

Early Islam

Qur'ān, Hadīth, Sīra, Late Antique Society

The 2nd Summer School of INEKAS Series
25 Aug - 9 Sep, 2022



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ABOUT THE SUMMER SCHOOL

In collaboration with the Institute of Arab and Islamic Studies at the **University of Exeter** (UK) and the Interdisciplinary Quranic Studies Research Institute at **Shahid Beheshti University** (Iran), **Inekas** will host a summer school on “**Early Islam**”.

Taking place every Thursday and Friday from **August 25th to September 9th**, the summer school will run (in six days) from 11:30 to 18:00 BST (6:30 to 13:00 EDT).

The summer school aims to provide students interested in Islamic studies with a glimpse into recent scholarship on: the history of the Quran, Islam and the late antique society, the early writings in Islam (Hadīth, Sīra, and Tafsīr).

There will be presentations in both English and Persian. Hence, students interested in Islamic or Middle Eastern studies who intend to improve their Persian for academic purposes can use the summer school as a training course.

INVITED SPEAKERS (Alphabetically Sorted)

Ahab Bdaiwi
Eleonore Cellard
Juan Cole
Mohammad Ghandehari
Mohsen Goudarzi
Najam Haidar

Seyfeddin Kara
Morteza Karimi-Nia
Tolou Khademalsharieh
Ilkka Lindstedt
Sa'dollah Nasiri Gheydari
Nosrat Nilsaz

Khodadad Rezakhani
Sajjad Rizvi
Ehsan Roohi
Behnam Sadeghi
Nora Schmid
Hadi Taghavi

Ala Vahidnia
Marijn van Putten
Holger Zellentin



BEHESHTI



INEKAS



EXETER

The Program Book

Table of Contents

PAGE **2**

PAGE **3**

PAGE **4**

PAGE **5**

PAGE **6**

PAGE **6**

PAGE **7**

PAGE **8**

PAGE **10**

PAGE **11**

PAGE **12**

PAGE **13**

PAGE **14**

Coordinators

Event Information

Educational Approach

Agenda

Program Schedule

Opening (Thu, Aug. 25)

Day 1 (Thu, Aug. 25)

Day 2 (Fri, Aug. 26)

Day 3 (Thu, Sep. 1)

Day 4 (Fri, Sep. 2)

Day 5 (Thu, Sep. 8)

Day 6 (Fri, Sep. 9)

Invited Speakers



The Summer School Coordinators

The 2022 International Summer School has been possible thanks to the enthusiasm and efforts of all speakers and presenters who kindly accepted our invitation. Colleagues from INEKAS COMMUNITY, UNIVERSITY OF EXETER, and SHAHID BEHESHTI UNIVERSITY have tried jointly towards coordinating this school and gathering all of us virtually to learn about The history of the Quran, Islam and the late antique society, and The early writings in Islam (Hadīth, Sīra, and Tafsīr).

INEKAS COMMUNITY

Mohsen Feyzbakhsh
Mohammad Ghandehari
Farhad Ghoddoussi
Mohammad Baqeri
Mohammad Sajjad Entezari
Mohammad Hasan Firoozbeh
Mohammad Reza Mo'ini
Mahdi Saleh
Amir Reza Haghighatkhan

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Alireza Talebpour
Ghasem Darzi
Board of Directors

UNIVERSITY OF EXETER [Institute of Arab and Islamic Studies]

Sajjad Rizvi
Board of Directors

The Summer School Event Information

Date August, 25nd — September, 9th (Thursdays & Fridays)

Certified By University of Exeter & Shahid Beheshti University

Language English, Persian

Venue Virtual Event on the Zoom Platform

Contact



info@inekas.org



www.inekas.org



www.t.me/Inekas



www.twitter.com/InekasSchool



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www.aparat.com/inekas

The Summer School Educational Approach

International Event

This program was held in collaboration with the University of Exeter. In it, all the presenters who gathered from 8 countries have previously presented their efforts to solve scientific issues related to early Islam and the Qur'an in prestigious international journals or conferences.

Familiarity with Specialized Language

Participating in specialized presentations in the historical studies of Islam and the Qur'an, along with reviewing related articles, can provide a basis for those students and those interested in Islamic studies who want to strengthen their specialized Persian in this field.

Innovative and Interdisciplinary

This course seeks to read the history of the Qur'an and Islam using interdisciplinary approaches and modern methods. These approaches include Codicology, stylistics, literary criticism, textual criticism, and source criticism.

Networking and Communication

In this course, all participants can join the course's telegram group, engage in discussion and networking with other researchers, and, in addition to creating new connections, use the course's exclusive supplemental content.

AGENDA

Day 1

Aug. 25, Thursday

Nasiri, Rizvi, Zellentin, Nilsaz, Schmid

Day 2

Aug. 26, Friday

Sadeghi, van Putten, Vahidnia, Haider

Day 3

Sep. 1, Thursday

Lindstedt, Roohi, Ghandehari

Day 4

Sep. 2, Friday

Karimi-Nia, Taghavi, Cole

Day 5

Sep. 8, Thursday

Khademalsharieh, Rezakhani, Kara

Day 6

Sep. 9, Friday

Bdaiwi, Cellard, Goudarzi

The Summer School Program Schedule

Day 1, Opening

Aug. 25, Thursday



13:30 - 14:00 [GMT +4:30]

Welcome Foreword

Sa'dollah Nasiri Gheydari, Chancellor of Beheshti University



14:00 - 15:00 [GMT +4:30]

Welcome Foreword

Sajjad Rizvi, University of Exeter

The Summer School Program Schedule

Day 1

Aug. 25, Thursday



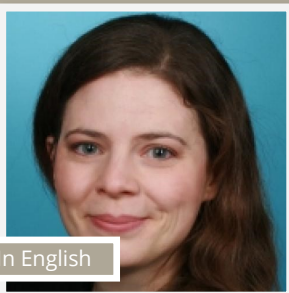
15:00 - 16:45 [GMT +4:30]

Concepts of Purity: From the Bible to the Quran
Holger Zellentin



17:15 - 19:00 [GMT +4:30]

Dating Early Tafsir Texts: The So Called Tafsir Ibn Abbas
Nosrat Nilsaz



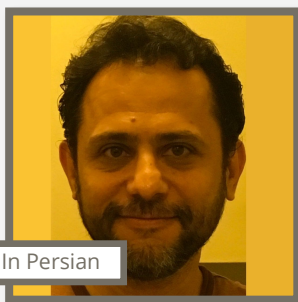
19:30 - 21:15 [GMT +4:30]

Exhortation and Law in the Qur'an and in Early Islam
Nora Schmid

The Summer School Program Schedule

Day 2, Noon

Aug. 26, Friday

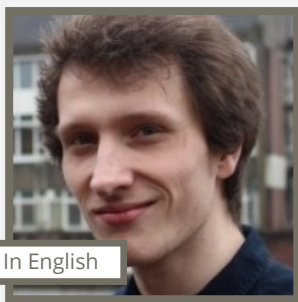


In Persian

14:30 - 16:00 [GMT +4:30]

The Chronology of the Quran: A Stylometric Research Program

Behnam Sadeghi



In English

16:30 - 18:00 [GMT +4:30]

Quranic Arabic: From its Hijazi Origins to its Classical Reading Traditions

Marijn van Putten

The Summer School Program Schedule

Day 2, Evening

Aug. 26, Friday

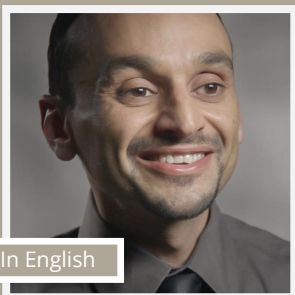


In Persian

18:30 - 20:00 [GMT +4:30]

The Geographical Origin of Ancient Qur'an Manuscripts and the Archetypes of Mushaf Writing

Ala Vahidnia



In English

20:30 - 22:00 [GMT +4:30]

Shi'i Identity in Early Islam

Najam Haider

The Summer School Program Schedule

Day 3

Sep. 1, Thursday



In English

15:00 - 16:45 [GMT +4:30]

The Prophet Muhammad and the Constitution of Medina

Ilkka Lindstedt



In Persian

17:15 - 19:00 [GMT +4:30]

Between History and Ancestral Lore: A Literary Approach to the Sira's Narratives of Political Assassinations

Ehsan Roohi



In Persian

19:30 - 21:15 [GMT +4:30]

In Search of the Historical Sulaym ibn Qays

Mohammad Ghandehari

The Summer School Program Schedule

Day 4

Sep. 2, Friday

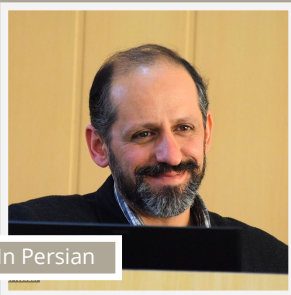


In Persian

15:00 - 16:45 [GMT +4:30]

Codex Mashhad: an Uthmanic Text of the Quran in Ibn Mas'ud's Arrangement of Suras

Morteza Karimi-Nia



In Persian

17:15 - 19:00 [GMT +4:30]

Muhammad and Hosea 9:7: Reception and Redaction History

Hadi Taghavi



In English

19:30 - 21:15 [GMT +4:30]

Late Roman Law and the Quranic Punishments for Adultery

Juan Cole

The Summer School Program Schedule

Day 5

Sep. 8, Thursday



In Persian

15:00 - 16:45 [GMT +4:30]

Textual Criticism on the Quran: A Philological, Theological and Hermeneutical View

Tolou Khademalsharieh



In English

17:15 - 19:00 [GMT +4:30]

Early Islam in Sasanian Domains: Sources & Material for the Early Islamic History of Iraq & Iran

Khodadad Rezakhani



In English

19:30 - 21:15 [GMT +4:30]

Study of the Textual Integrity of the Quran through Sunni and Shi'i Traditions

Seyfeddin Kara

The Summer School Program Schedule

Day 6

Sep. 9, Friday



In English

15:00 - 16:45 [GMT +4:30]

Monotheism in Early Islam

Ahab Bdaiwi



In English

17:15 - 19:00 [GMT +4:30]

The San'a' Palimpsest: Materializing the Codices

Eléonore Cellard



In Persian

19:30 - 21:15 [GMT +4:30]

A New Interpretation of the Concept of Hanif in the Qur'an

Mohsen Goudarzi

The Summer School

Invited Speakers

Day 1

Holger Zellentin

Eberhard Karls Universität Tübingen, DE

HOLGER ZELLENTIN (PhD Princeton, 2007) teaches religion and Jewish Studies at the University of Tübingen. He previously held faculty positions in Berkeley, Nottingham and Cambridge. His publications include *Law Beyond Israel: From the Bible to the Qur'an* (2022) and *The Qur'an's Legal Culture: The Didascalia Apostolorum as a Point of Departure* (2013).



Day 1

Concepts of Purity: From the Bible to the Quran

Holger Zellentin

The purity of the community is a central concern shared by the Hebrew Bible and the Qur'an. Both Scriptures differentiate between "moral," or "prohibited" impurity on the one hand, and, on the other, "ritual" or "regulated" impurity. Yet beyond that, differences abound.

When it comes to regulated impurity, the Hebrew Bible focuses on the Holy Land and on the Temple. It discusses a broad range of regulated forms of impurity, which it connects to a variety of causes such as the sexual functions, disease and death. The Bible specifies rites of purification for each such form of impurity, some of which require washing, while others necessitate particular sacrifices. The Qur'an, by contrast, legislates regulated impurity only with respect to individual believers, it speaks only of sexual intercourse and defecation as causes for such impurity, and its rites for purification only require washing. An initial inquiry must therefore emphasize

that the Qur'an only partially seems to reflect biblical purity concepts.

A closer look, however, reveals that the main focus of the Qur'an lies on the Biblical concept of "prohibited" impurity contracted through sin, without neglecting the "regulated" type. This presentation will argue that, in a historical perspective, the concepts of purity in the Hebrew Bible and in the Qur'an must be understood as connected through late antique Jewish and especially Christian practice. In effect, the ways in which late antique Jews and especially Christians understood prohibited impurity as caused by satanic forces, and the ways in which they saw regulated types of impurity as equally applicable to non-Israelites, prepared the legal culture addressed, accepted and reformed by the Qur'an.

The Summer School

Invited Speakers

Day 1

Nosrat Nilsaz

Tarbiat Modares University, IR

NOSRAT NILSAZ is an associate professor of Qur'anic and Hadith sciences at Tarbiat Modares University. She received her doctorate in the same field from Tarbiat Modares University. Her research areas include exegetical studies, especially in the first centuries, and Quranic and hadith studies by Orientalists. She is the author of the book *Orientalists and Ibn Abbas* (Elmi-Farhangi, 2014) and several articles such as "Chronology of the Exegesis Attributed to Ibn-e Ab-



bas: A Critical Study of Wansbrough and Rippin's Text Analysis " (Research of Quran and Hadith Sciences, 2006) and " The al-Wāqī Tafsīr: Further Evidence for Author Identification, Relationship with Tafsīr al-Kalbī, and Literary Analysis " (Der Islam, 2018).

Day 1

Dating Early Tafsir Texts: The So Called Tafsir Ibn Abbas

Nosrat Nilsaz

The debate and controversy surrounding the veracity of all ancient narrative texts include the issue of the accuracy of attribution and dating of ancient exegetical texts. The primary axis of the dispute over the authenticity of the texts relates to the credibility and significance that orientalists assign to the series of narrators. There are three principal methodologies for dating ancient exegetical texts: 1. Literary analysis: Orientalists who have grave doubts about the authenticity of the citations (Asānid) and believe that the narrators or compilers of early books fabricated the references to demonstrate the historical precedence of a later text and, therefore, its reliability and validity. In this group, for dating ancient texts, the Asānid are ignored, and only the text is examined. 2. The evaluation of Isnād: Despite all the doubts that people like Goldziher and Schacht have cast about the reliability of the Asānid of narratives and ancient texts, some orientalists continue to view

Isnād as a vital tool for determining the reliability of the ancient interpretive texts and their dating, and they analyse Asānid in various ways. Document and text analysis: Other orientalists have paid attention to both aspects of studying ancient interpretive texts and narratives. Due to Ibn Abbas's unique position in the tradition of hadith interpretation and the interpretative works attributed to him, he has always been the subject of numerous studies. In addition to providing a brief overview of the various approaches orientalists have adopted to date the interpretation attributed to Ibn Abbas and explaining and evaluating these methods, we will also discuss three additional topics: the connection between the al-Wāḍiḥ Tafsīr and Tafsīr al-Kalbī. The relationship between the al-Wāḍiḥ Tafsīr and Tafsīr Ibn Abbās teachings; and a comprehensive analysis of the text and its interpretive tools.

The Summer School

Invited Speakers

Day 1

Nora Schmid

University of Oxford, UK

NORA K. SCHMID is a postdoctoral researcher on the project “Qur’anic Commentary: An Integrative Paradigm” (QuCIP) at the University of Oxford. She holds a Ph.D. in Arabic Studies from Freie Universität Berlin (2018). Her research interests include the Qur’an as a late antique text, Arabic asceticism, the intellectual and literary traditions of pre-Islamic Arabia, early Islamic poetry and sermons, and Islamic law.



Day 1

Exhortation and Law in the Qur'an and in Early Islam

Nora Schmid

Islamic legal literature often represents the privileged point of departure for the study of Qur'anic and early Islamic legal culture. Notwithstanding this focus on legal scholarship, a wide range of early Islamic literary texts convey or reinforce ethical and legal ideas; they urge listeners to conform to a certain behaviour, or to abstain from it. Hortatory discourse, a characteristic feature of orations and sermons, played an especially important role in ethical and legal instruction and communication in Late Antiquity, in the Qur'an, and in Early Islam. This paper examines the nexus of exhortation and law in the Qur'an and in early Islam in light of legal practices and ideas reflected in late antique hortatory and paraenetic texts. After examining the functions of exhortation (wa'z) in pre-Islamic Arabic poetry, I trace the emergence of a concept of legal paraenesis in the Qur'an. In the Medinan period, legal discourse is referred to in a number of verses with forms of the verb

wa'aḏa. Medinan legal paraenesis is in continuity with ethical ideas expressed in Meccan surahs which are framed as "exhortation", but it puts emphasis on social applicability among the Prophet's listeners. I show that hortatory discourse remained a privileged medium for the dissemination of ethical and legal ideas outside the Qur'an as well, as suggested by Muḥammad's "Farewell Sermon" (10/632), a hortatory text including mostly ethical and legal material. The crucial link between exhortation and legal instruction was, however, deemphasized later on when popular preachers and Islamic jurists entered into competition in the field of ethical and legal knowledge formation.

The Summer School

Invited Speakers

Day 2

Behnam Sadeghi

University of Oxford, UK

BEHNAMEH SADEGHI's research focuses on the history of Islamic thought in areas such as jurisprudence, gender, and theology. He has written a book on philosophy of law: *The Logic of Law Making in Islam: Women and Prayer in the Legal Tradition* (Cambridge University Press, 2013). He also has publications on the early history of the Qur'an and the Hadith. Behnam has taught courses on contemporary political Islam, gender, Islamic history and thought,



method in the social sciences, social theory, theory in the study of religion, the history of moral theory, and virtue ethics.

Day 2

The Chronology of the Quran: A Stylometric Research Program

Behnam Sadeghi

I verify a chronology in which seven groups of passages represent consecutive phases. A proposed chronology is verified if independent markers of style vary over its phases in a smooth fashion. Four markers of style follow smooth trajectories over the seven phases: The first is average verse length. The second encompasses the 28 most common morphemes in the Qurān. The percentages of these morphemes in a text constitute its stylistic profile. The thus-defined stylistic profile is shown to vary in a smooth fashion over “time”, i.e. over the proposed chronological sequence of phases. Third, a similar thing holds for a profile based on the frequencies of 114 other common mor-

phemes. Fourth, similar results are obtained for a list of 3693 relatively uncommon morphemes. In addition to establishing a relative chronology in seven phases, this essay demonstrates the stylistic unity of many large passages. It also shows that the Qurān has one author.

The Summer School

Invited Speakers

Day 2

Marijn van Putten

Universiteit Leiden, NL

MARIJN VAN PUTTEN, Ph.D. (2013), Leiden University, is a historical linguist specializing in the linguistic history of Arabic, Berber, and Semitic. In addition, his research focuses on the textual history of the Quran and the early history of the Quranic reading traditions. He has received the ERC Consolidator Grant for his research Project: QurCan: The Canonisation of the Quranic Reading Traditions. His recent book is *Quranic Arabic: From its Hijazi Origins to its Classical Reading Traditions* (Brill; 2022). This work un-



covers the earliest linguistic layer of the Quran. It demonstrates that the text was composed in the Hijazi vernacular dialect and that in the centuries that followed, different reciters started to classicize the text to a new linguistic ideal, the ideal of the 'Arabiyyah.

Day 2

Quranic Arabic: From its Hijazi Origins to its Classical Reading Traditions

Marijn van Putten

What was the language of the Quran like, and how do we know? Today, the Quran is recited in ten different reading traditions, whose linguistic details are mutually incompatible. This work uncovers the earliest linguistic layer of the Quran. It demonstrates that the text was composed in the Hijazi vernacular dialect, and that in the centuries that followed different reciters started to classicize the text to a new linguistic ideal, the ideal of the 'Arabiyyah. This study combines data from ancient Quranic manuscripts, the medieval Arabic grammarians and ample data from the Quranic reading traditions to arrive at new insights in-

to the linguistic history of Quranic Arabic.

The Summer School

Invited Speakers

Day 2

Ala Vahidnia

Institute for Humanities and Cultural Studies, IR

ALA VAHIDNIA is an assistant professor of Qur'anic Studies at the Institute for Humanities and Cultural Studies, Tehran. She holds a PhD in Qur'an and Hadith Studies from the University of Tehran. Her primary focus is on ancient Qur'ān manuscripts on which she has numerous publications, including a recently published article titled "Whence Come Qurān Manuscripts? Determining the Regional Provenance of Early Qurānic Codices" (Der Islam; 2021).



Day 2

The Geographical Origin of Ancient Qur'an Manuscripts and the Archetypes of Mushaf Writing

Ala Vahidnia

Numerous data from the regional manuscripts in the first years after the advent of Islam in Islamic sources, along with evidence of these regional discrepancies seen in the oldest Quranic manuscripts today, have established a new area of study for the Qur'an manuscripts. This field helps determine the geographical origin of ancient manuscripts and discovers the stemma codicum and archetype of the first books. On the other hand, the extent of conformity between the data of Islamic sources and the reality in the manuscripts can also serve as a criterion for research into the veracity of the traditional reports of Muslims concerning the early patterns of Mushaf writing. This article will ex-

amine and critique the most recent research conducted in this area.

The Summer School

Invited Speakers

Day 2

Najam Haider

Barnard College of Columbia University, USA

NAJAM HAIDER, a Professor in the Department of Religion, completed his PhD at Princeton University (2007), M.Phil. at Oxford University (2000), and BA at Dartmouth College (1997). His courses bridge the gap between the classical and modern Muslim worlds with a particular emphasis on the impact of colonization and modernity on Islamic political and religious discourse. Prof. Haider's research interests include early Islamic history, the methodology and development of Islamic law, and Shi'ism. His first book entitled *The Origins of the Shi'a* was published by Cambridge University Press in 2011 and focused on the role of ritual and sacred space in the formation of Shi'i identity. His second book (*Shi'i Islam* – Cambridge 2014) offered



a comprehensive overview of three branches of Shi'i Islam – Zaydi, Twelver, and Isma'ili – through a framework of theology and memory. His most recent book (*The Rebel and the Imam in Early Islam* - Cambridge 2019) interrogates the question of what it mean to write history in the pre-modern Islamic world by drawing on the Late Antique historical tradition.

Day 2

Shi'i Identity in Early Islam

Najam Haider

The Sunni-Shi'a schism is often framed as a dispute over the identity of the successor to Muhammad. In reality, however, this fracture only materialized a century later in the important southern Iraqi city of Kufa (present-day Najaf). This presentation explores the birth and development of Shi'i identity. Through a critical analysis of legal texts, whose provenance has only recently been confirmed, the study shows how the early Shi'a carved out independent religious and social identities through specific ritual practices and within separate sacred spaces. In this way, the presentation addresses two seminal controversies in the study of early Islam, namely the dating of Kufan Shi'i identity and

how the Shi'a differentiated themselves from mainstream Kufan society.

The Summer School

Invited Speakers

Day 3

Ilkka Lindstedt

Helsingin yliopisto, FI

ILKKA LINDSTEDT (PhD 2014, Arabic and Islamic Studies, the University of Helsinki) is University Lecturer in Islamic Theology at the University of Helsinki. He works on pre-Islamic Arabia, early Islam, Arabic historiography, and Arabic epigraphy. Recent publications include: Ilkka Lindstedt / Nina Nikki / Riikka Tuori (eds.), *Religious Identities in Antiquity and the Early Middle Ages: Walking Together & Parting Ways*, Brill 2022 and the article "Religious Warfare and Martyrdom



in *Arabic Graffiti (70s–110s AH/690s–730s CE)*," open access at:

<https://oi.uchicago.edu/research/publications/lamine/lamine-3-scripts-and-scripture-writing-and-religion-arabia-circa-500>

Day 3

The Prophet Muhammad and the Constitution of Medina

Ilkka Lindstedt

The talk looks at the so-called Constitution of Medina (also known as the Sahifa document), which is (according to most researchers) an authentic document stemming from the time of the Prophet Muhammad, although its transmission history is somewhat murky. Though its authenticity is almost universally accepted by modern scholars, there has been debate about the text's date, context, and aims. In his presentation, Lindstedt will discuss the different interpretations and present his own, which suggests that the goal of the text was to recategorize believers of different backgrounds

under the umbrella of a novel common ingroup identity.

The Summer School

Invited Speakers

Day 3

Ehsan Roohi

Independent Scholar, IR

EH SAN ROOHI is an Independent scholar of Islamic origins and Arab-Byzantine relations. His publications include a monograph (in Persian) on *Qū al-Qarnayn*, and several articles (in English) including “The Murder of the Jewish Chieftain Kaʿb b. al-Ashraf: A Re-examination,” *Journal of the Royal Asiatic Society* (2020); “Between History and Ancestral Lore: A Literary Approach to the *Sirā*’s Narratives of Political Assassinations,” *Der Islam* (2021); “Muḥammad’s disruptive measures against the Meccan trade: A historiographical reassessment”, forthcoming in *Der Islam* (2023/1); “The Form-Critical Analysis of the *al-Rajī* and *Bīr Maʿūna* Stories: Tribal, ideological and legal incentives behind the transmission of the Prophet’s biography”, forthcoming



coming in the *Journal of Middle East Medievalist* (Al-Usur al-Wusta); “Caesar Bardas and the accusation of an illicit affair,” *Byzantinoslavica* (2019), “An Ignored Arabic Account of a Byzantine Royal Woman,” *Al-Masāq Journal of the Medieval Mediterranean* (2020); and “Caesar Bardas and the Earthquake of Constantinople: The Rival Depictions of the Event in the Arabic and Byzantine Sources,” *Al-Masāq Journal of the Medieval Mediterranean* (2022).

Day 3

Between History and Ancestral Lore: A Literary Approach to the Sira's Narratives of Political Assassinations

Ehsan Roohi

The assassinations of the Prophet Muḥammad's antagonists were, according to the *sīra*, the harsh measures he took toward the consolidation of Islam in the Arabian Peninsula. These incidents' narratives are often labeled in modern scholarship as "completely free of any tendentiousness." This contention seems, however, to be grounded in the lack of full cognizance of the sources' ulterior motives and of the extent of literary devices deployed in the traditional biography of the Prophet. The present study identifies the topoi appearing in the murder accounts of the Prophet's political opponents that shed light on the extent of these stories' depend-

ence on each other and on the possibility of literary borrowing between them. This analysis shows that the use of literary tools in the sources are more widespread than what may appear at first sight. Our accounts exhibit striking resemblances with one another in both form and content, a point seriously undermining the trustworthiness of the *sīra* as a straightforward source for reconstructing the Prophet's life.

The Summer School

Invited Speakers

Day 4

Mohammad Ghandehari

Independent Scholar, IR

MOHAMMAD GHANDEHARI is a researcher of Islamic studies. He holds a Ph.D. from the University of Tehran, Department of Qur'anic and Hadith Studies. His primary research interests are Qur'anic explanation of the Bible and Early Shī'ite Ḥadīth. His publications include "Facing Mirrors: The Intertwined Golden Calf Story." Among the courses he has taught, are The Qur'an and the Bible, and Early Shī'ite Ḥadīth.



Day 4

In Search of the Historical Sulaym ibn Qays

Mohammad Ghandehari

Kitāb Sulaym b. Qays al-Hilālī has been considered as the oldest surviving Shī'i book and one of the rare written works of the Umayyad period. Although the difficulties regarding the book go beyond a mere disagreement on its authenticity, one of the most fundamental challenges concerning this book is about the historical identity of the author of the book. Analyzing all the traditions relating to the Sulaym in Shī'i and Sunni hadith literature, one finds substantial evidence that there must be a historical figure behind the book, and "Sulaym" may be a pseudo-name. There must be a Sulaym's corpus circulating at the end of the seventh century, mostly transmitted through Abān. It would not be unreasonable to assume that by naming "Sulaym", he was referring to a real person in his time. However, the hitherto ignored question that has not yet been addressed is who the individual to whom Abān referred was?

In this presentation, I try to address this question. I will show that Kitāb Sulaym is written in forms of combined reports. So, the author may have narrated most of the reports indirectly; The historical Sulaym should be in a generation of Akhbaris who lived in the second half of the seventh century. On the other hand, following the methodology of regionalism, proposed by Behnam Sadeghi, I will reconsider the birthplace of the author. While Kufa is the region in which the author is commonly assumed to have flourished, I will show that Kitāb Sulaym has distinctly Basran features. Considering these new findings, we can find a historical figure: Abū Sadiq al-Azdī, a prominent Shī'i Ḥadīth narrator who shares much in common with the author of Kitāb Sulaym, including the kunya, estimated time of death, authorities, exclusive narrations (with same wording), many sociopolitical tendencies, etc.

The Summer School

Invited Speakers

Day 4

Morteza Karimi-Nia

Independent Scholar, IR

MORTEZA KARIMI-NIA, born in 1971 in Qom, continued his seminary and university studies in Qom and Tehran after finishing high school. In addition to taking courses in Qom theological field, he received his bachelor's degree in philosophy from Mofid University and his master's degree and a doctorate in the field of Quranic and Hadith sciences from Tehran University. In addition to teaching in several universities, he has been a member of the faculty of "Islamic Encyclopedia Foundation" since 1998 and a member of the faculty of Islamic Azad University, Science and Research Branch (Tehran) from 2005 to 2016. In addition to numerous articles in the field of Arabic literature, Hadith, Quranic studies, and Tafsir, several books have been



published: The Meaning of the Text: A Research in the Sciences of the Quran (Tarhe No, 2001), The study of Prophetic biography in the West (The World Forum for Proximity of Islamic Schools of Thought, 2007), Constructions of the Persian language and the issue of Quran translation (Hermes, 2010); Islamic hadith, its origins, and evolution (Dar al-Hadith, 2011).

Day 4

Codex Mashhad: an Uthmanic Text of the Quran in Ibn Mas'ud's Arrangement of Suras

Morteza Karimi-Nia

Codex Mashhad in the Āstān-i Quds Library (Mashhad), comprised of Manuscripts 18 and 4116, is possibly one of the most important documents for our understanding of developments in the early history of Qur'anic text. The combination of all features of this codex as a whole is found in few copies of early Qur'an's written in Hijāzī style. Considering the text, the spelling rules, the variant readings, the orthographic peculiarities, and the arrangement of sūras, it may be concluded that the main part of this codex was transcribed in a very early period, probably in the first/seventh century. Yet, unlike other early Qur'anic manuscripts, the whole Qur'an in the initial status of Co-

dex Mashhad has been transcribed based on the official 'Uthmānic version but according to Ibn Mas'ud's arrangement of sūras.

The Summer School

Invited Speakers

Day 4

Hadi Taghavi

Independent Scholar, IR

HADI TAGHAVI is an independent scholar of the textual criticism of the Bible. His research interests include etymological studies of Hebrew and Arabic common roots, collation of the old versions of the Bible, and intertextual studies of the Jewish and Islamic tradition in Hebrew, Syriac, Greek, Latin and Arabic, among others. He has publications on both Biblical and Byzantine Studies. His recent publication include an article titled "Multiple Orthographies of **מאמ**



Demystified" (Hebrew Studies, 2020).

Day 4

Muhammad and Hosea 9:7: Reception and Redaction History

Hadi Taghavi

Hosea 9:7 has been considered among the most abstruse passages of the HB heretofore. Having compared fresh Jewish Islamicate apocalyptic literature and late antiquity liturgical poems with Qur'anic accounts of rabbinic accusations against Muhammad, the present essay attempts to approach earlier Jewish reception of Hos 9:7. This study uncovers tight connections between Qur'anic *rā'inā*, and *majnūn*, and Hoseanic **ירע**, and **משוגע** respectively, which shed new light on the redaction history of Hosea 9:7, de-

veloping the previous textual critical scholarship to the extent possible.

The Summer School

Invited Speakers

Day 4

Juan Cole

University of Michigan, US

JUAN COLE is the Richard P. Mitchell Collegiate Professor of History at the University of Michigan and the Director of the program in Arab and Muslim American Studies in the Department of American Culture. He is past president of the Middle East Studies Association of North America. Over a more than 40-year career he has written about a wide range of topics covering the Middle East, South Asia and Islam. His recent work has focused on the Qur'an and the biog-



raphy of the Prophet Muhammad, the subject of his 2018 monograph at the Bold Type imprint of Hachette, *Muhammad: Prophet of Peace amid the Clash of Empires*, and of a series of recent journal articles.

Day 4

Late Roman Law and the Quranic Punishments for Adultery

Juan Cole

This talk examines four verses of the Qur'an about illicit sex, 4:15 and 4:16, 4:34, and 24:2-5. The argument is made that they can better be understood in the light of the legislation of Emperor Justinian (r. 527-565) in the Roman Empire, which then encompassed Transjordan and the northern Hijaz. In particular, the New Law (Novel) 134:10 of 556 contains ordinances about adultery that resemble Quranic law. It is argued that most Quranic concern is about flagrant sexual immorality and perhaps prostitution (al-fāḥisha, al-zinā) that openly flouts community standards, and that 4:34 advises much less severe punishments for a quiet affair (al-

nushūz). The Roman background sheds a great deal of light on Quranic law concerning sexual immorality.

The Summer School

Invited Speakers

Day 5

Tolou Khademalsharieh

Universität Paderborn, DE

TOLOU KHADEMALSHARIEH studied Arabic Studies at the Free University Berlin and received her Ph.D. in Islamic Theology (Qur'anic Exegesis) at Paderborn University.

She was a research assistant at Corpus Coranicum Project and lectured at the Catholic University of Applied Sciences.

Concurrently, she is a free lecturer in different institutions in the field of Qur'anic research and interreligious dialog.



Day 5

Textual Criticism on the Quran: A Philological, Theological and Hermeneutical View

Tolou Khadem al-Shari'eh

The following goals are followed in this presentation:

1. Introduction of textual criticism in general from a philological point of view.
2. Examining the traditional perspectives of quranic sciences in this field.
3. A philological, theological and hermeneutical review of the textual criticism on the Quran.

The general question of the presentation is about the meaning of the textual criticism on the Quran for the Islamic Theology

and what results it could have for the Muslim mind.

The meeting will be held in the form of a workshop.

The Summer School

Invited Speakers

Day 5

Khodadad Rezakhani

Universiteit Leiden, NL

KHODADAD REZAKHANI holds a PhD in late antique history from UCLA & is currently a Senior Research Fellow & Lecturer at Leiden University, Netherlands. He has previously taught at Princeton University, Freie Universität Berlin, & London School of Economics. He is the author of *ReOrienting the Sasanians: East Iran in Late Antiquity* (Edinburgh UP, 2017) & the forthcoming *From the Sasanians to Islam: Eastern Mediterranean in the Early Seventh Century*, as well as a



number of articles on social, economic, and political history of the Near East in the Late Antique period.

Day 5

Early Islam in Sasanian Domains: Sources & Material for the Early Islamic History of Iraq & Iran

Khodadad Rezakhani

The study of the Caliphate's advancement in the early Seventh century is commonly based on narrative sources generating from within the Islamic tradition itself. These, most commonly the narratives of al-Tabari, al-Baladhuri & Dinawri, provide a convenient narrative structure where most earlier events are neatly fitted within a triumphant march of the Islamic dominance over the region. This teleological narrative essentially smoothes over the inconveniences & anomalies & precludes a critical study of the events. This presentation, approaching this narrative critically & in light of other (Armenian, Syriac, Middle Persian etc.) sources, uses the evidence of coins to provide a differ-

ent setting for early Islamic conquests in Iraq & southern Iran. It will argue that the early Futuhat cannot be divorced from both Muhammad's Ghazwas & the Sasanian-Byzantine wars of 602-630. By placing the early advancements of the caliphate in the context of contemporary events & through a study of coin-issuing authorities, the paper will cast a new light on how the conquests in Iraq & southern Iran, but also in Syria, Palestine, & Egypt managed to be so rapidly successful.

The Summer School

Invited Speakers

Day 5

Seyfeddin Kara

University of Toronto, CA

SEYFEDDIN KARA is a Marie Skłodowska-Curie Global Fellow at The University of Toronto and Lund University. He was awarded a PhD in Islamic Studies from the University of Durham, the UK, in 2015. He is a Board Member at the American Council for the Study of Islamic Societies and a Fellow of the UK's Advance Higher Education. Dr Kara was previously a Teaching Fellow at the University of Durham, UK and Assistant Professor (Imam Ali Chair) at Hartford Seminary, US. He has published research articles in the Journal of Near Eastern Stud-



ies, Journal of the Royal Asiatic Society, the Muslim World and Journal of Muslim Minority Affairs. He is the author of In Search of Ali ibn Abi Talib's Codex: History and Traditions of the Earliest Copy of the Qur'an. He is currently writing a monograph on the Textual integrity of the Qur'an.

Day 5

Study of the Textual Integrity of the Quran through Sunni and Shi'i Traditions

Seyfeddin Kara

The recent palaeographical and epigraphical studies have significantly enhanced our understanding of the textual history of the Qur'an. Yet there is limited development in the field of hadith studies, which is one of the primary Islamic sources to understand the early history of Islam and the Qur'an. The hadith studies are still struggling with the trauma; caused by Schacht's "projecting back" theory. This theory unfairly stalled the hadith studies for over a century and caused unjustified bias and mistrust against Muslim sources. This was a phase biblical scholars got over a century ago. Of course, the works of scholars like Juynboll, Motzki and Schoeler have made essential contributions to the field,

especially Motzki and Schoeler's introduction of the isnād-cum-matn method was a phenomenal development. They have shown consistently that it is often possible to use hadiths to extract meaningful historical information about early Islam and the Qur'an. Nevertheless, the significance of this methodological achievement has yet to be appreciated fully. Some of the lack of appreciation is related to misunderstanding the analytical strength of the methodology. But most of it is associated with the colonial biases that make certain assumptions about the origins of Islam. My ongoing research is boldly attempting to reinforce the significance of Motzki and Schoeler's methodological

The Summer School

Invited Speakers

Day 6

Ahab Bdaiwi

Universiteit Leiden, NL

Ahab Bdaiwi is University Lecturer in Formative and post-Classical Islamic Thought at the University of Leiden. He is the Director of the Leiden University Centre for Islamic Thought and History and co-founder of the Leiden University Centre for Late Antique and Medieval Studies.

His research and publications covers early Islam and Late Antiquity, medieval Arabic philosophy and theology, and Shi'i Islam. He received his PhD from the University



of Exeter.

Day 6

Monotheism in Early Islam

Ahab Bdaiwi

The Mushrikūn of the Qurʾān are without doubt the Prophet Muḥammad's main Meccan rivals, and arguably his most persistent intellectual interlocutors. While the Qurʾān admits to their general commitment to urmonotheismus and belief in a High God, the later Muslim literary sources, however, portray them as wayward idol worshipers and crass polytheists. This last is strange, especially since according to epigraphic and non-Muslim literary sources the practice of idolatry in the region declined from the fifth century CE onwards, a phenomenon described as a trend towards monotheism by Javier Teixidor. The following presentation will re-assess the traditional Muslim accounts of the seventh-century CE Meccan Mushrikūn. Using the earliest available sources, such as the Qurʾān and pre-canonisation Arabic texts, it will

be shown that so-called pagans of Arabia were anything but the crude idol-venerating and idol-worshipping entity the tradition makes them out to be. My preliminary findings have led me to believe that there were at least four strands of pre-Islamic Arabian religiosities in early seventh-century Mecca. Relatedly, I will also discuss the tension in the Quranic cosmology between, on the one hand, an uncompromisingly radical monotheistic theology, and, on the other, a more permissive theological dispensation I term high Quranic paganism. It will be shown, I hope, that Quranic monotheism, later termed Tawḥīd, is far closer to the Late Antique models of transcendentalism, à la Athenian and Alexandrian Neoplatonism, than the crude corporealism born out of concepts such as theōouranioi.

The Summer School

Invited Speakers

Day 6

Eleonore Cellard

Independent Scholar, FR

ELENORE CELLARD is a French specialist in early Qur'anic manuscripts. She started her research activities in 2008, under the supervision of Prof. François Déroche. In 2015, she submitted her dissertation entitled "The written transmission of the Qur'an. Study of a corpus of manuscripts from the 2nd H./8th century CE" (INALCO/EPHE). She collaborated to several international projects about Qur'anic manuscripts. Since 2020, she is carrying out a



research project on one of the Qur'an copies attributed to the caliph 'Uthmān ibn 'Affān. She has also authored several monographs and articles on Qur'anic manuscripts.

Day 6

The San'a' Palimpsest: Materializing the Codices

Eleonore Cellard

Considered one of the most important documents in the history of the transmission of the Qur'an, the San'a' palimpsest (Codex Saṇ'ā' 1) is remarkable because of its unique lower text (i.e., erased text), which differs from the canonical edition in both wording and the arrangement of the sūras (chapters). To this day, the text remains the only evidence of a separate textual tradition from the hundreds of early Qur'an manuscripts in which the text resembles the Vulgate. As a fragmentary document, however, the Saṇ'ā' palimpsest is difficult to study and has been the focus of diverse hypotheses concerning its nature and function. The present study seeks to physically describe Codex

Saṇ'ā' 1, including the lower text, and provide a snapshot of its initial appearance, as well as new perspectives regarding its textual organization. The analysis conducted here demonstrates that the fragments did indeed form a complete codex, and one which when reconstructed reveals an early non-'Utmānic text, sharing some similarities with the so-called "Companions' codices".

The Summer School

Invited Speakers

Day 6

Mohsen Goudarzi

Harvard University, US

MOHSEN GOUDARZI is Assistant Professor of Islamic Studies at the Harvard Divinity School.

A scholar of the Qur'an and early Islamic history, he has published on the Qur'an's theological and legal dimensions, its relationship to the Bible and post-biblical literature, its reception in Muslim exegesis, and its textual genesis. His current projects include an article on the Qur'an's fifth surah and a monograph that explores the Is-



lamic scripture's historical vision.

Day 6

A New Interpretation of the Concept of Hanif in the Qur'an

Mohsen Goudarzi

This presentation argues that the central Qur'anic concepts of dīn, islām, and Hanīf have important cultic dimensions. The term dīn is often translated as "religion," but its usage in the Qur'an and early Arabic poetry suggests that it often concerns the worship of God in cultic settings. Connected with dīn is islam, generally understood as "submission" to God. I suggest that islām means "complete devotion" to God, sometimes in an existential sense (an individual's spiritual and practical devotion to God) but other times in a cultic sense (devoting prayers and offerings to God alone, i.e. not worshipping other deities). Finally, I argue that Hanīf in the Qur'an signifies a "cultic worshiper." It was like-

ly applied by some Christians and/or Jews to those residents of Hijaz who engaged in cultic worship, which made them "pagans" in the eyes of Jews and Christians. In time, Hanīf was associated not with "paganism" as an abstract concept but with Arabian cultic worship. When the Prophet embraced the Ka'ba and its rituals, some Jews or Christians labelled him and his followers Hanīfs. In response, the Qur'an argued that Abraham himself instituted the sanctuary and its rituals. He was therefore a Hanīf, but not a polytheist.

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Ahab Bdaoui
Leiden University



Eléonore Cellard
Independent Scholar



Juan Cole
University of Michigan



Mohammad Ghandehari
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Mohsen Goudarzi
Harvard University



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