

Contemporary Qur'anic Studies in Europe

Seven Paradigms and One Proposal

Contemporary Qur'anic Studies

- 1 Textual criticism
- 2 Source criticism
- 3 Revival of Revisionism
- 4 Rhetorical Analysis
- 5 *Rezeptionsästhetik*
- 6 Re-evaluations of Classical Islam
- 7 Theological Interaction

1 Text Criticism

Qirā'āt

Kuramer (*Kur'an Araştırmalar Merkezi* – Center of Koranic Studies), Istanbul: *mushaf tarihi*

Omar Hamdan (* 1963 Israeli-Arab)

Muslim theology at German public universities:
Erlangen/Nürnberg – Frankfurt/Gießen – Münster –
Osnabrück – Tübingen. – **Berlin!**

academic freedom – **But:** demonstrate
‹scholarliness / scientific seriousness› at expense of
creativity, courage, cultural ‹responsibility›

2 Source criticism

Quellenscheidung **Julius Wellhausen** († 1918)

documentary hypothesis: Pentateuch (Torah) JEPD

Günter Lüling († 2014), Erlangen ‹Q: Christian hymns›

cf. John of Damascus († 754) ‹Q *syngraphē* mishmash›

But: too simple to ‹identify quotes›!

How and why Q takes up Late Antique debates!

‹Canonical exegesis›: the final redactors' theology!

3 Revival of Revisionism

John Wansbrough (US, d. 2002), SOAS

◁Q within 200 years; no historical M▷

3 Revival of Revisionism

> *Saarbrücker Schule*

Karl-Heinz Ohlig (* 1938)

Q by non-Trinitarian Christians; *muḥammadun*

Gerd-Rüdiger Puin (* 1940)

Yemen mss.; but *Dark Beginnings of Islam*

‹**Christoph Luxenberg**› (? , Lebanese Christian)

Q Syro-aramaic; famously: *ḥūr*

3 Revival of Revisionism

But:

too many early texts and non-Muslim references

a ‹similar› Syriac word is not *the plausible* reading

ad hominem: self-justification of own belief?

effect on scholarship: de-historise Q studies

4 Rhetorical Analysis

Roland Meynet (* 1939, SJ, Gregoriana)

Rhétorique sémitique (cf., structuralism)

> **Michel Cuypers** (* 1941, PFJ, Egypt)

The Banquet, orig. 2009 (Iran min. educ. prize, *Mā'ida*)

33 final suras, 2012 (sura construction > canon)

‹constructive› – **But:** formal, not: historical

intra-textual, not: intertextual, contextual

!: *The Composition of the Qur'an*, 2016

5 *Rezeptionsästhetik*

‹perceive› a text through how it is ‹received›

Wirkungsgeschichte ‹effective history› (Gadamer)

reader response criticism

5 *Rezeptionsästhetik*

Hartmut Bobzin (* 1946)

Islam as Goethe's Catholicism?

!: A readable Q translation in a Biblical tone

Navid Kermani (* 1967)

God is beautiful, orig. 1999 (cf., H. Ritter's *Curcānī*)

Today's experience of Q's sensuality

But: don't overlook Q's rational appeal/truth claims!

6 Re-evaluations of Classical Islam

Mehmet Paçacı (* 1961) Return to classical identity!
vs. ‹protestant textualism›: Ottoman community

Thomas Bauer (* 1961) Relish classical ambiguity!
‘Abbāsid pluriformity: all *qira’āt* revealed; variety

Shahab Ahmed (d. 2015) Reject classicist Islamicity!
Contradictory cultural ‹Islams› vs. any one norm

7 Theological Interaction

Gotthelf Bergsträßer > Otto Pretzl > Anton Spitaler

Manuscript research: 10.000 photos

Angelika Neuwirth (* 1943) corpuscoranicum.de

Scripture, Poetry, and the Making of a Community

NB: ≠ Der Koran als Text der Spätantike, 2010

Historical-literary commentary on whole Q, 2011–

7 Theological Interaction

- 1 **Pre-Islamic Q** > not through *mufassirūn*
- 2 **Contextual Q** > Late Antiquity (discourse space)
- 3 **Chronological Q** (G. Weil, Th. Nöldeke, Fr. Schwally) > intra-textual exegesis (re-reading/revision)
- 4 **Oral Q** > no ‹chapters›, no canonical exegesis! inter-action (community); -texts; -religious
- 5 **Liturgical Q** > *qur'ān*: *kitāb*-now, reading, lectionary
- 6 **Meaningful Q** > ‹signs›, theological quality

7 Theological Interaction

Interacting

‹Proclaimer› & community coming into being

Q & contemporary (religious) cultures

CorCor Muslims & non-Muslims

CorCor Interdisciplinary

Christian theologians become interested in Q

Q as quality contribution to today's religious debates

7 Theological Interaction

Muslim reception?

Ömer Özsoy (* 1963, Frankfurt)

interaction: Q not a ‹book›

involving the Bible: *Biblisierung*

dis-involving: pre-dating religious divisions

Epilogue: one proposal

Spiritual reading of the Qur'ān

not esoteric *Bāṭinīya*

not directly usable in academic discourse

but scholarly and spiritual insights in dialogue

Our (*kita*) Scriptures' own rationality

Epilogue: one proposal

Our (*kita*) Scriptures' own rationality

typology: meaning

discovery: provisional

situativity: challenge *and* consolation

intimacy: respect

community: all Believers

unavailability: transcend / open to <other> / pray

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