

2013 Annual Meeting Program Book

2013 Annual Report



IQSA

International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية



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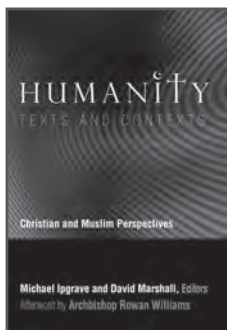
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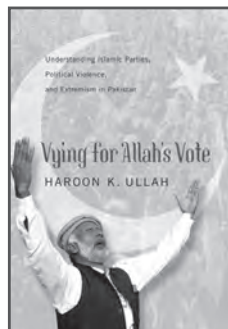
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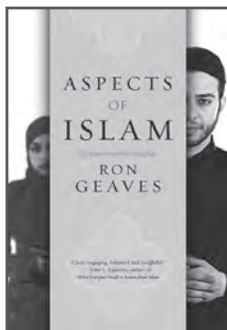
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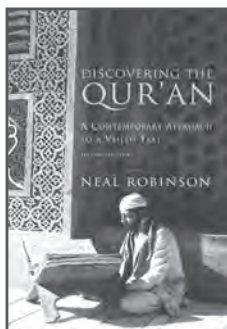
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IQSA

International Qur'anic Studies Association

الجمعية الدولية للدراسات القرآنية

2013 Annual Meeting Program Book

2013 Annual Report

Baltimore, Maryland ❁ November 22-24

Acknowledgment

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

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Dear Friend,

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

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

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

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

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

Emran El-Badawi

Gabriel Said Reynolds

Codirectors, International Qur'anic Studies Association

IQSA Events 2013

P22-208

Qur'an Manuscripts: Text, Object and Usage

Friday, November 22, 1:30 PM–4:00 PM

Baltimore Convention Center–345

Gabriel Said Reynolds, University of Notre Dame,
Presiding

Keith Small, London School of Theology
*Gems of the Bodleian: Qur'an Manuscripts at Oxford
University* (20 min)

Discussion (10 min)

Simon Rettig, Freer Gallery of Art and Arthur M.
Sackler Gallery
*Codicology versus History of Art? Rethinking the Visual
Study of Qur'an Manuscripts* (20 min)

Discussion (10 min)

Alasdair Watson, Bodleian Libraries, Oxford University
*The King's Mushafs: A Glimpse at Some of the Qur'ans
from Tipu Sultan's Royal Library* (20 min)

Discussion (10 min)

Asma Hilali, Institute of Ismaili Studies
*The Manuscript 27.1 DAM: Sacred Words and Words
about the Sacred* (20 min)

Discussion (10 min)

Break (30 min)

P22-316

Keynote Address

Friday, November 22, 4:30 PM–5:45 PM

Baltimore Convention Center–345

Emran El-Badawi, University of Houston, Introduction
(10 min)

Aziz Al-Azmeh, Central European University
*Implausibility and Probability in Studies of Qur'anic
Origins* (45 min)

Jane McAuliffe, Bryn Mawr University, Respondent
(20 min)

**Reception to follow immediately after the keynote
address.**

P23-121

Approaches and Theories on the Translation of the Qur'an

Saturday, November 23, 9:00 AM–11:30 AM

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

Helen Blatherwick, SOAS, University of London,
Presiding

Maria Dakake, George Mason University
*The Original Soul and the "Womb" of Kinship: The
Feminine and the Universal in Qur'an 4:1* (25 min)

A. J. Droge, Translator
Traduttore, Traditore? Revisiting Mr. Nabokov (25 min)

Devin J. Stewart, Emory University
The Translation of Divine Epithets in the Qur'an (25 min)

Omar Tarazi, Independent Scholar
*Translating the Qur'an's Aesthetic and Intellectual Features
into Plain English* (25 min)

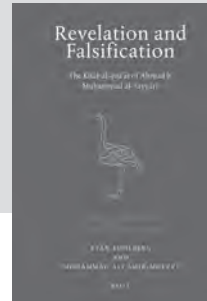
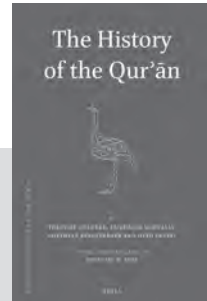
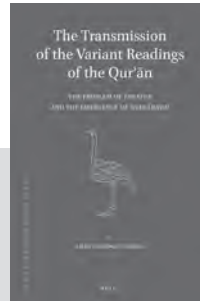
Shawkat M. Toorawa, Cornell University
*Translation and the Sad Fate of the Qur'an's Most (?)
Important Feature* (25 min)

Discussion (25 min)



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The Qur'an in Context Historical and Literary Investigations into the Qur'anic Milieu

Edited by **Angelika Neuwirth**, Freie Universität Berlin, Nicolai Sinai, Berlin-Brandenburgische Akademie der Wissenschaften, and **Michael Marx**, Berlin-Brandenburgische Akademie der Wissenschaften

- October 2011
- ISBN 978 90 04 21101 8
- Paperback (viii, 864 pp.)
- List price EUR 49.- / US\$ 67.-

Sunnitische Tafsi'r in der modernen islamischen Welt Akademische Traditionen, Popularisierung und nationalstaatliche Interessen

Johanna Pink, Freie Universität Berlin

- November 2010
- ISBN 978 90 04 18592 0
- Hardback (396 pp., in German)
- List price EUR 123.- / US\$ 159.-
- *Texts and Studies on the Qur'an*, 7

The Transmission of the Variant Readings of the Qur'an *The Problem of Tawatur and the Emergence of Shawādhah*

Shady Hekmat Nasser, Yale University

- November 2012
- ISBN 978 90 04 24081 0
- Hardback (xii, 252 pp.)
- List price EUR 107.- / US\$ 149.-
- *Texts and Studies on the Qur'an*, 9

La transmission écrite du Coran dans les débuts de l'islam *Le codex Parisino-petropolitanus*

François Déroche, Ecole pratique des hautes études, Paris

- May 2009
- ISBN 978 90 04 17272 2
- Hardback (x, 594 pp., in French)
- List price EUR 213.- / US\$ 276.-
- *Texts and Studies on the Qur'an*, 5

The History of the Qur'an

**Theodor Nöldeke, Friedrich Schwally,
Gotthelf Bergsträßer and Otto Pretzl**
Edited and translated by
Wolfgang H. Behn

- May 2013
- ISBN 978 90 04 21234 3
- Hardback (approx. 600 pp.)
- List price EUR 179.- / US\$ 245.-
- *Texts and Studies on the Qur'an*, 8

Revelation and Falsification *The Kitāb al-qirā'at of Aḥmad b. Muḥammad al-Sayyārī*

Critical Edition with an Introduction
and Notes by **Etan Kohlberg**
and **Mohammad Ali Amir-Moezzi**

- March 2009
- ISBN 978 90 04 16782 7
- Hardback (viii, 568 pp.)
- List price EUR 170.- / US\$ 220.-
- *Texts and Studies on the Qur'an*, 4

P23-221**Qur'an and Gender**

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

Marriott Baltimore Inner Harbor– Stadium Ballroom II

Farid Esack, University of Johannesburg, Presiding

Juliane Hammer, University of North Carolina at Chapel Hill
Equity, Equality, or Hierarchy: American Tafsir on Gender Roles in Marriage (20 min)

Discussion (10 min)

Kecia Ali, Boston University
Destabilizing Gender, Reproducing Maternity: Qur'anic Narratives of Mary (20 min)

Discussion (10 min)

Marion Holmes Katz, New York University
The Ethical Body and the Gendered Body in the Qur'an (20 min)

Discussion (10 min)

Hamza M. Zafer, University of Washington
The Sons (and Daughters) of Israel: Gender in Qur'anic Negotiations of Jewish Lineage (20 min)

Discussion (10 min)

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

Discussion (20 min)

P23-323**Joint Session With: Society of Biblical Literature,
Qur'an and Biblical Literature Program Unit**

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

Marriott Baltimore Inner Harbor–Stadium Ballroom II

Michael Pregill, Elon University, Presiding

Michael Graves, Wheaton College
Kernel Texts and Prophetic Logia: Biblical and Qur'anic Scholarship in Dialogue (20 min)

David Penchansky, University of Saint Thomas
Daughters of Deity in the Bible and the Qur'an (20 min)

Abdulla Galadari, University of Aberdeen
Begotten of God: A Qur'anic Interpretation of the Logos (20 min)

David Hollenberg, University of Oregon
Ships of Faith, Islands of Salvation: Stories of the Prophets as Intra-Sectarian Shi'ite Polemic (20 min)

Clare Wilde, University of Auckland
Qur'anic Echoes of the bnay qyama (20 min)

Discussion (20 min)

Business Meeting (20 min)

P24-229**Joint Session With: Society of Biblical Literature,
Qur'an and Biblical Literature Program Unit**

**Theme: Modern Muslim Critics of Bible and
Isra'iliyyat**

Sunday, November 24, 1:00 PM–3:30 PM

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

Brannon Wheeler, United States Naval Academy, Presiding

Gabriel Said Reynolds, University of Notre Dame
Reading the Bible with Ahmed Deedat (20 min)

Michael Pregill, Elon University
Modern Critics of isra'iliyyat and the Problem of isma'
(20 min)

Younus Mirza, Allegheny College
*Abridging the isra'iliyyat: Shaykh Ahmad Shakir's
(d.1377/1958) Summary of Tafsir Ibn Kathir* (20 min)

Roberto Tottoli, Università degli Studi di Napoli
"L'Orientale"
*Isra'iliyyat: A Tool of Muslim Exegesis and Western
Studies* (20 min)

Discussion (20 min)

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

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

OTHER QUR'ANIC STUDIES SESSIONS

S24-332

Society of Biblical Literature, Qur'an and Biblical Literature Program Unit

Joint Session With: Pentateuch Program Unit

Theme: Arab Peoples in the Pentateuch

Sunday, November 24, 4:00 PM–6:30 PM

Baltimore Convention Center–343

John Kaltner, Rhodes College, Presiding

Lauren Monroe, Cornell University

Israel's Kinship Bonds with its Inland Neighbors: A Call to Return South Arabia to the Purview of Biblical Studies

Christian Frevel, Ruhr-Universität Bochum

The "Arab Connection" in the Book of Numbers

Juerg Hutzli, Université de Lausanne

Midian in the Book of Numbers

Jakob Wöhrle, Westfälische Wilhelms-Universität Münster

The Exemplary Alien: Ishmael in Prepriestly, Priestly, and Postpriestly Tradition

Carol Bakhos, University of California, Los Angeles

Arabs in Postbiblical Traditions

A24-134

American Academy of Religion Qur'an Group

Theme: The Qur'an in Context: Ibn Taymiyya to the Present

Sunday, November 24, 9:00 AM–11:00 AM

Hilton Baltimore Convention Center Hotel–Key 3

Gordon D. Newby, Emory University, Presiding

Elliott Bazzano, Le Moyne College

Interpreting the Faith of Pharaoh: An Assessment of Ibn Taymiyya's Qur'anic Hermeneutics

Rahel Fischbach, Georgetown University

Politics of Scripture: The (Un)making of a European Qur'an

SherAli Tareen, Duke University

Contesting Pluralism through the Qur'an

Farid Esack, University of Johannesburg, Respondent

A25-224

American Academy of Religion Qur'an Group

Theme: Approaches in Qur'anic Studies

Monday, November 25, 1:00 PM–3:00 PM

Hilton Baltimore Convention Center Hotel–Ruth

Daniel A. Madigan, Georgetown University, Presiding

Vanessa De Gifis, Wayne State University

Toward a Hermeneutic of Qur'anic Referencing

Jacob Hicks, Florida State University

The Right Man for the Job: How Elijah Muhammad and His Followers Use the Qur'an to Demonstrate How He is Uniquely Suited to Minister to the "Blackman"

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

Bible and Qur'an: The Story of Abraham and the Dilemma of the Influence Paradigm

George Archer, Georgetown University

"In that Sleep of Death": A Ring-Compositional Analysis of Surat al-Kahf Regarding Saint Cults and the Barzakh

Alan Godlas, University of Georgia

Qur'anic Emotions, Cognition, and Emotional Intelligence

Joseph Lombard, Brandeis University, Respondent

ADDITIONAL SESSIONS OF INTEREST

S25-316

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

Theme: Rabbinic Literature in a Wider Cultural Context

Monday, November 25, 4:00 PM–6:30 PM

Baltimore Convention Center–341

Michael Rosenberg, Hebrew College
The Use of Syriac “Aggadah” in the Study of Rabbinic Halakhah: A Case Study

Natalie C. Polzer, University of Louisville
The Captive Rabbis and the “Putrid Drop”: Early Islamic Echoes in Avot de Rabbi Natan A?

Alexei Sivertsev, DePaul University
Jewish Liturgical Poetry and Imperial Eschatology in Late Antiquity

S25-337

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

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

Monday, November 25, 4:00 PM–6:30 PM

Hilton Baltimore Convention Center Hotel–Peale C

Ra’anan Boustan, University of California, Los Angeles, Presiding

David Frankfurter, Boston University
Martyrology and the Paideia of Violence: Brent Shaw on the Realities of Christian Demolition

Hans G. Kippenberg, Jacobs University
The Link between Jewish Monotheism and Acts of Violence: Neither Necessary nor Impossible, but Contingent

Kate Cooper, University of Manchester
Violence, Memory, and Narrative: The Multiple Re-Inventions of Martyr Discourse in Africa, from Tertullian to Victor of Vita

Robin M. Jensen, Vanderbilt University
Martyrs as Gladiatores and Bestiarii: The Influence of Roman Blood Sports and Spectacles on the Cult of the Christian Hero

Shira Lander, Rice University
The Power of a Good Death: Contested Martyr Shrines and the Continuation of Martyrdom

A26-100

Study of Islam Section and Islamic Mysticism Group (AAR)

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

Tuesday, November 26, 8:30 AM–10:00 AM

Baltimore Convention Center–326

Nebil Husayn, Princeton University
Treatises on the Salvation of Abu Talib

Tehseen Thaver, University of North Carolina
Sufism, Shi’ism and Traditions of Qur’an Commentary in Early Islam: The Case of al-Sharif al-Radi (d. 1015 CE)

Sophia Shafi, Iliff School of Theology
Every Piece of Land Is Karbala: Souvenirs and Permanent Mementos

Frederick S. Colby, University of Oregon, Respondent

S26-128

Syriac Literature and Interpretations of Sacred Texts Program Unit (SBL)

Theme: Developing Literary Genres in Context

Tuesday, November 26, 9:00 AM–11:30 AM

Baltimore Convention Center–332

Cynthia Villagomez, Winston-Salem State University, Presiding

Robert A. Kitchen, Knox-Metropolitan United Church Regina

Sometimes Questions, Sometimes Answers: The Literary Genre of Dadisho Qatraya’s Commentary on the Paradise of the Fathers

Daniel M. Gurtner, Bethel Seminary
The Gospel of Mark in Syriac Christianity

Ute Possek, Gordon College
“Sons of God” and “Daughters of Men”: Genesis 6:1–4 in Early Syriac Discourse

Blake Hartung, Saint Louis University
The Dispute Poem as Vehicle of Theological Reflection in Ephrem’s Nisibene Hymns

Todd French, Columbia University
Removing Origen from Syria: Literary Shifts and Theological Reversions in the Hagiographies of Theodoret of Cyrrhus and John of Ephesus

Abstracts and Biographies

P22-208

Qur'an Manuscripts: Text, Object and Usage

Gabriel Said Reynolds, University of Notre Dame, Presiding

Keith Small, London School of Theology

Keith Small is a Manuscript Consultant to the Bodleian Library at Oxford University for their Qur'an manuscript collection. He is also a visiting lecturer and associate research fellow at the London School of Theology, where he teaches both undergraduate and postgraduate courses on Islamic and Christian theology, specializing in the history of the texts of the Qur'an and the New Testament. Small has presented his research at major academic conferences in Britain, Germany, France, and the USA. He is the author of *Textual Criticism and Qur'an Manuscripts* (Lexington, 2011).

Gems of the Bodleian: Qur'an Manuscripts at Oxford University

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

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

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

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

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

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

Alasdair Watson, Bodleian Libraries, Oxford University

Alasdair Watson graduated with an honors degree in Arabic from the School of Oriental and African Studies, London, and an M.A. in Translation Studies from the University of Edinburgh. He worked as an Arabic-English translator for ten years, mainly translating texts for the cultural sector before pursuing his interest in manuscripts in the Arabic script. After a short period during which he created a handlist for a small collection of manuscripts in a museum in the Middle East, he worked as a consultant for Oxford's Bodleian Libraries, editing Prof. Emilie Savage-Smith's catalogue of the libraries' Arabic medical manuscripts, soon to be published by Oxford University Press.

Soon after, Watson joined the *Fihrist* project, and was Oxford's project officer for the creation of an online catalogue of Islamic manuscripts in the collections of the Bodleian Libraries and Cambridge University Library. In April 2011, he took up the position of Curator of Islamic manuscripts at the Bodleian Libraries. Watson's interests include Classical Arabic and Persian language and literature, Islamic Studies and Comparative Religion, Sufism, and Translation Studies. Watson has traveled widely in the Middle East and has also attended and participated in a number of international conferences.

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

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

Asma Hilali, Institute of Ismaili Studies

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

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

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

P22-316

Keynote Address

Emran El-Badawi, University of Houston, Introduction

Aziz al-Azmeh, Central European University

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

Implausibility and Probability in Studies of Qur'anic Origins

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

Jane Dammen McAuliffe, Bryn Mawr College, Respondent

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

Approaches and Theories on the Translation of the Qur'an

Helen Blatherwick, SOAS, University of London, Presiding

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

Maria Dakake, George Mason University

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

The Original Soul and the "Womb" of Kinship: The Feminine and the Universal in Qur'an 4:1

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

A. J. Droge, University of Toronto

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

Traduttore, Traditore? Revisiting Mr. Nabokov

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

Devin J. Stewart, Emory University

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

The Translation of Divine Epithets in the Qur'an

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

Omar Tarazi, Independent Scholar

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

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

The Qur'anic text is firmly rooted in a particular time, place, and audience. In fact, it is so tailored to the language of its ancient Arabian audience that it presents its textual perfection to them as proof of its divine authorship. This paper will discuss translation techniques that are necessary in order to give the modern, average English-speaking audience a simulated taste of the aesthetic and intellectual features of the Qur'an as experienced by the ancient Arabs.

Shawkat M. Toorawa, Cornell University

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

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

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

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The Qur'an and Gender

Farid Esack, University of Johannesburg, Presiding

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

Juliane Hammer, University of North Carolina at Chapel Hill

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

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

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

Kecia Ali, Boston University

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

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

Mary is unique among the Qur'an's female characters. Her story, told primarily through extended passages in Sura 3 and Sura 19, suggests three interpretive trajectories. One approach emphasizes her similarity to male figures, highlighting Qur'anic gender egalitarianism and the potential sameness of male and female roles. A second strategy focuses on the Qur'anic sensitivity to women's embodied experience. Mary is the prime example of scriptural attention to the sacredness and power of biologically female and specifically maternal experiences. This paper takes a third tack. Focusing on the passages in *Surat Al 'Imran* which situate Mary in a prophetic lineage, I suggest that this repeated disruption of gender can productively be read through queer theoretical lenses.

As Kay Turner and Pauline Greenhill write, “A queer reader intuitively seeks a tale’s structural distinctions—polarities, binaries, or relational chains—that fail to conform to heteronormative claims” (2013:15). Having declared at Mary’s birth that “the male is not like the female” (3:36)—thereby both positing the female as the standard against which the male is compared and setting up a binary opposition between the genders—the Qur’an undoes the binary. It oscillates between highlighting Mary’s femaleness and likening her to prophetic and pious males. Mary is “chosen above the women of all the worlds,” but is also paralleled to Zacharias’ offspring and Zacharias himself, successively: both receive angelic visitors to announce prophet sons. Mary is situated among “those [m.] who bow down” and, elsewhere in the Qur’an, among the [m.] “devoutly obedient.” The Mary of *Surat Al Imran* remains restless, moving between likeness to men and pointed femaleness, in contrast to her counterpart in *Surat Maryam*, whose embodied labor is irreducibly female. These distinctions suggest not only fluid visions of gender and generativity within Sura 3 but also varied characterizations across the Qur’anic text as a whole.

Marion Holmes Katz, New York University

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

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

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

Hamza M. Zafer, University of Washington

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

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

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

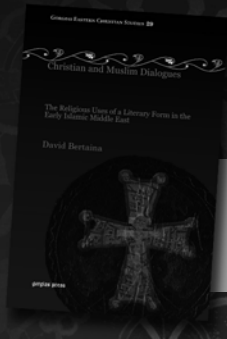
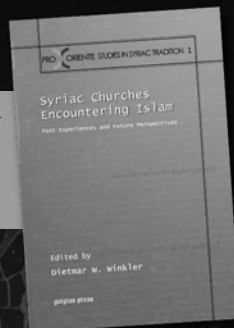
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Joint Session With: Society of Biblical Literature, Qur'an and Biblical Literature Program Unit

Michael Pregill, Elon University, Presiding

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

Michael Graves, Wheaton College

Michael Graves (Ph.D., Hebrew Union College) is Armerding Chair of Biblical Studies at Wheaton College in Illinois, where he teaches courses in Biblical Studies, Early Christianity, and Judaism. He is the author of *Jerome's Hebrew Philology* (2007) and *The Inspiration and Interpretation of Scripture: Perspectives from the Early Church* (2014), as well as a translation of Jerome's *Commentary on Jeremiah* (2011). He has published articles on biblical interpretation in Late Antiquity in journals such as *Vigiliae Christianae*, *Ephemerides Theologicae Lovanienses*, and the *Journal of Ecumenical Studies*.

Kernel Texts and Prophetic Logia: Biblical and Qur'anic Scholarship in Dialogue

For biblical scholars one of the most interesting aspects of John Wansbrough's work on the Qur'an is his extensive and thoughtful interaction with biblical scholarship. This paper seeks to describe some significant points of contact between Wansbrough's methods and the corresponding methods as applied in Biblical Studies. For example, Wansbrough's reading of the variant traditions represented in the Qur'an regarding the prophet Shuayb will be compared with similar treatments of the sister-wife stories in Genesis by biblical scholars such as Von Rad and Fishbane. Other parallels in literary scholarship include the identification of glosses within the canonical text; finding literary seams by pointing to changes of person; and showing how statements within the canonical text actually address situations posterior to the text's dramatic setting.

Special attention will be given to parallels between Wansbrough's analysis of the Qur'an and modern biblical scholarship on Jeremiah. McKane's terminology of "kernel" texts that were developed over time through exegesis, together with Nicholson's insights into the development of the proto-Masoretic text of Jeremiah in the post-exilic period through "preaching to the exiles," will be compared with similar ideas found in Wansbrough's work on the Qur'an. In each case, I will clarify what realities would need to stand behind the texts and what evidence we would ideally want to have in order for these methods to be most effective. I hope that this comparison of methods might help bring some additional clarity to the force of Wansbrough's arguments and illuminate the underlying issues in our understanding of the biblical texts. Brief discussion of the current state of these questions in Biblical Studies will be compared with more recent reflections on Wansbrough's scholarship by Rippin, Saleh, Abdel Haleem, and Reynolds.

David Penchansky, University of Saint Thomas

David Penchansky, professor at the University of St. Thomas in St. Paul, MN, since 1989, graduated from Vanderbilt University in 1988 with a degree in Hebrew Bible. His most recent books are *Twilight of the Gods: Polytheism in the Hebrew Bible* (2005) and *Introduction to Hebrew Wisdom: Conflict and Dissonance in the Hebrew Text* (2012). He is currently writing a book about the Qur'an. He serves on the steering committee of the Bible and Qur'an program unit of the SBL.

Daughters of Deity in the Bible and the Qur'an

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

Abdulla Galadari, University of Aberdeen

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

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

David Hollenberg, University of Oregon

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

Ships of Faith, Islands of Salvation: Stories of the Prophets as Intra-Sectarian Shi'ite Polemic

The most important work on the genre of Fatimid-Ismaili *ta'wil* is a recent article by Meir Bar-Asher entitled "Outlines of early Ismaili-Fatimid Qur'an Exegesis" (*Journal Asiatique* 296 (2008): 257–295). He argues that—similar to the exegesis of pre-Buyid Imamis in the early tenth century—Fatimid-Ismaili *ta'wil* was intended to authorize the Fatimids' Imams and doctrines by identifying them with past prophetic figures and themes in the Qur'an. Just as the Imami Furat ibn Ibrahim al-Kufi (d. 934) interpreted verses of the Qur'an to sanction the Imams, condemn their enemies, and confirm Imami Shi'ism's doctrines, so too did Ismaili *ta'wil* authorize Ismaili heroes and themes. Similar to the Imamis, the Ismailis employed typology and allegory to confer legitimacy on the sect's key figures and doctrines and polemicize against the heroes of their Sunni and caliphal enemies. *Pace* Bar-Asher, in this presentation I argue that typological exegesis, a term generally associated with scholastics, is inadequate for describing the role of *ta'wil* in Ismailism. Through close analysis of *ta'wil* of the stories of Adam and Noah in works ascribed to the Ismaili missionary Ja'far b. Mansur al-Yaman (d. before 969) and al-Qadi al-Nu'man (d. 974), I frame *ta'wil* as a genre missionaries employed to convert and train initiates. Through *ta'wil*, Ismaili missionaries engendered a symbolic world and mode of thinking conducive to communal allegiance and maintenance of the mission in the face of competing claims by other Shi'ite sectarians.

Clare Wilde, University of Auckland

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

Qur'anic Echoes of the bnay qyama

Following the exhortation of Q.10:94, Qur'anic guidelines for virtuous behavior and their eschatological rewards will be read with the aid of Syriac Christian authors. Although Q.57:27 explicitly denounces the innovation of *rahbaniyya*, traditionally understood to refer to celibate monasticism, might the Qur'an be familiar with—and even advocate—a very specific aspect of Syriac Christianity: the *bnay qyama*, city-dwelling ascetics who had some liturgical function? The *bnay qyama* are believed to have had their strongest presence from the fourth to sixth centuries CE (the latest certain literary attestation of the *bnay qyama* as distinct from monks and priests comes from the writings of Isaac of Nineveh in the late seventh century).

In the fourth century, Ephrem and Aphrahat attest to the existence of male and female celibates living within the city walls, among both the laity and the clergy. That the *bnay qyama* continued to exist after the introduction of Pachomian monasticism to Syria, and that they constituted a body of the faithful distinct from the priests, monks, and laity, is demonstrated by two separate sets of rules—one for monks, and one for priests and *bnay qyama*—attributed to Rabbula, a fifth-century bishop of Edessa. The writings of Jacob, bishop of Serug (d. 521), particularly his eulogy for a deceased *bat qyama*, furnish a number of insights on the institution in the early sixth century. Through analysis of parallels between this literature and Qur’anic passages, this paper considers whether the Qur’an might also reflect a memory of the *bnay qyama*.

P24-229

Joint Session With: Society of Biblical Literature, Qur’an and Biblical Literature

Theme: “Modern Muslim Critics of Bible and *Isra’iliyyat*”

Brannon Wheeler, United States Naval Academy, Presiding

Brannon Wheeler is the founding director of the Center for Middle East and Islamic Studies and professor of history at the US Naval Academy in Annapolis. He is the author and editor of nine books, including *Mecca and Eden: Ritual, Relics, and Territory in Islam*.

Gabriel Said Reynolds, University of Notre Dame

Reading the Bible with Ahmed Deedat

In his 2008 article “Ahmed Deedat and the Form of Islamic Evangelism,” Brian Larkin discusses the styles and methods employed by Deedat (d. 2005) in his booklets, lectures, and public debates. Larkin focuses on the various ways in which Deedat imitates Protestant evangelists, from his oral delivery, to his use of humor, to his employment of biblical *loci probantes* according to the exigencies of a particular argument. In this paper, I will turn instead to the content of Deedat’s thought, and his thought on the Bible in particular. I will discuss how his position on the Bible’s authenticity as a revealed scripture relates to the classical Islamic literature on the falsification of the divine scripture given to Jesus, *Al-Injil*. I will focus on a booklet titled “Is the Bible God’s Word?” published in 1981 in Chicago. This booklet, written in Durban, South Africa, where Deedat’s mission was based, is a multimedia production. Deedat includes (on almost every page) photocopies of Christian publications and his own hand-drawn charts and illustrations meant to convince the reader of the unreliability of the Bible and its translations.

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

Michael Pregill, Elon University

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

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

Younus Mirza, Allegheny College

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

Abridging the isra'iliyyat: Shaykh Ahmad Shakir's (d.1377/1958) Summary of Tafsir Ibn Kathir

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

Roberto Tottoli, Università degli Studi di Napoli "L'Orientale"

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

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

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

This is apparent in the re-emergence and contemporary use of the term in connection with new exegetical methodologies, avoiding the use of external material such as *isra'iliyyat* to explain the Qur'an. This paper aims to describe the use of the term in both contexts and to demonstrate some of its various uses and meanings across the Muslim exegetical and Western scholarly literatures of the last century.

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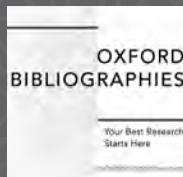
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IQSA Publications

IQSA Publications seeks to support the growth and development of Qur'anic Studies by publishing research employing a variety of disciplinary approaches and methodologies. Our publishing initiatives are informed by the core values of the society as a whole: fostering critical inquiry into the Qur'an in its historical context from a contemporary humanistic perspective; supporting diversity in the academy and a spirit of international cooperation; and promoting scholarly perspectives in Qur'anic Studies that are open to a plurality of viewpoints while maintaining the highest standards of academic rigor.

Journal of the International Qur'anic Studies Association

The *Journal of the International Qur'anic Studies Association (JIQSA)* aims to publish articles of the highest quality pertaining to the contemporary study of the Qur'an from a variety of disciplinary perspectives, focusing in particular on the critical study of the Qur'an in its historical context; rhetorical and literary analysis; methodology and hermeneutics; manuscript studies; and translation studies. All articles will undergo double-blind peer review and must meet the highest standards of scholarly rigor and originality. *JIQSA* will be published twice annually in print and digital formats beginning in 2016. We will begin accepting submissions to the journal in 2014.

Review of Qur'anic Research

The *Review of Qur'anic Research* will publish full book reviews, short book notices, and article abstracts of recent publications in Qur'anic Studies. The *Review* aims to provide a fundamental resource for scholars in the field with comprehensive and timely reviews of the most relevant scholarly research in the contemporary discipline of Qur'anic Studies, in numerous languages. The *Review* will commence publishing online in digital format on *IQSAweb.org*, the official website of the International Qur'anic Studies Association, in 2015.

IQSA Studies in the Qur'an

IQSA Studies in the Qur'an will publish monographs and collected volumes held to the same standards of scholarly rigor as the *Journal of the International Qur'anic Studies Association*. The series is intended to provide a venue for publication of book-length studies and thematic collections of articles of the highest quality and relevance to the field in order to foster the development of Qur'anic Studies as a discipline. We will begin accepting submissions to the monograph series in 2014.

Please direct inquiries to publications@iqsaweb.org.

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.

Online Subscription (Pre-Membership):

Those interested in becoming members of IQSA should subscribe online by entering their e-mail address where it states "Follow IQSA by E-Mail" on the left margin of IQSA's website. Online subscribers receive weekly news and updates through this increasingly popular blog.

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.

Future Plans & Member Access:

Formal membership in IQSA will be possible beginning in mid-2014. Be sure to follow *IQSAweb.org* for updates about this and other matters. Through this website, members will receive access to our publications, including:

- ☞ *Review of Qur'anic Research* (2015)
- ☞ Qur'an Seminar project (2015)
- ☞ Job postings in Qur'anic Studies and related areas (2015)
- ☞ Bilingual English-Arabic *Journal of the International Qur'anic Studies Association* (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!

International Qur'anic Studies Association

MISSION STATEMENT STRATEGIC VISION STATEMENT CORE VALUES

Mission Statement:

Foster Qur'anic Scholarship

Strategic Vision Statement:

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

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

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

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

Core Values:

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

Announcing IQSA San Diego 2014

The International Qur'anic Studies Association will meet November 22nd–25th, 2014, with SBL/AAR in San Diego, California.

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

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

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

IQSA encourages submission of papers delivered at the Annual Meeting for publication in the *Journal of the International Qur'anic Studies Association*.

The official Call for Papers will begin on December 15th, with a deadline of March 1st. All those interested should be subscribed to *IQSAweb.org*, in order to remain updated and receive further details on the conference, program units, and call for papers.



Emran El-Badawi, University of Houston— Codirector

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

Gabriel Said Reynolds, University of Notre Dame—Codirector

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

John F. Kutsko, Society of Biblical Literature— Consultant

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

Tania M. Geist—Editorial Coordinator

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

STEERING COMMITTEE

Mehdi Azaiez

Mehdi Azaiez is a Postdoctoral Fellow at the Laboratoire d'excellence "Religions et Sociétés dans le Monde Méditerranéen" (Labex RESMED), Paris. He completed his Ph.D. at the University of Aix-en-Provence. During 2012–2013, Azaiez was an instructor in Islamic Studies at the University of Notre Dame and codirector (along with Gabriel Said Reynolds) of the Qur'an Seminar, an academic project dedicated to increasing scholarly understanding of the Qur'anic text.

Fred M. Donner

Fred M. Donner attended Princeton University (B.A. Oriental Studies, 1968; Ph.D. Near Eastern Studies, 1975), with study at the Middle East Centre for Arab Studies in Shīmlan, Lebanon, and the Friedrich-Alexander Universität in Erlangen, Germany. He served in the US Army Security Agency from 1968–1970. He has taught Islamic history at Yale University (1975–1982) and the University of Chicago (since 1982). His research has focused on the origins of Islam, Islamic historiography, and relations between pastoral nomads and settled society in the Near East. He has held fellowships from the National Endowment for the Humanities and the John Simon Guggenheim Memorial Foundation, was President of Middle East Medievalists (1990–1992) and President of the Middle East Studies Association of North America (2012). He is a life member of the Scientific Committee of the Tunisian Academy of Sciences, Arts, and Letters. His major publications include *The Early Islamic Conquests* (1981); *Narratives of Islamic Origins: The Beginnings of Islamic Historical Writing* (1997); and *Muhammad and the Believers: At the Origins of Islam* (2010).

Asma Hilali

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

Ebrahim Moosa

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

Michael Pregill

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

Andrew Rippin

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

Devin J. Stewart

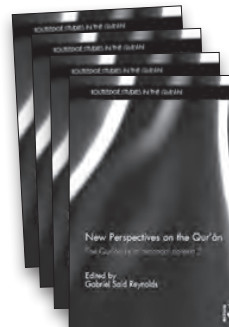
Devin J. Stewart teaches Arabic, Middle Eastern and Islamic Studies at Emory University. His research interests include Islamic law, the Qur'an, Islamic sectarian relations, medieval Arabic prose literature, Islamic biography and autobiography, and Arabic dialects. He is currently preparing a book on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

Shawkat M. Toorawa

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

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