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International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية

2013 Annual Meeting Program Book
& 2013 Annual Report

Baltimore, Maryland November 22–24
Acknowledgment

The International Qur’anic Studies Association (IQSA) was formed in 2012 as a consultation with the Society of Biblical Literature to establish an independent learned society for scholars of the Qur’an. The consultation was made possible by a generous grant, announced on May 29th, 2012, from the Henry Luce Foundation. Through this consultation IQSA will be established as a fully independent, non-profit learned society, dedicated to supporting its members and advancing Qur’anic scholarship. IQSA members will include students and scholars of the Qur’an and related fields from universities and institutions around the world. IQSA will facilitate communication among its members, establish regular meetings, sponsor a diverse range of publications, and advocate for the field of Qur’anic Studies in higher education and in the public square. IQSA’s inaugural meeting in Baltimore is funded by the grant from the Luce Foundation, and is a testament to the Luce Foundation’s vision for the importance of Qur’anic Studies.

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Dear Friend,

The International Qur’anic Studies Association (IQSA) is a new organization dedicated to fostering Qur’anic scholarship. IQSA was founded in consultation with the Society of Biblical Literature (SBL) and with the support of SBL is preparing for incorporation as an independent learned society. As a learned society, IQSA will:

- assist scholars of the Qur’an to form contacts and develop fruitful professional and personal relationships
- sponsor rigorous academic scholarship on the Qur’an through its lectures, journal articles, book reviews, monograph series, and online resources
- build bridges between scholars around the world

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

In this program book you will find a complete listing of IQSA events during the Baltimore meeting (along with events related to Qur’anic Studies sponsored by SBL or AAR). You will also find information on our Call for Papers for those who would like to participate in our 2014 meeting in San Diego.

As a learned society, IQSA will be shaped by the contributions and insights of its members. We are eager to draw together a diverse community of students and scholars of the Qur’an and look forward to working together to promote the field of Qur’anic Studies. Welcome to IQSA 2013, and we hope to see you again at IQSA 2014 in San Diego!

Emran El-Badawi

Gabriel Said Reynolds

Codirectors, International Qur’anic Studies Association
P22-208

Qur'an Manuscripts: Text, Object and Usage
Friday, November 22, 1:30 PM–4:00 PM
Baltimore Convention Center–345
Gabriel Said Reynolds, University of Notre Dame, Presiding
Keith Small, London School of Theology
Gems of the Bodleian: Qur'an Manuscripts at Oxford University (20 min)
Discussion (10 min)
Simon Rettig, Freer Gallery of Art and Arthur M. Sackler Gallery
Codicology versus History of Art? Rethinking the Visual Study of Qur'an Manuscripts (20 min)
Discussion (10 min)
Alasdair Watson, Bodleian Libraries, Oxford University
The King's Mushafs: A Glimpse at Some of the Qur'ans from Tipu Sultan's Royal Library (20 min)
Discussion (10 min)
Asma Hilali, Institute of Ismaili Studies
The Manuscript 27.1 DAM: Sacred Words and Words about the Sacred (20 min)
Discussion (10 min)
Break (30 min)

P23-121

Approaches and Theories on the Translation of the Qur’an
Saturday, November 23, 9:00 AM–11:30 AM
Hilton Baltimore Convention Center Hotel–Paca
[Note: this room location is in the Hilton Baltimore Hotel, not the Baltimore Convention Center]
Helen Blatherwick, SOAS, University of London, Presiding
Maria Dakake, George Mason University
The Original Soul and the “Womb” of Kinship: The Feminine and the Universal in Qur’an 4:1 (25 min)
A. J. Droge, Translator
Traduttore, Traditore? Revisiting Mr. Nabokov (25 min)
Devin J. Stewart, Emory University
The Translation of Divine Epithets in the Qur’an (25 min)
Omar Tarazi, Independent Scholar
Translating the Qur’ān’s Aesthetic and Intellectual Features into Plain English (25 min)
Shawkat M. Toorawa, Cornell University
Translation and the Sad Fate of the Qur’ān’s Most (?) Important Feature (25 min)
Discussion (25 min)

P22-316

Keynote Address
Friday, November 22, 4:30 PM–5:45 PM
Baltimore Convention Center–345
Emran El-Badawi, University of Houston, Introduction (10 min)
Aziz Al-Azmeh, Central European University
Implausibility and Probability in Studies of Qur'anic Origins (45 min)
Jane McAuliffe, Bryn Mawr University, Respondent (20 min)
Reception to follow immediately after the keynote address.
Come by our booth at AAR/SBL 2013 (no. 329) for a 50% discount on display copies!
**P23-221**

**Qur’ān and Gender**

Saturday, November 23, 1:00 PM–3:30 PM

Marriott Baltimore Inner Harbor– Stadium Ballroom II

Farid Esack, University of Johannesburg, Presiding

Juliane Hammer, University of North Carolina at Chapel Hill

*Equity, Equality, or Hierarchy: American Tafsir on Gender Roles in Marriage* (20 min)

Discussion (10 min)

Kecia Ali, Boston University

*Destabilizing Gender, Reproducing Maternity: Qur’ānic Narratives of Mary* (20 min)

Discussion (10 min)

Marion Holmes Katz, New York University

*The Ethical Body and the Gendered Body in the Qur’ān* (20 min)

Discussion (10 min)

Hamza M. Zafer, University of Washington

*The Sons (and Daughters) of Israel: Gender in Qur’ānic Negotiations of Jewish Lineage* (20 min)

Discussion (10 min)

Aziz al-Azmeh, Central European University, Respondent (10 min)

Discussion (20 min)

**P23-323**

**Joint Session With: Society of Biblical Literature, Qur’ān and Biblical Literature Program Unit**

Saturday, November 23, 4:00 PM–6:30 PM

Marriott Baltimore Inner Harbor–Stadium Ballroom II

Michael Pregill, Elon University, Presiding

Michael Graves, Wheaton College

*Kernel Texts and Prophetic Logia: Biblical and Qur’ānic Scholarship in Dialogue* (20 min)

David Penchansky, University of Saint Thomas

*Daughters of Deity in the Bible and the Qur’ān* (20 min)

Abdulla Galadari, University of Aberdeen

*Begotten of God: A Qur’ānic Interpretation of the Logos* (20 min)

David Hollenberg, University of Oregon

*Ships of Faith, Islands of Salvation: Stories of the Prophets as Intra-Sectarian Shi’ite Polemic* (20 min)

Clare Wilde, University of Auckland

*Qur’ānic Echoes of the bnay qyama* (20 min)

Discussion (20 min)

Business Meeting (20 min)

**P24-229**

**Joint Session With: Society of Biblical Literature, Qur’ān and Biblical Literature Program Unit**

**Theme: Modern Muslim Critics of Bible and Isra’ilīyyat**

Sunday, November 24, 1:00 PM–3:30 PM

Hilton Baltimore Convention Center Hotel–Johnson B

[Note: this room location is in the Hilton Baltimore Hotel, not the Baltimore Convention Center]

Brannon Wheeler, United States Naval Academy, Presiding

Gabriel Said Reynolds, University of Notre Dame

*Reading the Bible with Ahmed Deedat* (20 min)

Michael Pregill, Elon University

*Modern Critics of Isra’ilīyyat and the Problem of Isma’* (20 min)

Younus Mirza, Allegheny College

*Abridging the Isra’ilīyyat: Shaykh Ahmad Shakir’s (d.1377/1958) Summary of Tafsir Ibn Kathir* (20 min)

Roberto Tottoli, Università degli Studi di Napoli

*L’Orientale*

*Isra’ilīyyat: A Tool of Muslim Exegesis and Western Studies* (20 min)

Discussion (20 min)

**OTHER SESSIONS OF INTEREST AT AAR & SBL 2013**

The programs of both the American Academy of Religion and the Society of Biblical Literature for the 2013 conference in Baltimore feature many other sessions of possible interest to scholars in Qur’ānic Studies, covering a wide variety of topics and approaches in the contemporary interdisciplinary study of religion, culture, and comparative scriptural traditions. From SBL program units such as Qur’ān and Biblical Literature, Religious World of Late Antiquity, Syriac Literature, and Scriptural Reasoning to the many groups organized under the AAR Study of Islam section—including the AAR Qur’ān group—an array of fascinating papers will be presented during the Baltimore conference. The following is a small sample of the dozens of diverse sessions that will focus on the scriptural traditions of Late Antiquity, early and medieval Islam, and other related subjects that may be of interest to scholars in Qur’ānic Studies.
OTHER QUR’ANIC STUDIES SESSIONS

S24-332
Society of Biblical Literature, Qur’an and Biblical Literature Program Unit
Joint Session With: Pentateuch Program Unit
Theme: Arab Peoples in the Pentateuch
Sunday, November 24, 4:00 PM–6:30 PM
Baltimore Convention Center–343
John Kaltner, Rhodes College, Presiding
Lauren Monroe, Cornell University
Israel’s Kinship Bonds with its Inland Neighbors: A Call to Return South Arabia to the Purview of Biblical Studies
Christian Frevel, Ruhr-Universität Bochum
The “Arab Connection” in the Book of Numbers
Juerg Hutzli, Université de Lausanne
Midian in the Book of Numbers
Jakob Wöhrle, Westfälische Wilhelms-Universität Münster
The Exemplary Alien: Ishmael in Prepriestly, Priestly, and Postpriestly Tradition
Carol Bakhos, University of California, Los Angeles
Arabs in Postbiblical Traditions

A24-134
American Academy of Religion Qur’an Group
Theme: The Qur’an in Context: Ibn Taymiyya to the Present
Sunday, November 24, 9:00 AM–11:00 AM
Hilton Baltimore Convention Center Hotel–Key 3
Gordon D. Newby, Emory University, Presiding
Elliott Bazzano, Le Moyne College
Interpreting the Faith of Pharaoh: An Assessment of Ibn Taymiyya’s Qur’anic Hermeneutics
Rahel Fischbach, Georgetown University
Politics of Scripture: The (Un)making of a European Qur’an
SherAli Tareen, Duke University
Contesting Pluralism through the Qur’an
Farid Esack, University of Johannesburg, Respondent

A25-224
American Academy of Religion Qur’an Group
Theme: Approaches in Qur’anic Studies
Monday, November 25, 1:00 PM–3:00 PM
Hilton Baltimore Convention Center Hotel–Ruth
Daniel A. Madigan, Georgetown University, Presiding
Vanessa De Gifis, Wayne State University
Toward a Hermeneutic of Qur’anic Referencing
Jacob Hicks, Florida State University
The Right Man for the Job: How Elijah Muhammad and His Followers Use the Qur’an to Demonstrate How He is Uniquely Suited to Minister to the “Blackman”
Nevin Reda, Emmanuel College of Victoria University in the University of Toronto
Bible and Qur’an: The Story of Abraham and the Dilemma of the Influence Paradigm
George Archer, Georgetown University
“In that Sleep of Death”: A Ring-Compositional Analysis of Surat al-Kahf Regarding Saint Cults and the Barzakh
Alan Godlas, University of Georgia
Qur’anic Emotions, Cognition, and Emotional Intelligence
Joseph Lumbard, Brandeis University, Respondent
## ADDITIONAL SESSIONS OF INTEREST

### S25-316

**History and Literature of Early Rabbinic Judaism Program Unit (SBL)**

**Theme: Rabbinic Literature in a Wider Cultural Context**

Monday, November 25, 4:00 PM–6:30 PM  
Baltimore Convention Center–341  
Michael Rosenberg, Hebrew College  
*The Use of Syriac “Aggadah” in the Study of Rabbinic Halakhah: A Case Study*  
Natalie C. Polzer, University of Louisville  
*The Captive Rabbs and the “Putrid Drop”: Early Islamic Echoes in Avot de Rabbi Natan A?*  
Alexei Sivertsev, DePaul University  
*Jewish Liturgical Poetry and Imperial Eschatology in Late Antiquity*  

### A26-100

**Study of Islam Section and Islamic Mysticism Group (AAR)**

**Theme: Beyond Sunni-Shi’i Debates: Negotiating Ahl al-Bayt in Theology, Tafsir, and Ritual Iconography**

Tuesday, November 26, 8:30 AM–10:00 AM  
Baltimore Convention Center–326  
Nebil Husayn, Princeton University  
*Treatises on the Salvation of Abu Talib*  
Tehseen Thaver, University of North Carolina  
*Sufism, Shi’ism and Traditions of Qur’an Commentary in Early Islam: The Case of al-Sharif al-Radi (d. 1015 CE)*  
Sophia Shafi, Iliff School of Theology  
*Every Piece of Land Is Karbala: Souvenirs and Permanent Mementos*  
Frederick S. Colby, University of Oregon, Respondent

### S25-337

**Violence and Representations of Violence Among Jews and Christians Program Unit (SBL)**

**Theme: Martyrdom and Religious Violence in Late Antiquity (in the wake of Brent Shaw’s Sacred Violence)**

Monday, November 25, 4:00 PM–6:30 PM  
Hilton Baltimore Convention Center hotel–Peale C  
Ra’anan Boustan, University of California, Los Angeles, Presiding  
David Frankfurter, Boston University  
*Martyrology and the Paideia of Violence: Brent Shaw on the Realities of Christian Demolition*  
Hans G. Kippenberg, Jacobs University  
*The Link between Jewish Monotheism and Acts of Violence: Neither Necessary nor Impossible, but Contingent*  
Kate Cooper, University of Manchester  
*Violence, Memory, and Narrative: The Multiple Re-Inventions of Martyr Discourse in Africa, from Tertullian to Victor of Vita*  
Robin M. Jensen, Vanderbilt University  
*Martyrs as Gladiatores and Bestiarii: The Influence of Roman Blood Sports and Spectacles on the Cult of the Christian Hero*  
Shira Lander, Rice University  
*The Power of a Good Death: Contested Martyr Shrines and the Continuation of Martyrdom*
Gems of the Bodleian: Qur'anic Manuscripts at Oxford University

This is a survey of the various kinds of Qur'an manuscripts found in the Bodleian Library's collection. The Bodleian is one of the oldest academic libraries in the Western world and for many centuries has provided the research base for Arabic and Islamic studies at the University of Oxford. The Bodleian’s Qur'an manuscripts represent an extensive range of examples of the Qur'an in book form. The examples start with early Kufic parchment pages that exhibit the development of Arabic orthography, the development of the text itself (with examples of textual variants and alternative qira’at), and the early development of artistic conventions in Qur'an manuscripts. The examples continue with a very early Kufic paper Qur'an, various medieval examples of the calligrapher's and illuminator’s art, Qur'ans used by important Western Renaissance and Enlightenment scholars, rare trophies from conquest, talismanic Qur'ans such as miniature scrolls and mushafs as well as a Qur'an Jama, and representatives of geographic variations of script and book form. This will be a rapid, colorful survey of an important collection, touching on many aspects of palaeography, codicology, and Islamic art in Qur'anic manuscripts. This paper is based on a presentation given to the curators of the Bodleian Library in June 2012.

Simon Rettig, Freer Gallery of Art and Arthur M. Sackler Gallery—Smithsonian Institution

Simon Rettig is the Iran Heritage Foundation curatorial and postdoctoral fellow at the Freer Gallery of Art and the Arthur M. Sackler Gallery–Smithsonian Institution in Washington, DC. He holds a Diplôme de Premier Cycle from the Ecole du Louvre (2000), and both an M.A. and Ph.D. in History of Islamic Art and Archaeology from the Aix-Marseille University (2003, 2011).

Rettig was previously a researcher at the Institut Francais d’Etudes Anatoliennes (Istanbul) and in the DFG–Emmy Noether Junior Research Group “Kosmos–Ornatus. Ornament in France and Persia ca. 1400 in Comparison” at the Freie Universitiat Berlin. His research mainly focuses on fifteenth-century Persianate manuscripts, about which he has delivered numerous lectures and published several articles.

Codicology versus History of Art? Rethinking the Visual Study of Qur'anic Manuscripts

The study of Qur'an codices has experienced tremendous development in the past few decades. Physical investigations led through the prism of codicology have challenged our approach to Qur'an manuscripts as objects created in specific cultural contexts. Simultaneously, codicology has opened up new perspectives of research and encouraged the comprehension of the book as a whole, as well as its insertion within a global book production system. Nevertheless, it may well be that codicological inquiry has been made at the expense of art historical inquiry. The present paper, despite its provocative title, does not primarily aim to oppose the two disciplines. Rather, it demonstrates both how the two are mutually beneficial and also how codicology remains an essential tool for art historians in the study of the materiality of copies of the Qur’an. This issue will be examined through a single case study: the fragmentary Qur'an MS 1008 in the Library of Congress. It bears a dedication to Firuz Agha, the head treasurer of the Ottoman sultan Bayezid II (r. 1481–1512). Based on an erased inscription, the copy has been so far ascribed to the celebrated calligrapher Shaykh Hamdullah (d. 1526). However, a thorough examination of the writing may suggest an attribution to other contemporary individuals. In the same way, stylistic and formal analysis of the display of the Qur’anic text and page layout and of the illuminations within the manuscript shed new light on artistic conceptions and ritual practices connected to the Qur’an in the Ottoman sphere around 1500.

Alasdair Watson, Bodleian Libraries, Oxford University

Alasdair Watson graduated with an honors degree in Arabic from the School of Oriental and African Studies, London, and an M.A. in Translation Studies from the University of Edinburgh. He worked as an Arabic-English translator for ten years, mainly translating texts for the cultural sector before pursuing his interest in manuscripts in the Arabic script. After a short period during which he created a handlist for a small collection of manuscripts in a museum in the Middle East, he worked as a consultant for Oxford’s Bodleian Libraries, editing Prof. Emilie Savage-Smith’s catalogue of the libraries’ Arabic medical manuscripts, soon to be published by Oxford University Press.
Soon after, Watson joined the Fihrist project, and was Oxford’s project officer for the creation of an online catalogue of Islamic manuscripts in the collections of the Bodleian Libraries and Cambridge University Library. In April 2011, he took up the position of Curator of Islamic manuscripts at the Bodleian Libraries. Watson’s interests include Classical Arabic and Persian language and literature, Islamic Studies and Comparative Religion, Sufism, and Translation Studies. Watson has traveled widely in the Middle East and has also attended and participated in a number of international conferences.

The King’s Mushafs: A Glimpse at Some of the Qur’ans from Tipu Sultan’s Royal Library

In 1799, Tipu Sultan, the Nawab of Mysore, was defeated by the British at the battle of Seringapatam. After the battle, all of the Nawab’s possessions were auctioned off, apart from his library of some 2,000 books, which was kept and distributed between a number of libraries, including some in Britain itself. Tipu’s library included a significant number of copies of the Qur’an, the majority of which were acquired by him from other sources—sometimes even plundered from other kings—and hence all of the copies of the Qur’an in his collection have a long history and provenance. This paper will present an overview of the library of Tipu Sultan as documented after his demise, focusing on some fine copies of the Qur’an known to have been in his collection and which still survive today in library collections. In this presentation, the copies will be discussed from textual, historical, artistic, and codicological points of view, and the presentation will be accompanied by images from the original books themselves.

Asma Hilali, Institute of Ismaili Studies

Asma Hilali is research associate at the Institute of Ismaili Studies in London. She completed her Ph.D. at École Pratique des Hautes Etudes in Paris and previously held a post-doctoral fellowship at the Martin Luther University of Halle-Wittenberg, Germany. Her research focuses on hadith sciences and the transmission of knowledge in medieval Islam.

The Manuscript 27.1 DAM: Sacred Words and Words about the Sacred

Manuscript 27.1 DAM, or the “Sana’a Palimpsest,” has a long history in terms of the attention it has received from various researchers. Since 1971, when Gerd Puin discovered the importance of the manuscript, the main questions have revolved around the problem of the Qur’anic variants. The aim of this paper is to show one aspect of the transformation process of the Qur’an. The manuscript contains information not only about the evolution of the text of the Qur’an, but also about procedures of correction and commentary.

P22-316

Keynote Address

Emran El-Badawi, University of Houston, Introduction

Aziz al-Azmeh, Central European University

Aziz al-Azmeh is CEU University Professor in the department of History and director of the Center for Religious Studies, Central European University, Budapest. He has been a long-term fellow at the Institute for Advanced Study, Berlin, and a fellow at: the Swedish Collegium for Advanced Studies, Uppsala; the Collegium Budapest; the Rockefeller Center for Scholars, Bellagio; and often at the Maison des Sciences de l’Homme, Paris. He has been a visiting professor at Columbia, Yale, Georgetown, and the University of California, Berkeley. Among his books in English are Ibn Khaldun (1982); Arabic Thought and Islamic Societies (1986, 2013); Isams and Modernities (1996, 1998, 2010); Muslim Kingship: Power and the Sacred in Muslim, Christian and Pagan Polities (1997); The Times of History (2007); The Emergence of Islam in Late Antiquity: Allah and His People (Cambridge UP, 2013, in press); and Arabic Literary Sources and the Religious and Ethnographic History of the Arabs in Late Antiquity (Harrassowitz, 2013, in press).

Implausibility and Probability in Studies of Qur’anic Origins

On the assumption that an answer is only as good as the question posed, the lecture will address trends in the present state of studies of the origins and composition of the received Qur’anic text, by challenging questionable assumptions and exploring promising avenues for future research. It will consider certain physical—textual and codicological—features of the Paleo-Muslim Qur’anic text alongside a number of historical reports, in order to propose a model for the process of its constitution, composition, and circulation prior to the constitution of the literary canon. In so doing, the lecture will adopt a perspective more attentive to historical and socio-linguistic processes than purely philological considerations.

Jane Dammen McAuliffe, Bryn Mawr College, Respondent

Jane Dammen McAuliffe, a scholar of the Qur’an and Muslim-Christian relations, has served as President of Bryn Mawr College (2008–2013) and Dean of Arts and Sciences at Georgetown University (1999–2008). A few of her publications include the six-volume Encyclopaedia of the Qur’an (Brill, 2001–2006); The Cambridge Companion to the Qur’an (Cambridge, 2006); and the forthcoming Norton Anthology of World Religions and Norton Critical Edition of the Qur’an. McAuliffe has also served on the Vatican’s Commission for Religious Relations with Muslims and was a long-standing member of the Archbishop of Canterbury’s “Building Bridges” seminar. In 2004 she served as the President of the American Academy of Religion. McAuliffe received an M.A. and Ph.D. from the University of Toronto.
P23-121

Approaches and Theories on the Translation of the Qur’an

Helen Blatherwick, SOAS, University of London, Presiding

Helen Blatherwick is a research associate at the School of Oriental and African Studies, University of London. Her areas of teaching interest include classical literature, popular Arabic literature—about which she is currently preparing a book on popular Arabic epic—and Arabic-English translation. She is co-convenor of the SOAS Conference on the Qur’an and deputy editor of the Journal of Qur’anic Studies.

Maria Dakake, George Mason University

Maria Dakake teaches on Islam and other Near Eastern religious traditions, as well as on women in religion, at George Mason University. Her book, The Charismatic Community: Shi’ite Identity in Early Islam, was published by SUNY Press in 2007. Dakake is currently part of an editorial team compiling the HarperCollins Study Qur’an, which will include a new translation and an extensive running commentary on the text.

The Original Soul and the “Womb” of Kinship: The Feminine and the Universal in Qur’ân 4:1

The translation of Qur’an 4:1 presents a number of difficulties that bear upon the concept of gender and the task of sorting out gender hierarchies and relations in Qur’anic discourse. Two Arabic terms in the verse—nafs wahidah (single soul) and arham (lit. “wombs”; idiomatically “family relations”—have grammatical and semantic associations with the feminine. Here, as elsewhere in Islamic discourse, divine creativity is subtly and symbolically but unmistakably linked to the physically generative power of the female gender. Yet translating these terms in a way that would retain their feminine resonance while also being true to the broader meaning of the verse is difficult, since the connections are facilitated primarily by the particularities of the Arabic language and multivalence of the Arabic terms. The translation process is further complicated by reading the traditional commentaries, which almost without exception make little mention of the feminine elements of these terms—or even downplay their significance—while in some cases, noting the profound message about the universal dignity and connection between all human beings latent in the verse. Translating these terms into English in ways that explicitly convey their feminine associations might have the effect of limiting the verse to these particular meanings (given the absence of similarly multivalent English terms), and of obscuring the equally important “universalist” message in the verse. In this presentation, I will discuss the translation choices made regarding this verse in the forthcoming HarperCollins Study Qur’an, and the role of that volume’s own commentary in elucidating both the feminine and universal threads that run through the verse.

A. J. Droge, University of Toronto

A. J. Droge wanders among the histories, literatures, and religions of the ancient Mediterranean world. His books include The Qur’an: A New Annotated Translation (2013); Homer or Moses? Early Christian Interpretations of the History of Culture (1989); and (with James Tabor) A Noble Death: Suicide and Martyrdom among Jews and Christians in Antiquity (1992). He has taught at the University of Chicago, the University of California, and the University of Toronto.

Traduttore, Traditore? Revisiting Mr. Nabokov

Laying a wager on the notion that language entails translatability, this paper offers some Nabokovian reflections on translation practice (free vs. literal, rhyme vs. reason, domestication vs. estrangement), before turning to address the peculiar problems (cultural, political, pedagogical) of translating “holy writ.”

Devin J. Stewart, Emory University

Devin J. Stewart teaches Arabic, Middle Eastern, and Islamic Studies at Emory University. His research interests include Islamic law, the Qur’an, Islamic sectarian relations, medieval Arabic prose literature, Islamic biography and autobiography, and Arabic dialects. He is currently preparing a book on rhyme in the Qur’an.

The Translation of Divine Epithets in the Qur’an

It has become fashionable in English translations of the Qur’an and other texts to render the “Very Beautiful Names” (al-asma’ al-husna) of God as ‘All-X’: All-Merciful, All-Knowing, All-Hearing. In my view, in addition to producing clumsy English, this is incorrect in nearly every case. In this study I endeavor to trace the history of this translation practice and to survey the existing translations of the divine epithets, from Sale’s translation to the most recent English renditions. Then—drawing on an understanding of the role of divine epithets in the history of religions in general—I attempt to explain why the ‘All-X’ renditions fail to capture the appropriate sense of these key terms, using examples from the Qur’anic text.

Omar Tarazi, Independent Scholar

Omar Tarazi is a practicing attorney in Columbus, Ohio. In addition, he has been working for several years on a project titled “Allah’s Words in Plain English.”

Translating the Qur’an’s Aesthetic and Intellectual Features into Plain English

The Qur’anic text is firmly rooted in a particular time, place, and audience. In fact, it is so tailored to the language of its ancient Arabian audience that it presents its textual perfection to them as proof of its divine authorship. This paper will discuss translation techniques that are necessary in order to give the modern, average English-speaking audience a simulated taste of the aesthetic and intellectual features of the Qur’an as experienced by the ancient Arabs.
Shawkat M. Toorawa, Cornell University
Shawkat M. Toorawa teaches literature at Cornell University. His areas of specialty are medieval Arabic literature and modern poetry. He has a special interest in the lexicon of the Qur’an.

Hapless Hapaxes & Luckless Rhymes: The Sad Fate of the Qur’an’s Most Important Features

There are upwards of seventy full translations of the Qur’an into English, and yet not a single one of these translators ever take into account its saj’, or cadenced rhyming prose. That decision is a radical one, as fully 85% of the Qur’an is in this rhythmic and rhyming language. When queried, translators—and even end-users—insist that to be attentive to rhyme would mean “sacrificing” other aspects of the text. Another feature of Qur’anic language that has been ignored—by both translators and indeed scholars generally—is the occurrence and deployment of hapax legomena, words occurring only once (or nearly so). By privileging what they take to be the “meaning” of the Qur’an, translators—and the readers who go along with this notion—miss out on the sophisticated ways in which meaning is produced by obvious literary and rhetorical choices. In this paper, I illustrate how a fundamental and constitutive aspect of the Qur’an, sound, has been sacrificed by otherwise accomplished translators; and I look at recent efforts by Tarazi, Toorawa, and McElwain to redress this.

P23-221

The Qur’an and Gender

Farid Esack, University of Johannesburg, Presiding

Farid Esack is a South African Muslim theologian who studied in Pakistan, the United Kingdom, and Germany. He is the author of Qur’an, Liberation and Pluralism (1997); On Being a Muslim (1999); The Qur’an: A User’s Guide (2005); and (with Sarah Chiddy) Islam, HIV & AIDS: Between Scorn, Pity & Justice (2009). He is currently professor in the study of Islam and head of the Department of Religious Studies at the University of Johannesburg.

Juliane Hammer, University of North Carolina at Chapel Hill

Juliane Hammer is associate professor and Kenan Rifai Fellow in Islamic Studies in the Department of Religious Studies at the University of North Carolina at Chapel Hill. Her publications include Palestinians Born in Exile (2005); American Muslim Women, Religious Authority, and Activism: More than a Prayer (2012); and (with Omid Safi) The Cambridge Companion to American Islam (2013).

Equity, Equality, or Hierarchy: American Tafsir on Gender Roles in Marriage

While gender roles in society have been debated by Muslim thinkers since the nineteenth century, the particular connection between gender and marriage has not always been at the forefront of such debate. It is in discourses on marriage, I argue, that conceptions of divinely ordained gender roles are constructed and negotiated. In this paper I analyze American Muslim approaches to the question of gender dynamics in Muslim marriages through a discussion of three distinct perspectives, positing gender equity, equality, and hierarchy respectively. Each of these three positions implicitly also engages prevalent American discourses and debates about gender and the peculiar position of American Muslims as a religious minority community. My discussion is based on textual sources offering advice to American Muslims, thereby reflecting both existing discourses and issues in American Muslim communities, and models presented to those communities as blueprints for Islamic marriage. I argue that references to particular Qur’anic passages reflect an ongoing communal and scholarly engagement with the Qur’an and simultaneously construct it as a source of authority in its own right.

Kecia Ali, Boston University

Kecia Ali (Ph.D., Duke University) is an associate professor of Religion at Boston University. She writes and teaches about Islamic religious texts, especially jurisprudence; women in both classical and contemporary Muslim discourses; and religious biography. Her books include Sexual Ethics and Islam: Feminist Reflections on Qur’an, Hadith, and Jurisprudence (2006); Marriage and Slavery in Early Islam (2010); and Imam Shafi’i: Scholar and Saint (2011). Her current project explores Muslim and non-Muslim biographies of the Prophet Muhammad, with particular attention to modern thinking about his marriages and personal life.

Destabilizing Gender, Reproducing Maternity: Qur’anic Narratives of Mary

Mary is unique among the Qur’an’s female characters. Her story, told primarily through extended passages in Sura 3 and Sura 19, suggests three interpretive trajectories. One approach emphasizes her similarity to male figures, highlighting Qur’anic gender egalitarianism and the potential sameness of male and female roles. A second strategy focuses on the Qur’anic sensitivity to women’s embodied experience. Mary is the prime example of scriptural attention to the sacredness and power of biologically female and specifically maternal experiences. This paper takes a third tack. Focusing on the passages in Surat Al ‘Imran which situate Mary in a prophetic lineage, I suggest that this repeated disruption of gender can productively be read through queer theoretical lenses.
As Kay Turner and Pauline Greenhill write, “A queer reader intuitively seeks a tale’s structural distinctions—polarities, binaries, or relational chains—that fail to conform to heteronormative claims” (2013:15). Having declared at Mary’s birth that “the male is not like the female” (3:36)—thereby both positing the female as the standard against which the male is compared and setting up a binary opposition between the genders—the Qur’an undoes the binary. It oscillates between highlighting Mary’s femaleness and likening her to prophetic and pious males. Mary is “chosen above the women of all the worlds,” but is also paralleled to Zacharias’ offspring and Zacharias himself, successively: both receive angelic visitors to announce prophet sons. Mary is situated among “those [m.] who bow down” and, elsewhere in the Qur’an, among the [m.] “devoutly obedient.” The Mary of Surat Al ’Imran remains restless, moving between likeness to men and pointed femaleness, in contrast to her counterpart in Surat Maryam, whose embodied labor is irreducibly female. These distinctions suggest not only fluid visions of gender and generativity within Sura 3 but also varied characterizations across the Qur’anic text as a whole.

Marion Holmes Katz, New York University

Marion Holmes Katz is an associate professor in the Department of Middle Eastern and Islamic Studies at New York University. She holds a B.A. from Yale and a Ph.D. from the University of Chicago, and has published extensively in the fields of pre-modern Islamic law, ritual, and gender.

The Ethical Body and the Gendered Body in the Qur’an

The Qur’anic person is emphatically an embodied one. From pre-modern Christian polemics to contemporary Muslim feminists, observers have commented on the unapologetic physicality of human existence as depicted in the Qur’an, which includes both this-worldly strictures relating to the body (standards of modesty, corporal punishments, rules of ritual purity) and other-worldly pleasures of a distinctly bodily kind. Bodily parts and terminology—such as the “hand” and “face”—feature in Qur’anic discourse dealing with this world, the next world, and the nature of God. However, the body adumbrated by the Qur’an is a distinctive one; not all bodily parts and features, and not all aspects of embodied existence, are present or marked in the same way. The Qur’anic person is also gendered, but—as scholars such as Amina Wadud and Asma Barlas have demonstrated—gender-neutral terminology (insan, nafs, etc.) plays a vital role, particularly (although not exclusively) in connection with the ethical and spiritual dimensions of human existence. This paper presents an inventory of the Qur’anic body, whose distinctiveness will be suggested by contrast with the ways in which the body is depicted in the corpus of hadith. By examining allusions to bodily features such as limbs, hair, and genitals, the paper will examine how the Qur’anic body is integrally related to Qur’anic ethics—and how embodiment is related to the Qur’anic construction of gender.

Hamza M. Zafer, University of Washington

Hamza M. Zafer (Ph.D., Cornell University) is assistant professor of Early Islam at the University of Washington. His current research focuses on the emergence and expression of religio-communal ideologies among monotheistic groups in the late ancient Near East. His doctoral thesis examines the Qur’an’s multivalent communal concept of ummah as a juridical, prophetological, and genealogical entity.

The Sons (and Daughters) of Israel: Gender in Qur’anic Negotiations of Jewish Lineage

The Qur’anic appellation “Sons of Israel” intimates the text’s conception of its ostensibly Jewish communal interlocutors as a genealogical entity. This paper will explore the Qur’an’s idiosyncratic deployment of this gendered designation in the context of communal boundary-making. The appellation signals that the text considers the point of differentiation between Jews and non-Jews as not simply doctrine or practice but rather patrilineage. This focus on Jewish patrilineage and recurrent references to the Israelites’ unique patrimony of grace are marked departures from the text’s otherwise prevailing attitude of suspicion towards lineage and ancestral legacy. The paper will examine this exception by excavating a particularly rich narrative reference to the patriarch Israel’s deathbed bequest to his twelve male heirs: the mythic progenitors of the text’s communal boundary-making. The Qur’an’s rendition of this biblical episode (Gen 49) is polemically motivated—it attempts to distance the adversarial interlocutors from their soteriologically potent ancestry, thereby appropriating this sacred patriline into its addressee-community’s salvation history. This work is also done by early Muslim accounts of Muhammad’s marriage to two women from priestly Jewish families in Medina. These accounts of matrimony, the paper will propose, are exegetically motivated in that they rework and mediate the Qur’an’s depiction of Jewish patrimony. The co-option of Jewish lineage by way of patrimony and matrimony reveals how conceptualizations of gender intersect with conceptualizations of community in the Qur’anic text and in its earliest mediations.

Aziz al-Azmeh, Central European University, Respondent
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Daughters of Deity in the Bible and the Qur'an

The Qur'an teaches a radical form of monotheism. The Bible, though edited for monotheism, frequently gives evidence of earlier polytheistic beliefs held by Israelites. It is no surprise, therefore, that these two texts address the issue of God's female offspring in dramatically different ways. However, the presence of female offspring remains a strong reality in both texts. In the Qur'an, Sura 53 (Al-Najm) speaks of Arabian goddesses, traditionally understood as Allah's daughters. The name of one, Allat (al-Lat), is the Arabic word for “God” with a feminine ending. Sura 53 firmly rejects their authority, calling the three “empty names.” An early tradition, the so-called “Satanic Verses,” actually suggests an uneasy alliance between the Prophet and these heavenly women. Although the Hebrew prophets condemn female goddesses, Proverbs 8 regards personified wisdom as Yahweh's daughter. This paper examines images of divine daughters in both texts, and the monotheistic strategies that keep these women in check.
Abdulla Galadari, University of Aberdeen

**Begotten of God: A Qur'anic Interpretation of the Logos**

One of the stumbling blocks in the theological dialogue between Christians and Muslims is the concept of Jesus as Begotten of God. The Qur’an repeatedly denies that God either begets or is begotten, using terms derived from the roots y-l-d or w-l-d. In the passages where the Qur’an denies that Jesus is begotten of God, it affirms instead that whatever God wills, He but says “be” and it “is.” The term “be” used in the Qur’an is the Arabic kun. In John 1:14, the term egeneto is used to describe the Word becoming flesh. In John 1:18, the term monogenes is used for “only-begotten”; John 3:16 and 1 John 4:9 use monogene for “only-begotten,” while John 3:18 uses monogenenous for “only-begotten.” Meanwhile, Acts 13:33, Hebrews 1:5, and 5:5 all use gegenneka for “begotten.” The Greek term for “begotten” is rooted in the term genno, which literally means “to generate.” The term “to be” or “to become” in Greek is rooted in genetheto, which is also used by the Septuagint in Genesis 1:3. In John 1:3, the term egeneto is used to mean “came to be” and gegenen is used to mean “has become.” The terms indicating “to be,” “to become,” “to beget,” and “begotten” in Greek thus all share the same root. It is possible to understand the Qur’an as saying that God says to Jesus, “be” (kun) and so he becomes (yakun) and is therefore, in fact, “begotten” (takawwan) of God. Apparently, the Qur’an is trying to emphasize that Jesus is not begotten of God in terms of being physically born of God, which the root w-l-d is usually understood to connote, but rather is begotten (takawwan) of God through the Word of Being, “be,” which is kun. If that is the case, then perhaps the Qur’an is not necessarily contradicting the New Testament, but elaborating on how to properly understand the concept of Jesus as Begotten of God. Possibly the Qur’an is trying to elaborate on the mystery of the Logos when emphasizing that Jesus is begotten (takawwan) through the word “be” and not through physical birth (w-l-d).

David Hollenberg, University of Oregon

David Hollenberg is currently assistant professor of Arabic Language and Religious Studies at the University of Oregon. His research interests include the relationship between canon and community, scholasticism and manuscript culture, and sectarianism in Islam. His current book project, *Beyond the Qur’an: The Isma’ili Exegesis of Ja’far ibn Mansur al-Yaman*, explores the role of allegoresis in the formation and maintenance of early Isma’ili. He is currently coediting *The Manuscripts of Yemen* for Brill’s “Islamic Manuscripts and Books” series. His previous publications include “Neoplatonism in Early Fatimid Doctrine: A Critical Edition and Translation of the Prologue of the Kitab al-fatatrat wa-l-qiranat (The Book of Periods and Conjunctions),” *Le Muséon* (2009) and “Disrobing Judges with Veiled Truths: An Early Isma’ili Torah interpretation (tawil) in Service of the Fatimid Mission,” *Religion* (2004). He is the founder of the Yemen Manuscripts Digitization Initiative (ymdi.uoregon.edu), a collective of scholars devoted to preserving the manuscripts of Yemen.

Clare Wilde, University of Auckland

Clare Wilde (A.B. Princeton 1996; Licentiate PISAI 1998; Ph.D. Catholic University of America 2011) lectures in Sociology and Theology at the University of Auckland. At Georgetown (2000–2011), she served as editorial assistant for Brill’s *Encyclopaedia of the Qur’an* and taught at the DC and Doha campuses. Her recent articles explore the Covenant of Umar, as well as precursors to Euro-Christian “Islamophobia.” Her dissertation (on early Christian Arabic approaches to the Qur’an) is under contract with Academica Press.

**Qur’anic Echoes of the bnay qyama**

Following the exhortation of Q.10:94, Qur’anic guidelines for virtuous behavior and their eschatological rewards will be read with the aid of Syriac Christian authors. Although Q.57:27 explicitly denounces the innovation of rahbaniyya, traditionally understood to refer to celibate monasticism, might the Qur’an be familiar with—and even advocate—a very specific aspect of Syriac Christianity: the bnay qyama, city-dwelling ascetics who had some liturgical function? The bnay qyama are believed to have had their strongest presence from the fourth to sixth centuries CE (the latest certain literary attestation of the bnay qyama as distinct from monks and priests comes from the writings of Isaac of Nineveh in the late seventh century).
In the fourth century, Ephrem and Aphrahat attest to the existence of male and female celibates living within the city walls, among both the laity and the clergy. That the bnay qayama continued to exist after the introduction of Pachomian monasticism to Syria, and that they constituted a body of the faithful distinct from the priests, monks, and laity, is demonstrated by two separate sets of rules—one for monks, and one for priests and bnay qayama—attributed to Rabbula, a fifth-century bishop of Edessa. The writings of Jacob, bishop of Serug (d. 521), particularly his eulogy for a deceased bat qayama, furnish a number of insights on the institution in the early sixth century. Through analysis of parallels between this literature and Qur’anic passages, this paper considers whether the Qur’an might also reflect a memory of the bnay qayama.

Deedat also regularly quotes from the Qur’an in order to punctuate his arguments and, simultaneously, to suggest that the Qur’an prophetically anticipates the errors into which Christians would fall (Deedat shows no interest in Jews or the Hebrew Bible qua Hebrew Bible). On the other hand Deedat does not quote from Muslim traditions (of the canonical Sunni hadith collections or otherwise) on the falsification of the Injil. Indeed, Deedat’s position on the Bible is distinctively heterodox in surprising ways, at least in respect to those traditions. In my paper, I will illustrate the heterodoxy of Deedat’s position on the Bible, and analyze how his interest in finding effective religious arguments leads him to this heterodoxy.

Michael Pregill, Elon University

Modern Critics of isra’iliyyat and the Problem of isma’

In classical Islamic tradition, criticism of the integrity of the Bible rests upon the claim that Jews and Christians corrupted their scripture deliberately or inadvertently in the process of its transmission (the doctrine of tahrif). Some of the most critical material in the Bible providing evidence of this purported corruption are narratives about sins, errors, and deceptions committed by the prophets of Israel, clear violations of the Islamic theological principle of isma’ or prophetic infallibility. Among modern Muslim authors, scholars, and ideologues who have criticized the so-called isra’iliyyat—problematic traditions preserved in Islamic sources supposedly transmitted from Jews and Christians—discussions of these Islamic traditions frequently lead directly or indirectly to criticism of the Bible as the ultimate source of theologically suspect portrayals of the prophets that violate the principle of isma’. In my paper, I will discuss the treatment of the sins of the prophets Jacob, Aaron, and David in the modern works of Abu Shubbah (1973), Dhahabi (1971), and Najjar (1966), pointing out both their continuities with and dissimilarities from classical discourse on the subject.

Younus Y. Mirza, Allegheny College

Younus Y. Mirza defended his dissertation in Arabic and Islamic Studies from Georgetown University in 2012. His dissertation focused on the influential medieval historian and Qur’anic exegete Ibn Kathir (d. 1373), whose works have been appropriated by modern Islamic movements. He has just completed a postdoctoral fellowship in Religious Studies at Millsaps College, during which he published the article “Ishmael as Abraham’s Sacrifice: Ibn Taymiyya and Ibn Kathir on the Intended Victim” (Islam and Christian-Muslim Relations, 2013). He is now assistant professor of Islamic Studies at Allegheny College. His current research focuses on how Tafsir Ibn Kathir was composed, transmitted, and then appropriated by modern Muslim reformers.
Abridging the isra’iliyyat: Shaykh Ahmad Shakir’s (d.1377/1958) Summary of Tafsir Ibn Kathir

The majority of scholarship on Muslim reformer Ahmad Shakir focuses on his innovative contributions to hadith and Islamic law, such as his belief that Ramadan should be based on a scientifically calculated calendar. Yet little scholarship has been done on his tremendous influence on modern Qur’anic interpretation. This paper will argue that Shakir played an instrumental role in reducing the role of biblically inspired traditions in modern tafsir. Shakir started the process of abridging Tafsir Ibn Kathir by turning a highly technical hadith-based tafsir to one that was accessible to the masses. In doing so, Shakir eliminated the presence of biblical material within his abridgement of Tafsir Ibn Kathir, arguing that the literature contradicted the Islamic message and that the Qur’an superseded previous revelations. Even though he never completed the project, Shakir’s work would inspire other abridgements that would be incorporated into university and study circle curricula. These abridgements would go on to influence the composition of new tafsirs such as Sayyid Qutb’s In the Shade of the Qur’an, which would omit biblical material altogether.

Roberto Tottoli, Università degli Studi di Napoli “L’Orientale”

Roberto Tottoli (Ph.D., Naples 1996) is Professor of Islamic Studies in the Università degli Studi di Napoli “L’Orientale.” He has published Biblical Prophets in the Qur’an and Muslim Literature (2002) and The Stories of the Prophets of Ibn Mutarrif al-Tarafi (2003) related to the isra’iliyyat. His recent publications include (with Maria Luisa Russo and Michele Bernardini) Catalogue of the Islamic Manuscripts from the Kahle Collection in the Department of Oriental Studies of the University of Turin (2011) and an Italian translation of the Muwatta’ of Malik b. Anas (2011).

Isra’iliyyat: A Tool of Muslim Exegesis and Western Studies

The first comprehensive definition and technical use of the term isra’iliyyat appears in the works of Ibn Taymiyya, and above all in the circle of his students such as Ibn Kathir and others, where it denotes reports or traditions of supposedly Jewish and Christian origin that entered early and classical commentaries in order to explain or complete Qur’anic passages. But the term has gained a new relevance in modern and contemporary times, both in Muslim exegetical studies and in Western Islamic studies. The use of the term—reflecting differing attitudes especially during the twentieth century—is strictly connected to the study and analysis of narrative exegesis and the traditions related to biblical lore originated by passages from the Qur’an. Although in the Western context the term appears to be related to the supposed origin of this material, in the Muslim context, it reflects contemporary theological considerations.

This is apparent in the re-emergence and contemporary use of the term in connection with new exegetical methodologies, avoiding the use of external material such as isra’iliyyat to explain the Qur’an. This paper aims to describe the use of the term in both contexts and to demonstrate some of its various uses and meanings across the Muslim exegetical and Western scholarly literatures of the last century.
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- A bridge between different global communities of Qur’anic scholarship
- Regular and meaningful academic interchange between scholars of the Bible and scholars of the Qur’an
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The International Qur’anic Studies Association will meet November 22\textsuperscript{nd}–25\textsuperscript{th}, 2014, with SBL/AAR in San Diego, California.

The meeting will feature IQSA’s first annual presidential address. In order to participate, scholars will need to register for IQSA through IQSAweb.org, or otherwise with SBL or AAR.

IQSA is therefore pleased to invite submissions for the San Diego 2014 conference in the following program units:

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See you in San Diego!
Emran El-Badawi, University of Houston—Codirector

Emran El-Badawi joined the Department of Modern and Classical Languages at the University of Houston in fall of 2011. He serves as assistant professor and director of Arab Studies, teaching courses on Arabic Literature and Islamic and Middle Eastern Studies. His duties also include developing UH’s first minor in Arab Studies and a Middle East Studies concentration for the major in World Cultures and Literature, as well as collaborating with partners throughout the Houston area. El-Badawi’s research interests include Qur’anic Studies as well as contemporary Arab thought. His book, entitled *The Qur’an and the Aramaic Gospel Traditions*, will be published by Routledge Press in late 2013. His current projects include researching a second monograph on progressive Arab thought ca. 1979–2011 and codirecting the International Qur’anic Studies Association. El-Badawi completed his Ph.D. in Early Islamic History from the Department of Near Eastern Languages and Civilizations at the University of Chicago. He received an M.A. in Religion from Temple University in 2005 and a B.A. in both Religion and Computer Science from Rutgers University in 2003. He has also studied in the Middle East and Southeast Asia.

Gabriel Said Reynolds, University of Notre Dame—Codirector

Gabriel Said Reynolds is the Tisch Family Associate Professor of Islamic Studies and Theology at the University of Notre Dame. He has been a visiting professor at Université de Saint Joseph in Lebanon and Université Libre de Bruxelles in Belgium. His research focuses on the Qur’an and Muslim-Christian relations. Reynolds’ dissertation, on a medieval Islamic history of Christianity, won the Field Prize at Yale and is published as *A Muslim Theologian in the Sectarian Milieu* (2004). He also prepared an introduction and translation of this history, published as ‘*Abd al-Jabbār: Critique of Christian Origins* (2008). At Notre Dame, Reynolds has organized two international conferences on the Qur’an (2005, 2009) and has edited the acts of the conferences as *The Qur’an in Its Historical Context* (2008) and *New Perspectives on the Qur’an: The Qur’an in Its Historical Context 2* (2011). In 2012–2013, Reynolds codirected the Qur’an Seminar (along with Mehdi Azaiez), a year-long collaborative project dedicated to developing a scholarly commentary on the Qur’an. Reynolds is also the author of *The Qur’an and Its Biblical Subtext* (2010) and *The Emergence of Islam: Classical Traditions in Contemporary Perspective* (2012).

John F. Kutsko, Society of Biblical Literature—Consultant

John F. Kutsko is Executive Director of the Society of Biblical Literature (SBL). He earned a Ph.D. in Near Eastern Languages and Civilizations from Harvard University and an M.A. from the Department of Near Eastern Studies at the University of Michigan. He is also an affiliate professor of Biblical Studies at the Candler School of Theology, Emory University. As part of his responsibilities for SBL, Kutsko applied for a three-year grant to explore the establishment of an international and independent network of Qur’anic scholars, which has emerged as the International Qur’anic Studies Association. Kutsko is a contributing editor of *The SBL Handbook of Style* (Hendrickson, 1999) and is directing the revised edition of the *Handbook* for SBL. He is author of *Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel* (2000) and coeditor of *The King James Version at 400: Assessing Its Genius as Bible Translation and Its Literary Influence* (2013). He also serves on the editorial advisory board for the *Journal of General Education*.

Tania M. Geist—Editorial Coordinator

Tania M. Geist specializes in newspaper, book, and web publication as well as Catholic systematic theology. She worked in Vatican City as an editor, writer, and translator for the English edition of the Vatican’s newspaper, *L’Osservatore Romano*, from 2008 to 2010. Her writing has been featured by a range of publications—such as *First Things* and the *Catholic News Service*, among others—and she recently served as project editor for an updated edition of Origen’s *On First Principles* (Christian Classics, forthcoming). Geist holds an M.A. in systematic theology from the University of Notre Dame.

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Mehdi Azaiez is a Postdoctoral Fellow at the Laboratoire d’excellence “Religions et Sociétés dans le Monde Méditerranéen” (Labex RESMED), Paris. He completed his Ph.D. at the University of Aix-en-Provence. During 2012–2013, Azaiez 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.
Ebrahim Moosa
Ebrahim Moosa is professor of Religion & Islamic Studies in the Department of Religion at Duke University. Moosa's expertise ranges from Islamic law and Muslim theology to modern Islamic thought. He has published extensively on these topics, and has also published widely in medieval Islamic thought—with special reference to the twelfth-century Muslim thinker, Abu Hamid al-Ghazali (d. 1111). In 2007 he delivered the Durus Hasaniyya Lecture to his Majesty King Mohammed VI of Morocco. He is also currently a senior fellow at the Kenan Institute for Ethics at Duke University. Moosa is the author of the prize-winning book Ghazali and the Poetics of Imagination (2005), awarded the Best First Book in the History of Religions by the American Academy of Religion. What is a Madrasa? Practices and Politics of Salvation in Contemporary Islam will be published in 2014. He coedited Islam in the Modern World (2014) and Muslim Family Law in Sub-Saharan Africa: Colonial Legacies and Post-Colonial Challenges (2010). He is also the editor of the last manuscript of the late Professor Fazlur Rahman, Revival and Reform in Islam: A Study of Islamic Fundamentalism (2000).

Michael Pregill
Michael Pregill is associate professor in the Department of Religious Studies at Elon University in North Carolina. His main areas of specialization are the Qur’an and its interpretation, the origins of Islam in the late antique milieu, and Muslim relations with non-Muslims. Much of his research focuses on the reception of biblical, Jewish, and Christian traditions in the Qur’an and Islamic discourse. He is co-chair of both the Qur’an and Biblical Literature program unit of the Society of Biblical Literature Annual Meeting and the Qur’an and Islamic Tradition in Comparative Perspective program unit of the SBL International Meeting. He has published articles and reviews in numerous journals, including Comparative Islamic Studies, the International Journal of Middle East Studies, Jerusalem Studies in Arabic and Islam, and Religion Compass, among others. He is also a frequent contributor to the Encyclopedia of the Bible and its Reception. He is currently completing his first monograph, The Living Calf of Sinai: Polemic, Exegesis, and “Influence” from Late Antiquity to the Islamic Middle Ages.

Andrew Rippin
Andrew Rippin is professor emeritus of Islamic History at the University of Victoria in Canada, where he also served as the Dean of the Faculty of Humanities from 2000–2010. He was elected a Fellow of the Royal Society of Canada in 2006. He is the author of a number of books, including The Qur’an and its Interpretative Tradition (2001) and the textbook Muslims, Their Religious Beliefs and Practices, which was originally published in 1990 and is now in its fourth revised edition (2012). He is also well known for his edited volumes, among which are the influential Approaches to the History of the Interpretation of the Qur’an (1988), The Qur’an: Style and Contents (2001) and the Blackwell Companion to the Qur’an (2006).

Devin J. Stewart
Devin J. Stewart teaches Arabic, Middle Eastern and Islamic Studies at Emory University. His research interests include Islamic law, the Qur’an, Islamic sectarian relations, medieval Arabic prose literature, Islamic biography and autobiography, and Arabic dialects. He is currently preparing a book on rhyme in the Qur’an.

Shawkat M. Toorawa
Shawkat M. Toorawa teaches literature at Cornell University. His areas of specialty are medieval Arabic literature and modern poetry. He has a special interest in the lexicon of the Qur’an.
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