Annual Meeting

Program Book & Annual Report

IQSA

International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية

Virtual Meetings

November 30–December 3 & December 7–10, 2020

ما أهمية الجمعية الدولية للدراسات القرآنية؟

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

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

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

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

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

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

International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية

2020 Annual Meeting Program Book

&

2020 Annual Report

November 30–December 3 & December 7–10, 2020
Virtual Meetings

Letter from Executive Director

Dear Friend,

Welcome to the 2020 Annual Meeting of the International Qurʾanic Studies Association (IQSA). IQSA is dedicated to fostering qurʾanic scholarship through:

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

The global Coronavirus pandemic (Covid-19) has upended all in person meetings and moved many conferences online. Despite the unprecedented circumstances of 2020, I am excited to welcome you to our first ever virtual Annual Meeting. It is during such extraordinary times that I remind everyone that IQSA is a community of scholars and friends. We remain committed to our mission, and to holding regular meetings for scholars of the Qurʾan—whether in person or virtually.

Conscious of the importance of interdisciplinary conversations, IQSA continues to meet alongside SBL at its North American annual meetings. The 2019 Annual Meeting in San Diego was a great success. For more details on all of our programs, publications, and member benefits please visit *IQSAweb.org*. Please download the "AAR & SBL 2020 Annual Meeting" app on your mobile device.

In this program book you will find a complete listing of IQSA events during the 2020 Annual Meeting. You will also find information on our Call for Papers for those who would intend to participate in our 2021 conferences and announcements about contributing to IQSA's journal (*JIQSA*), book series, and online book review service (RQR).

Given ongoing uncertainty as a result of the pandemic, IQSA's 2021 conference schedule is still being deliberated. The IQSA board is currently coordinating both with SBL and with the Fondazione per le scienze religiose Giovanni XXIII / Giorgio La Pira library, Palermo, Italy.

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 Qurʾan and look forward to working together to promote the field of qurʾanic studies.

Finally, 2020 is bittersweet as it marks my final year as executive director. In 2012, I had the honor of co-founding IQSA with my esteemed colleague Gabriel Reynolds. Since then, IQSA has convened a dozen conferences in five countries, published several books and journal volumes, along with dozens of scholarly reviews and media for the public; and it has evolved into a respected, international academic society. All this is thanks to the steady guidance of our Board; the hard work and expertise of our editors and standing committees, and the generosity of its members, partners and friends. I am equally enthusiastic about the future executive director who will empower IQSA during an era of increased virtual conference participation and scholarly collaboration.

Thank you for nine marvelous years and welcome to the IQSA 2020!

Emran El-Badawi
Executive Director, International Qurʾanic Studies Association

Acknowledgment

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

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

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Announcing IQSA Meetings 2021

Given ongoing uncertainty as a result of the pandemic, IQSA's 2021 conference schedule is still being deliberated. The IQSA board is currently coordinating both with SBL and with the Fondazione per le scienze religiose Giovanni XXIII / Giorgio La Pira library, Palermo, Italy.

IQSA encourages submission of papers delivered at the any of the organization's meetings 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 2021. 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.

Palermo, Italy

IQSA Events 2020

All times listed in the program book are EST (UTC-5:00)

P30-207a

Presidential Address

Monday, November 30, 1:00 PM–2:00 PM

Asma Hilali, University of Lille, President (40 min)

Fred Donner, University of Chicago, Respondent (20 min)

P1-105a

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

Tuesday, December 1, 10:00 AM–12:00 PM

Mohsen Goudarzi, University of Minnesota, Presiding

Anne-Sylvie Boisliveau, Université de Strasbourg (France)
The Qur'an as a "Text and Commentary": A New Paradigm for Qur'anic Studies? (20 min)

Karen A. Bauer, The Institute of Ismaili Studies (UK)
Is taqwa *Fear? Revisiting Qur'anic taqwa and Related Terms (20 min)*

Jake Kildoo, University of Notre Dame (USA)
Reason as Fidelity: A Synchronic Study of the Qur'an's Understanding of ʿAql *(20 min)*

Ivan Dyulgerov, St. Kliment Ohridski University of Sofia (Bulgaria)
Meanings of Din *inside the Qur'an (20 min)*

Discussion (20 min)

P1-211a

The Qur'an: Manuscripts and Textual Criticism

Tuesday, December 1, 1:00 PM–3:00 PM

Alba Fedeli, Universität Hamburg, Presiding

Hythem Sidky, Independent Scholar
Consonantal Dotting in the Reading Traditions as Evidence of an Inherited Tradition (30 min)

Marijn van Putten, Independent Scholar
The Ibn Masʿudoid Text Tradition in Early Qur'anic Manuscripts (30 min)

Daniel Alan Brubaker, Independent Scholar
A Variant Qur'an: Further Discussion of the Text and Special Features of MS.474.2003 and Related Fragments (30 min)

Discussion (30 min)

P1-104a

IQSA Business Meeting *Members Only

Wednesday, December 2, 10:00 AM–11:00 AM
*Members Only

IQSA General Meeting

Wednesday, December 2, 11:30 AM–12:30 PM
Open to Public

P2-211

Qur'anic Studies: Methodology and Hermeneutics

Wednesday, December 2, 1:00 PM–3:00 PM

Classical Qur'anic Hermeneutics: Theology, Metaphysics, and Exegesis

Karen Bauer, The Institute of Ismaili Studies, Presiding

Khalil Andani, Augustana College (USA)
God's Speech through Gabriel's Words: Sunni Ashʿari Conceptions of Qur'anic Revelation (20 min)

Arjun Nair, University of Southern California (USA)
Plumbing the World of the Qur'an, Reading the Cosmos as the Qur'an: Sayyid Haydar Amuli's (d. 1385) Correspondence (tatbiq) *Theory and the Meaning of the Words of God* (kalimat Allah) *(20 min)*

Ramon Harvey, Ebrahim College (UK)
Theological Exegesis and Exegetical Theology: Reading al-Maturidi's Ta'wilat al-Qur'an *with His* Kitab al-tawhid *(20 min)*

Avigail Noy, University of Texas Austin (USA)
Qur'anic Imagery between the Literary and the Literal (20 min)

Syed A.H. Zaidi, Emory University (USA)
The Brethren of Purity's Use of the Qur'an in Their Treatise on Love (20 min)

P3-112a

IQSA Graduate Student Roundtable

Thursday, December 3, 11:00 AM–12:00 PM

P3-214

The Qur'an and Late Antiquity

Thursday, December 3, 1:00 PM–3:00 PM

Johanne Christiansen, University of Southern Denmark, Presiding

Juan Cole, University of Michigan-Ann Arbor (USA)
Staff of Kothar, Aegis of Hephaistos: "Al-Kawthar" in Qur'an 108 as Late Antique Hybridity (20 min)

Abdulla Galadari, Khalifa University of Science & Technology (UAE)
The Source of Jesus' Miracles in the Qur'an: Oral or Literary Traditions? (20 min)

W Richard Oakes Jr., Independent Scholar
The Talmud Bavli on the "Disagreement" in Q 4:157: Literary, Documentary, Historical, Cultural, and Religious Environment (20 min)

Ulla Tervahauta, University of Helsinki (Finland)
Mary, Holy Woman of the Desert and the Virgin Mother (20 min)

Eric DeVilliers, University of Notre Dame (USA)
Rahbaniyya and the Roots of Qur'anic Prophetology (20 min)

P7-214

Qur'anic Studies: Methodology and Hermeneutics

Monday, December 7, 1:00 PM–3:00 PM

Post-classical and Modern Qur'anic Exegesis

Khalil Andani, Augustana College, Presiding

Zahra Moeini Meybodi, University of Chicago (USA)
Redefining Rationality: Nusrat Amin's Exegesis of Iman *(20 min)*

Pieter Coppens, Vrije Universiteit Amsterdam (Netherlands)
'Modernist' and 'Puritan' Salafi Tafsir: 'Abduh, Qasimi and Rida in Comparison (20 min)

Paola Pizzi, Sapienza Università di Roma (Italy)
Tawhid *as Social Justice: The Anthropocentric Hermeneutics of the Syrian Theologian Jawdat Sa'id (b. 1931) (20 min)*

Seyed Hossein Hosseini Nassab, Emory University (USA)
Mulla Sadra's Hermeneutics and Exegesis of the Light-Verse (Q 24:35): A Comparative Analysis (20 min)

P8-113

The Qur'an and the Biblical Tradition

Tuesday, December 8, 10:00 AM–12:00 PM

Session I

Nora Schmid, University of Oxford, Presiding

Thomas Hoffmann, University of Copenhagen (Denmark)
A Ban in the Qur'an: Was herem *Part of God's sunnah? (24 min)*

David Penchansky, University of Saint Thomas (USA)
The Prophet and the Blind Man: Surat al-Abasa and a Gospel Story (24 min)

Rachel Claire Dryden, University of Cambridge/ Oxford (UK)
Iblis on Trial: Guilty until Proven Innocent? (24 min)

Emran El-Badawi, University of Houston (USA)
The Zaqqum Tree and Biblical Asherah Grove (24 min)

P8-211

The Qur'an: Surah Studies

Tuesday, December 8, 1:00 PM–3:00 PM

Nevin Reda, University of Toronto, Presiding

Shawkat Toorawa, Yale University, Presiding

Halla Attallah, Georgetown University (USA)
Abraham's Argument (hujjat Ibrahim)*: A Literary-Critical Examination of the Epiphany Type-Scene in Q 6:74–84 (24 min)*

Sohaib Saeed, Freiburg University (Germany)
Surat al-An'am as 'mufassir' *and* 'mufassar' *(24 min)*

Jáchym Šenkyrík, Charles University (Czech Republic)
"wa huwa alladhi ja'alakum khala'ifa l-ardi..." *(Q al-An'am 6:165): "Succession" (kh-l-f) as a Major Theme of Surat al-An'am Regarding the Dialectics of the Inter-Communal Relations (24 min)*

Adam Flowers, University of Chicago (USA)
The Qur'anic Treatise (24 min)

P9-111

The Qur'an and the Biblical Tradition

Wednesday, December 9, 10:00 AM–12:00 PM

Session II

Holger Zellentin, University of Tübingen, Presiding

Elon Harvey, The University of Chicago (USA)
Q 18:39b, the Hawqala, and Zech. 4:6b (24 min)

Zishan Ghaffar, University of Paderborn (Germany)
Counterfactual Intertextuality in the Qur'an and the Exegetical Tradition of Syriac Christianity (24 min)

Johanne Louise Christiansen, University of Southern Denmark
"God Is Teaching You (wa-yu'allimukumu llahu)*" (Q 2:282): On Teachers and Their Roles in the Qurʾān and the Hebrew Bible (24 min)*

Saqib Hussain, Oxford University (UK)
The Qur'anic Decalogue in Light of Early-Jewish and Patristic Literature (24 min)

P9-211a

Qur'anic Exegesis: Unpublished and Recently Published tafsir Studies

Wednesday, December 9, 1:00 PM–3:00 PM

Shady Hekmat Nasser, Harvard University, Presiding

Kamal R. Ahmed, Princeton University (USA)
The Ta'wilat ahl al-Sunnah *of Abu Mansur al-Maturidi (d. 333/944): Reconsidering Genres and Disciplines of Knowledge (25 min)*

Conor Dube, Harvard University (USA)
More Thoughts on Tafsir and Its Genre(s): Considerations from al-Hakim al-Jishumi's Tahdhib fi al-tafsir *(25 min)*

Zarif Rahman, University of Virginia (USA)
Al-Maturidi's Typology of Wahy*: Towards a Nuanced Understanding of a Central Islamic Term (25 min)*

P10-110

The Societal Qur'an

Thursday, December 10, 10:00 AM–12:00 PM

Thomas Hoffmann, University of Copenhagen, Presiding

Johanna Pink, Albert-Ludwigs-Universität Freiburg (Germany)
The Qur'an and Empire: Languages, Social Spaces, and Modes of Translation (24 min)

Syeda Beena Butool, Florida State University (USA)
Inscriptions of an Empire: Qur'an and the Imperial Visual Landscape (24 min)

M. Brett Wilson, Central European University (Austria)
Challenging the Obligation to Fast during Ramadan via Qur'anic Interpretation (1920–1960) (24 min)

Francesca Badini, Fscire (Sicily)
The Qur'anic Commentary of Muhammad al-Ghazali (1917–1996): Introduction to the Tafsir and Analysis of Q al-Nisa' 4:2–4 (24 min)

Margherita Picchi, Fondazione per le Scienze Religiose Giovanni XXIII (Italy)
A South African Tafsir of Praxis: Gender Based Violence in Claremont Main Road Mosque's Sermons) (24 min)

P1-105a

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

Tuesday, December 1, 10:00 AM–12:00 PM

Linguistic, Literary, and Thematic Perspectives on the Qur'an

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 Qurʾan'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.

Anne-Sylvie Boisliveau, Université de Strasbourg (France)

Anne-Sylvie Boisliveau (Ph.D.) is Assistant Professor in History of Medieval Islam at the Faculty of History of the University of Strasbourg (France). Her first book (*Le Coran par lui-même. Vocabulaire et argumentation du discours coranique autoréférentiel*, 2014) deals with synchronic self-referential discourse in the Qur'an. She wrote several surah commentaries for the book *Le Coran des historiens* (edited by Mohammad-Ali Amir-Moezzi and Guillaume Dye, 2019). Among her interests are qur'anic-biblical intertextuality, early Islamic History, Umayyad Syria, and early Islamic religious texts such as *Fada'il al-Qur'an* genre.

The Qur'an as a "Text and Commentary": A New Paradygm for Qur'anic Studies?

As Angelika Neuwirth reminded scholars (1996, "Vom Rezitationtext über die Liturgie zum Kanon"), canonization of a given text can be defined as the moment when the commentary steps out of the boundaries of this text. When the text reaches its final canonized form, the locus of its interpretation — which until then was *within* the text — moves then *outside* the text — and becomes exegetical literature. Applying this to the Qur'an, Neuwirth considers the inner (precanonical) interpretation as visible in the permanent growth process of the text in response to the audience's moving situation and understanding of the qur'anic message — and the external (postcanonical) interpretation as the *tafsir* literature. These insights enable researchers in the field of Qur'anic Studies to look at the Qur'an as a text which includes both a commentary (text β) and a text commented upon (text α). Then, if one considers this new paradigm — the Qur'an is composed of two parts, one commenting upon the other — several questions arise. (a) How can one differentiate sharply between both parts? (b) Which one predates the other, or did they appear simultaneously? (c) Can the commentary (text β) develop different sorts of commentary or is it monothematic? (d) What were the goals of the person who inserted these commentaries? Explaining, stressing, persuading, stirring emotion? (e) Can the intertwining of text αand text αprovide some clues about the steps of composition of the text? As will be seen, the harvest appears plentiful.

The issues at stake relates to different types of qur'anic features: 1. phenomena of *iltifat* and other abrupt breaks — grammatical and/or thematic and/or linguistic — (Abdel-Haleem 1992, "Grammatical Shift for Rhetorical Purposes"; Robinson 2003, *Discovering the Qur'an*); 2. asides; 3. disruptive arguments as rhetoric tools (Gwynne, *God's Arguments*); 4. metatextual or self-referential statements (Madigan 2001, *The Qur'an's self-image*; De Prémare 2004, *Aux origines du Coran.; Wild* (ed.) 2007 *Self-referentiality in the Qur'an*, among which Sinai, "Qur'ānic self-referentiality as a strategy of self-authorization"; Boisliveau 2014, *Le Coran par lui-même.*); 5. issues related to authority, persuasion, and the identity of the voice of the text (D. & M.T. Urvoy 2007, *L'action psychologique dans le Coran*); and 6. Medinan (or Meccan) insertions and the issue of chronology of verses and surahs (Boisliveau forthcoming; Stefanidis, forthcoming). These qur'anic features are usually not addressed together (Sinai 2017, *The Qur'an. A historical-critical introduction*). Addressing the difficulties inherent in the mobilization of such a number of factors, this paper will propose a mapping of the interrelations of these elements in the light of the Qur'an as a "text + commentary", and of the new directions of research, in terms of elucidation of both the meaning of the presence of these commentaries and the process of composition of the text.

Karen A. Bauer, The Institute of Ismaili Studies (UK)
Karen Bauer (Ph.D., Princeton) is a Senior Research Associate in Qur'anic Studies at the Institute of Ismaili Studies, London. Her publications include *Gender Hierarchy in the Qur'an: Medieval Interpretation* (CUP, 2015), and (ed.) *Aims, Methods, and Contexts of Qur'anic Exegesis* (OUP/Institute of Ismaili Studies, 2013).

Is* taqwa *Fear? Revisiting Qur'anic* taqwa *and Related Terms
Most scholars agree that it is important for qur'anic believers to enact *taqwa*, but they differ on its translation. A review of the term *muttaqin* in Q al-Baqarah 2:2 on the website *corpus.quran.com* reveals the following translations: "those conscious of Allah" (Sahih international), "those who ward off (evil)" (Pickthall), "Those who fear Allah" (Yusuf Ali), "Those who guard (against evil)" (Shakir), "the pious" (Muhammad Sarwar), "the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)" (Mohsin Khan), and "the godfearing" (Arberry). Abdel Haleem (2004), has "those who are mindful of God" with a footnote stating that the term is a "fundamental concept about God and the believers' relation to Him," and that to translate the root *w-q-y* as "fear" is an "over-expression of the term." Erik Ohlander (2005) agrees that *taqwa* is an important leitmotif in the Qur'an; in his diachronic analysis of the term, he argued that its meaning changed through time, from "guarding" in the earlier periods of the Qur'an to "fearing" in the later periods. This paper revisits the root *w-q-y* and other roots that have been translated as "fear", including *kh-dh-r*, *kh-w-f*, *kh-sh-y*, and *r-h-b*. It reviews what we can know about the meaning of these terms, proposing a continuum of interpretations from "terror" to "wariness," and explores the nature of terror, fear, and wariness in the Qur'an. Contrary to interpretations of *taqwa* as warding off evil, God is the correct object of this term. This paper also revisits the idea of a diachronic shift in the semantic meaning of *taqwa*, asking whether we can indeed detect such a shift, and looks at the earliest works of *tafsir* and an early Sufi manual to see how the term was understood in those periods. According to the sources surveyed, the concept of fear/wariness of God is supposed to deter the believer from wrongdoing, and, when practiced, emphasizes the believer's subservience to God's commands. The question arises as to why the semantic concept of fear, wariness, and guarding was so important in the Qur'an and beyond. The paper argues that the concept of fear and wariness is inherently connected with the concept of God's power and mercy.

Jake Kildoo, University of Notre Dame (USA)
Jake Kildoo is a third-year Ph.D. student in the Theology department at the University of Notre Dame (USA). He holds an M.A. in Jewish, Islamic, and Near Eastern Studies from Washington University in St. Louis, and a B.A. in Arabic Studies and Philosophy from Notre Dame. His primary research interests include Qur'anic studies, Muslim-Christian relations, interreligious hermeneutics, and comparative theology.

***Reason as Fidelity: A Synchronic Study of the Qur'an's Understanding of* 'Aql**
The present study aims to reconsider the meaning of the Qur'an's numerous appeals to *'aql*, which feature in its ubiquitous paraenetic passages. While English translations commonly render this term "to reason" or "to understand," there are a couple curious features of the qur'anic use of *'aql* that lead us to view this largely intellectualistic translation as somewhat misleading. For instance, when the text makes arguments appealing to *'aql*, it does not do so by advancing philosophical or theological "proofs" — that is, it does not reason from premises to conclusions by way of logically necessary rules of inference (i.e., deductively). Rather, the qur'anic discourse presents a number of *inductive* arguments, urging the reader to imagine a divine will underlying certain aspects of the created world, such as the natural world's various regularities or its numerous benefits to humankind. In this sense, the text seems to appeal as much to the audience's imagination as it does to their reason; it does not set out to prove, but rather to induce a new way of seeing. At the same time, the text presents a curious variety of terms as being synonymous with *'aql*. For example, in many of its appeals to *ayat* (signs), the qur'anic discourse presents these signs as meaningful not only to those who "reason," but equally to those who "believe" (Q al-'Ankabut 29:44), "remember" (Q al-Nahl 16:13), or " are godfearing" (Q Yunus 10:6). Of course, in common English parlance, we are not accustomed to understanding "reason" as being synonymous with "belief," much less "remembrance" or "godfearingness." Thus, we are led to ask: How can the text employ these terms as though they have the same meaning? What, after all, is this human faculty of *'aql*? In view of these peculiarities, my paper undertakes a synchronic analysis of *'aql* in the Qur'anic discourse, seeking to locate this concept in both its semantic and its rhetorical contexts.

Following a methodology inspired by scholars such as Toshihiko Izutsu, Fazlur Rahman, and, more recently, Rosalind Ward Gwynne, we identify two major theological concepts around which the Qur'anic notion of *'aql* is structured: 1) the Qur'an's discourse on *ayat*, which provides the semantic context and 2) the primordial covenant between God and humankind (Q al-A'raf 7:172), which gives the broader rhetorical context. Viewed in light of these two Qur'anic concepts, *'aql* seems to refer not to some intellectual capacity by which one reasons from premises to conclusions, but rather to a certain *disposition* — one that is rooted in faithful remembrance of humankind's primordial commitment to God.

Ivan Dyulgerov, St. Kliment Ohridski University of Sofia (Bulgaria)

Ivan Dyulgerov is a scholar of Arabic and Qur'anic Studies. He holds a Ph.D. from Sofia University, where he teaches a range of classes on Arabic phonetics and phonology, grammar, and lexicology. His research activities focus primarily on the semantics of the Arabic Qur'an. Among his publications is *The Qur'an on the Concept of Religion* (in Bulgarian).

Meanings of Din inside the Qur'an

The comparison between the occurrences of din in the contexts of the afterworld and this world poses a serious challenge. This is as in *yawmi l-din* ("the Day of Judgment") (Q al-Fatiḥah 1: 4), and *in inna 'llaha 'ṣṭafa lakumu l-din* ("God has indeed chosen for you the religion") (Q al-Baqarah 2: 132). Unsurprisingly, one would readily get satisfied with a statement explaining this issue by discerning a connection to a major concept established in a Persian linguistic environment. Especially the followers of Wilfred Cantwell Smith cannot be able to disagree with him on the opinion that the Qur'an must not have been in a position to remain unaffected by such a "fully international term." This interpretation, however, despite being persuasive, offers too many options, yet without providing a particular view on the semantical content of *din* as appearing outside the realm of the hereafter. Gardet, instead, proposes to look at *din* through the lens of the primary qur'anic relation between God and man: from the standpoint of God, *din* signifies — along with the afterworld's judgment — "divine obligations," while from the standpoint of man, who has to discharge these obligations, it stands for "religion in the most general sense". Similarly, Izutsu succeeds to explain *din* as implying *ṭa'ah* ("obedience") from man's perspective, and as standing for "authority" from God's perspective.

It is, no doubt, quite easily verifiable that any of the last two shortly presented interpretations could be applied to many, if not to all respective verses with regard to either the meaning of "religion," which is a Christian and European concept, or the sense of "obedience," which is, in turn, a traditional Islamic opinion. Moreover, a comparable result may be attained as well by using at least one meaning that does not coincide with the aforementioned two meanings. That is because when it refers to God, *din* may be understood as "God's judgment" even outside the hereafter. Consequently, when *din* refers to man it may be interpreted as "man's judgment", i.e. the judgment to which peoples are subjected. Therefore, it is the present study's main concern to conceive such a semantical interpretation that to a great extent recons with the extant intra-qur'anic evidences and appears to be strongly dependent on them.

By applying an approach that is partly adopted from Yvonne Haddad's article on the term *din*, this study takes as a point of departure the fact that within the Qur'an, the verb *waffa* ("to pay") does not combine excepts with words and phrases in the syntactic position of objects that signify either "God's judgment" or "man's deeds". One of them is *din* as in *Yawma'idhin yuwaffihumu 'llahu dinahumu l-ḥaqq* ("On that day, God will pay them in full their due recompense") (Q al-Nur 24: 25). On the other hand, the qur'anic adjective *qayyim* ("upright") conjoins only two words: *din* and *kitab*, pl. *kutub* (in the sense of "prescription"), as in *dhalika l-dinu l-qayyim* ("That is the upright religion") (Q al-Tawbah 9: 36, Q Yusuf 12: 40, and Q al-Rum 30: 30), and in *fiha kutubun qayyimah* ("wherein are upright prescriptions") (Q al-Bayyinah 98: 3). It has turned out that these textual evidences are not a chance. The study gradually and increasingly began to show that they indicate the existence of certain semantical organization in accordance to which *din* occurs in three major interrelated meanings: (1) the judgment that will take place with every creature who is responsible for their deeds, (2) everyone's personal record of deeds, and (3) the divine law that these creatures apply or disregard through their earthly deeds.

P1-211a

The Qur'an: Manuscripts and Textual Criticism

Tuesday, December 1, 1:00 PM–3:00 PM

Alba Fedeli, Universität Hamburg, Presiding

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

Hythem Sidky, Independent Scholar

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

Consonantal Dotting in the Reading Traditions as Evidence of an Inherited Tradition

Traditional sources have long held that Qur'ans were initially devoid of consonantal dots and attribute their addition to a number of different prominent Basran philologists. However, even a cursory glance at the earliest qur'anic manuscripts presents a very different portrait. Indeed, there is perhaps not a single surviving Hijazi manuscript except that some amount of consonantal dotting is present. Various surveys have attempted to make sense of the sparse dotting in both qur'anic (George 2010; Déroche 2014) and non-qur'anic material (Kaplony 2008; Witkam 2015). Most recently, Bursi (2018) presents a comprehensive examination of previous literature alongside a study of folios from the first/seventh century manuscript, BnF Arabe 328a. He notes that shared usage patterns between qur'anic and non-qur'anic material are indicative of a shared scribal culture and tradition, which also has implications on the intended audience. However, a conclusive answer to why specific letters and words were chosen over others remains elusive.

The consequences of this sparse dotting are quite significant as far as the transmission of the qur'anic text is concerned. Rippin (2001) has suggested that qur'anic readings were derived from an analysis of the written text of the Qur'an, without any reference to a living oral tradition. Donner (2008) has also indicated that there is mounting evidence to support the proposition, at least in part, of purely written transmission. Therefore, the sporadic use of consonantal dots in early Qur'ans raises the question: from where did the qur'anic readers get them?

In this paper, I demonstrate that a careful analysis of consonantal dotting within the reading traditions provides evidence for an inherited oral tradition. An enumeration of all such variants between the ten canonical readings amounts to less than 300 disputed words across the entire qur'anic corpus. Further mathematical analysis reveals the presence of at least three distinct regional consonantal dotting traditions: Medinan, Kufan, and Basran/Meccan. Turning to early qur'anic manuscripts, I show that they do not provide an explanation for the observed agreement. Moreover, it is shown to be highly improbable that the qur'anic readers arrived at their choices independently. On this basis, and the lifetimes of the qur'anic readers, I argue that shared consonantal dottings across the separate readings represent an inherited oral tradition that must go back a generation prior and is possibly contemporaneous with the canonization of the qur'anic text.

Marijn van Putten, Independent Scholar

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

The Ibn Masʿudoid Text Tradition in early Qur'anic Manuscripts

All qur'anic manuscripts known to us today, save for the lower text of the Sanaa Palimpsest, have been shown to derive from a single written archetype. Yet, despite this overwhelming presence of the standard text type of the Qur'an, medieval sources as late as the third century bring first hand reports of *mushafs* of different text types attributed to companions such as Ibn Masʿud and Ubayy.

This paper tries to find a resolution for this apparent conflict between literary sources and the manuscript evidence. I will show that there is a group of qur'anic manuscripts that share several formal features amongst one another. First, all of them are Medinan manuscripts in terms of *rasm* regionality. Second, they have several archaic orthographic practices, such as the spelling of *hamzah* with *alif* and the absence of the *alif* for long *ā* in words such as *hadu* "they are Jewish." Third, they have non-canonical surah orders. The specific clustering of these features is unlikely to be a coincidence, and we must consider these manuscripts to be a specific subclass of the Medinan text type. Careful study of non-standard *rasm* variants present in manuscripts of this text type, shows that they frequently incorporate variants attributed to the *mushaf* of Ibn Mas'ud. I suggest that when late sources report on Ibn Mas'ud's *mushaf*, we are probably dealing with this specific "Ibn Mas'udoid" text type attested in the manuscripts evidence.

Daniel Alan Brubaker, Independent Scholar

Daniel Alan Brubaker is a postdoctoral researcher on physical corrections in early Qur'an manuscripts. He is the author of *Corrections in Early Qur'an Manuscripts: Twenty Examples*; other books and editions are forthcoming. Brubaker is a co-founder of Qur'an Gateway and is developing further tools and material to serve scholars of Islam in late antiquity. In the summer of 2020, he began the YouTube channel *Variant Quran*.

A Variant Qur'an: Further discussion of the text and special features of MS.474.2003 and related fragments

Until recently, the most significantly variant extant Qur'an texts that had been well-documented were seen in the lower text of the Hijazi palimpsests. At the November 2019 Annual Meeting of IQSA, I presented a Qur'an fragment of 11 folia likely written between 50 and 100 years after the death of Muhammad that, despite its later date of origin, and despite having even been corrected in numerous places, still contains numerous significant variants from the so-called Uthmanic *rasm*. This interesting object is relevant to the Qur'an's transmission history in its first century. Now, I follow up last year's introduction and overview of the fragment with further inquiry into some of its particular features, relating these to other current research in the area.

The variants include: 1. *law-la annahum* ("were it not that they had") in Q al-Ma'idah 5:66, instead of now-standard *law annahum* ("had they"); 2. *fa-ghafar lana* ("so forgive us") included near the end of the verse Q 5:83; 3. *lakum in kuntum* ("for you, if you") written in Q 6:99 where *li-qawm* ("for a people") stands in Ḥafs; 4. *khawḍihim* ("their foolish talk") in Q6:110 in the place where *ṭughyānihim* ("their blindness") occurs in Ḥafs; 5. *min* not present in Ḥafs precedes *shayātīn* of Q al-An'am 6:112; 6. *a-fa-ghayr din allah abtaghi ḥakaman* ("shall I seek a judge other than the religion of Allah") written in Q al-An'am 6:114 where *a-fa-ghayr allah abtaghi ḥakaman* ("shall I seek a judge other than Allah") stands in the Ḥafs; 7. *alim* ("dire") written in the place where Ḥafs has *shadid* ("severe") in Q al-An'am 6:124. In this paper, I present new material and further discuss the instances above, as well as others, and relate the specific textual peculiarities of this manuscript fragment with corrections or variants in the same verses or words in other manuscripts or fragments. My initial facsimile edition of these folia (Think and Tell Press, 2020) will be followed by a scholarly edition reuniting them with other related pages, forthcoming in Brill's Documenta Coranica series.

P2-211

Qur'anic Studies: Methodology and Hermeneutics

Wednesday, December 2, 1:00 PM–3:00 PM

Classical Qur'anic Hermeneutics: Theology, Metaphysics, and Exegesis

Karen A. Bauer, The Institute of Ismaili Studies, Presiding

Karen Bauer (Ph.D., Princeton) is a Senior Research Associate in Qur'anic Studies at the Institute of Ismaili Studies, London. Her publications include *Gender Hierarchy in the Qur'an: Medieval Interpretation* (CUP, 2015), and (ed.) *Aims, Methods, and Contexts of Qur'anic Exegesis* (OUP/Institute of Ismaili Studies, 2013).

Khalil Andani, Augustana College (USA)

Khalil Andani is an Assistant Professor of Religion at Augustana College. He holds Ph.D., M.A., and M.T.S. degrees in Islamic Studies from Harvard University. His areas of specialization include Qur'anic studies, Islamic theology and philosophy, and Ismailism. He is currently working on his first monograph, which charts the intellectual history of Islamic revelation theology in the Quran, *tafsir*, Sunni *kalam* and Shi'i Ismaili thought.

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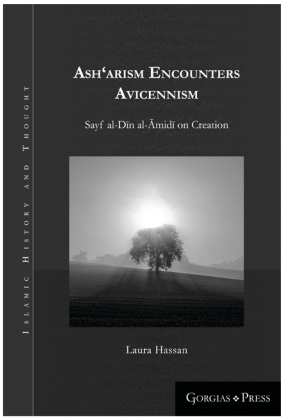

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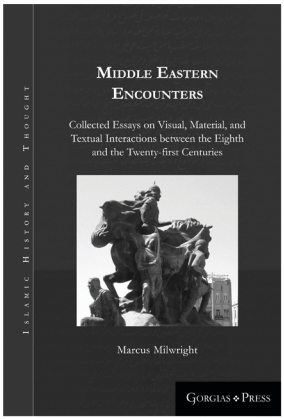

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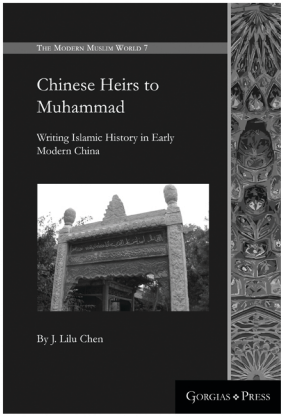

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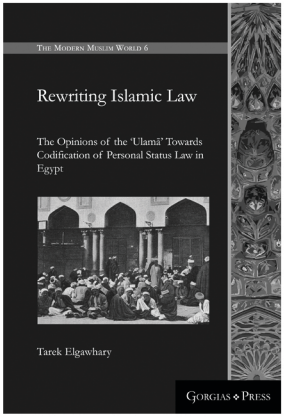

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God's Speech through Gabriel's Words: Sunni Ash'ari Conceptions of Qur'anic Revelation

Belief in the Qur'an as the Speech of God appears to stand as one of the core tenets held in common by all Muslims regardless of their diverse legal, ritual, theological, and spiritual affiliations. However, various Muslim discourses — including *tafsir*, *fiqh*, and *kalam* theology — conceive the Qur'an's theological/ontological status in quite different and sometimes mutually contradictory ways. Differences in Muslim ontologies of the Qur'an, often subtle and nuanced, remain theologically significant and far-reaching. The present paper focuses on Sunni Ash'ari understandings of the Qur'an as God's Speech and the process of qur'anic Revelation during the fourth/tenth and fifth/eleventh centuries. I specifically analyze how Ibn Kullab, al-Ash'ari, al-Baqillani, al-Juwayni, and al-Ṣiqilli defined God's Speech, differentiated between God's Speech and its Arabic Qur'anic Recitation (*qira'a*), and framed the revelatory process by which God's Speech takes on the form of the Arabic Recitation dictated to the Prophet. My argument is that classical Ash'ari thought, by the end of the eleventh century, developed the position that the God's Speech (*kalam Allah*) is ontologically distinct from the Arabic letters, sounds, and expressions (*alfaz*) of the Qur'an, and that the Arabic Qur'an is the word or utterance (*qawl*) of Gabriel. To demonstrate this claim, I offer three arguments. I begin by considering second-third/eighth-ninth century positions on the Qur'an from the *tafsir* of Muqatil b. Sulayman and early Mu'tazili *kalam* theology; I show that these discourses primarily conceived the Qur'an as a pre-existent Arabic text in the Guarded Tablet, whose "sending down" (*inzal*) was a process of physical descent to the earth where Gabriel memorizes and then dictates the Qur'an to the Prophet. Second, I examine the views of Ibn Kullab and al-Ash'ari, who both held that God's Speech is an eternal attribute ontologically distinct from the Arabic Qur'an. I show that they reinterpreted the Qur'anic concept of *inzal* (causing to descend) to mean "causing to know" (*i'lam*) and "causing to understand" (*ifham*); they also insisted that "descent" (*nuzul*) only pertains to the angelic messenger, not to God's Speech itself. Finally, I turn to the views of al-Baqillani, al-Juwayni, and al-Ṣiqilli over the fifth/eleventh century, and argue that their understandings of qur'anic revelation completely bypass the role of the Guarded Tablet and instead present the Arabic Qur'an as the speech-utterance (*qawl*) of Gabriel, where Gabriel has agency in both understanding God's Speech and expressing it as the Arabic Qur'an in order to recite it to the Prophet.

Arjun Nair, University of Southern California (USA)

Arjun Nair is Assistant Professor of Religion at the University of Southern California. His general field of research is Islamic Intellectual history with a focus on post-classical (after roughly 1200 CE) Quranic exegesis and mystical commentaries on Sufi poetry. He is interested in the ways that commentary was used in Sufi intellectual culture to adjudicate opposing intellectual perspectives or to create new syntheses under the rubric of verification (*tahqiq*). His first book project, entitled *Writing the Self, Writing Reality: Symbolism and Commentary in Islamic Mysticism*, tracks the functions of verification within speculative-mystical commentaries on Sufi poetry. His future work aims to excavate hidden connections between mystical commentaries on poetry and speculative exegesis of the Quran.

***Plumbing the World of the Qur'an, Reading the Cosmos as the Qur'an: Sayyid Haydar Amuli's (d. 1385) Correspondence* (tatbiq) *Theory and the Meaning of the Words of God* (kalimat Allah)**

After the middle of the 14th century, a theory emerged among the speculative mystics of the so-called "School of Ibn ʿArabi" thinkers. It seems to have had a very active life among philosopher-theologians (*mutakallimun*), philosopher-sages (*hukamaʾ*), and speculative mystics (*ʿurafa*) in the Persianate or Shi'i milieu, including thinkers from the late Seljuq, Timurid, Safavid, Qajar and Pahlavi periods, including figures such as ʿAbd al-Razzaq Kashani (d. ca. 1335), Mahmud Shabistari (d. 1347), Sayyid Haydar Amuli (d. 1385), Ṣadr al-Din Shirazi (d. 1636?), Mulla Hadi Sabziwari (d. 1873), and Mahdi Ilahi Qumsha'i (d. 1973). In my preliminary research, I have termed it the Three-Book Theory, because it describes a complex relationship between the three basic books of life: the book of the cosmos (*al-kitab al-afaqi*), the book of the soul (*al-kitab al-anfusi*), and the book of the Qur'an (*al-kitab al-qur'ani*).

The qur'anic point of departure for this Three-Book Theory is one key verse, Q Fussilat 41:53, which indicates a relationship between the *ayat* of the Quran and the ayat of the cosmos and soul, the word *ayat* carrying the (deliberately) ambiguous or double meaning of "signs" as well as "verses."

Although mainstream commentators, like Zamakhshari or Bayḍawi in the classical period, do not speculate at all about the "books" indicated by these "verses-signs," the mystics of the School of Ibn 'Arabi make this verse an occasion for a wide range of discussions on the structure and levels of the soul, the structure and levels of the cosmos, and the structure and levels within the book of revelation, indicating complex correspondences between these three domains. The implicit claim of these mystics in describing these correspondences is that the "exegete" cannot truly understand one domain without viewing it also in terms of the others.

This paper focuses on the correspondence (*tatbiq*) theory developed by Sayyid Haydar Amuli (1385), a scholar-mystic whose *tafsir*, *al-Muhit al-a'zam*, is perhaps the most significant single work for the development of the Three-Book Theory. Amuli places his own work in the line of the speculative Quranic commentaries of the School of Ibn 'Arabi and the School of Najm al-Din Kubra, but he explicitly adds principles and governing rules of interpretation that earlier scholars had left out. I clarify, in particular, how Amuli's method solves interpretive dilemmas found in the mainstream exegetical tradition concerning the words of God (*kalimat Allah*), including the descriptions of the Prophet Jesus or the Shi'i Imams.

Ramon Harvey, Ebrahim College (UK)

Ramon Harvey is the Aziz Foundation Lecturer in Islamic Studies at Ebrahim College in London and lectures on the B.A. in Islamic Studies at Cambridge Muslim College. He received his Ph.D. from SOAS, University of London. His research focuses on Qur'anic Studies, philosophical theology and ethics, both studying the intellectual history of these disciplines and making his own contemporary interventions. Dr. Harvey's first book, *The Qur'an and the Just Society*, and his forthcoming one in constructive Muslim theology drawing on the Maturidi tradition are both published by Edinburgh University Press. He is also the editor of a new monograph series for the press: *Edinburgh Studies in Islamic Scripture and Theology*.

Theological Exegesis and Exegetical Theology: Reading al-Maturidi's Ta'wilat al-Qur'an *with His* Kitab al-tawhid

Despite a recent surge of interest in Abu Manṣur al-Maturidi (d. 333/944) as the eponym of a major Sunni theological school, his expansive commentary on the Qur'an remains understudied. One of the outstanding features of *Ta'wilat al-Qur'an* is its use of theological argument in the elaboration of Qur'anic verses.

Yet, to fully appreciate this aspect of al-Maturidi's exegesis, it is necessary to relate it to his more developed theological stances within his surviving *kalam* work, *Kitab al-tawhid*. At this point two questions emerge about the relationship between his extant texts: what is the function of theology in the exegetical formation of *Ta'wilat al-Qur'an*? And what is the function of qur'anic exegesis in the theological formation of *Kitab al-tawhid*?

In this paper, I will suggest al-Maturidi's two texts show that his hermeneutic methodology proceeds both from *kalam* to *tafsir* and vice versa. To illustrate this, I will present three case studies: God's timelessness in explanation of Q Fussilat 41:10: "He measured out [the earth's] varied provisions in four days"; His dissimilarity from created things in Q al-Shura 42:11: 'There is nothing like Him'; and His creative action in Q al-Baqarah 2:117 (and other verses): "He says only 'Be', and it is". These will be used to propose a three-fold typology for al-Maturidi's theological-cum-hermeneutic method: (1) verses that provoke theological solutions to resolve exegetical problems; (2) verses that lead from exegesis to the emergence of broader theological principles; and (3) verses that are amenable to theological exegesis and, as such, can provide exegetical evidence for theological doctrines.

The picture that will emerge is that al-Maturidi is a theologian-exegete in the truest sense, insofar as there is a reciprocal and interdependent relationship between these two facets of his intellectual life. Rational elaboration of scripture becomes an important part of the project of *kalam* just as theological arguments are brought to solve exegetical quandaries. Contextualizing his work within his time, the paper will also raise the question of whether the apparent distinctiveness of al-Maturidi's interdisciplinary approach to *kalam* and *tafsir* partly reflects the fact that, in his case, these two genres of text are extant. I will therefore suggest that attention should also be paid to whether similar methods could have been practised by notable contemporaries such as Abu al-Qasim al-Ka'bi (d. 319/931) and Abu al-Hasan al-Ash'ari (d. 324/935).

Avigail Noy, University of Texas Austin (USA)

Avigail Noy (PhD Harvard, 2016) is Assistant Professor of Arabic Studies in the University of Texas at Austin. She specializes in medieval Arabic literary theory. Her recent articles are "The Legacy of ʿAbd al-Qāhir al-Jurjānī in the Arabic East before al-Qazwīnī's *Talkhīṣ al-Miftāḥ*" (*Journal of Abbasid Studies*, 2018) and "Reading Poetry with Sībawayhi: *Ittisāʿ/Saʿat al-Kalām* and Metaphorical Thinking in the *Kitāb*" (in *From Sībawayhi to Aḥmad Haṣan al-Zayyāt*, Brill 2020).

Qur'anic Imagery between the Literary and the Literal

Medieval Arabic literary criticism has long been recognized as a venue for Qur'anic interpretation alongside formal works of exegesis (*tafsir*). The volume Literary Structures of Religious Meaning in the Qur'an, edited by Issa Boullata in 2000, alone contains two articles on literary interpretations of the Qur'an by al-Sharif al-Raḍi (d. 406/1016), a poet and critic of Shi'i background. In this paper I continue the work done by M. Ayoub and especially K. Abu Deeb by exploring how some of the Qur'an's vivid images were analyzed by language scholars on one hand and literary critics and exegetes on the other. Centering on images that have a lexical basis in the vocabulary of Old Arabic (the language spoken at and before the time of the Prophet), at least as evinced by the dictionaries, I examine how the literal and the literary interact. Things become interesting when philologists such as al-Zamakhshari (d. 538/1144) are taken into account: being a collector of a dictionary himself (*Asas al-balagha*), he offers diverging interpretations on given verses depending on whether the work is his dictionary or his exegesis (*al-Kashshaf*). This leads to the thorny question of the reliability of dictionaries for "literal" meanings of Qur'anic expressions, as the early lexicographers may have depended on Qur'anic idiom alone for the makeup of certain entries. Looking at a wide range of Arabic lexica and major works of exegesis and literary criticism, I take a few verses as test-cases, including Q al-Takwir 81:18, "By dawn, when it sighs," Q al-Hashr 59:9, "those who made their dwelling in the residence and in belief," Q 2:16, "their trade reaps no profit," Q al-Nahl 16:112, "God made it taste the garment of famine," Q 2:20, "Lightning almost snatches away their sight," Q 2:7, "God has sealed their hearts," Q 2:25, "Gardens graced with flowing streams," and the famous Q al-Isra 17:24, "wing of humility."

Syed A.H. Zaidi, Emory University (USA)

Syed A.H. Zaidi is a Ph.D. candidate in Islamic philosophy at Emory University's Islamic Civilizations Program, Atlanta, GA. He has published several book reviews and articles in the *Journal of Iranian Studies*, the *Journal of Islamic and Muslim Studies*, the *Kronos Philosophical Journal*, and a chapter in *A Guide to Sufi Literature*. His dissertation is on the influence of Hermeticism and Neoplatonism on the thought of the Brethren of Purity (*Ikhwaan al-Safa'*). He also works extensively on the Theology of Aristotle, and the works of Ibn Sina, Mir Damad. He obtained an M.A. (2016) in Islamic Studies from the George Washington University, Washington, D.C., and a B.A. (2012) in International Relations from Hobart and William Smith Colleges, Geneva, New York.

The Brethren of Purity's Use of the Qur'an in Their Treatise on Love

The Brethren of Purity (Ikhwan al-Safa') were a ninth century CE Isma'ili philosophical group that existed in Basra, Iraq. Little is known about the actual group or its members, and their only remains are 52 epistles and two summaries. However, their works played an influential role in various intellectual trajectories throughout Islamic and Jewish philosophical history. For example, their works played a leading role in Isaac Israeli's (d. 932) definitions of philosophy and influenced Ibn Sina's (d. 1037) approach to the concept of love. However, a thorough examination of their relationship to the Qur'an remains to be published (Omar Ali-de-Unzaga wrote an unpublished dissertation on this in 2005). This paper examines the presence of the Qur'an in the Brethren's *Epistle on Love*. It shows how the Brethren combined Qur'anic symbols with Platonic psychology to exposit how their approach to love brings the human being closer to God. I argue that by using the Qur'an in this manner, the Brethren of Purity paved new ways of thinking about love that became influential in Islamic philosophical thought.

The Brethren of Purity's *Treatise on Love* (*al-Risala fi mahiyat al-'ishq*) contains three sections: first, on the nature of love; second, on why certain objects are loved; and, third, on the kinds of lovers and the wisdom behind them. In this treatise, the Brethren used fifteen verses of the Qur'an and also cite Prophetic Hadith. In the first case, they use these verses to validate their own statements or beliefs, as well as the beliefs of the philosophers from whom they borrow.

In the second, they use the symbology of the Qur'an as a basis to establish their own interpretations of various topics. By using verses from the Qurʾan, the Brethren show how the rational power of the soul brings one closer to God. Finally, they use verses from the Qur'an that explicitly contradict what they are trying to prove to show that the external meaning of those verses cannot be taken literally.

By means of a careful examination of their treatise on love, I demonstrate how the Brethren established an exegetical tradition of the Qurʾan that influenced the writings of both Isma'ili and Peripatetic philosophical schools. This paper shows, then, how the Brethren of Purity develop a tradition that was followed by later Isma'ili philosophers such as Abu Ya'qub al-Sijistani (d. ca. 1002) and Hamid al–Din al–Kirmani (d. 1020-21).

P3-214

The Qur'an and Late Antiquity

Thursday, December 3, 1:00 PM–3:00 PM

Johanne Christiansen, University of Southern Denmark, Presiding

Johanne Louise Christiansen (Ph.D. 2016, Aarhus University) is Assistant Professor at the Department of the Study of Religions, University of Southern Denmark. Her research focuses on the application of theoretical perspectives from other research fields, such as the study of religions, to the Qur'an. Among Christiansen's recent work are the article "God Loves not the Wrongdoers (*zalimun*): Formulaic Repetition as a Rhetorical Strategy in the Qur'an" (*Journal of Qur'anic Studies* 22/1, 2020, 92–132) and the forthcoming book *The Exceptional Qur'an: Flexible and Exceptive Rhetoric in Islam's Holy Book* (Gorgias Press, 2020).

Juan Cole, University of Michigan-Ann Arbor (USA)

Juan Cole is the Richard P. Mitchell Collegiate Professor of History at the University of Michigan and is an Adjunct Professor at the Gulf Studies Center, Qatar University. He is author of, among other works, *Muhammad: Prophet of Peace amid the Clash of Empires* (2018) and "Paradosis and Monotheism: A Late Antique Approach to the Meaning of *islām* in the Quran," in BSOAS 82.3 (2019): 405–425.

Staff of Kothar, Aegis of Hephaistos: "Al-Kawthar" in Qur'an 108 as Late Antique Hybridity

This paper argues that the term "*al-kawthar*" in surah 108 is has its origins in the West Semitic figure Kothar-wa-Khasis, the craftsman deity and helpmeet of Baal in the Ugaritic epic cycles. It is shown that in contrast the tradition attributed to Ibn 'Abbas, which defines *al-kawthar* as *al-khayr* or "abundant good" does not make sense of the surah. Moreover, the only Semitic cognate for the Arabic k-th-r is the Ugaritic, where it means not "good" or "abundance" but rather "skilled." This is the reason for which it was applied to the craftsman deity. Following the proposals of W. F. Albright and John Pairman Brown, it is argued that the name had become proverbial, coming to mean something like "divine help" or "succor." Ahmad al-Jallad has demonstrated that parts of the Baal epic appear in Old Arabic Safaitic inscriptions, and that Baal was the fourth-most mentioned deity in those rock inscriptions, making it plausible that Kothar was well known to Arabophone peoples. Philo of Byblos in the first century of the common era said that Hellenistic Levantines identified Kothar with Hephaistos. The name appears on a third-century CE Syrian tombstone found near Hama, which spoke of βασσου Χαυθαρ (Chauthar the son of Bassos). The melding of Kothar and Hephaistos in Near Eastern culture is also considered for what it might tell us about the connotation of Kothar, and Near Eastern Greek literature such as the Dionysiaka of Nonnos (d. 470 CE) is instanced in this regard. It is pointed out that one of the last pagan Neoplatonists, Damaskios of Damascus (d. c. 550 CE) said that in Levantine thought Oulomos or eternity gives rise to Kothar ("Chousoros") the Opener, the "intelligible power." Rudi Paret argued that f-t-h in the Qur'an, literally meaning "opening," actually should be translated "success." Hence, the "Opener" would be one who brings success. Finally, a resemblance will be demonstrated between a hadith cited by one of the earliest Muslim exegetes, Muqatil b. Sulayman, which depicts *al-kawthar* as a river in paradise, and elements of the Baal cycle, which speak of Kothar constructing a palace window for Baal through which a stream of rain water can fall from heaven to the earth. The details in the hadith, including the description of the palace past which the stream flows, are too close to the details in the Baal cycle for them to be a coincidence, and appear to show awareness among early Muslims of the context of the word *al-kawthar*.

Abdulla Galadari, Khalifa University of Science & Technology (UAE)

Abdulla is an Assistant Professor of Islamic Studies at Khalifa University. He holds a Ph.D. from the University of Aberdeen. His primary research is in qur'anic hermeneutics through an interdisciplinary lens investigating philology and possible qur'anic engagement with Near Eastern traditions in Late Antiquity, especially biblical, extra-biblical, and rabbinic. He also examines qur'anic origins from a cognitive science of religion perspective, such as neuropsychology, which may inform its hermeneutics. His publications include, *Qur'anic Hermeneutics: Between Science, History, and the Bible*.

The Source of Jesus' Miracles in the Qur'an: Oral or Literary Traditions?

Some terms used for Jesus' miracles in the Qur'an may provide us with clues of what traditions are being engaged by the Qur'an. In the Qur'an, the term for "blind" is mostly rooted in '-m-y. The two exceptions occur when listing Jesus healing the blind using the root k-m-h (i.e., Q Al-'Imran 3:49, al-Ma'idah 5:110). While not used by the Peshitta, the term is used in the seventh century *Syriac Apocalypse of Daniel*. The Qur'an also uses the Greek rendition of leprosy (*al-abras*) (i.e., Q 3:49, 5:110), instead of either the Semitic equivalent, j(g)-r-b, which the Peshitta uses and attested in Arabic, or even *judham* used in prophetic traditions (*ahadith*). Sebastian Brock suggests that Hellenization overwhelmed the Syriac churches in the fifth century causing newer versions to emerge that are more faithful to the Greek texts. Originally, the Peshitta did not include some antilegomena, such as some epistles and the Book of Revelation. Around the fifth/sixth century, some of the antilegomena were introduced into the Syriac New Testament, such as the Philoxenian version. The Harklean version was later translated in the seventh century and was more faithful to the Greek New Testament. Isaac Hall had identified peculiarities between the Harklean version and the Peshitta describing how some terms in the Harklean version were not simply translated from Greek, but transliterated instead. If the Qur'an is engaging with some Christian texts or oral traditions, then it may be using the Syriac versions that are more faithful to their Greek counterparts. The Qur'an was unlikely using a Greek origin and translating it, as it would bring into question why not translate blind to *a'ma* instead of *akmah*, to be consistent with the rest of the Qur'an.

Using *akmah*, which is also used in seventh century Syriac literature, might suggest that the text or oral tradition is more likely Syriac, but a hybrid one that transliterates Greek terms by trying to remain faithful to the Greek texts. Additionally, the Qur'an is more likely engaging with a text instead of an oral tradition because, orally, the Greek transliterations would not be colloquially used in either spoken Syriac or Arabic, especially when terms that are more popular exist in the native languages. Therefore, the emphasis of the Peshitta's impact on the Qur'an in some recent scholarship seems a bit over-rated. The Qur'an appears to have been aware of hybrid Syriac/Greek texts, such as the Harklean version or others. In addition, the emphasis that the Qur'an is most likely engaging with oral tradition instead of literary tradition is also over-rated, as it is more likely that these passages in the Qur'an are engaging with written text.

W Richard Oakes Jr., Independent Scholar

Rick Oakes earned his M.A. in Christian Theology from Biola University and his Ph.D. in Islamic Studies from the University of Edinburgh. He conducted post-doctoral research at North-West University in South Africa and then independently. Rick's study of the purported qur'anic denial of Jesus' crucifixion includes studying earlier Christian and Jewish literature, as well as later Islamic literature. He posted an analysis of Early Islamic Qiblas on the IQSA blog, reviewed *The al-Baqara Crescendo* for *RQR*, and presented a paper at an IQSA conference. Lexington just released his book, *The Cross of Christ: Islamic Perspectives*.

The Talmud Bavli on the "Disagreement" in Q 4:157: Literary, Documentary, Historical, Cultural, and Religious Environment

The paragraph that includes Q al-Nisa' 4:153–162 enumerates about a dozen Jewish sins. It starts by saying that the Jews had demanded that Muhammad bring a book down from heaven, just as they had demanded that Moses show them God's face (Q 4:153). It then says that the Jews sinned by worshipping the Golden Calf (instead of worshipping God), breaking their pledge to God, rejecting God's commands, and killing God's prophets (Q 4:153–155a). Next, are three sayings that were uttered by the Jews. They bragged that they had closed their minds; they slandered the Virgin Mary by saying that she had fornicated; and they boasted that they had killed Jesus (Q 4:155b–157, see also Q Maryam 19:28). The latter part of the paragraph shows that the Jews excluded others from God's path, practiced usury, and devoured people's wealth.

The paragraph concludes with a typical proclamation of rewards for believers and punishment for the unbelieving Jews. This paper focuses on the phrases about disagreement, doubt, lack of knowledge, and unsound belief, which appear almost immediately after the Jews boasted that they had killed Jesus. Despite the fact that this paragraph is entirely about the Jews, and not about the Christians, the great Fakhr al-Din al-Razi (d. 606/1209) explains that the Melkites, Nestorians, and Jacobites (three autonomous Christian churches) disagreed about the nature of the person of Jesus (Al-Razi, *al-Tafsir al-kabir*, 3:339). His decision to discuss disagreements about the nature of the person of Jesus among Christian at this point in the text raises the question of whether there were disagreements about Jesus' crucifixion among the Jews. The fifth-century *Talmud bavli* does in fact document disagreements about Jesus' crucifixion that raged among leading Babylonian rabbis. These disagreements are a more contextually, historically, culturally, and religiously-relevant explanation of the disagreement that is mentioned in Q 4:157 than is the disagreement among Christians about the nature of the person of Jesus that al-Razi discusses. Likewise, translating the phrases that immediately adjoin the discussion about disagreement, doubt, lack of knowledge, and unsound belief in the register of "killing" does not respect their literary context. Early Arabic grammarians and contemporary lexical resources provide reasons to translate these phrases in the register of "uncertainty," rather than in the register of "killing." "However, it was made uncertain to them" and "And they did not know it absolutely certainly" shows respect for the literary context of these phrases, for early Arabic grammarians, and for the purported coherence of the Qur'an.

Ulla Tervahauta, University of Helsinki (Finland)

Ulla Tervahauta obtained her Th.D. at the University of Helsinki in 2013. She has participated Kinneret Regional Project archaeological excavations at Horvat Kur, Galilee as a staff member. Tervahauta is auhor of *A Story of the Soul's Journey in the Nag Hammadi Library: A Study of Authentikos Logos* (NHC VI,3) (Vandenhoeck & Ruprecht 2015) and she has edited a number of books, including *Women and Knowledge in Early Christianity* (ed. with Miroshnikov, Lehtipuu, and Dunderberg; Brill, 2017).

Mary, Holy Woman of the Desert and the Virgin Mother

There is a certain amount of ambiguity between different early Christian Marys that begins with the earliest gospels, and Mary continues to be a multifaceted figure in Late Antiquity. This paper takes as its starting point the qur'anic Mary and traces late antique Christian traditions behind surah Maryam and surah al-'Imran. The impact of extra-canonical traditions, in particular, the Protevangelium of James, is evident. However, this paper argues that the qur'anic Mary carries in herself more than apocryphal Mary mother of Jesus. Rather, Mary in the Qur'an is the virgin mother and a holy woman. She is an ascetic who withdraws, controls her eating and her communications with people. Stories of holy women, found in monastic authors' works, are reflected in surah Maryam. To appreciate the qur'anic Mary, it is therefore necessary to look wider than the biblical or extra-canonical literature. Narratives of desert women found in Palestinian monastic traditions will be brought into discussion of the Mary in the Qur'an.

Eric DeVilliers, University of Notre Dame (USA)

Eric DeVilliers is a second-year Ph.D. candidate in the Department of Theology at the University of Notre Dame. He holds an M.T.S. in the History of Christianity from the University of Notre Dame and a B.A. in Religious Studies from Yale University. His research focuses on the development of Kalam and Islamic Origins.

Rahbaniyya and the Roots of Qur'anic Prophetology

Muhammad's claim to prophethood presents an enigma. On the one hand, the Qur'an presents Muhammad as a prophet in the line of Abraham, Moses, and Jesus. On the other hand, Muhammad's claim to prophethood in seventh century Arabia comes centuries after the prophetic age in both Judaism and Christianity supposedly had closed. Furthermore, qur'anic prophetology includes a combination of functions that are distinct from biblical presentations of prophethood. Scholars have noted that Moses "functions as a prototype for Muhammad already in the Meccan Qur'an"; yet, Jews and Christians appropriated Moses as an archetype for their own communal authorities in a diversity of ways. Exactly which mosaic and prophetic discourses the Qur'an received remain elusive. Moses' paradigmatic role in late antique clerical leadership has further led to the conceptualization of Muhammad as an episcopal figure, in critical dialogue with Christian and Jewish ecclesial hierarchical systems.

To accommodate this identification and dialogue, scholars have sought to expand the Qur'an's discourse on *rahbaniyyah* to include Christian bishops. However, late antique monasticism's understanding and use of the term "prophet" has gone largely unaddressed, though its investigation offers a connection between qur'anic prophetology and mosaic biblical prophethood. The *vitae*, canons, and discourses of monastic leaders of the Pachomian (alternatively, the Egyptian-Palestinian) monastic tradition exhibit the same prophetic functions attributed to Muhammad by the Qur'an. Similar functions include bringing a book or wisdom (*hikmah*) from God, establishing proper salvation practices (*din*), fighting unbelievers and their idols, and purifying the community of believers. Caroline T. Schroeder's theoretical analysis of Egyptian asceticism demonstrates that these manifestations of religious and ritual authority produce a ritualized social body that utilizes these structures to construct an understanding of the world and the believer's place in it. The qur'anic and monastic presentations of an obedient, ritualized social body consolidated under a prophet with such authority are similar, perhaps deliberately so. The Qur'an aligns several of Muhammad's prophetic functions as the functions it identifies with monks. Namely, the Qur'an speaks of both monks and Muhammad as figures who command the right and forbid the wrong (e.g., Q al-A'raf 7:157), prostrate themselves to God (e.g., Q al-Fath 48:29), and make lawful good things and forbid wrong things (e.g., Q 7:157). Furthermore, Q al-'Imran 3:113–115 clarifies that the Qur'anic discourse surrounding *rahbaniyyah* refers to a discrete, ritualized sub-group (i.e. *ummah*) of the *Ahl al-Kitab* — that is, monasticism proper. The Pachomian monastic tradition presents a compelling forenarration to the Qur'an's prophetology, both theoretically and according the text's own terms. The resemblances between the prophetology that arose among Egyptian desert monastic communities and that of the Qur'anic community imply that greater attention must be paid to how the Christian monastic tradition served as a historical transmission of Biblical prophethood to the Qur'an and why Muhammad was counted among its members.

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Qur'anic Studies: Methodology and Hermeneutics

Tuesday, December 8, 1:00 PM–3:00 PM

Post-classical and Modern Qur'anic Exegesis

Khalil Andani, Augustana College, Presiding

Khalil Andani is an Assistant Professor of Religion at Augustana College. He holds Ph.D., M.A., and M.T.S. degrees in Islamic Studies from Harvard University. His areas of specialization include Qur'anic studies, Islamic theology and philosophy, and Ismailism. He is currently working on his first monograph, which charts the intellectual history of Islamic revelation theology in the Quran, *tafsir*, Sunni *kalam* and Shi'i Ismaili thought.

Zahra Moeini Meybodi, University of Chicago (USA)

Zahra Moeini Meybodi is a Ph.D. student in Islamic Studies at the University of Chicago's Divinity School. Her research currently focuses on the role of the doctrine of qur'anic inimitability (*'ijaz*) in the development of the classical Arabic rhetorical tradition and literary criticism (*'ilm al-balaghah*). Her other fields of interest include Qur'anic Studies, Sufism, Persian literature, and modern Iranian studies.

Redefining Rationality: Nusrat Amin's Exegesis of Iman

Faith has been described as an "existential trust" or "confidence", or even a blind leap by our reason (Bishop 2016). Christian Existentialists like Paul Tillich have famously described it as one's "ultimate concern" (1957). Though such definitions resonate in Islamic thought, the Qur'an exegete Nusrat Amin (d. 1983) introduces faith (*iman*) as a function of our intellect. Born in Iran and trained in the educational curriculum of the *hawzah*, Nusrat Amin Beygum (d. 1983) is a rarity in the field of Islamic scholarship. Being one of the few female students to have attained the level of *ijtihad* (religious jurisprudence), she was also the founder of many schools for Iranian women, and most memorably the author of a notable fifteen volume Qur'an *tafsir* called the *Makhzan al-'Irfan* (Treasury of Divine Gnosis). Focusing on this latter work, this paper will analyze the approach the *mufassirah* takes in drawing out a Qur'anic epistemology and definition of faith.

For Nusrat Amin faith is not principally an expression of our will or existential attitude, but our rationality. I will examine Nusrat Amin's commentary on the first three verses of surah al-Baqarah: "Alif Lam Mim. This is a book in which there is no doubt, [it is a] guide to those who have fear [of God]. Those who have faith in the unseen, and uphold prayer and out of what We have provisioned them, expend." Translating "faith in the unseen" as "who have faith in that which is hidden from their senses," Nusrat Amin detours towards a discussion of faith and reason. *Iman* is not a leap by our reason, but our greatest intellectual exercise. It is a recognition of the order of the universe and the presence of God, and the respective transformation of the individual in this framework. What is noteworthy is Nusrat Amin's definition of rationality is that reasoning is treated both as a tool for perceiving physical reality and a means of ethical cultivation. Through Nusrat Amin's commentary, we are introduced to a dynamic qur'anic hermeneutic of rationality.

Pieter Coppens, Vrije Universiteit Amsterdam (Netherlands)

Pieter Coppens is Assistant Professor of Islamic Studies at the Faculty of Religion and Theology, Vrije Universiteit Amsterdam. After studying Arabic Language and Culture at Radboud University Nijmegen, he pursued his Ph.D. in Islamic Studies at Utrecht University, with a dissertation on the concept of seeing God in Sufi Qur'an commentaries (Edinburgh UP, 2018). His research interests include the history of Qur'an commentaries (*tafsir*) and the history of Sufism. His current NWO-Veni research project deals with the Qur'an commentary of Jamal al-Din al-Qasimi (d. 1914) and the influence of the rise of the printing press on the genre of *tafsir*.

'Modernist' and 'Puritan' Salafi* Tafsir*: ʿAbduh, Qasimi and Rida in Comparison

Following the publication of Lauzière's seminal work on the conceptual history of Salafism, a recaptivating discussion is taking place on the meaning of that term, and the division between a 'modernist' and 'puritan' variant (Lauzière 2010, 2016; Griffel 2015; Weismann 2017; Wagemakers 2019). Lauzière claims a distinguishable 'Salafi' movement only took shape from the 1920's onwards. Later 'modernist' and 'puritan' strands appropriating the label should be understood in isolation from each other, and from the earlier movement around Afghani and 'Abduh, he holds.

A comparison between the sources and methods applied in Muhammad 'Abduh's (d. 1905) *Juz' 'amma* and Rashid Rida's (d. 1935) *Surah Yusuf* with the same passages in Jamal al-Din al-Qasimi's (d. 1914) *Mahasin al-ta'wil*, brings more nuance to this discussion ('Abduh 1911; Biṭar and Rida 1939; Qasimi 2003). This material shows that a movement towards a distinguishable 'puritan Salafi' method took place early 20th century already in reformist circles in the Levant, following a fundamentally different method in Qur'an hermeneutics and appropriating different earlier sources than its Egyptian counterpart. This approach would ultimately have more influence on the nascent 'modernist' trend than vice versa.

Although 'Abduh and Qasimi were active interlocutors and shared many common links within the reformist movement, they differed significantly in their approaches to *tafsir*. While 'Abduh aimed at simplifying the meanings of the Qur'an for school teachers for deeper contemplation on its values and societal reform, Qasimi adopted a strict 'Salafi' methodology, aimed at purification of the tradition from incorrect explanations, largely based on newly discovered writings of Ibn Taymiyya, Ibn al-Qayyim and Ibn Kathir.

This had consequences for their later reception. While 'Abduh's *Juz' 'amma* had a short-lived reception in 'modernist' circles and his lessons only survived through Rida's more popular and relatively more 'purist' *Tafsir al-manar*, Qasimi's *tafsir* had a longer afterlife in 'purist' Salafi circles due to his focus on Ibn Taymiyya and Ibn al-Qayyim, and his 'confirming' (*ithbat*) of the attributes of God. The later turn of Rida in a more purist direction and his projection of this purism on 'Abduh, as witnessed in the posthumous completion and publication of *Surah Yusuf* by Muhammad Bahjat al-Biṭar (d. 1976), his Damascene interlocutor and student of Qasimi, should rather be sought in his contacts with Syrian and Iraqi reformists, among which most prominently al-Qasimi, than in an accommodation to Wahhabis of the Arabian Peninsula as often claimed.

Paola Pizzi, Sapienza Università di Roma (Italy)

Paola Pizzi is a Ph.D. candidate at the Istituto Italiano di Studi Orientali, Sapienza University of Rome in co-tutorship with the École Pratique des Hautes Études in Paris. My research topic is "Nonviolence as a Way towards a Change in Islam: The Contribution of Jawdat Sa'id". In 2000, I obtained a M.A. degree in Arabic Language and Literature at Ca' Foscari University in Venice and a Licentiate in Arabic and Islamic Studies at the Pontifical Institute for Arabic and Islamic Studies in Rome. From 2004 to 2018 she worked as a translator of Arabic-Italian for press agencies, publishing houses, and international organizations. From 2000 to 2011 she taught Arabic Language at "Luspio" University in Rome, and since 1995, she has been a member of the Arabic Christian Research Group (Italy). Her research interests include Modern and Contemporary Islam, Islamic Reformism, Modern and Contemporary Lectures of the Qur'an, and Islamic-Christian Polemic Literature.

Tawhid *as Social Justice: The Anthropocentric Hermeneutics of the Syrian Theologian Jawdat Sa'id (b. 1931)*

Jawdat Sa'id (b. 1931) is a Sunni Syrian preacher and theologian who, since the mid-1960s, has been at the forefront of the theorization of nonviolence in Islam through innovative qur'anic hermeneutics he developed from a substantial anthropocentric and social perspective. His first book, *Madhhab ibn Adam al-awwal: mushkilat al-'unf fi al-'amal al-islami* ("The Way of Adam's First Son: The Problem of Violence in Islamic Action", 1966), was a pioneering attempt to shed light on this issue at that time and to promote the rejection of violence in Islamic action and in social and political reform. However, Sa'id's contribution is much broader and involves a rethinking and renewal of the main methodological and epistemological assumptions underlying the interpretation of the revealed datum as a whole, and not only with regard to *jihad*. This paper aims to investigate Sa'id's interpretation of another pivotal doctrinal notion, namely *tawhid*, in order to show how his epistemology, based on the recognition of history — the *signs of God in the world and in the souls* (Q Fussilat 41:53) — as the source of the Holy Book, brings to a *de-dogmatization* of this concept with the aim of translating it in social terms. According to this method, *tawhid* is the accomplishment of supreme justice, where nobody is above the law, while its doctrinal counterpart, *shirk*, is interpreted accordingly as inequality between human beings, with the *Veto right* being currently its clearest example. Even the exegesis of qur'anic stories, particularly the one of Moses and Pharaoh, is consequently adapted to this social approach. What is remarkable in Sa'id's method is thus a decisive shift from the metaphysical and theological significance of doctrinal concepts derived from the Qurʾan to an anthropocentric interpretation, in accordance with Sa'id's understanding of God's eschatological project, i.e. the advent of an era of social justice and global peace. A similar shift can be observed in his idea of sacred history, which crosses the boundaries of Revelation to become a paradigm for mankind to understand the present and, at the same time, to make sense of the meaning(s) of the Qurʾan itself. Hence, Sa'id's hermeneutics appears to be based on the principle of a dialectic relationship between the Qurʾan and human reality; history — considered as the source of Revelation — is hence elevated to the status of episteme par excellence.

Seyed Hossein Hosseini Nassab, Emory University (USA)

Seyed Hossein Hosseini-Nassab is a first-year Ph.D. student in Islamic Civilizations Studies (ICIVS) at Emory University. Prior to joining Emory University, Hossein completed his M.A. in Near and Middle Eastern Civilizations at the University of Toronto thanks to a scholarship from the Social Sciences and Humanities Research Council of Canada. Following his M.A. degree, he taught at the University of Toronto as Instructor. He then lived Cairo and Muscat for 3.5 years to study Arabic and subsequently worked as a translator. His main interests are Qur'anic Studies, Islamic philosophy, Sufism, Shi'ism, and Islamic law.

Mulla Sadra's Hermeneutics and Exegesis of the Light-Verse (Q 24:35): A Comparative Analysis

This paper contextualizes Mulla Sadra's (d. 1635) *Tafsir* on the Light-Verse (*Ayat al-nur*, Q al-Nur 24:35) through an analysis of his commentary with respect to the Isma'ili, exoteric Twelver, exoteric Sunni, esoteric, and philosophical exegeses of the Light-Verse. I argue in this paper that Sadra's exegesis is closer to the Ismaili and esoteric (al-Ghazzali and Ibn al-Arabi) exegeses than the major Twelver exegeses before and during his time. Before laying out this conclusion, I summarize Sadra's qur'anic hermeneutics, which is mostly found in his *Mafatih al-ghayb*. Doing so, I show an important aspect of Sadra's hermeneutics that has been neglected, where he brings up his hermeneutic theories with his criticism of his opponents.

This criticism could be an indication of his intellectual tensions with the shari'a-minded advocates of Twelver Shi'ism and the Akhbari movement that were becoming dominant during his time in Safavid Iran, forcing him into self-exile in Kahak. Moreover, Sadra's hermeneutics alludes to a theory that views the correct form of scriptural interpretation as a form of revelation (*wahy*). After demonstrating Sadra's hermeneutics and method, I proceed to the content of Sadra's exegesis on the Light-Verse and identify his sources. Some of the sources I use to compare the content of Sadra's exegesis with include the works of Abu Ya'qub al-Sijistani (fl. 971), the Brethren of Purity (*Ikhwan al-Safa*, c. 10th century), Hamid al-Din al-Kirmani (d. 1021), Nasir-i Khusraw (d. 1088), al-Suhrawardi the Illuminationist (d. 1091), al-Ghazzali (d. 1111), al-Tabarsi (d. 1153), Abu al-Futuh al-Razi (d. ca. 1159–60), Fakhr al-Din al-Razi (d. 1210), Ibn al-Arabi (d. 1240), and Neoplatonic-Peripatetics such as Avicenna (Ibn Sina, d. 1037) and Nasir al-Din al-Tusi (d. 1274). Indeed, in the case of Sadra's *Tafsir* of the Light-Verse, his hermeneutics ties directly to his criticism of his opponents. The absence of content that follows the traditional Twelver Shiite exegetical discussions in the foreground of Sadra's *Tafsir* on the Light-Verse along with the overwhelmingly expansive philosophical and gnostic discussions there does not follow the structure and order of the qur'anic verse. Rather, the work almost shifts its controlling factor from the structure of the qur'anic verse to a philosophical structure that bends the qur'anic sequence in order to satisfy its philosophical flow.

P8-113

The Qur'an and the Biblical Tradition

Tuesday, December 8, 10:00 AM–12:00 PM

Session I

Nora Schmid, University of Oxford, Presiding

Nora K. Schmid is a postdoctoral researcher in the project "Qurʾanic 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 Qurʾan as a late antique text, Arabic asceticism, early Islamic poetry, and the intellectual and literary traditions of pre-Islamic Arabia. She is a coeditor of the volume *Denkraum Spätantike: Reflexionen von Antiken im Umfeld des Koran*.

Thomas Hoffmann, University of Copenhagen (Denmark)

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

A Ban in the Qur'an: Was* herem *Part of God's sunnah?

In this paper, I argue that the Qur'an betrays a knowledge of the concept of *herem*, rendered 'ban' in the Hebrew Bible where it usually designates total or partial annihilation and destruction of people, animals, and things. Furthermore, the Qur'an attempts to align the concept of *herem* with the concept of God's wont/practice (*sunnata llah*; cf. Q al-Ahzab 33:38; Q Fatir 35:43; Q Ghafir 40:85; Q al-Fath 48:23), especially in Q 33:60-62, which describes how the Medinan hypocrites, "heart-sick" and rumourmongers, will be annihilated in the near future: "Accursed, and they will be seized wherever they are found and will be slaughtered." Hence, I argue that this verse (and its *Sitz im Leben*) should be interpreted as a qur'anic adaptation of a herem discourse. As part of the argument, I call attention to the conceptual affinity between the notion of herem and the punishment narratives (*Straflegenden*) with their focus on the total annihilation of selected communities or nations. The concept, however, is not only affiliated to the punishment narratives, but also applies to an apocalyptic future: "A ban is upon any town which we have destroyed that they should not return [*wa-haramun 'ala qaryatin ahlaknaha annahum la yarji'una*]" (Q al-Anbiya' 21:95; Bell's translation). The argument will proceed in three steps: 1) identification and analysis of selected words, idioms, and verses from the Qur'an; 2) contextualization and juxtaposition of the Qur'an vis-à-vis the Hebrew Bible, but also other Near Eastern texts, including a South Arabian one; 3) a social-historical contextualization of the *umma* and its internal enemies in the Medinan period.

The paper takes an important cue from Andrew Rippin's article "Qur'ān 21:95: 'A ban is upon any town", in which he briefly entertains the idea that the verse could be related to *herem*, but then stops short of this endeavour with the words: "It is not proposed to enter into a full discussion of *herem* here..." This paper is therefore an attempt to follow up on Rippin's early hypothesis.

David Penchansky, University of Saint Thomas (USA)

David Penchansky is emeritus professor of Hebrew Bible at the University of St. Thomas in St. Paul Minnesota where he taught from 1989–2018. His publications include *Understanding Wisdom Literature: Conflict and Dissonance in the Hebrew Text* (2012); *Twilight of the Gods: Polytheism in the Hebrew Bible* (2005); *What Rough Beast? Images of God in the Hebrew Bible* (1999); *The Politics of Biblical Theology: A Post-Modern Reading* (1995); and *The Betrayal of God: Ideological Conflict in Job* (1990). He has just completed a book on the Qur'an and the Bible which is under contract.

The Prophet and the Blind Man: Surat-al-Abasa and a Gospel Story

In Q al-'Abasa 80, the Prophet Muhammad turned away from a blind man and pursued another who was rich. Comparisons to the story in the Gospels where a blind man seeks the attention of Jesus are inescapable. The manifold similarities between the two stories suggest a relationship in which the role of the Prophet Muhammad in the Surah corresponds to the words of the crowds in the Gospel story. Both sought to silence and make invisible a marginalized figure. I consider how this rather unflattering story about the Prophet functioned for its early audiences, particularly if one assumes the Muslim community knew the Gospel story.

Rachel Claire Dryden, University of Cambridge/ Oxford (UK)

Rachel Dryden holds a B.A. in Modern European Languages (Durham, 2006), a M.A. in Near and Middle Eastern Studies (SOAS, 2009), a further M.A. in Jewish Studies (Hochschule für jüdische Studien, Heidelberg/ Karl-Franzens Universität, Graz, 2011), and a M.Phil. in Islamic Studies and History (Oxford, 2016). She is currently a PhD student at the University of Cambridge, where she is working on a thesis entitled *Angels in the Qur'an*, under the supervision of Professor Holger Zellentin. She is also a postdoctoral research assistant at the University of Oxford, on a British Academy-funded project on changing Christian attitudes to sex and marriage.

Iblīs on Trial: Guilty until Proven Innocent?

The figure of Iblis appears 11 times in the Qur'an, mainly in the context of the seven retellings of the angelic prostration to Adam (Q al-Baqarah 2:33–34; Q al-A'raf 7:11–18; Q al-Hijr 15:28–35; Q al-Isra' 17:61; Q al-Kahf 18:50; Q Sad 38:71–78, and Q Taha 20:116), and *Iblis'* refusal to comply with the command (to the angels) to bow before the God's *khalifah* on earth: Adam. For his arrogance and pride, *Iblis* is cast out of heaven, after which he resurfaces as *al-Shaytan*. The core of this story appears extensively in pre-/extra-qur'anic texts, most notably in the Syriac *Cave of Treasures*, and in Armenian and Georgian literature on Adam. While the bestowal of a new name post-fall occurs in many of these traditions, the name *Iblis* is otherwise only attested in post-qur'anic Muslim exegesis and Christian works, namely the *Kitab al-Majall*, the *Apocalypse of Peter*, and the *Qalementos* traditions. On the basis of the extant material, *Iblis* is thus a truly qur'anic character. And yet, he has been overshadowed by *al-Shaytan*, both in terms of the amount of material the Qur'an devotes to each figure, and the limited extent to which the former has been the focus of research. As the personification of evil, and the being usually responsible for Adam and his wife's expulsion from the Garden, it is clear why, from the Qur'an's point of view, *al-Shaytan* deserves to be vilified. *Iblis* is clearly guilty of disobeying a divine command, and yet, given the Qur'an's emphasis on the oneness of God, his refusal to prostrate before Adam could be construed as a display of fidelity to the principle of *tawhid*. While the angelic prostration and *Iblis'* subsequent expulsion in the Qur'an have been studied in relation to pre-/extra-qur'anic versions of this narrative, this paper will seek to situate these events within the broader context of the Qur'an's pronouncements on *tawhid*, *shirk*, and the *mushrikun*. In doing so, it will aim to determine whether *Iblis'* punishment and condemnation was justified or not, and consequently, whether he should be declared guilty or innocent.

Emran El-Badawi, University of Houston (USA)

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 currently writing a book on queenship and prophecy in late antique Arabia. 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*.

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The Zaqqum Tree and Biblical Asherah Grove

Three qur'anic passages reference a mysterious tree called *zaqqum* which grows in hellfire. The passages contrast vivid 'double portraits' of hellfire's torments with the splendors of paradise, and they belong to the so-called Meccan Surahs — replete with cryptic prophetic visions and longer priestly interpolations like Q al-Najm 53 — primarily addressing the rows of angels at judgment (*al-saffat*; Q al-Saffat 37), the heavenly smoke of the apocalypse (*al-dukhan*; Q al-Dukhan 44) and the inevitable last day (*al-waqi'ah*; Q al-Waqi'ah 56). Stories and speculation as to what this terrible and wondrous spectacle may be abound in medieval tradition and modern scholarship, with no clear solution offered — until now. Within the three passages in which the blazing bush is illustrated are numerous symbols pointing back to (a) the torching of the Asherah groves in the Hebrew Bible, (b) the iconography of the Canaanite-Egyptian cult of Asherah-Qadesh, (c) and the triple deity of Q 53.

The multitude of damned souls — people *and* idols — eating from the wretched tree and drinking from its scalding hot spring, narrated in Q 37, 44, and 56, suggests a topography precisely like that of the burning Kidron valley, adjacent to the Hinnom valley (cf. 2 Kings 23:4–14). I argue that the vivid imagery and language of Q 37:62–68, 44:43–50, and 56:51–56 are too precise to be arbitrary, and that these passages preserve echoes of pagan rituals and cultic offerings. The cultic offerings have been deliberately twisted, as the Qur'an frequently does with its interlocutors, to dramatize the torment of hell instead. The dialogue between passages demonstrates that the Zaqqum tree, and indeed the torment of hell itself in the Qur'an, is judgment against and dramatization of cultic offerings to the "queen of heaven," Asherah, or her Arabian counterpart, Allat.

This leaves one critical matter remaining. What is the meaning of the word *zaqqum* and how does it sprout "heads of demons" (*ru'us al-shayatin*)? Our analysis takes us back to the cult of Asherah, which influenced the shape and function of Egyptian deities, especially the goddess Qadesh. I argue against the *Tafsir* literature which forces the meaning "bitter" upon the appellation *zaqqum*, which I argue is not Semitic, but rather Egyptian in origin.

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The Qur'an: Surah Studies

Tuesday, December 8, 1:00 PM–3:00 PM

Nevin Reda, University of Toronto, Presiding

Nevin Reda is Associate Professor of Muslim Studies at Emmanuel College of Victoria University in the University of Toronto. Her research interests include the poetics and hermeneutics of Qurʾanic narrative structure, Hebrew Bible and Qurʾan, spiritually integrative approaches to the Qurʾan, Islamic feminist hermeneutics, Islamic ethical-legal theory (*uṣūl al-fiqh*), and Islamic political theory. She has published one monograph, *The al-Baqara Crescendo: Understanding the Qurʾan' Style, Narrative, Structure and Running Themes* and has a co-edited volume scheduled for release in 2020, titled *Islamic Interpretive Tradition and Gender Justice: Processes of Canonization, Subversion, and Change* (co-edited with Yasmin Amin). She has also published several articles, the most recent of which is "The Qur'an and Domestic Violence: An Islamic Feminist, Spiritually Integrative Reading of Verse 4:34." At Emmanuel, Dr. Reda teaches a variety of courses in core Islamic disciplines, including the Qur'an, the Prophet Muhammad's biography, Sharia, Islamic spirituality, and classical and modern Islamic thought.

Halla Attallah, Georgetown University (USA)

Halla Attallah is a Ph.D. student in the Department of Theological and Religious Studies at Georgetown University. She recently served as a Visiting Scholar at the Institute of Islamic, Christian and Jewish Studies (ICJS) in Baltimore. Attallah's brings a literary perspective to the Qur'an and her work draws on literary, gender, disability and masculinity critical theories. Her current project examines gender rhetoric and the concept of infertility in the Qur'an's annunciation scenes.

Abraham's Argument* (hujjat Ibrahim)*: A Literary-Critical Examination of the Epiphany Type-Scene in Q 6:74–84

The prophets of the Qur'an are typically examined using an intertextual approach. This lens has produced valuable insights on the Qur'an's conceptualization of former prophets. However, there remains a striking gap in the literature investigating the literary function of the "biblical" figures within their own textual environment — namely within the context of the surah in which they are embedded.

Using an intratextual methodology that draws on literary-critical approaches, my paper examines the story of Abraham's dispute with his father/community in Q al-An'am 6:74–84. I argue that the quranic evocation of Abraham's idolatrous community functions not only as part of the text's intra-monotheistic polemic, as argued by G.R. Hawting, but that it also foregrounds the inner life of a prophet struggling with his community, close kin and self (*nafs*). The passage in question presents an extended narration of Abraham's reflections on the heavens and the earth, which are posited throughout Q 6 as the ultimate sign (*ayah*) of God's unique power to create. The passage also hints at the anxiety experienced by Abraham who worries that unless he is guided by his Lord, he will become one of those who goes astray (Q 6:77). From a literary perspective this assumes the Qur'an's narrative material to be an integral part of the surah, Abraham's unease paralleling the internal struggle suggested by the surah's first-person discourse, presumably addressed to the prophet Muhammad. The verses regularly remind its recipient that the former messengers were similarly ridiculed (Q 6:10) and denied (Q 6:34) by their communities, and verse 33 even acknowledges the sadness that this causes the Prophet. Drawing on the concept of the "type-scene" — a late antique literary convention that has been utilized by biblical scholars in their examination of textual variants or "duplicates" — I analyze Q 6:74–84 alongside the other quranic scenarios depicting Abraham's conflict with his father/community (Q Maryam 19:44–50, Q al-Anbiya' 21:50–71, Q al-Shu'ara' 26:69–104, Q al-'Ankabut 29:16–18, Q al-Saffat 37:83–98, and Q al-Zukhruf 43:26–29). The excerpts are similar in narrative sequence, motifs and formulaic phrasing, such as the opening locution "When Abraham said" (*idh qala Ibrahim*), and the focalization of Abraham's inner thoughts. Type-scenes also differ in significant ways that guide our analysis of each unique variant and their function within their respective surahs. The passage evoked in Q 6 is the only variant that does not emphasize the inadequacies of the idols, but rather the wonders of the heavens as evidence of monotheism. This unique emphasis on the heavens accordingly functions as a thematic thread throughout the surah, which consistently orients its audience toward the natural world. The story of Abraham in Q 6 brings into relief the dynamic relationship between God, his creation, the prophets and their communities. It also signals the complex and at times unstable relationship between individuals and the concept of Truth (*haqq*).

Sohaib Saeed, Freiburg University (Germany)

Sohaib Saeed is a postdoctoral researcher at The Global Qur'an project, Freiburg University, where he focuses on the relationship between Arabic exegesis and English translations of the Qur'an. His B.A. in Tafsir is from Al-Azhar University, and his Ph.D. at SOAS (University of London) concerned 'Intraquranic Hermeneutics'. Saeed received an award for his translation of The Great Exegesis of Fakhr al-Din al-Razi, and is working on further translations, digital tools and original commentary.

Surat al-An'am as 'mufassir' *and* 'mufassar'

As a late Meccan surah which incorporates a wide range of themes, Surat al-An'am (Q 6) is a useful case study of interactions within the qur'anic text: both diachronically — such that its verses may refer back to earlier ones, or be explained or modified by later ones — or synchronically, as is often the case in tafsir works. Muslim exegetes have long made use of the principle that 'the Qur'an explains itself', which — if we adopt the same expression of agency — means that al-An'am is both a *mufassir* (active) of various Meccan passages and *mufassar* (passive) by Medinan ones. This paper is based on a study of the whole surah through the eyes of exegetes who gave explicit focus and priority to the intratextual principle: *tafsir al-Qur'an bi'l-Qur'an*. Beyond their citations of other Quranic passages as thematic parallels, or as evidence for a theological or juristic point, we pay special attention to the aspects of textual interaction which have a bearing on chronology. These include claims of abrogation concerning ten of its verses, half of which are said to have been cancelled by the 'Sword Verse'. There are two verses in other surahs which appear to reference verses in al-An'am; and one verse of al-An'am makes explicit allusion to an earlier passage. Based on this, we consider the possibility of a mutually referential relationship between al-An'am and Surat al-Nahl (Q 16). Moreover, there appears to be a relationship with Surat Luqman (Q 31) established by two hadith reports which cite verses from the latter as explanation. As well as questions of chronology, our treatment of the most famous example (in which *zulm* in 6:82 is explained by *shirk* in 31:13) appeals to internal aspects of al-An'am to question the common presentation of this citation and its significance.

Jáchym Šenkyřík, Charles University (Czech Republic)

Jáchym Šenkyřík is a Ph.D. candidate in the field of Philosophy of Religion at Charles University in Prague, Czechia. His Ph.D. research focuses on qur'anic views of the interrelations between people of different faiths, thus combining interests in qur'anic exegesis, processes of othering and interhuman relations.

"wa huwa alladhi ja'alakum khala'ifa l-ardi…" *(Q al-An'am 6:165): "Succession" (kh-l-f) as a Major Theme of Surat al-An'am Regarding the Dialectics of the Inter-Communal Relations*

This paper looks at the qur'anic understanding of "succession" (*kh-l-f*), in particular how this concept is presented in *Surat al-An'am*. The literary context of this surah deals, among other themes, with the prophets and communities that came before, and with what it means to believe or disbelieve. From at least the verse 146 onwards, the surah treats the question of the continuity of the Prophet's ummah with these previous communities. The structure of the surah then culminates in its last verse with the formula "It is He who made you successors on the earth..." [transl. M.A.S. Abdel Haleem], Q 6:165). This important formula also appears in some other Meccan surahs, just as other motifs from this last verse also appear in Medinan surahs (cf. for example the concept of the "test", *b-l-w*). The first question is: What does the idea of "succession" mean in this literary context? But we need pay attention to another essential perspective that takes into account processes of othering, and how they are laid out in the surah (cf. for example verses 53, 65, 69, 108, 159). The differentiation between "We" and "Them", or between the people who are "in" or "out" of a specific group, is a probably a natural (or better: a historical or cultural) part of human society. This contribution accordingly looks at how the concept of "succession" copes with this continuity and discontinuity of the Muslim ummah with other communities, and at what stance it encourages in the inter-communal relations between the people of different religious and cultural communities. We also examine the ways other communities are acknowledged and the ways differences are emphasized? We will be show that "succession" acknowledges the boundaries between communities, but at the same time, transcends them.

Adam Flowers, University of Chicago (USA)

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'anic Treatise

Of the seven long suras (*al-sab' al-tiwal*) that open the Qur'an, Sura 6, al-An'am is one of only two that are traditionally considered to have been revealed in the Meccan period. While increased verse length and prosaic structure are often associated with the Medinan period of revelation, thematic considerations are at the core of its Meccan designation. Despite this chronological differentiation between Sura 6 and the majority of the seven long suras, how might we classify their literary relationship, and can this literary relationship shed light on their chronologies?

Through a comparative, genre-critical literary analysis, this presentation will explore the literary qualities of Sura 6 vis-à-vis the six other suras among the *al-sab' al-tiwal*. It will begin with a structural analysis of Sura 6 and argue that it is an example of the complex qur'anic genre of the *treatise*. It will proceed to compare these results with structural analyses of the rest of the seven long suras and demonstrate that the genre of the *treatise* exists within both the Meccan and Medinan periods. To conclude, the ramifications of the same literary genre appearing in distinct historical periods for the chronology of the Qur'an will be discussed.

P9-111

The Qur'an and the Biblical Tradition

Wednesday, December 9, 10:00 AM–12:00 PM

Session II

Elon Harvey, The University of Chicago (USA)

Elon Harvey is a Ph.D. student at the University of Chicago. He is interested in the early development of *hadith* literature and in interactions between Judaism, Christianity, and Islam. His latest article, "Solomon and the Petrified Birds on the Dome of the Rock," was published in *JNES* 79.2 (2020).

Q 18:39b, the Hawqala, and Zech. 4:6b

One of the most famous Islamic formulae is *la hawla wa-la quwwata illa bi-Llah* ("There is neither might, nor power, except in God"), also known as the *hawqalah*. This formula is first attested in *hadith* reports, papyri, coins, and inscriptions that may be dated to the early second AH/seventh CE century. A formula resembling the *hawqalah*, but without the words *la hawla*, appears in Q al-Kahf 18:39b. The two formulae are clearly related, but exactly how is unclear. While Q 18:39b is presented as a formula meant to ward off the Evil Eye in times of success, the *hawqalah* is often uttered in times of distress to affirm one's belief in God. Furthermore, it is noteworthy that a revealed qur'anic phrase like Q 18:39b should be augmented by the non-qur'anic addition *la hawla*. This addition is even more surprising considering *hawl* (might, power) is usually understood as a synonym of *quwwa*, and consequently does not affect the general meaning of the *hawqalah*. Why then was this addition made? And how may we account for the functional difference between Q 18:39b and the *hawqalah*? In this paper, I will explore the possibility that this addition is influenced by Zech. 4:6b, *lo be-hayil we-lo be-ko'ah ki im be-ruhi* ("Neither through might, nor through power, but only through My spirit"). Already in 1965, Benedikt Hartmann had suggested that the *hawqalah* might be related to this biblical verse. However, he failed to note how they each relate to Q 18:39b. By examining the use of the word *hawl* and its Semitic cognates, and by analyzing certain *hadith* reports related to the *hawqalah*, I hope to show that there is striking evidence that suggests that both Q 18:39b and the *hawqalah* are quite likely linked to that biblical verse and to some of its late antique interpretations.

Zishan Ghaffar, University of Paderborn (Germany)

Zishan Ghaffar is holding a visiting professorship for qur'anic exegesis at the University of Paderborn. From 2017–2019 he was responsible for the historical-critical commentary of the Qur'an at the Corpus Coranicum project of the Berlin-Brandenburg Academy of Sciences. He received his Ph.D. from the University of Münster. In his book, *Der Koran in seinem religions- und weltgeschichtlichen Kontext — Eschatologie und Apokalyptik in den mittelmekkanischen Suren*, he describes how the theology of the Qur'an is deeply related to the political developments und events in the first half of the seventh century.

Counterfactual Intertextuality in the Qurʾān and the Exegetical Tradition of Syriac Christianity

Modern scholarship has proposed a close relationship of the Qur'an to the linguistic and theological heritage of Syriac Christianity. This paper proposes how this relationship can be systemized conceptually through a model of intertextuality, which is classified as counterfactual. It will be argued, that this phenomenon of intertextuality is related to a certain type of exegesis and that the frequent qur'anic engagement with this type of exegesis testifies to a systematic discourse of the Qur'an, which shapes its theology.

The proposed model of counterfactual intertextuality is exemplified with the announcement and birth stories of Jesus and John in the Qur'an. The narrative structure and the elements of these stories share certain features, which indicate a qur'anic engagement with the ideas of Syriac authors like Ephrem and Jacob of Serugh. It is further argued that counterfactual intertextuality in the Qur'an addresses certain Christological and soteriological motives in the tradition of Syriac Christianity.

Johanne Louise Christiansen, University of Southern Denmark (Denmark)

Johanne Louise Christiansen (Ph.D. 2016, Aarhus University) is Assistant Professor at the Department of the Study of Religions, University of Southern Denmark. Her research focuses on the application of theoretical perspectives from other research fields, such as the study of religions, to the Qur'an. Among Christiansen's recent work are the article "God Loves not the Wrongdoers (*ẓālimūn*): Formulaic Repetition as a Rhetorical Strategy in the Qur'an" (*Journal of Qur'anic Studies* 22/1, 2020, 92-132) and the forthcoming book *The Exceptional Qur'an: Flexible and Exceptive Rhetoric in Islam's Holy Book* (Gorgias Press, 2020).

"God Is Teaching You (wa-yu'allimukumu llahu)" (Q 2:282): On Teachers and Their Roles in the Qurʾān and the Hebrew Bible

The Qur'an is a didactic and educational text, utilizing a number of literary and rhetorical strategies to convey (and train its adherents in) its religious message and system (Christiansen 2019). Among these are explicit qur'anic articulations of the teacher and his roles. For example, the beginning of Q al-Baqarah 2:26 states: "God is not ashamed to coin a simile [from] a gnat or what is above it (*inna llaha la yastahyi an yadriba mathalan ma ba'udatan fa-ma fawqaha*)."

In this paper, I will argue that the qur'anic God is often depicted as an optimistic teacher, exhibiting confidence in his educational project, e.g., through the continual use of a metaphorical pedagogy. However, this is not the only type of teacher to occur in the qur'anic text. Consider the frequent evocation of the particle *la'alla*, "perhaps", almost always accompanied by "verbs having to do with intelligence, recognition, understanding, thankfulness and reverence" (Cragg 1973, 147). For instance, in the occurrence of such phrases as "maybe you will reflect (*la'allakum tatafakkarun*)" or "maybe they will think (*la'allahum yatadhakkarun*)", the qur'anic teacher seems to be more polemical or even frustrated with his pupils. These two antithetical types of teachers appear in the Hebrew Bible as well. Examples of the optimistic teacher include the paraenetic Deut. 4, where Moses instructs the Israelites in the name of YHWH regarding obedience to the law, teaching how such knowledge should be passed on through generations (see e.g., Weinfeld 1991, 193–230). The frustrated teacher can be found in Jer 35:14, in which Jeremiah addresses the people of Judah and Jerusalem: "But although I have spoken to you again and again, you did not obey Me" (see e.g., Lundbom 2004). Together with the qur'anic *la'alla* phrases, this passage exemplifies a divine inclination towards displeasure at human disregard, at times even growing tired of the human tendency to continue in their stubborn ways, refusing education, or simply forgetting the instruction already given. My paper will explore the different teachers and their overall didactic and rhetorical purposes in the Qur'an and the Hebrew Bible.

Saqib Hussain, Oxford University (UK)

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

The Qur'anic Decalogue in Light of Early-Jewish and Patristic Literature

Both Medieval Muslim exegetes and modern Western scholars have identified Q al-Isra' 17:22–39 as the Qur'an's reformulation of the Mosaic Decalogue. However, only four of the Pentateuchal Ten Commandments are recognizable in the Q 17 passage. This raises the question of why we should be so certain that this is indeed a restatement of the Decalogue in the first place, and, if it is, how we are to account for the departures from the Mosaic antecedent. A further point of inquiry is why the qur'anic passage concludes by labelling this supposed Decalogue reformulation as *hikmah*, or "wisdom" (v. 39, "That is from what your Lord has revealed to you of wisdom").

Scholarly examinations of the qur'anic Decalogue have consistently taken the Exodus and Deuteronomy versions as their point of departure, and wholly neglected to take into consideration the rich development of the Decalogue in the Hebrew Bible itself, and beyond that in early Jewish literature, the New Testament, and rabbinic and patristic writings. By taking a more panoramic view of the history of the Decalogue's development and interpretation, we can begin to address the abovementioned questions by seeing how the Q 17 passage stands squarely in the tradition of both early-Jewish and Christian re-presentations of the Decalogue.

For example, as in the Qur'an, the re-presentation of the Decalogue in the Dramatists' Gnomologium (a series of Jewish forgeries of lines attributed to Greek dramatists) ignores the ritualistic commandments altogether, with the focus instead on the ethical commandments of the second half of the Decalogue. Further, again in common with the Qur'an, there is a complete absence of any Sinaitic context, the commandments are presented as a summa of good character (rather than a covenant between Israel and Yahweh), and some additional ethical commandments are appended to the Pentateuchal Decalogue.

On the Christian side, the Decalogue was of particular importance to the Church fathers, as it answered the question of what should be retained from the Old Testament laws. Several church fathers, including Irenaeus, Tertullian, and Ephrem, identified the Decalogue with natural law, and posited that therefore it was all that was necessary to adhere to from Old Testament legislation. As there was a significant overlap between "wisdom" and "natural law" discourse in late antiquity, and indeed sometimes the two terms were almost interchangeable, we can begin to understand what the Qur'an means when it calls its iteration of the Decalogue "wisdom."

P9-211a

Qur'anic Exegesis: Unpublished and Recently Published tafsir Studies

Wednesday, December 9, 1:00 PM–3:00 PM

Shady Hekmat Nasser, Harvard University, Presiding

Shady Nasser is Assistant Professor of Classical Arabic and Qurʾanic 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 Qurʾan* and *The Problem of* Tawātur *and the Emergence of* Shawādhdh.

Kamal R. Ahmed, Princeton University (USA)

Kamal R. Ahmed is a Research Collaborator at the Princeton Project in Philosophy and Religion where he is co-leader with Andrew Chignell on the "Building Collaborative Research Networks across the Islamic Scholarly Tradition and Western Philosophy" project funded by the Templeton foundation. His doctoral dissertation at the University of Oxford is titled "Balancing Textual Tradition and Legal Reasoning: an Intellectual History of Ninth (CE) / Third (AH) Century Islamic Law." In 2017–18, he was a casual lecturer on Islamic Religion at Oxford's Faculty of Oriental Studies co-teaching the module on Qur'an with Nicolai Sinai. His areas of specialization are early Islamic law and intellectual history, Islamic philosophy and theology, and qur'anic exegesis (tafsir).

The Ta'wilat ahl al-Sunnah of Abu Mansur al-Maturidi (d. 333/944): Reconsidering Genres and Disciplines of Knowledge

Recast as a founder of a school of *kalam* in later Islamic scholarship (despite never consciously identifying as such), Abu Mansur al-Maturidi (d. 333/944) is rarely remembered for his *tafsir* work, which is best read in the context of the immediate and preceding intellectual debates in philosophy and theology rather than as part of a linear development of the genre of *tafsir*. Al-Maturidi's work confirms that in the early period, the tafsir genre was not conceived solely as a discipline of "qur'anic commentary" or *tafsir* qua *tafsir*. Rather, the genre was employed by leading thinkers in *kalam*, *fiqh*, and *tasawwuf* to frame legal, theological, and mystical ideas and arguments in a backdrop of scriptural authority and legitimacy.

As much as al-Tahawi's (d. 321/933) *Ahkam al-Qur'an* is an effort to demonstrate the explanatory depth of the hermeneutics of the *ahl al-ra'y* in a century increasingly dominated by the *ahl al-hadith*, al-Maturidi's *Ta'wilat* places great emphasis on the exegetical prowess of the *ahl al-ta'wil*. Both authors used the genre of *tafsir* to establish that Prophetic reports (*hadith*) transmitted through *isnad* were insufficient on their own to understand the Qurʾan. Instead, *ra'y* and *ta'wil* were indispensable tools to understand the core scriptural text of Islam. Ultimately, *ta'wil* and *ra'y*, rather than being merely probabilistic (*zanni*) tools, are instead means to arrive at greater certainty of meaning.

Law and theology are central to *tafsir* and *tafsir* as a genre is essential to both. Differences in styles of argument and nuances in theological positions in al-Maturidi's *Ta'wilat* as compared to his *Kitab al-Tawhid* suggest that al-Maturidi was conscious of certain hermeneutical concerns necessarily involved when writing in the genre on *tafsir*. Yet, the *Ta'wilat* illustrates how the epistemological concerns of the exegete's primary discipline carry over in to their *tafsir* work. As a scholar of *kalam*, al-Maturidi's primary concerns are truth and certainty of meaning and belief and he spares no effort in his *ta'wilat*, or interpretations, to explore meanings beyond linguistic and transmitted opinions.

Conor Dube, Harvard University (USA)

Conor Dube is a fourth year Ph.D. student in the Department of Near Eastern Languages and Civilizations at Harvard University, where his research focuses on the history of qur'anic interpretation (*tafsir*) and its intersection with other kinds of scriptural hermeneutics in classical Islamic thought. He holds a bachelor's degree from Princeton University in Near Eastern Studies and a master's from New York University in Religious Studies.

***More Thoughts on Tafsir and Its Genre(s): Considerations from al-Hakim al-Jishumi's* Tahdhib fi al-tafsir**

A central question within *tafsir* studies, particularly debated in recent years, is whether and to what extent there exist distinct genres under the *tafsir* umbrella. Can we meaningfully speak of a "school" of Sufi *tafsir*, or a "tradition" of Mu'tazili *tafsir*? Al-Zamakhshari's *Kashshaf*, as an ostensibly Mu'tazili work that is paradoxically at the heart of the (Sunni) classical and post-classical exegetical canon, looms large in these discussions.

Andrew Lane has made the argument that the *Kashshaf* is scarcely a Mu'tazili work at all, because of its similarity at many points to "mainstream" Sunni exegesis. Suleiman Mourad, among others, contends that this characterization pays insufficient heed to the Mu'tazili nature of Zamakhshari's theology; for Mourad, "al-Zamakhshari's commentary is indeed a Mu'tazilite one." In this talk, I draw on the important recent publication of al-Ḥākim al-Jishumi's (d. 494/1101) *Tahdhib fi al-tafsir* to offer a much needed comparandum for the *Kashshaf*. This yardstick shows that while the Mu'tazilism of Zamakhshari's *Kashshaf* is undeniable, as a rule he separated himself from the particular established tradition of Mu'tazili *tafsir* embodied by Jishumi and inherited from some of his major exegetical predecessors. The *Kashshaf* must therefore be seen as the chief example of what Madelung called Zamakhshari's "catholic" Mu'tazilism, with equal emphasis on both halves of that characterization; while it is certainly a Mu'tazili work, it differs both in tone and in approach from the more assertive content of the *Tahdhib*. Juxtaposing Jishumi and Zamakshari shows that we cannot speak in restrictive terms of "the" Mu'tazili school or methodology of *tafsir* (no more than we can say the same of Ṣufi, Sunni, or any other tradition of Qurʾanic exegesis). I argue that we should rather describe such affiliations as exegetical flavors present in any given work of *tafsir*, a metaphor that better reflects the intellectual and ideological variegation of the tradition.

Zarif Rahman, University of Virginia (USA)
Zarif Rahman is a third year PHD student in Religious Studies at the University of Virginia. His primary interests are in Classical qur'anic commentaries and Islamic Theology.

Al-Maturidi's Typology of* Wahy*: Towards a Nuanced Understanding of a Central Islamic Term

This paper uses al-Maturidi's (d.944) *Ta'wilat al-Qur'an* to analyze the meaning of the term, *wahy*, often understood to mean the revelation of God's speech in the form of the Qurʾan. There is seemingly no clear-cut definition as to what constitutes *wahy*. Is the term synonymous with the Qur'an? Or does it have a broader meaning that extends beyond the Qur'an? To date, most attempts to define *wahy* by the likes of Toshihiko Izutsu and Daniel A. Madigan have been based on analyzing the usage of the term in the context of pre-Islamic poetry and the Qurʾan, but with little to no attempt to trace its conceptual development over the course of Islamic intellectual history.

To fill this gap, I document the conceptual nuances of the term as they came to be developed in the context of al-Maturidi's qur'anic commentary. I have decided to ground my analysis of *wahy* in the literature of *tafsir* given the eclectic nature of the genre. Qurʾanic commentators typically bring together the various Islamic sciences to comment on Qurʾanic verses, allowing us to see the function of a given term or concept in the immediate context of a verse as well as in the broader currents of Islamic thought. It is particularly advantageous to use al-Maturidi's *Ta'wilat al-Qur'an* to shed light on elusive terms like *wahy* since the work is theologically more inclusive when compared to the more standard commentaries such as that of al-Maturidi's contemporary, al-Tabari (2016, 180–182). Indeed, unlike al-Tabari, al-Maturidi reports a greater variety of early interpretations on a given verse before expressing his own opinions. Most importantly, he reports and expands on an extensive typology of *wahy* in the midst of his glosses on the verses related to the term. A close examination of his typology of *wahy* allows us to make an inference on the evolving connotations of the term in the Islamic milieu: *wahy* comes to denote, it seems, certain indirect forms of communication that have distinctive theological implications, ranging from the paradoxical immanence and transcendence of the Islamic God to the infallibility of the Prophets.

P10-110

The Societal Qur'an

Thursday, November 10, 10:00 AM–12:00 PM

Thomas Hoffmann, University of Copenhagen, Presiding

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

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

Johanna Pink is professor of Islamic Studies at the Albert-Ludwigs-Universität Freiburg, Germany. She taught at Freie Universität Berlin and the University of Tuebingen. Her main fields of interest are the transregional history of *tafsir* in the modern period and Qur'an translations with a particular focus on transregional dynamics. She is the Principal Investigator of the research project "GloQur — The Global Qur'an" and general editor of the Encyclopaedia of the Qur'an Online. Her most recent monograph is entitled "Muslim Qur'anic Interpretation Today" (Equinox, 2019).

The Qur'an and Empire: Languages, Social Spaces, and Modes of Translation

This paper aims to take a global perspective on the emergence of Qur'an translations in the early 20th century, a time that was characterized by the dominance of colonial empires in the Islamicate world as well as the demise of the last Muslim empire. In this context, a new way of interpreting the Qur'an emerged: a genre that was clearly, albeit maybe not always consciously, modelled after that of Bible translations and provided a coherent rendering of the Arabic Qur'an in a non-Arabic language that could be read without consulting the original. Some of those Qur'an translations were expressions of a new sense of local Muslim identity, connected to the emergence of nationalist ideas. Others were the result of a global quest for educating Muslims in their faith and for performing *da'wa* among Muslims and non-Muslims alike. Soon, such translations, produced by Muslim intellectuals and scholars, were printed across the world. Muhammad Ali's English Qur'an translation, first published in 1917, is but one prominent example which is all the more important because it was retranslated into many further languages very soon after its initial publication. Its influence extended far beyond the Ahmadiyyah movement from which it originated.

The first third of the 20th century saw not only the rise of this new mode of Qur'an translation but also a remarkable amount of opposition to it. Muslim scholars such as Rashid Rida in Egypt and Sayyid 'Uthman in the Dutch East Indies attacked Qur'an translations for a number of reasons. They feared for the status of Arabic as the central language of religious discourse, the status of scholars as a social group, and the status of Islam in the emerging nation states.

However, just as the nation state triumphed and became the only remaining model of political organization, by the late 1930s, opposition to translating the Qur'an had all but broken down and been reduced to the level of semantics.

This paper will trace the global trajectories of the new genre of Qur'an translation in the first four decades of the 20th century, discussing the role of different agents on various spatial levels: locally, within colonies or newly-founded nation states, within regional and transregional networks, and in the global arena. I hope to shed light on how new methods of communication, travel and publication as well as the political developments of the time affected Muslim engagement with the Qur'an. Fundamental transformations of religious text production and learning resulted in a completely changed mode of interaction with the sacred scripture and gave unprecedented power to its translators, replacing the locally-rooted authority of traditional ulama. The Muslim world expanded to include the centres of European empires and their languages contributed to shaping Muslim discourses on the Qur'an.

Syeda Beena Butool, Florida State University (USA)

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, Florida State University (USA)

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 is to find out whether our initial assumptions about our argument were valid theoretically and determine whether any evidence from monumental inscriptions supported these assumptions. In light of the immense work on Islamic architecture, we found a lacuna 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 al-Tulun Mosque in Egypt. We chose these two sites because they were both embellished between the seventh and ninth centuries, 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 scholars can mine qur'anic monumental inscriptions for justifications of Islamic conquests, and for the transformation of *dar al-kufr* (sphere of unbelief) into *dar al-islam* (sphere of Islam).

M. Brett Wilson, Central European University (Austria)

Brett Wilson is Associate Professor of History at Central European University in Vienna, Austria, where he is also the Director of the Center for Eastern Mediterranean Studies (CEMS). His book *Translating the Qur'an in an Age of Nationalism: Print Culture and Modern Islam in Turkey* (Oxford, 2014) explores how and why Muslim intellectuals and statesmen attempted to create an official Turkish translation of the Qur'an. His current work examines the transformation of Sufism during the secularizing reforms of the early twentieth century.

Challenging the Obligation to Fast during Ramadan via Qur'anic Interpretation (1920–1960)

Interpreting the description of fasting requirements in the Qur'an has been a subject of debate among scholars of the Qur'an for centuries. The cluster of verses regarding fasting in Q al-Baqarah 2 are complex as well as confusing and, therefore, have resulted in a number of different understandings even among the well-known commentators of the medieval period. Drawing on the complexity of the discussions among the early commentators, this paper proposes to investigate how modern commentaries, beginning in the nineteenth century and intensifying in the twentieth, reassessed the verses related to fasting, often reopening debates among early commentators that had not been discussed for centuries and took them in new directions, for a variety of reasons. These new chapters in the history of interpreting fasting verses is, of course, a subset of the new wave of commentaries that questioned or reassessed many issues in the qur'anic text, from the status of gender to the theory of evolution. However, unlike many of the topics that emerged, these verses are integral for a basic ritual requirement and, as such, the stakes of interpretation were high. This paper will focus on how these debates transpired in Turkish commentaries of the twentieth century but will also consider the reevaluation of fasting verses in selected prominent commentaries globally in the period between 1920–1960. The paper is particularly interested in the ways in which the increasing publication of commentaries and translations led to public controversy and discussion, namely in questioning the transmitted wisdom about the Ramadan fast and offering alternative interpretations, including not fasting or fasting in a different way. Additionally, it will pose several questions about methodology of interpretation, for instance: how did "purely" linguistic interpretation (based on new readings) play a role as opposed to the use of precedent and tradition? How were older interpretations engaged, selectively ignored or dismissed? How and when is historical context invoked as a justification, particularly in the case of modernity as a novel historical era with new demands? Finally, how does the age of printing, publishing, and mass-literacy involve broader swaths of society in the process of interpretation and what new dilemmas or challenges does it present?

Francesca Badini, Fscire (Sicily)

Francesca Badini is a Ph.D. candidate at the Library and Research Centre for Islamic History and Doctrines "Giorgio La Pira" in Palermo, which belongs to the Foundation for Religious Studies. Her research focuses on the contemporary Qur'anic Studies and in particular on the *Tafsir al-mawḍuʿi* written by Muhammad al-Ghazali: she is studying Ghazali's approach to the Qur'an and the relationship between the commentary and the context, with a focus on colonialism and societal dynamics.

The Qur'anic Commentary of Muhammad al-Ghazali (1917–1996): Introduction to the Tafsir and Analysis of Q al-Nisa' 4:2–4

The political and religious role of the renowned Azharite scholar Muhammad al-Ghazali (1917–1996) as well as his link with the Muslim Brotherhood are explored in various works, but there are no studies in European languages that analyze his thought from qur'anic studies or contemporary methodologies based on his work *al-Tafsir al-mawḍuʿi* (Dar El Shorouk, Cairo, 2016). This introductory contribution, which is part of a larger research project, aims to fill in this gap.

Al-Tafsir al-mawḍuʿi presents itself as a thematic commentary and is widely quoted as an example of this genre in the secondary literature on the methodology of contemporary Qur'anic exegesis. A first reading of this *tafsir* allows us present its structure and the methodology used by al-Ghazali to comment on the Qur'an. Al-Ghazali organizes the themes of the Qur'an according to his modern context; for example, he discusses the issue of Muslims' relations with the People of the Book in the context of colonialism, along with how the latter complicated these relations.

This paper examines al-Ghazali's discussion of Q al-Nisa' 4:2–4: "Give orphans their property, do not replace [their] good things with bad, and do not consume their property along with your own — a great sin. If you fear that you will not deal fairly with orphan girls, you may marry whichever [other] women seem good to you, two, three, or four. If you fear that you cannot be equitable [to them], then marry only one, or your slave(s): that is more likely to make you avoid bias. Give women their bridal gift upon marriage, though if they are happy to give up some of it for you. You may enjoy it with a clear conscience." These verses deal with the role of the orphans, of the widows, on the management of their property in a Muslim society and the question of polygamy.

The aim is to compare the comment of al-Ghazali with the analysis of al-Alusi, in order to understand how and to what extent the former is connected to classical exegesis. While al-Alusi comments the verses in a very specifically way, with a lot of referents to the tradition, al-Ghazali takes into account the historical context of society, but always underlining the ethical and moral superiority of the Muslim community, compared to modern secular-liberal societies of Europe and America which officially refuse polygamy.

The present report deals with a case study of a research and will have as its final objective the delineation of a wider history of exegesis whose starting point is *al-Tafsir al-mawḍuʿi*.

Margherita Picchi, Fondazione per le Scienze Religiose Giovanni XXIII (Italy)

Margherita Picchi, Ph.D., earned her Master's degree in Science of Languages, History and Cultures of the Mediterranean and Islamic Countries at the University of Naples "l'Orientale" in 2011. She obtained her doctoral degree in Women's and Gender History at the same university in 2016, with a dissertation focusing on women's agency in reclaiming religious discourse in contemporary Egypt. Her research interests include: modern Islamic intellectual history, Qur'anic studies, as well as gender and queer studies in Muslim contexts. She is currently a post-doctoral fellow at the "Giorgio La Pira" Library and Research Center (FSCIRE) in Palermo, where she is conducting a research project on the construction of a progressive Islamic discourse in South Africa.

A South African Tafsir of Praxis: Gender Based Violence in Claremont Main Road Mosque's Sermons (2013–2020)

The discursive power of the sermon, and particularly its rhetorical potential for promoting transformation in Muslim societies, has drawn increasing attention from scholars of contemporary Islam. Grounding on Talal Asad's notion of Islam as a "discursive tradition" that cannot be reduced to textualized concepts (1986), Abdulkader Tayob defines the sermon as the occasion for a Qur'anic "re-citation", that "recalls and reproduces, however dimly, the divine irruption in seventh century Arabia" (1999). This intervention aims at exploring the role of sermon in the construction of progressive Muslim discourses, focusing on Cape Town's Claremont Main Road Mosque (CMRM) as a case study.

Founded in 1854, since the 1908s CMRM has affirmed itself as a key venue in South Africa for the elaboration of a Muslim discourse that identifies as progressive and defines its approach as "critical traditionalism", under the leadership of Imam Hassan Solomon (1980–1986) and then Imam Abdul Rashied Omar (1986–). Rather than being the solitary work of an individual scholar, CMRM, "tafsir of praxis" (Shaikh 2007), is the product of an inclusivist, critical, and democratic hermeneutics in which not only the Imam but also the congregation and visiting lecturers (local as well as international civil rights activists and Islamic scholars) participate in the reading of the qur'anic text and the construction of meaning and understanding. Among the tenets of CMRM discourse has been the affirmation of gender equality in Islam; the mosque made headlines when Professor Amina Wadud was invited to present a pre-sermon lecture in August 1994, an event that catapulted CMRM at the forefront of what Imam Rashied Omar named as the gender jihad. Twenty-five years later, the gender jihad has moved forward: steps have been taken to advance the participation of women in the mosque administration and in ritual practice, and since 2013 CMRM has launched a campaign to raise awareness and support the struggle against gender-based violence (GBV). This intervention will take into analysis the re-citation of qur'anic verses in fifteen sermons and pre-sermon lectures dealing with the topic of GBV, delivered between February 2013 and February 2020 by a diverse array of lecturers that includes Imam Rashied Omar, Sadiyya Shaikh, Aslam Fataar, Shu'aib Manjra, Jaamia Galant, Nafisa Patel, Minhaj Jeenah, Magboeba Davids, and Nuraan Osman.

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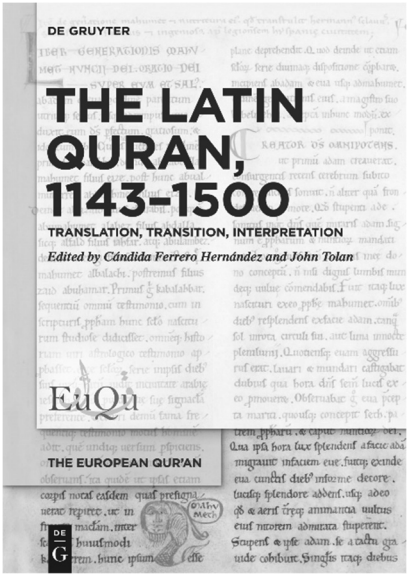

Cándida Ferrero Hernández, John Tolan (Eds.)
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Executive Summary

It is with great pleasure that the International Qur'anic Studies Association (IQSA) holds its 2020 annual meeting virtually, given the ongoing Coronavirus pandemic (Covid-19). 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 2020 as well as forthcoming plans.

Governance

The board held its spring 2020 Annual Meeting in San Diego. The executive director reported to council IQSA's financial, operational, and administrative activity. The board discussed updates within the standing committees, and remains committed to convening a conference in 2021 or soon after in collaboration with the Biblioteca La Pira, Palermo, Italy. The board completed a positive evaluation of the executive director while offering constructive feedback.

New Executive Director

Emran El-Badawi is to step down as founding executive director at the end of 2020. Following election results announced at the Business Meeting IQSA will be excited to welcome his successor. The successful candidate will assume full responsibilities starting 2021, and work directly with their predecessor, executive assistant and chair of the Board, ensuring a smooth transition. The new executive director will maintain IQSA's record of scholarly excellence and collaboration in a time of increased virtual conference participation. She/he will bring their own vision and technological expertise to bear on the "new normal," in accordance with IQSA's mission and vision.

Membership & Benefits

Paid members number just under 300—down from last year—with lapsed or unpaid members still numbering well over 100. Despite increased website traffic, the pandemic has been a setback. 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 four institutional members.

Donations & Sponsorships

IQSA is to receive an installment of $10K before the end of the year from the Windsor Foundation. We are immensely grateful to the foundation for their longtime support and look forward to continued future partnership. Nonetheless, the general climate of uncertainty makes your donations and service necessary during times of need. We thank members and partners for years of generous giving—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 *members.iqsaweb.org/donate*.

Expenditure & Operations

Annual expenditure by the end of 2020 is approximately $14K (down from $29K in 2019, and $19K in 2018). The significant drop in expenditure is a direct result of the pandemic, which halted in person conferences for the time being and all costs related to travel. This unexpected financial relief will allow us to cover all costs and retain a small surplus. Revenue from membership and advertising is slightly down, again in large part due to the impact of the pandemic. With the current financial reprieve afforded by virtual meetings and support from the Windsor Foundation, the executive office will adjust current and future revenue streams to fit the "new normal." *Members' assistance and feedback are most welcome*.

Reminders for 2020

Friends and members of IQSA should feel free to send all general inquiries to *contactus@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 "International Qur'anic Studies Association Discussion Group" on Google Groups, "like" us on Facebook, and "follow" us on Twitter (@IQSAWEB). We thank you for your support and participation, and we look forward to seeing virtually at our next conference co-hosted by Biblioteca La Pira, Palermo, Italy in 2021!

Emran El-Badawi
Executive Director

Palermo, Italy

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 2020, the nominations committee consisted of four members: Asma Hilali and Devin Stewart, who are also members of Council, Stephen Burge and Nora K. Schmid.

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

Karen Bauer and Johanna Pink have been reappointed as members of the Board of Directors.

As a replacement for Asma Hilali and Devin Stewart who completed their term, we have nominated Karen Bauer and Johanna Pink as new members of the Nominating Committee.

We have reappointed Thomas Hoffman as a member of the Programming Committee and have nominated Asma Hilali as a new member of the Committee to replace Devin Stewart.

The committee remains in talks about replacing Reuven Firestone as chair of the Publication and Research Committee.

In consultation with the Council, Hythem Sidky was nominated to succeed Emran El-Badawi as executive director of IQSA in 2021.

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
Chair, Nominating Committee

IQSA Programming Committee

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

1. Linguistic, Literary, and Thematic Perspectives on the Qur'anic Corpus
   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 Khalil Andani
5. Surah Studies
   Chairs: Nevin Reda 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, including Marianna Klar and Feras Hamza, for their years of service, and to welcome Nevin Reda and Khalil Andani into the fold.

The call for papers for IQSA's 2020 meeting was published in January, and later in the spring a total of 60 submissions had been received and reviewed by the session chairs. At the virtual 2020 meeting, IQSA's six programming units will hold a total of eight sessions, with two additional sessions presided over by Shady H. Nasser and Conor Dube ("Qur'anic Exegesis: Unpublished and Recently Published *tafsīr* Studies") and Thomas Hoffmann and Johanna Pink ("The Societal Qur'an"). A Presidential Address has also been timetabled to kick-off the virtual meeting. With the help of SBL's programming team, the Programming Committee has made it a priority to ensure that IQSA sessions will not be held at the same time as program units on the Qur'an hosted by SBL or AAR.

The Programming Committee would also like to express gratitude to everyone (co-chairs, the SBL programming committee, and IQSA's wider membership) who put in extra time and effort to accommodate the transition to a virtual meeting.

Andrew O'Connor
Chair, Programming Committee

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*).

JIQSA. IQSA has released four volumes to date of its flagship annual publication, the *Journal of the International Qur'anic Studies Association*, edited by Nicolai Sinai. *JIQSA 5* is expected to be released in late spring, 2021. It will include articles by G. S. Reynolds, Nadine al-Sulaymi, Devin Stewart, a joint article by Éléonore Cellard and Catherine Louis, Saqib Hussain and Hythem Sidky, and its subjects range from lexicographic issues to manuscript studies, qur'anic structure and textuality, Submissions are currently being accepted for volumes 6 and 7 via the IQSA website/*JIQSA*. *JIQSA* has historically had a fast turn-around time between submission and publication, so it has become a popular venue for young as well as accomplished scholars.

RQR. Edited by Shari Lowin, the *Review of Qur'anic Research* continues to publish its popular monthly book reviews. Recent releases include Sidney Griffith on Holger Zellentin (ed.), *The Qur'an's Reformation of Judaism and Christianity: Return to the Origins* (2019), Andrea Stanton on Johanna Pink, *Muslim Qur'an Interpretation Today: Media, Genealogies and Interpretive Communities* (2019), Juliane Hammer on Emran El-Badawi and Paula Sanders (eds.), *Communities of the Qur'an: Dialogue, Debate, and Diversity in the 21st Century* (2019), and Ilkka Lindstedt on Nicolai Sinai, *Rain-Giver, Bone-Breaker, Score-Settler: Allāh in Pre-Quranic Poetry* (2019). These and more are available via the membership portal of the IQSA website. Members can also sign up to have them delivered directly to your inbox as they are released, a regular and timely advantage of IQSA membership. You can also be counted among the honored *RQR* reviewers by contacting Professor Lowin through the IQSA website/RQR.

The *ISIQ* Monograph Series is edited by David S. Powers. *ISIQ* has released the English translation and updated edition of Michael Cuypers' *A Qurʾānic Apocalypse: A Reading of the Thirty-Three Last Sūrahs of the Qurʾān* (2018), and Mun`im Sirry (ed.), New Trends in Qur'anic Studies: Text, Context and Interpretation (2019). This volume includes an introduction by the editor and fifteen essays presented at the IQSA conference held in Yogyakarta, Indonesia in August 2015. 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. For more, please be in touch with Professor Powers via the IQSA website/ IQSA MONOGRAPHS.

Reuven Firestone
Chair, Publications & Research Committee

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 *contactus@iqsaweb.org*. Do not forget to find IQSA on Facebook and Twitter!

Donate:

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

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 Qurʾanic Scholarship

Strategic Vision Statement:

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

- Regular meetings for scholars of the Qurʾan
- Cutting edge, intellectually rigorous, academic research on the Qurʾan
- A bridge between different global communities of Qurʾanic scholarship
- Regular and meaningful academic interchange between scholars of the Bible and scholars of the Qurʾan
- 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 Qurʾan, its context, its relationship to other scriptural traditions, and its literary and cultural influence
- Collaborating with educational institutions and other appropriate organizations to support Qurʾanic 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 Qurʾanic scholarship
- Encouraging and facilitating digital technology in the discipline
- Promoting cooperation across global boundaries

Core Values:

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

Call For Papers

Journal of the International Qurʾanic Studies Association

The *Journal of the International Qurʾanic 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 Qurʾanic 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 Qurʾan. We especially welcome articles that explore the Qurʾan'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 Qurʾan 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 *lockwoodonlinejournals.com/index.php/jiqsa*. For more information on the International Qurʾanic 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)

Editorial Board:

Anne-Sylvie Boisliveau, University of Strasbourg, France

Majid Daneshgar, University of Otago, New Zealand

Vanessa De Gifis, Wayne State University, USA

Reuven Firestone, Hebrew Union College, USA

Asma Hilali, University of Lille, France

Marianna Klar, University of Oxford, UK

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Review of Qurʾanic Research

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

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

Submissions: While *RQR* acts mainly as a clearinghouse for the review of new scholarly publications (monographs, translations, edited texts, reference works, etc.), published works of cultural and religious significance that fall outside the traditional domain of academic publication may also be reviewed. Publishers and authors who wish to submit their publications for review in *RQR* should contact the *RQR* editor Shari Lowin (Stonehill College) at *rqr@iqsaweb.org*.

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

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

BOARD OF DIRECTORS

Asma Hilali, University of Lille, President

Asma Hilali is a Research Associate at the Institute of Ismaili Studies, London and an Associate Professor in Islamic Stuides 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.

Mehdi Azaiez, KU Leuven

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

Karen Bauer, Institute of Ismaili Studies

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

Shari Lowin, Stonehill College

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*.

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

Johanna Pink is professor of Islamic Studies at the Albert-Ludwigs-Universität Freiburg, Germany. She taught at Freie Universität Berlin and the University of Tuebingen. Her main fields of interest are the transregional history of *tafsir* in the modern period and Qur'an translations with a particular focus on transregional dynamics. She is the Principal Investigator of the research project "GloQur – The Global Qur'an" and general editor of the *Encyclopaedia of the Qur'an Online*. Her most recent monograph is entitled *Muslim Qur'anic Interpretation Today* (Equinox, 2019).

Devin J. Stewart, Emory University, President

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

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

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

Suleman Dost, Brandeis University, Secretary
Suleyman Dost is an Assistant Professor of Classical Islam at Brandeis University. His main areas of research are Early Islamic History, Qur'anic Studies and pre-Islamic Arabian epigraphy. He is currently working on his first monograph on the religious and historical context of the Qur'an's emergence in light of pre-Islamic inscriptions from the Arabian Peninsula.

Emran El-Badawi, University of Houston – Ex Officio
See biography above, page 23.

Executive Office

Emran El-Badawi, University of Houston – Executive Director and Treasurer
See biography above, page 23.

Lien Iffah Naf'atu Fina, Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia
Lien Iffah Naf'atu Fina is a lecturer at the Qur'anic Studies program at Sunan Kalijaga State Islamic University, Yogyakarta. She is currently on a study leave to pursue a Ph.D. in Islamic Studies at the University of Chicago Divinity School. She is interested in the history of the reception of the Qur'an in the modern period.

Anne Marie Mclean– Executive Assistant
Anne Marie McLean is the Executive Assistant for the International Qur'anic Studies Association. She studied Religious Studies and Political Science at Emory & Henry College and received a Masters of Theological Studies at Emory University. She completed her second Masters of Library and Information Studies through the University of Alabama and 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 Qur'anic 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

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

Cecilia Palombo, 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 Qur'an, 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 46.

Thomas Hoffmann, University of Copenhagen
See biography above, page 22.

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

Michael E. Pregill, University of California, Los Angeles
Michael E. Pregill's areas of specialization are the Qur'an and its interpretation; Islamic origins; Muslim-Jewish relations; and the reception of biblical, Jewish, and Christian traditions in the Qur'an and Islam. 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* was published by Oxford University Press in 2020.

Programming Unit Chairs

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

Anne-Sylvie Boisliveau, University of Strasbourg, France
See biography above, page 7.

Mohsen Goudarzi
See biography above, page 7.

The Qur'an: 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 qur'anic manuscripts. She received her Ph.D. from the University of Birmingham, UK, after studies in Italy with Sergio Noja Noseda. Fedeli stirred up media frenzy after the BBC announcement that the "Birmingham Qur'an" manuscript dates to Muhammad's lifetime. Her publications reflect her research interests in early Qur'anic 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 30.

The Qur'an and the Biblical Tradition

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

Nora K. Schmid, University of Oxford
See biography above, page 22.

Qur'anic Studies: Methodology and Hermeneutics

Nevin Reda, University of Toronto, Presiding
See biography above, page 25.

Khalil Andani, Augustana College (USA)
See biography above, page 11.

The Qur'an and Late Antiquity

Michael E. Pregill, University of California, Los Angeles
See biography above, page 48.

Johanne Christiansen, University of Southern Denmark, Presiding
See biography above, page 16.

Sura Studies

Marianna Klar, SOAS, University of London
Marianna Klar (DPhil, Oxford, 2002) is Postdoctoral Researcher at Oxford University, Senior Research Associate at Pembroke College, Oxford, and Research Associate at the Centre of Islamic Studies, SOAS, University of London. Her most recent publications focus on the Qur'an's structure, its narratives, and its literary context. She has also worked extensively on tales of the prophets within the medieval Islamic historiographical tradition and on Qur'anic exegesis. Her monograph on al-Tha'labi's Tales of the Prophets was published in 2009. An edited volume, *Structural Dividers in the Qur'an*, is currently in press.

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

The Societal Qur'an

Johanna Pink, Albert-Ludwigs-Universität Freiburg (Germany)
See biography above, page 32.

Thomas Hoffmann, University of Copenhagen
See biography above, page 22.

Qur'anic Exegesis: Unpublished and Recently Published Tafsir Studies

Shady Hekmat Nasser, Harvard University
See biography above, page 30.

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

Mehdi Azaiez, KU Leuven
See biography above, page 46.

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

Reuven Firestone, Hebrew Union College – Chair
See biography above, page 48.

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 46.

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.

Saqib Hussain, Oxford University
See biography above, page 29.

Carol Bakhos
Carol Bakhos is Professor of Late Antique Judaism in the Department of Near Eastern Languages and Cultures at UCLA. Since 2012 she has served as Chair of the Study of Religion program and Director of the Center for the Study of Religion at UCLA. Her most recent monograph, *The Family of Abraham: Jewish, Christian and Muslim Interpretations* (Harvard University Press, 2014), was translated into Turkish (2015).

Her other monographs and edited works include: *Ishmael on the Border: Rabbinic Portrayals of the First Arab* (SUNY, 2006), winner of a Koret Foundation Award, *Islam and Its Past, edited with Michael Cook* (Oxford, 2017), *Judaism in its Hellenistic Context* (Brill, 2004), *Current Trends in the Study of Midrash* (Brill, 2006) and the co-edited work, *The Talmud in its Iranian Context* (Mohr Siebeck, 2010).

Amir Hussain, Loyola Marymount University
Amir Hussain is Chair 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
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 Qurʾan 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.

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
See biography above, page 46.

Nominations Committee

Alba Fedeli, Universität Hamburg, Germany – Chair
See biography above, page 48.

Devin J. Stewart, Emory University
See biography above, page 46.

Nora Schmid, University of Oxford
See biography above, page 22.

Asma Hilali, University of Lille
See biography above, page 46.

Stephen Burge, Institute of Ismaili Studies
Stephen Burge is Senior Research Associate in the Qurʾanic Studies Unit at the Institute of Ismaili Studies. He has published the monograph *Angels in Islam: Jalal al-Din al-Suyuti's al-Haba'ik fi akhbar al-mala'ik* (London, 2012), and has edited a volume on qurʾanic lexicology, *The Meaning of the Word: Lexicology and Qurʾanic Exegesis* (Oxford, 2015). He has published a number of articles on angels, exegesis, and interpretation. He is also coediting and translating a volume of the Anthology of Qurʾanic Commentaries Series on the Pillars of Islam. His main research interests are the works of al-Suyuti, hadith studies, tafsir, and angelology.

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

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 Yogjakarta).

Daniel Brubaker, Qur'an Gateway

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

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.

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