

QSA

International Quranic Studies Association

الجمعية الدولية للدراسات القرآنية

Annual Meeting

Program Book & Annual Report

San Diego, California 🕌 *November 22–25, 2019*





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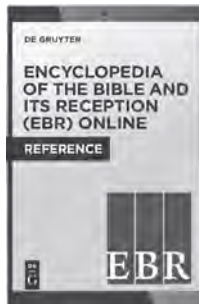
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IQSA

International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية

2019 Annual Meeting Program Book

2019 Annual Report

San Diego, California 🌿 November 22–25, 2019

Acknowledgment

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

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

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Letter from Executive Director

Dear Friend,

Welcome to San Diego. 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 2019 International Meeting in Tangier, Morocco, IQSA will hold its fourth biennial International Qur'an Conference in Palermo, Italy in 2021. 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 Diego meeting. You will also find information on our Call for Papers for those who would like to participate in our 2020 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. Once again, welcome to IQSA 2019 in San Diego!

Emran El-Badawi

Executive Director, International Qur'anic Studies Association

IQSA Events 2019

P22-101a

Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus / The Qur'an: Surah Studies

Joint Session With: *Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus (IQSA), The Qur'an: Surah Studies (IQSA)*

Friday, 9:00 AM–11:30 AM

Convention Center - 23B (Upper Level East)

Theme: *Style and Vocabulary in the Qur'an (I): Insights into the Composition of the Text*

Mohsen Goudarzi, University of Minnesota, Presiding

Anne-Sylvie Boisliveau, Université de Strasbourg
Boiling Drink, Denial of Resurrection, Hur in Paradise, and a Qur'an within a Scripture: Intratextuality and the Structure of Surat al-Waqi'ah (Q 56) (20 min)

Tag(s): Qur'an (Other)

Discussion (7 min)

Hythem Sidky, University of Chicago
Understanding the Limits of Stylometry in Deducing Qur'anic Authorship (20 min)

Tag(s): Qur'an (Other)

Discussion (7 min)

Gabriel Said Reynolds, University of Notre Dame
On Doublets and Redactional Criticism of the Qur'an (20 min)

Tag(s): Qur'an (Other)

Discussion (7 min)

Saqib Hussain, Oxford University
Surat al-Waqi'ah (Q 56) as a Group-Closing Surah (20 min)

Tag(s): Qur'an (Other)

Discussion (22 min)

Communities of the Qur'an Book Launch

Friday, 12:00 PM–1:00 PM

Convention Center - 25B (Upper Level East)

Paula Sanders, Boniuk Institute, Rice University, Presiding

Emran El-Badawi, University of Houston, Presiding

Speakers: Ali Asani, Reza Aslan, Lien Fina, Todd Lawson

Light Refreshments Served

P22-204b

The Qur'an and Late Antiquity

Friday, 1:00 PM–3:30 PM

Convention Center - 23B (Upper Level East)

Theme: *Muhammad, the Qur'an, and the Sirah Tradition: New Perspectives*

Johanne Christiansen, University of Copenhagen, Presiding

Juan Cole, University of Michigan
"Apostles to the Gentiles": Paul and Muhammad (25 min)

Tag(s): Qur'an (Other)

Sean Anthony, The Ohio State University
Was the Hijrah a Historical Event? A Survey of the Evidence (25 min)

Tag(s): Qur'an (Other)

Holger Zellentin, University of Cambridge
The Qur'anic Community, Their Prophet, and Their Personal Encounters with Jews and Christians (25 min)

Tag(s): Qur'an (Other), Rabbinic Literature (Early Jewish Literature - Rabbinic Literature), Church History and Ecclesiology (Other)

Michael Pregill, University of California-Los Angeles

Muhammad and the Prophets from Mahdiyyah to Nishapur: Reflexes of Late Antique Supersessionism in Two Sectarian Medieval Islamic Texts (25 min)

Tag(s): Qur'an (Other)

Discussion (50 min)

P22-317

The European Qur'an

Friday, 4:00 PM–6:00 PM

Convention Center - 23B (Upper Level East)

Roberto Tottoli, Università di Napoli L'Orientale,
Presiding

John Tolan, Université de Nantes

*EuQu: The European Qur'an; A New Research Program**Funded by the European Research Council (30 min)*

Tag(s): Qur'an (Other), Arabic (Philology / Linguistics (incl. Semiotics), Comparative Religion / History of Religion (Comparative Religion / History of Religion)

Clare Wilde, Rijksuniversiteit Groningen

The Early Modern Dutch Qur'an: A Mercantile, Cultural, or Missionary Endeavor? (30 min)

Tag(s): Qur'an (Other), Comparative Religion / History of Religion (Comparative Religion / History of Religion), Religious Traditions and Scriptures (History of Interpretation / Reception History / Reception Criticism)

Federico Stella, Sapienza University of Rome

"Il suo nome è il Messia figliuolo di Maria, il qual Messia è degno d'esser riverito in questo mondo, e nell'altro": How Baldassarre Loyola Mandes Translated and Commented on Certain Qur'anic Verses (30 min)

Tag(s): Qur'an (Other)

Katarzyna K. Starczewska, CCHS-CSIC

The Qur'an as an Authority among the Early Modern European Grammar Books of Arabic (30 min)

Tag(s): Qur'an (Other)

P22-401

International Qur'anic Studies Association

Friday, 6:00 PM–7:00 PM

Convention Center - 23B (Upper Level East)

Theme: Presidential Address

Devin J. Stewart, Emory University

Noah's Boat and Other Missed Opportunities (40 min)

Tag(s): Qur'an (Other)

Todd Lawson, University of Toronto, Respondent (20 min)

M22-502

International Qur'anic Studies Association

Friday, 7:00 PM–9:00 PM

Convention Center - 7A (Upper Level West)

Theme: *General Reception*RSVP required: members.iqsaweb.org/event-3586805

P23-147a

The Qur'an and the Biblical Tradition

Saturday, 9:00 AM–11:30 AM

Convention Center - 23B (Upper Level East)

Theme: *Panel 1: Theology of the Body in the Biblical Tradition and in the Qur'an*Holger Zellentin, University of Cambridge,
Presiding

Nicolai Sinai, University of Oxford

The Qur'an on Divine Embodiment (30 min)

Tag(s): Qur'an (Other)

Nora K. Schmid, University of Oxford

The Embodied Appropriation of God's Word in the Qur'an and in Ascetic Circles (30 min)

Tag(s): Qur'an (Other)

Yoseob Song, Lutheran School of Theology at Chicago

Different Ways of Looking at Joseph's Body (30 min)

Tag(s): History of Interpretation (Interpretive Approaches)

Andrew O'Connor, St. Norbert College

Paraenesis, Recreation, and the Revocation of Bodily Agency in Surat Ya Sin (Q 36) (30 min)

Tag(s): Qur'an (Other)

Johanne Louise Christiansen, University of Copenhagen

The (Not So) Monstrous Qur'an: On Beasts and Monsters and Where to Find Them in the Qur'an and Bible (30 min)

Tag(s): Qur'an (Other)

Graduate Student Luncheon

Saturday, 11:30 AM–1:00 PM

Offsite

P23-226

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

Saturday, 1:00 PM–3:30 PM

Convention Center - 23B (Upper Level East)

Theme: *Style and Vocabulary in the Qur'an (II): From Text to Concepts*Anne-Sylvie Boislivé, Université de Strasbourg,
Presiding

Ghazala Anwar, Independent Scholar
Gender Fluidity of Qur'anic Grammar (20 min)

Tag(s): Qur'an (Other)

Discussion (7 min)

Hamza M. Zafer, University of Washington
*The Rainwater Metaphor in the Qur'an's
Communitarian Rhetoric: "Do You Not See that Allah
Sends Down One Water from the Sky and Yet Brings
Forth from It Fruits of Different Colors?"(Q 35:27)*
(20 min)

Tag(s): Qur'an (Other)

Discussion (7 min)

Matthew Niemi, Indiana University
*The Din of Islam: Ambiguity and the Qur'an's Religion
without Religion (20 min)*

Tag(s): Qur'an (Other)

Discussion (7 min)

Adam Flowers, University of Chicago
The Qur'an's Biblical Vernacular (20 min)

Tag(s): Qur'an (Other)

Discussion (7 min)

Leyla Ozgur Alhassen, University of California-
Berkeley
*Hubris in Qur'anic Stories: Ethical Formation in the
Stories of Nuh's and Adam's Sons (20 min)*

Tag(s): Qur'an (Other)

Discussion (22 min)

P23-343

The Qur'an and Late Antiquity

Saturday, 4:00 PM–6:30 PM
Convention Center - 23B (Upper Level East)

Michael Pregill, University of California-Los
Angeles, Presiding

Conor Dube, Harvard University
*Eschaton or Eschatons? A New Approach to the
Qur'anic Rhetoric of the End (20 min)*

Tag(s): Qur'an (Other)

Emran El-Badawi, University of Houston
The Female Vessel of Qur'anic Revelation (20 min)

Tag(s): Qur'an (Other)

Thomas Hoffmann, University of Copenhagen
*"So Race with One Another to Do Good: You Will All
Return to God and He Will Make Clear to You the
Matters You Differed About" (Q 5:48): Fashioning a
New Ethico-Islamic Agon in the Qur'an (20 min)*

Tag(s): Qur'an (Other)

S. Beena Butool, Florida State University and Jesse
C. Miller, Florida State University

*Inscriptions of an Empire: Qur'an and the Imperial
Visual Landscape (20 min)*

Tag(s): Qur'an (Other)

Ryann Elizabeth Craig, Catholic University of
America
*The Creed and the Qur'an: Christological Controversies
and the Qur'anic Crucifixion (20 min)*

Tag(s): Early Christian Literature (Early Christian Literature -
Other), Qur'an (Other)

Discussion (50 min)

P24-148a

The Societal Qur'an

Sunday, 9:00 AM–11:00 AM
Convention Center - 23B (Upper Level East)

Thomas Hoffmann, University of Copenhagen,
Presiding

SherAli Tareen, Franklin & Marshall College
*Qur'an Translations and Commentaries in South Asia
(20 min)*

Tag(s): Qur'an (Other)

Lien Iffah Naf'atu Fina, Sunan Kalijaga State Islamic
University Yogyakarta

*Learning From the Qur'an, Not Learning the Qur'an:
The Practice of Tadabbur in Contemporary Sufi
Gatherings in Indonesia (20 min)*

Tag(s): Qur'an (Other)

Johanna Pink, Albert-Ludwigs-Universität Freiburg
*Be a Hero! Qur'anic Education, Ethics, and Popular
Culture (20 min)*

Tag(s): Qur'an (Other)

Elliott Bazzano, Le Moyne College
*The Qur'an in the Liberal Arts: Reflections on Pedagogy
and Purpose (20 min)*

Tag(s): Qur'an (Other)

Discussion (40 min)

M24-157

International Qur'anic Studies Association

Sunday, 11:00 AM–11:45 AM
Convention Center - 23B (Upper Level East)

Theme: Business Meeting

P24-243a

The Qur'an and the Biblical Tradition

Sunday, 1:00 PM–3:30 PM

Convention Center - 23B (Upper Level East)

Theme: Panel 2

Nora K. Schmid, University of Oxford, Presiding

Daniel Bannoura, Bethlehem Bible College

The Qur'anic Theology of the Land: An Inter-textual Analysis of the Land Verses in the Qur'an (30 min)

Tag(s): Qur'an (Other)

Shari L. Lowin, Stonehill College

If All the Seas Were Ink: Tracking the Evolution of a Motif across Islamic and Rabbinic Literature (30 min)

Tag(s): Qur'an (Other)

Rachel Claire Dryden, University of Oxford
Iblis, al-Shaytan and Shayatin: Qur'anic Demonology and the Reception History of Jewish and Christian Traditions in Late Antiquity (30 min)

Tag(s): Qur'an (Other)

David Penchansky, University of Saint Thomas
(Saint Paul, MN)*"By the Lote Tree": Call Narratives in Surat Al-Najm and Isaiah 6 (30 min)*

Tag(s): Latter Prophets - Isaiah (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

Sharif Randhawa, CASQI

"Immortality and Kingdom That Never Fades"? Adam, Satan, and the Forbidden Tree in the Qur'an (30 min)

Tag(s): Qur'an (Other)

P24-346a

The Qur'an: Manuscripts and Textual Criticism

Sunday, 4:00 PM–6:30 PM

Convention Center - 23B (Upper Level East)

Shady Hekmat Nasser, Harvard University,
Presiding

Éléonore Cellard, Collège de France

Scribal Practices in Early Qur'anic Manuscripts from Fustat: The Role of the Copyist in the Transmission of the Qur'an (25 min)

Tag(s): Qur'an (Other)

Daniel A. Brubaker, Independent

Partial Correction? A Discussion of One Non-Palimpsest and Variant Qur'an Fragment, Possibly Seventh Century (25 min)

Tag(s): Qur'an (Other), Text Criticism (Interpretive Approaches), Scribes (Epigraphy & Paleography)

Roy M. McCoy III, University of Oxford

*"Mother" or "Birth" in Surat al-Ma'idah (Q 5:110)?**Theological and Linguistic Observations on the Rasm of Early Qur'an Manuscripts (25 min)*

Tag(s): Qur'an (Other)

Marijn van Putten, Leiden University

Before Canonization: Qur'anic Manuscripts as Evidence for Pre-Canonical Reading Traditions (25 min)

Tag(s): Qur'an (Other)

Manal Najjar, University of Tabuk

The Distinction of the Ottoman Orthography in the Holy Qur'an: A Pragmatic Reading (25 min)

Tag(s): Qur'an (Other)

P25-147a

Qur'anic Studies: Methodology and Hermeneutics

Monday, 9:00 AM–11:30 AM

Convention Center - 23B (Upper Level East)

Theme: Divine Revelation, Scripture, and Speech in Qur'anic and Islamic ThoughtJohanna Pink, Albert-Ludwigs-Universität Freiburg,
Presiding

Khalil Andani, Harvard University

From Transcendent Kitab to Piecemeal Qur'ans: A Qur'anic Model of Revelation (20 min)

Tag(s): Qur'an (Other)

Mohsen Goudarzi, University of Minnesota

A Common Archetypal Scripture, or Major and Minor Scriptures? Narratives of Scriptural History in Academic and Exegetical Writings (20 min)

Tag(s): Qur'an (Other)

Arezu Riahi, Harvard University

Conceptualizing God's Speech: The Formulations of Fakhr al-Din al-Razi (20 min)

Tag(s): Qur'an (Other)

Arjun Nair, University of Southern California

Influences from the School of Ibn 'Arabi upon Post-Classical Shi'ite Conceptualizations of God's Speech (Kalam Allah) (20 min)

Tag(s): Qur'an (Other)

Nevin Reda, University of Toronto

What is the Qur'an? A Practical, Spiritually Integrative Perspective (20 min)

Tag(s): Qur'an (Other)

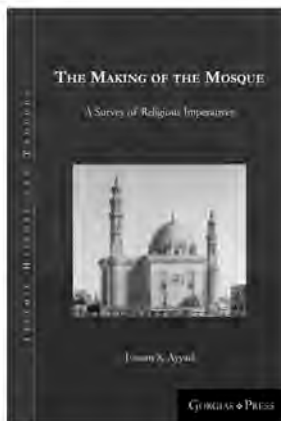


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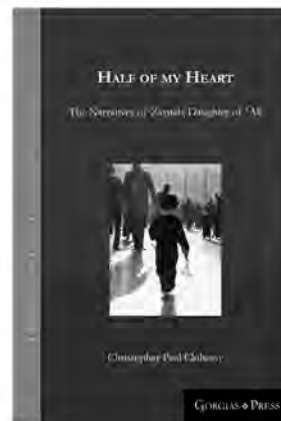
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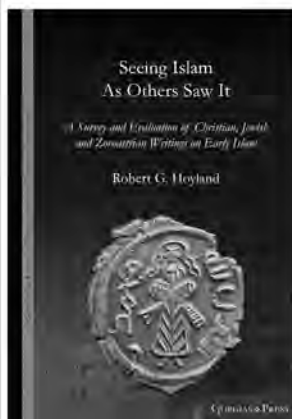
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Abstracts and Biographies

P22-101a

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

Joint Session With: *Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus (IQSA), The Qur'an: Surah Studies*

Theme: *Style and Vocabulary in the Qur'an (I): Insights into the Composition of the Text*

Mohsen Goudarzi, University of Minnesota, Presiding

Mohsen Goudarzi is Assistant Professor at the University of Minnesota's Classical and Near Eastern Studies Department. His research focuses on the intellectual and social aspects of Islam's emergence, in particular the Qur'an's relationship to late antique literature as well as its textual history. Currently, he is working on his first book project, which proposes a new reading of major elements of the qur'anic worldview, including the Qur'an's conception of scriptural and prophetic history.

"Exalted Companions" or "Couches Raised High": The Twin Paradise Scenes of Surat al-Waqi'ah (Q 56)
Where the phrase *furush marfu'ah* occurs in Q al-Waqi'ah 56:34, the medieval Islamic exegetical tradition records a metaphorical understanding of the Qur'anic dis legomenon *furush* (pl.) to signify not the usual "couches" (*surur*) but "women" (*al-nisa'*). This opinion is attested in the early *tafsir* works of e.g. al-Maturidi (d. 333/944), al-Tha'labi (d. 427/1035), and al-Mawardi (d. 450/1058), and it is elaborated on in some depth in the *Tafsir* of al-Qurtubi (d. 671/1273). Lane's Arabic-English lexicon provides backing for such a figurative reading by defining the term *firash* (sg.) as meaning, inter alia, "a man's wife," "a woman's husband," or "a female slave's master or owner." Meanwhile, the concordance of Jahili poetry produced by Albert Arazi and Salman Musalihak in 1999 includes four verses which contain the word *firash*. Of these four, two collocate the term *firash* with *daji'uha* ("her bedfellow"), and one has a variant reading of *fatah* ("girl") recorded against Arazi and Musalihak's *firash*.

The adjective *marfu'* is similarly recorded against a metaphorical meaning of "exquisite," in addition to its literal meaning of "raised high," in the pre-Islamic corpus. Looking at the Qur'anic vocabulary alone, there would indeed appear to be an argument for proposing that the two Paradise scenes of Surat al-Waqi'ah (Q 56:15–26 and 28–37) reflect two, distinct heavenly visions. The absence of the term *mutakka'in* ("reclining") in Q 56:34 places the second of al-Waqi'ah's depictions of Paradise in some contrast to the descriptions of the afterlife provided in Q 38:50–52; Q 52:20; Q 55:54, 76; Q 56:16; and Q 76:13. Q 56:28–37 contains no mention of "goblets" (*ka's*; Q 37:45, Q 52:23, Q 56:18, and Q 76:17) or "cups" (*akwab*; Q 43:71; Q 56:18; Q 76:15; and Q 88:14). It is not specified in Q 56:28–37 that the people who inhabit this particular scene are "facing one another" (*mutaqabilin*; see Q 56:16; Q 37:44; and cf. Q 15:47) or being served by "circulating attendants" (be these the *ghilman* of Q 52:24, the *wildan* of Q 56:17 and Q 76:19, or the unspecified attendants of Q 37:45). There is in Q 56:28–37 no recorded absence of "idle talk" (*laghw* or *laghiyah*; see Q 52:23; Q 56:25; Q 78:35; and Q 88:11). The automatic conflation of the qur'anic *surur* (Q 37:44; Q 52:20; Q 56:15; Q 88:13) with the qur'anic *furush* (Q 55:54; Q 56:34; cf. Q 2:22) gives pause for thought, and the proposed paper will make an attempt to situate the vocabulary of Q 56:15–26 and 28–37 more firmly in both its qur'anic context and the cultural mores of Late Antiquity, as reflected in the poetry of the Jahiliyyah.

Anne-Sylvie Boisliveau, University of Strasbourg, France

Anne-Sylvie Boisliveau (Ph.D.) is Assistant Professor in History of Medieval Islam at the Faculty of History of the University of Strasbourg (France). Her first book (*Le Coran par lui-même. Vocabulaire et argumentation du discours coranique autoréférentiel*) deals with synchronic self-referential discourse in the Qur'an, whereas her second book (forthcoming) addresses the relation between self-referentiality and chronology.

Boiling Drink, Denial of Resurrection, Hur in Paradise, and a Qur'an within a Scripture: Intratextuality and the Structure of Surat al-Waqi'ah (Q 56)

The study of intratextuality—as multiple relations between a part of a text and other parts of the same text—can sometimes prove as fruitful as the study of intertextuality: the multiple relations of a text to other preceding texts. *Surah al-Waqi'ah* (Q 56) possesses textual and literary features that can easily be compared to other *surahs*. More specifically, a group of *surahs*—*Surat al-Saffat* (Q 37), *Surat Sad* (Q 38), *Surat al-Zukhruf* (Q 43), *Surat al-Dukhan* (Q 44), and surrounding *surahs*—share themes and vocabulary with Q 56. A boiling liquid that evildoers are to drink in Q 56:52–56 is mentioned in Q 37:62–68 and Q 44:45–46; arguments against the belief in resurrection in Q 56:47–48 are close to those in Q 37:16–17; the famous *Huris in Paradise* (Q 56:22–23) are shared with Q 37 and Q 38, etc. Moreover, understanding of the self-referential passage in Q 56:77–78 is usually aided by the opening of Q 43 about *umm al-kitab*. Based on a close analysis of these intratextuality cases and similar ones, in terms of vocabulary, themes, self-references and literary devices, this paper intends to provide hypotheses on the structure of Q 56.

Hythem Sidky, University of Chicago

Hythem Sidky is a postdoctoral scholar at the Institute for Molecular Engineering at the University of Chicago. He received an M.S. in Applied and Computational Mathematics in 2016, and a Ph.D. in Chemical and Biomolecular Engineering in 2018, both from the University of Notre Dame. When he is not busy as a molecular engineer, Hythem is an active researcher in Qur'anic Studies, where he works on stylometric analysis of the Qur'an, phylogenetic analysis of Qur'anic manuscripts, and combining philological and computational techniques to help shed light on the oral and textual transmission of the Qur'an in the earliest periods.

Understanding the Limits of Stylometry in Deducing Qur'anic Authorship

Stylometry, which is the statistical analysis of literary style, has been successfully applied to literary works as a means of determining authorship attribution, authorship verification, and stylochronometry. Recently, Sadeghi has used stylometric analysis to argue for single authorship of the Qur'anic corpus, along with a new chronology. At the heart of his argument is the so-called criterion of concurrent smoothness. This principle claims that a concurrent-and-smooth evolution of multiple independent style markers in a corpus is best explained as chronological development by a single author; the Qur'an is demonstrated to be an example of such a corpus. Numerous objections have been raised towards this criterion, some of which are due to a fundamental misunderstanding of statistical principles. Others, however, are legitimate, and worth pursuing further. In particular, *surahs* traditionally ascribed to the early Meccan phase are seen as stylistically distinct and thus the product of a different author—perhaps the only truly Muhammadan material. The role of distinct genres in affecting stylistic markers has also been questioned.

In this contribution, I explore the limits of what stylometry, and more broadly statistical analysis, can and cannot tell us about the Qur'anic corpus. I argue that concurrent smoothness cannot preclude redactions but can only limit the degree to which it may have taken place. The insertion of rhythmic prose attributed to figures other than Muhammad is shown to not disrupt concurrent smoothness. I also discuss the influence of genre on stylistic evolution vis-à-vis recent scholarship on form criticism.

While Sadeghi's investigation into authorship relied on purely lexical markers, I introduce semantic, phonemic, and syntactic features as well. This adds additional independent means of verifying smoothness and leads to an improvement in *surah*-block resolution, enabling us to quantify the degree of internal dissimilarity in the corpus. It also adds nuance, on stylistic grounds, to the non-Qur'anic status of Q al-Falaq 113 and Q al-Nas 114 attributed to Ibn Mas'ud, who reportedly excluded them from his *Mushaf*. Finally, I present this semantically aware model as a tool for assisting in the detection of insertions. Despite my more nuanced approach, the criterion of concurrent smoothness cannot wholly be dismissed and must be taken into consideration when proposing multi-authorship hypotheses.

Gabriel Said Reynolds, University of Notre Dame

Gabriel Said Reynolds did his doctoral work at Yale University in Islamic Studies. Currently he researches the Qur'an and Muslim/Christian relations and is Professor of Islamic Studies and Theology in the Department of Theology at Notre Dame. He is the author of *The Qur'an and its Biblical Subtext* and *The Qur'an and the Bible*, among other works.

On Doublets and Redactional Criticism of the Qur'an

One feature of the qur'anic text that has been understudied even by those interested in questions of rhetoric and literary strategies is the presence therein of repeated phrases. In a paper for the 2019 annual meeting of IQSA I will study doublets, defined as phrases of ten lexemes or more repeated at least once in the Qur'an. In compiling a list of doublets I have excluded strophic phrases (such as those in Q al-Qamar 54 and Q al-Rahman 55) which may be considered intentional stylistic features. This leaves us with twenty-four Qur'anic doublets (including one triplet). Ten of these doublets involve verses from "Medinan" surahs. Eleven doublets involve "Meccan" surahs. Only three doublets (Q al-Baqarah 2:35/Q al-A'raf 7:19; Q 2:49/Q 7:141; Q 2:173/Q al-Nahl 16:115) involve a verse from one "Meccan" surah and another from a "Medinan" surah (note, however, that the verse of the last "Meccan" surah—Q 16:115—in question is often considered to be a Medinan insertion). This simple observation matches what Andrew Bannister (*An Oral-Formulaic Study of the Qur'an*) has found through a more thorough statistical analysis, namely the distinctive nature of Meccan and Medinan language in the Qur'anic corpus. Nevertheless, and as I argued at IQSA 2018 (with reference to the work of Lord and Parry), long doublets such as those I have identified argue against Bannister's contention that the repetitive, or formulaic, nature of Qur'anic speech redounds to oral composition (according to oral-formulaic theory, "blocks" of lexemes which form the starting point of oral works tend to be smaller). For IQSA 2019 I would like to explore what these doublets, and their neat distribution between "Meccan" and "Medinan" surahs, suggest of the qur'anic text's redaction. Drawing on the research of Angelika Neuwirth, Karl-Friedrich Pohlmann, Devin Stewart, and Karim Samji, I will study these doublets systematically. I will be particularly interested in what they suggest regarding the possibility of a process of written redaction.

I will ask—considering their distribution into "Meccan" and "Medinan"—whether they might point to two separate pre-canonical textual corpora of the Qur'an. I will also be particularly attentive to the rhetorical and logical strategies with which these doublets are deployed in the qur'anic text.

Saqib Hussain, University of Oxford

Saqib Hussain is a doctoral student at Oxford University. His DPhil thesis examines the continuity of the biblical wisdom tradition and late antique notions of natural law in the Qur'an. Saqib spent several years studying Arabic, Islamic Law, and *tafsir* in Damascus and Cairo, and from 2016–2018 completed an MPhil in Islamic Studies and History at Oxford, focusing on Biblical Hebrew, Syriac, and the Qur'an. He has a forthcoming publication on qur'anic textual criticism in Nicolai Sinai (ed.), *Unlocking the Medinan Qur'an*.

Surat al-Waqi'ah (Q 56) as a Group-Closing Surah

Since the series of surahs comprising Surat Qaf (Q 50)–Surat al-Waqi'ah (Q 56) was proposed as a group by Hamid al-Din al-Farahi (d. 1930) on the basis of the thematic unity of its constituent surahs, it has received attention from Amin Ahsan Islahi (d. 1997), Neal Robinson (2007), and Raymond Farrin (2014). Although the existence of various surah groups in the Qur'an has been proposed and investigated by several modern scholars, including Hussein Abdul-Raof (2005), Islam Dayeh (2010), and Walid Saleh (2016), a thorough investigation of the plausibility of the Q 50–56 group remains to be conducted.

In my presentation I shall show how Q 56 is both integrated into the Q 50–56 group, and indeed provides a conclusion to it. As such, this paper adds a new component to surah-group studies by arguing that not only do the surahs within a group have close linguistic and thematic overlaps, but their group-internal placement is also significant. For instance, the opening oaths insisting on the truth of resurrection in Q 50, then judgment in Surat al-Dhariyat (Q 51), then punishment in Surat al-Tur (Q 52), then the Prophet not being deluded in Surat al-Najm (Q 53), are concluded in Q 56:1–2, "When the event befalls, none shall deny its befalling." This progression of ideas in the surah openings is reinforced by linguistic echoes across the opening sections (e.g., the root *k-dh-b* in Q 50:5, Q 52:11, Q 53:11, Q 56:2; and the root *w-q-'* in Q 51:6, Q 52:7, Q 56:1, 2). As a second example of Q 56 functioning as a concluding surah, the declaration in Q 50:16, "We did indeed create man, ...

We are nearer to him (*aqrabu ilayhi*) than his jugular vein,” is paralleled in Q 56:83–85, “... when it (the dying soul) reaches the throat ... We are nearer to him (*aqrabu ilayhi*) than you” The key phrase here, *aqrabu ilayhi* (nearer to him), occurs nowhere else in the Qur’an. In Q 50, at the start of the group, the phrase is connected to God’s creation of man, whereas in Q 56, at the group end, it is connected to God’s giving him death.

Using surah mean verse-length to yield an approximate surah chronology, it appears that the Q 50–56 group emerged earlier than the various other groups that have been proposed. Investigating this early group can also therefore shed light on properties that became more formalized in the later groups. For instance, the alliteration of the letter q across several of the surahs, especially Q 50 (which begins with q as an isolated letter), Q 54, and Q 56, is transformed in the later groups—e.g., the so-called *hawamim* surahs, Surat Ghafir (Q 40)–Surat al-Ahqaf (Q 46)—to each surah commencing with near-identical isolated letters.

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The Qur’an and Late Antiquity

Theme: *Muhammad, the Qur’an, and the Sirah*
Tradition: *New Perspectives*

Johanne Louise Christiansen, Presiding

Johanne Louise Christiansen (Ph.D. 2016, Aarhus University) is Postdoctoral Fellow at the research project “Ambiguity and Precision in the Qur’an”, which is based at the University of Copenhagen and led by Professor Thomas Hoffmann. Her research focuses on the application of theoretical perspectives from other research fields, such as the study of religions, to the Qur’an. Among Christiansen’s recent work are the article “‘Stay up during the night, except for a little’ (Q 73:2): The Qur’anic Vigils as Ascetic Training Programs” (Religion 2019) and the forthcoming book, *The Exceptional Qur’an: Flexible and Exceptional Rhetoric in Islam’s Holy Book*.

Juan Cole, Qatar University

Juan Cole is the Richard P. Mitchell Collegiate Professor of History at the University of Michigan and Adjunct Professor, Center for Gulf Studies, Qatar University. His Ph.D. was in Islamic Studies at UCLA. He is past president of the Middle East Studies Association and author of *Muhammad: Prophet of Peace amid the Clash of Empires*, *The New Arabs*, and *Engaging the Muslim World*, among other books.

He also recently published “The Qur’an and the Modern Self: A Heterotopia” (*Social Research: An International Quarterly* 2018).

“Apostles to the Gentiles”: Paul and Muhammad

Unconscious heuristic models often have an enormous impact on scholarship. As Devin Stewart has shown, the Revisionist moment in the academic study of the Qur’an since the 1970s was premised on an analogy between the Gospels and the Qur’an, and sought to deploy techniques drawn from the Bultmannian approach to the New Testament, imagining an evolving and late Qur’an. In the light of recent finds of early Qur’an manuscripts, however, many scholars have returned to the notion of Muhammad ibn Abdullah (c. 570–632) as the vehicle for a single-authored Qur’an.

This paper argues that a fruitful model for understanding Muhammad and the Qur’an is the scholarship on Paul of Tarsus. The works of both are the earliest witnesses to a purported new revelation. Both corpora are vague and poetic, posing severe difficulties for historical analysis. Both grew up on the fringes of the Roman Empire, in a society with pagans and Jews, and attempted to reach out to the former by universalizing Jewish themes. Paul saw himself as having a special mission to Gentiles who had converted to Judaism or closely associated with Jews. Muhammad, likewise, is called by the Qur’an a *nabi ummi*, which almost certainly means “Gentile prophet” or “prophet to the Gentiles.” In this analogy, the Qur’an is like the acknowledged Pauline epistles, the synoptic Gospels are like the *hadith* corpus, and the book of Luke–Acts resembles the early *sirah* and chronicle literature.

Studying the Pauline epistles requires an understanding of their Second Temple Judaic context and of first-century Greek and Latin language and culture. Studying the Qur’an increasingly is seen to require setting it in the late antique and Greek, Aramaic, and Middle Persian linguistic contexts. Archeology of the cities Paul addressed, such as Corinth and Galatia, has been pressed into service by Laura Nasrallah among others. Glen Bowersock has used archeological findings about the Iranian conquest of Jerusalem in 614 to contextualize Q al-Isra’ 17:1 (the Night Journey).

Academic writers on the historical Paul face the challenge of recuperating his central conceptions from later major sites of Pauline exegesis, such as the imperial Christianity of the 300s and 400s, which depicted him as anti-Jewish, and the Reformation, which depicted him as anti-Law. Academics approaching the Qur'an have since the 1970s attempted to recuperate it from the late Umayyad and Abbasid imperial traditions.

The contrasts are also compelling. The later Muslim tradition represents Muhammad as confined to Mecca and Medina, whereas the Qur'an contains evidence that Muhammad continued to travel both to Yemen and north to the Levant after his mission began in 610. The Qur'an shows Muhammad favoring Rome over the Iranian Empire, but the later tradition attempted anachronistically to set him at odds with Constantinople. Whereas the later Christian tradition displaced Paul from his context in the Hellenistic Judaism of the Levant, the later Muslim tradition cooped Muhammad up in a pagan Arab Hejaz. Paul was universalized whereas Muhammad was parochialized.

Sean Anthony, Ohio State University

Sean W. Anthony is an associate professor in the Department of Near Eastern Languages & Cultures at the Ohio State University and a specialist in Late Antiquity, early Islam, and Arabic literature.

Was the Hijrah a Historical Event? A Survey of the Evidence

The *hijrah* of Muhammad and his earliest followers from Mecca to Yathrib in 622 CE stands as an epoch-making event in the historical memory of the early Muslims preserved in the literary works of the Arabo-Islamic tradition. Yet, does there exist any historical evidence for this pivotal event beyond the immense cache of communal memory preserved in this literary evidence? This paper argues that there indeed exists a bevy of evidence for the historicity of the *hijrah* outside the literary source material—even if one limits the survey of the available data to artifacts dating to the first century AH / seventh century CE. Moreover, establishing the historicity of this event has potentially monumental consequences for the current debate over the feasibility of applying diachronic approaches to reading the Qur'an and for defending this approach from its critics, who dismiss it as overly reliant on assumptions internalized from the *sirah-maghazi* literature of the second–third / eighth–ninth century.

Rana Mikati, College of Charleston

Rana Mikati is Assistant Professor at the College of Charleston. She received her Ph.D. in Near Eastern Languages and Civilizations from the University of Chicago. Her research interests include the cultural and intellectual history of the eastern Mediterranean in the early medieval period, the history of early Islamic frontiers, warfare, and Islamic archaeology. She has written on women and warfare in the early Islamic period, ritual cursing, and Syrian saints. She is currently working on a book project on the transformation of Beirut into an early Islamic frontier town.

Muhammad and the Spoils of War

As the dust settled from the Battle of Badr, Muhammad's army fell upon the booty before receiving any explicit permission from him. The resolution of this challenge put to Muhammad and his companions came through the revelation of Q al-Anfal 8:68. This verse ushered in what is seen in the Muslim tradition as one of the unique prerogatives granted Muhammad, that of the sanctioning of spoils (*ihlal al-ghana'im*). The *hadith*, *sirah*, and *tafsir* address this distinctiveness vis-a-vis a presumably biblical precedent. In a *hadith*, Muhammad said that “until now, booty has not been licit to black-headed people (*sud al-ru'us*) like you. Booty used to be collected and a fire from the sky would consume it.” Similarly, in his *Tafsir*, Muqatil b. Sulayman (d. 150/767) stated that, before Muhammad, spoils were licit to neither prophets nor believers. Believers of past nations, Muqatil asserted, were in the habit of collecting and burning the booty and putting to the sword soldiers, captives, and animals. The spoils of war, their procurement, and division were a central aspect of late antique and medieval warfare. They would have been especially important in the context of a voluntary non-remunerated army as was the case of the Muslim army before the institution of regular pay. However, their centrality to the conduct of war and their proclaimed licitness did not preclude a pietistic anxiety to pervade Qur'anic and exegetical dealings with what could be seen as a venal and vengeful practice. This paper examines the mechanics of booty division and its pietistic exegetical interpretations focusing on Q al-Baqarah 2:161, Q 8:1, 41, 67–68, and Q al-Fath 48:15, 19–20 in the aftermath of Badr and Khaybar.

The spoils, a synonym for victory, belonged to God and its division among the Muslims needed to be sanctioned by Him; hence, any misappropriation of the spoils (*ghulul*) consigned its perpetrator to Hellfire. Similarly, the treatment of captives generated a qur'anic response (Q 8:67) illustrative of these anxieties.

Holger Zellentin, University of Cambridge

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

The Qur'anic Community, the Prophet, and Their Personal Encounters with Jews and Christians

The topic of Muhammad's encounter with bearers of religious knowledge has always been a contentious one. After reporting that the Prophet's opponents claimed that he derives his knowledge from an informer, the Qur'an rectifies them: "The language of him to whom they refer is non-Arabic (*a'jamiyyun*), while this is [in] a clear Arabic language (*lisanun 'arabiyyun mubin*)" (Q al-Nahl 16:103). Similar exchanges have informed Muslim-Jewish and Muslim-Christian relations henceforth, and continue to shape aspects even of contemporary scholarship. Any study of the Prophet's encounter with Jews and Christians, therefore, has to attempt to unload the burden of centuries of intercultural polemics. This study proposes to contribute to a more historical approach to such encounters by focusing on the Qur'an's own testimony, by broadening the scope of inquiry to include comparable encounters between the Prophet's community and Jews and Christians, and by considering late antique and qur'anic rhetorical formulas that may have shaped the extant testimonies.

I will take the many instances in which Muhammad is approached by his own community (e.g., Q al-Nazi'at 79:42, Q al-Dhariyat 51:12, Q al-A'raf 7:187, Q al-Baqarah 2:215) as a springboard to inquire on further encounters between either the Prophet or members of his community with Jews, with Christians, or with their respective teachers. I will consider references to interactions with Jews and Christians (e.g., Q al-Ma'idah 5:82), with their community leaders (e.g., Q 5:63) along with instances in which the "Scripture people" approach the Prophet directly (e.g., Q al-Nisa' 4:153), interactions between the "Scripture people" and the believers (e.g., Q 2:109), and their reactions to the Prophet's message (e.g., Q Al 'Imran 3:199). Further examples will include interactions with the "Sons of Israel" (e.g. Q al-Naml 27:76) or their "learned ones" (e.g. Q al-Shu'ara 26:197), who not only populate the Qur'an's past, but also the presence of its community. The presentation will consider how far such reports reflect historical interactions and how far they follow stylized tropes equally present in late antique heresiology and in the Qur'an's portrayal of other contemporaries.

Michael Pregill, University of California, Los Angeles

Michael E. Pregill is currently Visiting Scholar at the Center for Near Eastern Studies, University of California, Los Angeles. His areas of specialization are the Qur'an and its interpretation; Islamic origins; Muslim-Jewish relations; and the reception of biblical, Jewish, and Christian traditions in the Qur'an and Islam. He is co-chair of the IQSA Qur'an and Late Antiquity program unit. His monograph *The Golden Calf between Bible and Qur'an: Scripture, Polemic, and Exegesis from Late Antiquity to Islam* is forthcoming from Oxford University Press.

Muhammad and the Prophets from Mahdiyyah to Nishapur: Reflexes of Late Antique Supersessionism in Two Sectarian Medieval Islamic Texts

As is well known, one of the earliest sources to be composed on the life and mission of Muhammad, the *Sirah* of Ibn Ishaq (d. 150/767), originally contained a lengthy prologue consisting of narratives about the pre-Islamic prophets. As originally conceived, Ibn Ishaq's text represented an attempt to assert Islamic hegemony over the biblical past, a kind of symbolic colonization of the imaginative territory of ancient Israel and thus of the spiritual forbears of Judaism and Christianity.

As numerous scholars have shown, the particular concern with spiritual pedigree and imagined lineage (biblical or otherwise), is a characteristic late antique tendency, reflected in Byzantine Christian, Jewish, and Sasanian precursors. The rapid dissociation of the *sirah* tradition from narrative cycles about Muhammad's pre-Islamic predecessors is reflected in the extant recensions of Ibn Ishaq's work, all of which shear off the *mubtada'* or accounts of biblical/Israelite history; Arabized materials on pre-Islamic lore were for the most part hived off into other genres, particularly *qisas al-anbiya'*. However, I will argue in this paper that the impulse to assert religiously or ideologically meaningful symmetries or parallels between the "literary symbology" of the pre-Islamic prophets and Muhammad himself, once central to an Islamic supersessionist project (as described by Newby and others), continued to resonate in sectarian approaches to the life of the Last Prophet. The bulk of my paper will discuss two unedited manuscripts that demonstrate that the linkages between pre-Islamic history and the advent and mission of Muhammad were still of vital concern to some Muslim readers of the Qur'an in the fourth and fifth / tenth and eleventh centuries: first, the anonymous British Library manuscript Or. 8419, which I have previously identified as a pro-Fatimid propagandist work that represents an early exemplar of Ismaili ta'wil, conjecturally dated to the mid-fourth/tenth century; and second, Princeton manuscript Garrett 49Y, the *Qisas al-Qur'an al-'Azim* or *Tales of the Magnificent Qur'an* of the Karrami author Abu 'l-Hasan al-Haysam b. Muhammad al-Bushanji (d. 468/1075).

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The European Qur'an (IQSA)

Roberto Tottoli, Università di Napoli L'Orientale, Presiding

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

John Tolan, Université de Nantes

John Tolan has studied at Yale (B.A. in Classics), University of Chicago (M.A. & Ph.D in History) and the EHESS (HDR); he is Professor of History at the University of Nantes and Member of the Academia Europaea. He has received numerous prizes and distinctions, including two major grants from the European Research Council and the Prix Diane Potier-Boès from the Académie Française (2008). He is the author of numerous articles and books, including *Petrus Alfonsi and his Medieval Readers*; *Saracens: Islam in the Medieval European Imagination*; *Sons of Ishmael: Saint Francis and the Sultan*; and *Faces of Muhammad: Western Perceptions of the Prophet of Islam from the Middle Ages to Today*. He is one of the four coordinators of the European Research Council program "EuQu: The European Qur'an" (2019–2025).

EuQu: The European Qur'an. A New Research Program Funded by the European Research Council

"The European Qur'an" (EuQu) will study the important place of the Muslim holy book in European cultural and religious history. From the twelfth century to the nineteenth, European Christians read the Qur'an in Arabic, translated into Latin, Greek and various vernacular languages, refuted it in polemical treatises, and mined it for information about Islam and Arab history. The "European Qur'an," in its various manifestations (Arabic editions, Latin and vernacular translations) should be understood as scholarly efforts to understand Islam; as weapons in polemical exchanges between divergent versions of Christianity; as financial ventures on the part of printers and publishers; and as tools for the understanding of Semitic languages, Arabic history and culture, and the history of monotheism.

This brief presentation is meant as an introduction to the program and an open discussion concerning its research questions and the possible collaboration with members of IQSA, the SBL and the AAR.

Clare Wilde, Rijksuniversiteit Groningen

Clare Wilde (Princeton, PISA, The Catholic University of America) is Assistant Professor of Early Islam at the Faculty of Theology and Religious Studies at the University of Groningen in the Netherlands. Her research interests include early Christian Arabic uses of the Qur'an and the Qur'an in its late antique environment. Recent publications include "Christians and Christianity in Islamic Exegesis" for *Oxford Bibliographies Online*; "Christian Approaches to the Qur'an in Arabic" in a recent Festschrift for Sidney Griffith (published by Brill); and "Qur'anic Critiques of Late Antique Scholasticism" in an edited departmental volume (published by DeGruyter).

The Early Modern Dutch Qur'an: A Mercantile, Cultural, or Missionary Endeavor?

The Netherlands is no stranger to Muslims, Arabic studies or to the European wars of religion. Although many Dutch traditions still celebrated today can be traced to saints honored in what would become the Roman Catholic tradition (e.g. the 11 November festival of Sintmaartensdag, commemorating St. Martin of Tours), the Protestant Reformation—especially with the arrival of Calvinism—has had a lasting effect on Dutch society. And, as was often the case with early modern European study of Semitic languages, contemporary European intra-Christian polemics were present in the study of Arabic in the Netherlands. The first professor of Arabic at Leiden, Thomas Erpenius, did publish a Latin translation of Surat Yusuf (Q 12), but did not manage to produce a full translation of the Qur'an from the Arabic original before his death (in 1624). He was also involved in intra-Christian disputes, as Leiden housed not only the first Arabic chair in the Netherlands, but was also at the center of Reformation politics.

But, Islam as a political and military, as well as a religious force, was also familiar to European churchmen, whether or not they were students of Arabic. Although more scholarly attention has been paid to Luther's attitudes towards Islam than to that of Calvin or other Reformed Protestants (the branch of Protestantism most influential in Dutch history), Calvin and other Reformed theologians, as well as Luther, were well aware of both the contemporary Ottoman threat, as well as the history of Latin Europe's polemics against Islam.

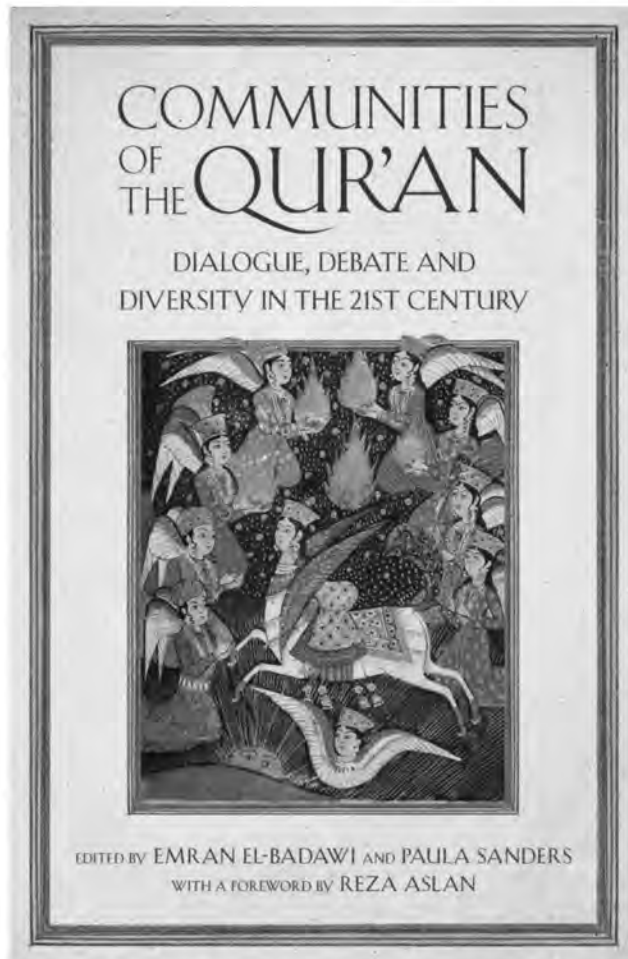
But, the Dutch Qur'an has, arguably, another complicating factor. For the Spanish siege of Leiden (1573–1574) occurred shortly after the Battle of Lepanto (1571), a sea battle which gave Europeans hope that the Ottomans could be defeated (an event subsequently commemorated in the Roman Catholic liturgical calendar on 7 October—first as the Feast of Our Lady of Victory, then as the Holy Rosary). The earliest Dutch "nation state" subsequently arose, out of a confederacy of several states that had seceded from Spain. And, within a generation, the Dutch East Indies Company (VOC) was established "to spread risk evenly and to regulate trade with Asia." This trade with Asia would make the Dutch republic the world's main commercial hub.

With this geopolitical background in mind, this paper will investigate the presence (or absence) of the Qur'an in the writings of early modern Dutch traders and "domines." For, although an Arabic chair was established in Leiden in the early 1600s, the Dutch translations of the Qur'an that were printed in much of the early modern period (long after Erpenius' death) were translations not from Arabic, but from already-existing translations in other European languages. What was the audience for such Qur'ans? How grounded were they in local Dutch intra-Christian polemics? Did these Qur'an translations influence, or reflect, the observations of traders and other travelers about the Qur'an among the Muslims ("Moors") they met—in Nusantara/Indonesia or elsewhere?

Federico Stella, Gregorian University, Rome

Federico Stella was born in Rome in 1983. After a B.A. in Literature, he was awarded an M.A. in History of Philosophy, and a Ph.D. in Oriental Studies, all from Sapienza University of Rome. Federico has more recently obtained an M.A. in Interreligious Studies from the Pontifical Gregorian University (Rome). He has spent research periods in Germany, Switzerland, and at the Pontifical Gregorian University. In the latter institution, and in cooperation with the Gregorian Centre for Interreligious Studies, he has studied several manuscripts written by Baldassarre Loyola Mandes.

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“Il suo nome è il Messia figliuolo di Maria, il qual Messia è degno d’esser riverito in questo mondo, e nell’altro.” How Baldassarre Loyola Mandes Translated and Commented on Certain Qur’anic Verses from Surat Al ‘Imran (Q 3) and Surat al-Ma’idah (Q 5)

Baldassarre Loyola Mandes (1631–1667) was a Moroccan Muslim prince who was taken captive by the Knights of Saint John when he was travelling to Mecca for the pilgrimage. Converting to Christianity in 1656, after five years of captivity, he became a well-known preacher in Italian port cities, e.g., Naples and Genoa. To my knowledge, he was the only Muslim convert to Christianity ever invited to join the Society of Jesus.

A wide range of manuscripts written by Baldassarre, as well as documents written by other Jesuits that deal with Baldassarre and his work, are retained in the Historical Archives of the Pontifical Gregorian University (APUG), in the Archivium Romanum Societatis Iesu (ARSI), and in other Italian and European libraries; other such manuscripts might indeed be present outside of Europe. Most of the sources are written in Italian, but some are in Latin or in Arabic.

In several of his writings, Baldassarre discusses Islamic doctrines, trying to show how the central themes of Christianity can be found in the Islamic scripture.

In two letters dated August 1664, Baldassarre translates into Italian and provides a commentary on some Qur’anic verses taken from Surat Al ‘Imran (Q 3) and Surat al-Ma’idah (Q 5). The first letter forms the third part of the booklet APUG 1060 IV (*Risposta del Padre Baldassare Loyola Mandes alla lettera del Turco fessano*). Translated from the Arabic by Baldassarre himself, this is directed to a citizen of Fez who was shocked by Baldassarre’s conversion. The second letter (APUG 1060 I 292r–295v) is quite similar to the former, both in its structure and in its contents. One might almost think that they are the same letter translated twice.

The first aim of this paper will be to show how Baldassarre translated the verses, if he used other Western Qur’anic translations or not, and how he commented on them. I will also show how and why Baldassarre varied his style between a more literal translation, a free translation, and a kind of paraphrase, in order to reach his goal of outlining the presence of Christian doctrines inside the Qur’an.

Katarzyna Starczewska, CCHS-CSIC, Madrid

Katarzyna K. Starczewska is a Juan de la Cierva Fellow at the CCHS-CSIC in Madrid, Spain. She earned her Ph.D. in 2012 from the Universitat Autònoma de Barcelona and since then has been working on a number of topics which revolve around the theme of explaining Muslim culture and Arabic language in Latin. Her interests include networks of early modern translators whose target language was Latin, the reflection of Latin interreligious polemics on early modern treatises in national languages, and the earliest grammar books of Arabic language written in Latin. She is the author of the book, *Latin Translation of the Qur’an Commissioned by Egidio da Viterbo*.

The Qur’an as an Authority in the Arabic Grammar Books of Early Modern Europe

In one of the Arabic grammar books composed and published by Thomas Erpenius (Thomas van Erpe, 1584–1624), the Qur’an is almost described as a stand-alone tool for language learning. Therein we read that, “The Arabs define Arabic grammar as a methodical binding of rules, collected from the word of God, sufficient for gaining an exact understanding of the Arabic language. They understand their law, which they call Koranus, as the word of God, and they were persuaded by Muhammed that it was sent to him from the heavens. It is worthless, silly, filled with lies, and incapable, by any sharp point of reason or weight of argument, of moving a Christian even slightly. Despite this, however, it is arranged with such a purity of speech and such a correct analogy, and it is expressed with such a perfection of scripture, that it should nonetheless be established, by these merits, as the source and norm of grammar” (Erpenius, *Historia Iosephi patriarchae*, K6).

This quotation is particularly interesting as it unequivocally links the study of Arabic grammar with the study of the Qur’an. Erpenius here recognizes and subscribes to the view the natives of Arabic language had about the grammar of their mother tongue, and endeavors to apply it in teaching his own students. When compared with the praise Erpenius has for Qur’anic Arabic, the disdain he shows for the Qur’an’s religious dimension seems almost perfunctory.

The aim of this paper is to investigate how European scholars quoted from the Qur'an and used it as an authority for the acquisition of Arabic. In this study I compare various European grammar books written in Latin that bear testimony to a shift in perceptions of the Qur'an in the early modern period: while still understood as a text loaded with "lies and fables," it was not only seen as a source of excellent training material for the practice of standard Arabic, but also as an authority on the notions of grammar, an idea that the European scholars claimed to have got from the native speakers of Arabic themselves.

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The Qur'an and the Biblical Tradition

Theme: *Panel 1: Theology of the Body in the Biblical Tradition and in the Qur'an*

Holger Zellentin, University of Cambridge, presiding

See biography above, page 13.

Nicolai Sinai, University of Oxford

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

The Qur'an on Divine Embodiment

The Qur'an famously denies that anything is "like" (*ka-mithli*) God (Q al-Shura 42:11) and conspicuously fails to state that Adam was created in God's "image" (Gen 1:27; cf. Q al-Baqarah 2:30), yet it also characterizes God in terms that are prima facie anthropomorphic and anthropopathic or imply divine corporeality. Thus, two early Meccan passages suggest the possibility of seeing God both in this world (Q al-Najm 53:10ff.) and the next (Q al-Qiyamah 75:22), despite the fact that elsewhere the text insists that "eyes do not attain Him" (Q al-An'am 6:103).

Furthermore, God is credited with aural and visual perception and with emotional responses like love and anger; He is said to have established Himself on the Throne (e.g., Q al-A'raf 7:54); and various passages speak of God's eye(s), hand(s), and countenance (e.g., Q Hud 11:37, Q Al 'Imran 3:37, and Q 2:115). In line with these statements, there are no compelling grounds for equating the Qur'anic opposition of "the invisible and the visible" (*al-ghayb vs al-shahadah*) with the Platonic distinction between immaterial and material domains of being. Even if the Qur'an is far less drastic in its application of anthropomorphic language to God than some Jewish texts, there is every reason, then, to suppose that the Islamic scripture—like the Bible, the late antique rabbinic tradition, and parts of the early Christian tradition—does not consider God to be incorporeal. At the same time, a close reading of the Qur'anic data shows that statements about God's eye(s), hand(s), and countenance (all three of which have a significant presence in biblical discourse) appear to have a largely idiomatic purport, meaning that they cannot be pressed to convey precise information about the composition of the divine body. All three aspects of divine embodiedness, moreover, may be viewed as constituting core aspects of personhood in general, namely, sensory percipience, unmediated physical agency, and the ability to face or be faced by other persons. The comparatively restrained use of anthropomorphic language in the Islamic scripture would accordingly seem to be explicable, first, by the Qur'an's lack of commitment to a Platonizing ontology—an ontology that came to hold sway over much of medieval Christian, Islamic, and Jewish theology and exegesis but whose validity and even coherence has now become questionable—and, secondly, by the Qur'an's apparent assumption that personhood, whether human or divine, is inevitably embodied.

Nora K. Schmid, University of Oxford

Nora K. Schmid is a postdoctoral researcher in the project "Qur'anic Commentary: An Integrative Paradigm" (QuCIP) at the University of Oxford. She holds a Ph.D. in Arabic Studies from the Free University of Berlin (2018). Her research interests include the Qur'an as a late antique text, Arabic asceticism, early Islamic poetry, and the intellectual and literary traditions of pre-Islamic Arabia. She is a co-editor of the volume *Denkraum Spätantike: Reflexionen von Antiken im Umfeld des Koran*.

The Embodied Appropriation of God's Word in the Qur'an and in Ascetic Circles

This paper focuses on strategies of embodied textual appropriation in the Qur'an, notably in surahs classified as early and middle Meccan according to the relative chronology proposed by Theodor Nöldeke in his *Geschichte des Qorans*. Strategies for the internalization of scripture through embodied performance will be examined against the background of what Douglas Burton-Christie in his study *The Word in the Desert* has called a late antique ascetic “hermeneutic expressed as a whole way of life centered upon a profound appropriation of scripture.” This hermeneutic was pervasive in Late Antiquity; it was absorbed, elaborated, and communicated by a wide range of ascetics, the so-called Desert Fathers and the theologian-ascetic Evagrius Ponticus figuring prominently among them. The paper argues that, concomitantly with the sundering of prophecy and inspired speech in the Qur'an through the rejection of the paradigms of the poet and the seer, an ascetic mode of knowledge formation is configured: it centers on the appropriation of God's word, through scriptural reading/recitation and its bodily performance. God's word is not to be recited hastily (*la tuharrik bihi lisanaka li-ta'jala bihi*, Q al-Qiyamah 75:16), but chanted clearly and distinctly (*wa-rattili 'l-qur'ana tartila*, Q al-Muzzammil 73:4). Attentiveness and mindfulness of the words of scripture—crucial among Christian ascetics, for whom meditation on scripture created a veritable reservoir of thoughts—emerges in different surahs from repeated references to the recitation being sent down as “a reminder” (*tadhkirah*, e.g. Q 73:19). Furthermore, the mention of the ideal of “unceasing prayer” (*alladhina hum 'ala salatihim da'imun*, Q al-Ma'arij 70:23) in the Qur'an, anchored in 1 Thessalonians 5,17 and commented on relentlessly in monastic circles, alongside the interspersed psalmic references in the early surahs, resonate with ascetic practices of continuous prayer and psalmody. Surat al-Muzzammil (Q 73) and Surat al-Muddaththir (Q 74), which have long been understood as alluding to nightly vigils, point to a cultic framework for scriptural recitation, further reinforcing the performative dimension of this particular form of scriptural hermeneutic. Finally, catalogues of virtues, which encapsulate cultic behavior but also regulate social conduct (e.g. Q 70:22–35), become focal points for a mimesis of the content of scripture through the appropriation of a behavioral pattern.

All these aspects point to a scriptural hermeneutic that relies on an existential appropriation of scripture. The believer, with his mind and body, appropriates God's word by “bearing” it — a notion still prevalent in the Medinan period, as Q al-Jumu'ah 62:5 demonstrates, and ultimately constitutive of the concept of *haml al-qur'an*. The latter acquired a technical sense, notably in the excellences of the Qur'an genre (*fada'il al-qur'an*).

Yoseob Song, Lutheran School of Theology at Chicago

Yoseob Song is currently a Ph.D. candidate at Lutheran School of Theology at Chicago and an ordained pastor in the Presbyterian Church of the Republic of Korea. His research interest is Christian-Muslim relations in the early Islamic empires. He is writing a dissertation about the ninth century biblical commentaries written by a Nestorian author in the Islamic milieu. His research includes the study of Christian Arabic manuscripts, the history of biblical interpretation, iconography, early Renaissance art and Islam, the Church of the East (Nestorian Christianity) in East Asia, and the interreligious dialogue between East Asian Religions—Confucianism, Buddhism, Islam, and Christianity.

Different Ways of Looking at Joseph's Body

Islamic miniatures that illustrate the story of Yusuf u Zulaykha in manuscripts of *Jami' al-tawarikh* (“The Compendium of Chronicles”) depict episodes that can seem unfamiliar, especially to Christians. In this paper, I will discuss the similarities and differences in the Joseph story across religious traditions, with particularly focus on Jewish, Muslim, and Christian portrayals of Joseph's body, in order to seek the possibility of a shared understanding.

The Qur'an elaborates Joseph's story in Surat Yusuf (Q 12) and includes a scene in which a group of women, stunned by Joseph's beauty, cut their hands. Legends regarding Joseph and Potiphar's wife were prevalent among Christians and Muslims by the eighth century; a comparatively complete version of this story can be found in the Midrash *Tanhuma Vayeshev*. Christians are not familiar, however, with the idea that women cut their hands: they would tend to emphasize Joseph's celibacy rather than his heavenly beauty, sharing with western philosophy an ascetical tendency that emphasizes moral value. Accordingly, Joseph's heroic morality is triumphant in the battle against women's seduction and inner lust.

In the Islamic tradition, in contrast, the spotlight is cast upon the experience of facing mystical beauty. In Sufi interpretation, for example, Zulaykha is a symbol for the fascinating power of love and her lust connotes the mystical experience in the contemplation of divine beauty revealed in human form. The poem by Nur al-Din ‘Abd al-Rahman Jami’ (d. 1492) on which the Yusuf u Zulaykha miniatures are based imbues this scene with a mystical understanding of overwhelming beauty that is sufficient to cause the women to cut their hands. Thus, from an ascetical perspective, Joseph’s heroic morality is triumphant in the battle against women’s seduction and inner lust, while from an aesthetical or mystical aspect, the focus is brought onto the experience of facing mystical beauty. The distance between two dimensions breaks further than that between stories. To overcome the differences, I will discuss James L. Kugel’s suggestion about Genesis 39:6 and 49:22 (Kugel 1994), which can be understood in connection with Joseph’s beauty.

Finally, this paper seeks to find examples of aesthetic perspectives of Joseph’s story in Christian history. In the Byzantine tradition, Joseph is called “Joseph the all-comely,” an epithet that has been used since St. Ephrem’s sermons in the fourth century. In western Christianity, typological interpretations of Joseph’s story are employed by John Calvin in his interpretation in Genesis 37:7 and 49:24. Interestingly, Calvin seems to have known the story of the assembly of girls in Genesis 49:22 but chose to base his work on another translation and interpretation. The mystical interpretation regarding the story of Joseph and Potiphar’s wife is not, therefore, represented in the traditions of the western and eastern churches. There, the typological connection with the image of Christ dictates that Joseph’s beauty would be a divine rather than a physical one.

Andrew O’Connor, St. Norbert College

Andrew J. O’Connor is Assistant Professor in the Department of Theology & Religious Studies at St. Norbert College in De Pere, Wisconsin (USA). In 2019 he received his Ph.D. from the University of Notre Dame, where he wrote his dissertation on the Qur’an’s prophetology. He also holds an M.A. from the University of Chicago and a B.A. from the University of Wisconsin-Madison. Andrew was a Fulbright Researcher in Amman, Jordan, for the 2017–18 academic year.

Paraenesis, Recreation, and the Revocation of Bodily Agency in Surat Ya Sin (Q 36)

Surat Ya Sin (Q 36) employs a remarkable variety of imagery associated with the body, including both direct statements about parts of the body and evocative language appealing to either one’s sense of bodily enjoyment or harm. In most cases this symbolism serves a paraenetic purpose, fostering a particular response from its addressees. Thus it urges addressees to become inhabitants of paradise through appealing to their sense of bodily enjoyment: they will be merrily busy (Q 36:55), reclining on couches in the shade with spouses (Q 36:56), and enjoying fruit and whatsoever they desire (Q 36:57). The Qur’an constructs a mental picture of leisure and recreation, with complete freedom to use and enjoy their bodies as they wish. However, the second component of this discourse is intentionally jarring and brings to mind violence against the body: addressees are warned of their extinction by a single shout (Q 36:29), at which they will be seized (Q 36:49), amassed for judgment (Q 36:53), and roasted in hell (Q 36:64). This surah also establishes God’s absolute control over the human body, entailing both the reversal of old age (Q 36:68) and the re-creation of the body from bones (Q 36:78–79). Furthermore, Q 36 contains explicit references to parts of the body to accomplish its purpose of swaying one from unbelief to belief. In short, to describe unbelief the surah employs corporeal imagery that implies the revocation of bodily agency. As a result of God’s dominion over humankind, the damned lose control of their body—their very limbs work against them to ensure their perdition (Q 36:8–9, 65–67). With this language in particular we can find echoes and developments of biblical symbolism, such as the biblical (and ancient Near Eastern) association between necks and pride, the metaphor of barriers placed between mortals and God, and the hands and feet as instruments of sin (e.g., the dismemberment logia of the Gospel of Matthew). Accordingly, in this paper I first present the diverse ways that Surat Ya Sin constructs its arguments utilizing symbolism of the body. I then highlight the contrast between corporeal agency in paradise and the revocation of agency for unbelievers, along with detailing the degree to which this imagery builds upon or subverts biblical conventions.

Johanne Louise Christiansen, University of Copenhagen

Johanne Louise Christiansen (Ph.D. 2016, Aarhus University) is Postdoctoral Fellow at the research project “Ambiguity and Precision in the Qur’an”, which is based at the University of Copenhagen and led by Professor Thomas Hoffmann. Her research focuses on the application of theoretical perspectives from other research fields, such as the study of religions, to the Qur’an. Among Christiansen’s recent work are the article “‘Stay up during the night, except for a little’ (Q 73:2): The Qur’anic Vigils as Ascetic Training Programs” (Religion 2019) and the forthcoming book, *The Exceptional Qur’an: Flexible and Exceptive Rhetoric in Islam’s Holy Book*.

The (not so) Monstrous Qur’an: On Beasts and Monsters and Where to Find Them in the Qur’an and Bible

What is a beast? And what is a being? These questions initiate the book *Fantastic Beasts and Where to Find Them*, a Hogwarts text book from the fictitious universe created by J.K. Rowling. The book exemplifies that bestiality, monstrosity, and the fantastic are ongoing, significant, and well-attested phenomena, not only in contemporary culture but also in the history of religions (cf. e.g. Cohen 1996). In this paper, I will therefore pose two additional questions: In what ways and why do holy scriptures such as the Qur’an and the Bible contain renderings of beasts and monsters? What are their function?

One example of a biblical monster is Leviathan, the dragon that God defeated at the beginning of time (Ps 74, 12–17, cf. Ps 104, 24–28; Is 27, 1). Leviathan represents life-threatening chaos, the chaos called “without form and void,” which God made into order through His creation. Whereas monsters such as Leviathan have been studied extensively within Biblical Studies (cf. van Bekkum et al. 2017), the monstrous features of the Qur’an have never been duly investigated by qur’anic scholars. This may be due to the fact that, compared to the Bible, the Qur’an contains very few fantastic beasts (e.g. Q al-Naml 27:39; Q al-Saffat 37:64–68). Besides the so-called “beast from the earth (*dabbah min al-ard*)” mentioned in Surat al-Naml (Q 27:82), which is described in vivid terms in the later Islamic tradition, the qur’anic application of monstrosity mostly pertains to its constant “othering.” It is the “Other,” embodied by the unbeliever, the “associator,” or the hypocrite, that is the monster of the Qur’an. For example, in the

polemical metaphor used in Q al-Anfal 8:22: “The worst of beasts is in God’s view the deaf and dumb who do not understand (*inna sharra l-dawabbi ‘inda llahi l-summu l-bukmu lladhina la ya’qilun*).” In this verse, the disabled body, deviating from the cultural model of a human body, is used to condemn the unbelievers’ lack of understanding. Another example of deviation from physical integrity and health occurs in qur’anic descriptions of the so-called tree of Zaqqum: “It is a tree that comes out of the root of hell / Its spathes are like the heads of devils (*tal’uha ka-annahu ru’usu l-shayatin*)” (Q 37:64–65). Here, the normal borders between humans, animals, and natural phenomena become blurred.

This paper will dive into the (lack of) monstrosity in the Qur’an in comparison to the Bible (cf. Brunschvig 1953). Leaving most of the details and typical fantastic features of the beasts to later Islamic traditions, the qur’anic monster is a theoretical one. I will argue that monsters and monstrosity are used in the Qur’an as a didactic and rhetorical tool to explain destabilizing and dangerous bodies and situations where the given qur’anic order is at stake. As is evident in Q 8:22 and Q 37:64–65 cited above, ignorance of the qur’anic religious message or ending up in hell due to wrongdoing constitute such situations. It is also something that should be feared and avoided by the Qur’an’s adherents.

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

Theme: Style and Vocabulary in the Qur’an (II): From Text to Concepts

Anne-Sylvie Boisliveau, Université de Strasbourg, Presiding

See biography above, page 8.

Ghazala Anwar, Independent Scholar

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

Gender Fluidity of Qur'anic Grammar

Whereas Michael Sells has explored the multidimensionality of meaning across what he identifies as the semantic, acoustic, emotive, and gendered modes, and has aptly pointed out the use of feminine grammar in creating impressive feminine “sound-scapes” or barely hidden personifications (or “sound figures,” as he calls them), in hymnic surahs of the Qur'an (e.g. Surat al-Qadr [Q 97] and Surat al-Qari'ah [Q 101]), I am not aware of any studies of the alternate use of the feminine and masculine grammar in the same verse or couplet and how it may relate to a deeper gender discourse in the immediate passages and in the overall literary intent of the relevant surah (e.g. Q al-Najm 53:38–39, *alla taziru waziratun wizra ukhra / wa-an laysa li-'l-insani illa ma sa'a*). In this paper I propose to study the two terms—*nafs* and *insan*—most commonly used in the Qur'an to refer to the human subject. Both terms are semantically gender inclusive, whereas the former is grammatically feminine and the latter grammatically masculine. Beginning with some general observations on the interchangeable use of the two terms in the Qur'an leading to grammatical gender fluidity, the paper shall proceed to a more focused study of Surat al-Najm, where there is an explicit and implicit discussion of gender across its semantic, acoustic, and emotive modes. The surah's breathtaking rhythm, with its short verses and feminine endings (except for verses 26–32, which seem to be a later insertion), its concern with denial of female goddesses, its use of feminine and masculine grammar to refer to the human subject, and the primacy of the ethical across human differences, makes it an excellent candidate for such a study. The paper will also endeavor to determine the degree to which there might be a tension or agreement between the various modes through which the discourse on gender is developed in this surah. Finally, the paper will reflect on how the gender fluidity of qur'anic grammar might open a way for queer Muslims to transcend hetero-normative and patriarchal readings of the Qur'an.

Hamza M. Zafer, University of Washington

Hamza M. Zafer is Assistant Professor of Arabic and Early Islam in the Department of Near Eastern Languages and Civilization at the University of Washington in Seattle. He has a forthcoming book titled: *Qur'anic Communitarianism: The Ummah of the Proto-Muslims*.

He is currently working on a second monograph titled *The Matriarchs of Medina: Muhammad's Wives and Mothers in the Qur'an and Early Muslim Historiography*. His research focuses on situating qur'anic language in the social context of seventh-century western Arabian market cities and the discursive context of Arabic, Hebrew, Aramaic, Syriac, Ge'ez and Greek writings from the late ancient Near East.

“Do You Not See that God Sends Down One Water from the Sky and [Yet] Brings Forth from it Fruits of Different Colors?” (Q al-Fatir 35:27): The Rainwater Metaphor for Prophecy and Communal Difference in the Qur'an

Metaphors of rainwater, and relatedly of rainclouds and rainfall, appear prominently in the Qur'an's language of community-formation. The rainwater metaphor appears in the Qur'an in conjunction with the notion that prophetic “guidance” (*hudan*) produces communities (*umam*). Just as water from the sky causes transformations in the natural world, prophecy from the sky causes transformations in the social world. In this conceptual scheme, “guidance” appears as a “provision” (*rizq*) that is dispensed, unpredictably and unequally, from God's tremendous and unsurpassable “surplus” (*faal*), with some humans receiving a greater share than others. The dispensation of community-forming “guidance” is allegorized as “one water from the sky” (*ma'un mina 'l-sama*) that “descends” (*anzala*) from the sky and causes diverse transformations in the world. The rainwater metaphor thus encodes an ecumenical or inclusivist ethos of community-formation through an allegorical equivalence: God's “guidance” to humans is like “one water from the sky” in that it has a singular origin and a singular quality yet produces difference and multiplicity in the world. Moreover, the metaphor allegorizes God's “guidance” as rainwater in that it is an unevenly “provisioned” resource. Just as communal insiders ought to ethically redistribute material provisions such as “assets” (*amwal*), so too are they to equitably share schematic resources such as “guidance” among themselves. Lastly, God's “guidance” is like rainwater in that it dramatically transforms the world, inspiring elation in some humans and trepidation in others. While communal insiders are relieved and encouraged by the coming of community-forming “guidance”—by the approaching rainclouds—communal outsiders cower in fear, rendered deaf and blind by the thunderclaps and lightning.

Matthew Niemi, Indiana University

Matthew Niemi is a doctoral candidate in Islamic Studies at Indiana University in Bloomington. His doctoral research focuses on the social construction of the category of religion in Late Antiquity and how it was intertwined with politics, law, and peoplehood in seventh-century Arabia.

The Din of Islam: Ambiguity and the Qur'an's Religion without Religion

This study describes how the Qur'an uses the ambiguity of the terms *islam*, *din*, and *iman* for rhetorical effect. The structure of Qur'anic language about religion itself acts as a metaphor for the nature of the religio-legal system it is constructing. In the earlier surahs, ambiguity is exploited to simultaneously evoke both general and specific meanings of *islam* and to invite the reader to experience the cosmic in the mundane and vice versa. Similarly, the ambiguity of *din* as "legal ruling," "religio-legal system," or "cosmic sovereignty" is capitalized upon to this effect throughout the Qur'an.

Islam as acceptance of the Qur'an's preaching is sometimes connected indirectly to *din* through their mutual involvement in exhortations to exclusive worship for *allah*, but the two terms are not directly connected until the Medinan surahs of al-Baqarah (Q 2), Al 'Imran (Q 3), al-Nisa' (Q 4), and al-Ma'idah (Q 5). In these surahs, and especially in Surat Al 'Imran, two readings are possible in every verse connecting *din* and *islam*, but there is an increasing probability or preference for interpretations that require the existence of a *din* (religio-legal system) called "*al-islam*." This reading is made completely inescapable only once in the entire Qur'anic corpus, in the third verse of Surat al-Ma'idah, when God declares that the Believers' religion is complete and that He has "approved for [them] *al-islam* as a religion." This verse then serves to highlight the ambiguity of the earlier verses and to drive home the point that, while *al-islam* is indeed a specific religio-legal system, it is one that crystallizes out of the nature of reality itself, which, like the religion, is a product of God's all-powerful decree.

Surat Al 'Imran then, in light of al-Ma'idah, threatens to become the most exclusivist in its religious language, declaring in Q 3:85 that "Whoever seeks a *din* other than *al-islam*, it shall not be accepted from him."

Paradoxically however, this surah also has some of the most positive language about certain pious People of the Book. In order to make sense of this language, the paper proceeds to put terms such as *islam* and *iman* into the context of the Qur'an's vision of reality as a cosmic extension of central-Arabian power structures. While the Qur'an adopts some aspects of universal imperial religion, its rootedness in Central Arabian tribal politics allowed for a vision of religious hierarchy rather than totalization. Observing the coexistence and tension of universal ideals and social realities allow us to understand how the early Muslim community saw its relationship to other religions and groups.

Adam Flowers, University of Chicago

Adam Flowers is a Ph.D. candidate at the University of Chicago. His primary research interests include the genres of Qur'anic discourse and the Qur'an's textual history.

The Qur'an's Biblical Vernacular

Scholars have long recognized the Qur'an as a biblical text; that is, the Qur'an's style and content engage with the various literary forms and debates present in the biblical tradition. Most fundamentally, the Qur'an employs biblical narratives to establish a biblical history upon which it can expand and comment. These narratives typically consist of a biblical (or extra-biblical) prophet speaking directly to his community; as has been consistently highlighted in secondary literature, this setting reflects Muhammad's own prophetic mission as recounted in the Islamic tradition. To what extent does the language of the Qur'an's narrative and non-narrative sections reflect this observation?

Through an analysis of specific genre forms, it becomes clear that there is an extensive overlap in the language and literary structures employed in the Qur'an's narrative and non-narrative sections. In particular, an examination of the Qur'anic genre of exhortation is a useful tool with which this similarity can be explored. Narrative and non-narrative exhortations both conform to specific literary conventions including a tri-partite vocative address that establish a power-dynamic between speaker and audience. But, the Qur'an's non-narrative exhortations do not only mirror those of biblical prophets to their communities; they mirror those of biblical antagonists, including Pharaoh, to their communities.

This lack of distinction evinces a self-conception of qur'anic language as of a biblical time and place, where protagonists and antagonists alike speak in a certain form and fashion, in a "biblical vernacular." While Muhammad is carrying on a tradition of biblical prophethood through the revelation of the Qur'an, the language and form in which he is speaking is that of "biblical speech," not specifically "prophetic speech."

Leyla Ozgur Alhassen, University of California-Berkeley

Leyla Ozgur Alhassen is a visiting scholar at the University of California, Berkeley, in the Department of Near Eastern Studies. Her scholarship revolves around qur'anic stories and interpretation in literature, performance, and art, across historical periods, languages, and disciplinary boundaries. Her publications include: "A Semantic and Thematic Analysis of the Story of Ibrahim in the Qur'an," in *Religion and Literature* (2019); "Islam and Iconoclasm: Ibrahim and the Destruction of Idols in the Qur'an," in *Religion and the Arts* (2019); "You Were Not There; The Creation of Humility and Knowledge in Qur'anic Stories," in *Comparative Islamic Studies* (2015); "Behcet Kemal Caglar's *Kur'an-i Kerim 'den Ilhamlar* (*Inspirations from the Holy Qur'an*)," in *The Muslim World* (2017); and "A Structural Analysis of *Surat Maryam* Q. 19:1-58," in the *Journal of Qur'anic Studies* (2016).

Hubris in Qur'anic Stories: Ethical Formation in the Stories of Nuh's and Adam's Sons

This paper analyzes two qur'anic stories to look at the development of an ethics of hubris and humility. First, I focus on the qur'anic story of Nuh, particularly his son's rejection of faith and how this can be seen as his not knowing his, his father's, or creation's proper place. I pair this with the story of Adam's son, who—after killing his brother and not knowing what to do with the body—learns to bury the dead from a crow. He is thus humbled by an animal.

In this paper, I develop a methodology to analyze qur'anic stories, given their dual nature as narrative and sacred text. I use a narratological and rhetorical approach, interested in how the text aims for a response from its audience (Zebiri 2003). Such an approach resembles that of Abdel Haleem's focus on the qur'anic usage and employment of specific words and phrases within the canonical text (Abdel Haleem 1999), although my analysis has a stronger literary and narratological bent.

Rather than making claims about the Qur'an's intentions, I identify and analyze narrative choices that have a logic of their own and have found resonance among interpreters over the centuries.

We can start by looking at Toshihiko Izutsu's scholarship, where we can examine the qur'anic connections between hubris and arrogance (*istikbar*, *uluww*), a rejection of belief (*kufr*), and associating others with God (*shirk*). Izutsu writes that *istikbar* is equivalent to *kufr* (Izutsu 2000). For Izutsu, a believer is one who submits with humility, an *'abd*. He writes: "since God is ... the Absolute Sovereign, the only possible attitude for man to take towards Him is that of complete submission, humbleness and humility without reserve. In short, a 'servant' (*'abd*) should act and behave as a 'servant'..." (Izutsu 2000). There is a link between being prideful and not having faith (Izutsu 2000). If someone is arrogant, s/he is not receptive to revelation and to knowledge coming from someone else. Humility and acceptance of a message are connected: without humility, one is closed to knowledge and unable to learn.

If we turn to the story of Nuh's son in Q Hud 11:25-49, we see him giving value where it is not deserved. After the flood begins, Nuh calls to his son to join him, and his son says he will find refuge on a mountain (Q 11:43). What we see here is that Nuh's son is closed to his father's message, and he thinks a mountain can save him from God's punishment. He is, in a way, mistaking God's creation (the mountain) for God. Thus, we see Nuh's son giving value where it is not deserved: to the mountain, and not giving it where it is deserved: to Nuh, God, and God's message. I will explore whether and how this misjudgment is a form of hubris in the Qur'an and will pair this with the story of Adam's son learning from a crow.

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The Qur'an and Late Antiquity

Michael Pregill, University of California, Los Angeles, Presiding

See biography above, page 13.

Conor Dube, Harvard University

Conor Dube is a third-year Ph.D. student in the Department of Near Eastern Languages and Civilizations at Harvard University. He holds an M.A. in Religious Studies from New York University and a B.A. in Near Eastern Studies from Princeton University. His research focuses on *tafsir*'s role in the mediation of the Qur'an in early Muslim communities and on the intersection of literature and qur'anic interpretation.

Eschaton or Eschatons? A New Approach to the Qur'anic Rhetoric of the End

The debate over the eschatological nature of Muhammad and his movement has a long history. Most recently, Stephen Shoemaker has argued forcefully that he was a fully eschatological preacher, one who envisioned the world coming to an end in his own lifetime. This paper draws on late antique studies of eschatology to argue that the Qur'an's eschatological discourse must be seen in a more multifaceted and contingent way. Specifically, it is necessary to distinguish between a strict and a loose sense of eschatology. Following Gustav Hölischer, the former entails "that grand drama of the end times in which worldly time comes to an end and a new eternal time of salvation dawns." Contrastingly, a loose eschatology is an end that does not involve the destruction of the cosmos or the ultimate cessation of history but rather inaugurates a new era of fundamental difference that remains within the existing temporal framework. The most obvious parallel to "loose eschatology" in the Qur'an is the punishment narratives, which can be understood as God intervening in history to punish those who disobey Him, inaugurating a time of righteousness. This theorization allows us to better understand the early Islamic movement's eschatological mode. Instead of Muhammad preaching that the end of the world was coming in his lifetime, we should understand his eschatological traditions as referencing a coming upheaval that will essentially change the existing order. Thus, in Q Maryam 19:75, a distinction is made between "the Punishment" and "the Hour": "when they are confronted with what they have been warned about—either the Punishment or the Hour (*imma 'l-'adhaba wa-imma 'l-sa'ata*)—they will realize who is worse situated and who has the weakest forces." These events should be held distinct: the "Punishment" is a this-worldly eschaton that anticipates but does not coincide with "the Hour," the ultimate end of history.

This distinction is echoed in a number of places in the Qur'an, most directly in Q al-An'am 6:40, Q al-Hajj 22:55, and Q al-Sajdah 32:21. Finally, having developed the notion of "loose eschatology," I contend that we may have some support for this theory in early sources. In particular, it seems that the Battle of Badr was remembered by Islamic tradition as an eschatological event in this loose sense. Examining the traces of this memory in the exegetical literature shows that the Qur'an combined two eschatological timeframes—one, an immediate, communal punishment, and the other, an end to history and occasioning of final judgment—in a flexible way that was able to shift with changes in the fortunes of the early community.

Emran El-Badawi, University of Houston

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*, co-editor of *Communities of the Qur'an: Dialogue, Debate and Diversity in the 21st Century*, and co-author of *A History of the Classical Middle East, 500–1500* (forthcoming). He teaches courses on Islamic civilization as well as the modern Middle East. He is a contributor to *Forbes*, *The Houston Chronicle*, and *The Christian Science Monitor*.

The Female Vessel of Qur'anic Revelation

The Qur'an makes ample reference to God's many acts of revelation. We may regard *wahy* as revelation to a prophet, while *tanzil* is a broader category of revelation to humankind. Revelation to mankind includes various objects (scripture, water from the heavens; wages; etc.) There is ample modern literature on the biblical and Judeo-Christian echoes of these qur'anic passages, but little to nothing about its more ancient female, pagan structure and imagery. The male or female characteristic of these objects, often gleaned from their very names, are too rich in meaning to ignore. This presentation examines three cases where revelation takes place through a female vessel, and where the vessel is accompanied by two female helpers.

The first case is that of God's "tranquility" or (female) "dwelling" (Arab. *sakinah*; Q al-Tawbah 9:26; Q al-Fath 48:4–26; cf. Q Al 'Imran 3:154). Finding His believers in duress and homeless, God sends down His *sakinah* within which they find tranquility after battle.

This is the same tranquility found in a man's "dwelling" within his wife (Q al-Rum 30:21), the dwelling of birds in a tree, and the dwelling of divinity among its people in rabbinic literature (Heb. *shekinah*) and echoed in Matthew 18:20. The second case is the parallel story of the Qur'an's revelation and the birth of Christ (Q al-Qadr 97). God's revelation is planted deep in Mary's womb, as it is planted deep in the "night of darkness" (*laylati' l-qadri*; cf. Aram. *qdr*). Out of this darkness emerges a constellation "brighter than a thousand moons" (*khayrun min alfi shahrin*; cf. Aram. *h-y-r*; *sh-h-r*). This discussion leads to the third case, the revelation of the Qur'an in the "month of Ramadan" (*shahr ramadan*), the ninth month of the Arabian calendar. That is to say the Qur'an is formed over a nine month period, as Jesus did in Mary's womb and coinciding with the harvest season or rebirth of the earth.

Through this presentation, I argue that the Qur'an's story of its own creation is composite, reflecting more "recent" Judeo-Christian counterparts, but also ancient pagan imagery hard-coded into its Arabic language. The most ancient layer in this story, I argue, is the imagery of the goddess Allat/Ishtar: the winged goddess (crane) of the heavens, the morning and evening star, and the resurrector of the earth (Tammuz).

Thomas Hoffman, University of Copenhagen

Thomas Hoffmann is Professor (with special responsibilities) in Qur'anic Studies, the Faculty of Theology, University of Copenhagen. He holds an M.A. in Comparative Religion and received his Ph.D. for the dissertation *The Poetic Qur'an: Studies on Qur'anic Poeticity* (published by Harrassowitz Verlag in 2007). He is interested in the historical genesis, composition, rhetorical, and intertextual features of the Qur'an. His preferred approach is experimental, interdisciplinary, and comparative, yet greatly indebted to standard Qur'anic scholarship. Among his latest works are "*Taste My Punishment and My Warnings* (Q. 54:39): On the Torments of Tantalus and Other Painful Metaphors of Taste in the Qur'an" (*Journal of Qur'anic Studies* 2019). Currently, he is Principal Investigator for the research project "Ambiguity and Precision in the Qur'an."

"So Race with One Another to Do Good: You Will All Return to God and He Will Make Clear to You the Matters You Differed About" (Q al-Ma'idah 5:48): Fashioning a New Ethico-Islamic Agon in the Qur'an

In this paper, I will focus on Q al-Ma'idah 5:48 and its surrounding verses and argue that the Qur'anic concept of an ethical contest of good works (*al-khayrat*), to be performed by members of the monotheist communities, functioned as an adaptation of the Greco-Roman tradition of the *agon*, i.e., the ritual-festive competitive games that attracted contestants from the different city-states (e.g., the famous pan-Hellenic *periodos*, the Olympic, Pythian, Isthmian, and Nemean games). Further, I will discuss how the notion and phenomenon of the *agon* could resonate well with pre-Islamic Arabia's egalitarian and competitive ethos with its fairs and poetic competitions (e.g., the famous fair of Ukaz), as well as its assertive and polemical poetic genres (e.g., *fakhr* and *hija'*). However, in the Qur'an preaching the pagan *agon* was re-imagined and re-written as a monotheist ethical contest or race between the Muslim Believers, Jews, and Christians (and possibly also the Zoroastrians), especially signaled by means of the root *s-b-q* and its lexemic manifestations as *sabaqa* and *istabaqa*. The outcome of this ethical race is deferred until after death, until the advent of resurrection and judgment brought about by the one who "knows best" (cf. *allahu a'lam*). In the meantime, the respective monotheist communities are urged to regulate day-to-day issues according to their respective scriptures and their legal *modi vivendi* (i.e., *shir'ah wa-minhaj*). In doing so, the verse Q 5:48 negotiates and proposes an equilibrium between the pagan agonistic ideals and practices of the Greco-Roman/pre-Islamic world and Late Antiquity's promulgation of monotheist truth commitments. In doing this, the verse evokes a new ethico-Islamic *agon* to be internalized by the Muslim Believers.

Syeda Beena Butool, Florida State University, and Jesse Miller, Florida State University

Beena Butool is a Ph.D. candidate in Religion, Ethics, and Philosophy at Florida State University. Her research interests include Islamic ethics, early Islamic history, Christian ethics, and science and religion. Her research uncovers the link between ethics of *jihad* and the project of Islamic empire.

Jesse C. Miller is a Ph.D. candidate in the History and Ethnography of Religions at Florida State University. A researcher on “indigenous” traditions in Africa, his research on contemporary funerals in Burkina Faso prods the relationship between economics and “religion.” His secondary research interests include Islam in West Africa, Shi’ism, and Sufism.

Inscriptions of an Empire: Qur’an and the Imperial Visual Landscape

Do inscriptions channel power? In the Islamic world, the written word of the Qur’an induces awe in its beholders. But can qur’anic imagery tell us about the ethical arguments for authority and command? As authors of this study, we argue that qur’anic verses, when inscribed on monuments, act as signposts for power. Our main inquiry in this study was to find out whether our initial assumptions about our argument were valid theoretically. Also, were these assumptions backed by any evidence from actual monumental inscriptions? In light of the immense work on Islamic architecture, we found a chasm in the study of Islamic art. Scholars did not perform a hermeneutical scrutiny of monumental qur’anic inscriptions. Although qur’anic inscriptions have been studied both in their formal and functional aspects, apart from a few exceptions, their hermeneutical aspects have largely been ignored. Therefore, there is a huge scope for studying the content and the *interpretation* of qur’anic inscriptions, making our study both methodologically and theoretically valuable. The purpose of this paper is to explore the deployment of qur’anic verses within various types of Islamic monuments, primarily from the Umayyad and early Abbasid eras.

We study two monuments: the Nilometer and the Ahmad ibn Tulun Mosque in Egypt. We chose these two sites because they were both embellished between the seventh and ninth centuries CE, making them some of the first Muslim structures to feature qur’anic inscriptions. We raise two questions: Is the content (or meaning) of the inscriptions relevant? And, are qur’anic inscriptions a symbol of power? We argue that qur’anic monumental inscriptions can be mined for justifications of Islamic conquests, and for the transformation of *dar al-kufr* (sphere of unbelief) into *dar al-islam* (sphere of Islam).

Ryann Craig, Tantur Ecumenical Institute, Jerusalem

Ryann Elizabeth Craig received her Ph.D. in Semitics at The Catholic University of America (CUA) while in residence as a doctoral fellow at the Tantur Ecumenical Institute in Jerusalem (2017–2019). Her research focuses on the use of qur’anic prooftexts in Christian Arabic and Syriac sources. She recently served as copyeditor for IQSA’s journal and monograph series and as project manager for the Christian Communities of the Middle East Project, a cultural heritage preservation initiative at CUA. Her co-edited volume, *A Contested Coexistence: Insights in Arabic Christianity from Theology to Migration*, with Vasile-Octavian Mihoc, is forthcoming in 2019.

The Creed and the Qur’an: Christological Controversies and the Qur’anic Crucifixion

Examining the Nicene-Constantinopolitan Creed raises some interesting questions regarding what elements of their sources Syriac- and Arabic-speaking Christians heard in the Qur’an. In particular, the passage on Jesus’ crucifixion (Q al-Nisa’ 4:157–158) reverberated with Christian articulations of his crucifixion, death, burial, raising, and appearing, though the particular terms employed are unique to Christians and Muslims. Divisions between miaphysites, dyophysites, and Chalcedonian Melkites meant each community worked out their statements of faith to reflect their particular christology, beginning in Greek and Syriac and moving later into Arabic. As these communities were continuing to dispute confessional differences, the circulation of the Qur’an provided not only a new religious framework but a new religious language. The Creed became a topic of discussion in and of itself in polemical engagements, as Muslims critiqued disagreement about the Creed as evidence of Christianity’s defectiveness. Moreover, the Eastern Christian traditions frequently defended their positions through appeals to creedal phrases, yet the particular terms and word order they employed often differed when they wrote against one another in comparison with their writings against Muslims.

This study is a preliminary examination of biblical and conciliar creedal formulations of Jesus’ Passion in Syriac and Arabic before and after the dissemination of the Qur’an, in order to better understand how Christians heard the qur’anic crucifixion account in light of their internal disputes over how to express the person of Christ.

Before Islam, Christians debated how to phrase who or what nature died on the cross, boiling down to the question of whether or not one could say “God died.” Muslims home in on this intra-Christian controversy as it related to the crucifixion: divine beings do not die; therefore Jesus cannot be divine. However, some Eastern Christians had already come to speak of Jesus dying in his humanity and not dying in his divinity, or dying in his body but not his spirit. Some began to include “he died” in their articulation of the Creed.

In this paper, I first outline the terms and formulaic expressions of Jesus’ death, crucifixion, and resurrection in biblical statements (i.e., not narratives) found in the earliest extant Arabic witnesses of 1 Corinthians 15 and the Acts of the Apostles. Next, I examine how Christians formulated the Creed in Syriac and Arabic before the enculturation of the Qur’an in Narsai, Isho’yahb III, and a contemporary anonymous Syriac text. The remainder of the study focuses on how three Christian authors—Theodore Abu Qurrah, Severus Ibn Muqaffa’, and Yahya ibn ‘Adi—presented creedal formulae, comparing and contrasting their expressions when speaking with Christians and Muslims. My initial results indicate shifts in terminology and word order reflecting the clear influence of qur’anic Arabic, as well as the reformulation of intra-Christian christological controversies in light of the Qur’an’s account of Jesus’ crucifixion. That some Christians saw it possible to make these changes and arguments calls for a reconsideration of the divide over the crucifixion itself, as Theodore Abu Qurrah exclaimed about the Muslim and Christian position: “We are right both ways!”

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The Societal Qur’an

**Thomas Hoffmann, University of Copenhagen,
Presiding**

See biography above, page 26.

**SherAli Tareen, Franklin and Marshall College,
Lancaster PA**

SherAli Tareen is Associate Professor of Religious Studies at Franklin and Marshall College. His work centers on Muslim intellectual thought and traditions in early modern and modern South Asia. His first monograph *Defending Muhammad in Modernity* is forthcoming in November 2019.

He is currently planning a long-term book project on the intellectual history of South Asian Qur’an commentaries and translations in Arabic, Persian, and Urdu.

Qur’an Translations and Commentaries in South Asia

Once, while commenting on the importance of South Asia to scholarship on the Qur’an, the formidable twentieth century Indian Muslim scholar Abu ‘l-Hasan ‘Ali Nadvi (d. 1999) boastfully declared: “The Qur’an was revealed to the Arabs, recited in Egypt, and comprehended in India” (*nuzila al-qur’an fi l-‘arab wa-quri’a fi misr wa-fuhima fi l-hind*). Nadvi’s triumphalist pronouncement invites a healthy dose of skepticism. Yet, it is indeed difficult to ignore or deny the remarkably robust and long running tradition of works on the Qur’an in Arabic, Persian, and Urdu (and indeed in regional vernaculars) that populate the terrain of South Asian Muslim intellectual thought. However, much of this intellectual legacy remains banished from the interpretive radar of Western scholarship on South Asian Islam or on the Qur’an. In this presentation, as a way to address this lacuna, I will present a brief survey of certain key works and intellectual trends that mark traditional scholarship on the Qur’an in South Asia, from the medieval to the modern periods. Far from an exhaustive survey of any sort, what I have attempted instead is a preliminary and necessarily partial outline of the intellectual trajectory of Qur’an commentaries and translations in the South Asian context, with a view to exploring how shifting historical and political conditions informed new ways of engaging the Qur’an.

My central argument is this: In South Asia, the late early modern and modern periods saw an important shift from largely elite scholarship on the Qur’an, invariably conducted by scholars intimately bound to the imperial order of their time, to more self-consciously popular works of translation and exegesis designed to access and attract a wider non-élite public. In this shift, I argue, translation itself emerged as an important and powerful medium of hermeneutical populism pregnant with the promise of broadening the boundaries of the Qur’an’s readership and understanding. In other words, as the pendulum of political sovereignty gradually shifted from pre-colonial Islamicate imperial orders to British colonialism, new ways of imagining the role, function, and accessibility of the Qur’an also came into central view. It is this relationship between political sovereignty and different modes of qur’anic hermeneutics that this paper tries to capture and examine, through a focus on the South Asian context.

Publications of the International Qur'anic Studies Association

Journal of the International Qur'anic Studies Association

The *Journal of the International Qur'anic Studies Association* (JIQSA) is a peer reviewed annual journal published by Lockwood Press on behalf of the International Qur'anic Studies Association. JIQSA welcomes article submissions that explore the Qur'ān'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'ān 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'ān manuscripts and material culture; and the application of various literary and philological modes of investigation into qur'anic style, compositional structure, and rhetoric.

160 pages • 6 x 9 inches • October 2019 • \$40.00



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Lien Iffah Naf'atu Fina, Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

Lien Iffah Naf'atu Fina is a lecturer at the Department of Qur'anic Studies, Sunan Kalijaga State Islamic University Yogyakarta, Indonesia. She obtained a Master's degree from the Hartford Seminary, where she wrote a thesis on al-Baqillani's manuscript on miracles and magic. Her research interests include modern-contemporary Qur'anic hermeneutics, receptions of the Qur'an in every day Muslim life, the Qur'an and magic, and intertextual study among scriptures. This year she commences Ph.D. studies at the University of Chicago Divinity School, where she aims to work on the place of the Qur'an in contemporary Sufi communities in Indonesia.

Learning From the Qur'an, Not Learning the Qur'an: The Practice of Tadabbur in Contemporary Sufi Gatherings in Indonesia

Scholars have argued that there is a shift in the ways Muslims interact with the Qur'an, in that the Qur'an becomes central in defining the meaning of Islam to an extent unimaginable prior to the late nineteenth century (Ahmed 2015; Pink 2019). I argue that the shift also occurs in the context of Sufi communities, in which the Qur'an has been mainly used performatively, instead of informatively, in rituals.

This paper examines Emha Ainun Nadjib's oral preaching in Maiyah gatherings from 2017–2018, focusing on how he conceptualizes the position of the Qur'an, the nature of Muslims' relationship with the Qur'an, and how he reads the Qur'an in order to respond and make sense of the modern time. Maiyah is a popular and very well attended Sufi gathering in Indonesia. During his oral preaching, Nadjib, the main teacher in Maiyah, delivers his interpretation or reflection of the Qur'an, which actively addresses contemporary issues.

In Maiyah, the centrality of the Qur'an is found in at least two aspects. First, Nadjib asserts that every Muslim has the right to approach the Qur'an directly, without any intermediary. He is highly critical of *tafsir* becoming an enterprise of the elite, and popularizes *tadabbur* as an accessible approach to the Qur'an. *Tadabbur* is best summarized as learning from the Qur'an, not learning the Qur'an (*tafsir*). Here following a strict rule of Qur'anic exegesis is less important than achieving the ultimate goal, namely to be closer to God and to be a good human being.

As long as the end result of *tadabbur* is the latter, one's *tadabbur* is valid. With such a concept, *tadabbur* is a platform for democratization of *tafsir*.

Second, never citing earlier authorities, Nadjib regards the Qur'an as the ultimate source of his teaching and the solution for what he deems as the current crisis of humanity. This paper will address his *tafsir* or rather *tadabbur* of verses dealing with God and humanity (Q al-Nur 24:35; Q al-Baqarah 2:156; Q al-Qasas 28:77; Q al-Dhariyat 51:56), and life management (Q al-Nas 114; Q al-Inshirah 94; Q al-Isra' 17:1; Q al-Hashr 59:22–23), and how he appropriates the text to the current socio-political situation in Indonesia.

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

Johanna Pink is Professor of Islamic Studies at the Albert-Ludwigs-Universität Freiburg, Germany. She taught at Freie Universität Berlin and the University of Tübingen. Her main fields of interest are the transregional history of *tafsir* in the modern period and Qur'an translations with a particular focus on Indonesia. Her publications include a monograph on Sunni *tafsir* in the modern Islamic world and a guest-edited volume of the *Journal of Qur'anic Studies* on translations of the Qur'an in Muslim majority contexts. Her most recent monograph is entitled *Muslim Qur'anic Interpretation Today*.

Be a Hero! Qur'anic Education, Ethics, and Popular Culture

The Qur'an has long been central to Muslim religious education and continues to be so in many regions across the world. Entire systems of learning have been based on the Qur'an for centuries in which the Qur'an is not only used as a religious text but also as a basic tool to learn writing, Arabic, and memorization techniques. Since the nineteenth century, new forms of schooling and script reforms have curtailed that role of the Qur'an but never completely erased it. Moreover, it would be too simplistic to assume that a complete secularization of education systems in the Islamicate world has taken place. Rather, many of the new types of schooling that have been promoted by governments or private actors have aimed at combining secular knowledge with an Islamic education, or at least Islamic values. Thus, promoting the ethical message of the Qur'an has become an important concern.

In South-East Asia, where the demands of a growing religious middle and upper class have resulted in the commodification of Islam, there is a large market for Islamic children's literature as well as apps and films. Some of those are geared towards the study of qur'anic recitation. Another, growing segment of this type of media is more concerned with ethics and values. Books on the Qur'an which are designed for use at home or in private schools and kindergartens are often illustrated or take the form of comic strips, making use of motifs and genres of popular culture such as manga; the same is true for their digital equivalents.

This paper situates this new genre of Islamic educational literature and media in the history and present-day state of qur'anic education in Indonesia. It traces the interplay between the Qur'an, the lifestyle of well-to-do Indonesian Muslims, and global trends in popular culture, based on the examination of contemporary educational books and comic strips that aim to translate the qur'anic message into pictures and stories appealing to their young readers.

The paper will conclude with reflections on the role of pedagogy in qur'anic exegesis, which is rarely recognized and hardly ever systematically explored. Many pre-modern works of exegesis were deeply embedded in the pedagogical systems of their time and geared towards the demands of those systems. Thus, the aims of their authors might have been quite different from the expectations of modern readers. Studying contemporary pedagogical material might help us to contextualize and better understand the specific pedagogical impetus of qur'anic exegesis in a broader sense.

Elliott Bazzano, Le Moyne College

Elliott Bazzano is Associate Professor of Religious Studies at Le Moyne College, and also serves as co-chair for the Study of Islam unit with the American Academy of Religion. He has published peer-reviewed articles in *Religion Compass* and the *Journal of the American Academy of Religion*. His co-edited volume (with Marcia Hermansen), *Varieties of American Sufism* (SUNY Press), is forthcoming in 2020. He is currently working on a monograph that explores the qur'anic hermeneutics of Ibn Taymiyyah (d. 1328).

The Qur'an in the Liberal Arts: Reflections on Pedagogy and Purpose

Why teach courses on the Qur'an in colleges and universities? An obvious answer to this question is "to learn more about the Qur'an." But a more complex and specific answer must consider details. To what extent does institutional context matter, or even personal taste? What does it mean to learn about the Qur'an as an undergraduate student? In my experience teaching courses on the Qur'an over the past several years, I continually negotiate how much emphasis to put on the text versus the context: institutional context, current events, cultural baggage that each student (and instructor) brings to the course, and how the study of the Qur'an fits within the study of Islam, religion, or even the humanities more broadly. This presentation will focus on a particular liberal arts context at a Jesuit Catholic college and consider challenges and questions that arise as a result of my own learning and teaching goals, which include equipping students with skills and awareness to build compassion and work toward social justice. Through sharing a number of assignments and learning activities, in conversation with scholarship on teaching and learning, this presentation argues that courses on the Qur'an can offer students both a deep engagement with the text itself—with attention to language and hermeneutics—as well as an inroad to any number of disciplinary vantage points such as literature, history, theology, and art.

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The Qur'an and the Biblical Tradition

Theme: Panel 2

Nora K. Schmid, University of Oxford, presiding

See biography above, page 18.

Daniel Bannoura, Bethlehem Bible College

Daniel Bannoura is an instructor in Islamic Studies and Comparative Religion at Bethlehem Bible College in Bethlehem, Palestine. He has a B.S. degree in Physics from the University of Florida, an M.A. degree in Theology from London School of Theology, and a second M.A. in Islamic Studies from the University of Chicago. His academic interests and publications focus mainly on Qur'anic Studies, medieval Arabic Christian philosophy, and Muslim-Christian relations. Currently, he is writing an introductory book on the Qur'an, the first of its kind for an Arabic audience.

The Qur'anic Theology of the Land: An Inter-textual Analysis of the Land Verses in the Qur'an

This paper examines the Qur'anic land verses and the passages that deal with the narratives and motifs surrounding the Israelite entry into the Promised Land. Special attention is given to certain recurring phrases that are connected to the land such as “inheriting the land” (*wirathatu 'l-ard*), “the oppressed in the land” (*al-mustad'afuna fi 'l-ard*), and “the corrupt in the land” (*al-mufsiduna fi 'l-ard*). The Qur'anic topos of the land is directly connected to biblical themes and narratives pertaining to the oppression the Israelites faced in Egypt, their entry into the land, and the ethical codes and conditions prescribed during their presence in the land. The paper further analyzes the Qur'anic dependency on biblical literature for its formulation and understanding of the land, particularly from the Torah and Mishnah. More significantly, how it further develops and appropriates biblical themes of possessing, inheriting, and ruling the land within a now Islamicized context of a community of believers that are the new vanguards of the land. The analysis of the paper leads to a formulation of a Qur'anic “Theology of the Land” based on the topos of the land and its function for the early Muslim community of the Qur'an—namely by addressing how the Meccan and Medinan surahs of the Qur'an delineated the function of the land in relation to the traditional Islamic understanding of the life and ministry of the Prophet Muhammad. This is done by answering questions pertaining to the Qur'anic understanding of the significance of the land, its geographical location, and its theological role within the framework of Islamic rule over the land and the implementation of God's Shari'ah therein.

The paper concludes by attempting to relate this Qur'anic “Theology of the Land” to the biblical theology of the land, especially in consideration of current political definitions and applications that are found in Zionism and Palestinian Christian theology.

Shari Lowin, Stonehill College

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

If All the Seas Were Ink: Tracking the Evolution of a Motif across Islamic and Rabbinic Literature

At two points in discussions of those who deny God, the Qur'an suddenly invokes a particularly poetic image, one that rings somewhat strangely for a revelation said to have been delivered to an illiterate prophet. In Q al-Kahf 18:109 and Q Luqman 31:27 the Qur'an exclaims that that even if all the seas were ink, one would be unable to record all the words of God before one's supplies ran out. Although the Qur'an does not involve the Jews in this metaphor, Islamic exegesis relates that the sentence was revealed—in Mecca—after Muhammad's enemies consulted with Medina's Jews regarding how to tell if Muhammad was a true prophet or not.

At first glance, such an association between Medina's Jews—or any Jews, really—and the Qur'anic seas-as-ink imagery seems rather random. After all, the Jews do not appear in either of the larger Qur'anic contexts in which the phrase appears. Moreover, neither the phrase itself nor any metaphor referring to God's words as more vast than the seas appears in the Hebrew Bible.

However, further investigation reveals the image to appear quite frequently in the rabbinic literature, though with varying endings. The earliest iteration, though not the most famous, appears in the first century CE *Megillat Ta'anit*.

There the rabbis teach that even if all the seas were ink, all the reeds styluses, and all the people scribes, this would not suffice to record all of Israel's suffering and subsequent divine salvation. Later Talmudic texts use the image to insist that such copious writing materials would still not enable one to record the vast reaches of secular governmental control, or the expanse of Torah that a particular rabbi learned from his teachers, or the available sea of Torah knowledge writ large.

This paper will address the complicated development of this motif as it travelled from the rabbinic through the Islamic milieus. Among the questions I will address: Where does this image come from? Is there possibly a Persian or Greek precursor? Why does the image undergo so many permutations within the rabbinic tradition? And, most crucially, *why/how* did a rabbinic metaphor describing Israel's suffering and salvation morph into a qur'anic declaration of God's verbosity? Did the Qur'an know of the traditions of *Megillat Ta'anit*? Ultimately, can we see the qur'anic reframing of the metaphor as a polemic against rabbinic teachings regarding God's special relationship with the post-70 CE Jews—in line with other qur'anic verses of direct speech attributed to Muhammad's Jewish contemporaries?

Rachel Dryden, University of Cambridge

Rachel Claire Dryden is a second-year Ph.D. student at the University of Cambridge, where she is examining the figures and roles of angels in the Qur'an under the guidance of Holger Zellentin. Rachel is particularly interested in how qur'anic concepts and narratives relate to extra-biblical material in languages and traditions such as Syriac and Ge'ez. Rachel holds two M.A. degrees, from SOAS (2009) and Heidelberg (2011), and an M.Phil. in Islamic Studies and History from the University of Oxford (2016), where she first began investigating angels under the supervision of Nicolai Sinai.

Iblis, al-Shaytan, and Shayatin: Qur'anic Demonology and the Reception History of Jewish and Christian Traditions in Late Antiquity

Demons or devils feature extensively in the Qur'an, with the noun *shaytan*, from the same root as the Hebrew *sh-th-n*, occurring 88 times in 36 surahs. In addition to references to generic demons or devils, the Qur'an also shows clear affinity with Jewish and Christian traditions in its association of a singular, definite figure, al-Shaytan, with the same figure who led Adam and Eve astray in the Garden (Q al-Baqarah

2:36; Q al-A'raf 7:20, 22, 27; Q Ta Ha 20:120), and who represents evil personified (Q 2:186, 208, 268, 275; Q Al 'Imran 3:36, 155, 175; Q al-Nisa' 4:38; Q al-Ma'idah 5:90; Q al-Anfal 8:11; Q Yusuf 12:5; Q al-Nahl 16:98; Q al-Isra' 17:53; Q Maryam 19:44; Q al-Fatir 35:6; Q Ya Sin 36:60; Q Fussilat 41:36; Q al-Zukhruf 43:62; Q al-Mujadalah 58:10, 19). After his expulsion from heaven (where he is known as Iblis), for refusing to bow before Adam (Q 2:34; 7:11; 15:31–32; 17:61; Q al-Kahf 18:50; Q 20:116; Q Sad 38:74–75), he attempts to lead believers astray (Q 4:60, 83, 120; Q 5:91; Q al-An'am 6:43, 68, 142; Q 7:175; Q 8:48; Q Ibrahim 14:22; Q al-Nur 24:21; Q al-Furqan 25:29; Q al-'Ankabut 29:38; Q Luqman 31:21; Q Muhammad 47:25; Q al-Hashr 59:16).

Besides the story of Adam and his wife in the Garden (Q 2:35–37; Q 7:19–35; Q 20:117–121), there are a number of other biblical characters who appear in the Qur'an in connection with al-Shaytan/*shayatin*—Solomon and Bilqis (Q 2:102; Q al-Anbiya' 21:82; Q al-Naml 27:24; Q Saba' 34:12–13, Q 38:37; Q 27:24); Joseph (Q 12:42, 100); Moses (Q al-Qasas 28:15), and Job (Q 38:41)—which reflect, or even mirror, specific (extra-)biblical texts and traditions and thus constitute key evidence for the reception history of Jewish and Christian traditions about demons.

With this in mind, this paper will outline the following details about qur'anic demons: the terminology used to refer to them; their nature(s), characteristics, and activities; their appearance in narratives that reflect specific Jewish/Christian texts. It will do this from the point of view of the Qur'an as a repository of Jewish and Christian lore, ask what this tells us about the reception history of such texts, and analyze the value of the Qur'an as a reflection of (extra-)biblical traditions.

David Penchansky, University of St. Thomas

David Penchansky, Professor Emeritus, Hebrew Bible, taught 29 years at the University of St. Thomas. He has published several books and articles, most recently *Understanding Wisdom Literature: Conflict and Dissonance in the Hebrew Text* (Eerdmans, 2012). He has recently completed "Hosea," a chapter in the forthcoming revision of the *New Jerome Biblical Commentary*, and he has written several articles where he uses literary methodology to interpret qur'anic narratives. He explores relationships between the Bible and the Qur'an, juxtaposing texts that, though dissimilar, use comparable literary tropes, metaphors, and images.

“By the Lote Tree”: Call Narratives in Surat Al-Najm and Isaiah 6

Isaiah 6 and Q al-Najm 53:1–18 each describe an event in the prophets’ lives that initiated their prophetic vocation. In biblical scholarship these are called “call narratives.” These events are supernatural and dramatic. They constitute a breach in the division between the natural and spiritual worlds. Each passage involves the appearance to the prophet’s physical senses of beings from the divine realm. Aside from the similarities and significant differences between these two texts, both passages function to give authority in two distinct ways. First, they ratify the reliability of the messenger who has seen the revelation. Second, there exists the larger message in which this narrative is contained. These are subsequent messages brought together in the sacred collection, the Book of Isaiah in the case of Isaiah, and the Qur’an in the case of Surat al-Najm. However, there is a counter-theme of concealment that runs counter to the suggestion that heaven reveals itself to humans. In the Qur’an, the Lote Tree, the locus of the revelation to the Prophet Muhammad, is covered. In Isaiah, the Seraphs use four of their six wings in covering their person. This refusal to reveal is key to understanding these call narratives. After a careful examination of each text employing a comparative lens, I shall attempt some global comments on the phenomena of prophecy that these passages represent.

Sharif Randhawa, University of Chicago

Sharif Randhawa completed his B.A. in Near Eastern Languages and Civilizations from the University of Washington in 2018 and is pursuing graduate studies in the same field at the University of Chicago. His interests include the composition of the Qur’an as well as its relationship with late antique biblical tradition. He has served as a researcher on these aspects of the Qur’an for Bayyinah Institute, and is the author, with Nouman Ali Khan, of *Divine Speech: Exploring the Qur’an as Literature*. He is also affiliated with the Centre for the Advanced Study of the Qur’an and its Interpretation (CASQI).

“Immortality and Kingdom That Never Fades”? Adam, Satan, and the Forbidden Tree in the Qur’an

Recent scholarship has challenged the tendency of earlier orientalist scholarship to reduce the Qur’an’s stories to confused versions of their biblical (and parabiblical) counterparts, instead taking a more careful look at the literary, didactic, and theological reasons the Qur’an departs from elements of these stories as they were told by Jews and Christians.

In this paper, I discuss Abraham Geiger’s assertion that the Qur’anic creation story confuses the tree of knowledge of good and evil with the tree of life. This claim is based on the fact that, while in the Bible the tree that Adam and Eve eat from is the tree of knowledge of good and evil, the Qur’an does not associate the tree with this knowledge, but instead quotes Satan as claiming that the tree has the power to make Adam and Eve “immortal” and “like angels” (Q al-A’raf 7:20) and to grant them “immortality and kingdom that never fades” (Q Taha 20:120)—much like the tree of life in the biblical account.

However, a contextual reading of the creation narratives in Q7 and Q20 shows that Geiger’s assertion overlooks the fact that the Qur’an presents Satan’s claim about the tree as a false and deceptive one, cautioning that lasting success can only be achieved by patient obedience to God. The Qur’an does not identify the forbidden tree with moral knowledge, eternal life, or divine status, as with the trees in Genesis, but merely as a test of the obedience of Adam and Eve. Moreover, the Qur’an’s redefinition of the forbidden tree’s function is part of its advancement of a view of man’s creation that purposively differs from that of the Genesis story. Moral knowledge and eternal life are not privileges that are forbidden to human beings and reserved only for heavenly ones. Instead, moral knowledge is an original part of man’s design, and eternal life is a divine reward that lies in store for whoever conforms to that divinely gifted moral knowledge. Nor in the Qur’an does God fear the prospect of humans becoming heavenly beings, as implied in the biblical account, for He had already honored man from the beginning with a status higher than that of the angels in commanding their prostration to him (Q 7:11; Q 20:116). Therefore, Satan’s claim is an ironic ruse, and the Qur’an, in these two surahs, reshapes the biblical story to deliberately contrast its own view of human purpose with that of the Genesis account.

The Qur'an: Manuscripts and Textual Criticism

Shady H. Nasser, Harvard University, Presiding

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

Eléonore Cellard, Collège de France

Eléonore Cellard is a specialist in Qur'anic manuscripts. She started her research activity in 2008, under the supervision of François Déroche. In 2015, she submitted her dissertation titled "The Written Transmission of the Qur'an. Study of a Corpus of Manuscripts from the 2nd H./8th CE" (INALCO/EPHE). Until 2018, she carried on her research at the Collège de France, Chair History of the Qur'an. Involved first in the French-German *Coranica* project, then in the *Paleocoran* project, she published *Codex Amrensis 1*, the first volume of the collection of facsimile and diplomatic editions of the earliest Qur'ans.

Scribal Practices in Early Qur'anic Manuscripts from Fustat: The Role of the Copyist in the Transmission of the Qur'an

The Qur'anic manuscripts from the first centuries of Islam are fragmentary and anonymous. We do not know anything about the context in which they have been copied. Who wrote the manuscripts? For what purposes? Where and when have they been produced? This kind of information is, however, crucial, first for shedding light on the scribal practices at the beginning of the written transmission, and second for understanding the value of the Qur'anic textual variants found in these materials. Indeed, the discrepancies between two copies could be due to different factors: time gaps, regional distances, or distinct *milieux* of production.

In the manuscripts collection originally stored in the 'Amr mosque in Fustat, we recently identified two distinct early Qur'anic fragments—now kept in Paris (BnF Arabe 330g) and St Petersburg (BnR Marcel 16 and Marcel 21/b)—showing very similar physical features, except in the size and orientation (vertical/oblong). The examination of both reveals that they have been written by the same copyist. This data represents thus a major breakthrough for our knowledge about early Qur'anic manuscripts. It opens new perspectives in the reconstruction of the scribal habits. What is the exact relationship between these two manuscripts? Does this new identification help us to locate scribal activity in the vicinity of Fustat? What could we learn about the way of writing the Qur'an in early Islam?

By comparing their physical features (paleography, codicology) and their textual parallels—as we have the opportunity to compare the same Qur'anic passages preserved in both copies—we will bring to light some aspects of the written transmission of the Qur'an in the early centuries and the role of the copyist within it. We will show first that an evident hierarchy was effective between manuscripts of different sizes and orientations, already at the beginning of the second century AH. Then we will examine the principle of copying according to an exemplar: What are the scribal rules in the transmission? What is the role of the supposedly copyist's freedom in the way of writing the text or placing diacritics?

Daniel Alan Brubaker, Qur'an Gateway

Daniel Alan Brubaker did his doctoral work at Rice University on physical corrections in early Qur'an manuscripts. Today he continues this research independently, traveling to study manuscripts, and delivering public lectures and conference papers. He is the author of *Corrections in Early Qur'an Manuscripts: Twenty Examples*, has contributed to several edited volumes, and has two additional monographs forthcoming. He co-founded Qur'an Gateway and is working on further tools and material to serve the scholarly community focused on early Islam. He has taught university courses in Arabic, world religions, and Qur'an; he also teaches biblical Hebrew weekly at his home.

Partial Correction? A Discussion of One Non-Palimpsest and Variant Qur'an Fragment, Possibly Seventh Century

There exist many physical alterations to the writing in Qur'an manuscripts of the first several hijri centuries, and by now I have catalogued thousands. Every "correction" offers us a dual witness: First, a witness to the moment of the manuscript's original production, and second, a witness to a later moment when something was felt to be incorrect and thus warranting the effort of alteration. I have focused most of my attention in recent years upon merely cataloguing and describing instances of correction. In this work, I have found that, with rare exceptions, corrections bring the *rasm* (consonantal skeleton) toward a state that conforms to that of the dominant edition now standard. But what does it mean when a manuscript has been corrected in multiple locations yet elsewhere, sometimes even on the same page, remains significantly out of conformity with the edition now standard, and even perhaps out of conformity with the permissible range described in the *qira'at rasm* literature? This paper gives attention to one horizontal-format fragment of twelve folios located in the Museum of Islamic Art in Doha, MS.474.2003. The fragment, which begins with *bi-ma kanu* (Q al-An'am 6:157), contains about thirty instances of physical alteration, yet its *rasm* remains variant (when compared to the now-standard *rasm*) in other places. These variants include not only the rather common orthographic variations involving the medial *alif*, for example, but also instances involving full words, including a number of instances of missing text when compared with the (so-called) 'Uthmanic *rasm*. In this paper, I describe the fragment's physical and textual features preliminary to a consideration of what they indicate about its time of origin and of correction, and what the fact that some corrections were made in this fragment but, elsewhere, a non-'Uthmanic *rasm* was permitted by the correctors to remain may mean. Along the way, I discuss the relationship of some of this manuscript's particular features to similar ones in other early Qur'an fragments, particularly fragments containing the same passages. Finally, I consider whether the weight of evidence supports the possibility that this fragment is a survivor of 'Uthman's campaign of standardization/suppression.

Roy Michael McCoy, University of Notre Dame

Roy Michael McCoy III, DPhil (Oxon) is a Postdoctoral Fellow in the Department of Theology at the University of Notre Dame. He earned his doctorate on the use of the Arabic Bible in the Qur'an commentaries (*tafsirs*) of Ibn Barrajan (d. 536/1141) and al-Biq'a'i (d. 885/1480). For the last four years, he has also worked for Qur'an Gateway on textual criticism and identification of scribal habits in early Qur'an manuscripts. His current project is focused on the relationship between Christian and qur'anic Arabic orthography in early manuscripts (ca. eighth to tenth centuries CE) and the classification and analysis of shared paleographical and codicological features.

"Mother" or "Birth" in Surat al-Ma'idah (Q 5:110)? Theological and Linguistic Observations on the Rasm of Early Qur'an Manuscripts

When reading *walidatika* in Q al-Ma'idah 5:110, the *alif qasirah* ("dagger *alif*") used in F1924 is performing a theologically and exegetically herculean task by rendering this form as "your mother." Instead I propose that the alternative reading of *walidatika/wildatika*, "your birth," better coheres with early Qur'an manuscript witnesses and the theological context for Q 5:110. The focus here is to demonstrate that the insertion or omission of an *alif* in the *rasm*, exemplified by *w-l-d-t-k* at Q 5:110, can significantly change the meaning of the text. Whether the manuscript tradition or the subsequent interpretive tradition should be used as a hermeneutical lens for reading Q 5:110 is an important question this paper will bear in mind. Therefore, the alternative reading of *walidatika/wildatika* will be addressed from three perspectives (1) by examining manuscripts that do not employ a long *alif* here, (2) by analyzing the theological and linguistic context of Q 5:110 in relation to other qur'anic passages, namely Q Maryam 19:30–34, and (3) by looking at the "counterpointal engagement" between the Qur'an and non-canonical gospel traditions at Q 5:110. First, the analysis of manuscript patterns will be facilitated by examining the consonantal skeleton (*rasm*) of Q 5:110 in several early Qur'an manuscripts (of various script styles), including the Cairo Mushaf Sharif (Hijazi IV script style), Doha MS 474.2003 (AI script style), and Kuwait MS LNS 19 CA (Hijazi I script style), to name a few.

Next, an analysis of the linguistic and theological context will be conducted (1) by comparing the use of *umm* with *walidah* for “mother”/”Maryam” in the Qur’an to determine how each term is used and (2) by situating the reading of *waladatika/wildatika* (“your birth”) (a) in the immediate context of Q 5:110–16 and (b) in the context of Q 19:30–34, which also refers to Jesus’s birth. Further, the relationship between the Meccan and Medinan Qur’an as it relates to the birth narratives observed in Q 5 and Q 19 will be discussed as well. Then, the paper will conclude by exploring this account of *waladatika/wildatika* in relation to the Qur’an’s formulaic phrase *ayyadnahu bi-ruhi ‘l-qudusi* (“We strengthened him with the holy spirit”). How this phrase has a bearing on “your birth” will be analyzed with both qur’anic contexts (cf. Q al-Baqarah 2:87 and 253) and non-canonical gospel texts in view.

Marijn van Putten, Leiden University

Marijn van Putten is specialized in the linguistic history of Arabic and Berber. He is currently focused on researching the linguistic features of the qur’anic consonantal text and its relationship to the Arabic as reflected in the early Islamic papyri and inscriptions. He also works on the history of the qur’anic reading traditions and the textual transmission of the qur’anic text. Besides this, he continues to work on the reconstruction of the historical morphology of Proto-Berber.

Before Canonization: Qur’anic Manuscripts as Evidence for Pre-Canonical Reading Traditions

The qur’anic readings traditions were first canonized by Ibn Mujahid around the early fourth century AH. Before that time there were, of course, already qur’anic readings around that had garnered considerable popularity, and earlier works on the qur’anic readings appear to have existed, although these have not come down to us.

Post-canonization, many works continued to collect isolated readings that did not make it into the canon. Not all of these are recorded in full detail, and they do not necessarily capture the full breadth of readings that were adhered to in the early Islamic period.

A large primary source for the pre-canonical readings of the Qur’an has gone largely untapped. There is a large collection of vocalized Kufic Qur’ans that stem from around the second and third Islamic centuries.

Close study of these vocalized Qur’ans shows that a large number of them, in fact, reflect non-canonical reading traditions, suggesting that such readings in the second and third centuries were not just marginal readings, but in fact important enough to be put into the highly monumental and expensive Kufic manuscripts.

This contribution will examine several vocalized Qur’ans of the digitized archive of the Bibliothèque nationale de France. It will show that it is possible to extract from such manuscripts clear indications of not just the specific variants present in each manuscript, but also the more general systematic linguistic principles that were reflected in their readings.

Manal Najjar, University of Tabuk, Saudi Arabia

Manal Najjar is Associate Professor of Sociolinguistics and Pragmatics at the Arabic Language Department of the University of Tabuk, Saudi Arabia. She works on the theory of discourse, text linguistics, and discourse analysis. She has published several articles in the fields of Linguistics and Qur’anic Studies. She has also participated in many international conferences throughout the world.

The Distinction of the Ottoman Orthography in the Holy Qur’an: A Pragmatic Reading

The Ottoman orthography in the Holy Qur’an is distinctively unique. In different contexts, the same word exhibits a variety of distinct forms of orthographic constructions. This allows for different shades of meaning that are in harmony with their contextual use. This study aims at analyzing the differences between the Ottoman orthography and the conventional Arabic writing system concerning certain words, and as a result noting the differences in meaning this orthographic variation might have created. For example, one qur’anic variant complies with the conventional orthography, such as writing the medial long vowel *alif* in the form of *alif mamdudah* in words like *salat* (“prayer”), *zakat* (“charity”), and *hayat* (“life”); whereas, in other qur’anic verses, the same word is written in a different variant following the Ottoman orthography where the medial long vowel *alif* is written in the form of the Arabic letter *waw* but with identical pronunciation. This variation in shaping the vowel *alif* implies variations in meaning, which this paper seeks to unveil in light of pragmatic analysis.

Qur'anic Studies: Methodology and Hermeneutics

Theme: *Divine Revelation, Scripture, and Speech in Qur'anic and Islamic Thought*

Johanna Pink, Albert-Ludwigs-Universität Freiburg, Presiding

See biography above, page 30.

Khalil Andani, Harvard University

Khalil Andani is completing his Ph.D. in Islamic Studies from Harvard University's Department of Near Eastern Languages and Civilizations, where his dissertation focuses on Muslim understandings of Qur'anic revelation according to the Qur'an, classical *tafsir*, classical *kalam*, early Shi'ism, and classical Ismaili thought. Khalil's publications include articles in *Religion Compass*, the *Oxford Journal of Islamic Studies*, and the *Oxford Handbook of Islamic Philosophy*. In early 2020, Khalil will begin an appointment as Assistant Professor of Religion at Augustana College in Rock Island, Illinois.

From Transcendent Kitab to Piecemeal Qur'ans: A Qur'anic Model of Revelation

The predominant view of Qur'anic revelation in Sunni Muslim Qur'anic exegesis (*tafsir*) and theology (*kalam*) has the Angel Gabriel verbally dictate to the Prophet Muhammad, in a piecemeal fashion over twenty years, the contents of a pre-existent heavenly Qur'an, identified as the literal or verbalized speech of God, which the Prophet recites verbatim to his audience. Most Islamic studies scholarship takes this "scriptural-verbal dictation" theory of revelation for granted as something common to virtually all Muslims. A historical study of Muslim concepts of Qur'anic revelation, beginning with the Qur'anic notion and extending to various Islamic discourses and schools, remains a desideratum in the fields of Qur'anic Studies and Islamic Intellectual History.

As a first step towards this goal, the present paper focuses on the Qur'anic concept of revelation and argues that the Qur'an portrays the Prophet as a recipient of non-verbal inspiration (*wahy*) from a "transcendent *kitab*", which he expresses or "recites" as piecemeal Arabic Qur'ans tailored to his audience.

Drawing on Qur'anic studies scholarship by Fiegenbaum (1973), Crollius (1974), Graham (1984), and Madigan (2001), the paper first argues that the Qur'anic concept of *kitab* does not refer to physical scriptures, but, rather, has the meaning of divine prescription and decree symbolized by "divine writing." Qur'anic *kitab* is a *genus* category that includes prophetic revelatory guidance and divine decrees. Second, building on Madigan (2006), Sinai (2006), and Neuwirth (2010), the paper argues that the revelatory process described in the Qur'an distinguishes between a "transcendent *kitab*"—a celestial domain of God's knowledge and decrees called *kitab mubin*—and piecemeal Arabic *Qur'ans*, which are situated "adaptations" (*tafsil*) of the transcendent *kitab* tailored to audiences.

Thirdly, the paper critically engages arguments from Bell (1934), Jeffery (1950), Izutsu (1964), Fiegenbaum (1973), and Neuwirth (2015) concerning the Qur'anic notions of sending down (*tanzil*), speech of God (*kalam allah*), and inspiration (*wahy*). The paper thereby shows that *tanzil/inzal* does not actually describe the revelatory process and that *kalam allah* does not mean verbal linguistic speech. It is then argued that Qur'anic *wahy* denotes a non-verbal form of divine communication conveyed to the Prophet's heart through the mediation of the Holy Spirit. This entails that *wahy* is a process by which the Prophet "reads" the transcendent *kitab* and verbalizes it into Arabic *Qur'ans*.

To corroborate this reading, the paper shows that early Muslim understandings of Qur'anic revelation, as reflected in the Qur'an and early *hadith*, blur the hard distinction between "divine word and prophetic word" (Graham 1977) and elevate the Prophet's extra-Qur'anic speech to the same level as the *Qur'ans*. It also discusses how the canonization of the Arabic *Qur'ans* into a single corpus caused an important shift in the meaning of *kitab / kitab allah* during the first century. This development informed traditional Sunni theories of Qur'anic revelation found in *tafsir* and *kalam*. However, the earlier Qur'anic idea of *wahy* as non-verbal inspiration, entailing revelatory agency for Muhammad, was still retained by some Muslims as seen among the Ismailis, the Peripatetics, and certain echoes in 'Ullum al-Qur'an literature.

Mohsen Goudarzi, University of Minnesota

See biography above, page 8.

A Common Archetypal Scripture, or Major and Minor Scriptures? Narratives of Scriptural History in Academic and Exegetical Writings

One of the fundamental and pervasive assumptions of modern Qur'an scholarship is the idea that the Qur'an conceptualizes all prophets as variations of the same basic prototype and their revelations as essentially identical. In the first part of this paper, I argue that this conception of prophetic and scriptural history can be traced to the scholarship of Aloys Sprenger, a highly influential historian of early Islam in the nineteenth century. Sprenger believed that Muhammad was under the influence of Jewish-Christian ideas. Using the Clementine literature as a repository of these ideas, Sprenger attempted to find some of their Qur'anic counterparts, an attempt that resulted in his particular understanding of the Qur'an's scripturology and prophatology.

I next examine more than two dozen works of *tafsir* to show that pre-modern Muslim scholars espoused a diverse array of opinions on the question of the consonance of divine scriptures. While some writers considered scriptures to be more or less identical, others posited a far more limited degree of overlap between prophetic revelations. According to Muqatil b. Sulayman (d. 150/767), for example, the common denominator of scriptures is to be found in Q al-An'am 6:151–153—a Qur'anic version of the Ten Commandments—while al-Qurtubi (d. 671/1272) maintained that the teaching shared by all scriptures is simply “the rejection of polytheism and the affirmation of monotheism.”

Continuing the examination of exegetical writings, the presentation draws attention to an often overlooked but highly significant feature of post-classical Muslim scholarship: the Islamic exegetical tradition came to embrace a division of scriptures into two distinct categories, what we may call “major” and “minor” scriptures, mapping the former to the Qur'anic designation *kutub* and the latter to the terms *suhuf* and *zubur*. According to this division, technically speaking *kutub* is a Qur'anic label for scriptures that contain substantial legislation, a category that includes the Torah, the Gospel, the Qur'an, and sometimes also the Book of Psalms. On the other hand, *suhuf* and *zubur* designate writings that were revealed before the Torah and had a sapiential, non-binding nature.

I briefly outline this idea's genealogy and its meandering lines of propagation from a report of Wahb b. Munabbih (d. ca. 110/728) to the influential *tafsir* works of al-Zamakhshari (d. 538/1144) and al-Baydawi (d. ca. 700/1300) and thence to the writings of later commentators.

Having charted the complexity and dynamism of exegetical reflection on the relationship between scriptures, and having sketched the genealogy of certain modern scholarly assumptions on this subject, the presentation closes by reflecting on the implications of these observations for the study of the Qur'anic text.

Arezu Riahi, Harvard University

Arezu Riahi is a current Ph.D. student in the Department of Near Eastern Languages and Civilizations of Harvard University, where she studies Medieval Arabic Philosophy under the supervision of Khaled el-Rouayheb. She is tracing the development of Avicennian metaphysics and logic in the philosophical currents developing throughout late fifteenth to early sixteenth century Shiraz. Her doctoral research focuses on two specific thinkers: Jalal al-Din al-Dawani (d. 908/1502) and Sadr al-Din al-Dashtaki (d. 903/1498). She is working to explore how al-Dawani and al-Dashtaki's writings on Avicennian metaphysics and logic relate to contemporary analytic understandings of essence, existence, and their varying modalities.

Conceptualizing God's Speech: The Formulations of Fakhr al-Din al-Razi

Scholarship on the nature of revelation in Islamic theology has tended to focus on the created vs uncreated Qur'an debate between the Mu'tazilis and the Ash'arīs, which is presumed to have ended by the eleventh century. Far less attention has been given to the revival of this debate among post-classical Islamic theologians and to their more nuanced positions with respect to divine speech. This paper will explore the central themes of post-classical debates surrounding the transmission and essential nature of God's Speech (*kalam allah*), a controversial topic handled by theologians (*mutakallimun*) and Peripatetic philosophers (*falasifah*) throughout the Islamic intellectual tradition. It focuses on the Neo-Ash'ari theories of Fakhr al-Din al-Razi, the thirteenth century polymath, arguing that he refashions the long-standing debate over the eternity of God's speech and the nature of language by situating God's speech within a more metaphysical rather than strictly epistemological or theological framework.

Al-Razi's original distinction between three types of speech in his new theory of God's language serves as the foundation for the more controversial and indeed innovative perspectives on the issue which are offered by his commentators—including both Ash'ari and non-Ash'ari thinkers—in the centuries after his death. The paper situates al-Razi's conception of God's speech within a continuum of evolving philosophical ideas in the post-classical period, with attention to the amendments and contributions of his commentators. The analysis reveals that the debate of God's speech exerted much more influence on the development of foundational metaphysical treatises than previously thought. Al-Razi engages with older Mu'tazili arguments for the createdness of God's speech and concedes some ground to them. In his exegesis of various Qur'anic verses, including Q al-Shura 42:51, Razi accepts different modes of divine communication, including the creation of sounds and letters in a substrate as per Mu'tazili positions; but he also retains the Ash'ari concept of mental speech (*kalam nafsi*) and attempts to differentiate this attribute from God's will and knowledge. These formulations of al-Razi further enlivened the debate surrounding divine speech in post-classical thought among his commentators.

Arjun Nair, University of Southern California

Arjun Nair is Assistant Professor of Religion at the University of Southern California. His general field of research is the intellectual and cultural history of Sufism and Islamic Philosophy. He is interested particularly in commentary and print cultures, and their role in defining and re-defining these traditions in the medieval and modern period. His research to date has centered on Sufi poetic commentary and *tafsir*, focusing on the ways these genres and the commentary format in general have advanced Sufi intellectual culture, by uniting diverse scholarly currents or reauthorizing classical works in new settings.

A Story of Selectivity: Conceiving the Qur'an in Early Scholarship on Sufism

Recent research in Islamic intellectual history is beginning to reveal the ways in which earlier Western scholarship distorted the image of Islamic theology and philosophy through a selective reading of texts and figures. However sympathetic even "good" Orientalist scholarship may have been, it inevitably fell prey to the limitations of its milieu, from the limited availability of reliable editions of texts to more compromising intellectual and partisan biases.

This paper presents one persistent form of selectivity in the scholarly study of Sufism having to do with an issue that preoccupied early specialists, namely, the establishment of a proper relationship between Sufism and the Islamic revelation (i.e. the Qur'an). European and American scholars of Sufism in the late nineteenth and early twentieth centuries questioned the extent to which the Qur'an was a mystical text, and indeed whether Sufism (held to be a type of mysticism) was ultimately an Islamic phenomenon. Behind this sort of interrogation, I argue, lay a complex set of selection biases, from the widely shared and influential understanding of Sufism as a kind of mysticism, to the emergence of a new (Western) canon of great Sufi figures used to support that view. In this presentation, I highlight three pivotal moments in this process, and the several factors involved at each moment that led to a selective reading of the historical Sufi tradition. I also draw attention to Sufi figures and texts that were read and studied in the central parts of the Islamic world in the late nineteenth century, texts and figures that nevertheless failed to be incorporated into the Western canon, ostensibly because they belonged to a later degenerate phase of Sufism (a view widely shared by early scholars). Later Sufism, however, affords many contrasting examples to the kind of speculative and ungrounded mysticism represented in the Western canon, and suggests a rather different image of Sufism as a tradition of ethics and psychology fully grounded within the Qur'an ethos. Finally, I show how the conception of Sufism that emerged among early Western scholars was aided by certain productive ambiguities in the writings of the Sufi authors themselves, particularly in their conception of revelation. These authors frequently spoke of the Qur'an as a book with multiple levels or meanings, or a book whose verses/signs appeared on the horizons and in the souls of believers, thus outside as well as within the book of revelation. These generative ambiguities encouraged Western scholars to detach Sufism from a narrower understanding of Islamic revelation in ways that Sufis themselves may have found problematic. Such hitherto unacknowledged "east-to-west" influences help to more fully explain the selective reading of Sufism among early Western scholars, and to more fully reveal the subtle operations of one of the more persistent forms of selectivity within that scholarly study.

**Nevin Reda, Emmanuel College of Victoria
University in the University of Toronto**

Nevin Reda is Assistant Professor of Muslim Studies at Emmanuel College of Victoria University in the University of Toronto. Her primary area of research is the poetics and hermeneutics of qur'anic narrative structure, sometimes utilizing insights from Biblical Studies. She also works in ethical-legal theory (*usul al-fiqh*), often from an Islamic feminist perspective. She has published *The al-Baqara Crescendo: Understanding the Qur'an's Style, Narrative, Structure and Running Themes* and is currently working with Yasmin Amin on a co-edited volume entitled *Islamic Interpretive Tradition and Gender Justice: Processes of Canonization, Subversion, and Change*.

***What is the Qur'an? A Practical, Spiritually
Integrative Perspective***

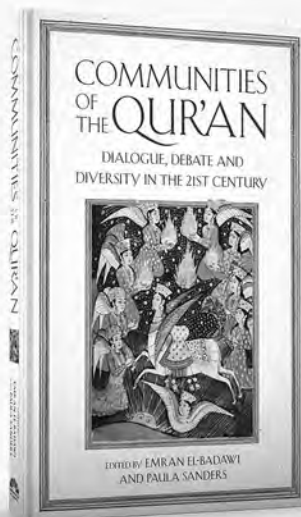
The European tradition of hermeneutics has noteworthy connections with some of the new trends and directions in the study of the Qur'an today. In Islamic feminist exegesis, Asma Barlas has utilized Paul Ricoeur's (d. 2005) ideas when arguing for reading the Qur'an as a "cumulative holistic process." Abdolkarim Soroush studied Jürgen Habermas and others, casting all exegesis as processes of *ra'y* (opinion, reason, personal judgment) and thereby painting a more positive picture of this interpretive category, which is epistemologically suspect in traditionalist Islamic hermeneutics. More recently, Nazila Isgandarova has touched on the contributions of Hans-Georg Gadamer (d. 2002), Paul Tillich (d. 1965), and Ricoeur in the area of Islamic spiritual care and counselling, when examining Q al-Nisa' 4:34 in connection with domestic violence. All three European thinkers have had an impact in practical theology, a discipline that is concerned with the relationship between theory or "text" and its practical application and which is of increasing interest to new directions in Islamic scholarship. This paper draws on these various ideas: the need for examining the Qur'an as a whole and its relationship to its various parts, the connection between text and reader, and the Qur'an's practical application in the contemporary context, when exploring the question, "What is the Qur'an?", from a spiritually integrative perspective. It is also in conversation with two ongoing, interrelated questions in Qur'anic Studies: genre and the organization of the Qur'an, or, in other words, the relationship of the whole qur'anic text to its various parts, the surahs, and how this plays out in their ordering.

The contemporary context is characterized by the "spiritual turn" and the emerging professionalization of Islamic spiritual care and counselling, which points to the importance of studying the Qur'an's spiritual substrate and its relationship to practice. For the Qur'an's spiritual dimension, this paper looks to the Islamic mystical tradition, Sufism, conceptualizing the Qur'an as a spiritual method for individuals, communities and humanity in general to grow from the animal self (*al-nafs al-ammarah bi-'l-su'*) to the completed self (*al-nafs al-kamilah*), each surah functioning as a step in the process. To this end, the paper examines the Qur'an's style and its utilization of various techniques, such as narratives, questions, and theological reflection, which recall the different therapeutic methods used by spiritual care workers and spiritually integrative psychotherapists in their counselling practice. In terms of the arrangement of surahs, the paper examines the first seven and the last three surahs, showing their parallels with the Sufi conceptualizations of the first and last stages of the spiritual path. Such an approach is concerned with the human experience of the text and its relationship to practice, recalling Gadamer's notion of "fusion of horizons," when a reader's orbit intersects with that of the text, producing context-specific interpretations. Although some of the insights of these European philosophers and theologians are of interest in the ongoing question of "What is the Qur'an?", they have their limitations, their particular "horizon" being informed by Protestant Christianity, in which the Qur'an figures very little.

AN EXPLORATION OF THE RICH DIVERSITY OF COMMUNITIES READING THE QUR'AN AROUND THE WORLD TODAY

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Reports

Executive Summary

It is with great pleasure that the International Qur'anic Studies Association (IQSA) holds its 2019 annual meeting in San Diego, California. This year's conference hosts multiple sessions with dozens of presenters and discussants coming from across the globe. The following report by the executive director summarizes the progress of IQSA throughout 2019 as well as forthcoming plans.

Governance

The board held its spring 2019 meeting in Tangier, Morocco. The executive director reported to council IQSA's financial, operational, and administrative activity. The board discussed updates within the standing committees, and approved plans for a 2021 international meeting at the Biblioteca La Pira, Palermo, Italy. The board completed a positive evaluation of executive director, Emran El-Badawi, while offering constructive feedback.

Membership & Benefits

Paid members number just over near 300—up from last year—with lapsed or unpaid members still numbering well over 100. The technical problem connected to automatic payments has been resolved, facilitating the membership process. The large number of unpaid memberships significantly reduces overall revenue. Past and future IQSA members are kindly instructed to continue paying their annual membership dues manually until further notice. IQSA currently has six lifetime members, and one institutional member.

Donations & Sponsorships

IQSA did not receive large external support in the past year, making your donations and service all the more significant. IQSA shares its gratitude with its donors and sponsors for 2019. We thank DeGruyter Press and IQSA board members 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 nonprofit 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 the end of 2019 is approximately \$29,000 (up from \$19,000 in 2018). The increase in expenditure is a result of holding the International Meeting and higher publishing costs. Projected revenue and donations in the amount of \$18,000, minus fees, will cover just over half of these costs. Revenue from membership dues is slightly higher, although there is more room for improvement; revenue from advertising is flat. These numbers demonstrate that costs continue to outstrip revenue. Unfortunately, additional costs are absorbed by affiliates, partners and individuals. This is also why attendees will be charged for the general and graduate student receptions starting this year. Further support and revenue streams are still needed and actively being sought. *Members are requested to help.*

Reminders for 2019

Friends and members of IQSA should feel free to send all general inquiries to contact@iqsaweb.org. Stay up to date by joining us online. Please do not forget to subscribe to our blog by joining the mailing list from IQSAweb.org. Join the IQSA Discussion Group on Yahoo! by writing to iqsa-subscribe@yahoo.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 Boston, MA for 2020!

Emran El-Badawi

IQSA Nominations Committee

The Nominating Committee oversees all nominations suggesting a number of suitable candidates for most IQSA leadership positions, through a process of consultation and discussion with the Board of Directors. After the Board, with discretionary powers for emendations and suggestions, approves a ranked list, the Nominating Committee reaches out to the nominees. During 2019, the nominations committee consisted of four members: Asma Hilali and Devin Stewart, who are also members of Council, Farid Esack and Hamza Zafer.

This year, the Committee had to fill a number of important positions beginning in 2020, partially by reappointment, and partially by appointing new candidates.

We have nominated Holger Zellentin to succeed Gabriel Said Reynolds as chair of Council in 2020.

Shari Lowin was nominated as a first new member of the Council. As Holger Zellentin was already part of the Council serving as a secretary, Suleyman Dost was nominated as a second new member to keep the nine-member number of the Council.

As a replacement for Farid Esack and Hamza Zafer who completed their term, we have nominated Stephen Burge and Nora K. Schmid as new members of the Nominating Committee.

In consultation with the Council, Andrew O'Connor was nominated as a new member and chair of the Programming Committee to replace Nicolai Sinai and – at the same time – Marianna Klar, as she stepped down from her position of chair of the Committee.

Carol Bakhos was nominated as a new member of the Publication and Research Committee to replace both Mehdi Azaiez and Michael Pregill, thus reducing the size of the committee by one.

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

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

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

Alba Fedeli

IQSA Programming Committee

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

The current shape of IQSA's program units is as follows:

1. Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus
Chairs: Anne-Sylvie Boisliveau and Mohsen Goudarzi
2. The Qur'an: Manuscripts and Textual Criticism
Chairs: Alba Fedeli and Shady H. Nasser
3. The Qur'an and the Biblical Tradition
Chairs: Nora K. Schmid and Holger Zellentin
4. Qur'anic Studies: Methodology and Hermeneutics
Chairs: Karen Bauer and Feras Hamza
5. Surah Studies
Chairs: Marianna Klar and Shawkat Toorawa
6. The Qur'an and Late Antiquity
Chairs: Johanne Louise Christiansen and Michael Pregill

The Programming Committee would like to take this opportunity to thank previous chairs, especially Cornelia Horn and Sarra Tlili, for their many years of service, and to welcome Johanne Louise Christiansen, Mohsen Goudarzi, and Nora K. Schmid into the fold.

The call for papers for IQSA's 2019 meeting was published in early January, and by April a total of 55 submissions had been received and reviewed by the session chairs. At the San Diego meeting, IQSA's six programming units will hold a total of eight sessions, with two additional sessions presided over by John Tolan and Roberto Tottoli ("The European Qur'an") and Thomas Hoffmann and Johanna Pink ("The Societal Qur'an"). A Presidential Address has also been timetabled for the San Diego meeting. The relatively limited number of sessions at the San Diego meeting has again made it possible to avoid any double booking of IQSA sessions this year. With the help of SBL's programming team, the Programming Committee has made it a priority to ensure that IQSA sessions are held at the same venue, as far as possible.

Marianna Klar

IQSA Publications & Research Committee

First convened in December 2013, the IQSA Publications and Research Committee (PRC) is tasked with supervising the various branches of the IQSA publishing division. These include the annual, *Journal of the International Qur'anic Studies Association (JIQSA)*, the monthly book review known as *Review of Qur'anic Research (RQR)*, and the IQSA monograph series known as *IQSA Studies in the Qur'an (ISIQ)*. The current editors of these three branches are Nicolai Sinai (*JIQSA*), Shari Lowin (*RQR*) and David Powers (*ISIQ* monograph series).

JIQSA. Two editions have been published thus far, and *JIQSA* 3 will be released close to the 2019 San Diego annual meeting. Articles include the presidential address of Gerald R. Hawting on the Meccan Sanctuary, with a response by Sean Anthony; the winner of the Andrew Rippin Best Paper Prize Johanne Christiansen for her study of Sūrat Anfāl (8:35) on views of religious processions; a comparative examination of bodily resurrection in the Qur'an and Syriac literature by David Bertaina; a Qur'anic response to a theological question raised also in the Bible by Zohar Hadromi-Allouche; and a study of the controversy over *al-qirā'ah bi'l-alhān* by Christopher Melchert. *JIQSA* 4 has been essentially filled, but *JIQSA* 5 is accepting submissions. *JIQSA* has historically had a fast turn-around time between submission and publication, so it has become a popular venue for young scholars.

RQR. This service has been extremely well received by a growing readership. Nine reviews have been published this academic year by esteemed scholars including Devin Stewart, Sami Helewa, David Cook, Sulayman Dost and Ayman Ibrahim on the most important current publications in the field. These are all available on the IQSA website, and you can sign up to have them delivered directly to your inbox as they are released. You can also be counted among the honored *RQR* contributors by contacting Shari Lowin through the IQSA website/*RQR*.

ISIQ Monograph Series has released its first publication this year, the English translation and updated release of Michael Cuypers' *A Qur'anic Apocalypse: A Reading of the Thirty-Three Last Sūrahs of the Qur'an*. Soon to be released are selected published proceedings of the first *IQSA* International Conference, held in Jogjakarta Indonesia and edited by Mun'im Sirri. New submissions to *ISIQ* are currently under review, including selected proceedings of the second *IQSA* International Conference Beit al-Hikma in Carthage, Indonesia. The monograph series is happy to accept new submissions and discuss research projects expected to produce a scholarly monograph. For more, please be in touch with the editor via the IQSA website.

The current *IQSA* Studies in Qur'an monograph series is David S. Powers. The first publication in the series is Michael Cuypers, *A Qur'anic Apocalypse: A Reading of the Thirty-Three Last Sūrahs of the Qur'an*, translated by Jerry Ryan (2018). The second publication is *New Trends in Qur'anic Studies: Text, Context, and Interpretation*, ed. Mun'im Sirry (2019); this volume includes an introduction by the editor and a revised version of fifteen essays presented at the *IQSA* conference held in Yogyakarta, Indonesia in August 2015. The monograph series editor is in contact with several scholars who are working on book manuscripts on the Qur'an and welcomes submissions from members of *IQSA* and their colleagues. All submissions will undergo peer review to determine suitability for publication

Reuven Firestone

IQSA International Meeting 2019

Tangier Global Forum
University of New England | Tangier, Morocco
(25–26 July, 2019)

The fourth biennial international meeting of IQSA took place in Morocco on July 25–26 at the University of New England in Tangier, hosted by the Tangier Global Forum directed by Anouar Majid. Scholars of various backgrounds and disciplines convened from at least fourteen countries, and participated in seven different panels over two days in three languages (English, Arabic, and French). The theme of this year’s meeting, “Reading the Qur’an in the Context of Empire,” provided a broad framework spanning the late antique world to the age of European colonialism and beyond.

As part of the opening addresses, Devin Stewart helped situate the field and its current activities in historical context through a retrospective on Western Qur’anic studies. Further contributing to this perspective was the keynote address by Hela Ouardi in French, on “Quatre siècles de lecture: Histoire de l’étude du Coran en France: essai de periodization.” The second keynote lecture in English was delivered by Fred Donner, who spoke on “The Qur’an and the State.”

Papers presented at the conference covered a broad range of topics, from analysis of Qur’anic poetics as linked to prophetology (Hamza Zafer and Devin Stewart) to historical perspectives on the Qur’an in the context of imperial geopolitics (Juan Cole and John Tolan). Raashid Goyal, Suleyman Dost, and Gabriel Reynolds focused respectively on individual Qur’anic terms implicated either in narratives about the early community or in conceptions of the divine. Papers by Michel Cuypers (with Sami Larbes), Mehdi Azaiez, and Nadeen M. Alsulaimi dealt with the analysis of Qur’anic rhetoric and literary style or structure. The Qur’an’s relationship to Biblical traditions was the subject of a number of presentations, including one in English (Bruce Fudge) and two in Arabic (Saber Moulay Ahmed and Rabii al-Hashimi Noqri), in addition to a paper on early *tafsir* (Arafat A. Razzaque) and a comparative reading of the Book of Mormon (Morgan Davis). Relatedly, Holger Zellentin spoke about the Qur’an’s critique of the Rabbis in light of specific developments in late-antique Jewish history.

A key strand of presentations on both days dealt with issues of canonization and reception history, including early manuscripts (Marijn van Putten), debates on the Uthmanic codex (Emmanuelle Stefanidis and Amidu O. Sanni), works of *faḍā’il al-Qur’ān* (Anne-Sylvie Boisliveau), and late-medieval *tafsir* (Mohammed Al Dhfar). Modern reception history, on the other hand, was the subject of several interesting papers on diverse topics: contemporary Indonesian *tafsir* on TV and the internet (Akrimi Matswah), Muslim liberal thought from the Middle East to Southeast Asia (Zahrul Fata), the influential ideas of Moroccan intellectual al-Shāhid al-Būshīkhī (Mohamed Lamallam), and a contentious modern French translation of the Qur’an (Hasan Bazayniyah).

The conference in Tangier was thus a successful testament to IQSA’s mandate as an international academic association to help scholars meet and share a platform that they might not otherwise.

Majid Daneshgar and Arafat Razzaque



Cape Spartel, Morocco

Participation and Membership

IQSAweb.org

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

Online Discussion Group:

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

Weekly Blog Updates:

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

Become a Member of IQSA:

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

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

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

Donate:

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

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 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 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 to inquire about advertising with us online via www.iqsaweb.org.
4. **Send an Email to IQSA Members** – IQSA will send emails on behalf of publishers and other advertisers of interest to our members. The publisher/advertiser is responsible for composing the email. Please contact the Executive Office at contact@iqsaweb.org for more information.

IQSA Mission and Strategic Vision

Mission Statement:

Foster Qur'anic Scholarship

Strategic Vision Statement:

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

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

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

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

Core Values:

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

Announcing IQSA Boston 2020

The International Qur'anic Studies Association will meet in November 2020 with SBL/AAR in Boston, MA.

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

IQSA is therefore pleased to invite submissions for the Boston 2020 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, 2020. 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.



Beacon Hill, Boston, MA

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Call For Papers

Journal of the International Qur'anic Studies Association

The *Journal of the International Qur'anic Studies Association (JIQSA)* commenced publication annually in 2016, with Michael E. Pregill and Vanessa De Gifis serving as its founding editors. Articles are rigorously peer-reviewed through a double-blind review process, with reviewers appointed by the Head Editors in consultation with the Editorial Board.

The journal's launch reflects a time of particular vitality and growth in Qur'anic Studies, and its primary goal is to encourage the further development of the discipline in innovative ways. Methodologies of particular interest to the journal include historical-critical, contextual-comparative, and literary approaches to the Qur'an. We especially welcome articles that explore the Qur'an's origins in the religious, cultural, social, and political contexts of Late Antiquity; its connections to various literary precursors, especially the scriptural and parascriptural traditions of older religious communities; the historical reception of the Qur'an in the west; the hermeneutics and methodology of qur'anic exegesis and translation (both traditional and modern); the transmission and evolution of the *textus receptus* and the manuscript tradition; and the application of various literary and philological modes of investigation into qur'anic style and compositional structure.

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

Editors:

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

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Review of Qur'anic Research

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

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

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

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

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

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Asma Hilali is a Research Associate at the Institute of Ismaili Studies, London and an Associate Professor in Islamic Studies at the University of Lille. She gained her PhD from l'École Pratique des Hautes Études, Paris. She has worked in various research centres in Germany, France and the United Kingdom. Her main interest is related to the transmission of religious literature in early and mediaeval Islam, and the issues of how religious texts were used and what impact this use had on their forms and contents.

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

Karen Bauer, Institute of Ismaili Studies

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

Fred Donner, University of Chicago

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

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

See biography above, page 30.

Sarra Tlili, University of Florida

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

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See biography above, page 10.

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Anne Marie McLean – Executive Assistant

Anne Marie McLean is the Executive Assistant for the International Qurʿanic Studies Association. She studied Religious Studies and Political Science at Emory & Henry College and received a Masters of Theological Studies at Emory University. She completed her second Masters of Library and Information Studies through the University of Alabama and works professionally as a Reference Librarian & Outreach Coordinator at Pitts Theology Library (Emory University).

Justin Novotny – Blog Coordinator – Catholic University of America

Justin began graduate school at the Catholic University of America in 2014. He earned his master’s in Medieval and Byzantine Studies in 2016 and is currently completing dissertation under the guidance of Lev Weitz. Justin’s dissertation examines narratives about Ethiopia within the Islamic literary tradition. While at CUA, he studied both Arabic and Syriac, and his broader research interests include Qurʿanic Studies, Muslim–Christian relations, and Islamic history. Before coming to CUA, Justin completed a Masters of Liberal Arts at St. John’s College in Santa Fe, NM and taught high school history and English for three years.

Programming Committee

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See biography above, page 8.

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See biography above, page 18.

Cecilia Palombo, Princeton University

Cecilia Palombo is a PhD student in Near Eastern Studies at Princeton University. She researches aspects of social, political and intellectual history in the pre-modern Middle East, the documentary cultures of Arabic-, Coptic- and Aramaic-speaking groups, the transmission of the Qurʿan, and the role of religious organizations in government making. She has been a member of IQSA since 2015.

Devin J. Stewart, Emory University

See biography above, page 54.

Thomas Hoffman, Københavns Universitet

See biography above, page 26.

Reuven Firestone, Hebrew Union College

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

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See biography above, page 9.

Mohsen Goudarzi

See biography above, page 8.

The Qurʿan: Manuscripts and Textual Criticism

Alba Fedeli, Universität Hamburg, Germany

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

Shady H. Nasser, Harvard University

See biography above, page 35.

The Qur'an and the Biblical Tradition

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See biography above, page 13.

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Qur'anic Studies: Methodology and Hermeneutics

Karen Bauer, The Institute of Ismaili Studies

See biography above, page 54.

Feras Hamza, The Institute of Ismaili Studies

Feras Hamza is Head of the School of Humanities, Social Sciences and Health at the University of Wollongong in Dubai, and Associate Professor in International Studies. Since 2016, he has also been Visiting Research Fellow in the Qur'anic Studies Unit at the Institute of Ismaili Studies in London and is General Series Editor for the *Anthology of Qur'anic Commentaries Project* (IIS and OUP). He is currently completing a volume with Karen Bauer on *Women in the Qur'an*, which will be Volume II of the *Anthology* series (Vol I: *On the Nature of the Divine*, co-edited with Sajjad Rizvi). His major research focus is hermeneutics and Qur'anic studies. Feras Hamza also co-edits Brill's *Islamic Literatures: Texts and Studies*.

The Qur'an and Late Antiquity

Michael E. Pregill, University of California, Los Angeles

See biography above, page 13.

Sura Studies

Marianna Klar, SOAS, University of London

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Shawkat M. Toorawa, Yale University

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

International Programming Committee

Mun'im Sirry, University of Notre Dame

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

Majid Daneshgar, University of Freiburg

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

Abdullah Saeed, University of Melbourne

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

Nayla Tabbara, Adyan Foundation

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

Mehdi Azaiez, KU Leuven

See biography above, page 54.

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*.

Publications and Research Committee

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See biography above, page 55.

David S. Powers, Cornell University

David S. Powers is Professor of Islamic Studies at Cornell University. His research focuses on the rise of Islam and the history of Islamic law and its application in Muslim societies. Powers is Editor-in-Chief of the journal *Islamic Law and Society* and author of *Studies in Qur'an and Hadith: The Formation of the Islamic Law of Inheritance* (University of California, 1986); *Law, Society, and Culture in the Maghrib, 1300–1500* (Cambridge University, 2002); *Muhammad is Not the Father of Any of Your Men: The Making of the Last Prophet* (University of Pennsylvania, 2009); and *Zayd* (University of Pennsylvania, 2014). He is currently Director of the Medieval Studies Program.

Mehdi Azaiez, KU Leuven

See biography above, page 54.

Vanessa De Gifis, Wayne State University

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

Adam Zeidan, Catholic University of America

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

Michael E. Pregill, University of California, Los Angeles

See biography above, page 13.

Amir Hussain, Loyola Marymount University

Amir Hussain is Professor of Theological Studies at Loyola Marymount University, where he teaches courses on Islam and comparative religion. His own area of expertise is contemporary Muslim communities in North America. In 2018, he was elected to the Board of Directors of the American Academy of Religion. From 2011 to 2015, Amir was the editor of the *Journal of the American Academy of Religion*. He is an advisor for the television series *The Story of God with Morgan Freeman*. In 2008, he was appointed a fellow of the Los Angeles Institute for the Humanities. His most recent book is the fourth edition of *A Concise Introduction to World Religions* for Oxford University Press in 2019. The author or editor of 8 other books, he has also published over 60 book chapters and scholarly articles about religion.

Munther Younes, Cornell University

Munther A. Younes is the Reis Senior Lecturer of Arabic Language and Linguistics at Cornell University in the Department of Near Eastern Studies. His research focuses on Arabic linguistics (phonetics, phonology, morphology, sociolinguistics, and comparative/historical dialectology), teaching Arabic as a foreign language, the language of the 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 December 2018).

Nicolai Sinai, Oxford University

See biography above, page 18.

John Kutsko, Society of Biblical Literature

John F. Kutsko was named Executive Director of the Society of Biblical Literature (SBL) beginning July 2010. He holds a Ph.D. in Near Eastern Languages and Civilizations from Harvard University and is an affiliate faculty member at Emory University. In 2012, he received a grant to explore the formation of a learned society for scholars of the 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*.

Shari Lowin, Stonehill College

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Nominations Committee**Alba Fedeli, Universität Hamburg, Germany – Chair**

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Devin J. Stewart, Emory University

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Farid Esack, University of Johannesburg

Farid Esack is a South African scholar of Islam and public intellectual who completed the Darsi Nizami in traditional madrasahs in Karachi, Pakistan, and his Ph.D. at the University of Birmingham, UK. Since 2000, Esack has been teaching at the University of Johannesburg (UJ), where he is Professor in the Study of Islam and head of its Department of Religion Studies. In addition to serving as a Commissioner for Gender Equality in the first South African democratic government (appointed by President Mandela) and heading a number of leading national and international not-for-profit entities, he has taught religion, Islamic Studies, and Qur'anic Studies in South Africa (University of Western Cape, Cape Town and UJ), Europe (Universities of Amsterdam and Hamburg), the United States (College of William and Mary, Union Theological Seminary, Xavier University, and Harvard Divinity School) and in Asia (International Islamic University of Islamabad and Gaja Mada University in Yogyakarta).

In addition to many peer-reviewed articles, Farid Esack is the author of several monographs, including *Qur'an, Liberation & Pluralism: An Islamic Perspective of Interreligious Solidarity Against Oppression*, *On Being a Muslim: Finding a Religious Path in the World Today*, and *An Introduction to the Qur'an*. His current research interests (Jews in the Qur'an and socio-economic justice in the Qur'an) reflect his scholarly interest both in contemporary Islam and in the classical tafsir tradition.

Hamza M. Zafer, University of Washington

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Asma Hilali, University of Lille

See biography above, page 54.

Lifetime Members

Reza Aslan, University of California, Riverside

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

Jane McAuliffe, Library of Congress

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

Sharif Randhawa, Bayyinah Institute

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

Farid Esack, University of Johannesburg

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Daniel Brubaker, Qur'an Gateway

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Ghazala Anwar, Independent Researcher

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Devin Stewart, Emory University

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CMJE is a tripartite partnership of the Hebrew Union College, the Umar Ibn Al-Khattab Foundation, and the University of Southern California. Reuven Firestone serves as representative of this institutional member.

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Founded as a Catholic college in 1948 by the Congregation of Holy Cross, Stonehill's holistic approach is guided by the principles of education and faith. Stonehill professors emphasize critical analysis and creative thinking while mentoring students in more than 80 academic programs in the liberal arts, sciences, business and pre-professional fields. Shari Lowin and Heather O'Leary serve as representatives of this institutional member.

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(د. روفين فايرستون، كلية الإتحاد العبرية، المعهد اليهودي لدراسة الديانات فرع كاليفورنيا)

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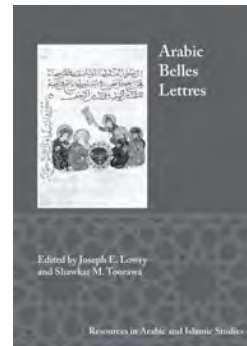
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