The cambridge companion to the $\ensuremath{\text{QUR'AN}}$

As the living scriptural heritage of more than a billion people, the Qur'ān speaks with a powerful voice in our contemporary world. Despite the predictions of sociological theorists that secularity would inexorably eradicate the social and political influences of religious belief, the effective force of faith-based rhetoric continues to expand. Nowhere is that more evident than with the religious tradition of Islam. Like its sibling faiths, Judaism and Christianity, Islam professes a belief in divine–human communication as expressed and encoded in written form and has canonised a core set of documents as the repository of this revelation. Just as other scriptural religions, Islam has also developed a centuries-long tradition of interpretation or exegesis of its holy writings. Generations of exegetes, shaped by their particular contexts and confessional orientations, have moulded meaning from the words of the Qur'ān, tying traditional understandings to the ever-evolving task of reinterpretation.

Nevertheless, efforts to introduce the Qur'an and its intellectual heritage to English-speaking audiences have been hampered by the lack of accessible and available resources. Scholarship in qur'anic studies, a field that has flourished in the last few decades, remains sequestered in specialised monographs and journals. The Cambridge Companion to the Qur'an promises to remedy that situation. Jane McAuliffe, a distinguished scholar of the Islamic tradition, has brought together some of the best and most knowledgeable scholars in the field to explain the complexities of this world-changing text. The Companion comprises fourteen chapters, each devoted to a single topic of central importance to the study of the Qur'an. While rich in historical, linguistic and literary detail, chapters also reflect the influence of other disciplines as the field of qur'anic studies increasingly draws on the work of anthropologists, sociologists, philosophers, art historians and cultural critics. For both the university student and the general reader, The Cambridge Companion to the Qur'an provides a clear, compact and comprehensive entrée to a text that for centuries has guided and shaped the lives of millions.

JANE DAMMEN MCAULIFFE is Professor in the Departments of History and Arabic and Dean of Arts and Sciences at Georgetown University. Her numerous publications have focused primarily on the Qur'ān, on early Islamic history and on the multiple relations between Islam and Christianity. Her books include *Qur'ānic Christians: An analysis of classical and modern exegesis* (1991), '*Abbāsid authority affirmed* (1995) and *With reverence for the Word: Medieval scriptural exegesis in Judaism, Christianity and Islam* (2003), and she has edited the five-volume *Encyclopaedia of the Qur'ān* (2001–6).

CAMBRIDGE

Cambridge University Press 978-0-521-83160-4 - The Cambridge Companion to the Qur'an Edited by Jane Dammen McAuliffe Frontmatter More information

CAMBRIDGE COMPANIONS TO RELIGION

A series of companions to major topics and key figures in theology and religious studies. Each volume contains specially commissioned chapters by international scholars which provide an accessible and stimulating introduction to the subject for new readers and non-specialists. Other titles in the series THE CAMBRIDGE COMPANION TO CHRISTIAN DOCTRINE edited by Colin Gunton (1997) THE CAMBRIDGE COMPANION TO BIBLICAL INTERPRETATION edited by John Barton (1998) THE CAMBRIDGE COMPANION TO DIETRICH BONHOEFFER edited by John de Gruchy (1999) THE CAMBRIDGE COMPANION TO LIBERATION THEOLOGY edited by Chris Rowland (1999) THE CAMBRIDGE COMPANION TO KARL BARTH edited by John Webster (2000) THE CAMBRIDGE COMPANION TO CHRISTIAN ETHICS edited by Robin Gill (2001) THE CAMBRIDGE COMPANION TO JESUS edited by Markus Bockmuehl (2001) THE CAMBRIDGE COMPANION TO FEMINIST THEOLOGY edited by Susan Frank Parsons (2002) THE CAMBRIDGE COMPANION TO MARTIN LUTHER edited by Donald K. McKim (2003) THE CAMBRIDGE COMPANION TO ST PAUL edited by James D. G. Dunn (2003) THE CAMBRIDGE COMPANION TO POSTMODERN THEOLOGY edited by Kevin J. Vanhoozer (2003) THE CAMBRIDGE COMPANION TO MEDIEVAL JEWISH PHILOSOPHY edited by Daniel H. Frank and Oliver Leaman (2003) THE CAMBRIDGE COMPANION TO JOHN CALVIN edited by Donald K. McKim (2004) THE CAMBRIDGE COMPANION TO URS VON BALTHASAR edited by Edward T. Oakes, SJ and David Moss (2004) THE CAMBRIDGE COMPANION TO REFORMATION THEOLOGY edited by David Bagchi and David Steinmetz (2004) THE CAMBRIDGE COMPANION TO AMERICAN JUDAISM edited by Dana Evan Kaplan (2005) THE CAMBRIDGE COMPANION TO KARL RAHNER edited by Declan Marmion and Mary E. Hines (2005) THE CAMBRIDGE COMPANION TO FRIEDRICH SCHLEIERMACHER edited by Jacqueline Mariña (2005)

THE CAMBRIDGE COMPANION TO THE GOSPELS edited by Stephen C. Barton (2006)

Forthcoming The cambridge companion to Islamic theology edited by Tim Winter

THE CAMBRIDGE COMPANION TO EVANGELICAL THEOLOGY edited by Timothy Larsen and Daniel J. Treier

THE CAMBRIDGE COMPANION TO THE

QUR'ĀN

Edited by Jane Dammen McAuliffe Georgetown University



CAMBRIDGE UNIVERSITY PRESS Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo

Cambridge University Press The Edinburgh Building, Cambridge CB2 2RU, UK

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org Information on this title: www.cambridge.org/9780521539340

© Cambridge University Press 2006

This publication is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 2006

Printed in the United Kingdom at the University Press, Cambridge

A catalogue record for this publication is available from the British Library

ISBN-13 978-0-521-83160-4 hardback ISBN-10 0-521-83160-1 hardback

ISBN-13 978-0-521-53934-0 paperback

ISBN-10 0-521-53934-x paperback

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication, and does not guarantee that any content on such websites is, or will remain, accurate or appropriate.

> This book is dedicated to Sister Mary Roy McDonald 12 October 1917–27 March 2006 and George Michael Wickens 7 August 1918–26 January 2006

Contents

List of figures page xi Notes on contributors xiii

Introduction 1 JANE DAMMEN MCAULIFFE

Part I Formation of the qur'anic text

- 1 The historical context 23 FRED M. DONNER
- 2 Creation of a fixed text 41 CLAUDE GILLIOT
- 3 Alternative accounts of the Qur'ān's formation 59 HARALD MOTZKI

Part II Description and analysis

- 4 Themes and topics 79 DANIEL A. MADIGAN
- 5 Structural, linguistic and literary features 97 ANGELIKA NEUWIRTH
- 6 Recitation and aesthetic reception 115 WILLIAM A. GRAHAM AND NAVID KERMANI

Part III Transmission and dissemination

- 7 From palm leaves to the Internet 145 FRED LEEMHUIS
- 8 Inscriptions in art and architecture 163 SHEILA BLAIR AND JONATHAN BLOOM

Part IV Interpretations and intellectual traditions

9 The tasks and traditions of interpretation 181 JANE DAMMEN McAULIFFE

ix

x Contents

- 10 Multiple areas of influence 211 ALEXANDER KNYSH
- 11 Western scholarship and the Qur'ān 235 ANDREW RIPPIN
- Part V Contemporary readings
 - 12 Women's readings of the Qur'an 255 ASMA BARLAS
 - 13 Political interpretation of the Qur'ān 273 STEFAN WILD
 - 14 The Qur'ān and other religions 291 ABDULAZIZ SACHEDINA

Qur'ān citation index 310 General index 318

Figures

1	Fragment of right half of frontispiece of early eighth-century	
	Qur'ān manuscript	page 22
2	Parchment folio from the end of a seventh- or early	
	eighth-century Qur'an manuscript in <i>ḥijāzī</i> script in vertical	
	format, containing the final verses of Q 4 (Sūrat al-Nisā, 'The	
	Women') and the beginning of Q 5 (Sūrat al-Mā'ida, 'The Table') 40
3	Folio from an eighth-century Qur'an manuscript, to which the	
	sūra titles were later added in a deliberately different	
	calligraphic style. Depicted here is the end of Q 10 (S \bar{u} rat	
	Yūnus, 'Jonah') and the beginning of Q 11 (Sūrat Hūd)	58
4	Qur'an fragment from an eighth-century <i>ḥijāzī</i> parchment in	
	horizontal format, depicting Q 57:19-23	78
5	Folio from an eighth-century <i>ḥijāzī</i> Qur'ān manuscript,	
	depicting Q 3:49-55	96
6	Folio from a ninth-century Kūfic Qur'ān on dyed blue	
	parchment (the so-called 'Blue Qur'ān'). Depicted here is	
	Q 2:120-4	114
7	Detached folio from a thirteenth-century north African Qur'an,	
	containing a portion of Q 5:12–13	144
8	Section from a fourteenth-century (Mamlūk) Egyptian Qur'an	
	scroll containing the end of Q 12:64. The border contains	
	repetitions of Q 112 (Sūrat al-Ikhlāṣ)	162
9	Folio from a fourteenth-century Iraqi Qur'ān manuscript in	
	<i>muḥaqqaq</i> script, depicting Q 5:24–5	180
10	A fifteenth-century miniature Iranian or Turkish Qur'ān in	
	naskhī script. Shown here is the end of Q 20 (Sūrat Ṭā Hā) and	
	the beginning of Q 21 (Sūrat al-Anbiyā, 'The Prophets')	210
11	Section from an eighteenth-century Indian Qur'an manuscript.	
	Depicted here are the opening verses of Sūrat Yā Sīn	
	(Q 36:1–3, with the first word of verse 4)	234

xii List of figures

12	Section from an eighteenth-century Chinese Qur'an	
	manuscript. Depicted here is most of Q 5:83	254
13	Folio from an eighteenth- or nineteenth-century Indonesian	
	Qur'ān in <i>naskhī</i> script, containing Q 1:1–2:3	272
14	Section from a nineteenth-century west African Qur'an	
	manuscript. Depicted here is the frontispiece and Q 1 (Sūrat	
	al-Fātiḥa, 'The Opening')	290

Notes on contributors

ASMA BARLAS is Professor of Politics at Ithaca College, New York, where she is the founding director of the Center for the Study of Culture, Race and Ethnicity. She has also been on the board of directors for the Center for the Study of Islam and Democracy in Washington, DC. Her recent publications include 'Believing women' in Islam: Unreading patriarchal interpretations of the Qur'an (2002) and Islam, Muslims and the US: Essays in religion and politics (2004).

SHEILA BLAIR shares the Norma Jean Calderwood University Professorship of Islamic and Asian Art at Boston College. Her publications include *A compendium of chronicles: Rashid al-Din's illustrated History of the world* (1995) and *Islamic inscriptions* (1998), as well as numerous works co-authored with Jonathan Bloom, such as *The art and architecture of Islam: 1250–1800* (1994) and *Islamic arts* (1997). Her tenth book, *Islamic calligraphy*, is due out in 2006.

JONATHAN BLOOM is joint Norma Jean Calderwood Professor of Islamic and Asian Art at Boston College. His publications include *Minaret: Symbol of Islam* (1989), *Paper before print: The history and impact of paper in the Islamic world* (2001) and *Early Islamic art and architecture* (2002), as well as many works on Islamic art and architecture, several co-authored with Sheila Blair, the most recent of which is *Islam: A thousand years of faith and power* (2000, repr. 2001 and 2002).

FRED M. DONNER is Professor of Near Eastern History in the Department of Near Eastern Languages and Civilizations and the Oriental Institute at the University of Chicago and editor of *al-Uṣūr al-Wusṭa, the Bulletin of Middle East Medievalists*. His publications on the early period of Islamic history include *The early Islamic conquests* (1981), *The conquest of Arabia* (1993), a volume in the *History of al-Ţabarī* project, and his more recent *Narratives of Islamic origins: The beginnings of Islamic historical writing* (1998), as well as numerous articles.

CLAUDE GILLIOT is Professor in Arabic and Islamic Studies at the University of Aix-en-Provence, and is on the editorial board of *Arabica: Journal of Arabic and Islamic Studies/Revue d'études arabes et islamiques*. His publications include *Exégèse, langue et théologie en islam: L'exégèse coranique de Tabari* (1990) and numerous articles, especially on noteworthy figures from the classical exegetical tradition on the Qur'an.

xiv Notes on contributors

WILLIAM A. GRAHAM is Murray A. Albertson Professor of Middle Eastern Studies in the Faculty of Arts and Sciences and John Lord O'Brian Professor and Dean of the Faculty of Divinity at Harvard University. A specialist in the early religious history of Islam, he is author of *Divine word and prophetic word in early Islam* (1977) and his *Beyond the written word: Oral aspects of scripture in the history of religion* (1986) has won critical acclaim.

NAVID KERMANI is presently working as a freelance writer in Cologne, Germany. As a long-term fellow at the Institute for Advanced Study in Berlin (Wissenschaftskolleg), he collaborated on numerous projects relating to the comparative study of religions. His interest in performative aesthetics is seen in his *Gott ist schön: Das ästhetische Erleben des Koran* (2000). His latest book, *Der Schrecken Gottes: Attar, Hiob und die metaphysische Revolte* (2005), deals with the Job-motif in the Middle East and Europe. For his literary and academic work, he has received several prizes, the latest being the 'Europe-Prize' 2004 of the Heinz Schwarzkopf-Foundation.

ALEXANDER KNYSH is Professor of Islamic Studies at the University of Michigan at Ann Arbor. He has published extensively (in English, Russian and Arabic) on local manifestations of Islam, from manuscript traditions to saint cults. Recent English publications include *Ibn al-Arabi in the later Islamic tradition: The making of a polemical image in medieval Islam* (1998) and *Islamic mysticism: A short history* (2000).

FRED LEEMHUIS is Professor of Islamic Studies at the Department of Theology and Religious Studies at the University of Gröningen, The Netherlands. His interests encompass both textual-linguistic issues and modern socio-religious trends in the Arab world. Among his publications are *The D and H stems in koranic Arabic: A comparative study of the function and meaning of the fa*[°]*iala and* [°]*af ala forms in koranic usage* (1977), a Dutch translation of the Qur'an and field reports on his work on the Qur'an manuscripts found in recent excavations at the Dakhla Oasis in Egypt.

JANE DAMMEN McAuliffe is Professor in the Departments of Arabic and of History and Dean of Arts and Sciences at Georgetown University in Washington, DC. In addition to many articles and book chapters, she has published *Qur`anic Christians: An analysis of classical and modern exegesis* (1991), *Abbāsid authority affirmed* (1995) and *With reverence for the word: Medieval scriptural exegesis in Judaism, Christianity and Islam* (2003). More recently, she has been the general editor of Brill's five-volume Encyclopaedia of the Qur`ān.

DANIEL A. MADIGAN is Professor of Islamic Studies and Muslim–Christian Relations at the Pontifical Gregorian University in Rome, where he is also Director of the Institute for the Study of Religions and Cultures. Specialising in the Abrahamic scriptural heritage, he has published a volume entitled *The Qurʾân*'s *self-image: Writing and authority in Islam*'s *scripture* (2001).

HARALD MOTZKI is Professor of Islamic Studies at the University of Nijmegen, The Netherlands. His extensive publications on Islamic social, legal and religious history include *Die Anfänge der islamischen Jurisprudenz: Ihre Entwicklung in*

Notes on contributors xv

Mekka bis zur Mitte des 2./8. Jahrhunderts (1991; Eng. trans. The origins of Islamic jurisprudence: Meccan fiqh before the classical schools (2002)), The biography of Muhammad: The issue of the sources (2000) and Ḥadīth: Origins and developments (2004).

ANGELIKA NEUWIRTH holds the Chair of Arabic Studies at the Freie Universität of Berlin, where she directs the Seminar für Semitistik und Arabistik. She has published extensively on the text of the Qur'ān, especially on its formal qualities and its source criticism, particularly as regards its liturgical uses. Her numerous publications on the Qur'ān – among which are both German and English articles and book chapters, such as 'Vom Rezitationstext über die Liturgie zum Kanon: Zu Entstehung und Wiederauflösung der Surenkomposition im Verlauf der Entwicklung eines islamischen Kultus' (1996) and 'Mekkan texts – Medinan additions? Politics and the re-reading of liturgical communications' (2004) – were initiated with her critically acclaimed Habilitation work, *Studien zur Komposition der mekkanischen Suren* (1981).

ANDREW RIPPIN is Professor of History and Dean of the Faculty of Humanities at the University of Victoria, Canada. His research into the formative period of Islamic civilisation in the Arab world, as well as the history of the Qur'ān and its interpretation, has resulted in numerous publications, a selection of which are collected in his *The Qur'ān and its interpretative tradition* (2001). He is also the author of *Muslims, their religious beliefs and practices* (two volumes, 1990 and 1993; 2001², 2005³, as a single volume).

ABDULAZIZ SACHEDINA is Francis Ball Professor of Religious Studies at the University of Virginia. A core member of various initiatives such as the Preventive Diplomacy project of the Center for Strategic and International Studies (CSIS), his recent publications include *The just ruler* (al-sultān alʿādil) *in Shī ite Islam: The comprehensive authority of the jurist in Imamite jurisprudence* (1998) and *Islamic roots of democratic pluralism* (2001).

STEFAN WILD is emeritus Professor of Semitic Philology and Islamic Studies at the University of Bonn, Germany. In addition to the political aspects of Islamic history, his research interests include classical Arabic literature and lexicography, as well as modern Arabic literature. Editor of *Die Welt des Islams*, his recent publications include *The Qur'ān as text* (1996) and *Mensch, Prophet und Gott im Koran* (2001).