ما أهمية الجمعية الدولية للدراسات القرآنية؟

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(د. وداد القاضي، جامعة شيكاغو)

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(د. سيدني جريفيث، الجامعة الأمريكية الكاثوليكية)

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(د. رضا أصلان، جامعة كاليفورنيا – ريفيرسايد)

أنا مهتم بدراسة القرآن لأنني قد إكتشفت في بداية مسيرتي المهنية أن مخطوطات القرآن تم نسبيها لفترة طويلة. من ذلك الوقت أخذت بالتبخر عميقاً في دراسة القرآن وكيفية دمجه في التراث الإسلامي.

(د. فرانسوا ديروش، المدرسة التطبيقية للدراسات العليا باريس)

يهمني عمل باحثي القرأن الوسطي 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

2015 Annual Meeting Program Book

2015 Annual Report

Atlanta, Georgia November 20–23
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 non-profit status in 2015. IQSA now recognizes the Windsor Foundation for its generous support of IQSA beginning in 2016.

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

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Dear Friend,

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

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

Conscious of the importance of interdisciplinary conversations, IQSA will continue to meet alongside of SBL at its future North American annual meetings. Furthermore, IQSA successfully held its first international conference in the Islamic world in Yogyakarta, Indonesia in August 2015. For more details on all of our programs, publications, and member benefits please visit IQSAweb.org.

In this program book you will find a complete listing of IQSA events during the Atlanta meeting. You will also find information on our Call for Papers for those who would like to participate in our 2016 meeting in San Antonio and announcements about contributing to IQSA’s journal (JIQSA), monograph series, and online book review service (RQR).

As a learned society, IQSA is shaped by the contributions and insights of its members. We are eager to draw together a diverse community of students and scholars of the Qur’an and look forward to working together to promote the field of Qur’anic Studies. Welcome to IQSA 2015, and we hope to see you again at IQSA 2016 in San Antonio!

Emran El-Badawi
Executive Director, International Qur’anic Studies Association
## IQSA Events 2015

### P20-205/A20-200
**The Qur’an and Late Antiquity**
*Joint session with the AAR Traditions of Eastern Late Antiquity group*

**Theme: Towards a “Long Late Antiquity”: Continuities from the Pre-Islamic to the Islamic Era**
Friday, November 20, 1:00 PM–3:30 PM
Marriott – M104 (Marquis Level)

- Michael Pregill, Boston University, Presiding
- Emran El-Badawi, University of Houston
  *Law and Tradition in the Long Seventh Century (570–705): Between Qur’an and Church Canon (20 min)*

- Walter Ward, University of Alabama at Birmingham
  *The Pre-Islamic Image of the Word “Saracen” and its Implications for Early Christian and Islamic Interactions (20 min)*

- Cecilia Palombo, Princeton University
  *“Why Do the Rabbis and Religious Authorities Not Forbid them from Uttering Sinful Words?”: Qur’anic and Late Antique Attitudes towards Religious Scholars (20 min)*

- Mushegh Asatryan, University of Calgary
  *Is Ghulat Religion Islamic Gnosticism? (1) The Shi‘ite “Extremists” of Early Islamic Iraq (20 min)*

- Dylan M. Burns, Freie Universität Berlin
  *Is Ghulat Religion Islamic Gnosticism? (2) Syro-Mesopotamian Gnostic Traditions (20 min)*

### P20-317
**IQSA Reception**
Friday, November 20, 5:15 PM – 6:30 PM
Marriott – M105 (Marquis Level)

### P21-139
**Qur’an Seminar**

**Theme: Q 2:1–29 (Polemie), 7:1–58 (Narrative), Surahs 54 (Eschatology) and 63 (Contemporary Events)**
Saturday, November 21, 9:00 AM–11:00 AM
Marriott – M105 (Marquis Level)

- Mehdi Azaiez and Clare Wilde, Chairs
  - Mehdi Azaiez, Katholieke Universiteit Leuven
  - Daniel Madigan, Georgetown University
  - Gabriel S. Reynolds, University of Notre Dame
  - Sarra Tlili, Univeristy of Florida
  - Clare Wilde, University of Groningen
  - Hamza M. Zafer, University of Washington

### P21-231
**Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus**

**Theme: The Question of Chronology of the Qur’anic Text: Contribution of Literary Analyses**
Saturday, November 21, 1:00 PM–3:30 PM
Marriott – M103 (Marquis Level)

- Sarra Tlili, University of Florida, Presiding
- Adam Flowers, University of Chicago
  *The Qur’anic Conditional: Syntactic Evidence for the Periodization of the Qur’an (25 min)*

- Lauren E. Osborne, Whitman College
  *Listening in the Qur’an: The Semantic Field of S-M- (25 min)*

- Emmanuelle Stefanidis, Paris-Sorbonne Université
  *Oral Proclamation and Written Text: Situating Chronological Approaches in Qur’anic Studies (25 min)*

- Ryan David Woloshen, Wayne State University
  *An Analysis of Shifting Rhymes in Surah 52 (25 min)*

- Nicolai Sinai, University of Oxford, Respondent (10 min)
P21-240
Qur’anic Studies: Methodology and Hermeneutics

Theme: The Qur’an and Politics: Hermeneutical Approaches

Saturday, November 21, 1:00 PM–3:30 PM
Marriott – M105 (Marquis Level)

Farid Esack, University of Johannesburg, Presiding
Vanessa De Gifs, Wayne State University
Qur’anic Premises in Rhetorical Analogy: The Case of al-Ma’mun’s Mihna (20 min)

Omar Shaukat, University of Johannesburg
Hermeneutics and/as Politics: Defending the Qur’an (and Muslims) against the ‘Scandal’ of Abrogation (20 min)

SherAli Tareen, Franklin and Marshall College
Rereading the Qur’an – Challenging Traditional Authority: Political Implications of Contemporary Qur’an Scholarship (20 min)

Abdullahi Ahmed An-Na’im, Emory University, Respondent (20 min) (TBC)

Discussion (50 min)

P21-341
Qur’anic Studies: Methodology and Hermeneutics

Roundtable Discussion: The Current State of Qur’anic Studies and Its Future

Saturday, November 21, 4:00 PM–6:00 PM
Marriott – M105 (Marquis Level)

Farid Esack, University of Johannesburg, Chair
Kecia Ali, Boston University
Herbert Berg, University of North Carolina at Wilmington
Joseph Lumbard, American University of Sharjah
Yusuf Rahman, Ushuluddin and Graduate School UIN Jakarta
Nicolai Sinai, University of Oxford
Devin Stewart, Emory University
Shawkat Toorawa, Cornell University

S21-310
The Qur’an and the Biblical Tradition I

Joint Session with Biblia Arabica: The Bible in Arabic among Jews, Christians, and Muslims

Theme: “The Bible is at the same time nowhere and everywhere in the Arabic Qur’an” (Sidney H. Griffith)

Saturday, November 21, 4:00 PM–6:30 PM
Marriott – L508 (Lobby Level)

Meira Polliack, Tel Aviv University, Presiding
Josey Bridges Snyder, Emory University

Selective Memory: Lot’s Wife in the Qur’an and Later Islamic Interpretation (30 min)

Ilana Sasson, Sacred Heart University
Who wrote the Book of Proverbs? A Medieval Karaite Approach (30 min)

Yousef Casewit, New York University, Abu Dhabi/ American University of Sharjah

Biblical Proof-Texts in the Qur’anic Exegesis of Ibn Barrajjan of Seville (d. 536/1141) (30 min)

Roy Michael McCoy III, University of Oxford
“Do not Trust the People of the Book, but do not Disbelieve Them”: Suspending Judgment on the Four Canonical Gospels in al-Biq’a’i’s Tafsir (30 min)

S22-142a
The Qur’an and Late Antiquity

Joint session with the SBL Religious World of Late Antiquity program unit

This is the first of two planned panels commemorating the work of Thomas Sizgorich; the second will be held in 2017.

Theme: Violence and Belief in the Qur’anic Milieu

Sunday, November 22, 9:00 AM–11:00 AM
Marriott – M105 (Marquis Level)

Ra’anan Boustan, University of California, Los Angeles, Presiding
Michael Pregill, Boston University

Scriptural Virtuosity and the Qur’an’s Imperial Context (25 min)
Christine Luckritz Marquis, Union Presbyterian Seminary
Violence and Community in Yemen: Narrativizing Religious Identity through Himyarite History (25 min)
Nicolai Sinai, University of Oxford
Militancy in the Medinan Qur’an (25 min)
Discussion (40 min)

**IQSA Business Meeting**

All IQSA members should attend.
Sunday, November 22, 11:30 AM–12:00 PM
Marriott – M105 (Marquis Level)

**P22-401a**

**IQSA Graduate Student Reception**

Sunday, November 22, 12:00 PM–1:00 PM
Marriott – L504-L505 (Lobby Level)

**P22-228**

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

Theme: *Surat al-Baqarah* (Q 2)

Sunday, November 22, 1:00 PM–3:00 PM
Marriott – M105 (Marquis Level)

Devin Stewart, Emory University, Presiding
Shawkat M. Toorawa, Cornell University
_Rhyme and Soundscape in Surat al-Baqarah_ (20 min)

Marianna Klar, SOAS University of London
_Structural Seams in Surat al-Baqarah_ (20 min)

Joseph E. Lowry, University of Pennsylvania
_Law and Literary Form in Surat al-Baqarah, Considered with Reference to Other Long Medinan Surahs_ (20 min)

Sarra Tlili, University of Florida
_The Gnat and the Elephant_ (20 min)

Break (10 min)

Hamza M. Zafer, University of Washington
_The Ummah Pericope (Q 2:104–123)_ (20 min)

Mehdi Azaiez, Katholieke Universiteit Leuven, Respondent (30 min)

**P22-249**

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

Sunday, November 22, 1:00 PM–3:30 PM
Marriott – M103 (Marquis Level)

Alba Fedeli, Central European University, Budapest, Presiding
Gabriel Said Reynolds, University of Notre Dame
_Noah’s Lost Son_ (30 min)

George Archer, Georgetown University
_And on the Seventh Day, He Sat Down: The Qur’an, the Sabbath, and the Throne of God_ (30 min)

Holger Zellentin, University of Nottingham
_Repetition, Structure, and Meaning in the Talmud and in the Qur’an_ (30 min)

Thomas Hoffmann, University of Copenhagen
_“In God’s Way”: A Path-Breaking Metaphor in the Qur’an and its Biblical Genealogies_ (30 min)

Ari M. Gordon, University of Pennsylvania
_Turning or Returning: The Figure of Job in the Qur’an and Biblical Literatures_ (30 min)

**P22-345**

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

Sunday, November 22, 4:00 PM–6:30 PM
Marriott – M103 (Marquis Level)

Holger Zellentin, University of Nottingham, Presiding

Zohar Hadromi-Allouche, University of Aberdeen
_Eve and Sons: Ambivalent Motherhood_ (30 min)

Andrew O’Connor, University of Notre Dame
_Qu’ranic Covenant Reconsidered: Mithaq and ‘Ahd in Polemical Context_ (30 min)

Maria Enid Rodriguez, The Catholic University of America
_What’s in a “Word”? Kalam/Kalima and Rhema/Logos as Expressions of God’s Word in Q 3 and the Gospel of Luke_ (30 min)

Shari Lowin, Stonehill College
_The Son of Noah and the Daughter Who Flew Away: Did the Qur’an Inspire a Midrash?_ (30 min)
P23-226a

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

**Theme: Themes and Rhetorical Tools in the Qur’an**

Monday, November 23, 1:00 PM–3:30 PM
Marriott – M105 (Marquis Level)

Daniel Madigan, Georgetown, and Sarra Tlili, University of Florida, Presiding

Jessica Sylvan Mutter, University of Chicago

IlTifat and Narrative Voice in the Qur’an (25 min)

Mohsen Goudarzi, Harvard University

A Tale of Two Kitabs: A Radical Reconsideration of Qur’anic Scriptuology (25 min)

Leyla Ozgur AlHassen, University of California, Los Angeles

Ibrahim Seeking Forgiveness for His Father: Faith and Family in the Qur’an (25 min)

Break (10 min)

Devin Stewart, Emory University

Challenges and Taunts: Notes on the Functions of Cognate Paronomasia in the Qur’an (25 min)

Khalid Yahya Blankinship, Temple University

The Rhetorical Theory of Tafsir of Najm al-Din al-Tufi (657–716/1259–1316) (25 min)

Discussion (15 min.)

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P23-246

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

Monday, November 23, 1:00 PM–2:30 PM
Marriott – M104 (Marquis Level)

Nicolai Sinai, University of Oxford, Presiding

Alba Fedeli, Central European University, Budapest

Traces of Reading in the Writing of Early Qur’anic Manuscripts (25 min)

Keith E. Small, London School of Theology / Bodleian Library, University of Oxford

A Parchment Discovery From the Stacks: A Tenth Century Qur’an Fragment with a Pious Attribution (25 min)

Roundtable Discussion: The Birmingham Qur’anic leaves (Mingana Isl. Ar. 1572a) and their Significance (30 min)
Abstracts and Biographies

The Qurʾan and Late Antiquity

**Theme: Towards a “Long Late Antiquity”: Continuities from the Pre-Islamic to the Islamic Era**

**Michael Pregill, Boston University, Presiding**
See biography in People section on page 44.

**Emran El-Badawi, University of Houston**
See biography in People section on page 44.

**Law and Tradition in the Long Seventh Century (570–705): Between Qurʾan and Church Canon**

This paper posits the “long seventh century” (570–705) as an incubation period, within Late Antiquity, for the articulation of later Islamic law and tradition in the ninth century. 570 CE marks the approximate birth date of the Prophet Muhammad, the articulator of the first Near Eastern scripture in Arabic—the Qurʾan. 705 CE marks the death of the Umayyad Caliph ʿAbd al-Malik b. Marwan, under whom Arabic becomes the official language of administration in the region, and under whom Islamic identity begins to crystallize. This paper demonstrates that during this period the Qurʾan is one among a handful of other interconnected sources of Near Eastern law and tradition, what I broadly dub “church canon.” This paper will explore about a dozen qurʾanic terms and phrases, especially references to bodies of law and tradition in the long seventh century. These include discussing the terms ʿilm and dars (Q 3:79) and their relationship to taʿwil al-ahadith (Q 12:6; 101); discussing al-nubuwwa wa al-kitab and rahbaniyyah (Q 57:26–27); and discussing the relationship between al-kitab wa al-hukm wa al-nubuwwah (Q 3:75–79; 6:74–93; 57:26–27; 45:16–18) and shariʿah (Q 15:18). I will argue that these references are part of a larger discourse on family law, the center of which are women (widows?) and orphans. I will also argue that these references are extremely precise and may point to Syriac or Greek texts, including the Didascalia Apostolorum, the Syro-Roman Law Book, and memre and madrashe of Syriac Christian authors. This paper also builds on the theories of Holger Zellentin, Garth Fowden, Fred Donner, Patricia Crone, and Ali Mabrouk. If we assume that later Islamic law and tradition build upon Christian and Roman (as well as Arabian) legal discourse, then the latter are integral to understanding the Qurʾan’s masterful reference to and typology of church canon in the long seventh century.

Walter Ward, University of Alabama at Birmingham

Walter Ward is Associate Professor at the University of Alabama at Birmingham. His book, *Mirage of the Saracen: Christians and Nomads in the Sinai Peninsula in Late Antiquity*, was just awarded the Phi Alpha Theta Best First Book Prize. He is currently working on a book under contract with Routledge which examines the evolution of nine cities in the Near East from Alexander until the ‘Abbasids.

**The Pre-Islamic Image of the Word “Saracen” and its Implications for Early Christian and Islamic Interactions**

The nomadic tribes which dwelt along the later Roman Empire’s eastern border from the fourth to seventh centuries CE were often labeled with the term “Saracen.” This paper explores the connotations of the word Saracen, and the effect of the use of this word to describe Muslims on the initial relationship between Christians and Muslims. This paper begins by examining the image of Saracens that is constructed by the Sinai martyr accounts (Ammonius’s *Relatio* and pseudo-Nilus’s *Narrationes*). These texts stress the pagan beliefs and bestial nature of the nomadic inhabitants of the Sinai. According to the Sinai martyr accounts, the Saracens practiced “impure” religious rituals such as black magic and animal and human sacrifice. The Saracens are also accused of attacking monastic sites and were demonized through intense descriptions of the brutal slaughter of monks. In describing these vicious attacks and deviant religious beliefs, the word Saracen became associated with an image of an inhuman “other.” While the purpose of these texts was to demonstrate that the Christian monks faced a constant threat of violence and martyrdom at the hands of the Saracens in an attempt to enhance the monks’ spiritual credentials, these descriptions had much wider implications for antiquity and today. Contemporaries of the Muslim invasion of the eastern Roman Empire, such as the patriarch of Jerusalem Sophronius, initially did not understand that the invasions were launched by followers of a new religion, calling the invaders Saracens and thinking that they were just ordinary nomadic raiders. Once it became clear that the Muslims were not just nomadic raiders, the term stuck. To some extent, this is understandable, but since the term Saracen had already been associated with heresy, paganism, and violence, some early Christians could use these previously developed rhetorical tools to engage in polemical arguments with tropes of the pre-Islamic Saracen image.

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Authors such as John of Damascus wrapped these descriptions together into a neat package, defining the standard Christian understanding of Islam for centuries. For example, Stephen Mansur’s description of the Twenty Martyrs of Mar Saba, written in the late eighth or early ninth century, reuses the Sinai descriptions of Saracens to accuse Muslims of the same types of violence against monks. In order to understand how Christians reacted to the emergent Muslim faith, it is important to investigate the role of pre-Islamic stereotypes in defining the Christian image of Islam. One component of this image is the term Saracen.

Cecilia Palombo, Princeton University
Cecilia Palombo is a Ph.D. student in Near Eastern Studies at Princeton University. She was previously a graduate student at Oxford, reading for the M.Phil. in Islamic Studies and History, graduating with a dissertation on pseudepigraphic Christian texts from early Islamic Egypt. She studied History of Christianity and Late Antique Studies at the University of Rome La Sapienza; at the same time, she also graduated from the School of Archival Studies, Palaeography and Diplomatics of Rome. Her studies focus especially on early Islamic history, the relationship between Muslims and non-Muslim groups, and the history of Eastern Christian communities in the early Islamic period. In 2010, she won the Claudio Accardi Award for young journalists.

“Why Do the Rabbis and Religious Authorities Not Forbid them from Uttering Sinful Words?: Qur’anic and Late Antique Attitudes towards Religious Scholars
A number of Qur’anic passages mention explicitly “scholars”—learned people in matters of religion or law. When taken together, those passages show an underlying polemical message, which recurs, though differently phrased, in various parts of the Qur’an. References to learned people are linked to both issues of praxis (rightful behavior, in observance of God’s commandments) and issues of doctrine (right belief). This criticism naturally intertwines with other polemical motifs in the Qur’an, and is part of a wider concern for religious knowledge (‘ilm) and judgment (hukm). At the same time, however, it represents a distinctive sub-discourse, charged with specific accusations. My contribution aims at analyzing such sub-discourse from two points of view, one internal to the Qur’an, the other looking at the wider historical context. First, Qur’anic attitudes towards religious knowledge and religious “professionals” will be discussed by focusing on the specific vocabulary employed (terms, expressions, stylistic patterns), and inquiring into the existence or, conversely, the absence of recognizable evolutions within the text.

This will entail a study of the textual context in which those verses occur, also with reference to sub-categories of Qur’anic surahs. I will approach the question from both a diachronic perspective (are there observable chronological developments in the Qur’anic attitude towards religious knowledge?), and a synchronic perspective (if variations on the subject occur, how do they relate to stylistic features and Qur’anic genres?) The results of this investigation will inform the second part of the paper. This will attempt to use the Qur’an to investigate attitudes towards religious authority in Late Antiquity. How does the Qur’anic perspective on scholars relate to the late antique context? What is unique to the Qur’an, and what of the text’s approach in this respect is comparable to other broadly contemporary sources? By looking at this specific issue, I will maintain that, while the late antique paradigm can help to shed light on the Qur’anic text and milieu, the Qur’an itself can shed light on Late Antiquity, adding complexity to late antique attitudes on matters of traditional knowledge, the transmission of learning, and the exercise of power at a local level.

Mushegh Asatryan, University of Calgary
Mushegh Asatryan is Assistant Professor of Muslim Cultures at the University of Calgary. He specializes in the religious, cultural, and social history of the medieval Islamic Middle East. He has published several articles on early Islam, Shi’ism, and the Iranian elements in classical Arabic. In his forthcoming book, entitled Cosmology and Community in Early Shi’i Islam: The Ghulat and their Literature, he studies the emergence of one of the earliest sectarian groups in Islamic history—the so-called “extremist-Shi’i”.

Is Ghulat Religion Islamic Gnosticism? (1) The Shi’ite “Extremists” of Early Islamic Iraq
The contribution is the first part of a collective project, which studies whether or to what degree the religion of an eighth–ninth century Islamic group called “extremist” Shi’ites (ghulat in Arabic) were influenced by or borrowed from Syro-Mesopotamian gnostic traditions. Throughout the twentieth and twentieth centuries, scholars of early Islam have routinely referred to the religion of this group as gnostic, implying a direct connection between their doctrines and those of the Syro-Mesopotamian gnostic traditions. This approach has suffered from two shortcomings. First, the teachings of the Ghulat are poorly known due to the scant information about them: they have chiefly reached us through heresiographic accounts—necessarily biased and skewed—and through just two known original writings by the “extremist” Shi’ites themselves. Secondly, important sources on the Ghulat are works on Islamic history that have not been sufficiently examined.
Our contribution thus aims at rectifying both shortcomings. Due to a recent publication of a large number of original Ghulat writings and the discovery of two manuscripts, we now have forty-one titles of Ghulat treatises, surviving in their entirety or in partial quotations by later authors. I will begin my paper by arguing for the existence of a unified “Ghulat Corpus” and attempt to show that the presently known Ghulat writings were produced, circulated, and read in the same religious and social milieu, and contained a limited, continuously recycled, inventory of cosmological themes. I will then delineate the major theological and cosmological teachings of the Ghulat Corpus, including, among others, the notion of the “great chain of being” leading the virtuous upwards to the divine realm and the sinners downwards into the world of metamorphosis; the notion of God’s incarnation in human flesh; and the teaching about “shadows and phantoms,” luminous spiritual beings created before the universe.

By presenting the main contours of the Ghulat religion, this paper serves as a foundation for the following paper of the project by Dylan Burns.

Dylan M. Burns, Freie Universität Berlin

Dylan M. Burns is a research associate at the Egyptological Seminar at the Freie Universität Berlin. Co-chair of the Nag Hammadi and Gnosticism program unit at the Society of Biblical Literature, he is the author of Apocalypse of the Alien God: Platonism and the Exile of Sethian Gnosticism; collaborative editor of Gnosticism, Platonism, and the Late Ancient World: Essays in Honour of John D. Turner; and guest editor of a special issue of Aries: Journal for the Study of Western Esotericism on “Esotericism and Antiquity.”

Is Ghulat Religion Islamic Gnosticism? (2) Syro-Mesopotamian Gnostic Traditions

Is Ghulat religion “gnostic”? This contribution will elaborate how mythological and doctrinal ideas associated with the infamous Shi’ite “gnostics” known as the Ghulat have strong parallels with Sethian Gnosticism as well as Manichaeism and Mandaeanism. These themes include interest in identifying authority figures as reincarnations of primeval patriarchs and savior-prophets, belief in the reincarnation of human souls, speculation about the celestial liturgy and doxology, and interest in the transformation of the self into a divine being with a divine body. Meanwhile, other characteristics of Ghulat thought that seem vaguely gnosticizing at first glance simply recall more general themes in ancient religious discourse. Finally, characteristics of Ghulat myth that have been held by scholars to be of distinctly gnostic provenance—the accounts of the fall of the shadows or humans, or the creation of the world by the prophet-cum-demiurge—are not gnostic at all but quite idiosyncratic. Thus, while much of Ghulat thought is original, much is indebted to Sethian gnostic and related traditions from the Roman East. At the same time, despite this indebtedness to these gnostic sources, Ghulat thought should not be characterized as strictly gnostic or even dualistic, and therefore its designation, common to the secondary literature, as a kind of Islamic gnosis is a misnomer. Rather, the phenomenon of Ghulat religion might be best described as an original Islamicization of a variety of ancient religious traditions, many of them stemming from gnostic and Manichæan sources we know to have circulated in late antique Syria and Mesopotamia.

P20-312

Presidential Address

Emran El-Badawi, University of Houston, Presiding and Introduction

See biography in People section on page 44.

Reuven Firestone, Hebrew Union College

See biography in People section on page 42.

Qurʾan and the Problematic of Prophecy

When did prophecy end? Or did it? Divine disclosure is received through the medium of the prophet, but who was the last prophet and what was the “last” scripture? Muslims, Christians, and Jews agree that there must be a termination to the prophetic experience, but while all may agree to the event of a prophetic finale, religious thinkers desperately dispute the details. Based on qurʾanic discourse in relation to preceding and subsequent scriptures and tradition, this presentation offers a theory of religious emergence and the revolutionary challenge it represents to the authority of established religions.

Ebrahim Moosa, University of Notre Dame, Respondent

See biography in People section on page 43.

P21-139

Qurʾan Seminar

Theme: Q 2:1–29 (Polemic), 7:1–58 (Narrative), Surahs 54 (Eschatology) and 63 (Contemporary Events)

Mehdi Azaiez and Clare Wilde, Chairs

Mehdi Azaiez, Katholieke Universiteit Leuven

See biography in People section on page 46.

Daniel Madigan, Georgetown University

See biography in People section on page 47.
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Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus

Theme: The Question of Chronology of the Qur’anic Text: Contribution of Literary Analyses

Sarra Tili, University of Florida, Presiding
See biography in People section on page 45.

Adam Flowers, University of Chicago
Adam Flowers is a current doctoral candidate at the University of Chicago in the Department of Near Eastern Languages and Civilizations. His research interests include the Qur’an’s textual history, literary structure, and varying genres of discourse.

The Qur’anic Conditional: Syntactic Evidence for the Periodization of the Qur’an

Of the many types of syntactic structures utilized by the Qur’an, the conditional statement is perhaps its most versatile; it is found in early Meccan through late Medinan surahs and in discourses ranging from apocalyptic to legal. Among the varying ways in which the conditional statement is constructed in the Qur’an, a common type of conditional syntax consists of a protasis initiated by the particle idha (when); this idha-initiated conditional occurs over one hundred times in the Qur’an. Through a comprehensive catalog and analysis, the first section of this paper argues for a three-stage chronological development of the idha conditional, both in terms of its syntax, from multiverse to single-verse compositions, and the discourses in which it is employed, from apocalyptic to factual to legal. The second section of this paper explores the implications of this previously established three-stage chronological development for the periodization of the Qur’an. It argues that the evolution in the Qur’an’s usage of the idha conditional statement corroborates the division of the Qur’an into Meccan and Medinan periods of revelation, for the shift to and exponential increase in the use of the conditional in legal discourses corresponds to the shift from the Meccan to the Medinan period.

Additionally, attention is given to the chronological development of specific genres of Qur’anic discourse and how further analyses of individual syntactic structures can contribute to the understanding of the chronological development of the Qur’anic revelation.

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

Listening in the Qur’an: The Semantic Field of S–M‘an

In her work on the recitation of the Qur’an, Kristina Nelson has noted that “the Qur’an is not the Qur’an unless it is heard” (Nelson 1985, xiv). Nelson and others (Graham, Denny, and al-Faruqi) have argued for the primacy of the oral/aural Qur’an, both at the moment of its genesis but also within the Islamic tradition more broadly. Over the course of the development of the Islamic tradition, understandings of listening to recitation have emerged, concerning the importance of listening, particularly regarding the etiquette of how one should listen. However, this is a separate matter from the Qur’an’s own understanding of listeners and listening—not only how one should behave and react when listening to the Qur’an—but the concept of listening itself. In this presentation, I take a methodological approach following modern literary historical scholars of the Qur’an (Neuwirth, Madigan), and also recent works on listening cultures from Leigh Eric Schmidt, Veit Erlmann, and others. Recent works by scholars such as Schmidt and Erlmann point to the culturally and historically specific ways in which the act of listening may be understood—both with regard to how one should listen and also the significance of listening. I bring this premise to the Qur’an’s own understanding of listening, and the thematic development of this understanding over the Qur’an’s chronology. What is the understanding of hearing and listening in relation to revelation within the text of the Qur’an itself, and how might this understanding change over the chronology of the text? Following the Qur’an’s use of the root S–M‘an, I ask how listening is portrayed within the text (both with respect to the interlocutors depicted as listening within and also how the Qur’an may construct its own reception outside of the text) with particular attention to chronology.
A Qurʾān Commentary by Ibn Barrajān of Seville (d. 536/1141)
Īḍāḥ al-ḥikma bi-aḥkām al-ʿibra (Wisdom Deciphered, the Unseen Discovered)

Gerhard Böwering, Yale University and Yousef Casewit, American University of Sharjah

This title is a critical Arabic text edition of a medieval Muslim Qurʾān commentary, entitled Īḍāḥ al-ḥikma bi-aḥkām al-ʿibra, with an analytical introduction and indexes by Gerhard Böwering and Yousef Casewit.

The Transmission of the Variant Readings of the Qurʾān
The Problem of Tawātur and the Emergence of Shawādhdh

Shady Hekmat Nasser, Yale University

In this book, the author studies the canonization of the system Readings, the theories of tawātur, and the emergence of the non-canonical shawādhdh readings.

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Emmanuelle Stefanidis, Paris-Sorbonne Université

Oral Proclamation and Written Text: Situating Chronological Approaches in Qur’anic Studies
The chronological reading of the Qur’an has been a privileged mode of understanding Muslim scripture in both Muslim and Western Qur’anic scholarship. Nöldeke’s influential study has served as a model to generations of scholars in the field, continuing to be invoked today as an unsurpassed study (Robinson 2004; Hallaq 2009; Neuwirth 2010; Ernst 2011). In recent decades, however, a number of scholars have raised doubts about the relevance of the chronology as a mode of reading the Qur’anic text (Wansbrough 1977; Reynolds 2010; Shoemaker 2012; Segovia 2012). The field of Qur’anic Studies has also become more diversified, as new approaches have provided meaningful readings of the Qur’an without engaging the question of chronology (Cuypers 2007, 2015; Ernst 2011). The distinction between oral proclamation and written scripture provides a key to understanding these two strands of Western scholarship. The chronological approach is based on an understanding of the Qur’anic revelations as a series of oral proclamations delivered to a specific audience. By contrast, literary approaches to the Qur’an emphasize the carefully-crafted structure of the text, evoking a world of travelling traditions. In this presentation, I explore to what extent the two approaches (orality and written text) may be reconciled. I consider in particular how a range of authors have responded to these transformations of the field of Qur’anic Studies by developing more complex and non-linear chronological readings of the Qur’an. To what extent can chronology account for “multiple processes of reiterations” in oral or written form (Al-Azmeh 2013)? How might the chronological approach enrich—and benefit from—our understanding of the patterns of Semitic rhetoric studied by Cuypers?

Ryan David Woloshen, Wayne State University
Ryan David Woloshen is a senior undergraduate at Wayne State University majoring in Economics and Near Eastern Studies. He is the recipient of the Rouchdy-Fakhouri Endowed Scholarship in Near Eastern Studies and is presenting at the IQSA Annual Meeting thanks to a travel award from the Wayne State University Undergraduate Research Opportunity Program.

His research interests include the origins of biblical monotheism, religion in pre-Islamic Arabia, and Semitic rhetoric in the Qur’an.

An Analysis of Shifting Rhymes in Surah 52
Many early Meccan surahs are characterized by blocks of verses with identical end-rhymes that treat a coherent theme with shifts in end-rhyme corresponding to shifts in theme. However, some early Meccan surahs display frequent shifting end-rhymes that do not clearly correspond to shifting themes, which raises questions about why such rhyme shifts occur, how they relate to theme, and what implications they have for the development of the surah as a textual unit. My paper offers a close analysis of Surah 52, which exemplifies apparent aberrations in rhyme, in order to argue for a rather coherent pattern of rhyme shifting that I tentatively call ring-structured rhyme. Adopting the theme-cum-structure analytical framework epitomized in Ernst’s How to Read the Qur’an, I demarcate basic thematic blocks of the surah and map out the end-rhymes of all its verses. Seeing the emergent theme and rhyme patterns in light of each other reveals a distinctive rhyme scheme that elegantly delineates the thematic blocks. Within each block are pairs of verse-final letters, one I call dominant and the other subordinate, based on their frequency of use (so that the subordinate letter appears more anomalous). It is the numerical incidence and spatial distribution of these subordinate-letter verses vis-à-vis the dominant-letter verses that manifest an elegant—implying deliberate—ring structured rhyme pattern. Given the subtlety of ring structured rhyme, it is easy to imagine how the structure could be foiled by later insertions. However, drawing on the claim of Farrin that one of the functions of larger scale thematic ring composition is to facilitate the incorporation of later texts, I draw the same conclusion of ring structured rhyme. I further suggest that ring structured rhyme could not only accommodate later insertions but anticipate and even require them in order for the overall structure to fully come into being. This has significant implications for the chronological development of the surah as a textual unit. What is more, while my present paper focuses on the example of Surah 52, I have found evidence of ring structured rhyme elsewhere, namely the adjacent Surah 51. This raises questions for further study: How common are ring structured rhyme structures in the Qur’an? What might the presence of such structures in multiple surahs indicate about the chronological development and ordering of the surahs with the Qur’an corpus as a whole?

Nicolai Sinai, University of Oxford, Respondent
See biography in People section on page 45.
Most grammatical techniques for integrating Qur’anic references into political speech, especially meddling with the internal grammar of a Qur’anic verse, result in condensed forms of enthymeme, because of the linguistic interweaving within a single utterance of major premises (with referents from the Qur’anic text) and minor premises (with referents from the political circumstance). The effective meaning of the Qur’anic reference is thus inextricably bound up with circumstance in which it is uttered. In the mihna letters, Qur’anic proof-texts are given to demonstrate al-Ma’mun’s knowledge in interpreting the scripture, while more allusive references are made to analogize his role as caliph with the Qur’anic paradigm of the rightly guided leader, the deviance of those targeted in his test with the errors of the Qur’anic unbelievers, and the mihna itself with the prophetic mission to correct error and enforce right guidance.

Omar Shaukat, University of Johannesburg
Omar Shaukat is currently a Ph.D. candidate and a Research Fellow at the Afro-Middle East Centre in Johannesburg. He focuses on issues related to contemporary Muslim militancy and their Qur’anic hermeneutics.

Hermeneutics and/as Politics: Defending the Qur’an and Muslims against the ‘Scandal’ of Abrogation

This paper aims to initiate an engagement with the Qur’anic hermeneutics of the Ahmadiyyah Muslim Community (AMC), while making two particular contributions to the fields of Islamic and Qur’anic Studies. First, it addresses the relative dearth of Islamic Studies scholarship on AMC. Next, in terms of Qur’anic Studies, the paper attempts to investigate AMC’s controversial claim, hitherto ignored by scholarship, that there is no abrogation within the Qur’an. Also, while making this second contribution, the paper links AMC’s hermeneutical method with its political agenda of presenting itself as the arch defender of the “honor” of Islam against the Christian missionaries of colonial India, who claimed that the Qur’an is a self-contradictory text. The main argument of this paper is that AMC’s hermeneutics and politics is mutually constitutive, due to which it cannot simply be said that AMC’s politics of defending Islam is prior or consequent to its hermeneutics. In other words, this paper will argue that in the aftermath of an of overt military defeat and a widespread sense of intellectual inferiority amongst the Indian subjects of the British Raj, AMC posited its hermeneutics as its politics, thereby seeing itself as taking the lead in trying to revive what it perceived as the flagging Muslim spirit in the face of British and Christian aggression inside post-Mughal India.
This paper’s methodology will be textual-historical. It will make its point by analyzing the exegesis of verse 2:106 (which is generally the proof text for a qur’anic theory of abrogation) in the commentary, *Tafsir-i Kabir* (1940), written by AMC’s second khilafah, Mirza Bashir al-Din Ahmad (1889–1965). It will also look at an essay (1958) by one prominent member of AMC, Qazi Nazir, along with the scattered references to the issue in the writings of AMC’s founder, Mirza Ghulam Ahmad (1935–1908).

**SherAli Tareen, Franklin and Marshall College**

SherAli Tareen is Assistant Professor of Religious Studies at Franklin and Marshall College in Lancaster, Pennsylvania. He received his Ph.D. in Religion/Islamic Studies at Duke University and his B.A. at Macalester College. His work centers on Muslim intellectual studies at Duke University and his B.A. at Macalester College. His work focuses on Muslim debates and polemics on crucial questions of thought in modern South Asia with a focus on intra-Muslim scholarship in conversation with decolonial theory.

**Reciting the Revolution: Dr. ‘Ali Shariʿati’s Liberationist Approach to the Qur’an**

This paper examines the Iranian Muslim thinker ‘Ali Shariʿati in the way he approached the Qur’an as a revelation of revolution. The purpose of this paper is to analyze and discuss how Shariʿati’s multipronged qur’anic hermeneutic was based on a form of liberation theology methodology. The paper focuses on four ways that Shariʿati’s liberationist approach theoretically engages the Qur’an: 1) the way in which Shariʿati’s usage of Islamic figures relates to the Qur’an, 2) the way he transforms qur’anic words and language, 3) Shariʿati’s view of the Qur’an as a revolutionary platform, 4) and the Qur’an as a politico-agnostic platform.

**Rahel Fischbach, Georgetown University**

Rahel Fischbach is currently a post-doctoral Teaching Fellow in Islamic Studies at Millsaps College (Jackson, MS) and a Ph.D. candidate of Theology and Religious Studies at Georgetown University (Washington, DC). Prior to Georgetown, she studied at the Freie Universität Berlin, Columbia University (New York) and at the IFPO (Damascus). Her research examines the political nature of Qur’an scholarship, focusing on hermeneutics, exegesis, and histories of interpretation, with a particular emphasis on the reception of the historical-critical approach by Muslim Arab thinkers in Lebanon. Recent publications include (with Yvonne Haddad) “Interfaith Dialogue in Lebanon: Between a Power Balancing Act and Theological Encounters,” forthcoming in *Islam and Christian–Muslim Relations*.

**Rereading the Qur’an – Challenging Traditional Authority: Political Implications of Contemporary Qur’an Scholarship**

My paper explores how historical-critical approaches to the Qur’an are tied to a liberal, secular political vision for society. As a case study, I will focus on the Lebanese thinker Wajih Qansu whose recent work *al-Nass al-Dini fi’l-Islam* offers a rigorous critique of the interpretative framework in which traditional Qur’anic interpreters operate. By partially deconstructing the Qur’an, Qansu hopes to develop a fruitful reformed interpretation of the text. Based on print media, interviews, and broadcast media, I will situate his work in the broader framework of contemporary discussions about applying historical critique to the Qur’an among Muslim thinkers, principally among traditionally trained Shi‘ite clerics. Qansu’s view that the Qur’an is a “drama of revelation” posits the Qur’an “as text,” a claim that has become particularly in vogue in (Western) Qur’an scholarship. My paper seeks to question this hermeneutical turn. What would be the “text” of the Qur’an?
Its linguistic structure, its material constitution, a kind of meta-text which refers to its overall meaning? What is implied in reading the Qur’an as text, and, moreover, as an historical text? For Qansu, the deconstruction of the Qur’an serves to arrive at a more authentically Islamic qur’anic meaning; the tool for liberating the Qur’an is history. Simultaneously, his approach implicitly challenges the monopoly of the traditional clerical establishment over qur’anic interpretation, who react accordingly. I will demonstrate that the political implications of Qansu’s hermeneutics are the main reason for traditionally trained clerics to reject such a reading of the Qur’an. I suggest that to read the Qur’an as literature or a historical document presupposes not only a change in epistemology and method, but a change in how language and speech are viewed, and how subject and object relate to each other in that process.

Abdullahi Ahmed An-Na’im, Emory University, Respondent

Abdullahi Ahmed An-Na’im is Charles Howard Candler Professor of Law, Associate Professor in the College of Arts and Sciences of Emory University, and Senior Fellow of the Center for the Study of Law and Religion. An-Na’im is the author of: What is an American Muslim? Muslims and Global Justice; Islam and the Secular State; African Constitutionalism and the Role of Islam; and Toward an Islamic Reformation: Civil Liberties, Human Rights and International Law. His edited books include Human Rights under African Constitutions; and Islamic Family Law in a Changing World: A Global Resource Book.

Herbert Berg, University of North Carolina at Wilmington

Herbert Berg is a Professor of Religion specializing in Islam in the Department of Philosophy and Religion at the University of North Carolina Wilmington (UNCW). He also serves as the Director of International Studies. He received his B.Math. in Computer Science in 1988 and his B.A. in Religious Studies from the University of Waterloo in 1989. He completed his M.A. and Ph.D. specializing in Islam at the Centre for the Study of Religion at the University of Toronto in 1990 and 1996. During this period, he taught at the University of Toronto, York University, Middlebury College, the University of Vermont, and Cornell University before coming to UNCW in 1997. His research, articles, and books deal with two major subjects: Islam in its first few centuries and African American forms of Islam. For both, he examines how Muslims have understood, employed, and interpreted the Qur’an. He is particularly interested in how groups who define themselves as “religious” construct their identities, perpetuate their groups, and legitimize authority structures. For both groups of Muslims whom he studies, the Qur’an and its exegesis are central to these constructions, perpetuations, and legitimizations.

Joseph Lumbard, American University of Sharjah

Joseph Lumbard is a Professor at the American University of Sharjah in the Department of Arabic and Translation Studies. He received his Ph.D. and M.Phil. in Islamic Studies from Yale University. He is a general editor for the The Study Qur’an. He is the author of Love and Remembrance: The Life and Teachings of Ahmad al-Ghazali (forthcoming).

Yusuf Rahman, Ushuluddin and Graduate School UIN Jakarta

Yusuf Rahman is a Lecturer at the Faculty of Ushuluddin and Graduate School, State Islamic University in Jakarta, Indonesia. He received his Ph.D. from the Institute of Islamic Studies, McGill University, Montreal, Canada in 2001 on “The Hermeneutical Theory of Nasr Hamid Abu Zayd: An Analytical Study of His Method of Interpreting the Qur’an.”

Nicolai Sinai, University of Oxford
See biography in People section on page 45.

Devin Stewart, Emory University
See biography in People section on page 45.
Shawkat M. Toorawa, Cornell University

Shawkat M. Toorawa is Associate Professor of Arabic Literature and Islamic Studies at Cornell. His interests are classical and medieval Arabic literature, the Qur’an, modern poetry, and the Indian Ocean. He is author of Ibn Abi Tahir Tayfur and Arabic Writerly Culture: A Ninth-Century Bookman in Baghdad; coauthor of Interpreting the Self: Autobiography in the Arabic Literary Tradition; translator of Adonis’s A Time Between Ashes and Roses: Poems; and editor or coeditor of several volumes, including Islam: A Short Guide to the Faith.

S21-310

The Qur’an and the Biblical Tradition I

Joint Session with Biblia Arabica: The Bible in Arabic among Jews, Christians, and Muslims

Theme: “The Bible is at the same time nowhere and everywhere in the Arabic Qur’an” (Sidney H. Griffith)

Meira Polliack, Tel Aviv University, Presiding

Meira Polliack is Professor of Biblical Studies at Tel Aviv University. Polliack has published extensively on medieval Jewish Bible translation and exegesis in the Islamic milieu, medieval Judaico-Arabic literature, medieval Karaism, and the Cairo Geniza. Her books include: The Karaite Tradition of Arabic Bible Translation: A Linguistic and Exegetical Study of the Karaite Translations of the Pentateuch from the Tenth to the Eleventh Centuries CE; Arabic and Judaico-Arabic Manuscripts in the Cambridge Genizah Collections, Arabic Old Series (with Colin F. Baker); Karaite Judaism: A Guide to its History and Literary Sources; and, together with Eliezer Schlossberg, Yefet Ben Eli’s Commentary on Hosea; Annotated Edition, Hebrew Translation and Introduction.

Josey Bridges Snyder, Emory University


Selective Memory: Lot’s Wife in the Qur’an and Later Islamic Interpretation

The reception of Lot’s wife in the Qur’an and later Islamic interpretations is an intriguing case study for Sidney Griffith’s claim that “the Bible is at the same time everywhere and nowhere in the Arabic Qur’an.” Lot’s wife is “everywhere” in the Qur’an: she is referenced no fewer than nine times. Yet her story, at least as narrated in the Bible, is “nowhere” to be found. Indeed, the most memorable part of her story—her fantastic transformation into a pillar of salt (Gen 19:26)—is not mentioned at all. Moreover, in the Qur’an, Lot’s wife never escapes with her husband and daughters (cf. Gen 19:15–16). Instead, the angels instruct Lot to leave that “old woman” behind, explaining that she is not worthy to be spared (see, e.g., Q Shu’ara 26:171). In the first part of my paper, I discuss the Qur’an’s treatment of Lot’s wife with a particular focus on how differences from the biblical narrative might be explained. Were the biblical details of her story simply not known? Or might we posit that the Qur’an engages in an intentional retelling? My paper addresses both options, with a particular focus on answering the question of how the retelling fits with what Griffith terms the Qur’an’s “distinctive prophetology.” In the second part of my paper, I survey a number of later Islamic interpretations of Lot’s wife, including those of al-Ya‘qubi, al-Tabari, al-Kisa’i, al-Rabghuzzi, and a few images from sixteenth century Islamic manuscripts. These later interpreters tend to combine details from the Qur’an’s retelling of Lot’s wife with stories that are quite reminiscent of Jewish midrashic tradition. However, despite their obvious familiarity with Jewish midrashic lore, these later interpreters (with the exception of al-Ya‘qubi) continue to avoid any mention of salt, and they even offer a competing story where Lot’s wife is killed by a giant rock that falls on her head. At this stage, the avoidance of any mention of salt seems to be an intentional polemic against the biblical narrative. At the very least, elements that do not fit the interpreter’s reading of the Qur’an are excised. After discussing these later Islamic interpretations, I will conclude my paper with a final consideration of Griffith’s claim, the utility of this case study, and the significance of both for biblical reception criticism.

Andrew Geist, University of Notre Dame

Andrew Geist is a Ph.D. candidate in Old Testament Theology at the University of Notre Dame. He is writing a dissertation on theological understandings of wealth in Mesopotamian and biblical literature.

A Loan to God: Wealth, Charity, and Usury in the Qur’an

Wealth in the Qur’an is a fickle substance. Gold is not an adequate currency to cover the cost of one’s redemption at the judgment (Q Al ‘Imran 3:91), and the possession of wealth is itself a sort of “test” (Q Taghabun 64:15). Usury (riba), the principal purpose of which is the increase of wealth, has “no increase with God” (see, e.g., Q Rum 30:38–39; Q Baqarah 2:276). Conversely it is charity (sadaqa and zakat) that produces a real profit: sadaqa and zakat are called a “loan” (qard) to God, in whose hands the funds multiply (see, e.g., Q Hadid 57:11, 18).
One of the surprising effects of such a loan to God is that it atones (kaffara) for sins (Q Ma’idah 5:12; cf. Q Baqarah 2:271). How may we understand the relation of these concepts to one another, and what might this say about the traditions with which they are in conversation? The concepts of wealth, charity, and usury in the Qur’ an are embedded in the worldviews of the Bible, early Judaism, and Christianity. Wealth’s inability to save from death makes it unworthy of trust (Ps 49:6-7; cf. Prov 10:2, 11:4, 28). One can, however, through charity, loan to God with the hope of repayment (Prov 19:17). Almsgiving likewise funds a heavenly treasury in the New Testament (Luke 12). Where the qur’ anic passages draw from the Bible, however, it is likely through Christian and Jewish mediators of that tradition: Jacob of Serugh’s homilies proclaim wealth a “trap and snare,” but also recommend being “rich toward God” through charity. Likewise, several of Ephrem’s hymns praise the charitable for sending their wealth ahead to heaven, a deed by which saints have incredibly become God’s creditors. Jewish sources also define the significance of almsgiving as an investment with an enduring principle in heaven and interest that pays in satisfaction of debt claims. Hebrew Bible began to reflect language of the clearing and transmission as envisioned in his mind. Yefet uses the term munawwin to denote the person or persons writing, redacting, narrating, storytelling, recording and/or copying biblical literature. While the concept of tadwin is used in Islamic sources to describe the editorial process of hadith literature, it is not used in qur’ anic exegesis. However, other concepts such as jam‘ and mashaf reflect the approach of the Islamic tradition-bearers and exegetes to the collection process of the Qur’ an. After discussing Yefet’s unique understanding of the editorial process behind the Book of Proverbs, I will try and ask whether possible parallel concepts may be found in qur’ anic exegesis.

**Who Wrote the Book of Proverbs? A Medieval Karaite Approach**

In agreement with mainstream Jewish tradition, Yefet ben Eli, a prominent medieval Jewish Karaite scholar, considers Solomon the primary author of the book of Proverbs. However, he suggests that Solomon first conveyed the material orally and that the acts of recording, compilation, and arrangement of the book took place after his time. Medieval Judaeo-Arabic literature, which flourished from the late ninth century, is distinct from earlier Jewish literature in its emphasis on understanding the Bible as a literary product. The Judaeo-Arabic exegetical approach includes therefore organization and systematization of the biblical material at hand. The Judaeo-Arabic compositions are rationalistic in nature, and demonstrate linguistic and literary sophistication. Medieval Judaeo-Arabic Bible exeges not only crafted their work consciously, but also held Scripture to the same standards. Just as they were conscious of their own writing, their own voice and presence, so too they noticed the footprints of the editorial process in Scripture. In his commentary on Proverbs, Yefet points to clues in the text, and the structure of the book, in order to delineate the literary process that resulted in the book as it has come down to us. His reconstruction includes models of recording and transmission as envisioned in his mind. Yefet uses the term munawwin to denote the person or persons writing, redacting, narrating, storytelling, recording and/or copying biblical literature. While the concept of tadwin is used in Islamic sources to describe the editorial process of hadith literature, it is not used in qur’ anic exegesis. However, other concepts such as jam‘ and mashaf reflect the approach of the Islamic tradition-bearers and exegetes to the collection process of the Qur’ an. After discussing Yefet’s unique understanding of the editorial process behind the Book of Proverbs, I will try and ask whether possible parallel concepts may be found in qur’ anic exegesis.

**Ilan Sasson, Sacred Heart University**

Ilan Sasson teaches Bible and Religion in the Department of Philosophy, Theology and Religious Studies at Sacred Heart University. She received her Ph.D. from the Jewish Theological Seminary of America and worked as a post-doctoral Fellow with Professor Meira Polliaick at Tel Aviv University. Her topics of research include the biblical commentary of Yefet ben Eli as well as other Judaeo-Arabic Bible commentary, Genizah Studies, Karaism, and the Jews in the Islamic Middle Ages.

**Yousef Casewit, New York University, Abu Dhabi/ American University of Sharjah**

Yousef Casewit is a Research Fellow in the Humanities at New York University, Abu Dhabi. He is also Assistant Professor of Arabic Intellectual Heritage and Culture at the American University of Sharjah (UAE), Department of Arabic and Translation Studies. He received his Ph.D. in Islamic Studies from Yale University in 2014. His research centers on medieval literature, Qur’ anic Studies, and intellectual history of North Africa and al-Andalus. He has recently published a critical edition of Ibn Barrajan’s (d. 1141) Qur’ an commentary, and has a forthcoming book on this author as well. He is also working on a study of the mystico-philosophical teachings of Afif al-Din al-Tilimsani (d. 1291).
Biblical Proof-Texts in the Qur’anic Exegesis of Ibn Barrajan of Seville (d. 536/1141)

Abu’l-Hakam Ibn Barrajan was hailed as the “al-Ghazali of al-Andalus” for good reason. He authored the most extensive Andalusian works of Sufi Qur’an commentary and theology during the intellectually formative twelfth century. A true pioneer, Ibn Barrajan is likely the earliest Qur’anic exegete to use the Arabic Bible extensively and non-polemically in his quest to understand the Qur’an. He freely incorporated biblical materials, especially from Genesis and Matthew, into his works to explain the Qur’an and fill gaps in his understanding of biblical figures and narratives. This paper assesses Ibn Barrajan’s mode of engagement with the Bible on the basis of my recently completed critical Arabic edition of the author’s 1000-page Qur’an commentary (A Qur’an Commentary by Ibn Barrajan of Seville: ‘Idah al-hikma bi-ahkam al-’ibra, “Wisdom Deciphered, The Unseen Discovered.” I examine the different strategies Ibn Barrajan employed to resolve perceived incongruities between narratives of the Qur’an and the Bible. I argue the following claims: (1) The Bible enjoys the same degree of interpretive authority in his works as prophetic reports (hadith), and that there are instances where the Bible not only complements but also challenges his understanding of the Qur’an. (2) Ibn Barrajan’s openness to the Bible rests on his hermeneutical principle of ‘Qur’anic hegemony’; that is to say, his reasoning that since the Qur’an is God’s final and untampered divine revelation, it can serve as the ultimate litmus test with which all other scriptural passages, including those of the Bible, are to be judged and mined for wisdom. His far-reaching hermeneutical principle of Qur’anic hegemony was probably partly inspired by the scriptural-literalist writings of the Zahiri scholar Ibn Hazm (d. 456/1064). (3) I demonstrate, on the basis of a close examination of Ibn Barrajan’s biblical quotations, that Ibn Barrajan’s Arabic Bible translation was a Mozarab text that was translated into Arabic directly from Jerome’s Latin Vulgate. When culled together, the biblical passages in Ibn Barrajan’s extant works occupy approximately twenty full pages in modern print, and a close examination of these passages confirms beyond reasonable doubt that Ibn Barrajan had a copy of a Latin-to-Arabic Andalusian translation of the Bible.

Roy Michael McCoy III, University of Oxford
Roy Michael McCoy is a doctoral student in the faculty of Theology and Religion at the University of Oxford. His area of research is Muslim interpretations of the Bible, with a primary focus on Gospel quotations in Islamic literature. He is currently working on an analysis of the four canonical Gospels as used in the Qur’an commentary of Abu’l-Hasan al-Biqa’i (d. 885/1480).

“Do not Trust the People of the Book, but do not Disbelieve Them”: Suspending Judgment on the Four Canonical Gospels in al-Biqa’i’s Tafsir

The Gospel, or Injil (Q ʾImran 3.3), remains an indispensable part of the Muslim tradition as a scripture with which the Qur’an is in close dialogue. From the earliest period of Qur’anic interpretation, questions concerning the exact nature of the four canonical Gospels and their relationship to the Injil of the Qur’an have provoked scholars to either defend the text or condemn it for the sake of their own sacred book and prophet. Others within the tradition of Muslim discourse over the Bible have sought more neutral ground on which to stand. This gave rise to the formulation of various categories for assessing the biblical text in an effort to salvage the Injil as mentioned in the Qur’an for good or ill. In Abu’l-Hasan al-Biqa’i’s (d. 885/1480) Qur’an commentary (tafsir), Nazm al-durar fi tanasub al-ayat wa-l-suwar (The String of Pearls: Concerning the Interrelatedness of the Verses and Chapters), such an attempt is made with extensive quotations from the four Gospels. The following paper will first address the theoretical basis for al-Biqa’i’s biblical citations. Given the centrality of his argument for the uncorrupted text of the Bible, the remainder of the paper will focus on the Arabic version of the Gospels transmitted by al-Biqa’i in the context of late Mamluk Cairo and the appropriation of that biblical text in his tafsir.

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The Qur’an and Late Antiquity
Joint session with the SBL Religious World of Late Antiquity program unit

Theme: Violence and Belief in the Qur’anic Milieu
Ra’anan Boustan, University of California, Los Angeles, Presiding

Ra’anan Boustan is Associate Professor in the Department of History at the University of California, Los Angeles. His research and teaching explore the dynamic intersections between Judaism and other Mediterranean religious traditions. He is the author of From Martyr to Mystic: Rabbinic Martyrology and the Making of Merkavah Mysticism, has published widely in leading journals such as The Jewish Quarterly Review, Jewish Studies Quarterly, and Medieval Encounters, and has coedited eight volumes, most recently a special issue of the journal Archiv für Religionsgeschichte on “Authoritative Traditions and Ritual Power in the Ancient World.”
Christine Luckritz Marquis, Union Presbyterian Seminary

Christine Luckritz Marquis is Assistant Professor of Church History at Union Presbyterian Seminary. Luckritz Marquis earned her M.A.R. from Yale Divinity School and her Ph.D. in Early Christian Studies from Duke University. Her teaching and research explore early Christian communities and their practices, especially in Egypt and Syria. Her interests include memory and spatial practices, the role of violence in identity formation, material culture, and Christian interactions with neighboring Christians as well as non-Christians, especially early Muslims. She is currently working on her first book, which explores how memory and spatial practices were transformed by acts of violence among Egyptian ascetics.

Violence and Community in Yemen: Narrativizing Religious Identity through Himyarite History

In Chapter 5 of Violence and Belief in Late Antiquity, Thomas Sizgorich explored the ways in which the early Islamic ummah shared in the late ancient practice of ascetic, militant piety as a means of communal boundary marking. Pointing to precursors for Islamic mujahidun, he offers a brief, tantalizing description of al-Tabari’s narration of the introduction of Christianity to Najran. This paper offers a closer reading and contextualizing of this story of conversion and its boundary marking through violence and threats of violence. As found in al-Tabari’s Tarikh al-rusul wa-l-muluk, Christianity is brought to Najran by two male ascetics, Faymiyun and Salih. The story, as well as the larger history of Yemen and the Himyarite Kingdom in which it is situated, is filled with abduction, threats, and murder, all of which point to contested boundaries both religious (Jewish and Christian) and geopolitical (Himyarite and Abyssinian). The details of the story emerge with more texture when read alongside an alternate version of the story. The History of the Great Deeds of Bishop Paul of Qentos and Priest John of Edessa, a sixth century Syriac hagiography of two ascetics, has been recognized as containing an earlier version of al-Tabari’s tale. Juxtaposition of the two texts indicates that both the names of the two main characters as well as interpretations of details within the narratives change. Such variations appear as more than mere accident. For Sizgorich’s work has taught us to be attentive to the ways in which violence is framed and portrayed in these details, doing the crucial work of delineating communal boundaries. Likely composed in the bilingual imperial borderland of Edessa, The History negotiates among competing Christian communities’ claims to having founded Christianity among the Himyarites and more generally for claim to the title of “orthodox,” which could also carry with it geopolitical implications.

The same narrative, refracted several centuries later through al-Tabari’s rendering of earlier historians’ works, reframes the story. For al-Tabari, the histories of Judaism and Christianity in Yemen (especially including the role of Faymiyun) serve to prepare for the arrival of Islam. Especially in his reimagining of moments of violence (or potential violence), al-Tabari shifts communal boundaries, subtly inserting Islamic meaning in order to make space for an Islamic communal identity.

Nicolai Sinai, University of Oxford

See biography in People section on page 45.

Militancy in the Medinan Qur’an

Injunctions to warfare against the unbelievers are an important characteristic of the Medinan stratum of the Qur’an, in noticeable contrast to the earlier Meccan surahs. In Muhammad’s Medinan proclamations, religiously motivated militancy comes to be a significant component of the Qur’anic ideal of piety—albeit one that is constrained by considerable counterbalancing tendencies. Since Sizgorich’s Violence and Belief in Late Antiquity does not address the topic of militancy in the Qur’an, leaping straight from Late Antiquity to early post-Qur’anic Islam, I shall attempt to complement his argument by exploring the extent to which the Qur’an’s endorsement of warfare “in the path of God” is continuous with late antique antecedents and biblically-based notions of religious militancy. In agreement with Firestone, I shall emphasize the tension between these latter ideas and native Arabian notions of tribal warfare, a tension evident in the Qur’anic audience’s palpable lack of enthusiasm for fighting the unbelievers. The paper will also explore whether the Qur’anic material on militancy and warfare offers evidence of diachronic development.

Michael Pregill, Boston University

See biography in People section on page 45.

Scriptural Virtuosity and the Qur’an’s Imperial Context

In his monumental Violence and Belief in Late Antiquity, Thomas Sizgorich explores not only the literal as well as discursive violence that Christians fostered against Jews, but also similar sorts of violence that were facilitated by accusations of Judaizing. That is, through the construction of a negative model of the Jew and Jewish behavior, particular Christian actors sought to assert their dominance against members of their own community—even emperors—whom they deemed insufficiently disciplined or unorthodox. Though Sizgorich also touches briefly on the use of a discursive type of the Jew in early Islamic culture, one notices that the texts, traditions, and voices of Jewish actors are wholly absent from Sizgorich’s study—as is any mention of the Qur’an and its milieu.
But Jewish and Christian voices are very present in the Qur’an, insofar as the Qur’an echoes and appropriates texts and traditions from canonical and paracanonical Jewish and Christian sources, essentially mimicking the voices of its real or imagined interlocutors. This paper will argue that the Qur’an undertakes such appropriations deliberately and strategically as a kind of scriptural one-upsmanhap, seeking to demonstrate facility and virtuosity with the traditions of rival monotheist communities, especially by alluding to Jewish and Christian traditions simultaneously and hybridizing them. This strategy of appropriation and reorientation may be located—echoing Sizgorich’s emphasis on boundary demarcation as central to projects of state-building and communal consolidation in Late Antiquity—in the larger political context of the Roman–Sasanian ‘Great Game’ that preceded and perhaps precipitated the rise of Islam.

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

Theme: Surat al-Baqarah (Q 2)

Devin Stewart, Emory University, Presiding
See biography in People section on page 45.

Shawkat M. Toorawa, Cornell University
See biography above, page 16.

Rhyme and Soundscape in Surat al-Baqarah

Recent advances in the analysis of the Qur’anic text proper center around its textual history; its relationships to other late antique texts; and such phenomena as Semitic rhetoric and surah architecture. Little attention is paid to sound; exceptions include several articles by Michael Sells (1991, 1993, 1999), and several studies of saj’ and rhyme (notably by Devin Stewart: 1990, 2009, 2013). My own work on rhyme in the Qur’an has, in the main, been in connection with a desire to underscore its importance when translating (Toorawa 2011). I believe much can—and needs to—be said about the sound structure and soundscape (or ‘soundshape’) of Qur’anic passages, and contend that Qur’anic meaning inheres in word placement and in word choice. This accounts for the overwhelming presence of the fa’il shape in Q Tariq 86 (Toorawa 2013), for instance, or the succession of passive verbs in Q Ghhashiyah 88 (Toorawa, forthcoming), or the al sound in Q Za’lzalah 99. Not surprisingly, these are short surahs, in which their incantatory tone and apocalyptic message may account for such rhetorical features and flourish. In this paper, I suggest that sound is no less important in the longer surahs. To do so, I look at rhyme and rhythmic pattern in Q Baqarah 2.

Marianna Klar, SOAS University of London

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

Structural Seams in Surat al-Baqarah

It has long been observed that there is a clear development of Qur’anic style, from rhythmically parallel verses to less structured material. In their discussion of saj’, medieval rhetoricians provide Qur’anic examples in which such rhythmically parallel verses are presented as discrete structural units. These verses are bound by the rules of accentual meter, and their final words exhibit end-rhyme and matching morphological form. While the end-rhyme and morphological form of the final words remain consistent, the individual verses within a saj’ unit can be of consistent, of gradually increasing, or (occasionally) of very slightly decreasing length. The greatest variety is exhibited in units of the increasing pattern, but here it is agreed that the final verse can be no longer than twice the length of the preceding. Accordingly, the verses of later surahs are too lacking in any sustained parallelism to be classified as saj’. Yet, it will be argued, the presence of end-rhyme and matching morphological form within such surahs can nonetheless be taken as an indication that the structuring rules of saj’ hold a residual measure of sway. In the proposed paper, Surat al-Baqarah will be divided such that the outlier, long verses are viewed as later editorial interpolations. Within Q 2:1–100, for instance, verses such as Q 2:13–14, Q 2:19–20, Q 2:25–26, Q 2:54, Q 2:61, Q 2:79–80, and Q 293 can be removed from the fabric of their surrounding verses without disrupting the underlying narrative or thematic line. Other outlier verses such as Q 2:74 are less easy to imagine as later expansions, though this again is not implausible. The seemingly erratic patterning of verse lengths at Q 2:83–88 could be evened out by the removal of Q 2:84–85 from the original trajectory of the surah. Most intriguingly, however, such a methodology would recategorise Q 2:143 as an outlier verse, adding a fresh angle to arguments that it be seen as a structuring principle behind the surah as a whole, and casting possible light on the editorial processes behind the long Medinan surahs.
Joseph E. Lowry, University of Pennsylvania
Joseph E. Lowry is Associate Professor in the Department of Near Eastern Languages and Civilizations at the University of Pennsylvania and a specialist in Islamic law, Arabic literature, and classical Islamic thought. He is the author, among other works, of *Early Islamic Legal Theory: the Risala of Muhammad Ibn Idris al-Shafi’i* and coeditor (with Devin Stewart and Shawkat Toorawa) of *Law and Education in Medieval Islam: Studies in Memory of George Makdisi* and (with Devin Stewart) of *Essays in Arabic Literary Biography II: 1350–1850.

**Law and Literary Form in Surat al-Baqarah, Considered with Reference to Other Long Medinan Surahs**

Until relatively recently, the study of the Qur’anic legislation was often atomistic and oriented toward the discovery of parallel formulations, e.g., in rabbinic literature. Recent progress in plotting the Qur’anic legal coordinates in Late Antiquity (Zellentin 2013) and in discovering principles of surah composition (Neuwirth 1980; Robinson 2004; Cuypers 2009; Zahniser 2009) have made it seem now possible to integrate analyses of Qur’anic legislation into analyses of the structure of individual surahs with a view to explicating how its many legal passages interact with the dynamics of Qur’anic composition (structure, repetition, redaction) and the dynamics of its performance (homily, orality, reception). In this paper I will consider the function of Qur’anic legislation in the structuring of Surat al-Baqarah and provide a comparison of its function therein with the role it plays in Surahs 4 and 5. These are the three most legislatively dense surahs in the Qur’an. However, they differ fundamentally in their deployment of their legislative passages. In Surah 2, the legislative provisions provide a climax to an extended narrative history of the vicissitudes of the covenant between God and humans. In Surahs 4 and 5 the legislation is structurally foregrounded and relatively unintegrated into any narrative structure. This paper will reflect on these facts and try to account for them by critically engaging with the above-noted attempts to analyze the form of the longer Medinan surahs.

Sarra Tili, University of Florida
See biography in People section on page 45.

**The Gnat and the Elephant**

The question of whether the gnat is inferior or superior to the elephant preoccupied generations of Muslim thinkers. Contrary to the expectations of most, the comparison is in the insect’s favor, for in spite of her size, the gnat has everything the elephant has, including the “trunk” (proboscis), plus six legs instead of four, wings, and the ability to fly.

These discussions are motivated by the Qur’anic verse, “God disdains not to strike a similitude of a gnat or anything above it.” The ambiguity of the phrase “above it” (fi-ma fa-waqa-ha) allowed exegetes to include the entire creation in this parable, for the phrase was understood as anything “above” the gnat in smallness and in largeness. The verse therefore allowed a conception of creation with the gnat at its center. The aim of the verse is not to highlight the centrality of gnats but rather to decentralize all creatures. Since God can strike a similitude with any, then all creatures are equal, at least in this respect. This shows how Qur’anic animal themes serve to disrupt humans’ self-centeredness and hierarchical ideas. The gnat verse, in combination with the fact that the surah where it occurs is titled after another nonhuman animal, suggests that animal themes are central to al-Baqarah. Nearly all these themes are mentioned in miraculous contexts. The flesh of the cow (v. 73) revives a dead person; the person who doubts God’s ability to revive the dead city (v. 259) is made to witness the revival of his own ass; and when Abraham asks that God reassure him of His ability to give life to the dead (v. 260), God tells him to cut and scatter the bodies of four birds, then call them to witness their revival. Besides, the miraculous is encountered in the story of the humans turned into apes as a way of punishing them. Inevitably, the revival motif is linked to the motif of death. Animals are either killed (the cow and Abraham’s birds) or die naturally (the ass) before they revive someone else or are themselves revived. Other surahs, of course, establish the permissibility of killing for food, something that many humans feel uneasy about. By introducing the theme of death/killing before the theme of killing for food, the point is perhaps to remind that death, regardless of its causes, is part of God’s larger plan. Furthermore, since death is linked to revival, these themes are perhaps meant to convey the ultimately positive character of death. The theme of animals as a source of food and service is deemphasized in al-Baqarah. One of the two references to it occurs in another miraculous context, when the Israelites are given quail to eat. The other consists of the prohibition of the swine’s flesh, a rather non-food theme. Al-Baqarah’s animal themes seem to convey that service to humans is not the primary function of other animals. Rather, their primary function is to be part of God’s bigger scheme of creativity.

Hamza M. Zafer, University of Washington
See biography in People section on page 44.
The Ummah Pericope (Q 2:104-123)
Several studies on the structure and composition of Q Baqarah 2 (Islahi 1980; Robinson 1996; Zahniser 2000; Smith 2001; Farrin, 2010; El-Tahry 2010) have indicated that the ummah, the soteriological community, is a salient theme in the Qur’an’s longest surah. In this paper, I present close analysis of a complex set of verses at the heart of Q Baqarah 2 that I have tentatively labeled the ummah pericope (Q 2:104-123). This pericope, which forms a distinct thematic and formal unit within the surah, contains some of the Qur’an’s most explicit expressions of community formation. It is comprised of a series of polemical engagements with various interlocutors along three broad and overlapping modalities of communal consciousness and boundary-making. It presents the ummah as (i) a juridical entity: individuals or groups constitute an ummah when they adhere to the din—an ahistorical category with permeable boundaries; (ii) a prophetological entity: individuals or groups constitute an ummah when they are vicarious recipients of nuburawa—a semi-historical category with somewhat permeable boundaries; (iii) a genealogical entity: individuals or groups constitute an ummah when they share patrimony—a historical category with impermeable boundaries. The ummah pericope functions as a pivot for the entire surah, which draws increasingly complex dichotomies between communal insiders and outsiders. I argue that the surah shows that paleo-Muslim engagements with sectarian competitors cannot be reduced to a very clear supersessionism. Rather, the fundamental point of differentiation between the insider and outsider is access to and acceptance of huda, prophetic rather than generated knowledge.

Mehdi Azaiez, Katholieke Universiteit Leuven, Respondent
See biography in People section on page 44.

Noah’s Lost Son
In Q Hud 11:42-46 the Qur’an has Noah address one of his sons and plead with him to enter the ark. Noah’s son refuses to do so, explaining that he plans to seek refuge from the flood on a mountain. When the son is lost in the waters of the flood, Noah turns to God in order to ask that his son be forgiven: “O my Lord, my son is of my family.” For this God rebukes him: “Noah, he is not of thy family; it is a deed not righteous. Do not ask of Me that whereof thou hast no knowledge. I admonish thee, lest thou shouldst be among the ignorant.” I will explain why this unfaithful son of Noah appears in the Qur’an when no such character appears in Genesis. Commenting on the earlier studies of studies of Newby (1986) and Brown (2008), I will argue that this passage of Hud reflects a certain topos in the Qur’an—found also in the accounts of Abraham and his father (and in Q 46:15-18, which speaks of an anonymous son)—that faith in God has a priority over family relationships. I will also argue that it has a particular relationship to a tradition of speculation on Ezekiel 14 (a passage which speaks hypothetically of an unrighteous son of Noah) found with Justin Martyr (d. 165) and, more importantly, with the Syriac father Jacob of Serugh (d. 521) in his homilies against the Jews.

George Archer, Georgetown University
George Archer is presently teaching at Georgetown University’s Department of Theology, where in May 2015 he defended his dissertation, “A Place Between Two Places: The Qur’an’s Intermediate State and the Early History of the Barzakh.” Besides hanging out with the sleeping dead, George is also interested in paleo-Islamic orality and the Qur’an’s use of narrative time scales.

And on the Seventh Day, He Sat Down: The Qur’an, the Sabbath, and the Throne of God
In many passages, the Qur’an tells us that after making the cosmos in six days, God took to his throne. This act of divine sitting is a powerful reformulation of the well-known narrative of Genesis 2:2-3: “On the seventh day He rested from all His work […] and made it holy.” While the Qur’an often cites the creation in six days, it never includes the biblical lore’s account of the seventh.
This paper will argue that the Qur’anic rejection of the day of rest is a consequence of the Qur’anic affirmation of soul-sleep. Like many Syriac Christian sources, the Qur’an posits the dead in a sleep-state as they await the final resurrection. However, unlike those sources, the Qur’an uses soul-sleep as a way of rejecting the cults of the dead: saints and the divine Christ most especially. If the dead are sleeping, they cannot hear prayers or intercede with the living—they are out cold. The opposite trend to this claim about the dead is that God never sleeps or dies. God is always active, alive, aware, and powerful. However, how can this be reconciled with that claim that God’s work as the Creator required a day of rest (yawm al-sabt)? Simply put, the Qur’an fixes the tension by putting God into the most powerful kind of rest possible: sitting in state on a throne. God’s rest in the Qur’an inverts the connotations of the biblical lore while keeping the traditional cosmogony in place. Unlike the Jewish Sabbath which suggests that God grows tired, or the Christian Sabbath that suggests that God passes into the sleep of death, the rest of God in the Qur’an proves that He never grows weary, and unlike false objects of worship, He never succumbs to death.

Holger Zellentin, University of Nottingham
See biography in People section on page 46.

Repetition, Structure, and Meaning in the Talmud and in the Qur’an

In the Talmud as well as in the Qur’an, the repetitions of specific words, expressions, and sentences create internal cross-references within the entirety of the text, within individual tractates or surahs, and within individual literary units within them. For the audience, the appreciation of the repetitions in changing contexts turns every hearing of a text into a rehearing, and every reading into a rereading. While internal repetitions create structure that generates meaning, repetitions throughout the Talmud and the Qur’an additionally lead the audience to perceive a sense of textual familiarity. In their totality, the repetitions inscribe a “secondary” synchronicity into the Talmud’s as well as into the Qur’an’s literary form—a process that began in the time when parts of these texts were first formulated and that culminated when they were redacted in their current form. For all their formal literary affinity, the Arabic Qur’an and the Aramaic Talmud are entirely distinct works. Rather than pointing to any form of “influence,” the formal affinities between the two texts should be accounted for mainly in the framework of a late ancient Semitic literary koine, comprising both oral and written aspects, in which several genres of Syriac literature equally participate.

Scholars such as Michel Cuypers and Devin Stewart have already illuminated many aspects of the Qur’an’s literary features. A broader comparative discussion of biblical, rabbinic, and Syriac literary forms, however, will show more precisely what the Qur’an shares with its contemporaries, and what is unique to Muslim Scripture. Moreover, a comparative approach allows us to consider whether the groundbreaking literary studies on the formal features of rabbinic literature (by Jonah Frenkel, Joshua Levinson, Jeffrey Rubenstein, and others) may yield insights for a better appreciation of the Qur’an as well.

Thomas Hoffman, University of Copenhagen

Thomas Hoffmann is Professor of Qur’anic and Islamic Studies in the Faculty of Theology, University of Copenhagen. His main research areas are the language and semantics of the Qur’an with special emphasis on literary features and approaches drawn from literary and rhetorical studies. He has publications in both English and Danish, e.g., “Sexual Liberality as Othering: The Case of Islam in Late Antiquity and Modernity”, Bulletin for the Study of Religion, 41 (2012); and The Poetic Qur’an: Studies on Qur’anic Poeticity (2007).

“In God’s Way”: A Path-Breaking Metaphor in the Qur’an and its Biblical Genealogies

Though often conferred a central role in academic titles on Islam (such as John Esposito’s Islam: the Straight Path or, more recently, Robert Hoyland’s In God’s Path) the concept and conceptualization of the “path”/“way”/“road” (sabil, sira, tariq, minhaj) and its associated semantic concepts (hajj, hijra, huda, jihad, etc.) is a desideratum in Qur’anic Studies, not least in regard to its biblical, Near Eastern and late antique sources. Annemarie Schimmel’s very short and general Das Thema des Weges und der Reise im Islam (1996) is symptomatic of the state of research. Symptomatic also is the striking absence of any biblical references in Dmitry V. Frolov’s article, “Path or Way,” in the Encyclopaedia of the Qur’an, despite the obvious prominence of way and path-imagery in the biblical literature (canonical and apocryphal, rabbinic and patristic) and its impact on theological thinking and practices, most markedly in Christianity. In this paper, I attempt to outline the literary and metaphorical genealogies of the concept of the “way”/“path” as it appears in the Qur’an. It is thus my general hypothesis that the different lexical instantiations of the concept of “way” or “path” betray a biblical genealogy. Secondarily, I hypothesize that the Christian use of “the way” (Gr. hodos) as a self-designation of Christianity (especially in Acts, e.g. 9:2; 19:9, 23, etc.) provided important metaphorical stimulus for the emerging religious identity formation in Qur’anic proto-Islam.
Ari M. Gordon, University of Pennsylvania

Ari M. Gordon is a doctoral candidate in the Department of Near Eastern Languages and Civilizations at the University of Pennsylvania. His research focuses on the history of Muslim-Jewish relations as well as the development of Islamic ritual in the formative period. Ari received his M.T.S. from Harvard Divinity School (2010) and his B.A. from Yeshiva University (2005).

**Turning or Returning: The Figure of Job in the Qur’an and Biblical Literatures**

Studies of the relationship between the Bible and the Qur’an tend to focus on figures that receive major attention in the Qur’an and that are obvious sites of interreligious polemic: Abraham, Ishmael, Moses, Jesus, etc., often ignoring many “minor” Qur’anic figures. Although the minor figures offer the scholar less material to draw upon, short and compressed Qur’anic narratives present equally rewarding and untapped opportunities to understand the Qur’an within its late antique multireligious context and to appreciate its unique contribution to the milieu. The figure of Job, the patient sufferer, presents just such a challenge and opportunity. The robust forty-two chapters of the biblical book of Job are reduced to just six verses of narrative in the Qur’an, spread over two surahs (21:83–84 and 38:41–44). The Islamic narrative of Job must allude to stories that the Qur’an’s audience would have been familiar with. However, little sound historical evidence exists to shed light on the mostly oral narrative pool out of and into which the Qur’an emerged. Consequently, we do not know which oral narrative pool out of and into which the Qur’an historical evidence exists to shed light on the mostly oral narrative pool out of and into which the Qur’an emerged. Consequently, we do not know which oral narrative pool out of and into which the Qur’an emerged. Consequently, we do not know which oral narrative pool out of and into which the Qur’an emerged. Consequently, we do not know which oral narrative pool out of and into which the Qur’an emerged. Consequently, we do not know which oral narrative pool out of and into which the Qur’an emerged.

Furthermore, I will show that by integrating divergent readings of Job from its chronological predecessors, the Qur’an creates a uniquely Islamic figure whose complex nature is both a window into the religious milieu of Late Antiquity as well as into early Islam.

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

Holger Zellentin, University of Nottingham, Presiding

See biography in People section on page 46.

Zohar Hadromi-Allouche, University of Aberdeen

Zohar Hadromi-Allouche is a Lecturer in Islam and Religious Studies at the University of Aberdeen. Her research applies literary approaches to early Islamic texts, such as the Qur’an, hadith, and *qisas al-anbia*’ literature. By contextualizing these texts within a variety of levels, such as other narratives from the Islamic tradition, the ancient Near East, and world folk literature, she aims at revealing a spectrum of levels on which these texts might be meaningful.

**Eve and Sons: Ambivalent Motherhood**

Eve, the primordial woman, is generally perceived as the paradigmatic mother. But what sort of a model does she suggest? The Qur’an and its commentaries offer more than one answer to that question. Through an examination of Eve’s parenthood and relationship with five of her sons, this paper will demonstrate the ambivalent construction of Eve’s motherhood, and hence of women in general, due to Eve’s role as the archetypal woman. Although Eve is not mentioned by name in the Qur’an, her presence there has been assessed already by the earliest Islamic sources available to us, such as Ibn Ishaq (d. 767 CE), who identified Adam’s spouse with Eve. Whereas the Bible derives Eve’s name from the etymology “mother of all living”, it is notable that a Muslim etymology explains the name in that Eve was created from a living being. This latter etymology reflects on the perception of Eve’s role as a mother and a giver of life. The current paper will aim at demonstrating how Eve’s image as a mother has been constructed within the context of the Qur’an and extra-Qur’anic literature. *Tafsir* and Muslim tradition tells us of Eve’s numerous children. The discussion will focus on five of Eve’s (biological and adopted) sons, who have their own narratives: Cain, Abel, Seth, ‘Abd al-Harith and Khannas. These narratives are detailed either in the Qur’an itself, or in the *tafsir* and additional extra-Qur’anic literature.
Each son will be presented within their Qur‘anic (and/or Qur‘anic exegetical) context (e.g., Q 5:27, 7:189–190, Q 114); and the implication of each such case on the construction of Eve’s motherhood will be analyzed. The paper will conclude with a summary of how the image of Eve’s motherhood (and hence, motherhood in general) is portrayed through these narratives.

Andrew O’Connor, University of Notre Dame

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

Qur‘anic Covenant Reconsidered: Mithaq and ‘Ahd in Polemical Context

Like the Hebrew Bible and New Testament, the Qur‘an uses the institution of “covenant” to define the human-divine relationship. However, each of these texts employs covenantal themes in distinctive ways indicative of their historical contexts. Covenant (berit) as found in the books of Exodus and Deuteronomy, for example, mirrors ancient Hittite and Assyrian suzerainty treaties, whereas New Testament authors such as Paul understand covenantal (diatheke) in the context of first century Palestinian Judaism. The Qur‘anic understanding of covenant (usually found in variations of mithaq or ‘ahd), on the other hand, has received comparatively little scholarly attention, except insomuch as it relates to questions of “inclusiveness”, supersessionism, or later Islamic perceptions of salvation history. I show that scholars should approach the Qur‘an’s construction of covenant within the context of its distinctive theological mission within Late Antiquity. In particular, I treat two aspects of Qur‘anic covenant that have hitherto been missed: first, that the Qur‘an’s use of covenant finds a direct parallel in Syriac literature, wherein themes of covenant infidelity are used to delegitimize Jews as heirs of the covenant, and second, that the Qur‘an appends and reformulates the terms of the previous covenant(s) in accordance with its own doctrinal and polemical purposes. Thus, the Qur‘an draws upon earlier covenantal motifs which it reworks and contextualizes in order to demarcate Christians and Jews as failed religious communities. At stake are not merely debates over correct religious praxis or confessional identity but obedience to and support of the Prophet. To this end, the Qur‘an does not adopt earlier notions of divine covenant wholesale but reimagines this theme to conform to its sectarian message.

Even here, Qur‘anic covenant appears not as a monolithic construction but rather reactionary and nuanced, as the charges brought against Christians and Jews are not identical. Covenant and covenant infidelity thus becomes a polemical tool by which the Prophet is able to argue for the supremacy and legitimacy of his own community vis-à-vis Christians and Jews, and does so by reformulating it to fit his theological framework.

Maria Enid Rodriguez, The Catholic University of America

Maria Enid Rodriguez is a doctoral student in the Biblical Studies program at The Catholic University of America. In her research, she focuses on intertextual studies of the Tanakh, New Testament, and Qur‘an. She has investigated the Jesus/Isa birth narratives as well as the reception history of the theme of suffering in the Job/Ayyub narratives.

What’s in a “Word”? Kalam/Kalima and Rhema as Expressions of God’s Word in Q 3 and the Gospel of Luke

The mention of God’s word in both the Qur‘an and the New Testament facilitates an inappropriate conflation of the meaning and function of this concept within the two textual traditions. Thus, it is vital to explore the function of God’s word in the Qur‘an and the New Testament separately and then comparatively. This paper will focus on the frequency and distribution of the instances of God’s word within Q 3 and the Gospel of Luke with a special emphasis on its prophetic usage (e.g., the “word” in Q 3:39 and Luke 3:2 concerning Yahya and John the Baptist, respectively). First, this paper will describe the manner in which kalam and kalima occur in connection with the concept of God’s word in Q 3. It will also take into account references (if any) to God’s word that do not incorporate the Arabic terms kalam and kalima, as well as instances in which these terms do not correspond specifically to God’s word. With the frequency and distribution of kalam and kalima established, the function and meaning of the terms can be analyzed, seeking to understand the significance of these words within the context of Q 3 as well as the wider context of prophetic speech in the Qur‘an. Next this paper will analyze the occurrences of rhema and logos when they correspond to the concept of God’s word in Luke. The same process of analysis delineated above for the Arabic terms will be applied to the Greek terms rhema and logos. The next step will be to compare these findings, analyzing the distribution and meaning of the usage of the Arabic and Greek terms, correlating the overlap of their functionality within Q 3 and Luke as well as observing where they diverge and what this reveals about their respective traditions.
Shari L. Lowin, Stonehill College
Shari L. Lowin is Professor of Islamic and Jewish Studies in the Religious Studies Department of Stonehill College. She also directs the Middle East Studies minor. Her research focuses on early Islamic intellectual thought and its relationship with rabbinic materials. In particular, her research focuses on the intertextual relationship between isra’iliyat literature and classical midrashic texts. Her most recent book, *Arabic and Hebrew Love Songs of Al-Andalus*, follows these narratives into medieval Andalusian poems of desire.

The Son of Noah and the Daughter Who Flew Away:
Did the Qur’an Inspire a Midrash?
One of the more fascinating narratives which appear in both the Jewish and Islamic Scripture concerns the story of Noah and the flood. According to both the Bible and the Qur’an, the people of the earth sin so egregiously against the Lord that He decides to wipe out the earth’s inhabitants with a flood. In both cases, God chooses one man to survive this fate, a righteous man named Noah. And in both cases, Noah is instructed to build an ark in order to save himself, his family, and pairs of animals needed in order to repopulate the earth. At first glance, these two narratives appear to present the same story with the same message. So similar are they that the account of the flood has often been cited as continuing proof of “obvious” and rather straightforward Qur’anic reliance on the earlier Bible. Yet, although the similarities between these two texts are indisputable, important distinctions indicate that the Qur’anic use of the biblical material is not quite so straightforward. Most notably, the Qur’an speaks of a son of Noah who tries to outrun the flood and ultimately drowns for his disbelief. So too the Qur’an refers to Noah’s wife as a disbeliever whose unfaithfulness led her to hell. Both characters are wholly absent from the Bible and rabbinic tradition. At the same time, the biblical dove, that most famous symbol of peace, makes no appearance in the Qur’an or later Muslim traditions. The presence or absence of each of these is not random; as this paper will show, each holds particular significance for the message of the text in which it appears. This paper will analyze these various elements of the Noah story and will ask: What different theological messages are sent by the diverging details in the Qur’anic and biblical accounts? And how are we to understand the relationship between later midrashic texts and the Islamic scriptural tradition? What messages do the elements send as they move from one scriptural tradition to another, and as they undergo alteration and adaptation?

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Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus
Theme: Themes and Rhetorical Tools in the Qur’an
Sarra Tili, University of Florida, Presiding
See biography in People section on page 45.

Jessica Sylvan Mutter, University of Chicago
Jessica Sylvan Mutter is a Ph.D. candidate in the Department of Near Eastern Languages and Civilizations at the University of Chicago. She specializes in early Islamic history and Qur’anic Studies, and is currently writing a dissertation on the literatures of religious conversion in early Muslim Syria and Iraq.

Il rifat and Narrative Voice in the Qur’an
The question of voice is one of the most complex issues in the study of the Qur’an. The narrator of the Qur’an, assumed to be God, seems most often expressed in the first-person plural but at times it is also first-person singular, and shifts from direct to indirect address and back again without warning. The addressee seems to be at times one person (based on use of a singular verb or noun) and other times many people, and also shifts rapidly from one to the other. Questions of speaker and addressee and audience only become more complicated when the Qur’anic voice narrates a story containing dialogue. The Qur’an employs direct speech from the first-person plural narrator to a second-person addressee; that speech in turn often narrates individual stories which utilize dialogue (direct speech) between the story’s characters. In essence, it frequently makes use of a sort of nested dialogue, in which the Qur’anic voice instructs Muhammad to tell his audience a story, then the same Qur’anic voice narrates the story, often giving active lines of dialogue to major figures such as Moses and Pharaoh. Medieval scholars noticed and attempted to understand the Qur’an’s use of shifts in person and pronoun usage, indicating what appear to be irregular and inconsistent changes in speaker, addressee, and audience. Such shifting was described in the context of a rhetorical device called il rifat — literally, “turning.” Viewed as a marker of high style by medieval Arabic grammarians, its use in the Qur’an has been studied extensively. In this presentation, I argue il rifat seems to be not merely a stylistic device but a shift with very clear intention and purpose. Rather, il rifat, in the context of the Qur’an, denotes a deliberate shift in speaker and dialogue, and acts as a marker of when and where dialogue, whether inner (nested) or outer, begins, ends, or shifts to an aside or another form of narration.
In this presentation, I will offer a non-scriptural framework for reading and following the Qur’an’s use of iltifat and its often confusing shifts in speaker, tone, and content. I focus in this presentation on examples from Surahs 19, 20, and 28 (Surat Maryam, Ta’Ha, and Qasas, respectively), though this framework may be applied to many other surahs, if not all of them. I do not offer a rejection of standard interpretations of audience and speaker in the Qur’an, but an alternative method of interpretation that I believe will clarify the purpose and intention of these shifts throughout each surah of the Qur’an.

Mohsen Goudarzi, Harvard University

Mohsen Goudarzi is a Ph.D. candidate at Harvard University’s Study of Religion program. His research focuses on early Islamic intellectual history and Qur’anic Studies. In particular, he is interested in the Qur’an’s relationship with late antique literature and religious traditions as well as the Qur’an’s reception and interpretation in subsequent centuries. Prior to Harvard, Mohsen was a Masters student in Stanford University’s Religious Studies Department.

**A Tale of Two Kitabs: A Radical Reconsideration of Qur’anic Scripturology**

This paper proposes that the key Qur’anic term kitab is not a generic label for all scriptures but rather a designation for comprehensive scriptures. In other words, kitab is a technical term in the Qur’an’s revelation discourse, denoting a book but also connoting the characteristic of comprehensiveness. Furthermore, I argue that the Qur’an considers only itself and the Torah to be comprehensive scriptures—to be kitabs. A corollary of this view is that only the Torah and the Qur’an provide self-sufficient paradigms for religious conduct. Thus, *inter alia*, the Gospel falls within the Torah’s paradigm, functioning as a supplement to the latter, not its substitute. In addition to necessitating a thorough reassessment of Qur’anic scripturology, the “two-kitabs” hypothesis has significant implications for the Qur’anic worldview as a whole. The paper notes some of these implications as well as the potential chronological development of Qur’anic scripturology. First I discuss a few significant, yet rarely examined, attestations of kitab that suggest it is an exclusive appellation for the revelations of Moses and Muhammad. A prominent example is the passage that has the jinn describe the Qur’an as “a kitab sent down after Moses” (Q 46:30). Second, I analyze a number of Qur’anic verses that seem to have the opposite implication. These are passages that appear to suggest that prophets other than Moses and Muhammad received kitabs, or that imply kitab is a generic label for all revealed books. I argue that these passages can in fact be reconciled with the two-kitabs hypothesis.

For instance, *Surat Maryam* has the infant Jesus say: “I am God’s servant. He has given me the kitab” (v. 30). I argue that this kitab is not the Gospel, but rather the same kitab mentioned earlier in the surah as having been given to John the Baptist (v. 12)—that is, the Mosaic kitab, the “inheritance of the House of Jacob” (v. 6; cf. Q 40:53, Deuteronomy 33:3). The third part of the paper discusses the Qur’anic phrase Ahl al-Kitab, which under this hypothesis would mean “People of the (Mosaic) kitab.” I note that the application of this label to Christians is consistent with a conception of Christianity as a primarily Israelite/Jewish movement—supported by several other Qur’anic passages. The revised scripturology thus has a direct bearing on the question of Jewish-Christianity in the Qur’an. This research project also affords us a window onto the chronological development of Qur’anic conceptions. If we adopt the common approach to chronology advocated by Angelika Neuwirth, we can chart coherent transformations in the vocabulary and themes associated with kitab. The so-called Meccan passages emphasize the historical teachings embedded in Muhammad’s kitab, while Medinan texts are primarily concerned with its legal rulings. The latest Medinan passages witness the introduction of al-Tawrah and al-Injil into scriptural vocabulary, and thus present a subtle shift away from the focus on the Torah-Qur’an correspondence. However, while giving the Gospel a more significant status, these passages still preserve the two-kitabs paradigm and the distinction of the Mosaic and Muhammadan revelations.

Leyla Ozgur AlHassen, University of California Los Angeles

Leyla Ozgur AlHassen is a Visiting Scholar at the University of California, Berkeley’s Department of Near Eastern Studies and was previously a Sultan Fellow in the Center for Middle Eastern Studies at the University of California, Berkeley. She specializes in Qur’anic narrative, and has conducted research on humility in the Qur’an and humor in the Qur’an. She received her Ph.D. and M.A. from the University of California, Los Angeles’s Department of Near Eastern Languages and Cultures, where she specialized in Arabic literature. She received her B.A. from the University of California, Los Angeles with a major in English literature, a concentration in creative writing and a minor in Arabic. She has also studied Arabic in Egypt in the CASA I and II programs.
Ibrahim Seeking Forgiveness for His Father: Faith and Family in the Qurʾan

In this study, I explore the Qurʾanic narrative portrayal of Ibrahim and his promise to seek forgiveness for his father. In the Qurʾan, Ibrahim’s father worships idols and Ibrahim questions his faith and encourages him to stop this practice. When his father refuses to stop and threatens Ibrahim, Ibrahim tells his father that he will seek forgiveness for him (19:41–49). He does indeed seek forgiveness for his father (14:41 and 26:86). However, verse 9:114 and 60:4 seem to clarify that Ibrahim seeks forgiveness for his father because he promised he would do so. In this study, I attempt to understand what narrative purpose is served by Ibrahim’s portrayal as promising to seek forgiveness for his father and then this being reframed in other iterations of the story.

Devin Stewart, Emory University
See biography in People section on page 45.

Challenges and Taunts: Notes on the Functions of Cognate Paronomasia in the Qurʾan

Both general paronomasia (jinās, tajnis), in which two or more words with similar sounds occur in close proximity, and cognate paronomasia (ishtiqaq), in which the phonetically similar elements in close proximity share the same tri-consonantal root, occur frequently in the Qurʾan. Western scholarship in Qurʾanic studies has paid little attention to the phenomenon, with the exception of an article by Andrew Rippin (Rippin 1994). Modern Arabic scholarship includes a number of relevant studies (Ma had b. Mukhtar 1995; Muhammad al-Sayyid Musa 2000; al-Darawish 2013) that discuss scores of Qurʾanic puns, including cases of cognate paronomasia but tend to focus on exceptional or idiosyncratic uses of this rhetorical figure, while omitting consideration of entire classes of paronomastic expressions that represent stylized, regular features of Qurʾanic discourse and occur so frequently in the text as to become commonplace. In “Paronomasie: Eine Begriffsverwirrung,” Werner Diem suggests that the category of regular paronomasia (jinās or tajnis) must be distinguished from repetition (takrir, tikrar, tardid) and cognate paronomasia (ishtiqaq), the last of which is very common in the Semitic languages, suggesting for ishtiqaq the term figura etymologica instead (Diem 2007). The present study investigates prominent Qurʾanic functions of this last category, cognate paronomasia, focusing on challenges and taunts. Along with the mafʿul mutlaq (accusative absolute or “cognate accusative”), cognate blessings and curses, cognate paronomasia with proper nouns such as the Queen of Sheba’s statement, rabbi inni zalantu nasfī wa-ālamantu maʿa Sulaymāna li-llahi rabbi l-ʾalamin; “O my Lord, I have wronged myself!

I submit alongside Solomon to God, the Lord of all Being” (27:44) (see Rippin 1994), challenges and taunts represent a major category of cognate paronomasia in the Qurʾan. Typical examples include: qul intaziru inna muntazirun “Say: Wait; indeed we are waiting” (Q 6:158) and qul fa-intaziru inni maʿakum min al-muntazirin “Say: Wait; indeed I am among those waiting with you” (Q 10:102) in which al-muntazirin echoes the root consonants of the preceding imperative intazir. This study aims to provide an inventory of cognate-paronomastic taunts, delineate their formal features, and explain their rhetorical function. Overall, such expressions, which pit both the Prophet and God Himself against the naysayers and unbelievers in striking verbal standoffs, reveal an important aspect of the sacred text as a dialectical document while at the same time shedding light on the Qurʾanic text’s relationship to common pre-Islamic Arabic usage.

Khalid Yahya Blankinship, Temple University

The Rhetorical Theory of Tafsir of Najm al-Din al-Tufi (657–716/1259–1316)

While the Hanbali scholar Najm al-Din al-Tufi has often been cited in modern scholarship for his rationalistic contributions to usul al-fiqh, his exegetical theory laid out in his book al-Iksir fi ’ilm al-tafsir does not appear to have been so widely recognized. While many earlier Qurʾan commentators and some other scholars wrote methodological introductions to tafsir (exegesis), including al-Tabari, al-Raghib ibs Isfahani, Ibn Ḥaṭīyyah, Fakhr al-Din al-Razi, and al-Qurtubi, and exegetical principles were also extensively elaborated in usul al-fiqh works, al-Tufi nevertheless made a unique contribution by emphasizing the rhetorical features of the Qurʾan’s language, including figures of speech, similes, and metaphors. He was preceded in this mainly by the famous rhetorician Abd al-Qahir al-Jurjani, whose contribution has been highlighted by Margaret Larkin in her book The Theology of Meaning and even more in her article “The Inimitability of the Qurʾan: Two Perspectives,” but it is al-Tufi who systematically applies the rhetorical categories, which he rearranges in his own way, to the Qurʾan.
In applying rhetorical categories as major tools for interpreting and understanding the Qurʾan, al-Tufi moves far away from the common, popular impression that the Qurʾan only has one meaning, an idea strongly supported by Ibn Hazm of the Zahiri school, and one which has reappeared in strength in recent times. This idea is based on an unstated and often unrecognized underlying theory of language that there is a one-to-one correspondence between words and meanings, that a text necessarily means only what it says, no more, no less. While most medieval exegetes recognized categories of ambiguity, such as mushtarik, mujmal, and mutashabih (rendered by Muhammad Hashim Kamali as difficult, ambivalent, and intricate), they nevertheless strove always to limit their impact on varying interpretation. By introducing rhetorical categories and structures, al-Tufi greatly widens the interpretive possibilities.

Did the third hand make his additions in red ink with the purpose of correcting the text and its subdivisions? Was he decoding them? Was he reading/reciting the text? These are questions that will be explored as these additions are examined.

Keith E. Small, London School of Theology/Bodleian Library, University of Oxford
See biography in People section on page 45.

A Parchment Discovery From the Stacks: A Tenth Century Qurʾan Fragment with a Pious Attribution
Discoveries of ancient manuscripts can be spectacular finds where thousands of pages of ancient texts that have lain undisturbed for centuries are discovered by chance as with the Cairo Geniza in the late 1800s, or the Dead Sea Scrolls in the 1940s, or the thousands of Qurʾan pages found within the domes of the Grand Mosque in Sana’a in the early 1970s. Less sensational but no less exciting to the discoverer are the smaller finds of individual manuscripts or parchment leaves that have escaped notice in library collections until chance leads to their seeing the light of day. The Fraser Fragment is one such discovery. While surveying the existing collection of Persian manuscripts as part of his duties as Curator of Islamic Manuscripts for the Bodleian Library at University of Oxford, Alasdair Watson came across this single, tenth century parchment Qurʾan leaf, bound into a volume containing two seventeenth century Persian calligraphy manuals. In addition to its interest of being unknown to previous Bodleian librarians, it contains many interesting features as an ancient Qurʾan manuscript. It features a distinctive tenth century script style and artistic style for illuminating the verse numbers. It also has distinctive additional artwork suggesting a possible link to later sixteenth century Safavid political claims. Then, quietly, off in one margin in simple black Persian handwriting, it features an attribution note that it was written by the very hand of the sixth imam of the Twelver Shiʿite imams, Jaʿfar al-Sadiq. This paper will survey the paleographic, orthographic, and codicological features of this Qurʾan leaf to understand it in its original scribal context and later uses to which it may have been put. Also, the subject of pious attribution notes with early Qurʾans and Qurʾan fragments will be explored, especially those of early caliphs and ones of the descendants of ‘Ali b. Abu Talib, Muhammad’s son-in-law. ‘Ali’s descendants are held to have special significance for calligraphers of the Qurʾan. A conclusion will be made as to the genuineness of this attribution, while examining the complex motivations behind asserting such attributions in medieval piety and politics.

The Qurʾan: Manuscripts and Material Culture
Nicolai Sinai, University of Oxford, Presiding
See biography in People section on page 45.

Alba Fedeli, Central European University, Budapest
See biography above, page 22.

Traces of Reading in the Writing of Early Qurʾan Manuscripts
Early Qurʾan manuscripts are mere fragments without the additional information concerning the historical context in which they were copied, about the conventions of their writing process, or the conditions of their later use. Nevertheless, in a few cases it is possible to propose conjectures about the mechanism behind both the writing process and elements added by later users, i.e. later scribal hands. Thus, inks, erasures, and later corrections/additions can reveal the process of copying from written exemplars as well as elements of the tradition of reading the manuscripts themselves. This paper aims at presenting an interesting case in which an additional ink can reveal the perspective of a reader who added his notes to a copy of the Qurʾan text. A manuscript scattered between Birmingham, St. Petersburg, and Doha shows traces of corrections and later interventions by readers. Sometimes it is evident that corrections were made by the original scribe cancelling or adding letters and words immediately as he worked. A second stage in the process of writing is the result of correction activity seen in the additions made in black ink. A third stage is seen in further additions in red ink. The red ink has been used not only for adding letters to the consonantal skeleton but also for indicating vocalization by means of dots.
Executive Summary

It is with great pleasure that the International Qur’anic Studies Association (IQSA) holds its 2015 annual meeting in Atlanta, Georgia. This year’s conference hosts twelve panels with over sixty presenters and discussants coming from across the globe. The following report by the executive director summarizes the progress of IQSA throughout 2015 as well as its future plans.

Governance & Non-Profit Status

On September 30, the Internal Revenue Service approved IQSA’s application for 501(c)3 non-profit status. This successful achievement represents another important milestone in the development of IQSA after its incorporation in 2014. As an official non-profit organization, IQSA can accept tax exempt donations from individuals as well as businesses.

On June 3, 2015, the board held its spring meeting in Atlanta. The executive director reported to council IQSA’s financial, operational, and administrative activity. The board discussed several matters, including non-profit status and fundraising, the establishment of three membership tiers, the next International Meeting to be held 2017, and various updates related to the Nominations, Programming, and Publications and Research committees. The board also reviewed, amended, and approved the first draft of IQSA’s policy manual. Hamza Zafer was re-elected for a second term as secretary of council. Finally, the board offered a positive evaluation of Emran El-Badawi, allowing him to continue serving as executive director and treasurer.

In compliance with IQSA bylaws, members are able to participate in electing members of the Executive Board and Nominations Committee through an open nomination process at the annual business meeting and annual online call. Most recently, Gerald Hawting was named president-elect.

2015 International Meeting in Yogyakarta, Indonesia

The 2015 International Meeting in Yogyakarta, Indonesia was a huge success, thanks in part to the organization and hospitality of our partner, UIN Sunan Kaligaya Yogyakarta. The meeting was formally opened by the Indonesian minister of religious affairs, covered widely by the national media and attended by hundreds of visitors and presenters.

Expenditure & Operations

As of August 2015, funds provided by the Henry Luce Foundation grant were used up. Projected expenditure for the 2015 calendar year is approximately $55,000. Given the end of startup funding projected expenditure for 2016 has been revised down and will remain below $20,000. This tighter budget also means finding more cost effective ways to undertake the 2016 spring board meeting. The operational budget is likely to rise once again with increases in revenue streams and with access to new sources of funding. Funds go directly towards programming costs for the annual and international meetings, and daily operational costs, mainly staff and overhead. The executive director continues to develop sources of revenues as well as fundraising. IQSA will be receiving a modest three year donation by year’s end.

Online Updates

IQSAweb.org continues to be a global portal to Qur’anic Studies. It hosts a variety of public resources, as well as member only benefits, which have attracted tens of thousands of visitors from around the world. Visitors to our homepage will recognize the new and exciting welcome video!

To maintain a high level of transparency, IQSAweb.org publishes policy and governance documentation. IQSA members and the general public also have access to program books from earlier years and complete personnel information and meetings schedules.

Members of the private IQSA Discussion Group and followers on social media—Facebook and Twitter—more than have doubled since last year. (During the month of November 2014 alone, Facebook likes increased from 900 to 2,000. The number now stands at over 3,000).
**Member Benefits & Membership Updates**

Since early 2015, paying members have had access to member benefits through IQSAweb.org. These include the *Review of Qur’anic Research*, the *Qur’an Seminar Commentary*, and the IQSA Membership Directory. The development of the *Digital Qur’an with Hyperlinked Cross References* and *Job Listings* are delayed but currently underway. The major online update for 2016 will be the launching of the *Journal of the International Qur’anic Studies Association (JIQSA)*, with the *JIQSA Studies in the Qur’an (JSIQ)* book series to follow. English and Arabic submissions to *JIQSA* and *JSIQ* are now open to authors of articles and books.

In November 2015, the number of paying IQSA members was approximately 200, down from 500 when membership was free in 2014. We recognize the importance of keeping membership costs low while having to run an ambitious operational budget (see above).

Therefore, you are all encouraged to renew your IQSA membership for 2016 according to three membership tiers:

1. Student
2. Faculty
3. Full Professors (North America and Europe)

The student rate will remain $25. Details concerning the second and third tier of membership will be released shortly.

**Reminders for 2016**

Friends and members of IQSA should feel free to send all general inquiries to contact@iqsaweb.org. Stay up to date by joining us online. Please do not forget to subscribe to our blog by joining the mailing list from IQSAweb.org. Join the IQSA Discussion Group on Yahoo! by writing to iqsasubscribe@yahoogroups.com, like us on Facebook, and follow us on Twitter (@IQSAWEB). We thank you for your support and participation, and we look forward to seeing you November 2016 in San Antonio, Texas!

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**IQSA Nominations Committee**

The task of the Nominations Committee is to suggest to the Board of Directors a number of suitable candidates for IQSA leadership positions. Once the board has approved a ranked list, the Nominations Committee reaches out to the first nominee and discusses the open position. During 2015, the Nominations Committee consisted of four members: Gabriel Said Reynolds, Asma Hilali, Devin Stewart, Karen Bauer, and Holger Zellentin, who chaired the committee.

In its second year, the committee had to fill three important positions: that of the president-elect, to succeed Professor Farid Esack in this position in 2016, and a replacement for the two offices held by Asma Hilali, who resigned from both the Board of Directors and the Nominations Committee in February 2015. According to our bylaws, two members of the Nominations Committee shall simultaneously serve on the Board of Directors; the candidate for the Board of Directors was therefore to be recruited from among the members of the Nominations Committee.

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

Among the suitable candidates, we also sought to balance IQSA’s leadership in terms of gender, religious commitments, and geographic representation, issues whose importance continues to grow. In order to reach this goal, the committee continues to solicit nominations from the general IQSA membership.

The nomination processes has resulted in the nomination of Professor Gerald Hawting of the School of Oriental and African Studies for the position of president elect. His nominations will be put to the vote of our members for confirmation at the annual meeting in Atlanta. Effective immediately, Devin Stewart of Emory University has accepted the nomination as member of the executive board; Alba Fedeli, from the Central European University, has accepted her nomination as a new member of the Nominations Committee.

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

Holger Zellentin
Members: Michael Pregill (ex officio member), Andrew Rippin, Nicolai Sinai (chair), Devin Stewart, Sarra Tlili.

IQSA’s Programming Committee (PC) is responsible for the academic content of the Annual Meeting and reports to the Board of Directors. It approves new program units, oversees the operation of existing ones, and shapes future meetings in the light of its evaluation of past ones. In 2014–15, the PC has continued to exercise these responsibilities and, like other committees, has made important contributions to the Policy Manual recently adopted by IQSA’s Board of Directors.

Subsequent to the establishment of five inaugural program units last year, the PC has adopted a policy of more gradual growth in 2014–15 and initiated only one additional unit, entitled “The Qur’an and Late Antiquity”, which was felt to fill an important gap in IQSA’s coverage.

As a result, IQSA’s range of program units now looks as follows:

1. Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus
   Chairs: Anne-Sylvie Boisliveau and Sarra Tlili

2. Historical Context, Manuscripts, and Material Culture
   Chairs: Keith Small and Luke Treadwell

3. The Qur’an and the Biblical Tradition
   Chairs: Cornelia Horn and Holger Zellentin

4. Qur’anic Studies: Methodology and Hermeneutics
   Chairs: Karen Bauer and Farid Esack

5. Qur’an Seminar
   Chairs: Mehdi Azaiez and Clare Wild

6. The Qur’an and Late Antiquity
   Chairs: Greg Fisher and Michael Pregill

As in the previous year, the Call for Papers for IQSA’s 2015 meeting was published in early January, and by April submissions for all program units had been received and reviewed by the unit chairs. IQSA’s six programming units will hold a total of twelve panels at the 2015 meeting, as opposed to eleven held in 2014. The quality of submissions was again very high, indicating that IQSA continues to establish itself as an important forum for the scholarly study of the Qur’an.

Nicolai Sinai
IQSA Publications & Research Committee

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

The members of the inaugural PRC are:

- Michael Pregill (Chair of PRC and Head Editor of JIQSA)
- Mehdi Azaiez
- Catherine Bronson and Sean W. Anthony (co-editors of Review of Qur’anic Research)
- G.R. Hawting (editor of JIQSA Studies in the Qur’an)
- Reuven Firestone
- Suleiman Mourad
- John Kutsko (ex officio)
- Nicolai Sinai (ex officio; Chair of Programming Committee)

Over the course of 2015, the various branches of IQSA Publishing have all undergone significant growth and development.

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

- **Journal of the International Qur’anic Studies Association (JIQSA)**
  The official Call for Papers for JIQSA was issued in fall 2015. The two issues of the first volume are currently in production under the editorship of Michael Pregill and are slated for publication in spring and fall 2016. Open submissions are now being invited for the second volume, to be published in 2017; interested parties should contact the Head Editor at jiqsa@iqsaweb.org.

- **JIQSA Studies in the Qur’an (JSIQ)**
  Under the guidance of Head Editor G. R. Hawting, a monograph series is currently under development.

Michael Pregill
Visit the HarperOne booth 1810 at the AAR/SBL Annual Meetings for a 40% discount on The Study Quran. Use the promo code SBLAAR15 at HC.com to receive the same discount plus free shipping within the US until December 1st.

Join us at the AAR/SBL Annual Meetings for a panel discussion with leading scholars in the field of religion and an open Q&A with the editors of The Study Quran: A New Translation and Commentary

Sunday, 4:30 PM-6:00 PM
Peachtree Ballroom D, Westin Peachtree Plaza

Featuring The Study Quran Editorial Board
Seyyed Hossein Nasr, George Washington University
Caner Dagli, College of the Holy Cross
Maria Massi Dakake, George Mason University
Joseph Lumbard, American University of Sharjah
Mohammed Rustom, Carleton University
and guest Jack Miles, University of California, Irvine

Learn more about The Study Quran at www.thestudyquran.com
In collaboration with the State Islamic University (UIN) in Yogyakarta, Indonesia, IQSA conducted its first biannual international conference on “New Trends in Qur’anic Studies.” The conference was held in Yogyakarta, Indonesia on August 4–6, 2015, and formally opened by the Indonesian Minister of Religion, Mr. Lukman Hakim Saifuddin. Forty-one papers were presented during the conference with two keynote speakers: Abdullah Saeed from Melbourne University, Australia, and Muhammad Machasin from UIN, Indonesia. The conference was well attended, with over 150 participants during the plenary sessions, and has attracted wide media attention. The IQSA international Programming Committee plans to host a similar conference every two years in Muslim majority countries.
Participation and Membership

**IQSAweb.org**

IQSAweb.org has all the information necessary for you to benefit from IQSA as well as 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 in content, subscribe online by clicking the “Follow” button in the bottom right corner on the IQSA 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 stories 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 by joining from the IQSA website, located under “Membership & Governance.” Be sure to follow IQSAweb.org for updates about this and other matters. Through the website, members will receive access to our publications, including:

- **Review of Qur’anic Research**
- **Qur’an Seminar project**
- **Job postings in Qur’anic Studies and related areas (2016)**

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

Mission Statement:
Foster Qur’anic Scholarship

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

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

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

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

Core Values:
- Accountability
- Collaboration
- Collegiality
- Critical Inquiry
- Inclusivity
- Openness to Change
- Professionalism
- Respect for Diversity
- Scholarly Integrity
- Tolerance
The International Qur’anic Studies Association will meet November 19–22, 2016, with SBL/AAR in San Antonio, Texas.

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

IQSA is therefore pleased to invite submissions for the San Antonio 2016 Annual Meeting in the following program units:

1. Linguistic, Literary, and Thematic Perspectives on the Qur’anic Corpus
2. The Qur’an: Historical Context, Manuscripts, and Material Culture
3. The Qur’an and the Biblical Tradition
4. The Qur’an: Methodology and Hermeneutics
5. Qur’an Seminar
6. The Qur’an and Late Antiquity


The official Call for Papers will begin in December with a deadline of March 1, 2016. All those interested should be subscribed to the blog on IQSAweb.org, in order to remain updated and receive further details on the conference, program units, and Call for Papers.

The Alamo, San Antonio, Texas
Call For Papers

Journal of the International Qur’anic Studies Association

We are pleased to announce the launch of the Journal of the International Qur’anic Studies Association (JIQSA). In support of the Association’s mission of fostering scholarship on the Qur’an, the journal will commence publication twice annually beginning in the first quarter of 2016. We currently invite submission of articles for publication in the first volume. Articles will be rigorously peer-reviewed through a double-blind review process, with reviewers appointed by the Head Editor and the Editorial Board.

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

For more information, please visit IQSAweb.org or e-mail jiqsa@iqsaweb.org.

Head Editor:

☞ Michael E. Pregill, Boston University, USA

Editorial Board:

☞ Anne-Sylvie Boisliveau, University of Groningen, Netherlands
☞ Michel Cuypers, Dominican Institute for Oriental Studies, Cairo, Egypt
☞ Majid Daneshgar, University of Otago, New Zealand
☞ Sidney Griffith, Catholic University of America (Emeritus), USA
☞ Asma Hilali, Institute of Ismaili Studies, UK
☞ Dan Madigan, Georgetown University, USA
☞ John Reeves, University of North Carolina at Charlotte, USA
☞ Andrew Rippin, University of Victoria (Emeritus), Canada and Institute of Ismaili Studies, UK
☞ Uri Rubin, Tel-Aviv University (Emeritus), Israel
☞ Keith Small, London School of Theology, UK
☞ Devin J. Stewart, Emory University, USA
☞ Sarra Tlili, University of Florida, USA
The *Review of Qur’anic Research* (RQR) is a new online companion to the International Qur’anic Studies Association (IQSA). IQSA is committed to the advancement and dissemination of high quality scholarship on the Qur’an and to the facilitation of deeper understandings of the Qur’an through scholarly collaboration. RQR is an online resource that features reviews of cutting-edge scholarship in the field of Qur’anic studies and allied fields.

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

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

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

**Catherine Bronson** is currently Assistant Professor of Arabic and Islam at the University of Notre Dame. She specializes in Arabic pedagogy, Islamic intellectual thought, the religious traditions of the late antique Near East, and gender constructions in Islam. Her research and publications focus on how the interpretation and formulation of the Qur’an during the formative period of Islam influenced doctrine, culture, and civilization. Her article “Eve in Formative Period of Islamic Exegesis” in Görke and Pink (eds.), *Tafsir and Islamic Intellectual History*, looks at the origins of the intrinsic paradoxes produced by the vying images and personas of Eve found in the early Islamic tradition.

**Sean W. Anthony** is Associate Professor in the Department of Near Eastern Languages and Cultures at The Ohio State University. His books include *The Caliph and the Heretic: Ibn Saba and the Origins of Shi‘ism; Crucifixion and the Spectacle of Death: Umayyad Crucifixion in its Late Antique Context*; and an edition-translation of Ma‘mar ibn Rashid’s *The Expeditions*. His research and publications focus on the emergence of Islam and the origins of its sacred and sectarian traditions.
The Qurʾan Seminar is a research project organized by the International Qurʾanic Studies Association (IQSA). At the heart of the project is the collaborative study of selected qurʾanic passages. Of particular interest to this study are the following questions:

1. The structure of the Qurʾan (its logical, rhetorical, and literary qualities, or Ṷāʾīn)
2. The Qurʾan’s intertextual relationships (with both biblical and other literary traditions)
3. The Qurʾan’s historical context in Late Antiquity

The methodology of the Seminar is Qurʾanist inasmuch as scholars are encouraged to address the Qurʾan directly and not to rely on classical exegesis as a lens through which to view the text.

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

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

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

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

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

For questions about the Qurʾan Seminar or issues with the registration process, please contact mehdi.azaiez@theo.kuleuven.be.
BoD of Directors

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

Reuven Firestone is Professor of Medieval Judaism and Islam at Hebrew Union College, Los Angeles, Senior Fellow of the Center for Religion and Civic Culture at the University of Southern California, and founder of the Center for Muslim-Jewish Engagement in Los Angeles. Author of seven books and over one hundred scholarly articles translated into a dozen languages on Judaism, Islam, their relationship with one another and with Christianity, and phenomenology of religion, Firestone has lived in Israel, Egypt, and Germany and lectured at universities in Europe, Asia, and the Middle East as well as throughout North America. He is active on the boards of numerous scholarly journals and boards and commissions treating interreligious relations and dialogue. 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 a Ph.D. in Arabic and Islamic Studies from New York University.

Farid Esack, University of Johannesburg – President-Elect

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 & Mary, Union Theological Seminary, Xavier University, and Harvard Divinity School) and in Asia (International Islamic University of Islamabad and Gaja Mada University in Yogjakarta). In addition to many peer-reviewed articles, Farid Esack is the author of several monographs, including Qur’an, Liberation & Pluralism: An Islamic Perspective of Interreligious Solidarity Against Oppression; On Being a Muslim: Finding a Religious Path in the World Today; and An Introduction to the Qur’an. His current research interests (Jews in the Qur’an and socio-economic justice in the Qur’an) reflect his scholarly interest both in contemporary Islam and in the classical tafsir tradition.

Andrew Rippin, University of Victoria

Andrew Rippin is Professor Emeritus of Islamic History at the University of Victoria in Canada, where he was Dean of the Faculty of Humanities from 2000–2010. He has recently been appointed as a Senior Research Fellow at the Institute of Ismaili Studies, London, as well as a Research Associate at School of Oriental and African Studies, London. He was elected a Fellow of the Royal Society of Canada in 2006. Rippin is the author and editor of numerous books, among which are The Qur’an and its Interpretative Tradition, which gathers many of his articles, and the textbook Muslims, Their Religious Beliefs and Practices (now in its fourth revised edition). His research interests include the formative period of Islamic civilization, the history of the Qur’an, and the history of Qur’anic interpretation.

Fred Donner, University of Chicago

Fred M. Donner is Professor of Near Eastern History in the Oriental Institute and Department of Near Eastern Languages and Civilizations at the University of Chicago. His main field of research is the origins of Islam and early Islamic history. He is the author of Muhammad and the Believers: At the Origins of Islam and Narratives of Islamic Origins: The Beginnings of Islamic Historical Writing.
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; Qur’anic Christians: An Analysis of Classical and Modern Exegesis; and the forthcoming The Qur’an: A Norton Critical Edition. She is past president of the American Academy of Religion and a member of the American Philosophical Society, the Council on Foreign Relations, and the American Academy of Arts and Sciences.

Ebrahim Moosa, University of Notre Dame
Ebrahim Moosa is Professor of Islamic Studies at the University of Notre Dame’s Kroc Institute for International Peace Studies and in the Department of History. Moosa codirects Contending Modernities, the global research and education initiative examining the interaction among Catholic, Muslim, and other religious and secular forces in the world. Moosa has published influential essays on Islamic law, theology as well as contemporary Muslim ethics and political thought. His interpretative and historical research on questions of tradition, ethics and law includes two monographs as well as edited and coedited books. His prize-winning book Ghazali and the Poetics of Imagination was awarded the Best First Book in the History of Religions by the American Academy of Religion. His new book What is a Madrasa? was published in spring 2015. His other publications include the forthcoming coedited book The African Renaissance and the Afro-Arab Spring.

CALL for SUBMISSIONS

Gorgias Press is delighted to announce the launch of its new inter-disciplinary book series Islamic History and Thought. The series will provide a platform for scholarly research on any geographic area within the expansive Islamic world, stretching from the Mediterranean to China, and dated to any period from the eve of Islam until the early modern era. Scholars are invited to submit proposals for original monographs, translations and edited volumes related to these broad areas of research. The series is open to established and early career academics, as well as postgraduate researchers intending to publish revised doctoral theses. All suitable submissions will be peer-reviewed by two specialists and the series is overseen by an editorial board made up of leading scholars in the field.

For more information about the series, or to submit a proposal, please contact submissions@gorgiaspress.com
Gabriel Said Reynolds, University of Notre Dame – Chair

Gabriel Said Reynolds researches the Qur’an and Muslim-Christian relations and is Professor of Islamic Studies and Theology at the University of Notre Dame. He is also the codirector of the International Qur’anic Studies Association (IQSA). He is the author of The Qur’an and Its Biblical Subtext; The Emergence of Islam; the translator of ‘Abd al-Jabbar’s Critique of Christian Origins; editor of The Qur’an in Its Historical Context and New Perspectives on the Qur’an: The Qur’an in Its Historical Context 2; and The Qur’an in Conversation with the Bible: The Qur’an Translation of Ali Quli Qara’i annotated with Biblical Texts and Commentary (forthcoming). In 2012–13, Reynolds directed, along with Mehdi Azaiez, the Qur’an Seminar, a year-long collaborative project dedicated to encouraging dialogue among scholars of the Qur’an. He is currently chair of the executive board of the International Qur’anic Studies Association.

Hamza M. Zafer, University of Washington – Secretary

Hamza M. Zafer is Assistant Professor of Near Eastern Languages and Civilization at the University of Washington. His main research focuses on the Qur’an’s polemical engagements with Jewish communities in Arabia, and the portrayal of these communities in the earliest Muslim historical and exegetical writings up to the ninth century.

EXECUTIVE OFFICE

Emran El-Badawi, University of Houston – Executive Director

Emran El-Badawi is Director and Assistant Professor of Arab Studies at the Department of Modern and Classical Languages at the University of Houston. He teaches courses on Arabic literature and Islamic and Middle Eastern Studies. Over the past three years he established, for the first time at UH, a minor in Arab Studies, a Middle East Studies concentration for the B.A. degree in World Cultures and Literature, and a fully-accredited Arabic credit-by-examination program. El-Badawi’s research interests include Qur’anic Studies, early Islamic history, and contemporary Arab thought. He recently published his first book, The Qur’an and the Aramaic Gospel Traditions. His current projects include researching the relationship between early Islamic and Syriac Christian legal texts and the subject of progressive Arab thought ca. 1979–2011.

In May 2014, El-Badawi became the first executive director and treasurer of 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 Computer Science from Rutgers University in 2003. He has also lived in the Middle East and Southeast Asia.

Irfana Hussain – Executive Assistant

Irfana Hussain is the Executive Assistant for the International Qur’anic Studies Association. She studied Religious Studies and Islamic Studies at the University of Texas-Austin and South Asian Studies at the University of California-Berkeley. She has professional experience in non-profit management, writing and editing, and leadership development.

Vanessa De Gifis, Wayne State University – Blog Coordinator

Vanessa De Gifis is Assistant Professor of Islamic Studies and graduate advisor for Near Eastern Languages at Wayne State University in Detroit, Michigan, where she teaches undergraduate and graduate courses in Islamic intellectual culture and the Qur’an. Her book, Shaping a Qur’anic Worldview, applies classical Arabic-Islamic rhetorical and grammatical-semantic theories to analyze references to the Qur’an in early medieval caliphal politics. With a sustained interest in the scriptural underpinnings of Muslim moral theology and social thought, her current research undertakes a close semantic study of the theme of divine favor in the Qur’an, with an eye to better understanding the history of its interpretative uses and its implications for Muslim conceptions of social harmony up to our own time.

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

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

Nicolai Sinai – Chair
Nicolai Sinai is Associate Professor of Islamic Studies at the University of Oxford and a Fellow of Pembroke College. He holds a Ph.D. from the Freie Universität Berlin (2007) and has published a number of books and articles on the Qur’an, Islamic exegesis of the Qur’an, and the history of philosophy in the Islamic world.

Michael Pregill (ex officio)
Michael Pregill is Interlocutor in the Institute for the Study of Muslim Societies and Civilizations at Boston University, where he is developing Mizan, a new digital scholarship initiative and peer-reviewed journal dedicated to interdisciplinary approaches to Islam. His main areas of academic specialization are the Qur’an and its interpretation; the origins of Islam in the late antique milieus; 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. His monograph The Living Calf of Sinai: Bible and Qur’an between Late Antiquity and Islam is forthcoming.

Andrew Rippin
See biography above, page 42.

Devin Stewart
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 21 (1990): 101–39 and “Rhymed Prose” in the revised edition of the Encyclopaedia of the Qur’an (forthcoming).

Sarra Tlili
Sarra Tlili is an Assistant Professor of Arabic Language and Literature at the University of Florida, Department of Languages, Literatures, and Cultures. She obtained her Ph.D. from the University of Pennsylvania Department of Near Eastern Languages and Civilizations in 2009. Her main areas of research are animals in Islam, stylistics of the Qur’an, and Tunisian literature.

Her publications include Animals in the Qur’an; “All Animals Are Equal, or Are They: The Ikhwan al-Safa’s Animal Epistle and its Unhappy End” in Journal of Qur’anic Studies; and “Innocence, Experience, and Liberation: The Maturation Process in al-Midani ibn Salih’s Work” in Arabica.

PROGRAMMING UNIT CHAIRS

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

Anne-Sylvie Boisliveau
Anne-Sylvie Boisliveau is postdoctoral Research Fellow at the Religion and Societies in the Mediterranean World (RESMED) at the University of Paris-Sorbonne. She has also taught as instructor in Islamic Studies in different universities in Europe: Aix-en-Provence, Groningen, and Strasbourg. Her main field of research is Qur’anic Studies and early Islam. She has recently published Le Coran par lui-même: Vocabulaire et argumentation du discours coranique autoréférentiel.

Sarra Tlili
See biography above, page 45.

Historical Context, Manuscripts, and Material Culture

Keith E. Small
Keith E. Small is a Qur’anic Manuscript Consultant to the Bodleian Library at Oxford University and an Associate Tutor for Wycliffe Hall at University of Oxford. He is also an Associate Research Fellow at the London School of Theology. His primary research interest relates to the textual history of the Qur’an as represented in its manuscript tradition. Dr. Small has presented his research at major academic conferences in Britain, Germany, France, and the U.S. He has published two major books, Qur’ans: Books of Divine Encounter and Textual Criticism and Qur’an Manuscripts.

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

Cornelia B. Horn
Cornelia B. Horn, Ph.D. (The Catholic University of America, 2001) and Dr. phil. habil. (Tübingen, 2011), is Privatdozentin at the Eberhard-Karls Universität in Tübingen; Research Fellow at the Institute for Christian Oriental Research at The Catholic University of America in Washington, D.C.; and Heisenberg Fellow at the Freie Universität Berlin. Her research focuses on the history of religion and society in the Mediterranean world, with a concentration on the interactions of Christian, Islamic, and Jewish traditions. Her main book publications include the edited volume The Bible, the Qur'an, and Their Interpretation: Syriac Perspectives and “In Line with the Divine”: The Struggle for Gender Equality in Lebanon, coedited with Rita Stephan and Guita Hourani, the inaugural volume of the Gender, Religion, and History Series. Together with Sidney H. Griffith, she has just completed coediting the new volume Biblical and Qur'anic Traditions in the Middle East, the second volume of the Eastern Mediterranean Texts and Contexts Series (forthcoming).

Holger Zellentin
Holger Zellentin is Associate Professor in Judaism at University of Nottingham, UK. He received his Ph.D. from Princeton in 2007. Holger has taught Judaism and religions of Late Antiquity in New Brunswick, NJ, and Berkeley, CA. Recent publications include The Qur’an’s Legal Culture: The Didascalia Apostolorum as a Point of Departure and Rabbinic Parodies of Jewish and Christian Literature. His research focuses on the Qur’an’s critical dialogue with the Judaism and Christianity of its time, and on rabbinic responses to patristic literature.

Qur’anic Studies: Methodology and Hermeneutics

Karen Bauer
Karen Bauer is a Research Associate in the Qur’anic Studies Unit of the Institute of Ismaili Studies. She received her Ph.D. from Princeton in 2008. She specializes in Islamic social and intellectual history; her specific interests include the Qur’an and its interpretation (tafsir), gender in Islamic history and thought, genre and its effect on discourse, and the transition from medieval to modern in Islamic thought. Much of her work is motivated by the question of how social and intellectual context affect the content of texts. Her publications include Aims, Methods, and Contexts of Qur’anic Exegesis, 2nd/8th–9th/15th Centuries edited and introduced by Karen Bauer; her book Gender Hierarchy in the Qur’an: Medieval Interpretations, Modern Responses, was recently published by Cambridge University Press.

Farid Esack
See biography above, page 42.

Qur’anic Seminar

Mehdi Azaiez
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 Professor Gabriel Said Reynolds, of the “Qur’an Seminar,” an academic project dedicated to increasing scholarly understanding of the Qur’anic text. He recently published Le Contre-discours coranique and Le Coran, Nouvelles approches.

Clare Wilde
Clare Wilde is an Assistant Professor of Islamic Origins in the faculty of Theology and Religious Studies at the University of Groningen. She earned her Ph.D. in Church History at The Catholic University of America. Her primary research interests are late antique themes found in the Qur’an and early Christian responses to the Qur’an. Recent publications include “We Shall Not Teach the Qur’an to Our Children” in The Place to Go: Contexts of Learning in Baghdad from the Eighth to Tenth Centuries and Approaches to the Qur’an in Early Christian Arabic Texts.
The Qurʾan and Late Antiquity

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

Michael Pregill
See biography above, page 45.

INTERNATIONAL PROGRAMMING COMMITTEE

Daniel Madigan – Chair
Daniel Madigan S.J. is an Australian Jesuit priest who joined Georgetown’s Department of Theology in 2008, where he teaches courses on Islam and on Muslim-Christian Relations. He is also a Senior Fellow of The Al-Waleed Center for Muslim-Christian Understanding, and an Honorary Professornial Fellow of the Australian Catholic 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. Among his publications are The Qurʾan’s Self-Image: Writing and Authority in Islam’s Scripture.

Mun’im Sirry
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Abdullah Saeed
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, ḫāṭh and interpretation. Among his publications are: Reading the Qurʾan in the Twentieth Century: Towards a Contextualist Approach; Islam and Human Rights; Islamic Political Thought and Governance; The Qurʾan: An Introduction; Interpreting the Qurʾan: Towards a Contemporary Approach; Islamic Banking and Interest; Freedom of Religion, Apostasy and Islam. He is currently working (with Andrew Rippin) on a major research project on the reception of ideas associated with critical historical approaches to the Qurʾan in Muslim higher education institutions. He 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 inter-faith activities in Australia and overseas, and for his contributions to this area, he was awarded the Order of Australia in 2013.

Majid Daneshgar
Majid Daneshgar has been a senior Lecturer in Islamic Studies at the University of Malaysia since 2011. He wrote his thesis on modern approaches to science in the Qurʾan under the supervision of Andrew Rippin. His research interests are Islam in the nineteenth century, especially modern approaches to the Qurʾan and modern historical discussions, and Islam in the Malay Archipelago. He was the main founder of the new generation of Al-Bayan: Journal of Qurʾan and Hadith, which is now published by Brill. He is currently working on a book project with Andrew Rippin on the Tafsir of the Qurʾan in the Malay World, which will be published in 2015.
Nayla Tabbara
Nayla Tabbara is Vice Chairman and Director of the Cross-Cultural Studies Department at Adyan Foundation, a Lebanese Foundation for Interreligious Studies and Spiritual Solidarity (www.adyanvillage.net). She has a Ph.D. in Science of Religions from Ecole Pratique des Hautes Etudes (Sorbonne) and Saint Joseph University, 2007. She lectures in Religious and Islamic Studies at Saint Joseph University and Near East School of Theology. Her course topics are: Qur’anic exegesis, Qur’anic Studies, Sufism, Christian-Muslim dialogue, Christians in Qur’an and hadith, women and transmission of knowledge in Islam, and Islamic feminism. She has publications in the fields of Islamic theology, Qur’anic Studies, Islamic feminism and cross-cultural education, and has a long experience in working on curricula for education on diversity and religions.

Suleiman A. Mourad
Suleiman A. Mourad is Professor of Religion at Smith College, Northampton, Massachusetts. His research focuses on Qur’anic Studies, the Mu’tazilah, jihad propaganda during the Crusader period, and the symbolism of Jerusalem in Islam. His publications include Early Islam between Myth and History: Jerusalem: Idea and Reality; and The Intensification and Reorientation of Sunni Jihad Ideology in the Crusader Period.

John F. Kutsko (ex officio)
John F. Kutsko was named Executive Director of the Society of Biblical Literature (SBL) beginning July 2010. He holds a Ph.D. in Near Eastern Languages and Civilizations from Harvard University and is an affiliate faculty member at Emory University. In 2012, he received a grant to explore the formation of a learned society for scholars of the Qur’an, which in 2014 became the International Qur’anic Studies Association, and serves as its consultant. He also serves on the editorial advisory board for the Journal of General Education. He was a contributing editor of the first edition of The SBL Handbook of Style and directed the 2014 revision. He is author of Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel and coeditor of The King James Version at 400: Assessing Its Genius as Bible Translation and Its Literary Influence.

Nicolai Sinai
Ex officio; see biography above, page 45.

Michael Pregill – Chair
See biography above, page 45.

Sean W. Anthony
See biography above, page 40.

Mehdi Azaiez
See biography above, page 46.

Catherine Bronson
See biography above, page 40.

Reuven Firestone
See biography above, page 42.

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