adversaries using the Akkadian cognate root, *kpr*. The possibility will be raised that this evidence bears on the question of the command to violence in the aforementioned Qur'anic verses. Finally, I will consider the manner by which this alleged connection can be explained, and suggest that this may owe to native Islamic etymological and interpretive speculation of the midrashic sort—a basic feature Near Eastern religious scholarship.

### **Javad "Jay" Hashmi, Oxford University**

Javad "Jay" Hashmi, M.D., M.T.S. is a practicing emergency physician and doctoral candidate in Theology (Islamic Studies) at Oxford University. He holds a bachelor's and master's degree in Arabic & Islamic Studies from U.C. Berkeley and Harvard University, and completed a Fellowship in Medical Ethics from Harvard Medical School.

## ***War and Peace in Early Islam***

A number of scholars have claimed that the Qur'an does not espouse a coherent doctrine on the issue of warfare. Reuven Firestone, for instance, sees in the Qur'anic data a reflection of "the views of different factions existing simultaneously within the early Muslim community" (Firestone 2010). Ella Landau-Tasseron argues that Muslim exegetes and jurists were forced to reconcile the Qur'an's divergent and contradictory positions on the issue of war, and that they thereby articulated the linear progression of jihad through four discrete stages (Landau-Tasseron 2001). This presentation will challenge such a characterization of the Qur'anic discourse on jihad, arguing instead that discernible in the pages of the Qur'an is a coherent and consistent position on war and peace. Both the traditional Islamic and modern Western viewpoints suffer from the same shortcoming: they view the Qur'anic and early Islamic perspective on warfare as something altogether new, either dictated by God and His Prophet or negotiated by the early Muslim community. In this line of thought, "there exists a sharp contrast between the spiritual and ethical foundations of pre-Islamic Arab life and the religion founded by Muhammad" (Bravmann 1972). However, the Prophet Muhammad and the early Muslim community were situated in a certain socio-historical context, and were by and large beholden to the already existing norms of warfare operative in that context. I will contend that this fact can be gleaned from the Qur'an itself. In particular, by means of a close reading of the pertinent Qur'anic passages, I will argue that the Qur'an's position on war and peace revolves around longstanding tribal values and ethics, specifically the tribal institution of qisas (equal retaliation). Western scholarship has not adequately explored the link between jihad and qisas, even though it will be demonstrated that the Qur'anic justification for the former is rooted in the latter. In this presentation, certain tribal values and ethics will be shown to track consistently throughout the Qur'anic discourse on war and peace. These will be surveyed in order to argue against the standard view of the lack of a coherent doctrine of jihad in the Qur'an. I will further argue that the Qur'anic view on war and peace is obscured by reading scripture through the lens of the later exegetical tradition, which reflected not the tribal environment of seventh-century Arabia but the attitudes of the wider Near Eastern empires of late antiquity.

## **Johanne Christiansen, Aarhus University**

Johanne Louise Christiansen (PhD 2016, Aarhus University) is currently a Postdoctoral fellow at the Danish research project Ambiguity and Precision in the Qur'an, which is funded by the Danish Independent Research Fund. The project is based at the Faculty of Theology, University of Copenhagen and lead by Professor Thomas Hoffmann. Christiansen's dissertation was entitled "My Lord, Deliver Me from the People of the Evildoers (rabbi najjinī mina l-qawmi l-zālimīna)' (Q 28:21): The Root z-l-m and the Semantic Field of Oppression in the Qur'an." She is also the author of the article "The Dark Koran: A Semantic Analysis of the Koranic Darkesses (zulūmāt) and their Metaphorical Usage," in *Arabica* 62 (2015): 185–233.

### ***"And Their Prayer at the House is Nothing but a Whistling and a Clapping of Hands" (Q 8:35): Negotiating Processions in the Qur'an***

The Qur'anic text (re)introduces various ritual practices, including those around the Ka'bah. However, the Qur'anic descriptions of these rituals are often general, leaving the development of the Islamic ritual complex to later traditions. The Qur'anic rituals also vary in detail. Where (e.g.) the fast in Ramadan (Q 2:183–87) is outlined in some detail, the ritual prayer (Q 17:78–79) or almsgiving (Q 31:1–4) are only indicated. Thus, the question remains: why does the Qur'an contain so little information about the central Islamic rituals? There are two answers to this question. 1) Because the rituals were already known to the Qur'anic milieu and did not need any further clarification. They go, so to speak, without saying. 2) Because certain aspects of the rituals worried or even generated some ideological uneasiness in the Qur'anic community. See (e.g.) Q 2:158: "So whosoever makes hajj to the House, or performs the 'umrah, it is no fault in him to circumambulate them." In this regard, the Qur'anic strategy seemed to be to not say too much. In this paper, I will argue that both answers are relevant regarding how the Qur'an negotiates the practice of circumambulation. The circumambulation (tawaf) can be defined as a type of demonstrative and participative procession (Lang 2015). It is mentioned several times in the Qur'an, but only once in a polemic distancing from an earlier practice: "And their prayer at the House is nothing but a whistling and a clapping of hands" (Q 8:35). Is this one polemic note an example of "saying too much"? Does the Qur'an here indicate what its community really thought of the pre-Islamic practices around the Ka'bah?

# JUDAISM, CHRISTIANITY, ISLAM TENSION, TRANSMISSION, TRANSFORMATION

**STOP BY OUR BOOTH #2715**

*Ed. by Patrice Brodeur, Assaad Elias Kattan and Georges Tamer*



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The Qur'an is in other contexts explicit when taking a polemical stance against (e.g.) the Jews and Christians (Q 5:12–13). Is it possible that when it comes to ritual practices, the Qur'anic strategy was not to utter its criticism too loudly and by that, attract as many adherents as possible? According to Robert Bellah, processional practices are in particular bound to religious orientations before Late Antiquity (Bellah & Joas 2012). However, to walk in a procession seems also to be a basic human need. In this paper, I will demonstrate that the Qur'an, as a late antique text, had to negotiate a solution between an ideal of antiprocession and the feasibility and long-term durability of its ritual practices. A circumambulation with particular gravitas and without clapping and whistling is the pragmatic result of such a negotiation (cf. Halevi 2007). Here, the most important thing, according to the Qur'an, is to pray and address one's action to God, but if circumambulation is needed, then that can also be accepted (cf. Maghen 2005).

#### **Ari M. Gordon, University of Pennsylvania**

Ari Gordon is a PhD candidate in Arabic and Islamic Studies at the University of Pennsylvania; he earned his M.T.S. from Harvard Divinity School in 2010. Ari's research uses ritual, sacred geography, and interreligious relations as lenses for exploring the formation of early Islamic identities. His dissertation is tentatively titled "Sacred Orientation: the Qibla as Ritual, Metaphor and Identity Marker in Early Islam."

#### ***Wherever you Turn, the Face of God is There: Liturgical Direction in the Qur'an and Religions of Late Antiquity***

In the past half century, the qiblah has become a subject of controversy in the study of Islamic origins. Several Western scholars have attempted to revise the traditional Islamic narrative regarding the change from facing Jerusalem to facing the Ka'bah in Mecca during the lifetime of Muhammad. They read archeological and literary evidence with creative hermeneutical tools to either protest that Mecca was originally the sacred center, that geographic prayer-direction was not originally intended by the term "qiblah," that the change occurred much later, or some variation on these themes. Such interventions pose varying degrees of challenge to the traditional Islamic narrative, and each demands reckoning on its own terms. However, most of these studies originate from the questions: "What direction was the qiblah?" and "Where was it changed to?" and "When?"

This paper retreats from the grand project of positivist reconstruction to consider the Qur'an's presentation of the qiblah and its role within that text. Rather than the positivist "where" of the qiblah, this paper explores the "why" and "what." "Why do religious communities choose to face in a particular direction?" and "What does that direction signify?" and "What work does orientation do?" Ultimately, my goal is to articulate answers to these questions for the Qur'an with reference to intra-Qur'anic linguistic analysis (and limited reliance on early reception history). However, comparison with the orientation-practices of religions of Late Antiquity is essential and sheds light on the ritual koiné in which the Qur'an participates. Rabbinic Judaism and early Christianity receive the most attention in this regard with brief reference made to Zoroastrian, Samaritan, and jahili liturgical alignment. My study of the three traditions in conversation employs lenses of analysis that consider the authority, symbolism, function, and identity-expression that each tradition deploys to depict the practice of facing their qiblah. These lenses help to shed light on the phenomenological experience of bodily orientation for religions of Late Antiquity. Ultimately, considering religious traditions of the late antique Near East in comparison suggests that sacred direction held a special role as an expression of socio-religious identity in that context. This paper lays out the field of discourse around orientation into which the Qur'an emerged as well as its unique participation in the religious milieu of Late Antiquity.

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

*See biography in People section on page 41.*

#### ***Grief in the Qur'an and its Milieu***

Emotional rhetoric is an important but understudied aspect of the emergence of the early Islamic polity and the rise and spread of Islam. This paper seeks to contextualize emotional content in the Qur'an by examining some late antique comparators. It begins with a comparison between the way that grief is portrayed in pre-Islamic poetry and inscriptions with the way that these emotions are portrayed in the Qur'an. Grief is known to be a prominent theme of pre-Islamic poetry, and Hoyland cites it as one of the main emotional themes in pre-Islamic inscriptions. In the Qur'anic portrayal, God relieves the believers of their grief, thus shifting them out of their pre-Islamic emotional state and into a new emotional state appropriate for the believers.

This paper describes how the re-alignment of emotions mirrors other patterns of emotional reattachment encouraged in the Qur'an, particularly that from old tribal and familial associations to the new Muslim community. Neuwirth has noted the Qur'anic discouragement of the old tribal affiliation in favor of the new community, and she compares the Qur'anic community-building with that in the Bible. This paper seeks to extend the comparison to the emotional aspects of such realignment, and thus concludes by comparing the role of grief in the Qur'an with that in select Syriac memre poems and biblical passages.

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## P19-244

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

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

*See biography in People section on page 41.*

#### **Rachel Dryden, University of Cambridge**

Rachel Claire Dryden is a PhD candidate at the University of Cambridge. Her dissertation examines the role of angels in the Qur'an and their use in Qur'anic recensions of biblical narratives. Rachel is also currently working on developing a MOOC in collaboration with Dr Holger Zellentin, entitled *The Qur'an between Judaism and Christianity*, in association with the University of Nottingham.

#### ***Angels from Biblical History in the Qur'an***

The Qur'an stipulates that belief in angels is a key characteristic of 'believers' (Q2:177.285; 4:136). That angels were well-established figures in the Qur'anic world is clear from the fact that no attempt is made to explain what they are or the meaning of the term *malak*. The Qur'an includes no angelic creation story but details various roles played by angels: guardians of heaven and hell (e.g. Q74:30); God's servants who carry his throne and worship him unceasingly (Q4:172; 43:19; 21:27; 69:17; 16:49; 21:20); guardian angels who record every man's rights and wrongs (e.g. Q82:10); advocates between men and God (e.g. Q42:5); God's messengers (Q22:75); soldiers who fight alongside Muhammad against his enemies (e.g. Q3:123f); escorts to those entering or journeying to heaven and hell (Q16:28ff), and figures in an eschatological context (Q8:50; 89:22). Qur'anic concepts of angels undoubtedly drew on the (wider) biblical tradition and the Qur'an accepts many Jewish-Christian "norms" about angels: their ability to act as messengers; appear in human form without having human needs; or that they are not to be venerated.

At the same time, it reinterprets some of these "norms": angels are denied freewill and their presence in narratives familiar from the biblical tradition appears to have a different purpose in their new contexts. Any attempt to understand the Qur'anic view of angels must thus take this background into account whilst allowing for further development. How the Qur'anic portrayal of angels in narratives familiar from biblical history differs from how they are represented both in biblical and extra-biblical versions, and what this tells us about the Qur'an's message, will be the subject of this paper. Following an overview of the Qur'anic understanding of angels in general, the following episodes involving angels from biblical history that feature in the Qur'an, will be analysed in detail: 1. The Visitations to Abraham (Q11:69–81; 51:24–37) and Lot (15:51–77; 26:160–161) and 2. The Annunciations to Zechariah (Q3:38–41; cf. 19:2–15) and Mary (Q3:42–48; 19:16–19) This close reading of different versions of the same stories will allow for a better understanding of the way in which the Qur'an interprets and employs the figures of angels in narrative to be examined in context and for further insights into the extent to which material from the wider biblical tradition was disseminated and reinterpreted within Late Antique, Near Middle Eastern, monotheistic circles.

#### **Holger Zellentin, University of Cambridge**

*See biography in People section on page 41.*

#### ***The Prohibition of Incest in the Qur'an in its Biblical and Late Antique Context***

It is well known that the incest laws spelled out in Q4 Surat al-Nisa' 22–23 have close affinity with those formulated in Leviticus 18:6–18. Yet a persuasive theory explaining the legal and historical relationship between the two corpora has not yet been formulated. The most extensive treatment by Stephen D. Ricks stipulates a broad overlap between Qur'anic and rabbinic laws of incest (which are of course based on Leviticus). Yet the case is more complicated, and more fascinating, than Ricks suggest. As part of a broader attempt to situate Qur'anic law within the shared tradition of Biblical law for gentiles which is largely shared by Christian and Jewish authorities throughout late antiquity, this paper seeks to situate the Qur'an's incest law in direct relationship with the Biblical text and with endemic Arabian practice. The paper will first sketch how the various regulations on incest that circulated in Eastern Roman, Syriac, and rabbinic culture relate to Leviticus, and then seek to redefine the hermeneutics that guide the Qur'an's own, direct engagement of the Biblical law.

**Gabriel Reynolds, University of Notre Dame**

*See biography in People section on page 39.*

### ***Speaking Biblically: On the Qur'an's Use of Biblical Turns of Phrase***

Scholars have long investigated Qur'anic material which alludes to and develops Biblical narratives. The exemplary work of such investigations remains Heinrich Speyer's *Die biblischen Erzählungen im Quran* [Biblical Narratives in the Qur'an], published in the 1930's. More recently certain scholars—notably Angelika Neuwirth and Holger Zellentin in his 2013 work *The Qur'an's Legal Culture*—have examined the Qur'an's relationship to legal material in the Biblical tradition. In the present paper I will focus instead on Qur'anic rhetoric and in particular its employment of Biblical turns of phrase (that is, short lexical units marked by Biblical language). I will make the case that the Qur'an tends regularly to employ such turns of phrase. For example, the Qur'an speaks of “uncircumcised hearts” (Q 2:88; 4:153; cf. Deut 10:6; 30:6; Jer 4:4, 9:24–25; 44:6–7, 9; Act 7:51–53; Rom 2:28–29; Phil 3:3; Col 2:11) and a camel passing through the eye of the needle (Q 7:40; cf. Matt 19:23–24; Mark 10:25; Luke 18:25); it uses the example of a mustard seed to refer to something very small (Q 21:47; 31:16; cf. Matt 13:31–32; Mark 4:30–32; Luke 13:18–19); it describes God as the “first and the last” (Q 57:3; cf. Isa 44:6; cf. Isa 48:12; Rev 1:17; 22:13) and it has the heavens “rolled up like scrolls” (Q 21:104; 39:67; cf. Isa 34:4; Rev 6:14). An analysis of this material will lead to two observations. First, Biblical turns of phrase in the Qur'an, including turns of phrase from the New Testament, are spread throughout the Qur'an, including suras traditionally identified as “Meccan” and those traditionally identified as “Medinan”. Second, the Qur'an regularly uses Biblical turns of phrase in an original manner. For example, whereas the maxim regarding the camel and the eye of the needle in the New Testament is used for a teaching regarding the danger of riches, it is used in the Qur'an for a teaching regarding the danger of unbelief. All of this will lead me to argue that the Qur'an (and not only “Medinan” suras) emerged in a context where Biblical language, including that of the Hebrew Bible and the New Testament, was commonly used and recognized. It was “in the air.” In addition, this study suggests that Biblical language entered the Qur'an through oral transmission, and not from written sources.

**Cornelia Horn**

*See biography in People section on page 41.*

### ***Oral and Written Transmissions at the Intersection of the Bible and the Qur'an***

This paper reconsiders a subset of late antique Christian traditions from the Middle East that intersect in theme and content with sura 97. The discussion of their interplay with the Qur'an addresses the question of the different roles played by orality and writing as two closely related modes of transmission and reception of ancient religious traditions, especially those with liturgical interests.

**Thomas Hoffman, University of Copenhagen**

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

### ***The Doxological Mode of Religiosity in the Qur'an (or how not to repeat the errors of the Jews and Christians)***

It is well-known that the Medinan surahs are marked by an emphasis and proliferation of slogan- and refrain-like formulae that emphasise the name of God and his principal qualities or attributes (usually at the end of the surahs' sub-sections). Borrowing from the terminology of New Testament studies, I define these utterances as doxological-theophoric formulae, even though verbs of praise are not necessarily used. The nature and functions of these formulae have been studied by scholars such as Neuwirth, Sinai, and Robinson, who have highlighted various stylistic, compositional, intratextual, and theological functions (e.g., parallelism, rhyme, section demarcation, didactic emphasis). Other scholars, like Moubarac, Gimaret, and Byrne, have attended to the theophoric contents of these formulae and have attempted to identify a kind of theology of the name, focusing on the shared etymologies and semantics of the names and attributes. In this paper, a third perspective on these formulae is provided. I argue that the Qur'an pursued a determined and strategically informed dialogue with its Biblical co-texts and companions (i.e., the Jews and the Christians). This hypothesis is furthermore based on the premise that the Medinan phase was characterized by an increased knowledge of and familiarity with late antique Biblical theology, taken in its broadest sense.

However, this knowledge and familiarity developed in an atmosphere of increased ambivalence and enmity. Prominent Qur'anic points of dissent included rabbinic *ars rhetorica* and patristic/Christological debates, both of which were condemned as sectarian, corrupted, polemical, and sophistic teachings by the Qur'an (see e.g., Q3:65–67, 71, 77 on Abraham's true *hanif*-hood over against the claims of his connection with the *Tawrat* or the *Injil*, and the allegations of *tahrif*). In the emergent Qur'anic milieu, we witness an acute awareness that the Jews and the Christians had gone off on a theological tangent (e.g., Crone, Hawting, Wansbrough). Instead of safeguarding a perceived original and simple monotheism, Judaism and Christianity had fallen prey to theological disputation and sophistry (McAuliffe). This was to be perceived as a sign of crisis and aberration. Therefore, in order not to be 'sucked into' the same kind of vicious theological spiral as the Jews and the Christians, the Medinan revelations were shored up by these slogan- and refrain-like formulae that inculcated an elementary theophoric doxology based on a finite set of divine qualities (omniscience, omnipotence, beneficence, indulgence, uniqueness, perfection, and reliability). Simple doxological formulae provided the Qur'an with an 'immune system' against theological sophistry and complication. This strategy paid off in terms of theological crystallization and in terms of religious transmission (cf. the doctrinal mode of religiosity as argued by Harvey Whitehouse). As such, this can be interpreted as the rhetorical-formulaic counterpart to what Joseph Lowry has designated as the legal minimalism of the Qur'an, its strategies of 'less-is-more'.

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## P20-139

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

**Theme:** *Minority and Marginalized Hermeneutics*

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

*See biography in People section on page 41.*

#### **Shehnaz Haqqani, Ithaca College**

Shehnaz Haqqani is a Dissertation Diversity Scholar in Women's and Gender Studies at Ithaca College and a PhD candidate in Islamic Studies at the University of Texas at Austin. Her dissertation analyzes the inconsistency in Muslims' interpretive tendencies to accept reforms on social justice while rejecting them in the context of gender hierarchy. She plans to graduate in Spring 2018.

#### ***Marginalizing Gender in the Study of the Qur'an***

This paper addresses the marginalization of Islamic feminist hermeneutics in academic scholarship. Through a close reading of academic engagements with Muslim feminist scholarship, I illustrate the tendency among male scholars to marginalize feminist hermeneutics of the Qur'an through the omission of such works in broader conversations on Islam. Surveying a sample of the latest scholarship on Islam reveals that female scholars are rarely cited and feminist concerns are rarely acknowledged. This is even the case when these voices are crucial to the broader objectives of important academic projects, such as in Shahab Ahmed's *What is Islam?* (2015), Muhammad Qasim Zaman's *Modern Islamic Thought in a Radical Age* (2012), and Tariq Ramadan's *Radical Reform* (2008). This bias exists due to an outright rejection of gender concerns. The problem is not that feminist hermeneutical thought has nothing to contribute to other scholarship on Islam; in fact, Muslim feminist hermeneutical strategies are shared among non-feminist scholars as well, including Muslim reformers. The reluctance to engage Islamic feminism and the works of feminist scholars who specialize in gender and the Qur'an stems from the assumption that gender bears no relevance in most scholarship about Islam. I argue that scholars of Islam see gender as irrelevant to their work, which they might perceive as genderless, a position that reveals a rejection of the very real problem that gender inequities presents in the lives of Muslim girls and women. This assumption also leads to the devaluing of work in Qur'anic studies that relies on gender as an analytical category. Considering the wider implications of the tendency to marginalize feminist works on the Qur'an, I ask how such a reluctance to acknowledge feminist scholarship influences assumptions of authentic and authoritative interpretations of the Qur'an.

## **Charles Ramsay, University of Birmingham**

Charles M. Ramsey (PhD, University of Birmingham) is Fellow at Baylor University's Institute for Studies of Religion and formerly Assistant Professor of Religion and Public Policy at Forman Christian College (Lahore, Pakistan). He has been awarded grants from the British Library, United States Institute of Peace, and the American Institute for Pakistan Studies. Ramsey is Editor, South Asia Section of the Brill Encyclopedia of Christian-Muslim Relations (CMR 1500–1900), and author of *South Asian Sufis: Devotion, Deviation, and Destiny* (London: Continuum, 2012); *Tabyin al-kalam* (Sir Sayyid's Commentary of the Gospel) translated with Christian W. Troll (Lahore: Maktaba Jadid, 2017); and the forthcoming *God's Word, Spoken and Otherwise* (Leiden: Brill).

### ***From Farahi to Ghamidi: an Introduction to the Trajectory of the Indian Nazm School of Qur'anic Exegesis***

The order of the Qur'an is a subject of enquiry that goes back fourteen centuries. Present attitudes are shaped by chronicles that map the sacred text's genesis and development. This research explores one narrative that is derived from the study of form, that is the structure and coherence of the present text. Here I examine the development of an approach to Qur'anic exegesis derived from the seminal writings of the Indian scholar Hamiduddin Farahi (1863–1930), his protégé Amin Ihsan Islahi (1904–1997), and their living successor Javed Ahmad Ghamidi (b. 1952). This chain of thinkers revived and expanded a classical method of tafsir that is built upon one cardinal hermeneutic: the Qur'an is arranged according to a purposeful design (*nazm*). These posit that the entire text is a single discourse with perfect correspondence and arrangement of its parts, from the beginning to the end. Both the verses and surahs are arranged according to a thematic and structural coherence that is essential for interpretation. This marks a radical departure from the atomistic method of the predominant traditionalists whereby individual verses are examined in the light of events reported in hadith. In this light, hadith functions as the 'second scripture' because it has the authority to abrogate (*nasakha*) Qur'anic verses by later ones, or in extreme by a particular report (*khabar*). Farahi's community of interpreters, on the other hand, argue that there is one, and only one, final reading of the Qur'an, the content of which can neither be abrogated nor accurately understood unless read as a coherent unity, that is a co-referential, inter-connected, and framed composite.

However, as critics are quick to note, a matchless order infers a far higher degree of intentionality in the arrangement of the present textual structure than granted in the extant historical accounts.

## **Khalil Andani, Harvard University**

Khalil Andani is a PhD candidate in the department of Near Eastern Languages and Civilizations at Harvard University. His dissertation research focuses on Muslim conceptions of Quranic revelation in Shi'i Ismaili philosophy and Sunni Kalam. His publications include articles in *Religion Compass*, *The Oxford Handbook of Islamic Philosophy*, and the *Oxford Journal of Islamic Studies*.

### ***Reading Text through Pre-Text: Redefining Isma'ili Hermeneutics***

Isma'ili Muslim hermeneutics, known as ta'wil, is often branded as "allegorical" or "esoteric interpretation" (Daftary 2004, 2007, 2012; Klemm 2003, Wiley 2005) premised on sectarianism. Bar-Asher (2008) describes Isma'ili ta'wil as "a selective, particularized and sectarian approach" in which pre-conceived doctrines are read into the Qur'anic text. Hollenberg (2016) presents Isma'ili ta'wil as a form of cognitive training designed to strengthen Isma'ili sectarian identity. What remains lacking in scholarship is a coherent conceptualization of Isma'ili ta'wil within a general framework of Islamic hermeneutics that seriously engages the Isma'ili thinkers' definitions of ta'wil, and accounts for the diverse expressions of Isma'ili ta'wil through different authors and historical periods. This paper draws on Shahab Ahmed's conceptualization of Islam, which he defines as the hermeneutical engagement of the self with the Pre-Text, Text (the Qur'an and Cosmos), and Con-Text of the Muhammadan Revelation (Ahmed 2015). Using Ahmed's notions of "Pre-Text" as the transcendent source of Revelation and "Con-Text" as "the body of meaning that is the product...of previous hermeneutical engagement with Revelation" (Ahmad 2015), I present a new definition of Isma'ili ta'wil as the hermeneutical act of reading the Text of Revelation by means of and through the Pre-Text and explain how the diverse expressions of Isma'ili ta'wil in history stem from the different frames of meaning that Isma'ili thinkers drew from an intra and inter-Muslim Con-Text. This definition of Isma'ili ta'wil is constructed through three arguments: first, I show how the Isma'ili view of Qur'anic revelation (wahy, tanzil) differs substantially from Sunni models of dictated verbal inspiration in that Isma'ili thinkers regard the Prophet as the creator of the Qur'an as a symbolic manifestation of the Pre-Text.



Isma'ili thinkers also conceived this Pre-Text as comprising a spiritual realm and the Isma'ili da'wa hierarchy led by the Isma'ili Imam. Secondly, I demonstrate how Isma'ili thinkers understand ta'wil as a "revelatory hermeneutic" grounded in divine inspiration (ta'yid), whereby the Isma'ili exegete—through the Imam's divinely-inspired knowledge—"reads" the Pre-Text of Revelation and then creatively "reads" the Text through the Pre-Text. The primary hermeneutical function of Isma'ili ta'wil is to render the Text transparent to the Pre-Text, thereby unveiling the Truth of the Pre-Text to the Isma'ili initiate. This is the inverse of Sunni tafsir, which seeks knowledge of the Pre-Text in the Text using hadith, philology, grammar, etc. Thirdly, I explain how Isma'ili thinkers through history produced divergent expressions of ta'wil because they each conceived the Pre-Text using different systems of meaning from the Con-Text of Revelation.

#### **Joseph Kyle Stewart, Florida State University**

Joseph Stewart is a PhD candidate at Florida State University. His research focuses on Samaritanism and its relationship/perception within the Abrahamic faiths. His most recent publication is "To Provoke Israel to Jealousy: the Samaritans in the Dead Sea Scrolls," in *Cultural and Religious Studies* vol. 5 (2017).

#### ***Are the Samaritans People of the Book? An Investigation into the Interpretation of Sura 20***

There is an assumption that the Samaritans were considered very early on, and remained by their Muslim conquerors, as Ahl al-Kitab, or "People of the Book." In the Qur'an, five traditions are identified as "those who have believed" (Sura 22:17): Jews, Christians, Sabaeans, the Magians, and polytheistic pagans who believe in Allah; and the Qur'an further privileges both Christians and Jews among the others for having a special relationship with God (3:64–71). Thus, it can be generally assumed that the Samaritans would have qualified as dhimmi just as their Jewish and Christian brothers have enjoyed. Yet, this assumption could not be further from the truth. It was not until the 14th century that the Samaritans' status as an Ahl al-Kitab was put to rest. This paper seeks to understand why was it that the Samaritans, for a time, were not considered as People of the Book. The paper will address three issues that lead to such a questionable status of the Samaritans among Muslims for centuries. First, I will discuss briefly how Muslims encountered the Samaritans and explain how a lack of a Samaritan presence in Arabia attributed to numerous mislabeling of Samaritans by Muslim theologians.

Secondly, I will highlight the inherited traditions of the Samaritans Muslims received from Jews and Christian interpretations of the Bible and how these anti-Samaritan polemics shaped the outlook Muslims would have for the Samaritans. And finally, I will exegetically investigate Sura 20 where the understanding of al-Samiri as the progenitor of the Samaritan community taints them with the stain of polytheism.

#### **Orhan Elmaz, University of St. Andrews**

Orhan Elmaz studied Computer Science and Arabic Studies in Vienna, where he held a position in Islamic Studies after completing a PhD thesis about *hapax legomena* in the Qur'an which was published in 2011. In 2013, he joined the University of St. Andrews as a Lecturer in Arabic, where he has been teaching classical and modern Arab culture, classical Arabic language and literature, and media Arabic. His research focuses on Arabic language, literature, and culture, and Islamic studies with an affinity for the digital humanities. He is currently working on a linguistic exploration and description of Hadith Arabic.

#### ***Unveiling female emancipation: A forced blessing?***

Qasim Amin's (1863–1908) *Tahrir al-Mar'ah* ("The Liberation of Women", 1899) had just been published when parts of it were already translated into Persian in 1318/1900 as *Tarbiyat-e Nesvan* ("The Education of Women") by E'tesam-al-Molk (1874–1938). A fuller translation as *Zan va Azadi* ("Women and Freedom") was prepared by Ahmad Mohazzeb (d. 1957) under instructions from the Ministry of Education and published in 1937, while a translation into Ottoman Turkish was published earlier in 1329/1911 as *Hürriyet-i Nisvan* ("The Freedom of Women") by Zekî Mugâmiz (1871–1932), who dedicated it to Sultan Abdülmecit II. Whatever may have sparked the interest in these translations to be commissioned and completed, and however accurate they are in terms of our modern requirements to translation, their mere existence underlines the significance of Amin's work and that it must have appealed to the zeitgeist. Yet, a provocative topic such as the liberation of women at the turn of the 20<sup>th</sup> century provoked about 100 mostly hostile books to be written in response to Amin's emancipatory thought. One of the most controversial topics Amin deals with is the veil, albeit demonising it, and unveiling for the sake of social progress. Although his argumentation is essentially based on Q 33:59, he does not quote this verse in *Tahrir al-Mar'ah* but both Q 33:32 and Q 33:53, form the backbone of his rationale.

Amin elaborated on the issue of the veil in some of his other works, and most notably, a devoted follower, twenty-year-old Nazira Zain al-Din, dedicated a whole book on the issue of the veil and female emancipation in 1928. The proposed paper will look into Amin's understanding and interpretation of the veil related verses in Sura 33, and the influence of Tahrir al-Mar'ah and its use in the context of the Turkish ban of religious clothing of 1934, and the Iranian Unveiling Act of 1936.

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**S20-221**

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

*Joint session with the SBL Jewish Christianity/Christian Judaism program unit*

**Theme: Rethinking Jewish-Christianity and Islam**

**Annette Reed, New York University, Presiding**

Annette Yoshiko Reed is Professor in the Skirball Department of Hebrew & Judaic Studies at New York University. Her research spans Second Temple Judaism, early Christianity, and Jewish/Christian relations in Late Antiquity. Her publications include *Fallen Angels and the History of Judaism and Christianity: Heavenly Realms and Earthly Realities in Late Antique Religions* (ed. with R. Boustani); *The Ways that Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages* (ed. with A.H. Becker); and *Jews, Christians, and the Roman Empire* (ed. with N. Dohrmann). She is currently working on two monographs: one on the origins of Jewish angelology and demonology, and the other on the Pseudo-Clementine Homilies and the history of "Jewish-Christianity."

**Stephen Shoemaker, University of Oregon**

Stephen Shoemaker is Professor of Religious Studies at the University of Oregon. He is a specialist on Christianity in Late Antiquity and early Islam. Among his many publications are *The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam*; *Mary in Early Christian Faith and Devotion*; and the soon to be published *Apocalypse of Empire: Imperial Eschatology in Late Antiquity and Early Islam*.

***Jewish-Christian Phantoms at the Origins of Islam***

This paper revisits "Jewish-Christianity" in relation to the study of early Islam.

**Michael Pregill, Boston University**

*See Bio above.*

### ***Between Yahud and Nasara: "Jewish Christianity" as Hermeneutic Device in Qur'anic Studies***

This paper addresses the problematics of the mixed milieu in which the Qur'an emerges and the way scholars have used "Jewish Christianity" as a trope (or bogeyman) to address certain exegetical problems in the Qur'an (e.g., docetism, prophetology, anti-trinitarianism).

**Jae Han, University of Pennsylvania**

Jae Han is a scholar of late antique religions. He is currently completing his dissertation, "Rethinking Prophecy in Late Antique Syria," which focuses on discourses of prophethood and prophecy among Jews, Christians, and "Neoplatonists" in the Syrian borderlands.

***Jewish-Christianity, Late Antiquity, and Nativist Prophets of Early Islam***

In her magnum opus, *The Nativist Prophets of Early Islamic Iran*, Patricia Crone relies heavily on sources that some scholars call "Jewish-Christian" as evidence that the key ideas of Khurramism (c. 8<sup>th</sup> CE) predated the founders of Mazdakism, Zardusht of Fasa (3<sup>rd</sup> c. CE) and Mazdak (6<sup>th</sup> c. CE). In my presentation, I suggest that Crone's somewhat peculiar argument provides an apt occasion for assessing the value of "Jewish-Christian" as a category. Notwithstanding the scholarly anxiety over the category of "Jewish-Christianity" either as a heuristic or as a meaningful historical category, the fact remains that those texts from Late Antiquity commonly identified as "Jewish-Christian" are, as Crone so powerfully demonstrates, the richest extant texts for understanding the later emergence of Islam(s). Consequently, "Jewish-Christian" in our current academic environment serves to delimit a unique set of sources through which a trajectory towards Islam(s) might be explored. This rather practical understanding of "Jewish-Christian" texts does not, of course, relieve the scholar of rigorous historicization of the sources themselves. Indeed, Crone's use of early "Jewish-Christian" sources as evidence for the Parthian-era Zoroastrian roots of a series of eighth-century "Islamic" movements strikes me as profoundly ahistorical. I explore the limits of "Jewish-Christianity" through her arguments regarding transmigration, highlighting instead the difference in the ways transmigration is depicted in the Book of Elchasai and used in early Manichaean literature. In so doing, I hope to demonstrate the risks of undertheorizing or un-historicizing the category of "Jewish-Christianity."

### **Elena Dugan, Princeton University**

Elena Dugan is a PhD candidate at Princeton University. Her work focuses on the reception of Second Temple scientific and apocalyptic traditions throughout Late Antiquity and into early Islam, especially those found in 1 Enoch and other Enochic works.

#### ***New (Enochic) Gateways in Ibn al-Nadim's Fihrist: Thinking Outside the "Jewish-Christian" Box***

Though Ibn al-Nadim's *Fihrist* has long been a crucial source for the study of Manichaeism and "Jewish-Christianity," this sphere of application may be too limited to encompass all that can be gleaned from this rich work. This paper presents a case in which this famous Arabic compendium may evidence the reception of Second Temple traditions, not only within the late antique "Jewish-Christian" circles that it directly addresses, but also as part and parcel of the inheritance of early Islamic writers like Ibn al-Nadim. First, I will work with Ibn al-Nadim directly, contributing a new reading for a particularly vexing piece of his account. I argue that his peculiar presentation of a common Manichaean cosmogonic motif—the creation of the zodiacal sphere—neatly and unusually responds with an Enochic portrait of the skies, as constructed in the *Astronomical Book* [AB]. Specifically, I will note consonance with a six-gated schema for the movement of the sun and moon, intentional construction of a 360-day solar year, and zodiacal overlay that may or may not be original to AB. Having marked these affinities, I will present and assess two interpretations of my evidence. The first, and most in keeping with the way the *Fihrist* is usually employed in Manichaean studies, is to conclude that this reading of Ibn al-Nadim provides new evidence for the reception of Second Temple astronomical schema within "Jewish-Christian" circles in Late Antiquity. This thesis has much to recommend it, but is perhaps not the end of the story. Rather, an additional proposal is that Ibn al-Nadim's account reflects a more complicated pattern of transmission, and that he (or, perhaps, another source) knew to integrate this Second Temple astronomical schema when it came time to describe a zodiacal cosmos. Ibn al-Nadim's Manichaean account often, and in this section closely, follows Abu Isa al-Warraq's refutation of Manichaeism, and parallels can be found in independent quotations of al-Warraq in the works of Abd al-Jabbar and Ibn al-Malahimi.

But where Abd al-Jabbar and Ibn al-Malahimi simply narrate the creation of "a zodiacal sphere," Ibn al-Nadim breaks from the pattern, and provides his enigmatic and Enochic description of the heavenly gates and thresholds. If Ibn al-Nadim had another source to hand, or simply could supply off-hand a six-gated cosmic schema, then, I suggest, we have an Islamic author with a more complex pedigree than has been previously assumed. His famous account of "Jewish-Christianity" may not be exhausted in what it reveals about this hybrid category alone, but also may provide new insights into the movement and character of Second Temple traditions through heterogeneous late antique channels and into early Islam.

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### **P20-347**

#### **The Qur'an: Manuscripts and Textual Criticism**

**Theme:** *Analysis of the Qur'an's Text as Found in Manuscripts*

#### **Shady H. Nasser, Harvard University, Presiding**

Shady Nasser is an assistant professor of classical Arabic studies in the Department of Near Eastern Languages and Civilizations at Harvard University. He is author of *The Transmission of the Variant Readings of the Qur'an. The Problem of Tawātur and the Emergence of Shawādh*.

#### **Alba Fedeli, FSCIRE, Bologna, Italy, Presiding**

*See biography in People section on page 41.*

#### **Shady H. Nasser, Harvard University**

*See biography above.*

#### ***The second canonization of the Qur'an***

The Second Canonization of the Qur'an studies the transmission and reception of the Qur'anic text during the lifetime of Abu Bakr Ibn Mujahid (d. 324/936). This study is the first in a series whose overarching theme is to closely track the development of the Qur'anic text from the time of its inception until it reached its final form in the modern period. The development of the eponymous Readings and their different renditions transmitted through different Rawis will be thoroughly studied and compared to other irregular readings as documented in the classical sources.

## **Raymond K. Farrin, American University of Kuwait**

Raymond Farrin is Associate Professor of Arabic at the American University of Kuwait. His publications include *Abundance from the Desert: Classical Arabic Poetry*, and *Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text*.

### ***Verse Numbering Systems of the Qur'an: A Comparative Study***

This paper applies the method used by such scholars as Theodor Nöldeke and, more recently, Behnam Sadeghi and Uwe Bergmann, in analyzing Qur'anic manuscript variants. The former compared 'Uthmanic copies from Medina, Damascus, Basra, and Kufa, noting which copy most often corresponded with others and which ones in many cases were isolated, concluding that the Medinan manuscript was most likely the original of the four. Sadeghi and Bergmann used a similar method to compare the 'Uthmanic textual tradition with that of Ibn Mas'ud and that of the San'a' palimpsest, determining that the 'Uthmanic textual tradition, of the three, most likely gives an accurate reproduction of a presumed Prophetic prototype. This paper applies the same method to examine variance in Qur'anic verse counting. The principle sources used for this study are Anton Spitaler's *Die Verszählung [verse-numbering] des Koran nach islamischer Überlieferung* and the classical work *al-Bayan fi 'add ay al-Qur'an* by al-Dani (d. 1052 CE). The first part of the essay compares the seven systems that had emerged by the second century AH: Medina I, Medina II, Mecca, Basra, Kufa, Damascus, and Homs. As is known, while there is indeed agreement on the way many suras are counted (twenty-eight suras show no differences in numbering), there is disagreement about the majority (Surat Taha, for example, includes no less than twenty-four differences). The first part of this study looks at: 1) the overall range of verses counted in the Qur'an (from 6204 to 6236) and considers which systems are outliers and which median; 2) the number of times a system is unique in counting a verse (from six times in one system to as many as sixty-five times in another); and 3) the correspondence between systems and which ones fall most often in the majority. The second part of the paper examines two suras in detail, Surat al-Fatiha and Surat al-Rahman, to determine if any one counting system seems to be more satisfactory from a literary perspective. Specifically, it observes whether the systems may support or clarify the structure and highlight internal symmetries. In addition, the six occasions where one system is unique in counting (or not counting) a verse in the Qur'an are analyzed, to see if these divisions are acceptable from a literary angle.

As a result, one counting scheme (significantly, not the Kufan scheme that is used for contemporary printed Qur'ans) is proposed as most likely to be original, with the others occurring as variants.

## **Joshua Falconer, The Catholic University of America**

Joshua Falconer is a PhD Candidate in Semitic and Egyptian Languages and Literatures, focusing on Syriac, Arabic, and Ethiopic, at The Catholic University of America in Washington, D.C. His research interests include Qur'anic motifs in the context of Syriac and Ethiopic scriptural and exegetical traditions, transmission and reception history of the Qur'an, and early Christian-Muslim relations. His forthcoming article, "Spectres of the Book of Jubilees in the Qur'an: The Case of the Jinn," is being prepared for publication in a theme issue on angels and divine mediators in *Henoch*.

### ***From Variance to Canonicity: The Superimposition of Readings in Early Abbasid Scribal Practice***

At the intersection of Qur'anic textual criticism and historical issues, there remains the understudied problem of relating the traditional *qira'at* literature to the *qira'at* as witnessed by the manuscript record. Approaching the diachronic development of the *qira'at* in this way can provide a clearer picture of the impact of the "canonization" reforms culminating in the first half of the fourth/tenth century. To confront this problem on a limited scale, the present study focuses on a distinctive phenomenon that occurs in manuscripts from the third/ninth century until the fourth/tenth century, namely, the superimposition of polychrome diacritical marks and consonants over the *rasm* to indicate variant reading traditions in certain early Abbasid Qur'anic *masahif*. By examining such *masahif* in light of traditional accounts that specify how they work, the pioneering studies of Estelle Whelan, Yasin Dutton, and Alain George have confirmed the phenomenon in several manuscript samples to date, yet none of the studies conducted thus far were concerned with the diachronic development of variants in these manuscripts and what they could tell us about the impact of the fourth/tenth century reforms on the textual transmission of the Qur'an. Toward these ends, this paper reviews the application of these variants in the documented folio samples along with another *mushaf* hitherto unattested, LNS 65 MS of Al-Sabah Collection in Kuwait, as a case study for the classification of the transmission of superimposed variant readings. This study is limited to the degree to which the colored variant readings conform to the established readings recorded in the official readings of the traditional *qira'at* literature.

Several important patterns have emerged from the operation of the color codes of these *masahif*, reflecting the broader impact of the standardization reforms on scribal practices in the early Abbasid period.

**Elif Behnan Karabiyik, Istanbul 29 Mayis University**  
Elif Behnan Karabiyik is Research Assistant at Istanbul 29 Mayis University and a PhD student at Marmara University. Her area of interest is History of the Qur'an and the old Qur'anic manuscripts.

### ***Dating of the Qur'anic Manuscript (Ms. 4313) and Its Paleographical and Textual Features***

Despite the fact that numerous Qur'anic studies have been carried out so far, the topic of Qur'anic history is still considered as one of the main issues in the field of Qur'anic Studies. One of the reason for this situation is that researches were especially based on the written literature rather than the Qur'anic artifacts in the recent past. Nevertheless, due to European scholars' great interest in Qur'anic materials, a great deal of manuscripts began to be preserved in European museums and libraries and researchers had the chance to inspect them deeply.

The aim of the present study is to analyze the seven-sheet Qur'anic manuscript (Ms. 4313) preserved in Berlin National Library (Staatsbibliothek zu Berlin) in terms of its paleographical aspects and make its critical edition. Within this purpose, in the first part of the paper, physical characteristics of the fragment are identified and its orthographical structure is analyzed. As regards its orthographical features, the manuscript is compared to five *mushafs* which are attributed to 'Uthman (r.a.). Moreover, the manuscript is analyzed detecting the signs used as an aid to pronunciation which emerged after the duration of 'Uthman *mushafs*. In this context, the paper tries to find out to what extend these signs are used in the manuscript. Additionally, some Qur'anic words which were miswritten in the text are analyzed in terms of *qira'at* differences. Considering all these data, the results given by the radiocarbon dating test (C14 test) are evaluated in comparison with its paleographical analysis, thus attempting to propose a dating of this manuscript. In the second part of this study, the critical edition of the manuscript is illustrated. Furthermore, its textual structure is built in comparison with the 'Uthman *mushafs*. Thus, the paper aims to look properly at the information about the textual as well as paleographical structure of the manuscripts.



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# Reports

## Executive Summary

It is with great pleasure that the International Qur'anic Studies Association (IQSA) holds its 2017 annual meeting in Boston, Massachusetts. This year's conference hosts almost twenty sessions with nearly sixty presenters and discussants coming from across the globe. The following report by the executive director summarizes the progress of IQSA throughout 2017 as well as forthcoming plans.

### Governance

The board held its spring 2016 meeting in Carthage, Tunisia. The executive director reported to council IQSA's financial, operational, and administrative activity. The board discussed updates within the standing committees, approved and discussed disseminating *JIQSA* and *RQR* more widely, fund raising, starting annual meetings a day earlier on Thursdays, and other important matters. The board also reappointed Emran El-Badawi for a second term as executive director and treasurer, offering positive evaluation and constructive feedback.

### Member Benefits & Updates

Paid membership is at 282 up 28% from last year (220)—*thank you*. The growing commitment and investment by our colleagues demonstrates the integral role IQSA now plays in the field. 2017 also witnessed increased demand for new membership tiers.

IQSA is happy to announce that starting 2018, two new membership tiers will be introduced: **Lifetime Membership** and **Institutional Membership**. Lifetime members will have access to exclusive online member benefits (*JIQSA*, *RQR*, membership directory, etc), plus one annual print copy of *JIQSA*, and discounts on further publications. Institutional members will have access to exclusive member benefits, plus free online/print subscription to *JIQSA*, one free advertisement, one discounted or free registration, and discounts on further publications. Precise membership dues will be approved by the board before the start of 2018. Membership dues for the three existing membership tiers remain unchanged.

### Donations & Sponsorships

IQSA shares its gratitude with its donors and sponsors for 2017. We thank the Windsor Foundation for their generosity, DeGruyter Press for co-sponsoring this year's general reception, and to all of you who have given generously—*thank you*. 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

Annual expenditure by end of 2017 is approximately \$33,000 (up from \$24,000 in 2016). Extra costs mainly came from the international meeting, approximately \$9,000. Projected revenue and donations in the amount of \$28,000, minus fees, covered these costs (up from \$23,600 in 2016). Revenue from membership dues is up; revenue from advertising is down. These numbers demonstrate that costs outstripped revenue by \$5,000 in 2017. Expanded membership tiers, increased marketing and lower costs next year are all expected to mitigate this deficit. Projected expenditure for 2018 is approximately \$27,000. Further support and revenue streams are still needed and actively being sought.

### 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 in Denver, CO for 2018!

Emran El-Badawi

## IQSA Nominations Committee

The nominations committee suggests to the board of directors a number of suitable candidates for most IQSA leadership positions. After the board, with discretionary powers for emendations, approves a ranked list, the nominations committee reaches out to the first nominee. During 2015, the nominations committee consisted of four members: Karen Bauer, Farid Esack, Alba Fedeli, Hamza Zafer, 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 Boston.

This year, the committee had to fill a number of important positions beginning in 2017, partially by reappointment, and partially by appointing new candidates. We have nominated Devin Stewart to succeed Abdullah Saeed as president elect in 2017; Abdullah will be our president in 2018. We have nominated Karen Bauer and Johanna Pink on the board of directors, replacing Jane McAuliffe and Devin Stewart (who will remain on the board *ex officio*).

As a replacement for Karen Bauer and Alba Fedeli, whose tenure on the nominations committee (which is not renewable) will end by the end of 2017, we have nominated Asma Hilali and Devin Stewart. Finally, Thomas Hoffman has been nominated to serve on the programming committee.

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

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.

Holger Zellentin

## IQSA Publications & Research Committee

First convened in December 2013, the IQSA Publications & Research Committee (PRC) is tasked with supervising the various branches of the IQSA publishing division. In keeping with the plan first outlined by this task force, the PRC currently oversees the three branches of IQSA Publishing: the *Journal of the Qur'anic Studies Association* (JIQSA), the *Review of Qur'anic Research* (RQR), and the IQSA Studies in the Qur'an book series, currently under development. Throughout 2017 the editors of these resources have been Vanessa Degifis, Shari Lowin and David Powers. Under their expertise and guidance the JIQSA, RQR and the IQSA book series continue to grow.

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. All IQSA members should consider reviewing books for RQR.

The first official Call for Papers for JIQSA was issued in fall 2015. The first issue of JIQSA was published in April 2017, with future issues being published once a year. Submissions are now invited for the 2019 issue; interested parties should contact the editors at [jiqsa@iqsaweb.org](mailto:jiqsa@iqsaweb.org).

The first volume of the IQSA book series will be 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), anticipated in 2018. The proceeds from the International Meetings in Carthage, Tunisia (2017) and Yogyakarta, Indonesia (2015) are also being considered for publication.

Reuven Firestone

## IQSA Programming Committee

Members: Reuven Firestone, Marianna Klar, Cecilia Palombo, 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. Reuven Firestone, in his capacity as chair of the Research and Publications Committee, has now taken the place of Michael Pregill, while Thomas Hoffmann will replace Sarra Tlili from January 2018. We are very grateful for the service that Michael and Sarra have given.

The last year has seen a number of changes to IQSA's roster of standing programming units and their chairs. The programming unit "Qur'an Seminar" has now ended, and the committee is profoundly indebted to Mehdi Azaiez and Clare Wilde for having successfully organised it during the past years. A setting for the holistic study of entire Qur'anic surahs will be provided by the new programming unit "Surah Studies", chaired by Marianna Klar and Shawkat Toorawa. The programming unit "Historical Context, Manuscripts, and Material Culture" has been renamed "Manuscripts and Textual Criticism" in order to highlight its programmatic commitment to synthesizing the study of the Qur'an's manuscript tradition, on the one hand, and of the Islamic *qirā'āt* literature, on the other. Alba Fedeli and Shady H. Nasser have graciously agreed to join Keith Small in running this reshaped unit.

As a result of these changes, the current programming structure of IQSA's Annual Meetings is as follows:

1. Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus  
Chairs: Anne-Sylvie Boisliveau and Sarra Tlili
2. Manuscripts and Textual Criticism  
Chairs: Alba Fedeli, Shady H. Nasser, and Keith Small
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. Surah Studies  
Chairs: Marianna Klar and Shawkat Toorawa
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 co-sponsor a total of eleven panels at the 2016 meeting; four further sessions, including two roundtables and the keynote lecture, will be held or co-sponsored outside the existing programming unit structure.

Nicolai Sinai





# IQSA International Conference 2017

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In collaboration with, Beit Al-Hikma, Carthage, Tunisia, that nation's preeminent academic institute, and Katholieke Universiteit, Leuven, Belgium, IQSA conducted its second biannual international conference July, 2017 on "Qur'anic Studies: Methods, Contexts and Interpretations." The conference was directed by Mokdad Arafa (Beit al-Hikma) and Mehdi Azaiez (IQSA, KU Leuven) and attended by leading international academics, including Hichem Djait. Fifty-five presenters attended; Dozens of papers were presented in English, French and Arabic during the conference preceded by keynote addresses by Abdelmajid Charfi, Director, Beit al-Hikma, and Gerald Hawting, President, IQSA. The conference was well attended and was covered by the Tunisian print media. The International Programming Committee plans to host a third international in 2019.



# Participation and Membership

## NEW: Lifetime Membership & Institutional Membership

Starting 2018 individuals will have the opportunity to enjoy member benefits indefinitely by becoming lifetime members. Organizations will similarly enjoy member benefits as institutional members. Membership dues and benefit details are forthcoming on [IQSAweb.org](http://IQSAweb.org).

## [IQSAweb.org](http://IQSAweb.org)

[IQSAweb.org](http://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](http://IQSAweb.org) for updates about this and other matters. Through the website, members will receive access to our publications, including:

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

If you are interested in getting involved, writing for the IQSA blog, or have advertising or other inquiries, please write to [contact@iqsaweb.org](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).

## Advertise with Us

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

1. **Advertise in the Annual Meeting Program Book** – Every year the International Qur'anic Studies Association holds an Annual Meeting in conjunction with the Society of Biblical Literature/American Academy of Religion, attracting a wide audience in the scholarly community from across the nation. The accompanying Program Book published by IQSA is read by hundreds at the Annual Meeting and thousands around the world, providing a critical platform for relevant businesses market their publications and services. Email [contact@iqsaweb.org](mailto:contact@iqsaweb.org) to reserve an advertising space today!
2. **Advertise in Print** – IQSA provides advertising space in three of its flagship publications: the *Journal of the International Qur'anic Studies Association* (JIQSA), the monthly *Review of Qur'anic Research*, and the forthcoming monograph series *IQSA Studies in the Qur'an* (ISIQ). Email [contact@iqsaweb.org](mailto:contact@iqsaweb.org) for details.
3. **Advertise Online** – While IQSA does not currently hold a physical headquarters, its website serves as the central meeting point and face of the organization visited by hundreds of members and non-members every day. Email [contact@iqsaweb.org](mailto:contact@iqsaweb.org) to inquire about advertising with us online via [www.iqsaweb.org](http://www.iqsaweb.org).
4. **Send an Email to IQSA Members** – IQSA will send emails on behalf of publishers and other advertisers of interest to our members. The publisher/advertiser is responsible for composing the email. Please contact the Executive Office at [contact@iqsaweb.org](mailto:contact@iqsaweb.org) for more information.

# 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 Denver 2018

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The International Qur'anic Studies Association will meet in November 2018 with SBL/AAR in Denver, CO.

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 Denver 2018 Annual Meeting in the following program units:

1. Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus
2. The Qur'an: Surah Studies
3. The Qur'an and the Biblical Tradition

4. The Qur'an: Methodology and Hermeneutics
5. The Qur'an and Late Antiquity
6. The Qur'an: Manuscripts and Textual Criticism

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 open in December with a deadline of March 1, 2018. 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.

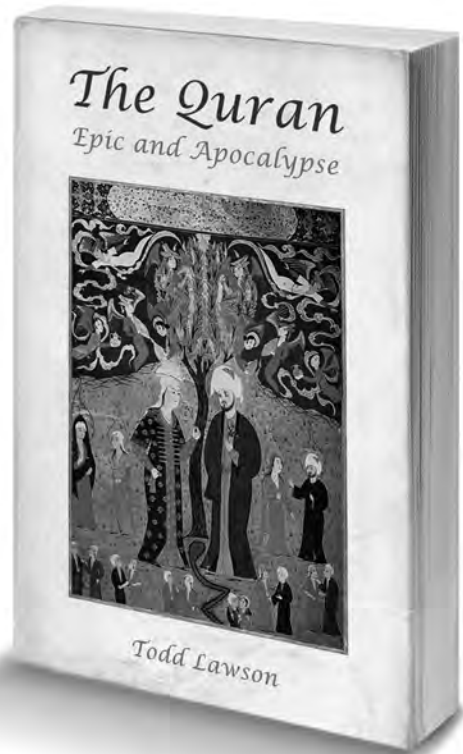


# *The Quran* *Epic & Apocalypse*

*Todd Lawson*

**How do people understand the Quran to be divine revelation?**

**What is it about the text that inspires such devotion and commitment in the reader/believer?**



Todd Lawson explores how the timeless literary genres of epic and apocalypse bear religious meaning in the Quran, communicating the sense of divine presence, urgency and truth. Grounding his approach in the universal power of story and myth, he embarks upon a fascinating inquiry into the unique power of one of the most loved, widely read and recited books in the world.

*'He provides at once an appreciation of the Quran's literary power and a window into the profound religious experience of the Quran's audience and of early Muslims.'*

Devin Stewart, Professor of Arabic and Islamic Studies, Emory University

*'This innovative book charts new ways of reading literary modernism as Quranic commentary on a grand scale...'*

Bruce B. Lawrence, Marcus Family Humanities  
Professor of Religion Emeritus, Duke University



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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 *tafsīr*.
- ✎ 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 sheet.

### **Co-Editors:**

Vanessa De Gifis, Wayne State University, USA  
(Head Editor)

Michael E. Pregill, Boston University, USA  
(Co-Editor)

### **Copy Editor:**

Adam Zeidan

### **Editorial Board:**

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Uri Rubin, Tel-Aviv University (Emeritus), Israel

Keith Small, London School of Theology, UK

Devin 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 editor Shari Lowin (Stonehill College) at [rqr@iqsaweb.org](mailto:rqr@iqsaweb.org).

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

All inquiries can be directed to the RQR editor, Shari Lowin (Stonehill College) at [rqr@iqsaweb.org](mailto:rqr@iqsaweb.org).



# People

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## BOARD OF DIRECTORS

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

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

### **Abdullah Saeed, University of Melbourne–President-Elect**

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.

### **Farid Esack, University of Johannesburg, South Africa – Past 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 PhD 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 Gadjah 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.

### **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.

### **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 PhD 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*.

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

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

### **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 and Treasurer**

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

### **Anne Marie Mclean – Executive Assistant**

Anne Marie McLean is the Executive Assistant for the International Qur'anic Studies Association. She studied Religious Studies and Political Science at Emory & Henry College and received a Masters of Theological Studies at Emory University. She is currently completing her second Masters of Library and Information Science through the University of Alabama and works professionally as the Coordinator of the Marian K. Heilbrun Music & Media Library (Emory University).

### **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.

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## **PROGRAMMING COMMITTEE**

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

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

### **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 PhD 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**

See biography above, page 39.

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

See biography above, page 39.

### **Reuven Firestone, Hebrew Union College- Jewish Institute of Religion (*ex officio*)**

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 PhD in Arabic and Islamic Studies from New York University.

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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 39.

### *The Qur'an: Manuscripts and Textual Criticism*

#### **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*.

#### **Alba Fedeli, University of Birmingham**

Alba Fedeli is a research fellow at FSCIRE in Bologna, Italy, working on the transmission of early Qur'anic manuscripts. She stirred up media frenzy after the BBC announcement that the "Birmingham Qur'an" manuscript dates to Muhammad's lifetime. She received her PhD from the University of Birmingham, UK, after studies in Italy with Sergio Noja Nosedà. Fedeli was a research fellow at the Centre of Religious Studies, CEU, in Budapest and at the John Rylands Research Institute in Manchester.

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

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

Cornelia Horn, PhD (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 (PhD, 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 (PhD, 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 38.

## *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.

### **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*.

### **Surah Studies**

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

*See biography above, page 40.*

### **Shawkat Toorawa, Yale University**

Shawkat Toorawa is Professor of Near Eastern Languages and Civilizations at Yale University. He received his B.A., M.A., and PhD from the University of Pennsylvania and has taught Arabic at Duke University, medieval French literature and Indian Ocean studies at the University of Mauritius, and Arabic and other literatures at Cornell University. Toorawa is interested in and has published on: classical and medieval Arabic literature, especially the literary and writerly culture of Abbasid Baghdad; the Qur'an, in particular hapaxes, rhyme-words, and translation; the Waqwaq Tree and islands; Indian Ocean studies, particularly Creole literatures of Mauritius and the Mascarenes; modern poetry; translation; and SF film and literature. His editorial responsibilities include the position of executive editor of the Library of Arabic Literature.

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## INTERNATIONAL PROGRAMMING COMMITTEE

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

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

### **Mehdi Azaiez, 2017 International Meeting Tunisia Director**

Mehdi Azaiez is Assistant Professor of Islamic Theology at Katholieke Universiteit Leuven, Belgium. He completed his PhD 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*.

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

Majid Daneshgar is Lecturer in Islamic Studies at the University of Otago, New Zealand. He completed his PhD 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*.

### **Daniel Madigan, Georgetown University**

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

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

See biography above, page 38.

### **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 PhD (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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### **Reuven Firestone, Hebrew Union College – Chair**

See biography above, page 40.

### **Munther Younes, Cornell University**

Munther A. Younes is the Reis Senior Lecturer of Arabic Language and Linguistics at Cornell University in the Department of Near Eastern Studies. His research focuses on Arabic linguistics (phonetics, phonology, morphology, sociolinguistics, and comparative/historical dialectology), teaching Arabic as a foreign language, the language of the Qur'an, comparative Semitic linguistics.

He has contributed to the field with a number of publications, including but not limited to *The Routledge Introduction to Qur'anic Arabic* (2012), *Kalila wa Dimna for Students of Arabic* (2013), and most recently, *In Search of the Original Qur'an* (forthcoming).

### **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 PhD 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 40.

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## **NOMINATIONS COMMITTEE**

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

See biography above, page 41.

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

See biography above, page 41.

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

See biography above, page 38.

### **Alba Fedeli, University of Birmingham**

See biography above, page 41.

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

See biography above, page 39.

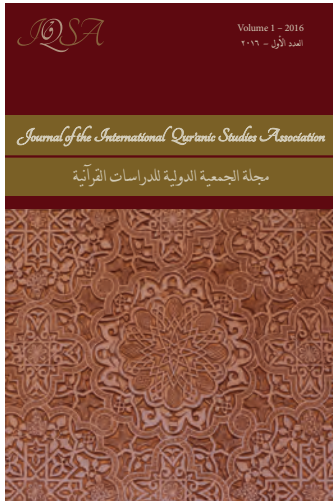
# *In Memoriam*



**Andrew Rippin  
(1950–2016)**

***IQSA President (2014)***

Published on behalf of the International Qur'anic Studies Association



## Journal of the International Qur'anic Studies Association

## مجلة الجمعية الدولية للدراسات القرآنية

Editors: Vanessa De Gifis (Wayne State University), Michael Pregill (Boston University)

The *Journal of the International Qur'anic Studies Association (JIQSA)* is a peer-reviewed annual journal published on behalf of the International Qur'anic Studies Association. *JIQSA* welcomes article submissions 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.

For information about submissions, send an email to the editors at [jiqsa@iqsaweb.org](mailto:jiqsa@iqsaweb.org)

For more information: <https://iqsaweb.wordpress.com/>

- Current issue: Volume 1 (2016)
- Format: 6 × 9 in
- ISSN: 2474-8390 (print)  
2474-8420 (online)
- Languages: English and Arabic
- Frequency: once per year
- Subscription rates  
Print & Online: US\$70  
Print only: US\$40  
Online only: US\$40

### Volume 1 (2016)

Statement from the IQSA Board of Directors; Editor's Introduction: The Qur'an between Bible and *Tafsir* (Michael E. Pregill & Vanessa De Gifis); 2015 Annual Meeting Presidential Keynote Address: The Problematic of Prophecy (Reuven Firestone); Response to Keynote Address (Ebrahim Moosa); The Current State of Qur'anic Studies: Commentary on a Roundtable Discussion (Karen Bauer); Form Criticism or a Rolling Corpus: The Methodology of John Wansbrough through the Lens of Biblical Studies (Michael Graves); Did Ḥafṣah Edit the Qur'an? A Response with Notes on the Codices of the Prophet's Wives (Sean Anthony & Catherine Bronson); "Nothing but Time Destroys Us": The Deniers of Resurrection in the Qur'an (Patricia Cronet); Bukhārī's *Kitāb Tafsīr al-Qur'an* (Christopher Melchert); Afterword: The Academic Study of the Qur'an—Achievements, Challenges, and Prospects (Devin Stewart & Gabriel Said Reynolds); (علي مبروك) القرآن: ما بعد أبي زيد وما قبل المصحف

### The Editors

**Vanessa De Gifis** is associate professor of Islamic Studies and director and graduate advisor for the Near Eastern languages program at Wayne State University in Detroit, Michigan. Her book, *Shaping a Qur'anic Worldview* (Routledge, 2014), applies classical Arabic-Islamic rhetorical and semantic theories to analyze references to the Qur'an in early medieval caliphal politics. **Michael E. 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.



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